THE GUTNICK EDITION

חמשה חומשי תורה
Chumash

THE BOOK OF NUMBERS

ספר במדבר

With Rashi's commentary, Targum Onkelos, Haftaros and commentary anthologized from Classic Rabbinic Texts and the works of the Lubavitcher Rebbe

Compiled and Adapted by
Rabbi Chaim Miller

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Preface

We are delighted that *Sefer Bamidbar* of the *Kol Menachem* Chumash is now entering its second edition, which includes numerous amendments to both the Hebrew and English texts and commentary to the Haftaros.

We once again extend our thanks to **Rabbi Meyer Gutnick**, who has graciously accepted upon himself the labor and expense of publishing and distributing this work. May this merit be a source of eternal blessing for him and his family.

May we soon merit the true and complete redemption, with *Mashiach Tzidkeinu,* speedily in our days.

Kol Menachem

25th *of Elul* 5768

Cantillation Marks / טעמי המקרא

פַּשְׁטָא֗ מֻנַּח֙ זַרְקָא֔ מֻנַּח֙ סֶ֣גוֹל֔ מֻנַּח֙ | מֻנַּח֙ רְבִיעִ֔י
מַהְפַּ֖ךְ פַּשְׁטָא֑ זָקֵף֙ קָטֹ֔ן זָקֵף־גָּד֖וֹל מֵרְכָ֣א טִפְחָ֑א
מֻנַּח֙ אֶתְנַחְתָּ֔א פָּזֵ֖ר תְּלִישָׁ֣א־קְטַנָּ֑ה
תְּלִישָׁ֣א־גְדוֹלָ֔ה קַדְמָ֖א וְאַזְלָ֑א אַזְלָ֣א־גֵ֔רֵשׁ גֵּרְשַׁ֖יִם
דַּרְגָּ֣א תְבִ֔יר יְתִ֖יב פְּסִ֑יק | סוֹף־פָּסֽוּק׃ שַׁלְשֶׁ֖לֶת
קַרְנֵי־פָרָ֥ה מֵרְכָא־כְפוּלָ֖ה יָרֵ֣חַ־בֶּן־יוֹמ֑וֹ׃

Blessings on Reading the Torah

The person who is called to the Torah takes hold of the handles of the *Sefer Torah* with his *tallis*[1], unrolls the *Sefer Torah* and, with his *tallis* (or the belt of the Torah) touches the beginning and end[2] of the reading. The scroll is then closed, he turns slightly to the right and says:

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ׃

The congregation responds:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד׃

The person called to the Torah continues:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה׃

The person called to the Torah now reads along with the reader in an undertone.

After the reading is complete, the person called to the Torah touches the end and the beginning[3] of the reading with his *tallis* (or belt of the *Sefer Torah*) and kisses it. He then closes the scroll, turns slightly to the right and says:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה׃

After the reading is complete, the person called to the Torah stays at the *bimah* until the next reading is concluded (or, if it is the last reading, until the Torah is raised).

1. *Sefer Haminhagim*. According to the Rebbe's personal custom, the handles are held directly, without the *tallis* in between.
2. *Sefer Haminhagim*. According to the Rebbe's personal custom, the *tallis* is used to touch the beginning, the end and then the beginning of the reading again.
3. *Sefer Haminhagim*. According to the Rebbe's personal custom, the *tallis* is used to touch the end, the beginning and then the end of the reading again.

In the early years of his leadership, the Alter Rebbe declared publicly:

"We have to live with the times!"

Through his brother, the Maharil, the senior chasidim discovered that the Rebbe meant that one should live with the Parsha of the week, and the particular Parsha of the day. One should not only study the weekly Parsha, but live with it.

(HAYOM YOM, CHESHVAN 2)

parshas Bamidbar

פרשת במדבר

The Name of the Parsha

Bamidbar, which is the name of our *Parsha*—and the name of this entire book—means "in the desert." However, the name *Bamidbar* itself does not seem to bring to light any unique qualities of our *Parsha* at all. At this point, the Jewish people has been situated in the desert for a considerable period of time: Throughout the whole Book of *Vayikra* and part of the Book of *Shemos*. So what is added *now* by stressing that the Jewish people were "in the desert"?

The answer to this question lies in the fact that *"we always read Parshas Bamidbar before Shavu'os"* (*Shulchan Aruch, Orach Chaim* 428:4). Before we experience the giving of the Torah once again—for spiritually, the Torah is given anew *every Shavu'os*—it is necessary to recall and take to heart the fact that the Torah was not given in a civilized environment, but in a *desert*.

The lesson here is twofold:

1.) A desert is a place of utter desolation where *"no man can live"* (Jer. 2:6). Thus, the Torah was given there to indicate that it should be embraced without any preconceptions or ulterior motives. When a person lives in a civilized place and he encounters a new idea or suggestion, he will first evaluate it to determine whether it is acceptable according to societal norms. With Torah, however, this would be a mistake; the correct approach to accepting the Torah is: *"We will do, and (later) we will understand"* (*Shemos 24:7*). Therefore, the Torah was given in a desert, where nobody lives, to indicate that one needs to be truly "open-minded"—*i.e.* not influenced by one's environment—to appreciate its values.

2.) The Torah was given in a desert to teach that *sharing* the Torah with those who currently find themselves in a spiritual desert is *fundamental* to Torah Judaism. It is not the case that the Torah can "also" reach those who are found in a spiritual wasteland; on the contrary, this is a *central* theme of the giving of the Torah: to transform every spiritual desert into a "civilized environment."

(Based on *Sichas Shabbos Parshas Bamidbar* 5732 & 5734)

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד
לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:
ב שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית
אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם: ג מִבֶּן עֶשְׂרִים שָׁנָה
וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה
וְאַהֲרֹן: ד וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לַמַּטֶּה אִישׁ רֹאשׁ לְבֵית־
אֲבֹתָיו הוּא: ה וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר יַעַמְדוּ אִתְּכֶם
לִרְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר: ו לְשִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־
צוּרִישַׁדָּי: ז לִיהוּדָה נַחְשׁוֹן בֶּן־עַמִּינָדָב: ח לְיִשָּׂשכָר נְתַנְאֵל

א וּמַלֵּיל יְיָ עִם מֹשֶׁה בְּמַדְבְּרָא דְסִינַי בְּמַשְׁכַּן
זִמְנָא בְּחַד לְיַרְחָא תִנְיָנָא בְּשַׁתָּא תִנְיָתָא
לְמִפְקְהוֹן מֵאַרְעָא דְמִצְרַיִם לְמֵימָר: ב קַבִּילוּ יַת
חֶשְׁבַּן כָּל בְּנִישְׁתָּא דִבְנֵי יִשְׂרָאֵל לְזַרְעֲיָתְהוֹן
לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן כָּל דְכוּרָא
לְגֻלְגְּלַתְהוֹן: ג מִבַּר עֶשְׂרִין שְׁנִין וּלְעֵלָּא כָּל
נָפֵיק חֵילָא בְּיִשְׂרָאֵל תִּמְנוּן יַתְהוֹן לְחֵילֵיהוֹן
אַתְּ וְאַהֲרֹן: ד וְעִמְּכוֹן יְהוֹן גַּבְרָא גַּבְרָא
לְשִׁבְטָא גְּבַר רֵישׁ לְבֵית אֲבָהָתוֹהִי הוּא:
ה וְאִלֵּין שְׁמָהַת גֻּבְרַיָּא דִי יְקוּמוּן עִמְּכוֹן
לִרְאוּבֵן אֱלִיצוּר בַּר שְׁדֵיאוּר: ו לְשִׁמְעוֹן
שְׁלֻמִיאֵל בַּר צוּרִישַׁדָּי: ז לִיהוּדָה נַחְשׁוֹן בַּר
עַמִּינָדָב: ח לְיִשָּׂשכָר נְתַנְאֵל בַּר צוּעָר:

רש"י

(ה) **וידבר. במדבר סיני באחד לחדש.** מתוך חיבתן לפניו מונה לותם כל שעה, כשיצאו ממצרים מנאן, וכשנפלו בעגל מנאן לידע מניז הנותריס. כשבא להשרות שכיותו עליהן מנאן. בחמד בניסן הוקם המשכן, ובחמד בחייר מנאס[1]: **(ג) למשפחתם.** דע מניז כל שבט ושבט[2]: **לבית אבתם.** מי שחציו משבט חחד וחמו משבט חחר יקוס על שבט חביו: **לגלגלתם.** טל ידי שקליס נקע לגלגולת[3]: **(ג) כל יצא צבא.** מגיד שחיז יוצח בלחה פחות מבן עשריס: **(ד) ואתכם יהיו.** כשתפקדו לותס יהיו עמכס נשיח כל שבט ושבט:

CLASSIC QUESTIONS

● **We already know that the Jewish people were "in the Sinai Desert." Why does verse 1 stress this point?**

Ibn Ezra: To inform us that once God's Presence rested on the Tent of Meeting, Moshe no longer ascended Mount Sinai to speak to God.

● **Why did God instruct Moshe to take a census of the Jewish people? (v. 1)**

Rashi: Because they are precious to Him, He counts them all the time: [1] When they left Egypt, He counted them (*Shemos* 12:37); [2] when they sinned with the Calf, He counted them to know the number of the survivors (*Shemos* 32:28); [3] and when He rested His Presence among them, He counted them—on the first of Nisan, the Tabernacle was erected, and on the first of Iyar [when this verse was said], He counted them.

Midrash: The Jewish people were counted on ten occasions: [1] Once when they went down to Egypt (*Devarim* 10:22); [2] once when they departed from Egypt (*Shemos* 12:37); [3] once in [the beginning of the] Book of Numbers; [4] once in connection with the Spies; [5] once in the days of Yehoshua, when the Land was divided; [6–7] Twice in the days of Sha'ul (Sam. I 15:4; ibid. 11:8); [8] once in the days of David (ibid. II 24:9); [9] once in the days of Ezra (Ezra 2:64); and [10] once in the future to come (see Jer. 33:13; *Tanchuma, Ki Sisa* 9).

TORAS MENACHEM

The Sinai Desert (v. 1)

When reading the opening verse of our *Parsha*, the reader will immediately be troubled as to why the Torah stresses that, "God spoke to Moshe *in the Sinai Desert*" [as ***Ibn Ezra*** asks]. For, at the literal level, there is no indication that the Jewish people had relocated after, "*they arrived in the Sinai Desert*" (*Shemos* 19:2). So why does one need to be informed that, "God spoke to Moshe *in the Sinai Desert,*" when one would not have thought otherwise?

It may appear that *Rashi's* comments to verse 1 were written to answer a different question, namely, why the Jewish people were counted at this point. However, on closer examination we will see that *Rashi's* comment answers the above question too, but *Rashi* did not deem it necessary to address the matter directly, as he presumed that the reader would understand it by himself, in light of one of *Rashi's* earlier comments.

In *Parshas Bo* (*Shemos* 12:39), *Rashi* explains the significance of the fact that the Jewish people, *"had not made provisions for themselves,"* when departing Egypt: *"This tells the praise of the Jewish people. They did not say, 'How can we go into the desert without provisions?' Rather, they had faith and they went. This is what is explicitly stated in the Prophets: 'I remember the love of your youth, the love of your betrothal, when you followed Me into the desert, into a land that was not sown.'* (Jer. 2:2)"

With this in mind, the reader will instantly appreciate the connection with *Rashi's* comment to our verse. *Rashi* says here that God counts the Jewish people *"because they are precious to Him."* It therefore follows why the verse stresses that this occurred "in the Sinai *Desert,*" for it was running into the desert without provisions that initially aroused God's love for the Jewish people which, in turn, caused them to be counted.

(Based on *Sichas Shabbos Parshas Bamidbar* 5746)

"He Counts Them All the Time" (*Rashi*, v. 1)

Rashi's comments to verse 1 appear to be self-contradictory. First he writes that since the Jewish people are precious to God, "He counts them *all the time.*" But then *Rashi* continues that God only counted the Jewish people on special occasions (*"when they left Egypt... when they sinned with the calf... when He rested His Presence among them"*), and not "all the time."

1 תנחומא ד 2 בבא בתרא קט: 3 שמות לח, כו

THE CENSUS

1 God spoke to Moshe in the Sinai Desert, in the Tent of Meeting, on the first (day) of the second month, in the second year after their exodus from the land of Egypt, saying:

2 Take the sum of the entire congregation of the children of Israel (to ascertain the size of each of the tribal) families. (Those born to parents of two different tribes are considered to be part of) their father's house. (Take) a head-count (by counting each person's half-shekel donation and by) keeping a count of the names. 3 (Include in the census all those) from twenty years old and upwards, (i.e.) all who are fit to go out to the army in Israel. You and Aharon should count them, by their regiments.

4 (When you count,) there should be with you a (senior) person from each tribe, one who is head of (his tribe), his father's house. 5 These are the names of the men who should stand with you:

For Re'uvain, Elitzur the son of Shedai'ur.

6 For Shimon, Shelumiel the son of Tzurishadai.

7 For Yehudah, Nachshon the son of Aminadav.

TORAS MENACHEM

Furthermore, *Rashi* was surely familiar with the teaching of the ***Midrash*** that the Jewish people will only be counted ten times throughout history. So how could *Rashi* state that God "counts them *all the time*"?

THE EXPLANATION

God's affection is extended towards the Jewish people at all times. And since counting is a direct result of this affection, *Rashi* wrote, *"Because they are precious to Him* (which is all the time), *He counts them all the time."* In order to prove this point *Rashi* continued, *"When they left Egypt, He counted them."* This refers to the verse in *Parshas Bo*, which states: *"The children of Israel journeyed from Ramses to Sukos, about six hundred thousand men"* (*Shemos* 12:37). Since the Torah does not mention that any census took place, we can only presume that this number (*"about six hundred thousand men"*) was counted by God Himself. This supports *Rashi's* assertion that "He counts them all the time," i.e. even when no actual census is taking place, God counts the Jewish people.

But how do we know that God's affection is extended to the Jewish people *all the time*, even when they do not act favorably in God's eyes? *Rashi* explains, *"When they sinned with the Calf, He counted them."* Clearly, if "they are [still] precious to Him," at such a difficult time, then God's affection evidently extends to the Jewish people "all the time."

However, this leaves us with a question: If God counts the Jewish people "all the time" in any case, why was an actual census required here in our *Parsha*? *Rashi* explains, *"When He rested His Presence among them, He counted them."* I.e. our *Parsha* speaks of a time when God openly and visibly expressed His affection for the Jewish people by causing His Presence to rest among them. Therefore, it was appropriate that, likewise, the Jewish people should be counted openly and visibly.

And similarly, all the ten countings enumerated in the *Midrash* were associated with special events, which necessitated a special counting.

(Based on *Sichas Shabbos Parshas Bamidbar* 5745)

Sparks of Chasidus

THE BOOK OF NUMBERS

The "Book of Numbers" acquired its name from the census which takes place here at the opening of the book (see *Yoma* 68b). While at first glance, head-counting may appear to be a rather simple, almost trivial pursuit, Chasidic thought explains that the census recorded here in our *Parsha* was a profound event which touched on the very core of the Jewish spirit.

When a group of people are counted, everybody is equal. No person is counted twice, however important he may be, and even the most insignificant person is counted once. What, then, are we actually counting? It is not our personalities, our talents, our wealth, our knowledge or our esteem; rather, we are counting our very *identities*. Thus when Jewish people are counted—says Chasidic thought—the "nucleus" of our Jewish identities (possessed by all Jews equally) is stimulated and brought to the surface.

This "nucleus" of Jewishness is responsible for the remarkable display of courage among countless Jewish people who, throughout history, were threatened with death if they refused to renounce their Judaism. For a person who had dedicated his life to the practice of Judaism, one can understand that he might sacrifice his life because Judaism is his *raison d'etre*. But logic would dictate that another person, less committed to Jewish practice, would surely be willing to "tolerate" a momentary lapse in observance to save his life. Even a very pious person could argue that he would later mend this temporary lapse with *teshuvah* (repentance)....

In fact, however, history has shown that countless Jews, from a broad cross-spectrum of backgrounds (including the non-observant) gave up their lives rather than transgress. Why? Because their Jewish "nucleus" is *always* alive; as *Rashi* writes, "He counts them *all the time*" (see *Classic Questions* to v. 1). And when this Godly spark comes to the surface, any Jew will naturally feel that his Jewish identity is so important that he is not willing to compromise it, even for a moment.

(Based on *Likutei Sichos* vol. 8, p. 1*ff*)

בֶּן־צוּעָר: ט לְזְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן: י לִבְנֵי יוֹסֵף לְאֶפְרַיִם
אֱלִישָׁמָע בֶּן־עַמִּיהוּד לִמְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר: יא לִבְנְיָמִן
אֲבִידָן בֶּן־גִּדְעֹנִי: יב לְדָן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי: יג לְאָשֵׁר
פַּגְעִיאֵל בֶּן־עָכְרָן: יד לְגָד אֶלְיָסָף בֶּן־דְּעוּאֵל: טו לְנַפְתָּלִי
אֲחִירַע בֶּן־עֵינָן: טז אֵלֶּה קריאי [ק קְרוּאֵי] הָעֵדָה נְשִׂיאֵי מַטּוֹת
אֲבוֹתָם רָאשֵׁי אַלְפֵי יִשְׂרָאֵל הֵם: יז וַיִּקַּח מֹשֶׁה וְאַהֲרֹן אֶת
הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר נִקְבוּ בְּשֵׁמוֹת: יח וְאֶת כָּל־הָעֵדָה
הִקְהִילוּ בָּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי וַיִּתְיַלְּדוּ עַל־מִשְׁפְּחֹתָם לְבֵית
אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה לְגֻלְגְּלֹתָם:
יט כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיִּפְקְדֵם בְּמִדְבַּר סִינָי: ס [שני]
כ וַיִּהְיוּ בְּנֵי־רְאוּבֵן בְּכֹר יִשְׂרָאֵל תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית
אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת לְגֻלְגְּלֹתָם כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה
וָמַעְלָה כֹּל יֹצֵא צָבָא: כאפְּקֻדֵיהֶם לְמַטֵּה רְאוּבֵן שִׁשָּׁה
וְאַרְבָּעִים אֶלֶף וַחֲמֵשׁ מֵאוֹת: פ כב לִבְנֵי שִׁמְעוֹן תּוֹלְדֹתָם
לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם פְּקֻדָיו בְּמִסְפַּר שֵׁמוֹת לְגֻלְגְּלֹתָם
כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: כג פְּקֻדֵיהֶם

ט לְזְבוּלֻן אֱלִיאָב בַּר חֵילוֹן: י לִבְנֵי יוֹסֵף
לְאֶפְרַיִם אֱלִישָׁמָע בַּר עַמִּיהוּד לִמְנַשֶּׁה
גַּמְלִיאֵל בַּר פְּדָהצוּר: יא לְבִנְיָמִן אֲבִידָן בַּר
גִּדְעוֹנִי: יב לְדָן אֲחִיעֶזֶר בַּר עַמִּישַׁדָּי:
יג לְאָשֵׁר פַּגְעִיאֵל בַּר עָכְרָן: יד לְגָד אֶלְיָסָף
בַּר דְּעוּאֵל: טו לְנַפְתָּלִי אֲחִירַע בַּר עֵינָן:
טז אִלֵּין מְעָרְעֵי כְנִשְׁתָּא רַבְרְבֵי שִׁבְטֵי
אֲבָהָתְהוֹן רֵישֵׁי אַלְפַיָּא דְיִשְׂרָאֵל אִנּוּן: יז וּנְסֵב
מֹשֶׁה וְאַהֲרֹן יַת גֻּבְרַיָּא הָאִלֵּין דִּי אִתְפָּרְשׁוּ
בְּשְׁמָהָן: יח וְיַת כָּל כְּנִשְׁתָּא אַכְנִשׁוּ בְּחַד
לְיַרְחָא תִנְיָנָא וְאִתְיַחֲסוּ עַל זַרְעֲיָתְהוֹן לְבֵית
אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן מִבַּר עַשְׂרִין שְׁנִין
וּלְעֵלָּא לְגֻלְגַּלְתְּהוֹן: יט כְּמָא דִּי פַקֵּיד יְיָ יַת
מֹשֶׁה וּמְנָנוּן בְּמַדְבְּרָא דְסִינָי: כ וַהֲווֹ בְנֵי
רְאוּבֵן בּוּכְרָא דְיִשְׂרָאֵל תּוֹלְדָתְהוֹן לְזַרְעֲיָתְהוֹן
לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן לְגֻלְגַּלְתְּהוֹן כָּל
דְּכוּרָא מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק
חֵילָא: כא מְנָנֵיהוֹן לְשִׁבְטָא דְרְאוּבֵן אַרְבְּעִין
וְשִׁתָּא אַלְפִין וַחֲמֵשׁ מְאָה: כב לִבְנֵי שִׁמְעוֹן
תּוֹלְדָתְהוֹן לְזַרְעֲיָתְהוֹן לְבֵית אֲבָהָתְהוֹן
מְנָנוֹהִי בְּמִנְיַן שְׁמָהָן לְגֻלְגַּלְתְּהוֹן כָּל דְּכוּרָא
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:
כג מְנָנֵיהוֹן לְשִׁבְטָא דְשִׁמְעוֹן חַמְשִׁין וּתְשַׁע

לס"י

(טז) **אלה קרואי העדה.** כנקרחים לכל דבר משיכות שבעדכ[1]: לו כמן בשמות[1]: (יח) **ויתילדו על משפחתם.** כדיקו ספרי
(יז) **האנשים האלה.** מת שניס עשר נשיחים הללו[1]: **אשר נקבו.** יחוסיכס ועידי חזקת לידתס כל אחד ואחד, לכתייחס על כשבט:

CLASSIC QUESTIONS

● **What is the rationale behind the first tribal sequence? (v. 5-15)**

Ibn Ezra: The children of Leah come first (Re'uvain, Shimon, Yehudah, Yissachar and Zevulun), followed by Rochel's descendants (Efrayim and Menasheh—Yosef's sons—and Binyamin. Efrayim is mentioned before Menasheh, even though the latter was the firstborn, because Ya'akov blessed Efrayim first [*Bereishis* 48:20]). Dan follows, for he was the firstborn of Rochel's handmaid. Then Asher, because in Dan's "division," Asher was adjacent to Dan (see below 2:27). Gad follows, since he was the firstborn of Leah's handmaid; and finally, Naftali.

THREE TRIBAL SEQUENCES

In Parshas Bamidbar, the names of the twelve Tribes are listed on three occasions, each time in a different sequence.

	1	2	3	4	5	6	7	8	9	10	11	12
1:5-15	RE'UVAIN	SHIMON	YEHUDAH	YISSACHAR	ZEVULUN	EFRAYIM	MENASHEH	BINYAMIN	DAN	ASHER	GAD	NAFTALI
1:20-43	RE'UVAIN	SHIMON	GAD	YEHUDAH	YISSACHAR	ZEVULUN	EFRAYIM	MENASHEH	BINYAMIN	DAN	ASHER	NAFTALI
2:3-31	YEHUDAH	YISSACHAR	ZEVULUN	RE'UVAIN	SHIMON	GAD	EFRAYIM	MENASHEH	BINYAMIN	DAN	ASHER	NAFTALI

1 ראה לקו"ש חכ"ג ע' 1 ואילך

[8] *For Yissachar, Nesanel the son of Tzu'ar.*

[9] *For Zevulun, Eliav the son of Chailon.*

[10] *For the children of Yosef: for Efrayim, Elishama the son of Amihud; for Menasheh, Gamliail the son of Pedatzur.*

[11] *For Binyamin, Avidan the son of Gidoni.*

[12] *For Dan, Achi'ezer the son of Amishadai.*

[13] *For Asher, Pagiail the son of Ochran.*

[14] *For Gad, Elyasaf the son of Du'ail.*

[15] *For Naftali, Achira the son of Ainan.*

[16] *These are the ones (to be) summoned by the congregation (for every important matter), the leaders of their fathers' tribes. They are the heads of Israel's thousands.*

[17] *Moshe and Aharon took these men, who had been indicated (by God to Moshe) by (their) names.* [18] *They assembled the entire congregation on the first day of the second month and verified their family (tribal) lineage, according to their paternal houses, keeping a count of the names—a head-count of every male from twenty years old and upward.*

[19] *Moshe counted them in the Sinai desert, just as God had commanded him.*

THE CENSUS RESULTS

1:20 SECOND READING

The (census of) Re'uvain's descendants, Yisra'el's firstborn, (included) those whose family lineage had been verified according to their paternal houses, keeping a count of the names (who gave half a shekel) per head. (This constituted) every male from twenty years and upwards, all those eligible for the army. [21] *Those counted from the tribe of Re'uvain were forty-six thousand, five hundred.*

[22] *For (the census of) Shimon's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names (who gave half a shekel) per head. (This constituted) every male from twenty years and upwards, all those eligible for the army.* [23] *Those counted from the tribe of Shimon were fifty-nine thousand, three hundred.*

CLASSIC QUESTIONS

● **What is the rationale behind the second tribal sequence? (v. 20-43)**

IBN EZRA: Re'uvain comes first, because he is the firstborn, followed by Shimon, who was born straight after him. Then follows Gad, who was the firstborn of Leah's handmaid. These three tribes together constitute an entire "division of regiments," the "Camp of Re'uvain" (See below 2:10-17). This was then followed by the other "divisions" of Yehudah (Yehudah, Yissachar, Zevulun), Efrayim (Efrayim, Menasheh, Binyamin), and Dan (Dan, Asher, Naftali).

MALBIM: Since the tribes are listed here according to the sequence of their respective "divisions," one would have expected Yehudah to come first (see below 2:3*ff*). Therefore, the Torah deemed it necessary to explain why Re'uvain was chosen to be listed first on this occasion, because he was "Yisra'el's firstborn" (v. 20).

TORAS MENACHEM

THE SEQUENCE OF THE TRIBES (1:5-2:31)

In *Parshas Bamidbar,* the Torah sets out a detailed list of all twelve tribes on no less than three occasions. At the opening of the *Parsha,* the tribes are mentioned in connection with the leaders of each tribe who were authorized to participate in the census with Moshe and Aharon (1:5-15). Then, as the census results are recorded, the tribes are listed again (1:20-43). And finally, when the details of the encampment are given, the tribes are listed once more.

On each of these three occasions the tribes are listed in a different sequence (see table on adjacent page), and commentators such as ***Ibn Ezra*** [and ***Malbim***] seek to fathom the Torah's logic in choosing these different sequences.

Rashi, however, does not appear to explain this matter, even though it is problematic at the literal level. Presumably, *Rashi* felt that the reader would comprehend the matter for himself, with simple logic and a knowledge of *Rashi's* prior comments. What, then, is the explanation at the literal level?

THE FIRST TRIBAL SEQUENCE

The first sequence, in verses 5-15, is not actually a list of tribes, but rather, of tribal *leaders.* Thus, it cannot be compared to the other two

לְמַטֵּה שִׁמְעוֹן תִּשְׁעָה וַחֲמִשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת: פ כד לִבְנֵי
גָד תְּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת מִבֶּן
עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא: כה פְּקֻדֵיהֶם לְמַטֵּה גָּד
חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים: פ כו לִבְנֵי יְהוּדָה
תְּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים
שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא: כז פְּקֻדֵיהֶם לְמַטֵּה יְהוּדָה אַרְבָּעָה
וְשִׁבְעִים אֶלֶף וְשֵׁשׁ מֵאוֹת: פ כח לִבְנֵי יִשָּׂשכָר תְּוֹלְדֹתָם
לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה
וָמַעְלָה כָּל יֹצֵא צָבָא: כט פְּקֻדֵיהֶם לְמַטֵּה יִשָּׂשכָר אַרְבָּעָה
וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ ל לִבְנֵי זְבוּלֻן תְּוֹלְדֹתָם
לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה
וָמַעְלָה כָּל יֹצֵא צָבָא: לא פְּקֻדֵיהֶם לְמַטֵּה זְבוּלֻן שִׁבְעָה
וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ לב לִבְנֵי יוֹסֵף לִבְנֵי אֶפְרַיִם
תְּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים
שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא: לג פְּקֻדֵיהֶם לְמַטֵּה אֶפְרָיִם
אַרְבָּעִים אֶלֶף וַחֲמֵשׁ מֵאוֹת: פ לד לִבְנֵי מְנַשֶּׁה תְּוֹלְדֹתָם
לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה
וָמַעְלָה כָּל יֹצֵא צָבָא: לה פְּקֻדֵיהֶם לְמַטֵּה מְנַשֶּׁה שְׁנַיִם
וּשְׁלֹשִׁים אֶלֶף וּמָאתָיִם: פ לו לִבְנֵי בִנְיָמִן תְּוֹלְדֹתָם לְמִשְׁפְּחֹתָם
לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא
צָבָא: לז פְּקֻדֵיהֶם לְמַטֵּה בִנְיָמִן חֲמִשָּׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע
מֵאוֹת: פ לח לִבְנֵי דָן תְּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם
בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא:

אַלְפַּיִן וּתְלַת מְאָה: כד לִבְנֵי גָד תּוֹלְדָתְהוֹן
לְזַרְעַיְתְהוֹן לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:
כה מִנְיָנֵיהוֹן לְשִׁבְטָא דְּגָד אַרְבְּעִין וַחֲמִשָּׁא
אַלְפַּיִן וְשִׁית מְאָה וְחַמְשִׁין: כו לִבְנֵי יְהוּדָה
תּוֹלְדָתְהוֹן לְזַרְעַיְתְהוֹן לְבֵית אֲבָהָתְהוֹן
בְּמִנְיַן שְׁמָהָן מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל
נָפֵק חֵילָא: כז מִנְיָנֵיהוֹן לְשִׁבְטָא דִיהוּדָה
שַׁבְעִין וְאַרְבְּעָא אַלְפַּיִן וְשִׁית מְאָה: כח לִבְנֵי
יִשָּׂשכָר תּוֹלְדָתְהוֹן לְזַרְעַיְתְהוֹן לְבֵית
אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן מִבַּר עַשְׂרִין שְׁנִין
וּלְעֵלָּא כֹּל נָפֵק חֵילָא: כט מִנְיָנֵיהוֹן לְשִׁבְטָא
דְיִשָּׂשכָר חַמְשִׁין וְאַרְבְּעָא אַלְפַּיִן וְאַרְבַּע
מְאָה: ל לִבְנֵי זְבוּלֻן תּוֹלְדָתְהוֹן לְזַרְעַיְתְהוֹן
לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן מִבַּר עַשְׂרִין
שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא: לא מִנְיָנֵיהוֹן
לְשִׁבְטָא דִזְבוּלֻן חַמְשִׁין וּשְׁבַע אַלְפַּיִן וְאַרְבַּע
מְאָה: לב לִבְנֵי יוֹסֵף לִבְנֵי אֶפְרַיִם תּוֹלְדָתְהוֹן
לְזַרְעַיְתְהוֹן לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:
לג מִנְיָנֵיהוֹן לְשִׁבְטָא דְאֶפְרַיִם אַרְבְּעִין וַחֲמֵשׁ מְאָה: לד לִבְנֵי מְנַשֶּׁה תּוֹלְדָתְהוֹן
לְזַרְעַיְתְהוֹן לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:
לה מִנְיָנֵיהוֹן לְשִׁבְטָא דִמְנַשֶּׁה תְּלָתִין וּתְרֵין
אַלְפַּיִן וּמָאתָן: לו לִבְנֵי בִנְיָמִן תּוֹלְדָתְהוֹן
לְזַרְעַיְתְהוֹן לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:
לז מִנְיָנֵיהוֹן לְשִׁבְטָא דְבִנְיָמִן תְּלָתִין וְחַמְשָׁא
אַלְפַּיִן וְאַרְבַּע מְאָה: לח לִבְנֵי דָן תּוֹלְדָתְהוֹן
לְזַרְעַיְתְהוֹן לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:

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sequences, for the precise order here may reflect qualities of the leaders themselves, rather than the tribes.

The Second Tribal Sequence

The second sequence begins with Re'uvain, since (as verse 20 testifies) he was "Yisra'el's firstborn." The fact that Shimon follows appears to be logical, since Shimon was born directly after Re'uvain. The difficulty concerns the next tribe, Gad (v. 24-25), which appears to be out of order with the birth of Ya'akov's sons, on which basis Yehudah should follow next.*

However, if we bear in mind that the current census was aimed at counting only *"those eligible for the army"* (v. 20), then we can appreciate why Gad's name appears so high on the list. For Gad exhibited great military prowess, as *Rashi* informed the reader in *Parshas Vayechi*: *"All his*

* Since Levi was not included in this census. Even though we are not informed that *"the Levites...were not counted with them,"* until verse 47 below, the reader is already familiar with Levi's exclusion from *Rashi's* comment to *Bereishis* 50:13.

[24] For (the census of) Gad's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army. [25] Those counted from the tribe of Gad were forty-five thousand, six hundred and fifty.

[26] For (the census of) Yehudah's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army. [27] Those counted from the tribe of Yehudah were seventy-four thousand, six hundred.

[28] For (the census of) Yissachar's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army. [29] Those counted from the tribe of Yissachar were fifty-four thousand, four hundred.

[30] For (the census of) Zevulun's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army. [31] Those counted from the tribe of Zevulun were fifty-seven thousand, four hundred.

[32] For (the census of) Yosef's descendants:

For (the census of) Efrayim's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army. [33] Those counted from the tribe of Efrayim were forty thousand, five hundred.

[34] For (the census of) Menasheh's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army. [35] Those counted from the tribe of Menasheh were thirty-two thousand, two hundred.

[36] For (the census of) Binyamin's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army. [37] Those counted from the tribe of Binyamin were thirty-five thousand, four hundred.

[38] For (the census of) Dan's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from

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troops will return in their tracks... and not one man will be missing from them" (*Bereishis* 49:19).

But if military prowess is to be emphasized, why was the tribe of Gad not placed second in the list (immediately after "Yisra'el's firstborn") rather than the tribe of Shimon?

Again, *Rashi* did not deem this to require further commentary. The reader will already be familiar with the fact that Shimon (and Levi) demonstrated awesome powers in battle when they decimated the entire male population of Shechem (*Bereishis* 34:25).

Presumably, Shimon's descendants would have inherited some of these qualities and would also be exceptionally strong militarily. Therefore, it was appropriate to list Shimon before Gad, since Shimon had *both* qualities of exceptional military prowess, and being the second most senior member of Ya'akov's family.

Yehudah then follows since his military power is also stated explicitly in scripture: "*Your hand will be on the neck of your enemies*" (ibid. 49:8).

Having exhausted the list of those known for their military prowess, the Torah then continues with the remaining children of Leah—Yissachar and Zevulun; then the tribes stemming from Rochel's children: Efrayim, Menasheh**, and Binyamin; and finally the children of the handmaids: Dan, Asher and Naftali.***

THE THIRD TRIBAL SEQUENCE

The key difference between the second list of tribes in our *Parsha* and the third list is that the former is a census made in preparation for war, to

**Efrayim before Menasheh, even though Menasheh was the firstborn of Yosef, since Ya'akov blessed Efrayim first (*Bereishis* 48:20). ***Although Naftali was born before Asher, Naftali is placed last here to reflect the sequence of tribes in the "divisions" (see below 2:29), a concept that the reader is already familiar with from *Rashi's* comment to *Bereishis* 50:13.

לט פְּקֻדֵיהֶם לְמַטֵּה דָּן שְׁנַיִם וְשִׁשִּׁים אֶלֶף וּשְׁבַע מֵאוֹת: פ
מ לִבְנֵי אָשֵׁר תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת
מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: מא פְּקֻדֵיהֶם לְמַטֵּה
אָשֵׁר אֶחָד וְאַרְבָּעִים אֶלֶף וַחֲמֵשׁ מֵאוֹת: פ מב בְּנֵי נַפְתָּלִי
תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים
שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: מג פְּקֻדֵיהֶם לְמַטֵּה נַפְתָּלִי שְׁלֹשָׁה
וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ מד אֵלֶּה הַפְּקֻדִים אֲשֶׁר פָּקַד
מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר אִישׁ אִישׁ־אֶחָד
לְבֵית־אֲבֹתָיו הָיוּ: מה וַיִּהְיוּ כָּל־פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית
אֲבֹתָם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל:
מו וַיִּהְיוּ כָּל־הַפְּקֻדִים שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ
מֵאוֹת וַחֲמִשִּׁים: מז וְהַלְוִיִּם לְמַטֵּה אֲבֹתָם לֹא הָתְפָּקְדוּ בְּתוֹכָם:
פ מח וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: מט אַךְ אֶת־מַטֵּה לֵוִי לֹא
תִפְקֹד וְאֶת־רֹאשָׁם לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: נ וְאַתָּה
הַפְקֵד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו וְעַל

לט מִנְיָנֵיהוֹן לְשִׁבְטָא דְּדָן שִׁתִּין וּתְרֵין אַלְפִין
וּשְׁבַע מְאָה: מ לִבְנֵי אָשֵׁר תּוּלְדָתְהוֹן לְזַרְעָיְתְהוֹן לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:
מא מִנְיָנֵיהוֹן לְשִׁבְטָא דְּאָשֵׁר אַרְבְּעִין וְחַד
אַלְפִין וַחֲמֵשׁ מְאָה: מב בְּנֵי נַפְתָּלִי תּוּלְדָתְהוֹן
לְזַרְעָיְתְהוֹן לְבֵית אֲבָהָתְהוֹן בְּמִנְיַן שְׁמָהָן
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כֹּל נָפֵק חֵילָא:
מג מִנְיָנֵיהוֹן לְשִׁבְטָא דְּנַפְתָּלִי חֲמִשִּׁין וּתְלַת
אַלְפִין וְאַרְבַּע מְאָה: מד אִלֵּין מִנְיָנָיָא דִּי מְנָא
מֹשֶׁה וְאַהֲרֹן וְרַבְרְבֵי יִשְׂרָאֵל תְּרֵי עֲשַׂר
גּוּבְרִין גַּבְרָא חַד לְבֵית אֲבָהָתוֹהִי הֲווֹ:
מה וַהֲווֹ כָּל מִנְיָנֵי בְנֵי יִשְׂרָאֵל לְבֵית
אֲבָהָתְהוֹן מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כָּל נָפֵק
חֵילָא בְּיִשְׂרָאֵל: מו וַהֲווֹ כָּל מִנְיָנָיָא שִׁית מְאָה
וּתְלָתָא אַלְפִין וַחֲמֵשׁ מְאָה וְחַמְשִׁין: מז וְלֵוָאֵי
לְשִׁבְטָא דַּאֲבָהָתְהוֹן לָא אִתְמְנִיאוּ בֵּינֵיהוֹן:
מח וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: מט בְּרַם יָת
שִׁבְטָא דְּלֵוִי לָא תִמְנֵי וְיָת חֶשְׁבַּנְהוֹן לָא
תְקַבֵּל בְּגוֹ בְּנֵי יִשְׂרָאֵל: נ וְאַתְּ מַנֵּי יָת לֵוָאֵי
עַל מַשְׁכְּנָא דְסַהֲדוּתָא וְעַל כָּל מָנוֹהִי וְעַל כָּל
דִּי לֵהּ אִנּוּן יְטַלְּטוּן יָת מַשְׁכְּנָא וְיָת כָּל מָנוֹהִי

לע"י

(מט) **אך את מטה לוי לא תפקד.** כדמי הוא לגיון של מלך להיות נמנה לבדו[1]. דבר אחר, לפי הקב"ה שעתידה לעמוד גזירה על כל הנמנין מבן עשרים שנה ומעלה שימותו במדבר, אמר אל יכוין אלו בכלל, לפי שכס שלי, שלא טעו בעגל[2]: **(נ) ואתה הפקד את הלוים.** כתרגומו מני, לשון מנוי

CLASSIC QUESTIONS

● **Why does the Torah use the phrase, "Naftali's descendants" (v. 42), in contrast to the above: "*For* Shimon's descendants... *For* Gad's descendants etc."? (v. 22, 24)**

ARIZAL: Those taking the census visited the entire camp and wrote down the names in a ledger together with a note of the tribe from which each person came. After all six-hundred thousand names had been collected in one ledger, the names were transferred into separate individual ledgers for each tribe. This was done by reading through the original ledger and when a name from the tribe of Re'uvain was reached they would declare, "Include so-and-so in the ledger *for Re'uvain's descendants."* Then that name would be crossed off the original ledger and placed on a separate ledger. The process was then repeated for each subsequent tribe.

When the final tribe, Naftali, was reached, a new ledger did not have to be made, as the census for this tribe could simply be counted from the names that remained on the original ledger. Thus, since they did not have to declare, "Include so-and-so in the ledger *for* Naftali's descendants," the Torah omits this term (*Likutei Torah* of *Arizal*).

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evaluate the sizes of the respective armies etc., whereas the latter is the precise formation of armies that the Jewish people adopted when actually *going* to war, *i.e.* according to their divisions.

When going to war, a nation is led by its king (c.f. *Bereishis* 14:9). Thus, in the third tribal sequence, Yehudah is placed first, as the rights of sovereignty were taken from Re'uvain and given to Yehudah (*Rashi* to *Bereishis* 49:3-4).

The remainder of this sequence does not need to be explained by *Rashi*, since we are already familiar with it from Ya'akov's communication to his sons concerning the carrying of his coffin: *"He designated a position for*

The Last Word

It would be a good idea to publicize the interpretation of the ***Arizal*** to verse 42 (see *Classic Questions*), which enlightens us as to how the census took place; particularly as in doing so one is furthering the goal of spreading the teachings of the *Arizal,* which hastens the Redemption.

(*Sichas Shabbos Parshas Bamidbar* 5747)

1 תנחומא יז 2 שם טז, בבא בתרא קכא:

twenty years and upwards, all those eligible for the army. [39] *Those counted from the tribe of Dan were sixty-two thousand, seven hundred.*

[40] *For (the census of) Asher's descendants, those whose family lineage had been verified according to their paternal houses (were included), keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army.* [41] *Those counted from the tribe of Asher were forty-one thousand, five hundred.*

[42] *(The census of) Naftali's descendants (included) those whose family lineage had been verified according to their paternal houses, keeping a count of the names. (This constituted) every male from twenty years and upwards, all those eligible for the army.* [43] *Those counted from the tribe of Naftali were fifty-three thousand, four hundred.*

[44] *These were the numbers counted by Moshe, Aharon and the twelve men who were leaders of Israel, one from each paternal house.* [45] *Those included in the census were all the children of Israel from twenty years and upwards, all those eligible for the army of Israel, (separated) according to their paternal houses.* [46] *The sum of all those who were counted was six hundred and three thousand, five hundred and fifty.*

[47] *But the Levites, (identified) according to their father's tribe, were not counted with them.*

The Role of the Levites

1:48 *God spoke to Moshe saying:* [49] *"Only, do not count the tribe of Levi; do not calculate their number together with the children of Israel."*

- [50] *"You should appoint the Levites (to be in charge) of the Tabernacle of the Testimony, over all its vessels and everything pertaining to it. They will carry the Tabernacle, they will be its ministers, and they will camp around the Tabernacle.*

CLASSIC QUESTIONS

● **Why was the tribe of Levi not counted along with the other tribes? (v. 49)**

RASHI: The King's legion deserves to be counted on its own. Another explanation: God foresaw that a decree would be passed in the future against all those counted from twenty years and upward, condemning them to die in the desert. He said, "Let these [Levites] not be included! They are Mine, for they did not err with the [Golden] Calf."

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them: three at the east, and likewise in all four directions. Their places were fixed here in the same order as their arrangement as the camp of divisions traveled" (*Rashi* to *Bereishis* 50:13).

Thus, once again the high level of precision in *Rashi's* commentary is evident, how *Rashi* refrains from "spoon-feeding" the reader with any explanation which can be understood with simple logic and a knowledge of *Rashi's* prior comments.

(Based on *Sichas Shabbos Parshas Bamidbar* 5732*)

THE TRIBE OF LEVI (V. 49)

In his commentary to verse 49, *Rashi* offers two explanations why the tribe of Levi was excluded from the main census of the Jewish people:

1.) Because they are an elite group ("the King's legion") and therefore deserve to be counted separately.

2.) Those included in the main census would later be subject to a decree preventing them from entering the Land of Israel. Therefore, God spared the Levites from being counted.

How do these two interpretations clarify our verse, at the literal level?

Sparks of Chasidus

The primary role of the Levites was Torah study: *"They were singled out...to teach the public about His morally upright ways and fair laws"* (*Rambam,* end of *Laws of the Sabbatical and Jubilee Years*). By contrast, the spiritual path of most Jewish people is dominated by the practical observance of *mitzvos*.

Mitzvos were given in a fixed number (613), and have strict rules concerning their observance. Torah on the other hand is unlimited, in the sense that it transcends the confines of this world, so that *"if a person studies the laws of a burnt-offering it is as if he sacrificed a burnt-offering"* (end of Tractate *Menachos*).

Thus the Levites, whose spiritual path was Torah, were not counted (v. 49 & *Rashi*), since counting is an expression of finitude and limitation, more suited to the rest of the Jewish people.

(Based on *Likutei Sichos,* vol. 33, p. 6*ff*.)

* See also *Sichas Shabbos Parshas Bamidbar* 5744.

כָּל־אֲשֶׁר־לוֹ֙ הֵ֣מָּה יִשְׂא֔וּ אֶת־הַמִּשְׁכָּ֖ן וְאֶת־כָּל־כֵּלָ֑יו וְהֵ֣ם יְשָׁרְתֻ֔הוּ וְסָבִ֖יב לַמִּשְׁכָּ֥ן יַחֲנֽוּ׃ נא וּבְנָסְעַ֣ הַמִּשְׁכָּ֗ן יוֹרִ֤ידוּ אֹתוֹ֙ הַלְוִיִּ֔ם וּבַחֲנֹ֥ת הַמִּשְׁכָּ֖ן יָקִ֣ימוּ אֹת֑וֹ וְהַזָּ֥ר הַקָּרֵ֖ב יוּמָֽת׃ נב וְחָנ֡וּ בְּנֵ֣י יִשְׂרָאֵל֩ אִ֨ישׁ עַל־מַחֲנֵ֜הוּ וְאִ֣ישׁ עַל־דִּגְל֗וֹ לְצִבְאֹתָֽם׃ נג *וְהַלְוִיִּ֗ם יַחֲנ֞וּ סָבִ֤יב לְמִשְׁכַּן֙ הָעֵדֻ֔ת וְלֹא־יִהְיֶ֥ה קֶ֖צֶף עַל־עֲדַ֣ת בְּנֵ֣י יִשְׂרָאֵ֑ל וְשָׁמְר֡וּ הַלְוִיִּם֩ אֶת־מִשְׁמֶ֨רֶת מִשְׁכַּ֧ן הָעֵדֻ֛ת׃ נד וַיַּעֲשׂ֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל כְּכֹ֣ל אֲשֶׁ֣ר צִוָּ֣ה יְהוָ֔ה אֶת־מֹשֶׁ֑ה כֵּ֥ן עָשֽׂוּ׃

פ [שלישי] **ב** א וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ ב אִ֣ישׁ עַל־דִּגְל֗וֹ בְּאֹתֹת֙ לְבֵ֣ית אֲבֹתָ֔ם יַחֲנ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל מִנֶּ֣גֶד סָבִ֔יב לְאֹ֖הֶל־מוֹעֵ֥ד יַחֲנֽוּ׃ ג וְהַחֹנִ֣ים קֵֽדְמָה֩ מִזְרָ֨חָה דֶּ֜גֶל מַחֲנֵ֣ה יְהוּדָ֗ה לְצִבְאֹתָם֙ וְנָשִׂ֣יא לִבְנֵ֣י יְהוּדָ֔ה נַחְשׁ֖וֹן בֶּן־עַמִּינָדָֽב׃ ד וּצְבָאוֹ֙ וּפְקֻדֵיהֶ֔ם אַרְבָּעָ֥ה וְשִׁבְעִ֖ים אֶ֣לֶף וְשֵׁ֣שׁ מֵא֑וֹת׃ ה וְהַחֹנִ֥ים עָלָ֖יו מַטֵּ֣ה יִשָּׂשכָ֑ר וְנָשִׂ֣יא לִבְנֵ֣י יִשָּׂשכָ֔ר נְתַנְאֵ֖ל בֶּן־צוּעָֽר׃ ו וּצְבָאוֹ֙ וּפְקֻדֵיו֙ אַרְבָּעָ֣ה וַחֲמִשִּׁ֔ים אֶ֥לֶף וְאַרְבַּ֖ע מֵא֑וֹת׃ ז מַטֵּ֥ה זְבוּלֻ֖ן

וְאִנּוֹן יִשְׁתַּשְׁנִיהּ וּסְחוֹר סְחוֹר לְמַשְׁכְּנָא יִשְׁרוֹן׃ נא וּבְמַטַּל מַשְׁכְּנָא יִפְרְקוּן יָתֵיהּ לֵוָאֵי וּבְמֵשְׁרֵי מַשְׁכְּנָא יְקִימוּן יָתֵיהּ לֵוָאֵי וְחֵילוֹנֵי דְּיִקְרַב יִתְקְטֶל׃ נב וְיִשְׁרוֹן בְּנֵי יִשְׂרָאֵל גְּבַר עַל מַשְׁרוֹהִי וּגְבַר עַל טַקָּסֵהּ לְחֵילֵיהוֹן׃ נג וְלֵוָאֵי יִשְׁרוֹן סְחוֹר סְחוֹר לְמַשְׁכְּנָא דְּמַהֲדוּתָא וְלָא יְהֵי רוּגְזָא עַל בְּנֻשְׁתָּא דִּבְנֵי יִשְׂרָאֵל וְיִטְּרוּן לֵוָאֵי יַת מַטַּרַת מַשְׁכְּנָא דְּסַהֲדוּתָא׃ נד וַעֲבָדוּ בְּנֵי יִשְׂרָאֵל כְּכֹל דִּי פַקִּיד יְיָ יַת מֹשֶׁה כֵּן עֲבָדוּ׃ א וּמַלֵּיל יְיָ עִם מֹשֶׁה וְעִם אַהֲרֹן לְמֵימָר׃ ב גְּבַר עַל טַקָּסֵהּ בְּאָתִין לְבֵית אֲבָהָתְהוֹן יִשְׁרוֹן בְּנֵי יִשְׂרָאֵל מִלָּקֳבֵל סְחוֹר סְחוֹר לְמַשְׁכַּן זִמְנָא יִשְׁרוֹן׃ ג וְדִי שָׁרַן קְדוּמָא מַדִּינְחָא טֶקֶס מַשְׁרִית יְהוּדָה לְחֵילֵיהוֹן וְרַבָּא לִבְנֵי יְהוּדָה נַחְשׁוֹן בַּר עַמִּינָדָב׃ ד וְחֵילֵהּ וּמְנָנֵיהוֹן שַׁבְעִין וְאַרְבְּעָה אַלְפִין וְשִׁית מְאָה׃ ה וְדִי שָׁרַן סְמִיכִין עֲלוֹהִי שִׁבְטָא דְּיִשָּׂשכָר וְרַבָּא לִבְנֵי יִשָּׂשכָר נְתַנְאֵל בַּר צוּעָר׃ ו וְחֵילֵהּ וּמְנָנוֹהִי חַמְשִׁין וְאַרְבְּעָא אַלְפִין וְאַרְבַּע מְאָה׃ ז שִׁבְטָא דִּזְבוּלֻן וְרַבָּא לִבְנֵי זְבוּלֻן אֱלִיאָב בַּר

*ס״א וְהַלְוִיִּם

רש״י

שרוי על דבר שהוא ממונה עליו, כמו[1] ויפקד המלך פקידים[2]: (נא) **יורידו אתו.** כתרגומו יפרקון, כשהיו נוסעין ליסע במדבר ממסע למסע היו מפרקין אותו מכקמתו, ונוטלין אותו עד מקום שהיו יכולין שם לענן ויחנו שם ומקימין אותו: **והזר הקרב.** לעבודתם זו: **יומת.** בידי שמים[3]: (נב) **ואיש על דגלו.** כמו שהדגלים סדורים בספר זה, שלשה שבטים לכל דגל: (גג) **ולא יהיה קצף.** אם תעשה כמצותי לא יהיה קצף, ואם לאו שיכנסו זרים בעבודתם זו יהיה קצף, כמו שמליו בשעשה קרח[4] כי יעלה הקצף וגו'[5]: (ג) **באתת.** כל דגל יהיה לו אות מפה לצבוע שלו, כמו שנאמר ביהושע[8] לך רחוק מיל, כמו שנאמר ביהושע[7]: **מנגד.** מרחוק מיל, כמו שנאמר ביהושע[8] לך רחוק מיל, כמו שנאמר ביהושע[8] לך רחוק מיל, כמו שנאמר ביהושע[8] לך ר

- [51] *"When the Tabernacle is set to travel, the Levites should dismantle it, and when the Tabernacle makes a (new) encampment, the Levites should erect it. Any unauthorized person who approaches (to participate in this task) must be put to death.*
- [52] *"When the children of Israel encamp, each man should be regimented in his own (specific) camp (for his tribe), and (likewise) each man should be in his own (general) division (consisting of three tribes).* [53] *But the Levites (alone) should encamp around the Tabernacle of the Testimony, so that there will be no (Divine) anger upon the congregation of the children of Israel. The Levites (alone) will guard the Tabernacle of the Testimony."*

[54] *The children of Israel acted in accordance with everything that God had commanded Moshe. They did so (precisely).*

Details of the Encampment

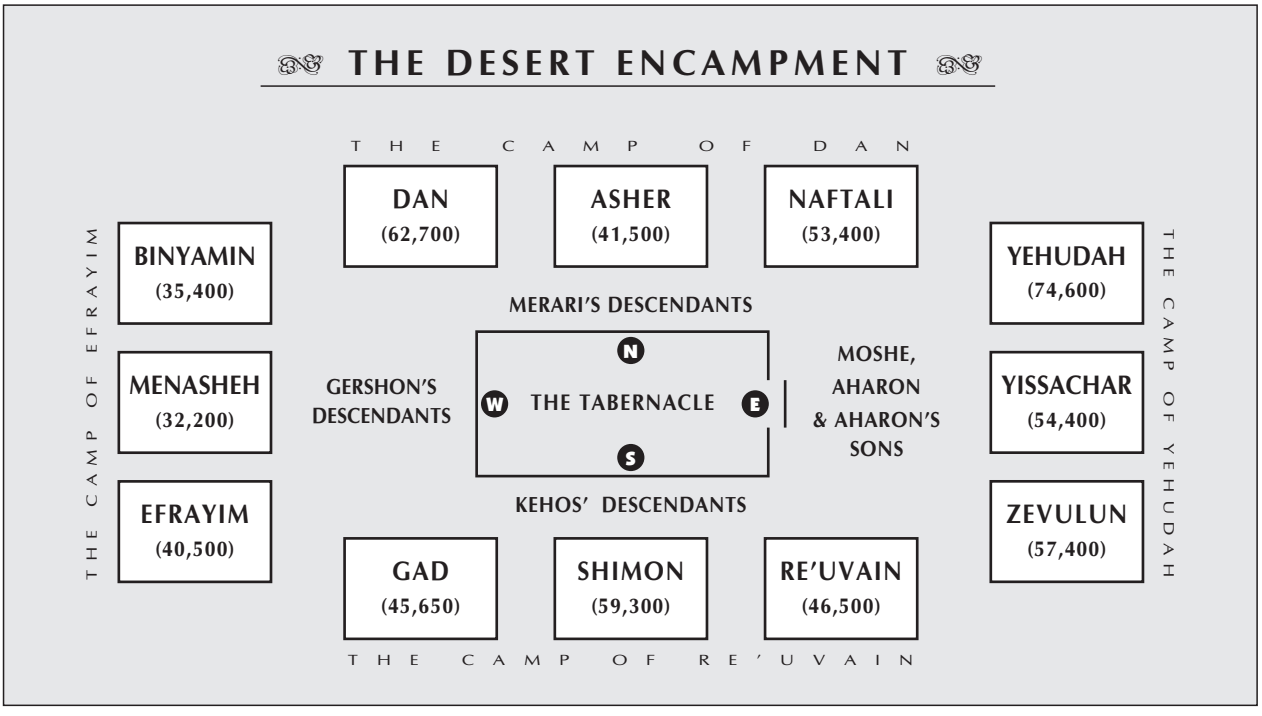
2 Third Reading

God spoke to Moshe and Aharon, saying: [2] *The children of Israel should encamp (in such a way that) each man is in his own division (of three tribes) signposted (by a flag which contains the same color as the gemstone in the High Priest's breastplate that is identified with) his father's house. They should encamp around the Tent of Meeting, at a distance (of one mil).*

[3] *Those camping to the east, (which is considered to be) the front, were the division of regiments (of three tribes, known as) "the Camp of Yehudah":*

- *The leader of Yehudah's descendants was Nachshon, the son of Aminadav.* [4] *The head-count of his regiment was seventy-four thousand, six hundred.*
- [5] *Camping alongside was the tribe of Yissachar. The leader of Yissachar's descendants was Nesanel, the son of Tzu'ar.* [6] *The head-count of his regiment was fifty-four thousand, four hundred.*

THE DESERT ENCAMPMENT



וְנָשִׂיא לִבְנֵי זְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן: ח וּצְבָאוֹ וּפְקֻדֵיו שִׁבְעָה
וַחֲמִשִּׁים אָלֶף וְאַרְבַּע מֵאוֹת: ט כָּל־הַפְּקֻדִּים לְמַחֲנֵה יְהוּדָה
מְאַת אֶלֶף וּשְׁמֹנִים אָלֶף וְשֵׁשֶׁת־אֲלָפִים וְאַרְבַּע־מֵאוֹת
לְצִבְאֹתָם רִאשֹׁנָה יִסָּעוּ: ס י דֶּגֶל מַחֲנֵה רְאוּבֵן תֵּימָנָה
לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר: יא וּצְבָאוֹ
וּפְקֻדָיו שִׁשָּׁה וְאַרְבָּעִים אָלֶף וַחֲמֵשׁ מֵאוֹת: יב וְהַחֹנִם עָלָיו
מַטֵּה שִׁמְעוֹן וְנָשִׂיא לִבְנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי:
יג וּצְבָאוֹ וּפְקֻדֵיהֶם תִּשְׁעָה וַחֲמִשִּׁים אָלֶף וּשְׁלֹשׁ מֵאוֹת:
יד וּמַטֵּה גָּד וְנָשִׂיא לִבְנֵי גָד אֶלְיָסָף בֶּן־רְעוּאֵל: טו וּצְבָאוֹ
וּפְקֻדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים אָלֶף וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים: טז כָּל־
הַפְּקֻדִּים לְמַחֲנֵה רְאוּבֵן מְאַת אֶלֶף וְאֶחָד וַחֲמִשִּׁים אָלֶף
וְאַרְבַּע־מֵאוֹת וַחֲמִשִּׁים לְצִבְאֹתָם וּשְׁנִים יִסָּעוּ: ס יז וְנָסַע
אֹהֶל־מוֹעֵד מַחֲנֵה הַלְוִיִּם בְּתוֹךְ הַמַּחֲנֹת כַּאֲשֶׁר יַחֲנוּ כֵּן יִסָּעוּ
אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם: ס יח דֶּגֶל מַחֲנֵה אֶפְרַיִם לְצִבְאֹתָם יָמָּה
וְנָשִׂיא לִבְנֵי אֶפְרַיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד: יט וּצְבָאוֹ וּפְקֻדֵיהֶם
אַרְבָּעִים אָלֶף וַחֲמֵשׁ מֵאוֹת: כ וְעָלָיו מַטֵּה מְנַשֶּׁה וְנָשִׂיא לִבְנֵי
מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר: כא וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם
וּשְׁלֹשִׁים אָלֶף וּמָאתָיִם: כב וּמַטֵּה בִּנְיָמִן וְנָשִׂיא לִבְנֵי בִנְיָמִן
אֲבִידָן בֶּן־גִּדְעֹנִי: כג וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמִשָּׁה וּשְׁלֹשִׁים אָלֶף
וְאַרְבַּע מֵאוֹת: כד כָּל־הַפְּקֻדִּים לְמַחֲנֵה אֶפְרַיִם מְאַת אֶלֶף
וּשְׁמֹנַת־אֲלָפִים וּמֵאָה לְצִבְאֹתָם וּשְׁלִשִׁים יִסָּעוּ: ס כה דֶּגֶל
מַחֲנֵה דָן צָפְנָה לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי דָן אֲחִיעֶזֶר בֶּן־
עַמִּישַׁדָּי: כו וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וְשִׁשִּׁים אָלֶף וּשְׁבַע מֵאוֹת:
כז וְהַחֹנִים עָלָיו מַטֵּה אָשֵׁר וְנָשִׂיא לִבְנֵי אָשֵׁר פַּגְעִיאֵל
בֶּן־עָכְרָן: כח וּצְבָאוֹ וּפְקֻדֵיהֶם אֶחָד וְאַרְבָּעִים אֶלֶף וַחֲמֵשׁ
מֵאוֹת: כט וּמַטֵּה נַפְתָּלִי וְנָשִׂיא לִבְנֵי נַפְתָּלִי אֲחִירַע בֶּן־עֵינָן:

חֵילוֹן: ח וְחֵילֵהּ וּמְנָיְנוֹהִי חֲמִשִּׁין וְשִׁבְעָא
אַלְפִין וְאַרְבַּע מְאָה: ט כָּל מְנָיְנָיָא לְמַשְׁרִית
יְהוּדָה מְאָה וּתְמָנָן וְשִׁתָּא אַלְפִין וְאַרְבַּע מְאָה
לְחֵילֵיהוֹן בְּקַדְמֵיתָא נָטְלִין: י טֶקֶס מַשְׁרִית
רְאוּבֵן דָּרוֹמָא לְחֵילֵיהוֹן וְרַבָּא לִבְנֵי רְאוּבֵן
אֱלִיצוּר בַּר שְׁדֵיאוּר: יא וְחֵילֵהּ וּמְנָיְנוֹהִי
אַרְבְּעִין וְשִׁתָּא אַלְפִין וַחֲמֵשׁ מְאָה: יב וְדִי
שְׁרַן סְמִיכִין עֲלוֹהִי שִׁבְטָא דְשִׁמְעוֹן וְרַבָּא
לִבְנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בַּר צוּרִישַׁדָּי: יג וְחֵילֵהּ
וּמְנָיְנֵיהוֹן חַמְשִׁין וּתְשַׁע אַלְפִין וּתְלַת מְאָה:
יד וְשִׁבְטָא דְּגָד וְרַבָּא לִבְנֵי גָד אֶלְיָסָף בַּר
רְעוּאֵל: טו וְחֵילֵהּ וּמְנָיֵהוֹן אַרְבְּעִין וַחֲמִשָּׁא
אַלְפִין וְשִׁית מְאָה וַחֲמִשִּׁין: טז כָּל מְנָיָנָא
לְמַשְׁרִית רְאוּבֵן מְאָה וַחֲמִשִּׁין וְחַד אַלְפִין
וְאַרְבַּע מְאָה וַחֲמִשִּׁין לְחֵילֵיהוֹן בְּתִנְיָתָא
נָטְלִין: יז וְנָטַל מַשְׁכַּן זִמְנָא מַשְׁרִית לֵוָאֵי בְּגוֹ
מַשְׁרְיָתָא כְּמָא דְשָׁרַן כֵּן נָטְלִין גְּבַר עַל
אַתְרֵהּ לְטַקְסֵיהוֹן: יח טֶקֶס מַשְׁרִית אֶפְרַיִם
לְחֵילֵיהוֹן מַעַרְבָּא וְרַבָּא לִבְנֵי אֶפְרַיִם
אֱלִישָׁמָע בַּר עַמִּיהוּד: יט וְחֵילֵהּ וּמְנָיְנֵיהוֹן
אַרְבְּעִין אַלְפִין וַחֲמֵשׁ מְאָה: כ וְדִי סְמִיכִין
עֲלוֹהִי שִׁבְטָא דִמְנַשֶּׁה וְרַבָּא לִבְנֵי מְנַשֶּׁה
גַּמְלִיאֵל בַּר פְּדָהצוּר: כא וְחֵילֵהּ וּמְנָיְנֵיהוֹן
תְּלָתִין וּתְרֵין אַלְפִין וּמָאתָן: כב וְשִׁבְטָא
דְּבִנְיָמִן וְרַבָּא לִבְנֵי בִנְיָמִן אֲבִידָן בַּר גִּדְעוֹנִי:
כג וְחֵילֵהּ וּמְנָיְנֵיהוֹן תְּלָתִין וְחַמְשָׁא אַלְפִין
וְאַרְבַּע מְאָה: כד כָּל מְנָיָנָא לְמַשְׁרִית אֶפְרַיִם
מְאָה וְתַמְנֵי אַלְפִין וּמְאָה לְחֵילֵיהוֹן
בְּתִלְיְתָיתָא נָטְלִין: כה טֶקֶס מַשְׁרִית דָּן צְפוּנָא
לְחֵילֵיהוֹן וְרַבָּא לִבְנֵי דָן אֲחִיעֶזֶר בַּר עַמִּישַׁדָּי:
כו וְחֵילֵהּ וּמְנָיְנֵיהוֹן שְׁתִּין וּתְרֵין אַלְפִין וּשְׁבַע
מְאָה: כז וְדִי שְׁרַן סְמִיכִין עֲלוֹהִי שִׁבְטָא
דְאָשֵׁר וְרַבָּא לִבְנֵי אָשֵׁר פַּגְעִיאֵל בַּר עָכְרָן:
כח וְחֵילֵהּ וּמְנָיְנֵיהוֹן אַרְבְּעִין וְחַד אַלְפִין
וַחֲמֵשׁ מְאָה: כט וְשִׁבְטָא דְּנַפְתָּלִי וְרַבָּא לִבְנֵי

מזרחית. וכמערב קרוי אחור: (ט) **ראשנה יסעו.** כשרואין הענן מסתלק, תוקעין בחצוצרות ונוסע מחנה יהודה תחלה, וכשהולכין הולכין כדרך חנייתן, הלויס והשגלות באמצע, דגל יהודה במזרח, ואל ראובן בדרום, ואל אפריס במערב, ואל דן בצפון[1]: (יז) **ונסע אהל מועד.** לאחר שני דגליס הללו: **כאשר יחנו כן יסעו.** כמו שפירשתי, הליכתן כחנייתן, כל דגל מהלך לרוח הקבוע לו: **על ידו.** על מקומו, ואין לשון יד זז ממשמעו, רוח אל לדו קרוי על ידו, כסמוכה לו לכל רוחות ידו. תיגרו"ן תיס"ח בלע"ז: (כ) **ועליו.** כתרגומו ודסמיכין

1 תנחומא יב

– [7] *(The division was completed by) the tribe of Zevulun. The leader of Zevulun's descendants was Eliav the son of Chailon.* [8] *The head-count of his regiment was fifty-seven thousand, four hundred.*

– [9] *The total head-count of regiments for the Camp of Yehudah was one hundred and eighty-six thousand, four hundred.*

– *(When all the camps travel) they should move first.*

[10] *To the south was the division of regiments (of three tribes, known as) "the Camp of Re'uvain:"*

– *The leader of Re'uvain's descendants was Elitzur the son of Shedai'ur.* [11] *The head-count of his regiment was forty-six thousand, five hundred.*

– [12] *Camping alongside was the tribe of Shimon. The leader of Shimon's descendants was Shelumiel the son of Tzurishadai.* [13] *The head-count of his regiment was fifty-nine thousand, three hundred.*

– [14] *(The division was completed by) the tribe of Gad. The leader of Gad's descendants was Elyasaf the son of Reu'ail.* [15] *The head-count of his regiment was forty-five thousand, six hundred and fifty.*

– [16] *The total head-count of regiments for the Camp of Re'uvain was one hundred and fifty-one thousand, four hundred and fifty;*

– *(When all the camps travel) they should move second.*

– [17] *(After the Camp of Re'uvain moves) then the Tent of Meeting should move, (together with) the Levite camp, in the center of the other camps. They should travel (in the same arrangement) as they camp, with each man in his place, arranged in divisions.*

[18] *To the west was the division of regiments (of three tribes, known as) "the Camp of Efrayim:"*

– *The leader of Efrayim's descendants was Elishama the son of Amihud.* [19] *The head-count of his regiment was forty thousand, five hundred.*

– [20] *Alongside was the tribe of Menasheh. The leader of Menasheh's descendants was Gamliail the son of Pedatzur.* [21] *The head-count of his regiment was thirty-two thousand, two hundred.*

– [22] *(The division was completed by) the tribe of Binyamin. The leader of Binyamin's descendants was Avidan the son of Gidoni.* [23] *The head-count of his regiment was thirty-five thousand, four hundred.*

– [24] *The total head-count of regiments for the Camp of Efrayim was one hundred and eight thousand, one hundred;*

– *(When all the camps travel) they should move third.*

[25] *To the north was the division of regiments (of three tribes, known as) "the Camp of Dan:"*

– *The leader of Dan's descendants was Achi'ezer the son of Amishadai.* [26] *The head-count of his regiment was sixty-two thousand, seven hundred.*

– [27] *Camping alongside was the tribe of Asher. The leader of Asher's descendants was Pagiail the son of Achran.* [28] *The head-count of his regiment was forty-one thousand, five hundred.*

– [29] *(The division was completed by) the tribe of Naftali. The leader of Naftali's descendants was Achira the son of Ainan.* [30] *The head-count of his regiment was fifty-three thousand, four hundred.*

ל וּצְבָאָו׃ וּפְקֻדֵיהֶם שִׁלְשָׁה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת׃ לא כָּל־
הַפְּקֻדִים לְמַחֲנֵה דָּן מְאַת אֶלֶף וְשִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְשֵׁשׁ
מֵאוֹת לָאַחֲרֹנָה יִסְעוּ לְדִגְלֵיהֶם׃ פ לב אֵלֶּה פְקוּדֵי בְנֵי־יִשְׂרָאֵל
לְבֵית אֲבֹתָם כָּל־פְּקוּדֵי הַמַּחֲנֹת לְצִבְאֹתָם שֵׁשׁ־מֵאוֹת אֶלֶף
וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים׃ לג וְהַלְוִיִּם לֹא הָתְפָּקְדוּ
בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ לד וַיַּעֲשׂוּ בְּנֵי
יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן־חָנוּ לְדִגְלֵיהֶם וְכֵן
נָסָעוּ אִישׁ לְמִשְׁפְּחֹתָיו עַל־בֵּית אֲבֹתָיו׃ פ [רביעי] ג א וְאֵלֶּה
תּוֹלְדֹת אַהֲרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר יְהוָה אֶת־מֹשֶׁה בְּהַר סִינָי׃
ב וְאֵלֶּה שְׁמוֹת בְּנֵי־אַהֲרֹן הַבְּכֹר | נָדָב וַאֲבִיהוּא אֶלְעָזָר
וְאִיתָמָר׃ ג אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר־
מִלֵּא יָדָם לְכַהֵן׃ ד וַיָּמָת נָדָב וַאֲבִיהוּא לִפְנֵי יְהוָה בְּהַקְרִבָם
אֵשׁ זָרָה לִפְנֵי יְהוָה בְּמִדְבַּר סִינָי וּבָנִים לֹא־הָיוּ לָהֶם וַיְכַהֵן
אֶלְעָזָר וְאִיתָמָר עַל־פְּנֵי אַהֲרֹן אֲבִיהֶם׃ פ ה וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר׃ ו הַקְרֵב אֶת־מַטֵּה לֵוִי וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי
אַהֲרֹן הַכֹּהֵן וְשֵׁרְתוּ אֹתוֹ׃ ז וְשָׁמְרוּ אֶת־מִשְׁמַרְתּוֹ וְאֶת־
מִשְׁמֶרֶת כָּל־הָעֵדָה לִפְנֵי אֹהֶל מוֹעֵד לַעֲבֹד אֶת־עֲבֹדַת
הַמִּשְׁכָּן׃ ח וְשָׁמְרוּ אֶת־כָּל־כְּלֵי אֹהֶל מוֹעֵד וְאֶת־מִשְׁמֶרֶת בְּנֵי
יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן׃ ט וְנָתַתָּה אֶת־הַלְוִיִּם

נַפְתָּלִי אֲחִירַע בֶּן עֵינָן׃ ל וְחֵילָהּ וּמְנֻיָנֵיהֶן
חֲמִשִּׁין וּתְלָתָא אַלְפִין וְאַרְבַּע מְאָה׃ לא כָּל
מְנֻיָנָא לְמַשְׁרִית דָּן מְאָה וַחֲמִשִּׁין וְשִׁבְעָא
אַלְפִין וְשִׁית מְאָה בְּבַתְרֵיתָא נָטְלִין
לְטַקָּסֵיהוֹן׃ לב אִלֵּין מְנֻיָנֵי בְּנֵי יִשְׂרָאֵל לְבֵית
אֲבָהַתְהוֹן כָּל מְנֻיָנֵי מַשְׁרְיָתָא לְחֵילֵיהוֹן שִׁית
מְאָה וּתְלָתָא אַלְפִין וַחֲמֵשׁ מְאָה וְחַמְשִׁין׃
לג וְלָוָאֵי לָא אִתְמְנִיאוּ בְּגוֹ בְּנֵי יִשְׂרָאֵל כְּמָא
דִי פַקִּיד יְיָ יָת מֹשֶׁה׃ לד וַעֲבָדוּ בְּנֵי יִשְׂרָאֵל
כְּכֹל דִי פַקִּיד יְיָ יָת מֹשֶׁה כֵּן שָׁרַן לְטַקָּסֵיהוֹן
וְכֵן נָטְלִין גְּבַר לְזַרְעָתֵיהּ עַל בֵּית אֲבָהָתְהוֹהִי׃
א וְאִלֵּין תּוֹלְדַת אַהֲרֹן וּמֹשֶׁה בְּיוֹמָא דְמַלִּיל יְיָ
עִם מֹשֶׁה בְּטוּרָא דְסִינָי׃ ב וְאִלֵּין שְׁמָהַת בְּנֵי
אַהֲרֹן בּוּכְרָא נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר׃
ג אִלֵּין שְׁמָהַת בְּנֵי אַהֲרֹן כָּהֲנַיָא דְאִתְרַבִּיאוּ
דִי אִתְקָרֵב קֻרְבַּנְהוֹן לְשַׁמָּשָׁא׃ ד וּמִית נָדָב
וַאֲבִיהוּא קֳדָם יְיָ בְּקָרוֹבֵיהוֹן אֶשָּׁתָא נוּכְרֵיתָא
קֳדָם יְיָ בְּמַדְבְּרָא דְסִינַי וּבְנִין לָא הֲווֹ לְהוֹן
וְשַׁמַּשׁ אֶלְעָזָר וְאִיתָמָר עַל אַפֵּי אַהֲרֹן אֲבוּהוֹן׃
ה וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ ו קָרֵיב יָת
שִׁבְטָא דְלֵוִי וּתְקֵם יָתֵיהּ קֳדָם אַהֲרֹן כַּהֲנָא
וְיִשַׁמְּשׁוּן יָתֵיהּ׃ ז וְיִטְרוּן יַת מַטְרַתֵּיהּ וְיַת
מַטְרַת כָּל כְּנִשְׁתָּא קֳדָם מַשְׁכַּן זִמְנָא לְמִפְלַח
יָת פֻּלְחַן מַשְׁכְּנָא׃ ח וְיִטְרוּן יַת כָּל מָנֵי מַשְׁכַּן
זִמְנָא וְיַת מַטְרַת בְּנֵי יִשְׂרָאֵל לְמִפְלַח יָת פֻּלְחַן
מַשְׁכְּנָא׃ ט וְתִתֵּן יַת לֵוָאֵי לְאַהֲרֹן וְלִבְנוֹהִי

עלוכי׃ (ז) **ואלה תולדת אהרן ומשה.** ומיומו מזכיר תחלת בני אהרן, ונקראו תולדות משה, לפי שלמדן תורה. מלמד שכל המלמד את בן חביבו תורה, מעלה עליו ככתוב כאלו ילדו[1]: **ביום דבר ה׳ את משה.** נעשו אלו כתולדות שלו, שלמדן מה שלמד מפי הגבורה: (ד) **על פני אהרן.** בחייו[2]: (ו) **ושרתו אתו.** ומכו הסירות, ושמרו את משמרתו, לפי שמסירת המקדש עליו שלח יקרב זר, כמו שנאמר תתה וניך וניח תניך תתו את טון

המקדש[3], והלויס הלחו מסייעין תותס, זו היא הסירות[4]: (ז) **ושמרו את משמרתו.** כל מנוי שהאדם ממונה עליו ומוטל עליו לעשותו, קרוי משמרת שכל המקרא ובלשון משנה, כמו שאמרו בנזקין ותרם והלח אין משמרתי ומשמרתך שוה[5], וכן משמרות כהונה ולויה[4]: (ח) **ואת משמרת בני ישראל.** שכולן היו זקוקין לגרבי המקדש, חלח שהלויס ממיס תחתיהס בשליחותס, לפיכך לוקחים מהס המעשרות בשכרן, שנאמר[6] כי שכר הוח

לשו״י

CLASSIC QUESTIONS

● **Why are Aharon's descendants mentioned here? (3:1-4)**

Ramban: After discussing the main census of the Jewish people (Ch. 1-2), the subject now turns to the tribe of Levi. Before discussing the details pertaining to the Levites themselves, the Torah mentions the heads of this tribe, the priests.

Abarbanel: After the Torah has stressed how the children of Israel multiplied greatly to form a large population, and had appointed leaders, the Torah now contrasts this with the fact that Moshe and Aharon's children were few, and even though Aharon's children had been appointed to positions of importance, two of them died for bringing "an extraneous fire before God" (v. 4).

Furthermore, stating that the priests were few in number also serves as an introduction as to why it was necessary to appoint the Levites as assistants to the priests, as is set out in the subsequent section.

1 סנהדרין יט: ראה לקו״ש חכ״ג ע׳ 8 2 ויקרא רבה כ, יא. ראה שיחת ש״פ במדבר תשמ״ב 3 במדבר יח, א 4 ראה לקו״ש חי״ג ע׳ 9 5 מגילה יג: 6 במדבר יח, לא

– [31] *The total head-count of regiments for the Camp of Dan was one hundred and fifty-seven thousand, six hundred;*

– *(When all the camps travel) arranged in divisions, they should move last.*

[32] *(The above) are the head-counts of the children of Israel, according to their fathers' houses. The total head-count of regiments in the camps was six hundred and three thousand, five hundred and fifty.* [33] *The Levites were not counted with the rest of the children of Israel, as God commanded Moshe.*

[34] *The children of Israel did everything that God had commanded Moshe. They encamped accordingly by their divisions, and they traveled accordingly, so that each was with his family, and his father's house.*

AHARON'S DESCENDANTS

3 FOURTH READING

The following are the descendants of Aharon, (who were disciples of) Moshe, on the day that God spoke to Moshe at Mount Sinai:

[2] *These are the names of Aharon's sons: Nadav, the firstborn, Avihu, Elazar, and Isamar.* [3] *These are the names of Aharon's sons, the anointed priests, whom he inaugurated to serve as priests.*

[4] *Nadav and Avihu died before God when they brought an extraneous fire before God in the Sinai desert. They had no children.*

But Elazar and Isamar served as priests in the lifetime of Aharon, their father.

APPOINTMENT OF THE LEVITES

3:5 *God spoke to Moshe, saying:* [6] *"Draw the tribe of Levi close and stand them before Aharon the priest. They will serve him (by)* [7] *taking charge of (some of) his duties, and the duties of the entire community, (standing) before the Tent of Meeting to carry out the task of (guarding) the Tabernacle (against unauthorized entry).* [8] *They should guard all the vessels of the Tent of Meeting, which is the duty of the children of Israel, to carry out the service of the Tabernacle.* [9] *You should give over the*

TORAS MENACHEM

AHARON'S DESCENDANTS (3:1-4)

Verses 1-4, which chronicle Aharon's descendants, are problematic, since:

a.) They appear to teach us nothing that we do not already know.

b.) Above, we read of the census of the Jewish people, and below we read of the census of the Levites. These verses thus interrupt a thematic flow with seemingly unrelated details.

Since this is a problem which arises at the literal level [discussed by ***Ramban*** and ***Abarbanel***], why was it not addressed by *Rashi?*

THE EXPLANATION

Rashi made no comment here, as the matter is already understood from one of his earlier comments. When the Torah states above (1:49) that the tribe of Levi was not included in the main census, but was to be given a census of its own, *Rashi* explains: *"The King's legion deserves to be counted on its own."* From this we can understand logically in our case: If the Levites were counted separately due to their importance ("the King's legion"), then all the more so should the "anointed priests"* have been counted separately. According to *Rashi* therefore, verses 3:1-4 are actually a form of "census" of the priests.

(Based on *Likutei Sichos* vol. 13, p. 9, note 1)

Sparks of Chasidus

"DRAW THE TRIBE OF LEVI CLOSE" (V. 6)

The *Midrash* connects verse 6 with the statement in *Psalms*: *"The righteous man flourishes like a palm tree"* (Psalms 92:13; *Bamidbar Rabah* 3:1). Why are the Levites compared to a palm tree?

The answer is emphasized in the second half of the verse: *"he grows tall like a cedar in Lebanon."* A person could be righteous in one of two ways: a.) A cedar is strong, tall and beautiful, but it bears no fruit. This corresponds to a person who studies Torah and observes *mitzvos* primarily for his own personal spiritual growth. b.) The Levites, however, are praised as being like a palm tree which, while not as tall and strong as the cedar, bears sweet, delicious fruit—analogous to a person who is willing to sacrifice some of the time which he could have used for his own personal spiritual growth for the sake of helping others. And this is the path which has been encouraged by Chasidic thought for all Jews.

(*Tzava'as Harivash* ch. 125; *Likutei Sichos* vol. 2, pp. 557-8)

* But not Moshe's sons, who did not constitute an elite group unto themselves, separate from the other Levites.

לְאַהֲרֹן וּלְבָנָיו נְתוּנִם נְתוּנִם הֵמָּה לוֹ מֵאֵת בְּנֵי יִשְׂרָאֵל: ט וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּפְקֹד וְשָׁמְרוּ אֶת־כְּהֻנָּתָם וְהַזָּר הַקָּרֵב יוּמָת: פ יא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יב וַאֲנִי הִנֵּה לָקַחְתִּי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם: יג כִּי לִי כָּל־בְּכוֹר בְּיוֹם הַכֹּתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם עַד־בְּהֵמָה לִי יִהְיוּ אֲנִי יְהוָה: פ [חמישי] יד וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינָי לֵאמֹר: טו פְּקֹד אֶת־בְּנֵי לֵוִי לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמַעְלָה תִּפְקְדֵם: טז וַיִּפְקֹד

מְסִירִין יְהִיבִין אִנּוּן לַהּ מִן בְּנֵי יִשְׂרָאֵל: י וְיָת אַהֲרֹן וְיָת בְּנוֹהִי תְּמַנֵּי וְיִטְּרוּן יָת כְּהוּנַתְהוֹן וְחֵלּוֹנֵי דְּיִקְרַב יִתְקְטֵל: יא וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יב וַאֲנָא הָא קָרֵיבִית יָת לֵוָאֵי מִגּוֹ בְּנֵי יִשְׂרָאֵל חֲלַף כָּל בּוּכְרָא פָּתַח וַלְדָא מִבְּנֵי יִשְׂרָאֵל וִיהוֹן מְשַׁמְּשִׁין קֳדָמַי לֵוָאֵי: יג אֲרֵי דִּילִי כָּל בּוּכְרָא בְּיוֹמָא דְּקְטָלִית כָּל בּוּכְרָא בְּאַרְעָא דְּמִצְרַיִם אַקְדֵּשִׁית קֳדָמַי כָּל בּוּכְרָא בְּיִשְׂרָאֵל מֵאֱנָשָׁא עַד בְּעִירָא דִּילִי יְהוֹן אֲנָא יְיָ: יד וּמַלִּיל יְיָ עִם מֹשֶׁה בְּמַדְבְּרָא דְּסִינַי לְמֵימָר: טו מְנֵי יָת בְּנֵי לֵוִי לְבֵית אֲבָהָתְהוֹן לְזַרְעַיָתְהוֹן כָּל דְּכוּרָא מִבַּר יַרְחָא וּלְעֵלָּא תִּמְנְנוּן: טו וּמָנָא יַתְהוֹן מֹשֶׁה עַל מֵימְרָא דַּיְיָ

רס"י

לכם חלף עבודתכם: (ט) **נתונים המה לו.** לעזרה: **מאת בני ישראל.** כמו מתוך בני ישראל, כלומר משאר כל העדה נבדלו לכך בגזרת המקום, והוא נתנם לו, שנאמר ואתנה את הלוים נתונים וגו': (י) **ואת אהרן ואת בניו תפקד.** לשון פקידות ומינוי לשון מנין: **ושמרו את כהנתם.** קבלת דמים וזריקה והקטרה ועבודות המסורות לכהנים: (יב) **ואני הנה לקחתי.** ומניכן זכיתי בהן: **מתוך בני ישראל.** שיהיו ישראל שוכרין אותן לשירות שלי. על ידי הבכורות זכיתי בהם ולקחתים תמורתם, לפי שהיתה העבודה בבכורות, וכשחטאו בעגל נפסלו, והלויים שלא עבדו עבודת אלילים נבחרו תחתיהם[2]: (טו) **מבן חדש ומעלה.** משלא מכלל נפלים הוא ומנה ליקרא שומר משמרת הקדש. אמר ר' יהודה ברבי שלוש למוד הוא אותו הסמוך להיות נמנה מן הבטן, שנאמר אשר ילדה אותה ללוי במצרים, עם כניסתה בפתח מצרים ילדה אותה, ומנית בשבעים נפש, שכשאתה מונה חשבונם לא

CLASSIC QUESTIONS

● **How are the priests to safeguard their priesthood? (v. 10)**

RASHI: [By preventing others from performing the acts of]: [1] Receiving the blood [from sacrifices]; [2] throwing the blood [on the Altar]; [3] burning [the sacrificial fats]; and [4] tasks that are entrusted exclusively to priests.

IBN EZRA: They must prevent themselves from becoming disqualified to perform the priestly service [due to ritual impurity].

TORAS MENACHEM

SAFEGUARDING THE PRIESTHOOD (v. 10)

Verse 10 contains an instruction to Aharon and his sons, the priests, to "safeguard their priesthood." At the literal level, this appears to refer to the *status* of priesthood itself, i.e. that a priest should not permit *himself* to become disqualified for priestly service (through ritual impurity etc.), as ***Ibn Ezra*** writes.

Why did *Rashi* reject this straightforward interpretation and argue instead that "safeguarding their priesthood" means preventing *non-priests* from carrying out "tasks that are entrusted exclusively to priests"?*

A further problem with *Rashi's* comment concerns the examples of the acts that he cites:

The statement, "receiving the blood, throwing the blood, burning ***and*** tasks that are entrusted exclusively to priests," appears to suggest that "receiving the blood," "throwing the blood" and "burning" are *not* "tasks that are entrusted exclusively to priests."** This is difficult to understand, since receiving and throwing the blood *etc. are* tasks that are entrusted *exclusively* to priests (as *Rashi* writes in his commentary to *Vayikra* 1:5). What, then, does *Rashi* mean here?

THE EXPLANATION

Our verse refers to the *appointment to a new task*, and not the repetition of a previously learned principle: "*You should appoint* Aharon and his sons to safeguard their priesthood." Thus *Rashi* rejected *Ibn Ezra*'s interpretation, that the verse prohibits a priest from becoming disqualified from Temple service through ritual impurity, since that law was taught *already*, in *Parshas Emor* (*Vayikra* ch. 21).

Rashi was also troubled by a further question, concerning the *context* of verse 10:

Both the preceding and following verses speak of the Levites—their role, their census *etc.*—so why does our verse interrupt the thematic flow with a discussion of the *priests*?

Rashi maintained that after reading the preceding passage, we might be under the impression that a Levite *would* be permitted to perform some

* Even according to *Ibn Ezra*, this prohibition is mentioned in the latter half of the verse, *"Any unauthorized person who approaches (to participate in priestly-service) must be put to death."* The dispute between *Rashi* and *Ibn Ezra* concerns only the earlier phrase. **Note that *Rashi* does *not* write: "receiving the blood, throwing the blood, burning, and *other* tasks that are entrusted exclusively to priests."

1 במדבר ח, יט 2 ראה לקו"ש חי"ג, ע' 9 ואילך

Levites to Aharon and his sons (to help them). They are to be (separated) from the children of Israel (and) totally given over to him."

[10] *You should appoint Aharon and his sons to safeguard their priesthood. Any unauthorized person who approaches (to participate in the priestly-service) must be put to death.*

[11] *God spoke to Moshe, saying:* [12] *"(If you want to know why) indeed I have taken the Levites from among the (other) children of Israel? (It is because I took them) instead of all firstborn from every womb among the children of Israel (since the firstborn worshiped the Golden Calf, so I decided instead that) the Levites would be Mine.* [13] *(If you want to know why I chose the firstborn to start with, it is) because all the firstborn are Mine since the day I struck all the firstborn in the land of Egypt. (Back then) I took every firstborn of Israel, both man and beast, to be holy to Me. They will (always) be Mine, I am God."*

CENSUS OF THE LEVITES

3:14 FIFTH READING

God spoke to Moshe in the Sinai desert, saying: [15] *"Take a head-count of the descendants of Levi, (including) those whose family (lineage had been verified) according to their paternal houses. Count all males from the age of one month and upward."*

CLASSIC QUESTIONS

● **Why were the Levites counted from "one month and upward"? (v. 15)**

RASHI: As soon as [a child's] viability is proven, he is counted among those called, "guardians of the sacred duty."

TORAS MENACHEM

Temple services, and therefore our verse was required to correct that possible misunderstanding immediately.

The source of this potential confusion is the Torah's statement in verse 8 that: "*They should guard all the vessels of the Tent of Meeting, which is the duty of the children of Israel.*" *Rashi* explains: "*All of them (the children of Israel) were responsible for the needs of the Sanctuary, but the Levites acted as their agents, in their place.*"

Now, we do find one instance where the children of Israel themselves (*i.e.* non-priests) *were* permitted to receive and throw the blood of a sacrifice, and that is the case of the Paschal lamb (*Shemos* 12:7). So after reading that the Levites acted as agents for the rest of the Jewish people, taking over their responsibilities in the Temple, we might be under the impression that the Levites would now be required to receive and throw the blood of the Paschal lamb. Therefore, the priests were immediately instructed, "to safeguard their priesthood," and *Rashi* clarifies that this means, "receiving the blood, throwing the blood, etc." referring to *the Paschal lamb*.

And, after covering the subject of tasks that were once permitted, but are now forbidden to a non-priest, *Rashi* adds (parenthetically) that this surely includes other "tasks that are entrusted exclusively to priests."

(Based on *Likutei Sichos* vol. 18, p. 1*ff.*)

"ONE MONTH AND UPWARD" (V. 15)

Rashi writes that Levites from the age of one month and upward are called "guardians of the sacred duty" (v. 10). But how are we to understand, at the literal level, how a tiny baby could already be given the title of a "guardian," at an age when he is clearly not capable of carrying out any work?

THE EXPLANATION

Rashi did not deem it necessary to clarify the above question, since he considered the explanation to be self-evident. Above, the Torah states: *"The Levites should encamp around the Tabernacle of the Testimony,"* and, in this way, *"The Levites will guard the Tabernacle of the Testimony"* (1:53). From this we see that the guarding of the Levites was achieved merely by their *physical presence* around the Tabernacle, rather like a "human wall." And clearly, in this regard, children would be as effective as adults (if not more so, for some of the adults would leave the camp to work in the Tabernacle, whereas the children would always be encamped "around the Tabernacle"). Thus, even at the tender age of one month, a child is considered to be a "guardian of the sacred duty."

(Based on *Likutei Sichos* vol. 23, p. 256, note 6)

The Last Word

While *Rashi's* comment that even tiny babies are "guardians of the sacred duty" (see *Classic Questions* and *Toras Menachem*) refers specifically to Levite children, it could be argued that in the current era, when Temple service has a purely spiritual connotation, *Rashi's* statement applies to *all* Jewish children.

And since the key feature of the Tabernacle that required guarding was the Ark, which contained the Ten Commandments, it follows that all Jewish children are guardians of the Torah from birth.

Therefore, at the moment when God entrusts us with this mission, on *Shavu'os* (the festival of the giving of the Torah), *one should make the effort to bring all children, even tiny babies, to the synagogue to hear the reading of the Ten Commandments.*

And just as R' Yehoshua ben Chananiah became great because his mother placed his cradle in the study hall for him to hear words of Torah (*Jerusalem Talmud, Yevamos* 1:6), so too, our children will reap the utmost benefit from hearing the Torah being read.

(Based on *Likutei Sichos* vol. 23, p. 256*ff.*)

אֹתָם מֹשֶׁה עַל־פִּי יְהוָה כַּאֲשֶׁר צֻוָּה: יז וַיִּהְיוּ־אֵלֶּה בְּנֵי־לֵוִי בִּשְׁמֹתָם גֵּרְשׁוֹן וּקְהָת וּמְרָרִי: יח וְאֵלֶּה שְׁמוֹת בְּנֵי־גֵרְשׁוֹן לְמִשְׁפְּחֹתָם לִבְנִי וְשִׁמְעִי: יט וּבְנֵי קְהָת לְמִשְׁפְּחֹתָם עַמְרָם וְיִצְהָר חֶבְרוֹן וְעֻזִּיאֵל: כ וּבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם מַחְלִי וּמוּשִׁי אֵלֶּה הֵם מִשְׁפְּחֹת הַלֵּוִי לְבֵית אֲבֹתָם: כא לְגֵרְשׁוֹן מִשְׁפַּחַת הַלִּבְנִי וּמִשְׁפַּחַת הַשִּׁמְעִי אֵלֶּה הֵם מִשְׁפְּחֹת הַגֵּרְשֻׁנִּי: כב פְּקֻדֵיהֶם בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה פְּקֻדֵיהֶם שִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת: כג מִשְׁפְּחֹת הַגֵּרְשֻׁנִּי אַחֲרֵי הַמִּשְׁכָּן יַחֲנוּ יָמָּה: כד וְנִשִׂיא בֵּית־אָב לַגֵּרְשֻׁנִּי אֶלְיָסָף בֶּן־לָאֵל: כה וּמִשְׁמֶרֶת בְּנֵי־גֵרְשׁוֹן בְּאֹהֶל מוֹעֵד הַמִּשְׁכָּן וְהָאֹהֶל מִכְסֵּהוּ וּמָסַךְ פֶּתַח אֹהֶל מוֹעֵד: כו וְקַלְעֵי הֶחָצֵר וְאֶת־מָסַךְ פֶּתַח הֶחָצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֶת־מֵיתָרָיו לְכָל עֲבֹדָתוֹ: ס כז וְלִקְהָת מִשְׁפַּחַת הָעַמְרָמִי וּמִשְׁפַּחַת הַיִּצְהָרִי וּמִשְׁפַּחַת הַחֶבְרֹנִי וּמִשְׁפַּחַת הָעuzִּיאֵלִי אֵלֶּה הֵם מִשְׁפְּחֹת הַקְּהָתִי: כח בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה שְׁמֹנַת אֲלָפִים וְשֵׁשׁ מֵאוֹת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ: כט מִשְׁפְּחֹת בְּנֵי־קְהָת יַחֲנוּ עַל יֶרֶךְ הַמִּשְׁכָּן תֵּימָנָה: ל וְנִשִׂיא בֵּית־אָב לְמִשְׁפְּחֹת הַקְּהָתִי אֱלִיצָפָן בֶּן־עuzִּיאֵל: לא וּמִשְׁמַרְתָּם הָאָרֹן וְהַשֻּׁלְחָן וְהַמְּנֹרָה

כְּמָא דְּאִתְפַּקַּד: יז וְהַווֹ אִלֵּין בְּנֵי לֵוִי בִּשְׁמָהַתְהוֹן גֵּרְשׁוֹן וּקְהָת וּמְרָרִי: יח וְאִלֵּין שְׁמָהַת בְּנֵי גֵּרְשׁוֹן לְזַרְעֲיָתְהוֹן לִבְנִי וְשִׁמְעִי: יט וּבְנֵי קְהָת לְזַרְעֲיָתְהוֹן עַמְרָם וְיִצְהָר חֶבְרוֹן וְעֻזִּיאֵל: כ וּבְנֵי מְרָרִי לְזַרְעֲיָתְהוֹן מַחְלִי וּמוּשִׁי אִלֵּין אִנּוּן זַרְעַיָּת לֵוָאֵי לְבֵית אֲבָהָתְהוֹן: כא לְגֵרְשׁוֹן זַרְעַיָּת לִבְנִי וְזַרְעַיָּת שִׁמְעִי אִלֵּין אִנּוּן זַרְעַיָּת גֵּרְשׁוֹן: כב מִנְיָנֵיהוֹן בְּמִנְיַן כָּל דְּכוּרָא מִבַּר יַרְחָא וּלְעֵלָּא מִנְיָנֵיהוֹן שַׁבְעָא אַלְפִין וַחֲמֵשׁ מְאָה: כג זַרְעַיָּת גֵּרְשׁוֹן אֲחוֹרֵי מַשְׁכְּנָא יִשְׁרוֹן מַעַרְבָּא: כד וְרַב בֵּית אַבָּא לְבֵית גֵּרְשׁוֹן אֶלְיָסָף בַּר לָאֵל: כה וּמַטְרַת בְּנֵי גֵּרְשׁוֹן בְּמַשְׁכַּן זִמְנָא מַשְׁכְּנָא וּפְרָסָא חוֹפָאֵהּ וּפְרָסָא דִּתְרַע מַשְׁכַּן זִמְנָא: כו וּסְרָדֵי דְּדַרְתָּא וְיַת פְּרָסָא דִּתְרַע דַּרְתָּא דִּי עַל מַשְׁכְּנָא וְעַל מַדְבְּחָא סְחוֹר סְחוֹר וְיַת אֲטוּנוֹהִי לְכָל פָּלְחָנֵהּ: כז וְלִקְהָת זַרְעַיָּת עַמְרָם וְזַרְעַיָּת יִצְהָר וְזַרְעַיָּת חֶבְרוֹן וְזַרְעַיָּת עֻזִּיאֵל אִלֵּין אִנּוּן זַרְעַיָּת קְהָת: כח בְּמִנְיַן כָּל דְּכוּרָא מִבַּר יַרְחָא וּלְעֵלָּא תְּמַנְיָא אַלְפִין וְשִׁית מְאָה נָטְרֵי מַטַּרְתָּא דְּקוּדְשָׁא: כט זַרְעַיָּת בְּנֵי קְהָת יִשְׁרוֹן עַל צַדָּא דְּמַשְׁכְּנָא דָּרוֹמָא: ל וְרַב בֵּית אַבָּא לְזַרְעַיָּת קְהָת אֱלִיצָפָן בַּר עuzִּיאֵל: לא וּמַטַּרְתְּהוֹן אֲרוֹנָא וּפָתוֹרָא וּמְנָרְתָּא

תמנה חלש שבעים חסר אחת, וכיון דשלימה אית כמנין[1]: (טז) **על פי ה'.** אמר משה לפני הקב"ה כיון שאני נכנס לתוך מחלוקתם לדעת מניין יוצקיהם. אמר לו הקב"ה עשה אתה שלך ואני אעשה שלי. הלך משה ועמד על פתח האהל וכשהוציא מקדמת לפניו, ובת קול יוצאת מן האהל ואומרת כך וכך תיעוקות יש באהל זה, לכך נאמר על פי ה'[2]: (כח) **לגרשון משפחת הלבני.** כלומר לגרשון היו הפקודים משפחת הלבני ומשפחת השמעי פקודיהם כך וכך: (כה) **המשכן.** יריעות התחתונות: **והאהל.** יריעות עזים העשויות לגג: **מכסהו.** עורות תילים ותחשים: **ומסך פתח.** הוא הווילון: (כו) **ואת מיתריו.** של משכן והאהל ולא של חלר: (כט) **משפחת בני קהת יחנו וגו' תימנה.** וסמוכין לכתף דגל ראובן החוניס תימנה, חוי לרשע ותוי לשכנו, לכך

CLASSIC QUESTIONS

● **Which camp was close to Kehos' descendants? (v. 29)**

Rashi: Adjacent to Kehos' descendants was Re'uvain's division which camped to the south. Woe to the wicked man and woe to his neighbor! Due to this, Dasan, Aviram and 250 men [from the tribe of Re'uvain] were punished with Korach [a descendant of Kehos] and his congregation, as they were drawn into their dispute along with them.

Midrash Tanchuma: To the south were the descendants of Kehos, and adjacent to them were [the tribes of] Re'uvain, Shimon and Gad. Due to this, the saying arose, "Woe to the wicked man and woe to his neighbor!" For these three tribes, who were neighbors of Korach and his congregation, were destroyed with him as a result of his dispute (*Parshas Bamidbar* ch. 12).

Midrash Rabah: The three [tribes] to the south who were adjacent to quarrelsome people, were destroyed with them. About them it is said, "Woe to the wicked man and woe to his neighbor." Who were the quarrelsome people? Korach the son of Yitzhar, the son of Kehos. Being that Re'uvain, Shimon and Gad were adjacent to them, they were all quarrelsome.

1 במדבר רבה ג, ח. בבא בתרא קכג: ראה לקו"ש חי"ח ע' 6 2 במדבר רבה ג, ט. סוטה יב.

16 *Moshe counted them, just as he was commanded, by God's word.*

17 *These were the names of Levi's sons: Gershon, Kehos, and Merari.*

18 *The names of Gershon's sons, heading their families, were Livni and Shimi.*

19 *Kehos' sons, heading their families, were Amram, Yitzhar, Chevron and Uzi'eil.*

20 *Merari's sons, heading their families, were Machli and Mushi.*

The (above) are the families of Levi according to their paternal houses.

21 *(The head-count) for Gershon (included) the Livni family and the Shimi family, (for) these are the Gershonite families:*

- 22 *Their total head-count included every male from the age of one month and upward. Their head-count was seven thousand, five hundred.*
- 23 *The Gershonite families should camp behind the Tabernacle, to the west.*
- 24 *The leader of the paternal house of the Gershonites is Elyasaf, the son of La'el.*
- 25 *The duties of Gershon's descendants in the Tent of Meeting (were to care for: the tapestries of) the Tabernacle, the (goat's hair which rested above it like a) tent, (the tachash skins which acted as) its cover, and the curtain at the entrance to the Tent of Meeting,* 26 *the curtains of the courtyard and the curtain for the entrance to the courtyard which surrounds the Tabernacle and the Altar, the ropes (of the Tabernacle itself), and all associated tasks.*

27 *(The head-count) for Kehos (included) the Amrami family, the Yitzhari family, the Chevroni family, and the Uziali family, (for) these are the families of Kehos:*

- 28 *The number of all males from the age of one month and upward was eight thousand six hundred.*
- *(They were) guardians, with the sacred duty (of guarding the Tabernacle vessels).*
- 29 *The families of Kehos' descendants camped to the south side of the Tabernacle.*
- 30 *The leader of the paternal house of the Kehos families was Elitzafan, the son of Uzi'eil.*

TORAS MENACHEM

KEHOS AND HIS NEIGHBORS (V. 29)

Rashi, ***Midrash Tanchuma*** and ***Midrash Rabah*** all explain how the placement of Re'uvain's division next to the descendants of Kehos forged a connection between them which later surfaced with the rebellion of Korach (a descendent of Kehos) against Moshe. Thus, the phrase was coined: *"Woe to the wicked man and woe to his neighbor."*

At first glance, *Rashi, Midrash Tanchuma* and *Midrash Rabah* appear to be making identical statements. However, on closer examination there are a number of subtle textual differences which undoubtedly reflect differences of understanding, since Torah texts are written with the utmost precision. Among the differences are the following:

1.) *The parties involved.*

Rashi writes that only a relatively small group from the tribe of Re'uvain were influenced by Korach (*"Dasan, Aviram and two hundred and fifty men"*). On the other hand, both *Midrash Tanchuma* and *Midrash Rabah* maintain that Korach's influence as a "bad neighbor" extended to the *entire tribe* of Re'uvain, as well as the *other tribes* in that division, Shimon and Gad.

2.) *The description of Korach's influence.*

Midrash Tanchuma stresses only that *Korach* caused his neighbors to be *punished* with him: "These three tribes, who were neighbors to Korach and his congregation, *were destroyed* with him as a result of *his* dispute." *Rashi,* on the other hand, stresses how Korach caused his neighbors to actually sin (the *cause* of their later punishment): "They were drawn into their dispute along with them." And *Midrash Rabah* stresses Korach's influence upon them to an even greater degree: "Being that Re'uvain, Shimon and Gad were adjacent to them, they were all quarrelsome." I.e. they were quarrelsome *in general*, in addition to that particular dispute.

What are the underlying differences of opinion between these three views which led them to their respective conclusions?

THE EXPLANATION

A person's effect on his neighbor could be viewed in a number of different ways:

a.) *A circumstantial association.* According to this understanding, a person has no real, lasting impact on his neighbor's character and it is only that the neighbor may benefit or suffer by being in close proximity.

וְהַמִּזְבְּחֹת וּכְלֵי הַקֹּדֶשׁ אֲשֶׁר יְשָׁרְתוּ בָהֶם וְהַמָּסָךְ וְכָל עֲבֹדָתוֹ:
לב וּנְשִׂיא נְשִׂיאֵי הַלֵּוִי אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן פְּקֻדַּת שֹׁמְרֵי
מִשְׁמֶרֶת הַקֹּדֶשׁ: לג לְמָרָרִי מִשְׁפַּחַת הַמַּחְלִי וּמִשְׁפַּחַת הַמּוּשִׁי
אֵלֶּה הֵם מִשְׁפְּחֹת מְרָרִי: לד וּפְקֻדֵיהֶם בְּמִסְפַּר כָּל־זָכָר מִבֶּן־
חֹדֶשׁ וָמָעְלָה שֵׁשֶׁת אֲלָפִים וּמָאתָיִם: לה וּנְשִׂיא בֵית־אָב
לְמִשְׁפְּחֹת מְרָרִי צוּרִיאֵל בֶּן־אֲבִיחָיִל עַל יֶרֶךְ הַמִּשְׁכָּן יַחֲנוּ
צָפֹנָה: לו וּפְקֻדַּת מִשְׁמֶרֶת בְּנֵי מְרָרִי קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו
וְעַמֻּדָיו וַאֲדָנָיו וְכָל־כֵּלָיו וְכֹל עֲבֹדָתוֹ: לז וְעַמֻּדֵי הֶחָצֵר סָבִיב
וְאַדְנֵיהֶם וְיִתֵדֹתָם וּמֵיתְרֵיהֶם: לח וְהַחֹנִים לִפְנֵי הַמִּשְׁכָּן קֶדְמָה
לִפְנֵי אֹהֶל־מוֹעֵד | מִזְרָחָה מֹשֶׁה | וְאַהֲרֹן וּבָנָיו שֹׁמְרִים
מִשְׁמֶרֶת הַמִּקְדָּשׁ לְמִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל וְהַזָּר הַקָּרֵב יוּמָת:

וּמַדְבְּחַיָּא וּמָנֵי קוּדְשָׁא דִּישַׁמְּשׁוּן בְּהוֹן וּפְרָסָא
וְכֹל פָּלְחָנֵיהּ: לב וַאֲמַרְכָּלָא דְּמַטָּנָא עַל
רַבְרְבֵי לֵוָאֵי אֶלְעָזָר בַּר אַהֲרֹן כַּהֲנָא דְּמִתְחוֹת
יְדוֹהִי מְמַנָּן נָטְרֵי מַטָּרַת קוּדְשָׁא: לג לְמָרָרִי
זַרְעִית מַחְלִי וְזַרְעִית מוּשִׁי אִלֵּין אִנּוּן זַרְעַיָּת
מָרָרִי: לד וּמִנְיָנֵיהוֹן בְּמִנְיַן כָּל דְּכוּרָא מִבַּר
יַרְחָא וּלְעֵלָּא שִׁתָּא אַלְפִין וּמָאתָן: לה וְרַב
בֵּית אַבָּא לְזַרְעַיָּת מָרָרִי צוּרִיאֵל בַּר אֲבִיחָיִל
עַל צִדָּא דְמַשְׁכְּנָא יִשְׁרוֹן צָפּוּנָא: לו וְדִי מְסִיר
לְמַטָּרַת בְּנֵי מָרָרִי דַּפֵּי מַשְׁכְּנָא וְעַבְרוֹהִי
וַעֲמוּדוֹהִי וְסַמְכוֹהִי וְכָל מָנוֹהִי וְכֹל פָּלְחָנֵיהּ:
לז וְעַמּוּדֵי דְרָתָא סְחוֹר סְחוֹר וְסַמְכֵיהוֹן
וְסִבֵּיהוֹן וְאַטּוּנֵיהוֹן: לח וְדִי שָׁרַן קֳדָם מַשְׁכְּנָא
קִדּוּמָא קֳדָם מַשְׁכַּן זִמְנָא מַדִּינְחָא מֹשֶׁה
וְאַהֲרֹן וּבְנוֹהִי נָטְרִין מַטָּרַת מַקְדְּשָׁא לְמַטָּרַת

רס"י

לקו מכס דתן ואבירם ומחתים וחמשים איש עם קרח ועדתו, שנמשכו עמהם בחלוקתם[1]: (לא) והמסך. היה הפרכת, שמך היה קרויה (פרכת) המסך[2]: (לב) ונשיא נשיאי הלוי. ממונה על כלם. ועל מה היה נפיותו, פקודת שומרי משמרת הקודש, על ידו היה פקודת כולם: (לח) משה ואהרן ובניו. וסמוכין לכם דגל מחנה יהודה, וכחונים עליו יעשכר וזבולן, טוב לגדיק טוב לעשנו, לפי שהיו שכניו של משה שהיה עוסק בתורה, נעשו גדולים בתורה, שנאמר יהודה מחוקקי[3], ומבני יששכר יודעי זיגה וגו'[4] מחתים רמשי סנהדרות, ומזבולן[5] מושכים בשבט סופר[6]:

TORAS MENACHEM

For example, if a person is punished, his neighbor may be punished along with him, due to the fact that he is in close proximity, or because he was momentarily swayed to perform an act that was totally out of character.

b.) *Transformation of personality.* Alternatively, a person may genuinely affect his neighbor, gradually influencing his neighbor's behavior to transform his personality.

c.) *A catalyst for latent qualities.* A third scenario resembles case 'b' in that there is a significant influence of one neighbor on another. However, this approach differs in the respect that one neighbor does not *impart* good or bad qualities into his neighbor's behavioral patterns, but rather, he *reveals* character traits *already* within his neighbor, causing them to rise to the surface. Here, an element of Divine Providence comes into play: The fact that it was orchestrated on High that these two neighbors should live in close proximity to each other is a sign that they "deserve" each other, so to speak, and they share similar dispositions. Thus, when one neighbor influences the other, he is not *imparting* good or bad qualities, but rather, bringing pre-existing qualities to the surface.

Midrash Tanchuma took the first approach above ('a'), that the tribe of Re'uvain's association with the descendants of Kehos was circumstantial. According to this view, the tribe of Re'uvain was not genuinely changed by Korach's rebellion and it is only that they were incriminated—and consequently punished—by temporary association. So *Midrash Tanchuma* does not mention that Korach actually corrupted his neighbors in any way, but only how they were *punished* along with him: "*These three tribes, who were neighbors of Korach and his congregation, were destroyed with him as a result of his dispute.*"

Rashi adopted approach 'b' above, that the tribe of Re'uvain were originally good people, but they became corrupted by their unsavory neighbors—"*they were drawn into* their* dispute along with them."

Midrash Rabah took approach 'c,' that Kehos' descendants were merely a catalyst for *existing* negative traits within the tribe of Re'uvain. Therefore, *Midrash Rabah* does not state, like *Rashi,* that "they were *drawn into* their dispute," but rather, that "*they were* all quarrelsome," by nature.

Rashi's Unique Stance

In the final analysis we see that it was *Rashi* alone who maintained that a bad neighbor can actually *transform* another person's personality for the worse. For *Midrash Tanchuma* saw that a neighbor has no real effect at all, and *Midrash Rabah* perceived the neighbor as the mere trigger of existing bad qualities, and not as the cause of a real transformation.

* Note that *Midrash Tanchuma* states that the three tribes were "destroyed with him as a result of *his* dispute" (in the singular), suggesting that in the final analysis it was *Korach's* dispute in which the tribes had become involved *circumstantially*. *Rashi,* however, writes, "They were drawn into *their* dispute along with them" (in the plural), consistent with his stance that Korach transformed his neighbors to be genuinely involved in the dispute, and it was thus "*their* (collective) dispute."

1 תנחומא יב. במדבר רבה ג, יג 2 שמות מ, כא 3 תהלים ס, ט 4 דה"י א יב, לג 5 שופטים ה, יד 6 תנחומא יב

– [31] *Their duties (were to care for): The Ark, the Table, the Menorah, the Altars, the sacred utensils used with them when ministering, the Partition, and all associated tasks.*

– [32] *The chief over all the leaders of the Levites was Elazar, the son of Aharon the priest. He appointed (all) the guardians who had sacred duties.*

[33] *(The head-count) for Merari (included) the Machli family and the Mushi family, (for) these are the families of Merari:*

– [34] *Their total head-count of every male from the age of one month and upward was six thousand two hundred.*

– [35] *The leader of the paternal house of Merari's families was Tzuriel, the son of Avichayil.*

– *They camped on the north side of the Tabernacle.*

– [36] *The appointed duty of Merari's descendants (was to care for): The beams of the Tabernacle, its bars, its pillars, and its sockets, all its vessels and all its associated tasks,* [37] *the pillars of the surrounding courtyard, their sockets, their pegs, and their ropes.*

[38] *Camping in front of the Tabernacle, in front of the Tent of Meeting to the east, were Moshe, Aharon and his sons, (who were) the guardians of the Sanctuary's duties, duties (which they were appointed to perform on behalf) of the children of Israel. Any unauthorized person who approaches (to participate in this task) must be put to death.*

CLASSIC QUESTIONS

● **Who camped near Moshe, Aharon and his sons? (v. 38)**

RASHI: Adjacent to them was the division of the camp of Yehudah, with whom Yissachar and Zevulun camped. The righteous man prospers and his neighbor prospers! Since they were neighbors of Moshe, who was engaged in Torah study, they became great Torah scholars.

TORAS MENACHEM

Thus, while *Rashi's* view sees the bad neighbor as a greater potential menace, it is nevertheless much less likely that *Rashi's* bad neighbor would actually succeed in his task, since *transforming* another's personality is clearly a much more difficult task than merely triggering a predisposition toward negative behavior (and certainly much harder than causing a momentary, circumstantial influence).

So both texts of *Midrash,* which referred to a comparatively easier form of influence, maintained that Kehos' descendants affected all three tribes who camped in the adjacent division.

Rashi, however, who maintained that the effect of a bad neighbor was much more profound, could not presume that Korach's negative influence had proliferated any further than that which is explicitly documented in scripture. Thus, *Rashi* concluded that only a small part of only one tribe (Re'uvain) was affected: "Dasan, Aviram and two hundred and fifty men."

A DIFFERENCE BETWEEN GOOD AND BAD NEIGHBORS

The above explanation of *Rashi's* opinion appears to become problematic when reading his comments to verse 38 (see *Classic Questions*). For above we argued that *Rashi* perceived a neighbor's effect as being potentially very profound, totally transforming another's personality, but limited in its ability to influence large numbers of people. Yet, in his commentary to verse 38, *Rashi* states that Moshe, Aharon and his sons managed to affect *three entire tribes,* who were their neighbors, to become great Torah scholars!

In truth however, this does not contradict the above explanation, for since God's "measure of good exceeds His measure of punishment" (*Sotah* 11a), it follows that a genuine effort to affect somebody else for the good will always be incomparably more effective and far-reaching than the opposite.

(Based on *Likutei Sichos* vol. 33, p. 10*ff.*)

The Last Word

A person could influence his neighbor with *any* good or bad quality. Nevertheless, the fact that *Rashi* mentions just one good quality, Torah study, and one negative quality, quarrelsomeness (see *Classic Questions* to v. 29 & 38), is certainly no coincidence; it indicates that these two qualities are connected with each other.

Rashi is teaching us that the study of Torah and involvement in disputes are diametric opposites. If a person studies Torah with the proper intentions and sufficient dedication he simply will not become involved in disputes, because Torah is the common thread which unites all Jews.

(Based on *Likutei Sichos* vol. 33, pp. 16-17)

לט כָּל־פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה *וְאַהֲרֹן עַל־פִּי יְהוָה
לְמִשְׁפְּחֹתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמַעְלָה שְׁנַיִם וְעֶשְׂרִים אָלֶף:
ס [ששי] מ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּקֹד כָּל־בְּכֹר זָכָר לִבְנֵי
יִשְׂרָאֵל מִבֶּן־חֹדֶשׁ וָמָעְלָה וְשָׂא אֶת מִסְפַּר שְׁמֹתָם: מא וְלָקַחְתָּ
אֶת־הַלְוִיִּם לִי אֲנִי יְהוָה תַּחַת כָּל־בְּכֹר בִּבְנֵי יִשְׂרָאֵל וְאֶת
בְּהֵמַת הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בִּבְהֵמֹת בְּנֵי יִשְׂרָאֵל: מב וַיִּפְקֹד
מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֶת־כָּל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל:
מג וַיִּהְיוּ כָל־בְּכוֹר זָכָר בְּמִסְפַּר שֵׁמֹת מִבֶּן־חֹדֶשׁ וָמַעְלָה
לִפְקֻדֵיהֶם שְׁנַיִם וְעֶשְׂרִים אֶלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמָאתָיִם: פ
מד וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: מה קַח אֶת־הַלְוִיִּם תַּחַת
כָּל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל וְאֶת־בֶּהֱמַת הַלְוִיִּם תַּחַת בְּהֶמְתָּם
וְהָיוּ־לִי הַלְוִיִּם אֲנִי יְהוָה: מו וְאֵת פְּדוּיֵי הַשְּׁלֹשָׁה וְהַשִּׁבְעִים
וְהַמָּאתַיִם הָעֹדְפִים עַל־הַלְוִיִּם מִבְּכוֹר בְּנֵי יִשְׂרָאֵל: מז וְלָקַחְתָּ
חֲמֵשֶׁת חֲמֻשֹׁת שְׁקָלִים לַגֻּלְגֹּלֶת בְּשֶׁקֶל הַקֹּדֶשׁ תִּקָּח עֶשְׂרִים
גֵּרָה הַשָּׁקֶל: מח וְנָתַתָּה הַכֶּסֶף לְאַהֲרֹן וּלְבָנָיו פִּדוּיֵי הָעֹדְפִים

*נקוד על ואהרן

בְּנֵי יִשְׂרָאֵל וְחִלּוֹנֵי הִיקְרַב יִתְקַטָּל: לט כָּל
מְנָיְנֵי לֵוָאֵי דִּי מְנָא מֹשֶׁה וְאַהֲרֹן עַל מֵימְרָא
דַּיְיָ לְזַרְעַיָּתְהוֹן כָּל דְּכוּרָא מִבַּר יַרְחָא וּלְעֵלָּא
עֶשְׂרִין וְתַרְתִּין אַלְפִין: מ וַאֲמַר יְיָ לְמֹשֶׁה מְנֵי
כָּל בּוּכְרַיָּא דִכְרָיָא לִבְנֵי יִשְׂרָאֵל מִבַּר יַרְחָא
וּלְעֵלָּא וְקַבֵּל יַת מִנְיַן שְׁמָהָתְהוֹן: מא וּתְקַרֵיב
יַת לֵוָאֵי קֳדָמַי אֲנָא יְיָ חֲלַף כָּל בּוּכְרָא בִּבְנֵי
יִשְׂרָאֵל וְיַת בְּעִירָא דְּלֵוָאֵי חֲלַף כָּל בּוּכְרָא
בִּבְעִירָא דִּבְנֵי יִשְׂרָאֵל: מב וּמָנָא מֹשֶׁה כְּמָא
דִּי פַקִּיד יְיָ יָתֵהּ יַת כָּל בּוּכְרָא בִּבְנֵי יִשְׂרָאֵל:
מג וַהֲווֹ כָל בּוּכְרַיָּא דִכְרַיָּא בְּמִנְיַן שְׁמָהָן מִבַּר
יַרְחָא וּלְעֵלָּא לְמִנְיֵנֵיהוֹן עֶשְׂרִין וְתַרְתִּין אַלְפִין
מָאתָן וְשַׁבְעִין וּתְלָתָא: מד וּמַלֵּיל יְיָ עִם
מֹשֶׁה לְמֵימָר: מה קָרֵב יַת לֵוָאֵי חֲלַף כָּל
בּוּכְרָא בִּבְנֵי יִשְׂרָאֵל וְיַת בְּעִירָא דְּלֵוָאֵי חֲלַף
בְּעִירְהוֹן וִיהוֹן מְשַׁמְּשִׁין קֳדָמַי לֵוָאֵי אֲנָא יְיָ:
מו וְיַת פָּרְקַן מָאתָן וְשַׁבְעִין וּתְלָתָא דְּיַתִּירִין
עַל לֵוָאֵי מִבּוּכְרַיָּא דִּבְנֵי יִשְׂרָאֵל: מז וְתִסַּב
חֲמֵשׁ חֲמֵשׁ סְלְעִין לְגֻלְגַּלְתָּא בְּסֶלְעֵי קוּדְשָׁא
תִּסַּב עֶשְׂרִין מָעִין סְלְעָא: מח וְתִתֵּן כַּסְפָּא
לְאַהֲרֹן וְלִבְנוֹהִי פָּרְקַן דְּיַתִּירִין בְּהוֹן:

רס"י

(לט) **אשר פקד משה ואהרן**. נקוד על ואהרן, לומר שלא היה כמנין הלוים[1]: **שנים ועשרים אלף**. ובפרטן אתה מוצא שלש מאות יתריס, כי גרשון שבעת אלפים וחמש מאות, כי קהת שמונת אלפים ושש מאות, כי מררי ששת אלפים ומאתים. ולמה לא כללן עם השאר ויפדו את הבכורות, ולא יהיו זקוקים לשלשה ושבעים ומאתים בכורות העודפים על המנין לפדיון, אמרו רבותינו במסכת בכורות[2] חותן שלש מאות לויס בכוריס היו ודיס שיפקיעו עצמס מן הפדיון: (מ) **פקד כל בכור זכר וגו' מבן חדש ומעלה**. משיעלה מכלל ספק נפלים[3]: (מה) **ואת בהמת הלוים וגו'**. לא פדו בהמות הלויס את בכורי בהמה טהורה של ישראל, הלא את פטרי חמוריכם, ושה אחד של בן לוי פטר כמה פטרי חמורים של ישראל, תדע שהרי מנה העודפים בזה ולא מנה העודפים בבהמה[4]: (מו) **ואת פדויי השלשה וגו'**. ואת הבכורות הללו להפדות בכסף, הלו השלשה ושבעים ומאתים העודפים בהם, ויתריס על הלויס, מהס תקח חמשת שקלים לגלגלת, כך היתה מכירתו של יוסף עשריס כסף, שהיה בכורה של רחל[5]:

CLASSIC QUESTIONS

● **Were there *exactly* 22,000 Levites? (v. 39)**

Rashi: [When you add the totals of the constituent families] separately, you will find another 300! The descendants of Gershon were 7,500 (v. 22), the descendants of Kehos were 8,600 (v. 28), and the descendants of Merari were 6,200 (v. 34), [making a total of 22,300].

Why were [these 300] not included with the rest [in the final census figure]? Then [the Levites] would have redeemed [*all*] the firstborn [since there were 22,273 firstborn that needed to be redeemed by Levites (see v. 46-48)], and the 273 firstborn who were in excess [of the 22,000 Levites included in the Levite census] would not have needed redemption [for there were, in fact, sufficient Levites to redeem them, being that the true total was 22,300]!

Our Sages taught in Tractate *Bechoros* that those 300 Levites were themselves firstborn [who required redemption], and [their Levite status was only] sufficient to exempt themselves from [their own] redemption, [and not to redeem other firstborn too].

Nachalas Ya'akov: The main reason why the Levites replaced the role of the firstborn is because the firstborn's involvement with the sin of the Golden Calf disqualified them. Thus, they were replaced by the Levites who did not worship the Calf (see *Rashi* to v. 12 above). Since the 300 firstborn Levites did *not* worship the Calf, they themselves were not disqualified and did not need to be redeemed. Why then could they not act in the same capacity as the other 22,000 Levites, and redeem the firstborn?

1 בכורות ד. 2 ה. 3 במדבר רבה ד, ג 4 בכורות ד: 5 במדבר רבה ד, י'. ירושלמי שקלים ב, ג

39 *The total head-count of male Levites whose family (lineage had been verified), from the age of one month and upward, counted by Moshe and Aharon by God's word was twenty-two thousand.*

Census of the Firstborn

3:40 Sixth Reading

God said to Moshe: "Count every firstborn male of the children of Israel aged one month and upward, and include their names in the census. 41 *But take the Levites for Me—I am God—in place of all firstborn among the children of Israel. (Take) the Levites' animals in place of all the firstborn animals of the children of Israel."*

42 *Moshe counted every firstborn of Israel, as God had commanded him.*

43 *The firstborn males aged one month and upward, (including) a count of the names, was twenty-two thousand, two hundred and seventy-three.*

Redemption of Additional Firstborn

3:44

God spoke to Moshe, saying: 45 *"Take the Levites in place of all the firstborn among the children of Israel, and the Levites' animals instead of their animals. The Levites will be Mine, I am God."* 46 *"(Since the number of) firstborn of the children of Israel exceeds the (number of) Levites by two hundred and seventy-three, (the extra firstborn will require) redemption.* 47 *(From each firstborn) take five shekels per head, according to the shekel (measurement system which is used for) sanctified (items), in which the shekel is twenty gerahs.* 48 *Give the money to Aharon and his sons, in redemption for the firstborn who are in excess of the (Levites)."*

Classic Questions

● **Why was the redemption price five shekels? (v. 46-47)**

Rashi: This was the sale price of Yosef, twenty silver pieces [where four silver pieces equal one shekel], and he was the firstborn of Rochel.

Toras Menachem

Redemption of the Firstborn (v. 39-51)

In his commentary to verse 39, *Rashi* explains: *"Those 300 Levites were themselves firstborn* [*who required redemption*]*, and* [*their Levite status was only*] *sufficient to exempt themselves from* [*their own*] *redemption* [*and not to redeem other firstborn too*]*."*

[***Nachalas Ya'akov***] questions this logic, arguing that the firstborn only needed to be redeemed in the first place due to their participation in the sin of the Golden Calf and since the Levite firstborn did not participate in the sin why would they themselves require redemption?

In fact however, it is difficult to accept that the requirement for redeeming the firstborn here arose due to the sin of the Golden Calf because "when they sinned by worshiping the Golden Calf, [the firstborn] became *disqualified,"* (*Rashi* to v. 12 above), and clearly after being disqualified, no further redemption is required.

Rather, at the literal level, the reason for the redemption of the firstborn is because "God slew every firstborn in the land of Egypt...*therefore*... I will redeem every one of my firstborn sons" (*Shemos* 13:15). And since this is a reason which is applicable to firstborn Levites, they too required redemption. Thus, "[*their Levite status was only*] *sufficient to exempt themselves from* [*their own*] *redemption,* [*and not to redeem other firstborn too*]*."*

Rashi's Additional Reason

To explain why the redemption price here was five shekels, *Rashi* writes that this corresponds to the sale price of Yosef, who was Rochel's firstborn (see *Classic Questions*).

Thus, in addition to the above reason for redeeming the firstborn (which is explicit in scripture), it appears that *Rashi* also perceived the redemption as a form of *tikun* (spiritual correction) for the sin of Yosef's sale.

And this explains further why the firstborn Levites would also require redemption, since Levi *did* participate in the sale of Yosef.*

But why, then, were the Levites able to *redeem* the firstborn, if Levi was guilty of selling Yosef?

The answer, simply, is that the Levites were elevated by their service in the Tabernacle to an exalted state which enabled them to redeem the firstborn.

(Based on *Sichas Shabbos Parshas Bamidbar* 5738)

* As for the fact that Binyamin and Re'uvain (and Yosef himself) did not participate in the sale, and yet we find that the firstborn of these tribes do require redemption—it could be argued that since they did not inform Ya'akov that Yosef was alive, nor redeem Yosef and revert the sale, *all* of the brothers were at least partially guilty for the sale.

בָּהֶם: מט וַיִּקַּח מֹשֶׁה אֵת כֶּסֶף הַפְּדֻיִם מֵאֵת הָעִדְּפִים עַל
פְּדוּיֵי הַלְוִיִּם: נ מֵאֵת בְּכוֹר בְּנֵי יִשְׂרָאֵל לָקַח אֶת־הַכֶּסֶף
חֲמִשָּׁה וְשִׁשִּׁים וּשְׁלֹשׁ מֵאוֹת וָאֶלֶף בְּשֶׁקֶל הַקֹּדֶשׁ: נא וַיִּתֵּן
מֹשֶׁה אֶת־כֶּסֶף הַפְּדֻיִם לְאַהֲרֹן וּלְבָנָיו עַל־פִּי יְהוָה כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה: פ (שביעי) ד א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
וְאֶל־אַהֲרֹן לֵאמֹר: ב נָשֹׂא אֶת־רֹאשׁ בְּנֵי קְהָת מִתּוֹךְ בְּנֵי לֵוִי
לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם: ג מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד
בֶּן־חֲמִשִּׁים שָׁנָה כָּל־בָּא לַצָּבָא לַעֲשׂוֹת מְלָאכָה בְּאֹהֶל
מוֹעֵד: ד זֹאת עֲבֹדַת בְּנֵי־קְהָת בְּאֹהֶל מוֹעֵד קֹדֶשׁ הַקָּדָשִׁים:
ה וּבָא אַהֲרֹן וּבָנָיו בִּנְסַע הַמַּחֲנֶה וְהוֹרִדוּ אֵת פָּרֹכֶת הַמָּסָךְ
וְכִסּוּ־בָהּ אֵת אֲרֹן הָעֵדֻת: ו וְנָתְנוּ עָלָיו כְּסוּי עֹר תַּחַשׁ וּפָרְשׂוּ
בֶגֶד־כְּלִיל תְּכֵלֶת מִלְמַעְלָה וְשָׂמוּ בַדָּיו: ז וְעַל | שֻׁלְחַן הַפָּנִים
יִפְרְשׂוּ בֶּגֶד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת־הַקְּעָרֹת וְאֶת־הַכַּפֹּת וְאֶת־
הַמְנַקִּיֹּת וְאֵת קְשׂוֹת הַנָּסֶךְ וְלֶחֶם הַתָּמִיד עָלָיו יִהְיֶה: ח וּפָרְשׂוּ
עֲלֵיהֶם בֶּגֶד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמִכְסֵה עוֹר תָּחַשׁ וְשָׂמוּ
אֶת־בַּדָּיו: ט וְלָקְחוּ | בֶּגֶד תְּכֵלֶת וְכִסּוּ אֶת־מְנֹרַת הַמָּאוֹר
וְאֶת־נֵרֹתֶיהָ וְאֶת־מַלְקְחֶיהָ וְאֶת־מַחְתֹּתֶיהָ וְאֵת | כָּל־כְּלֵי
שַׁמְנָהּ אֲשֶׁר יְשָׁרְתוּ־לָהּ בָּהֶם: י וְנָתְנוּ אֹתָהּ וְאֶת־כָּל־כֵּלֶיהָ
אֶל־מִכְסֵה עוֹר תָּחַשׁ וְנָתְנוּ עַל־הַמּוֹט: יא וְעַל | מִזְבַּח הַזָּהָב

מט וּנְסִיב מֹשֶׁה יַת כְּסַף פָּרְקָנְהוֹן מִן דְּיַתִּירִין
עַל פָּרִיקֵי לֵוָאֵי: נ מִן בְּכְרָיָא דִּבְנֵי יִשְׂרָאֵל
נְסִיב יַת כַּסְפָּא אַלַף וּתְלַת מְאָה וְשִׁתִּין וְחָמֵשׁ
סְלְעִין בְּסֶלְעֵי קוּדְשָׁא: נא וְיָהַב מֹשֶׁה יַת כְּסַף
פָּרִיקָיָא לְאַהֲרֹן וְלִבְנוֹהִי עַל מֵימְרָא דַיְיָ כְּמָא
דִי פַקִּיד יְיָ יַת מֹשֶׁה: א וּמַלִּיל יְיָ עִם מֹשֶׁה
וְעִם אַהֲרֹן לְמֵימָר: ב קַבִּילוּ יַת חֶשְׁבַּן בְּנֵי
קְהָת מִגּוֹ בְּנֵי לֵוִי לְזַרְעֲיָתְהוֹן לְבֵית אֲבָהָתְהוֹן:
ג מִבַּר תְּלָתִין שְׁנִין וּלְעֵלָּא וְעַד בַּר חַמְשִׁין
שְׁנִין כָּל דְּאָתֵי לְחֵילָא לְמֶעֱבַד עִבִדְתָּא
בְּמַשְׁכַּן זִמְנָא: ד דֵּין פֻּלְחַן בְּנֵי קְהָת בְּמַשְׁכַּן
זִמְנָא קֻדְשׁ קוּדְשַׁיָּא: ה וְייֵעוֹל אַהֲרֹן וּבְנוֹהִי
בְּמִטַּל מַשְׁרְיָתָא וְיָפְרְקוּן יַת פָּרְכְתָּא דִפְרָקָא
וְיכַסּוֹן בָּהּ יַת אֲרוֹנָא דְסָהֲדוּתָא: ו וְיִתְּנוּן
עֲלוֹהִי חוּפָאָה דְמַשַׁךְ סַסְגּוֹנָא וְיִפְרְסוּן לְבוּשׁ
גְּמִיר תְּכְלָא מִלְעֵלָּא וְישַׁוּוּן אַרְיחוֹהִי: ז וְעַל
פָּתוֹרָא דִלְחֵם אַפָּיָא יִפְרְסוּן לְבוּשׁ תְּכְלָא
וְיִתְּנוּן עֲלוֹהִי יַת מַגִּיסָיָא וְיַת בָּזִיכָיָא וְיַת
מְכִילָתָא וְיַת קַסְווֹת נִסּוּכָא וּלְחֵם תְּדִירָא
עֲלוֹהִי יְהֵי: ח וְיִפְרְסוּן עֲלֵיהוֹן לְבוּשׁ צְבַע
זְהוֹרִי וְיכַסּוּן יָתֵיהּ בְּחוּפָאָה דְמַשַׁךְ סַסְגּוֹנָא
וְישַׁוּוּן יַת אַרְיחוֹהִי: ט וְיִסְּבוּן לְבוּשׁ תְּכְלָא
וְיכַסּוּן יַת מְנָרְתָּא דְאַנְהוֹרֵי וְיַת בּוּצִינָהָא וְיַת
צִבְתָהָא וְיַת מַחְתִּיתָהָא וְיַת כָּל מָנֵי מִשְׁחָא
דִי יְשַׁמְּשׁוּן לָהּ בְּהוֹן: י וְיִתְּנוּן יָתַהּ וְיַת כָּל
מָנָהָא לְחוּפָאָה דְמַשַׁךְ סַסְגּוֹנָא וְיִתְּנוּן עַל
אַרְיחָא: יא וְעַל מַדְבְּחָא דַהֲבָא יִפְרְסוּן

לְבוּשׁ תְּכְלָא וְיכַסּוֹן יָתֵיהּ בְּחוּפָאָה דְמַשַׁךְ

רס"י

(מט) **העדפים על פדויי הלוים.** על חותן שפדו הלויס בגופן: (נ) **חמשה וששים ושלש מאות ואלף.** כך סכום החשבון חמשת שקליס לגלגלת. למחתיס בכורות חלף שקל, לשבעיס בכורות שלש מאות וחמשיס שקל, לשלש בכורות חמשה עשר שקל. למר כיון חעשה, בכור שחומר לו תן חמשת שקליס, יחמר לי חני מפדויי הלויס. מה עשה, הביח שניס ועשריס חלף פתקין וכתב עליהן בן לוי, ומחתיס ושבעיס ושלשה פתקין כתב עליהן חמשה שקליס, בללן ונתנן בקלפי, למר להם בואו וטלו פתקיכם לפי הגורל[1]: (ג) **נשא את ראש** וגו'. מנה מהם את הרחויין לעבודת משא, והן מבן שלשיס ועד בן חמשיס שנה, והפחות משלשיס לא ינחלא כאן, מכאן למדנו בן שלשיס לכח[2], והיותר על בן חמשיס כאן מכאיס מעשה: (ד) **קדש הקדשים.** למקודש שבכולן למרון והשלחן והמנורה והמזבחות והפרוכת וכלי שרת: (ה) **ובא אהרן ובניו** וגו'. יכניסו כל כלי וכלי לנרתקו המפורש לו בפרשה זו, ולא יעטרו הלויס בני קהת חלא לאחר: **בנסוע המחנה.** כשהענן מסתלק הס יודעין שיסעו: (ז) **קערות וכפות קשות ומנקיות.** כמר פירשתי במלאכת המשכן[3]: **הנסך.** הכסוי לשון מסך[4], חשר יוסך בהם: (ט) **מלקחיה.** כמין לבת שמושך בה את הפתילה לכל לד שירלה: **מחתיתיה.** כמין כף קטנה ושוליה פשוטין ולא סגולגיס, ואין לה מחילה לפניה חלא מלדיה, וחותה בה את האש הגרות כשמטיען: **נרתיה.** לוי"ם בלע"ז שעושיס בהן השמן והפתילות: (י) **אל מכסה עור תחש.** כמין מרלוף:

1 תענחומא כא. סנהדרין יז. 2 אבות פ"ה מכ"א 3 שמות כה, כט 4 שם כו, לו 5 שם כה, כט

CLASSIC QUESTIONS

● **What is the role of Aharon and his sons? (v. 5)**

Rashi: They should put each vessel into its own specific sheath, as detailed in this section. The Levite descendants of Kehos need only carry them.

● **What was the form of the *tachash* skin covering? (v. 10)**

Rashi: It was a type of large bag.

[49] *Moshe took the redemption money from the (two hundred and seventy-three firstborn) who were in excess of the (twenty-two thousand firstborn) redeemed by the Levites.* [50] *He took the money from the firstborn of the children of Israel: one thousand, three hundred and sixty-five shekels (according to the measurement system which is used for) sanctified (items).* [51] *Moshe gave the money of those who were redeemed to Aharon and his sons, in accordance with the word of God, as God had commanded Moshe.*

Duties of Kehos' Descendants

4 Seventh Reading

God spoke to Moshe and Aharon, saying: [2] *"Single out* those from Kehos' descendants (who are fit to do the work of carrying) from among the (other) children of Levi, verifying their family lineage, according to their paternal houses.* [3] *(Pick only those) from the age of thirty years until the age of fifty years, all those who (are fit to) participate in the service (of carrying), to work in the Tent of Meeting."*

[4] *The following is the service of Kehos' descendants in the Tent of Meeting, the Holy of Holies:*

– [5] *When the camp is about to travel, Aharon and his sons should come and take down the Partition, and they should cover the Ark of the Testimony with it.* [6] *They should place a covering of tachash* skin on it and then they should spread a garment of pure turquoise wool on top of that. Then they should put its poles into place.*

– [7] *They should spread a garment of turquoise wool on the Show Table and they should place on it the bread-molds, spoons, its supporting bars and separating bars. The multi-surface bread may then be placed on it.* [8] *They should spread upon them a garment of crimson wool and cover that with a covering of tachash skin. Then they should put its poles into place.*

– [9] *They should take a turquoise garment and cover the brilliant Menorah and its lamps, its tongs, and its scoops, and all its oil vessels with which its service is carried out.* [10] *They should put it along with its vessels into a tachash skin covering (bag), and attach it to a (carrying) pole.*

Toras Menachem

Sparks of Chasidus

The three coverings of the Ark (v. 5-6) represent three coverings which envelop the soul during its journey through this world:

- The *Partition*, which formed the entrance to the Holy of Holies, represents the body, for a Jew's body is holy (see *Tanya* ch. 49). The body's need to be involved with physical matters compromises but is not antithetical to a person's spirituality.
- The body is infused with an *animal soul* which desires to oppose the Godly soul. But ultimately, it is a *Jewish* animal soul which is "tailor-made" to compete with the Godly soul. This is represented by the wool *"garment"* which was "tailor made" for each vessel.
- The *tachash* skin bag, however, was not specifically dedicated to the Ark (see *Toras Menachem*), representing one's *alien* desires that result from living in a secular culture.

A person should not despair that he has so many causes of distraction from his spiritual path, for just as these coverings were applied to the Ark while it was in transit towards a loftier destination, so too, the body, *animal soul* and alien influences challenge the Godly soul to reveal its very highest powers.

(Based on *Likutei Sichos* vol. 8, p. 17*ff*.)

The Covering of the Tabernacle's Vessels (v. 5*ff*)

In his commentary to verse 5, *Rashi* writes that the priests were given the role of putting *"each vessel into its own specific sheath, as detailed in this section."*

At first glance, this is somewhat confusing, since "in this section" we read how each vessel of the Tabernacle was actually wrapped in (at least) *two* layers: a "garment" of wool and a *tachash* skin covering. *Rashi's* reference here to a "sheath" apparently refers to the more tight-fitting "garment of wool," rather than the *tachash* skin covering which was a "large bag" (see *Classic Questions* to v. 10), and must have been loose-fitting.

However, this begs the question: Since the priests covered the Tabernacle vessels with two coverings, why does *Rashi* only mention the woolen covering here, and omit the *tachash* skin covering?

And why does he choose the term "sheath," rather than the name which scripture uses, a woolen "garment?"

The Explanation

Rashi was troubled by the sudden change of subject between verses 4 and 5. First we read, in verse 4, that "the following is the service of *Kehos' descendants* in the Tent of Meeting, the Holy of Holies." And then, instead of continuing with a discussion of the service of Kehos' descendants, verse 5 begins a *new* subject: "When the camp is about to travel, *Aharon and his sons* should come and take down the partition etc.," without any mention of the service of Kehos' descendants!

*ע"פ משכיל לדוד כאן. ראה הנסמן בלקו"ש חי"ז ע' 46, הערה 27.

יִפְרְשׂוּ֙ בֶּ֣גֶד תְּכֵ֔לֶת וְכִסּ֥וּ אֹת֖וֹ בְּמִכְסֵ֣ה עֹ֑ור תֹּ֣אַח שָׂ֔מּוּ אֶת־ בַּדָּ֖יו׃ יב וְלָקְח֗וּ אֶת־כָּל־כְּלֵי֙ הַשָּׁרֵ֔ת אֲשֶׁ֥ר יְשָׁרְתוּ־בָ֖ם בַּקֹּ֑דֶשׁ וְנָתְנוּ֙ אֶל־בֶּ֣גֶד תְּכֵ֔לֶת וְכִסּ֥וּ אוֹתָ֖ם בְּמִכְסֵ֣ה עֹ֑ור תֹּ֣אַח וְנָתְנ֖וּ עַל־הַמּֽוט׃ יג וְדִשְּׁנ֖וּ אֶת־הַמִּזְבֵּ֑חַ וּפָרְשׂ֥וּ עָלָ֖יו בֶּ֥גֶד אַרְגָּמָֽן׃ יד וְנָתְנ֣וּ עָלָ֗יו אֶת־כָּל־כֵּלָיו֙ אֲשֶׁ֣ר יְשָׁרְתוּ֙ עָלָ֣יו בָּהֶ֔ם אֶת־ הַמַּחְתֹ֥ת אֶת־הַמִּזְלָגֹ֖ת וְאֶת־הַיָּעִ֑ים וְאֶת־הַמִּזְרָקֹ֗ת כֹּ֚ל כְּלֵי֙ הַמִּזְבֵּ֔חַ וּפָרְשׂ֥וּ עָלָ֖יו כְּסֹ֣וי עֹ֑ור תֹּ֣אַח וְשָׂ֔מּוּ בַּדָּֽיו׃ טו וְכִלָּ֞ה אַהֲרֹ֣ן וּבָנָ֗יו לְכַסֹּת֙ אֶת־הַקֹּ֣דֶשׁ וְאֶת־כָּל־כְּלֵי֙ הַקֹּ֔דֶשׁ בְּנָסְעַ֖ הַמַּחֲנֶ֑ה וְאַחֲרֵי־כֵ֗ן יָבֹ֙אוּ֙ בְּנֵי־קְהָ֣ת לָשֵׂ֔את וְלֹ֥א־יִגְּע֖וּ אֶל־הַקֹּ֣דֶשׁ וָמֵ֑תוּ אֵ֚לֶּה מַשָּׂ֣א בְנֵי־קְהָ֔ת בְּאֹ֖הֶל מֹועֵ֑ד׃ טז וּפְקֻדַּ֣ת אֶלְעָזָ֗ר | בֶּן־אַהֲרֹן֙ הַכֹּהֵ֔ן שֶׁ֖מֶן הַמָּאֹ֑ור וּקְטֹ֣רֶת הַסַּמִּ֗ים וּמִנְחַ֤ת הַתָּמִיד֙ וְשֶׁ֣מֶן הַמִּשְׁחָ֔ה פִּקֻּדַּ֖ת כָּל־הַמִּשְׁכָּ֑ן וְכָל־אֲשֶׁר־בּ֥ וֹ בְּקָדְשׁ֖ וּבְכֵלָֽיו׃ פ [מפטיר] יז וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֑ה וְאֶל־אַהֲרֹ֖ן

סַכְּנוֹנָ֔א וְיַשְׁוּון֙ יַ֣ת אֲרִיחוֹהִ֔י׃ יב וְיִסְּבוּן֙ יַ֣ת כָּל־ מָנֵ֔י שְׁמוּשָׁ֖א דִּ֣י יְשַׁמְּשׁ֑ון בְּהֹ֣ון בְּקוּדְשָׁ֗א וְיִתְּנ֣וּן לִלְבוּשׁ֙ תִּכְלָ֣א וְיַכְּס֔וּן יַתְהֹ֖ון בְּחוּפָּאָ֣ה דְמִשַּׁ֑ךְ סַכְּנוֹנָ֔א וְיִתְּנ֖וּן עַל־ אֲרִיחָֽא׃ יג וְיַסְּפ֥וּן יַת־ קְטָמָ֖א דְּמַדְבְּחָ֑א וְיִפְרְסֹ֥ון עֲלֹוהִ֖י לְבוּשׁ֥ אַרְגְּוָֽן׃ יד וְיִתְּנ֣וּן עֲלֹוהִ֔י יַת֙ כָּל־ מָנְהִ֔י דִּ֣י יְשַׁמְּשׁ֑ון עֲלֹוהִ֣י בְהֹ֔ון יַת֙ מַחְתָּיָתָ֣א וְיַ֔ת צִנּוֹרְיָתָ֖א וְיַ֣ת מַגְרוֹפְיָתָ֑א וְיַ֥ת מִזְרְקָ֖א כֹּ֣ל מָנֵ֔י מַדְבְּחָ֗א וְיִפְרְסֹ֥ון עֲלֹוהִ֖י חוּפָּאָ֣ה דְמִשַּׁ֑ךְ סַכְּנוֹנָ֔א וְיַשְׁוּון֙ אֲרִיחוֹהִ֔י׃ טו וְיִשֵּׁיצֵ֣י אַהֲרֹ֔ן וּבְנוֹהִי֙ לְכַסָּאָ֣ה יַ֣ת קוּדְשָׁ֔א וְיַ֖ת כָּל־ מָנֵ֣י קוּדְשָׁ֑א בְּמִטַּ֣ל מַשְׁרִיתָ֔א וּבְתַ֗ר כֵּ֚ן יַעֲל֣וּן בְּנֵי֙ קְהָ֣ת לְמִטַּ֔ל וְלָ֥א יְקָרְבוּן֙ לְקוּדְשָׁ֔א וְלָ֥א יְמוּתוּן֙ אִלֵּ֣ין מַטּ֔וּל בְּנֵ֥י קְהָ֖ת בְּמַשְׁכַּ֣ן זִמְנָ֑א׃ טז וְדִ֣י מְסִ֗יר לְאֶלְעָזָ֙ר֙ בַּ֣ר אַהֲרֹ֔ן כַּהֲנָ֖א מִשְׁחָ֣ה דְאַנְהָרוּתָ֑א וּקְטֹ֣רֶת בּוּסְמַ֔יָּא וּמִנְחָתָ֥א תְדִירָ֖א וּמִשְׁחָ֣ה דְרִבּוּתָ֑א מַטְּרַ֤ת כָּל־ מַשְׁכְּנָא֙ וְכָל־ דִּ֣י בֵ֔ה בְּקוּדְשָׁ֖א וּבְמָנוֹהִֽי׃ יז וּמַלֵּ֥יל יְיָ֖ עִם־ מֹשֶׁ֑ה וְעִם֙ אַהֲרֹ֔ן לְמֵימָֽר׃

ד:יא-יז

רס"י

(יב) **את כל כלי השרת אשר ישרתו בם בקדש.** כתוב כאן שכולן קדש, וכן כלי הקטרת שנאמרו בהם בפנימי: (יג) **ודשנו את המזבח.** מזבח הנחשת: **ודשנו.** יטלו את הדשן מעליו: **ופרשו עליו בגד ארגמן.** ואע"פ שירדה מן השמים רבולא תחת בגד כאן בשעת המסעות, ואיכא שורפתו, שכיון עליה פסוקו של נחשת: (יד) **מחתת.** שבהן חותים גחלים לתרומת הדשן, שעשויה כמין מחבת שאין לה ידית שלא תחילות, ומלפניה שותה את הגחלים: **מזלגות.** לעוריות של נחשת שבהן מכין בהבריס שעל המזבח להפכן כדי שיתעכלו יפה ומהר: **יעים.** הם מגרפות ובלע"ז wuidi"l וכן של נחושת ובהן מכבדין את הדשן מעל המזבח: (טו) **לכסת את הקדש.** לאהרן ולמזבח: **ואת כל כלי הקדש.** למעוכה וכלי שרת: **ומתו.** שאם יגעו חייבין מיתה בידי שמים: (טז) **ופקדת אלעזר.** שהוא ממונה עליהם לשאת חותם, שמן וקטרת ושמן המשחה ומנחת התמיד, עליו מוטל לנוות ולזרז ולהקריב בעת הגייתן: **פקדת כל המשכן.** ועוד היה ממונה על משא בני קהת לנוות חיש חיש על עבודתו ועל משאו, והוא המשכן וכל אשר בו, כל הסדורים למעלה בפרשה זו, אבל משא בני גרשון ומררי שאינן מקדש הקדשים, על פי מיתמר היה, כמו שכתוב בפרשת

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Rashi concluded that there must be a direct connection here between the work of Aharon (v. 5*ff.*) and his sons wrapping up the vessels of the Tabernacle and the service of *Kehos'* descendants (v. 4). *Rashi's* solution was "they should put each vessel into its own *specific sheath."* I.e. that by appreciating how the woolen "garment" was (not merely a cloth spread over each vessel, but) a sheath which encapsulated each specific vessel *totally*, we will come to understand the connection between the service of Kehos' descendants (v. 4) and the priestly wrapping of the Tabernacle vessels (v. 5*ff.*).

Rashi's solution becomes apparent upon reaching verse 15, the end of the section which discusses how the priests wrapped the Tabernacle vessels for transit: "*When the camp is set to travel, Aharon and his sons should finish covering the Holy (Ark and Altar) and all the other Holy (vessels), and afterwards, Kehos' descendants should come to carry (the items); but they should not touch the sacred objects (when they are uncovered), for then they will die."* Here we see how covering the Tabernacle vessels *completely* with a woolen sheath was so crucial for Kehos' descendants, since they would be punished by death for touching any part of the vessels. Thus by explaining how the woolen covering was a perfectly fitting "sheath" which prevented any part of the vessels from being touched, *Rashi* clarified how the current passage was relevant to the descendants of Kehos.

An Additional Covering

We are now, however, left with another problem: How was the covering of *tachash* skin significant to Kehos' descendants? Being that the woolen garment covered the vessels *completely*, protecting Kehos' descendants from accidentally touching the vessels, there appears to be no further benefit to Kehos' descendants in adding a second covering of *tachash* skin. So why is the service of wrapping in *tachash* skin included in this section which describes "the service of *Kehos' descendants* in the Tent of Meeting" (v. 4)?

In answer to this question, *Rashi* continues: "The Levite descendants of Kehos *need only carry them,"* i.e. the priests were required to render the vessels fit for *transportation* by *Kehos'* descendants, which is why a further layer of *tachash* skin was necessary. So both layers were important for *Kehos' descendants*: One to protect them while at work, and the other to enable them to do their job.

– [11] *Over the golden Altar they should spread a garment of turquoise wool, cover it with a tachash skin covering, and insert its poles.*

– [12] *They should then take all the vessels used in the Sanctuary, put them into a garment of turquoise wool, cover them with a tachash skin covering, and attach them to a (carrying) pole.*

– [13] *They should remove the ashes from the (copper) Altar and spread a garment of purple wool over it.* [14] *They should place on top of it all the vessels which they use when carrying out its service: the scoops, the forks, the shovels, and the basins—all the implements of the Altar. Then they should spread over it a covering of tachash skin and insert its poles.*

– [15] *When the camp is set to travel, Aharon and his sons should finish covering the Holy (Ark and Altar) and all the other Holy (vessels), and afterwards, Kehos' descendants should come to carry (the items); but they should not touch the sacred (vessels when they are uncovered), for then they will die. The above is what Kehos' descendants must carry from the Tent of Meeting.*

– [16] *Elazar the son of Aharon the priest is appointed (to carry the following): Oil for lighting, the incense of spices, the continual (daily) meal-offering, and the anointing oil. (He is also) in charge of the entire Tabernacle and all its contents, the Sanctuary and its vessels.*

COVERINGS OF THE TABERNACLE VESSELS [4:4-14]

Summary of the coverings placed by the priests upon the Tabernacle Vessels in preparation for transit—according to Rashi, as explained in Likutei Sichos vol. 8, p. 8ff. All woolen garments and tachash skin bags covered their items entirely.

ITEM	METHOD OF COVERING	NOTES
ARK [4:5-6]	❶ PARTITION COVERING ARK ❷ PLACED IN LOOSE-FITTING TACHASH SKIN BAG ❸ PLACED IN TURQUOISE WOOL GARMENT	Partition was placed together with the Ark as its "vessel," draped on the Ark, not covering it completely. Wool garment was placed *over* the loose *tachash* skin bag and was thus not tight-fitting, as with other vessels.
SHOW TABLE [4:7-8]	❶ PLACED IN TIGHT-FITTING GARMENT OF TURQUOISE WOOL ❷ ACCESSORIES AND BREADS PLACED ON TOP ❸ COVERED WITH CRIMSON WOOL GARMENT ❹ PLACED IN LOOSE-FITTING TACHASH SKIN BAG	Vessels and bread were of a lower level of holiness than the Table itself, and were thus compartmentalized separately. Nevertheless, the bread was of sufficient holiness to require *two* coverings—crimson wool and *tachash* (cf. accessories of Copper Altar).
MENORAH [4:9-10]	❶ ACCESSORIES PLACED WITH MENORAH ❷ PLACED IN TIGHT-FITTING GARMENT OF TURQUOISE WOOL ❸ PLACED IN LOOSE-FITTING TACHASH SKIN BAG	Accessories were of the same level of holiness as the Menorah itself (cf *Shemos* 25:31), and were therefore placed together with it in the same compartment.
GOLD ALTAR [4:11]	❶ PLACED IN TIGHT-FITTING GARMENT OF TURQUOISE WOOL ❷ PLACED IN LOOSE-FITTING TACHASH SKIN BAG	Tight-fitting wool garment was specific to the Altar. *Tachash* bags were interchangeable between all vessels.
INCENSE VESSELS [4:12]	❶ PLACED IN TIGHT-FITTING GARMENT OF TURQUOISE WOOL ❷ PLACED IN LOOSE-FITTING TACHASH SKIN BAG	Tight-fitting wool garment was specific to each vessel. *Tachash* bags were interchangeable.
COPPER ALTAR [4:13-14]	❶ PLACED IN TIGHT-FITTING PURPLE WOOL GARMENT ❷ ACCESSORIES PLACED ON TOP ❸ PLACED IN LOOSE-FITTING TACHASH SKIN BAG	Accessories were of a lower level of holiness than the Altar itself, and were thus compartmentalized separately. Purple wool was indicative of the lesser holiness of the Copper Altar.

לֵאמֹר: יח אַל־תַּכְרִ֣יתוּ אֶת־שֵׁ֔בֶט מִשְׁפַּ֖חַת הַקְּהָתִ֑י מִתּ֖וֹךְ
הַלְוִיִּֽם: יט וְזֹ֣את | עֲשׂ֣וּ לָהֶ֔ם וְחָי֖וּ וְלֹ֣א יָמֻ֑תוּ בְּגֹ֣שָׁתָ֔ם אֶת־קֹ֖דֶשׁ
הַקָּדָשִׁ֑ים אַהֲרֹ֤ן וּבָנָיו֙ יָבֹ֔אוּ וְשָׂמ֥וּ אוֹתָ֛ם אִ֥ישׁ אִ֖ישׁ עַל־עֲבֹדָת֥וֹ
וְאֶל־מַשָּׂאֽוֹ: כ וְלֹ֣א־יָבֹ֔אוּ לִרְאֹ֖ות כְּבַלַּ֣ע אֶת־הַקֹּ֑דֶשׁ וָמֵֽתוּ׃

פ פ פ

קנ״ט פסוקים, חלקיה״ו סימן.

יח לָ֣א תַכְרִ֔יתוּן אֶת־שֵׁ֖בֶט מִשְׁפַּ֣חַת הַקְּהָתִ֑י מִתּ֖וֹךְ מִגּ֥וֹ
לַוָּֽאי: יט וְזֹ֣את עֲשׂ֣וּ לָהֶ֔ם וְחָי֖וּ וְלֹ֣א יָמֻ֑תוּן
בְּמִקְרַבְתָּ֣ם לְקֹ֔דֶשׁ קֹודְשֵׁ֖י אַהֲרֹ֣ן וּבְנֹותֵ֑י
יַעֲל֣וּן וימַנּ֔וּן יַתְהֹ֖ון גְּבַ֣ר גְּבַ֑ר עַ֖ל פָּלְחָנֵ֥ה
וּלְמַטּוּלֵֽה: כ וְלָ֣א יַעֲל֔וּן לְמֶחֱזֵ֖י כַּד מְכַסָּ֣ן יַת
מָנֵ֑י קוֹדְשָׁ֖א וְלָ֥א יְמוּתֽוּן׃ פ פ פ

רס״י

גשמ: (יח) אל תכריתו. אל תגרמו להם שימותו: **(כ) ולא יבאו לראות כבלע את הקדש.** לתוך גרתק שלו, כמו שפירשתי למעלה בפרשה זו[1], ופרשו עליו בגד פלוני וכסו אותו במכסה פלוני, ובלוע שלו הוא כסויו:

חסלת פרשת במדבר

CLASSIC QUESTIONS

● **What, precisely, may not be seen? (v. 20)**

RASHI: *"They must not come in to see the holy (vessels) being encapsulated"* in their sheath, as I explained above in this passage [v. 5] that they should spread the appropriate garment over it, and cover it with the appropriate [outer] cover. The meaning of its "encapsulation" is its [outer] covering.

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However, this is not the end of *Rashi's* discussion of the additional covering, as the matter re-emerges once again at the very end of the *Parsha.* There the Torah warns, that in addition to not touching the Tabernacle vessels, "They must not come in *to see* the holy (vessels) being encapsulated, so that they will not die" (v. 20).

Rashi explains: *"'They must not come in to see the holy (vessels) being encapsulated,' in its sheath, as I explained above in this passage* [v. 5] *that they should spread the appropriate garment over it, and cover it with the appropriate* [*outer*] *cover. The meaning of its 'encapsulation' is its* [*outer*] *covering."*

Here we see that, in addition to the prohibition of *touching* the Holy Tabernacle vessels (v. 15), there is a further prohibition against *even seeing* the vessels being placed into their coverings. And *Rashi* states clearly that this latter prohibition (of not *seeing*) is in force *both* while the vessels are being wrapped "in its sheath," (i.e. the woolen "garment"), *and also* while it is being "encapsulated" in its outer *tachash* skin covering.*

RASHI'S SOURCE

From where did *Rashi* derive that it is prohibited to see even the outer *tachash* skin bag being placed on the vessels, after the vessels had been fully covered by the woolen sheath?

Rashi's conclusion was based on the Torah's unusual choice of phrase here, that one must not see the holy (vessels) *being encapsulated,"* or to be precise, "swallowed" (**כְּבַלַּע**) by its cover. At first glance this term is difficult to understand, because "swallowing" has the connotation of "engulfing" an item, thereby destroying its identity. A wrapping or covering on the other hand does not destroy the identity of its contents:

*The prohibition against touching the Tabernacle vessels does not apply once the first covering (the woolen "sheath") is in place. Thus, according to *Rashi,* it would be technically permissible to approach the vessels at this point and touch them with one's face turned backwards, so as not to see them.

1 פסוק ה

MAFTIR [17] *God spoke to Moshe and Aharon, saying:*

– [18] *Do not cause the tribe of the families of Kehos to be eliminated from among the Levites.* [19] *Do this for them, so they should live and not die: When they approach the Holy of Holies. Aharon and his sons should first come and appoint each man individually to his task and his load.*

– [20] *They must not come in to see the holy (vessels) being encapsulated, so that they will not die.*

HAFTARAHS: BAMIDBAR - P. 294. EREV ROSH CHODESH - P. 317.

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on the contrary, the wrapping itself becomes insignificant in comparison to the item it wraps. So it does not appear to be the case that a cover ordinarily "swallows" its contents: if anything, the contents "swallow" any significance that the *wrapping* may have.

Thus, *Rashi* was troubled: Why does the Torah suggest that the Tabernacle vessels are "swallowed" by its covering?

To solve this problem, *Rashi* explained: *"They should spread the appropriate garment over it, and cover it with the appropriate* [*outer*] *cover. The meaning of its 'encapsulation' is its* [*outer*] *covering."* I.e. while it is true that one covering does not engulf or "swallow" the identity of its contents, *two* coverings however do achieve this feat. (*E.g.* we find in Jewish law that holy items such as *tefilin* which normally may not be kept in a place exposed to any immodesty, may be brought there if they are enclosed in two wrappings—*Brachos* 25b; *Orach Chaim* ch. 40).

Thus, the Torah described the Tabernacle vessels being "swallowed", because they were being placed inside *two* coverings, both the woolen "garment" and the *tachash* skin bag. So *Rashi* wrote that it is forbidden to see the vessels while *either* of these two coverings are being put in place, for *together* they achieve the effect of "swallowing" their contents—"*They must not come in to see the holy (vessels) being encapsulated (swallowed)."*

DEDICATED COVERINGS

At first glance the above explanation, that the Tabernacle vessels could only be viewed once they were "swallowed" in two coverings, appears to contradict a further ruling of Jewish law in this area. The principle that an item becomes swallowed when encapsulated by two coverings only applies if at least one of the coverings is not specially dedicated to cover that particular object. For example, if *tefilin* are usually kept inside two particular cases, the cases become associated with the *tefilin* and thus express the *tefilin's* identity, rather than "swallowing" it. In fact, even ten dedicated cases will not protect the *tefilin* from being in an inappropriate environment (*Brachos* ibid).

In our case, *both* the woolen sheath and the *tachash* skin bag were coverings dedicated to the Tabernacle vessels and were not used for any other purpose. So how could they have achieved the effect of "swallowing" their contents?

In order to answer this question, *Rashi* stresses: "They should spread the appropriate *garment* over it, and cover it with the appropriate [outer] *cover*." I.e. in contrast to the woolen sheath, which was a dedicated, *made-to-measure* "garment," the outer layer was merely a *standard* "cover" which was not unique to any particular vessel—as *Rashi* explained above, that the *tachash* skin covering was a type of "large bag" (*Classic Questions* to v. 10). Presumably therefore, the *tachash* bags could be used *interchangeably* between the different vessels of the Tabernacle. Thus, they were not considered to be dedicated coverings, and could indeed cause their contents to become "swallowed" when used in conjunction with an additional covering.**

(Based on *Likutei Sichos* vol. 8, p. 8*ff.*)

**In another detail, we see how *Rashi's* stance here reflects a further ruling of the *Talmud* (ibid.). The law states that as long as one of the two coverings is a non-dedicated covering, "swallowing" will be achieved even if the non-dedicated covering is *underneath* the dedicated covering. Here we see this principle demonstrated through the Ark, whose non-dedicated covering, the *tachash* skin bag, was placed underneath its dedicated covering, the woolen garment (see v. 6).

parshas Naso

פרשת נשא

The Name of the Parsha

Parshas Naso is always read on the *Shabbos* adjacent to *Shavuos* (either after or before), indicating that the predominating theme of *Naso* is strongly connected with the giving of the Torah, celebrated on *Shavu'os*.

The Torah was, in fact, studied long before it was actually "given" in the year 2448. Our Sages revealed that the Patriarchs were fluent in Torah, and even prior to that, Sheim, Noach's son, headed a Torah academy (*yeshivah*).

Nevertheless, the giving of the Torah was not merely a formality whereby the Torah was "officially" presented to the Jewish people. Rather, at Sinai, a significant change took place in the compatibility of spirituality with this physical world. As the *Midrash* relates, until the giving of the Torah, God had decreed that spirituality (the "upper worlds") and physicality (the "lower worlds") could have no lasting union, and when the Torah was given, "the decree was annulled" (*Tanchuma, Naso* 16).

Consequently, when we study the Torah now, after the giving of the Torah, we do not merely become educated and knowledgeable, but more importantly, our *physical being* becomes infused, strengthened and uplifted by the spirituality of the Torah.

To stress this point, the *Parsha* which we read around the time of *Shavu'os* is called *Naso*, which literally means "lift," indicating how Torah actually elevates our physical existence to a higher plane.

From this, we can learn that the Torah was not intended to be limited to the realm of the academic or even the spiritual. Torah should affect us deeply, to the extent that even our ordinary, everyday activities become uplifted as a result of our exposure to Torah, fulfilling the Divine intent that the "upper worlds" and "lower worlds" should be in harmony with one another.

(Based on *Sichas Shabbos Parshas Naso* 5747)

כא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כב נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן
גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם: כג מִבֶּן שְׁלֹשִׁים שָׁנָה
וָמַעְלָה עַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקֹד אוֹתָם כָּל־הַבָּא לִצְבָא
צָבָא לַעֲבֹד עֲבֹדָה בְּאֹהֶל מוֹעֵד: כד זֹאת עֲבֹדַת מִשְׁפְּחֹת
הַגֵּרְשֻׁנִּי לַעֲבֹד וּלְמַשָּׂא: כה וְנָשְׂאוּ אֶת־יְרִיעֹת הַמִּשְׁכָּן וְאֶת־
אֹהֶל מוֹעֵד מִכְסֵּהוּ וּמִכְסֵה הַתַּחַשׁ אֲשֶׁר־עָלָיו מִלְמָעְלָה
וְאֶת־מָסַךְ פֶּתַח אֹהֶל מוֹעֵד: כו וְאֵת קַלְעֵי הֶחָצֵר וְאֶת־מָסַךְ |
פֶּתַח | שַׁעַר הֶחָצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת
מֵיתְרֵיהֶם וְאֶת־כָּל־כְּלֵי עֲבֹדָתָם וְאֵת כָּל־אֲשֶׁר יֵעָשֶׂה לָהֶם
וְעָבָדוּ: כז עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֻׁנִּי
לְכָל־מַשָּׂאָם וּלְכָל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת
כָּל־מַשָּׂאָם: כח זֹאת עֲבֹדַת מִשְׁפְּחֹת בְּנֵי הַגֵּרְשֻׁנִּי בְּאֹהֶל מוֹעֵד
וּמִשְׁמַרְתָּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן: ס [שני] כט בְּנֵי מְרָרִי

כא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כב קַבֵּל אֶת
חֶשְׁבּוֹן בְּנֵי גֵרְשׁוֹן אַף אֵנוֹן לְבֵית אֲבֹתֵהֶן אֲבָהַתְהוֹן
לְזַרְעֵיתְהוֹן: כג מִבַּר תְּלָתִין שְׁנִין וּלְעֵלָא עַד
בַּר חַמְשִׁין שְׁנִין תִּמְנֵי יַתְהוֹן כָּל דְּאָתֵי לְחַיָּלָא
חֵילָא לְמִפְלַח פֻּלְחָנָא בְּמַשְׁכַּן זִמְנָא: כד דֵּין
פֻּלְחַן זַרְעֵית גֵּרְשׁוֹן לְמִפְלַח וּלְמַטּוֹל:
כה וְיִטְלוּן אֵת יְרִיעַת מַשְׁכְּנָא וְאֵת מַשְׁכַּן זִמְנָא
חוּפָאֵהּ וְחוּפָאָה דְּסַסְגּוֹנָא דִּי עֲלוֹהִי מִלְעֵלָּא
וְאֵת פָּרְכָא דִּתְרַע מַשְׁכַּן זִמְנָא: כו וְאֵת סְרָדֵי
דַּרְתָּא וְאֵת פָּרְכָא דְּמַעֲלָנָא דִּתְרַע דַּרְתָּא דִּי
עַל מַשְׁכְּנָא וְעַל מַדְבְּחָא סְחוֹר סְחוֹר וְאֵת
אַטוּנֵיהוֹן וְאֵת כָּל מָנֵי פֻּלְחַנְהוֹן וְאֵת כָּל דִּי
יִתְעְבֵד לְהוֹן וְיִפְלְחוּן: כז עַל מֵימַר אַהֲרֹן
וּבְנוֹהִי יְהֵי כָּל פֻּלְחַן בְּנֵי גֵרְשׁוֹן לְכָל מַטּוֹלְהוֹן
וּלְכֹל פֻּלְחַנְהוֹן וּתְמַנּוּן עֲלֵיהוֹן בְּמַטַּרְא אֵת כָּל
מַטּוֹלְהוֹן: כח דֵּין פֻּלְחַן זַרְעֵית בְּנֵי גֵּרְשׁוֹן
בְּמַשְׁכַּן זִמְנָא וּמַטַּרְתְּהוֹן בִּידָא דְּאִיתָמָר
בַּר אַהֲרֹן כַּהֲנָא: כט בְּנֵי מְרָרִי לְזַרְעֵיתְהוֹן

(כב) נשא את ראש בני גרשון גם הם. כמו שעויתיך על בני קהת לרוחת כמה יש שהגיעו לכלל עבודה[1]: **(כה) את יריעות המשכן.** עסר התחתונות: **ואת אהל מועד.** יריעות עזים העשויות לאהל עליו: **מכסהו.** עורות תילים מאדמים: **מסך פתח.** וילון המזרחי: **(כו) אשר על המשכן.** כלומר הקלעים והמסך של חצר הסוככים ומגיעים על המשכן ועל מזבח הנחשת סביב: **ואת כל אשר יעשה להם.** כתרגומו ויש כל דיתמסר להון, לבני גרשון: **(כז) על פי אהרן ובניו.** ומיזה מהבניס ממונה עליהם, ביד מיתמר בן אהרן הכהן[2]:

CLASSIC QUESTIONS

● **How were Gershon's descendants "singled out"? (v. 22)**

Rashi: [God said]: "Single out those from Gershon's descendants too, as I commanded you with Kehos' descendants (above 4:1*ff*), to see how many have reached the age to serve [in the Tabernacle].

Biuray Maharay: The Torah uses the term "single out" (literally "lift up the head") to indicate that the Levites were counted here in a totally different and much more honorable fashion than the other tribes.

For with the other tribes, all the various families were counted together in one mixed bunch. Here, however, Kehos' descendants were first singled out and counted separately from the other Levites as an elite group. Then, Gershon's descendants were separated out from Merari's descendants and counted, leaving only Merari's descendants at the end.

● **Since Gershon was the firstborn, why were his descendants not singled out before Kehos' descendants** (4:1*ff*)**?**

Midrash: Even though Gershon was the firstborn, and we find that scripture always gives precedence to the firstborn, nevertheless the Torah mentions Kehos first in this case, because Kehos' descendants carried the Ark, in which the Torah was placed (*Bamidbar Rabah* 6:1).

TORAS MENACHEM

The Selection of Gershon's Descendants (v. 22)

Our *Parsha* opens with God's words to Moshe, *"Single out those from Gershon's descendants too."* *Rashi* was troubled why the Torah stresses that Gershon's descendants are to be singled out "*too*," suggesting that we are speaking here of the continuation of a process that began previously. *Rashi* answered that God's words here are a continuation of His instructions near the end of the previous *Parsha*, to count Kehos' descendants. Thus, here God stresses that Gershon's descendants should be counted *too*, "as I commanded you with Kehos' descendants."

However, while *Rashi* has indeed clarified *what* the Torah's intention was in stressing that Gershon's descendants were to be counted "too," we appear to be left without an explanation as to *why* the Torah draws a parallel between the two cases of Kehos and Gershon.

Furthermore, in the case of the third group of Levites, Merari's descendants, we do not find any stress that they were counted "too," like the descendants of Gershon. In fact, not only does the Torah draw no parallel between Merari's descendants and the previous cases, we find that the Torah uses a completely different expression altogether. Instead

1 ראה שיחת ש"פ נשא תשמ"ח 2 פסוק כח

Duties of Gershon's Descendants

4:21 God spoke to Moshe, saying: [22] *Single out those from Gershon's descendants (who are fit for service in the Tabernacle) too, (just as you were commanded with Kehos' descendants*), verifying their family lineage, according to their paternal houses.* [23] *Count those from the age of thirty years and upward, until the age of fifty years, (namely) all those who are fit to join the group that performs the service in the Tent of Meeting.*

[24] *The following is the service of the Gershonite families. (Their task is to) perform service and carry (parts of the Tabernacle):*

- [25] *They should carry the tapestries of the Tabernacle and the (goat's hair covering of) the Tent of Meeting, its (ram skin) covering and the tachash skin covering placed upon it, the partition for the entrance to the Tent of Meeting,* [26] *the curtains of the courtyard, the curtain for the entrance gate of the courtyard which is around the Tabernacle and the Altar, all its ropes and sacred utensils.*
- *(In addition), they must perform all tasks allotted to them.*
- [27] *All the work of Gershon's descendants will be directed by Aharon and (one of) his sons, (including) all their tasks of carrying and all their (other) work. You should allot to them as their duty all the things they must carry.*

[28] *This was the service of the families of Gershon's descendants in the Tent of Meeting, and their duties, which were under the supervision of Isamar, the son of Aharon the priest.*

Toras Menachem

Sparks of Chasidus

Kehos & Gershon (4:1-28)

To serve God, one must both "turn away from evil" and "do good." But which of these steps is the most important? And which must be prioritized?

The sequence of Kehos' and Gershon's descendants in the Torah provides the key to answer these questions.

Gershon is related to the Hebrew word *Gerushin*, meaning "divorce," alluding to the process of turning away from and "divorcing" oneself from evil. *Kehos* means "gathering" (as in *"He will gather* [*yikhas*] *the people,"* *Bereishis* 49:10), alluding to the accumulation of good deeds—"doing good."

Gershon was the firstborn, indicating that at the outset, when one is just beginning to serve God, a person should stress the path of turning away from evil. This is in order to thoroughly cleanse oneself from negative traits before one can begin to sanctify oneself properly with good deeds.

However, in the Torah, *Kehos'* descendants are placed before Gershon's descendants (see ***Midrash***), to indicate that, ultimately, "doing good" is the ultimate goal which *actively* brings a person close to God and makes this world a "home" for Him.

(Based on *Likutei Sichos* vol. 13, p. 19)

of being told to "single out" those suitable for Tabernacle service (as in the case of Kehos and Gershon's descendants), Merari's descendants were simply to be "counted" (v. 29).

Why does *Rashi* not explain these difficulties, which require explanation at the literal level?

Three Levels of Sanctity

At first glance, it would appear that the Torah describes the selection of the three Levite families with different expressions to reflect the varying degrees of sanctity possessed by the objects that they carried:

1.) Kehos' descendants carried the Ark of the Covenant, together with the holy equipment of the Sanctuary (see 4:1*ff*). Therefore, the Torah mentions their selection first, to stress its primary importance (as the ***Midrash*** explains).

2.) Gershon's descendants carried the tapestries and hangings of the Tabernacle and its courtyard (v. 25-26) which were of a lesser sanctity. Thus, the Torah indicates the secondary nature of their role by stressing that they are to be "singled out *too*."

3.) Merari's descendants carried only the supporting structure of the Tabernacle, its beams, pillars and sockets etc. (v. 31-32), which were of an even lesser sanctity. To reflect this lesser role, the Torah does not write that they were "singled out," like their more important cousins, but rather, that they were merely "counted."

Rashi's View

In the final analysis, however, this solution does not appear to be consistent with *Rashi's* understanding of these verses, since: a.) *Rashi* makes no mention here of differing degrees of sanctity between the tasks

* See above 4:1.

לְמִשְׁפְּחֹתָם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם: ל מִבֶּן שְׁלֹשִׁים שָׁנָה
וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקְדֵם כָּל־הַבָּא לַצָּבָא לַעֲבֹד
אֶת־עֲבֹדַת אֹהֶל מוֹעֵד: לא וְזֹאת מִשְׁמֶרֶת מַשָּׂאָם לְכָל־
עֲבֹדָתָם בְּאֹהֶל מוֹעֵד קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמּוּדָיו וַאֲדָנָיו:
לב וְעַמּוּדֵי הֶחָצֵר סָבִיב וַאֲדָנֵיהֶם וִיתֵדֹתָם וּמֵיתְרֵיהֶם לְכָל־
כֵּלֵיהֶם וּלְכָל עֲבֹדָתָם וּבְשֵׁמֹת תִּפְקְדוּ אֶת־כְּלֵי מִשְׁמֶרֶת
מַשָּׂאָם: לג זֹאת עֲבֹדַת מִשְׁפְּחֹת בְּנֵי מְרָרִי לְכָל־עֲבֹדָתָם
בְּאֹהֶל מוֹעֵד בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן: לד וַיִּפְקֹד מֹשֶׁה
וְאַהֲרֹן וּנְשִׂיאֵי הָעֵדָה אֶת־בְּנֵי הַקְּהָתִי לְמִשְׁפְּחֹתָם וּלְבֵית
אֲבֹתָם: לה מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה

לְבֵית אֲבֹתֵיהוֹן תִּמְנֵי יַתְהוֹן: ל מִבַּר תְּלָתִין
שְׁנִין וּלְעֵלָּא וְעַד בַּר חַמְשִׁין שְׁנִין תִּמְנִנּוּן כָּל
דְּאָתֵי לְחֵילָא לְמִפְלַח יַת פָּלְחַן מַשְׁכַּן זִמְנָא:
לא וְדָא מַטְרַת מָטוּלְהוֹן לְכָל פָּלְחַנְהוֹן
בְּמַשְׁכַּן זִמְנָא דַּפֵּי מַשְׁכְּנָא וְעַבְרוֹהִי וְעַמּוּדוֹהִי
וְסַמְכוֹהִי: לב וְעַמּוּדֵי דְּדַרְתָּא סְחוֹר סְחוֹר
וְסַמְכֵיהוֹן וְסִפֵּיהוֹן וְאַטּוּנֵיהוֹן לְכָל מָנֵיהוֹן
וּלְכֹל פָּלְחַנְהוֹן וּבְשֻׁמָהָן תִּמְנוּן יַת מָנֵי מַטְרַת
מָטוּלְהוֹן: לג דֵּין פָּלְחַן זַרְעִית בְּנֵי מְרָרִי לְכָל
פָּלְחַנְהוֹן בְּמַשְׁכַּן זִמְנָא בִּידָא דְּאִיתָמָר בַּר
אַהֲרֹן כַּהֲנָא: לד וּמִנָא מֹשֶׁה וְאַהֲרֹן וְרַבְרְבֵי
כְנִשְׁתָּא יַת בְּנֵי קְהָת לְזַרְעִיָתְהוֹן וּלְבֵית
אֲבָהָתְהוֹן: לה מִבַּר תְּלָתִין שְׁנִין וּלְעֵלָּא וְעַד
בַּר חַמְשִׁין שְׁנִין כָּל דְּאָתֵי לְחֵילָא לְפָלְחָנָא

לס"י

(לג) **ויתדתם ומיתריהם.** שלֹ עמודים, שכרי יתדות ומיתרי הקלעים
במשפ בני גרשון היו, ויתדות ומיתרים היו ליריעות ולקלעים מלמטה, שלא
תגביהם הרוח, ויתדות ומיתרים היו לעמודים סביב לתלות בהם הקלעים
בשפתם העליונה, בכלונסאות וקונדסין, כמו שמצוי במלאכת המשכן[1]:

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of the three Levite families.* b.) Instead, *Rashi* stresses that the selection of these families was based on their ability to carry, which depends on physical strength: *"Count those of them who are fit for the service of carrying, which are those between thirty years and fifty years. One under thirty has not reached his full strength—from this our Sages said, 'At thirty, one has strength'* (*Avos* 5:22)*—and past fifty, one's strength begins to wane"* (*Rashi* to 4:2).

Thus, it would appear that according to *Rashi*, the three different ways in which scripture expresses the selection of the Levite families corresponds to the varying degrees of strength required for their respective tasks:

1.) Kehos' descendants were devoted *exclusively* to carrying (above 4:15). It follows, therefore, that they were singled out *"for the service of carrying,"* first and foremost, since they must have been the strongest group.

2.) Gershon's descendants were devoted partially to carrying, and partially to other tasks, as the verse states: *"(Their task is to) perform service and carry (parts of the Tabernacle)"* (v. 24). The Torah thus indicates their *secondary* role as "carriers" by stressing that they are to be "singled out *too*" (v. 22).

3.) Merari's descendants did not actually have to carry anything themselves; they merely had what the Torah describes as "transportation responsibilities" (v. 31), i.e. to ensure that the beams and pillars etc. of the Tabernacle were correctly transported—as we read later (7:8), that *wagons* were used for this purpose. Therefore, Merari's descendants were not "singled out" for carrying at all. Nevertheless, we still find that the stronger members of this group (between 30 and 50 years) were "counted" (v. 30), since their work would inevitably have involved *some* heavy carrying (such as loading the wagons), even if not for long distances.

What Did Gershon's Descendants Have to Carry?

One problem with the above explanation is that Gershon's descendants were given the use of wagons (7:7 below), just like Merari's descendants. So why does the Torah "single out" Kehos' and Gershon's descendants as requiring particular strength (the former being "singled out" and the latter "singled out too"), in contrast to the lesser strength demanded of Merari's descendants? Surely Kehos' descendants were in a class *of their own*, since they had to carry *everything* on their shoulders, and Gershon and Merari's descendants did not have to be so strong, since they all used wagons?

In truth, however, Gershon's descendants would have been required to do a significant amount of carrying *without* wagons, since the wagons were 5 *amos* wide (*Shabbos* 99a) and would thus not have fit through the gaps between the pillars of the outer Tabernacle courtyard, since the pillars were only 5 *amos* apart, *including* the width of the pillar (see *Rashi Shemos* 27:14). Thus, if we are to presume that Gershon's descendants removed the tapestries and coverings of the Tabernacle *before* Merari's descendants removed the pillars of the outer courtyard (according to the sequence of scripture here**), then it follows that Gershon's descendants must have carried their load by hand from the Tabernacle to outside the Tabernacle courtyard, where their wagons were parked.***

* Later, in his commentary to *Parshas Beha'aloscha* (8:11), *Rashi* does refer to these three levels of sanctity, but it is difficult to accept that *Rashi* expected the reader to fathom the meaning of scripture here based on one of his *later* comments. ** From *Shemos* 40:18*ff* and *Bamidbar* 10:17-21, however, it appears that this was not the sequence. But in any case, the work of Gershon's descendants would have been significantly greater than that of Merari's descendants, considering that they had to climb above the walls to arrange and remove the tapestries, coverings and curtains while the Tabernacle walls and pillars were still standing; unfasten the hooks; untie the ropes, etc. ***For an explanation why smaller wagons were not made especially for Gershon's descendants, see *Sichas Shabbos Parshas Naso* 5725, par. 4.

1 ברייתא דמלאכת המשכן פ"ה.

Duties of Merari's Descendants

4:29 Second Reading

You should count Merari's descendants, verifying their family lineage, according to their paternal houses. [30] Count (only) those from the age of thirty years and upwards, until the age of fifty years, (which includes) all those who (are fit to) participate in the service of working in the Tent of Meeting. [31] The following are their transportation responsibilities for all their work in the Tent of Meeting:

- *The beams of the Tabernacle, its bars, its pillars, and its sockets; [32] the pillars of the surrounding courtyard, their sockets, pegs, and ropes, (and) all the utensils for all associated tasks.*
- *You should appoint them by name to the utensils which they are responsible to transport.*

[33] These were the tasks of the families of Merari's descendants concerning all their service in the Tent of Meeting, which was under the supervision of Isamar the son of Aharon the priest.

Tally of Levites Fit to Serve in the Tabernacle

4:34 *Moshe, Aharon, and the leaders of the congregation counted Kehos' descendants—verifying their family lineage, according to their paternal houses—[35] from those thirty years old and upwards, until fifty years old, (including) all those who (were fit to) participate in the service*

Classic Questions

● **Why were Merari's descendants not "singled out" but merely "counted"?** (v. 29)

Midrash: In the cases of Kehos' descendants (4:1) and Gershon's descendants (ibid. v. 21) the Torah states that they were "singled out" (literally "their heads were lifted up"). God honored them in this way because Kehos carried the Ark, and Gershon was the firstborn. But in the case of Merari's descendants (v. 29), who were only simple people, and whose task was merely to carry the beams, supporting rods, pillars and sockets, scripture does not refer to them as being "singled out" (*Bamidbar Rabah* 6:4).

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Thus, in the final analysis we see that the role of Gershon's descendants involved a substantial amount of carrying, which is why the Torah considers their task to be comparable—albeit secondary—to that of Kehos' descendants.

(Based on *Likutei Sichos* vol. 18, p. 46*ff*.)

The Last Word

The "Importance" of Merari's Descendants

Does Judaism require us to be proud, ambitious Jews, filled with self-respect and a thirst for knowledge and growth? Or are we supposed to be humble and submissive, in the full awareness that we are utterly worthless in the presence of our Creator?

The answer is that *both* these qualities are required. Any relationship with God must, of course, be based on submissiveness, whereby a person nullifies his own will and chooses to live in accordance with the Divine Will. But once this foundation of submissiveness is established, it is necessary to also build up one's knowledge, skills and determination. For God put us in this world to transform it, and this will simply not occur unless we nurture qualities of ambition and a desire for achievement. Nevertheless, with a firm foundation of submissiveness, a person's achievements will not "go to his head" and lead him to believe that his successes are to his own credit. Rather, his ambitions will always be permeated with the awareness that *God desires* him to be ambitious and successful in carrying out the Divine plan for this world, and it is *God* Who is continually enabling him to do so.

This healthy equilibrium of greatness and submissiveness required for Divine service was reflected by the role of the Levites in the Tabernacle, God's house. The descendants of Kehos and Gershon were honored with the important tasks of carrying the most holy items, whereas Merari's descendants were "simple people" who were given the more menial tasks (see ***Midrash***). Nevertheless, the overseeing of the Tabernacle necessitated the combination of *both* these roles, teaching us that both qualities, pride and simple submissiveness, need to be found in every Jewish heart.

(Based on *Sichas Shabbos Parshas Naso* 5748)

כָּל־הַבָּא֙ לַצָּבָ֔א לַעֲבֹדָ֖ה בְּאֹ֣הֶל מוֹעֵ֑ד: לו וַיִּהְי֣וּ פְקֻדֵיהֶ֗ם
לְמִשְׁפְּחֹתָם֙ אַלְפַּ֣יִם שְׁבַ֔ע מֵא֖וֹת וַחֲמִשִּׁ֑ים: לז אֵ֚לֶּה פְּקוּדֵ֣י
מִשְׁפְּחֹ֣ת הַקְּהָתִ֔י כָּל־הָעֹבֵ֖ד בְּאֹ֣הֶל מוֹעֵ֑ד אֲשֶׁ֤ר פָּקַד֙ מֹשֶׁ֣ה
וְאַהֲרֹ֔ן עַל־פִּ֖י יְהוָ֑ה בְּיַד־מֹשֶׁ֖ה: ס לח וּפְקוּדֵ֖י בְּנֵ֣י גֵרְשׁ֑וֹן
לְמִשְׁפְּחֹתָ֖ם וּלְבֵ֥ית אֲבֹתָֽם: לט מִבֶּ֛ן שְׁלֹשִׁ֥ים שָׁנָ֖ה וָמַ֑עְלָה וְעַד֙
בֶּן־חֲמִשִּׁ֣ים שָׁנָ֔ה כָּל־הַבָּ֖א לַצָּבָ֥א לַעֲבֹדָ֖ה בְּאֹ֥הֶל מוֹעֵֽד:
מ וַיִּהְי֣וּ פְקֻדֵיהֶ֗ם לְמִשְׁפְּחֹתָם֙ לְבֵ֣ית אֲבֹתָ֔ם אַלְפַּ֖יִם וְשֵׁ֣שׁ מֵא֑וֹת
וּשְׁלֹשִֽׁים: מא אֵ֚לֶּה פְּקוּדֵ֣י מִשְׁפְּחֹ֣ת בְּנֵי־גֵרְשׁ֔וֹן כָּל־הָעֹבֵ֖ד
בְּאֹ֣הֶל מוֹעֵ֑ד אֲשֶׁ֤ר פָּקַד֙ מֹשֶׁ֣ה וְאַהֲרֹ֔ן עַל־פִּ֖י יְהוָֽה: מב וּפְקוּדֵ֖י
מִשְׁפְּחֹ֣ת בְּנֵ֣י מְרָרִ֑י לְמִשְׁפְּחֹתָ֖ם לְבֵ֥ית אֲבֹתָֽם: מג מִבֶּ֛ן
שְׁלֹשִׁ֥ים שָׁנָ֖ה וָמַ֑עְלָה וְעַד֙ בֶּן־חֲמִשִּׁ֣ים שָׁנָ֔ה כָּל־הַבָּ֖א לַצָּבָ֥א
בְּאֹ֣הֶל מוֹעֵֽד: מד וַיִּהְי֣וּ פְקֻדֵיהֶ֗ם לְמִשְׁפְּחֹתָם֙ שְׁלֹ֣שֶׁת אֲלָפִ֔ים
וּמָאתָ֖יִם: מה אֵ֚לֶּה פְּקוּדֵ֣י מִשְׁפְּחֹ֣ת בְּנֵ֣י מְרָרִ֑י אֲשֶׁ֤ר פָּקַד֙ מֹשֶׁ֣ה
וְאַהֲרֹ֔ן עַל־פִּ֖י יְהוָ֑ה בְּיַד־מֹשֶׁ֖ה: מו כָּל־הַפְּקֻדִּ֗ים אֲשֶׁ֨ר פָּקַ֜ד
מֹשֶׁ֤ה וְאַהֲרֹן֙ וּנְשִׂיאֵ֣י יִשְׂרָאֵ֔ל אֶת־הַלְוִיִּ֖ם לְמִשְׁפְּחֹתָ֥ם וּלְבֵ֖ית
אֲבֹתָֽם: מז מִבֶּ֛ן שְׁלֹשִׁ֥ים שָׁנָ֖ה וָמַ֑עְלָה וְעַד֙ בֶּן־חֲמִשִּׁ֣ים שָׁנָ֔ה
כָּל־הַבָּ֖א לַעֲבֹ֣ד עֲבֹדַ֣ת עֲבֹדָ֔ה וַעֲבֹדַ֖ת מַשָּׂ֑א בְּאֹ֥הֶל מוֹעֵֽד:
מח וַיִּהְי֣וּ פְקֻדֵיהֶ֔ם שְׁמֹנַ֥ת אֲלָפִ֖ים וַחֲמֵ֣שׁ מֵא֑וֹת וּשְׁמֹנִֽים: מט עַל־
פִּ֤י יְהוָה֙ פָּקַ֣ד אוֹתָ֔ם בְּיַד־מֹשֶׁ֖ה אִ֣ישׁ אִ֣ישׁ עַל־עֲבֹדָת֑וֹ וְעַל־
מַשָּׂאוֹ֙ וּפְקֻדָּ֔יו אֲשֶׁר־צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶֽׁה: פ [שלישי] ה א וַיְדַבֵּ֥ר
יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר: ב צַ֚ו אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל וְיִשַּׁלְּח֣וּ מִן־
הַמַּחֲנֶ֔ה כָּל־צָר֖וּעַ וְכָל־זָ֑ב וְכֹ֖ל טָמֵ֥א לָנָֽפֶשׁ: ג מִזָּכָ֥ר עַד־נְקֵבָ֖ה
תְּשַׁלֵּ֑חוּ אֶל־מִח֣וּץ לַמַּחֲנֶ֔ה תְּשַׁלְּח֖וּם וְלֹ֣א יְטַמְּא֔וּ אֶת־מַחֲנֵיהֶ֖ם
אֲשֶׁ֥ר אֲנִ֛י שֹׁכֵ֥ן בְּתוֹכָֽם: ד וַיַּעֲשׂ֣וּ־כֵ֔ן בְּנֵ֥י יִשְׂרָאֵ֖ל וַיְשַׁלְּח֣וּ אוֹתָ֑ם
אֶל־מִח֣וּץ לַמַּחֲנֶ֔ה כַּאֲשֶׁ֥ר דִּבֶּ֛ר יְהוָ֖ה אֶל־מֹשֶׁ֑ה כֵּ֥ן עָשׂ֖וּ בְּנֵי

בְּמַשְׂכַּן זִמְנָא: לו וַהֲווֹ מִנְיָנֵיהוֹן לְזַרְעֲיָתְהוֹן
תְּרֵין אַלְפִין שְׁבַע מְאָה וְחַמְשִׁין: לז אִלֵּין
מִנְיָנֵי זַרְעַיַּת קְהָת כָּל דְּפָלַח בְּמַשְׂכַּן זִמְנָא דִּי
מְנָא מֹשֶׁה וְאַהֲרֹן עַל מֵימְרָא דַיְיָ בִּידָא
דְמֹשֶׁה: לח וּמִנְיָנֵי בְּנֵי גֵּרְשׁוֹן לְזַרְעֲיָתְהוֹן
וּלְבֵית אֲבָהָתְהוֹן: לט מִבַּר תְּלָתִין שְׁנִין
וּלְעֵלָּא וְעַד בַּר חַמְשִׁין שְׁנִין כָּל דְּאָתֵי לְחֵילָא
לְפָלְחָנָא בְּמַשְׂכַּן זִמְנָא: מ וַהֲווֹ מִנְיָנֵיהוֹן
לְזַרְעֲיָתְהוֹן לְבֵית אֲבָהָתְהוֹן תְּרֵין אַלְפִין
וְשִׁית מְאָה וּתְלָתִין: מא אִלֵּין מִנְיָנֵי זַרְעֲיַת
בְּנֵי גֵּרְשׁוֹן כָּל דְּפָלַח בְּמַשְׂכַּן זִמְנָא דִּי מְנָא
מֹשֶׁה וְאַהֲרֹן עַל מֵימְרָא דַיְיָ: מב וּמִנְיָנֵי
זַרְעֲיַת בְּנֵי מְרָרִי לְזַרְעֲיָתְהוֹן לְבֵית אֲבָהָתְהוֹן:
מג מִבַּר תְּלָתִין שְׁנִין וּלְעֵלָּא וְעַד בַּר חַמְשִׁין
שְׁנִין כָּל דְּאָתֵי לְחֵילָא לְפָלְחָנָא בְּמַשְׂכַּן זִמְנָא:
מד וַהֲווֹ מִנְיָנֵיהוֹן לְזַרְעֲיָתְהוֹן תְּלָתָא אַלְפִין
וּמָאתָן: מה אִלֵּין מִנְיָנֵי זַרְעֲיַת בְּנֵי מְרָרִי דִּי
מְנָא מֹשֶׁה וְאַהֲרֹן עַל מֵימְרָא דַיְיָ בִּידָא
דְמֹשֶׁה: מו כָּל מִנְיָנַיָּא דִּי מְנָא מֹשֶׁה וְאַהֲרֹן
וְרַבְרְבֵי יִשְׂרָאֵל יָת לֵוָאֵי לְזַרְעֲיָתְהוֹן וּלְבֵית
אֲבָהָתְהוֹן: מז מִבַּר תְּלָתִין שְׁנִין וּלְעֵלָּא וְעַד
בַּר חַמְשִׁין שְׁנִין כָּל דְּאָתֵי לְמִפְלַח פֻּלְחַן
פֻּלְחָנָא וּפֻלְחַן מַטּוּל בְּמַשְׂכַּן זִמְנָא: מח וַהֲווֹ
מִנְיָנֵיהוֹן תְּמַנְיָא אַלְפִין וַחֲמֵשׁ מְאָה וְתַמְנָן:
מט עַל מֵימְרָא דַיְיָ מְנָא יַתְהוֹן בִּידָא דְמֹשֶׁה
גְּבַר גְּבַר עַל פֻּלְחָנֵהּ וְעַל מַטּוּלֵהּ וּמִנְיָנוֹהִי דִּי
פַקִּיד יְיָ יַת מֹשֶׁה: א וּמַלֵּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: ב פַּקֵּד יַת בְּנֵי יִשְׂרָאֵל וִישַׁלְּחוּן מִן
מַשְׁרִיתָא כָּל דִּסְגִיר וְכָל דְּדָאַב וְכֹל דִּטְמָא לְנַפְשָׁא:
לְמֵימָר: ג מִדְּכַר עַד נוּקְבָא
תְּשַׁלְּחוּן לְמִבָּרָא לְמַשְׁרִיתָא תְּשַׁלְּחִנּוּן וְלָא
יְסַאֲבוּן יַת מַשְׁרִיתְהוֹן דִּי שְׁכִנְתִּי שָׁרְיָא
בֵּינֵיהוֹן: ד וַעֲבָדוּ כֵן בְּנֵי יִשְׂרָאֵל וְשַׁלְּחוּ יַתְהוֹן
לְמִבָּרָא לְמַשְׁרִיתָא כְּמָא דִי מַלֵּיל יְיָ עִם מֹשֶׁה

(מז) **עבדת עבדה**. כוח הסיר במלאכות וכגורות, שהיו עבודה לעבודה לחברת[1]: **ועבודת משא**. כמשמעו[1]: (מט) **ופקדיו אשר צוה ה' את משה**. ואותן הפקודים היו במלוה מבן שלשים שנה ועד בן חמשים שנה: (ג) **צו את בני ישראל וגו'**. פרשה זו נאמרה ביום שהוקם המשכן, ואמנה פרשיות נאמרו בו ביום, כדאיתא במסכת גיטין בפרק הניזקין[2]: **וישלחו מן המחנה**. שלש מחנות היו שם בשעת חנייתן, תוך הקלעים היו מחנה שכינה, חניית הלויה סביב כמו שמפורש בפרשת במדבר סיני היו מחנה לויה, ומשם ועד סוף מחנה דגלים לכל מרבע כרוחות היו מחנה ישראל. הלרוע נשתלח חוץ לכולן, כזב מותר במחנה ישראל ומשולח מן הפתחים, וטמא לנפש מותר אף בשל לויה ואינו משולח אלא מפני שכינה, וכל זה דרשו רבותינו מן המקראות במסכת פסחים[3]: **טמא לנפש**. דמסתפג לטמי נפשא דתנשא[4]. תומר אני שהוא לשון עלמות אדם בלשון ארמי, וכרבה יש בב"ר[5] אדריינוס שחיק

1 ראה לקו"ש חי"ח ע' 44 ואילך 2 דף ס. 3 דף סז. 4 אונקלוס 5 י', א. כח, ב. עח, א.

of working in the Tent of Meeting. [36] *Their total, verified according to family lineage: two thousand, seven hundred and fifty.* [37] *This was the total of the Kehos families, all who served in the Tent of Meeting, who were counted by Moshe and Aharon, as directed by God to Moshe.*

[38] *The total of Gershon's descendants was verified according to family lineage, according to their paternal houses,* [39] *(and included) those thirty years old and upwards, until fifty years old, all those who (were fit to) participate in the service of working in the Tent of Meeting.* [40] *Their total, verified according to family lineage, according to their paternal houses: two thousand, six hundred and thirty.* [41] *This was the total of the families of Gershon's descendants, all those who served in the Tent of Meeting, whom Moshe and Aharon counted, as directed by God.*

[42] *The total of the families of Merari's descendants was verified according to family lineage, according to their paternal houses,* [43] *(and included) those thirty years old and upwards, until fifty years old, all those who (were fit to) participate in the service of working in the Tent of Meeting.* [44] *Their total, verified according to family lineage: three thousand, two hundred.* [45] *This was the total of the families of Merari's descendants, whom Moshe and Aharon counted, as directed by God to Moshe.*

[46] *The grand total of Levites counted by Moshe, Aharon, and the leaders of Israel was verified according to family lineage, according to their paternal houses,* [47] *(and included) those thirty years old and upwards, until fifty years old, all those who (were fit to) participate in the service of (playing cymbals and harps during) the service and the service of carrying in the Tent of Meeting.* [48] *Their total: eight thousand, five hundred and eighty.* [49] *They were counted as directed by God. Each man was appointed by Moshe to his service and his carrying duties. They were counted as God had commanded Moshe.*

Sanctity of the Camp

5 Third Reading

God spoke to Moshe (on the day the Tabernacle was erected), saying: [2] *Command the children of Israel to send out from the camp:*

- *All those afflicted with Tzara'as, all those who have had an (unhealthy, watery venereal) discharge and all those ritually impure through (contact with) the dead.*
- [3] *You should send out both male and female.*

Send them outside the camp so that they do not defile their camps, where I dwell among them.

[4] *The children of Israel did so and sent them outside the camp. The children of Israel did exactly what God told Moshe.*

TORAS MENACHEM

Sparks of Chasidus

The Census of the Levites (v. 34-49)

What is the inner reason why the Torah required those Levites who were fit to work in the Tabernacle to be counted?

The answer can be understood by first addressing why the Jewish people were required to wander in the desert for forty years. We know, of course, that they had to live *somewhere* for those forty years as a result of the sin of the spies, when God decreed that the entire generation would not enter the Land of Israel. But surely, they could have spent this time in a civilized country, rather than in the desert?

Chasidic thought explains that the Jewish people spent those forty years in the desert so that the immense holiness of the Tabernacle would be present to undermine the forces of evil which are rooted in the desert (which is why the desert is uninhabitable).

Therefore, the Levites, who were responsible for the Tabernacle, were counted; for counting a person is a means of conferring importance on him, and in a spiritual sense, this was a way of strengthening the Levites for their "war" against the forces of evil.

(Based on *Likutei Sichos* vol. 13, pp. 16-17)

יִשְׂרָאֵל׃ פ ד וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ ו דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל אִישׁ אוֹ־אִשָּׁה כִּי יַעֲשׂוּ מִכָּל־חַטֹּאת הָאָדָם לִמְעֹל
מַעַל בַּיהוָה וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא׃ ז וְהִתְוַדּוּ אֶת־חַטָּאתָם
אֲשֶׁר עָשׂוּ וְהֵשִׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ וַחֲמִישִׁתָו יֹסֵף עָלָיו
וְנָתַן לַאֲשֶׁר אָשַׁם לוֹ׃ ח וְאִם־אֵין לָאִישׁ גֹּאֵל לְהָשִׁיב הָאָשָׁם
אֵלָיו הָאָשָׁם הַמּוּשָׁב לַיהוָה לַכֹּהֵן מִלְּבַד אֵיל הַכִּפֻּרִים אֲשֶׁר
יְכַפֶּר־בּוֹ עָלָיו׃ ט וְכָל־תְּרוּמָה לְכָל־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל
אֲשֶׁר־יַקְרִיבוּ לַכֹּהֵן לוֹ יִהְיֶה׃ י וְאִישׁ אֶת־קָדָשָׁיו לוֹ יִהְיוּ אִישׁ

כֵּן עָבְדוּ בְּנֵי יִשְׂרָאֵל׃ ה וַיְמַלֵּיל יְיָ עִם מֹשֶׁה
לְמֵימָר׃ ו מַלֵּל עִם בְּנֵי יִשְׂרָאֵל גְּבַר אוֹ אִתְּתָא
אֲרֵי יַעְבְּדוּן מִכָּל חוֹבֵי אֱנָשָׁא לְשַׁקָּרָא שְׁקָר
קֳדָם יְיָ וְיֵחוֹב אֱנָשָׁא הַהוּא׃ ז וְיוַדּוּן יַת
חוֹבֵיהוֹן דִּי עֲבָדוּ וְיָתֵב יַת חוֹבְתֵהּ בְּרֵישֵׁהּ
וְחֻמְשֵׁהּ יוֹסֵף עֲלוֹהִי וְיִתֵּן לְדֵיכָב לֵהּ׃ ח וְאִם
לֵית לִגְבַר פָּרִיק לַאֲתָבָא חוֹבְתָא לֵהּ חוֹבְתָא
דְּמִתֵּיב קֳדָם יְיָ לְכָהֲנָא בַּר מִדְּכַר כִּפּוּרַיָּא דִּי
יְכַפַּר בֵּהּ עֲלוֹהִי׃ ט וְכָל אַפְרָשׁוּתָא לְכָל
קוּדְשַׁיָּא דִּבְנֵי יִשְׂרָאֵל דִּי יְקָרְבוּן לְכָהֲנָא דִּילֵהּ
יְהֵא׃ י וּגְבַר יַת מַעֲשַׂר קוּדְשֵׁיהּ דִּילֵהּ יְהוֹן

לע"י

טמיא, שחיק עלמות: (ו) **למעל מעל בה'**. כרי חזר וכתב כאן פרשת גוזל ונשבע על שקר, היא כאמורה בפרשת ויקרא ומעלה מעל בכ' וכחש בעמיתו וגו'[1], ונשנית כאן בשביל שני דברים שנתחדשו בה, האחד שכתוב והתודו[2], לימד שאינו חייב חומש ואשם על פי עדים עד שיודה בדבר. והשני על גזל הגר שכתוב ניתן לכהנים[3]: (ז) **את אשמו בראשו**. הוא האדם שנשבע עליו[4]: **לאשר אשם לו**. למי שנתחייב לו[5]: (ח) **ואם אין לאיש גואל**. שמת כתובע שבשביעו, ואין לו יורשים: **להשיב האשם אליו**. כשנמלך זה להתודות על עונו. ואמרו רבותינו[3] וכי יש לך אדם בישראל שאין לו גואלים אלו בן אלו בת אלו את אלו שאר בשר הקרוב ממשפחת אביו למעלה עד יעקב, אלא זה הגר שמת ואין לו יורשים: **האשם המושב**. זה הקרן והחומש: **לה'**

לכהן. קנאו הש"ס ונתנו לכהן שבאותו משמר[3]: **מלבד איל הכפורים**. האמור בויקרא[6] שהוא לריח להבית: (ט) **וכל תרומה וגו'**. אמר רבי ישמעאל וכי תרומה מקריבין לכהן, והלא הוא ממחזר אחריה לבית הגרנות, ומה תלמוד לומר אשר יקריבו לכהן, אלו הכבושים, שנאמר בהם תביא בית כי אלהיך[7], ואיני יודע מה יעשה בהם, תלמוד לומר לכהן לו יהיה, בא הכתוב ולימד על הכבושים שיהיו ניתנין לכהן[8]: (י) **ואיש את קדשיו לו יהיו**. לפי שנאמרו מתנות כהונה ולויה יכול יבואו ויטלום בזרוע, תלמוד לומר ואיש את קדשיו לו יהיו, מגיד שטובת הנאתן לבעלים, ועוד מדרשים הרבה דרשו בו בספרי. ומדרש אגדה[9] ואיש את קדשיו לו יהיו, מי שמעכב מעשרותיו ואינו נותנן, לו יהיו המעשרות, סוף שאין שדהו עושה אלא אחד

CLASSIC QUESTIONS

● **What is confession? When must it be done? (v. 6-7)**

Rambam: If a person transgresses any of the *mitzvos* of the Torah, be it a positive command or a prohibition, either intentionally or unintentionally, he is required to confess before God when he repents and returns from his sin, as the verse states, *"If a man or woman commits any sins against (another) man...they should confess the sin they committed"* (v. 6-7), which refers to a verbal confession. This confession is a positive command from the Torah....

One is required to confess with one's lips and state verbally those things which one has resolved in one's heart. If a person confesses verbally, but has not resolved in his heart to repent, it is comparable to one who immerses in a *mikvah* while holding a *sheretz* [creature that causes ritual impurity], for the immersion will not be effective until he casts the *sheretz* away (*Laws of Teshuvah* 1:1, 2:2-3).

Sefer Hachinuch: Through verbal confession of sin, the sinner reveals his thoughts and feelings, that he truly believes that all his deeds are revealed and known before God, and that he will not act as if the "Eye that sees" does not see. Furthermore, through mentioning the sin specifically, he will feel remorseful about it, and he will be more careful on another occasion not to stumble in the same way again (*Mitzvah* 364).

TORAS MENACHEM

The *Mitzvah* of Confession (v. 7)

Rambam writes that the act of confession, which is derived from v. 7, is, *"to say verbally those things which one has resolved in one's heart."*

From this it would appear: a.) The confession does not actually further the *teshuvah* (repentance) process, it is merely a verbal expression of the *teshuvah* that has *already* occurred internally.

b.) Confession is meaningless without a prior internal resolution not to sin again—as *Rambam* writes that it is "*comparable to one who immerses in a mikvah while holding a sheretz.*"

However, on further analysis it could be argued that both these conclusions are, in fact, unfounded, and the confession does: a.) advance the *teshuvah* process even after a person has fully repented; and, b.) become meaningful *even without* proper repentance first.

Advancement of the Teshuvah Process

Even if a person has done "complete *teshuvah*" in his heart and resolved firmly never to sin again, verbal confession will bring him to further remorse. This can be discerned from the words of ***Sefer Hachinuch***: "Through mentioning the sin specifically, he will feel

1 ויקרא ה, כא 2 פסוק ז 3 ספרי 4 ב"ק קי. 5 ראה שיחת ש"פ נשא תשד"מ 6 ה, כה 7 שמות כג, יט 8 ספרי. ראה לקו"ש ח"ח ע' 29 ואילך, ושיחת ש"פ נשא תשמ"ג 9 תנחומא ראה י

Additional Laws of The Guilt Offering for Dishonesty*

5:5 God spoke to Moshe, saying: [6] *Tell the children of Israel: If a man or woman commits any sins (of dishonesty) against (another) man, (thereby) acting treacherously against God, and that person is (found) guilty:*

- [7] *They should confess the sin they committed.*
- *(The person) should pay back the amount he is guilty of, and add a fifth to it, giving it to the one against whom he was guilty.*
- [8] *But if the man (dies and) has no relative to whom (the offender) can pay back the debt, then the debt is to be returned "to God", (i.e.) to the priest.*
- *(This is, of course,) besides the atonement ram (which is brought to the priest in any case), through which he is atoned.*

Additional Laws of Gifts to the Priests

- [9] *Every offering from all the children of Israel's holy (Firstfruits) brought to the priest will belong to (the priest).*
- [10] *(The prerogative of precisely which priest or Levite) a person (chooses to give) his holy (gifts), is his own. (But) whatever a man gives to the priest is then (the priest's).*

TORAS MENACHEM

remorseful about it, and he will be more careful on another occasion not to stumble in the same way again."

While *Rambam* does not refer to this quality of confession here in his *Laws of Teshuvah*, he does hint to it in his *Laws of Fasts* (5:1):

"*There are days when all of Israel fast because of the tragedies that occurred then, in order to arouse the hearts, opening the way to the paths of teshuvah. This reminds us of our bad deeds and the deeds of our ancestors that were like our deeds now, which caused them, and us, these tragedies. Through remembering these things we will return to be good, as the verse states, 'They will confess their sins and their fathers' sins'* (*Vayikra* 26:40)*."*

Here we see that bringing to mind one's sins actually helps a person "return to be good." In other words, confession actually *inspires further teshuvah.*

Insincere Confession

At first glance, *Rambam* appears to maintain that insincere confession is totally worthless, "*comparable to one who immerses in a mikvah while holding a sheretz.*"

However, on closer examination, *Rambam*'s analogy brings to light that even an insincere confession has something positive to it. To understand why this is the case, let us compare *Rambam's* choice of expression with that of the *Talmud*: "*What is this comparable to? To a person who holds a sheretz in his hand, for then even if he were to immerse in all the waters of the world, he would not undergo a valid immersion*" (*Ta'anis* 16a).

A key difference between *Rambam's* choice of phrase and that of the *Talmud* is that the *Talmud* discusses immersion in a *mikvah* as a theoretical possibility, whereas *Rambam* describes it as something which actually happened: The *Talmud* writes, "*Even if* he were to immerse in all the waters of the world," but *Rambam* stresses that we are speaking of one who actually "immerses in a *mikvah."*

With this turn of phrase, *Rambam* indicates that an insincere confession is still essentially positive, comparable to *actually* immersing in a *mikvah*. The only problem is that since the person is still reluctant to give up his sinful ways, the confession is ineffective. And this persistent attachment of a person's heart to the sin is therefore compared to the holding of a *sheretz,* which invalidates the immersion.

How is this *positive* quality of an *insincere* confession expressed?

This is simply by virtue of the fact that it is human nature to become uncomfortable and embarrassed when one verbalizes one's wrongdoing, even if one does not plan to change one's ways. And this uncomfortable feeling brought on by the confession is itself part of *teshuvah*.

In summary, confession is effective before, during and after the *teshuvah* process:

a.) *Before* a person has resolved to stop sinning, an insincere confession helps him to feel uncomfortable and embarrassed, *initiating* the *teshuvah* process.

b.) When a person has sincerely resolved in his heart not to sin again, confession brings his *resolutions* to be expressed outwardly.

c.) The confession is then effective in inspiring the person to *further remorse,* and, "he will be more careful on another occasion not to stumble."

(Based on *Likutei Sichos* vol. 27, pp. 211-3)

* See *Vayikra* 5:21-26.

אֲשֶׁר־יִתֵּן לַכֹּהֵן לוֹ יִהְיֶה: פ [רביעי] יא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: יב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ
כִּי־תִשְׂטֶה אִשְׁתּוֹ וּמָעֲלָה בּוֹ מָעַל: יג וְשָׁכַב אִישׁ אֹתָהּ
שִׁכְבַת־זֶרַע וְנֶעְלַם מֵעֵינֵי אִישָׁהּ וְנִסְתְּרָה וְהִיא נִטְמָאָה וְעֵד
אֵין בָּהּ וְהִוא לֹא נִתְפָּשָׂה: יד וְעָבַר עָלָיו רוּחַ־קִנְאָה וְקִנֵּא
אֶת־אִשְׁתּוֹ וְהִוא נִטְמָאָה אוֹ־עָבַר עָלָיו רוּחַ־קִנְאָה וְקִנֵּא
אֶת־אִשְׁתּוֹ וְהִיא לֹא נִטְמָאָה: טו וְהֵבִיא הָאִישׁ אֶת־אִשְׁתּוֹ
אֶל־הַכֹּהֵן וְהֵבִיא אֶת־קָרְבָּנָהּ עָלֶיהָ עֲשִׂירִת הָאֵיפָה קֶמַח
שְׂעֹרִים לֹא־יִצֹק עָלָיו שֶׁמֶן וְלֹא־יִתֵּן עָלָיו לְבֹנָה כִּי־מִנְחַת
קְנָאֹת הִוא מִנְחַת זִכָּרוֹן מַזְכֶּרֶת עָוֹן: טז וְהִקְרִיב אֹתָהּ הַכֹּהֵן
וְהֶעֱמִדָהּ לִפְנֵי יְהוָה: יז וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי־חָרֶשׂ
וּמִן־הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן

גְּבַר דִּיתֵן לְכַהֲנָא דִּלֵּהּ יְהֵא: יא וּמַלִּיל יְיָ עִם
מֹשֶׁה לְמֵימָר: יב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר
לְהוֹן גְּבַר גְּבַר אֲרֵי תִסְטֵי אִתְּתֵהּ וְתִשְׁקַר בֵּהּ
שִׁקָּר: יג וְיִשְׁכֻּב גְּבַר יָתַהּ שִׁכְבַת זַרְעָא וְיֵהֵי
מְכַסָּא מֵעֵינֵי בַּעֲלָהּ וּמִסְתַּמְרָא וְהִיא מְסָאֲבָא
וְסָהִיד לֵית בַּהּ וְהִיא לָא אִתְאֲחָדַת: יד וְיֵעְבַּר
עֲלוֹהִי רוּחַ קְנָאָה וְיקַנֵּי יַת אִתְּתֵהּ וְהִיא
מְסָאֲבָא אוֹ עֵבַר עֲלוֹהִי רוּחַ קְנָאָה וְיקַנֵּי יַת
אִתְּתֵהּ וְהִיא לָא מְסָאֲבָא: טו וְיֵיתֵי גַבְרָא יַת
אִתְּתֵהּ לְוָת כַּהֲנָא וְיֵיתֵי יַת קָרְבָּנַהּ עֲלַהּ חַד
מִן עַסְרָא בִּתְלַת סְאִין קֻמְחָא שְׂעָרִין לָא יְרִיק
עֲלוֹהִי מִשְׁחָא וְלָא יִתֵּן עֲלוֹהִי לְבָנְתָא אֲרֵי
מִנְחַת קְנָאתָא הוּא מִנְחַת הוּכְרָנָא מַדְכֶּרֶת
חוֹבָא: טו וְיִקְרַב יָתַהּ כַּהֲנָא וְיקַיְמִנַּהּ קֳדָם יְיָ:
יז וְיִסַּב כַּהֲנָא מֵי כְיוֹר בְּמָן דַּחֲסַף וּמִן עַפְרָא
דִּי יְהֵי בִּיסוֹדֵי מַשְׁכְּנָא יִסַּב כַּהֲנָא וְיִתֵּן לְמַיָּא:

רס"י

מעשרה שכיתה למודה לעשות: **איש אשר יתן לכהן.** מתנות הרמוית לו: **לו יהיה.** ממון הרבה[1]: **(יב) איש איש כי תשטה אשתו.** מה כתיב למעלה מן העניו ושים את קדשיו לו יהיו[2], אם אתה מעכב מתנות הכהן, חייך שתעטרך לבת אלנו להביא לו את הסוטה: **איש איש.** ללמדך שמועלת בשתים, בשים מלחמה על מעלה ושיסה מלמטה[3]: **כי תשטה אשתו.** רבותינו[4] אין המנאפין נופלין עד שתכנס בהן רוח טומאה, דכתיב כי תשטה, וכתיב בו נופף אשה חסר לב[5]. ופשוטו של מקרא כי תשטה, תע מדרכי לניעות ותחשד בעיניו, כמו שטה מעליו ועבור[6], אל ישט אל דרכיה לבך[7]: **ומעלה בו מעל.** ומהו המעל: **(יג) ושכב איש אתה.** שים פרט לקטן ומי שהיו שים[8]: **אתה שכבת זרע.** שכיתה פוסלת אותה, ואין שכיבה אחותה פוסלת אותה כמעשה בשתי אחיות שהיו דומות זו לזו: **ונעלם מעיני אישה.** פרט לסומא[9] בא אם היה רואה ומעמעם (ס"א ומעלים) אין השים בודקין אותה: **ונסתרה.** שיעור שתראה לטומאת ביאה: **עד אין בה.** הא אם יש בה אפילו עד אחד שאמר נטמאת לא היתה שותה[10]: **ועד אין בה.** לטומאה אבל יש עדים לסתירה: **נתפשה.** ונאסר[9], כמו ותפשה ושכב עמה[11]: **(יד) ועבר עליו.** קודם לסתירה: **רוח קנאה וקנא.** פירשו רבותינו[12] לשון הרהור, שהרהר בה אל תסתרי עם איש פלוני: **והיא נטמאה או עבר עליו וגו'.** כלומר הוא הרהר בה ועברה על הרהורו, ואין ידוע אם נטמאה אם לאו: **(טו) קמח.** אלא יבא מסלת[9]: **שערים.** ולא חטים, היא עשתה בהמה וקרבנה מאכל בהמה: **לא יצק עליו שמן.** אלא יבא קרבנה מהודר[13], שהשמן קרוי אור והיא עשתה בהסך[14]: **ולא יתן עליו לבונה.** שהאשות נקרות לבונה, שנאמר אל גבעת הלבונה[15], והיא פרשה מדרכיהן[14]: **כי מנחת קנאת הוא.** הקמח הזה. קמח לשון זכר: **מנחת קנאת.** מעוררת עליה שתי קנאות, קנאת המקום וקנאת הבעל[9]: **(יז) מים קדשים.** שקדשו בכיור[16], לפי שנעשה הכיור מנחשת מראות הנשואות, וזו פרשה מדרכיהן, שהיו נדעלות לבעליהן במצריים תחת התפוח[17] וזו קלקלה לאחר, תבדק בו: **בכלי חרש.** היה השקתה

TORAS MENACHEM

Sparks of Chasidus

"He Warned His Wife..." (v. 14)

God warned His "wife," the Jewish people, not to be secluded with another "man," when He said the words: *"You shall not have any other deities (so long as I exist)"* (*Shemos* 20:3).

But how could one possibly become "secluded" from God, Whose glory fills the entire earth? The answer is: by being arrogant. About the arrogant person, our Sages taught: "God says, 'He and I cannot dwell in the same place'" (*Sotah* 5a)—in other words, arrogance conceals a person from God.

The solution to this problem is to *"bring an offering of barley flour"* (v. 15), which is referred to by our Sages as "animal fodder" (ibid. 14a). In other words, the person needs to humble himself with the awareness that compared to God he is poor in knowledge, like an animal.

(Based on *Likutei Sichos*, vol. 4, p. 1032*ff*.)

1 ברכות סג. 2 פסוק י 3 ראה שיחת ש"פ נשא תשמ"ז 4 תנחומא נשא ה 5 משלי ו, לב 6 שם ד, טו 7 שם ו, כה 8 תנחומא, נשא ו 9 ספרי 10 סוטה ב: לא: 11 דברים כב, כח
12 סוטה ג. 13 סוטה טו. 14 תנחומא, נשא ג 15 שיר השירים ד, ו 16 סוטה טו: 17 תנחומא, פקודי ט

The Suspected Adulteress [*Sotah*]

5:11 Fourth Reading

God spoke to Moshe, saying: [12] Speak to the children of Israel and say to them: If any man's wife goes astray (from the ways of modesty, arousing her husband's suspicion that) she had acted treacherously towards him [13] (and had allowed) a man to lie with her and have a seminal emission, but (the alleged act) was not seen by her husband—(Then if):

- *She was secluded (with the suspected adulterer for a sufficient time to actually commit adultery)*
- *And there was no witness against her (to confirm that she had actually committed adultery)*
- *And she was not forced (by the alleged adulterer against her will).*
- *[14] (And this is a case where before the seclusion took place) a desire to warn (her) had come upon (her husband) and he warned his wife (not to be secluded with the man), and she (may have indeed) been defiled. But (it may be the case that) a desire to warn (her) had come upon him and he warned his wife (not to be secluded with the man), but she was (in fact) not defiled.*

(In order to resolve this doubt the following should be carried out:)

- *[15] The man should bring his wife to the priest and bring an offering for her, one tenth of an eifah* of barley flour.*
- *He should not pour oil over it or put frankincense on it, for it is a meal-offering of (Divine and human) anger, a meal-offering (not of atonement but) of remembrance, a reminder of sin.*
- *[16] The priest should bring her near and present her before God.*
- *[17] The priest should take holy water (from the Urn) in an earthenware vessel, and the priest should take some earth from the Tabernacle floor and put it into the water.*

Toras Menachem

Sparks of Chasidus

"If Any Man's Wife Goes Astray..." (v. 12)

On the verse, "[*If any man*'s] *wife goes astray*" (v. 12), our Sages taught: "A person does not commit a sin [unless he becomes overcome by a spirit of foolishness]" (*Sotah* 3a). For even an adulterous woman, who lacks self-control, would have disciplined her temptations if not for her foolish spirit. [For this mood] obscures, conceals and covers the hidden love of her Godly soul that adheres to faith in God, to His unity and oneness.

[Consider that] even if faced with the threat of taking her life away [for failure] to worship an idol, God-forbid, [her soul] would not be willing to tolerate any disconnection from the Divine unity, God forbid. [Thus, she would be willing to give her life even to avoid] the mere act of bowing down, even though it would be totally devoid of any belief at all in her heart [in the idol]. All the more so then could she discipline her [evil] inclination and temptation for adultery, which is [a sacrifice] far less than death—may God protect us!

[In addition to the fact that her foolishness causes her to forget God], the distinction she rationalizes between the prohibitions of adultery and idol worship is also a "spirit of foolishness"...for in truth, even if a person commits a minor transgression, he transgresses God's Will, thereby separating himself completely from God's unity and oneness [with all creation]....

Thus, at any time whatsoever a person has the ability and power to cast away his mood of foolishness and forgetfulness; to remember and arouse his love for the one God which is most definitely hidden in his heart, without any doubt....

And included in this [love] is also fear, namely, not to tolerate any [act of] disconnection from God's unity and oneness [with the world], even if this demands the actual sacrifice of one's life. [In fact, he will do so], without logical imperative at all, simply from the Godly nature [of his soul]. All the more so then, is it far easier for one to discipline one's [evil] inclination not to act upon one's desires [for lesser sins whose punishment] involves less suffering than death—whether this involves "departing from evil"...or "doing good."

(Excerpts from *Tanya* ch. 24-25)

*Equivalent to 2.48 liters or 5.26 U.S. pints.

אֶל־הַמָּיִם: יח וְהֶעֱמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע
אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכָּרוֹן מִנְחַת
קְנָאֹת הִוא וּבְיַד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים: יט וְהִשְׁבִּיעַ
אֹתָהּ הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אֹתָךְ
וְאִם־לֹא שָׂטִית טֻמְאָה תַּחַת אִישֵׁךְ הִנָּקִי מִמֵּי הַמָּרִים
הַמְאָרְרִים הָאֵלֶּה: כ וְאַתְּ כִּי שָׂטִית תַּחַת אִישֵׁךְ וְכִי נִטְמֵאת
וַיִּתֵּן אִישׁ בָּךְ אֶת־שְׁכָבְתּוֹ מִבַּלְעֲדֵי אִישֵׁךְ: כא וְהִשְׁבִּיעַ הַכֹּהֵן
אֶת־הָאִשָּׁה בִּשְׁבֻעַת הָאָלָה וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה
אוֹתָךְ לְאָלָה וְלִשְׁבֻעָה בְּתוֹךְ עַמֵּךְ בְּתֵת יְהוָה אֶת־יְרֵכֵךְ
נֹפֶלֶת וְאֶת־בִּטְנֵךְ צָבָה: כב וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה
בְּמֵעַיִךְ לַצְבוֹת בֶּטֶן וְלַנְפֵּל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן | אָמֵן:
כג וְכָתַב אֶת־הָאָלֹת הָאֵלֶּה הַכֹּהֵן בַּסֵּפֶר וּמָחָה אֶל־מֵי
הַמָּרִים: כד וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים
וּבָאוּ בָהּ הַמַּיִם הַמְאָרְרִים לְמָרִים: כה וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה
אֵת מִנְחַת הַקְּנָאֹת וְהֵנִיף אֶת־הַמִּנְחָה לִפְנֵי יְהוָה וְהִקְרִיב

יח וְהֵעֱמִיד הַכֹּהֵן אֶת הָאִשָּׁה לִפְנֵי יְיָ וְיִפְרַע אֶת
רֹאשׁ הָאִשָּׁה וְיִתֵּן עַל כַּפֶּיהָ אֶת מִנְחַת זִכָּרוֹן מִנְחַת
קְנָאָתָא הִיא וּבִידָא דְכָהֲנָא
יְהוֹן מַיָּא מְרִירַיָּא מְלַטְטַיָּא: יט וְיוֹמֵי יָתַהּ
כָּהֲנָא וְיֵימַר לְאִתְּתָא אִם לָא שְׁכִיב גְּבַר יָתִיךְ
וְאִם לָא סְטִית לְאִסְתָּאֲבָא בַּר מִבַּעֲלִיךְ חֲוֵי
זַכָּאָה מִמַּיָּא מְרִירַיָּא מְלַטְטַיָּא הָאִלֵּין: כ וְאַתְּ
אֲרֵי סְטִית בַּר מִבַּעֲלִיךְ וַאֲרֵי אִסְתָּאֲבְתְּ וִיהַב
גְּבַר בִּיךְ יַת שְׁכָבְתֵּהּ בַּר מִבַּעֲלִיךְ: כא וְיוֹמֵי
כָּהֲנָא יַת אִתְּתָא בְּמוֹמָתָא דְלָוָטָא וְיֵימַר
כָּהֲנָא לְאִתְּתָא יְהַב יְיָ יָתִיךְ לְלָוָט וּלְמוֹמֵי בְּגוֹ
עַמִּיךְ בְּדִיתֵן יְיָ יַת יַרְכִּיךְ מַסְיָא וְיַת מְעַיְכִי
נְפִיחִין: כב וְיֵעֲלוּן מַיָּא מְלַטְטַיָּא הָאִלֵּין
בְּמְעַיְכִי לְאַפָּקָא מְעִין וּלְאַמְסָאָה יַרְכָּא וְתֵימַר
אִתְּתָא אָמֵן אָמֵן: כג וְיִכְתּוֹב יַת לָוָטָיָא הָאִלֵּין
כָּהֲנָא בְּסִפְרָא וְיִמְחוֹק לְמַיָּא מְרִירַיָּא:
כד וְיַשְׁקֵי יַת אִתְּתָא יַת מַיָּא מְרִירַיָּא
מְלַטְטַיָּא וְיֵעֲלוּן בַּהּ מַיָּא מְלַטְטַיָּא לְמָרִירוּ:
כה וְיִסַּב כָּהֲנָא מִידָא דְאִתְּתָא יַת מִנְחַת
קְנָאָתָא וִירִים יַת מִנְחָתָא קֳדָם יְיָ וְיִקָּרֵב יָתַהּ

יח ויקים כהנא ית אתתא קדם יי ויפרע ית
ריש אתתא ויהב על ידהא ית מנחת
דוכרנא מנחת קנאתא היא ובידא דכהנא
יהון מיא מרירייא מלטטייא: יט ויומי יתה
כהנא ויימר לאתתא אם לא שכיב גבר יתיך
ואם לא סטית לאסתאבא בר מבעליך חווי
זכאה ממיא מרירייא מלטטייא האלין: כ ואת
ארי סטית בר מבעליך וארי אסתאבת ויהב
גבר ביך ית שכבתה בר מבעליך: כא ויומי
כהנא ית אתתא במומתא דלוטא ויימר
כהנא לאתתא יהב יי יתיך ללוט ולמומי בגו
עמיך בדיתין יי ית ירכיך מסיא וית מעיכי
נפיחין: כב ויעלון מיא מלטטייא האלין
במעיכי לאפקא מעין ולאמסאה ירכא ותימר
אתתא אמן אמן: כג ויכתוב ית לוטייא האלין
כהנא בספרא וימחוק למיא מרירייא:
כד וישקי ית אתתא ית מיא מרירייא
מלטטייא ויעלון בה מיא מלטטייא למרירו:
כה ויסב כהנא מידא דאתתא ית מנחת
קנאתא וירים ית מנחתא קדם יי ויקרב יתה

את הכוהף יין משוכח בכוסות משוכחים, לפיכך תשתה מיס המריס במקידה בזויה של חרס: (יח) **והעמיד הכהן** וגו'. והלא כבר נאמר והעמידה לפני ה'[1], אלא מסיעין היו אותה ממקום למקום כדי ליגעה ותטרף דעתה ותודה[2]: **ופרע**. סותר את קליעת שערה כדי לבזותה, מכאן לנשות ישראל שגלוי הראש גנאי להן[3]: **לפני ה'**. בשער נקנור, הוא שער העזרה המזרחי[4], דרך כל הנכנסים: **ונתן על כפיה**. ליגעה חולי תטרף דעתה ותודה, ולא ימחה שם המיוחד על המים[5]: **המרים**. על שם סופן שהם מריס לה: **המאררים**. המחסרים אותה מן העולם, לשון סלון ממאיר. ולא יתכן לפרש מיס מרוריס, שהרי קדושים הן, ולא מרוריס כתב הכתוב, אלא מארריס את אחריס. ואף אונקלוס לא תרגם ליטיח, אלא מלטטיח, שמרחות קללה בגופה של זו: (יט) **והשביע** וגו'. ומה היא השבועה שם לא שכב הנקי, כח שם שכב הנקי (ס"ח לא תנקי), שמכלל לאו אתה שומע לה, אלא שמלוה לפתות בדיני נפשות תהלה לזכות: (כ) **ואת כי שטית**. כי משמש בלשון שם: (כא) **בשבועת האלה**. שבועה של קללה: **יתן ה' אותך לאלה**. שיהיו הכל מקללין זיך יבושך כדרך שהם לפלונית: **ולשבועה**. שיהיו הכל נשבעין זיך לא יארע לי כדרך שארע לפלונית, וכן הוא אומר והנחתם שמכם לשבועה לבחירי[6],

שהכדיקים נשבעים בפורענותן של רשעים, וכן לעניין הברכה וגברכו וגו'[7], כך יברך ישראל לאמר[8]: **את ירכך**. בקללה הקדים ירך לבטן לפי שהוא בתחילה בעבירה תהלה: **צבה**. כתרגומו נפוחה: (כב) **לצבות בטן**. כמו להצבות בטן, זהו שמוש פתח שהלמ"ד נקודה בו, וכן להחותם בדרך[9], לרחותכם בדרך תשר תלכו בה[10], וכן לנפיל ירך להפיל ירך, שהמיס מלשיט את הבטן ומפילים את ירכך: **לצבות בטן ולנפיל ירך**. בטנו וירכו של בועל, או חינו חלה של נבעלת, כשהוא אומר את ירכך נופלת ואת בטנך נבקה[11], הרי של נבעלת אמור[12]: **אמן אמן**. קבלת שבועה, אמן על האלה אמן על השבועה, אמן שם מאיש זה אמן שם מאיש אחר, אמן שלא סטיתי מרושה ושוחה שומרת יבם וכוושה[13]: (כד) **והשקה את האשה**. אין זה סדר המעשה, שהרי בתחילה הקריב מנחתה, אלא הכתוב מבשרך שהשיקנה יהוה בה למריס. לפי שנאמר בטן וירך, מניין לשאר כל הגוף, תלמוד לומר ובאו בה הכוהף, שם כן מה תלמוד לומר בטן וירך, לפי שהן בתחילו בעבירה תהילה, לפיכך בתחיל מהם בפורענות[14]: **למרים**. להיות לה רעיש ומריס: (כה) **והניף**. מולין ומביא מעלה ומוריד, ולא היה מניפה עמו שידה למעלה מידו של כהן[15]: **והקריב אתה**. זו היא הגשתה בקרן דרומית מערבית של מזבח

CLASSIC QUESTIONS

● **Why is the woman's hair uncovered?** (v. 18)

Rashi: To humiliate her. From here we learn that an uncovered head of hair is considered a disgrace for the daughters of Israel.

Zohar: If a woman covers her hair... her children will be superior... her husband will be blessed with spiritual and material blessings, with wealth, children and grandchildren (III 126a).

1 פסוק טז 2 סוטה ח. 3 כתובות עב. 4 סוטה ז. 5 שם יד. 6 ישעי' סה, טו 7 בראשית יב, ג 8 שם מח, כ 9 שמות יג, כא 10 דברים א, לג 11 פסוק כא 12 סוטה כח. 13 שם יח. 14 שם ח: 15 שם יט.

- [18] *Then the priest should (move the woman from place to place, to tire her out, and) stand the woman up before God (at the gate of Nikanor).*
- *He should uncover (the hair on) the head of the woman.*
- *He should place the remembrance meal-offering, which is a meal-offering of anger, into her hands while the afflictive waters, (which will bring her) bitter (end), are in the priest's hand.*
- [19] *The priest should then place her under oath, saying to the woman: "If a man has not slept with you and you have not gone astray to become defiled (to another) in place of your husband, then (you will) be absolved through these "bitter," afflictive waters.* [20] *But if you have indeed gone astray (to another) instead of your husband and have become defiled, and you have allowed another man besides your husband to sleep with you (then you will choke!)"*
- [21] *The priest should then make the woman swear an oath (that contains) a curse. The priest should say to the woman: "May God make you (an example of) a curse (uttered within) an oath among your people, when God causes your thigh to rupture and your belly to swell.* [22] *For these 'bitter,' afflictive waters will enter your innards, causing (also) the belly (of your adulterous partner) to swell and the thigh (of your partner) to rupture!"*
- *The woman should say, "Amen! Amen!" (to accept the oath).*
- [23] *Then the priest should write these curses on a scroll and erase it in the "bitter" waters.*

— [24] *(When the priest will later) give the "bitter," afflictive waters to the woman to drink, the afflictive waters will enter (all of) her (body) to (bring a) bitter (end upon every part of her).—*

- [25] *The priest should take the meal-offering of anger (with) the woman's hand, wave the meal-offering before God (together with her), and bring it to (the southwestern corner of) the Altar.*

TORAS MENACHEM

The Last Word

"He Should Uncover (the Hair)..." (v. 18)

"Considering the great reward which is promised to the woman and mother who wears a *sheitel* [wig], it should surely be worthwhile to do so even if the wearing of a *sheitel* would entail serious difficulties and conflicts. How much more so where the objection to it, as you write, is only because it is 'old-fashioned.' This is not a real objection, not a valid one, and it is rather based on the 'opinion' of others. Let me also add that even considering the general attitude towards this and other *mitzvos*, there has been a radical change in recent years, one of respect and admiration for people who are consistent and live up to their convictions and ideals, and are not influenced by the mob. There may always be some individual who might make a joke about the person's convictions, but where a person is sincerely dedicated to his faith; such a person can only call forth respect and admiration. Furthermore, if you will eventually settle in a Jewish Orthodox neighborhood, you will find that other young women will wish to emulate your good example, and thus you will have the additional *zechus* of being instrumental in influencing others in the right way. The reverse is also true, for a Jew must always consider how his or her conduct affects others. This should be an additional consideration why you should overcome your superficial objection to wearing a *sheitel*.

"It is no less important to bear in mind that marriage is called 'an everlasting edifice,' meaning that it is an everlasting institution which is of vital importance not only for the husband and wife, but also for future generations. Every parent desires to ensure the happiness of their children and will do everything possible to take out the utmost measure of such insurance.

"Of course you might point to this one or that one who does not wear a *sheitel*. However, it is surely unnecessary to point out that every person may have a particular weakness, and if one is to follow the principle *'He is wise who learns from every person'* [*Avos* 4:1], he will be wise to learn from only the person's strong and positive qualities and not from his weak ones."

(From a letter written by the Rebbe in the Days of Chanukah, 5721)

"The necessity of wearing a *sheitel* and not making do with a hat or kerchief is explained in many places. It is a readily observable fact that wearing a hat or even a kerchief leaves part of the hair uncovered (at least for a short while), leading a person to transgress a serious prohibition, as ruled in *Shulchan Aruch, Orach Chaim*, Chapter 75."

(*Likutei Sichos,* vol. 13, p. 187)

When the hair is covered with a kerchief and one meets a non-religious friend or acquaintance, then frequently the kerchief slides up or disappears completely into the pocket, something which cannot be done with a *sheitel*. Therefore, eventually, habit [i.e. wearing a sheitel] will become second nature. (*Igros Kodesh* vol. 10, p. 186)

אֹתָהּ אֶל־הַמְּזִבֵּחַ: כו וְקָמַץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אַזְכָּרָתָהּ
וְהִקְטִיר הַמִּזְבֵּחָה וְאַחַר יַשְׁקֶה אֶת־הָאִשָּׁה אֶת־הַמָּיִם:
כז וְהִשְׁקָהּ אֶת־הַמַּיִם וְהָיְתָה אִם־נִטְמְאָה וַתִּמְעֹל מַעַל
בְּאִישָׁהּ וּבָאוּ בָהּ הַמַּיִם הַמְאָרְרִים לְמָרִים וְצָבְתָה בִטְנָהּ
וְנָפְלָה יְרֵכָהּ וְהָיְתָה הָאִשָּׁה לְאָלָה בְּקֶרֶב עַמָּהּ: כח וְאִם־לֹא
נִטְמְאָה הָאִשָּׁה וּטְהֹרָה הִוא וְנִקְּתָה וְנִזְרְעָה זָרַע: כט זֹאת
תּוֹרַת הַקְּנָאֹת אֲשֶׁר תִּשְׂטֶה אִשָּׁה תַּחַת אִישָׁהּ וְנִטְמָאָה: ל אוֹ
אִישׁ אֲשֶׁר תַּעֲבֹר עָלָיו רוּחַ קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ וְהֶעֱמִיד
אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וְעָשָׂה לָהּ הַכֹּהֵן אֵת כָּל־הַתּוֹרָה
הַזֹּאת: לא וְנִקָּה הָאִישׁ מֵעָוֹן וְהָאִשָּׁה הַהִוא תִּשָּׂא אֶת־עֲוֹנָהּ: פ

לְמַדְבְּחָא: כו וְיִקְמוֹץ כַּהֲנָא מִן מִנְחָתָא יַת
אַדְכָּרְתַּהּ וְיַסֵּק לְמַדְבְּחָא וּבָתַר כֵּן יַשְׁקֵי יַת
אִתְּתָא יַת מַיָּא: כז וְיַשְׁקֵנַּהּ יַת מַיָּא וּתְהֵי אִם
אִסְתָּאֲבַת וְשַׁקְרַת שְׁקַר בְּבַעֲלַהּ וְיַעֲלוֹן בַּהּ
מַיָּא מְלַטְּטָיָא לְמָרִירוּ וְיִפְּחוּן מְעָהָא וְתִתְמְסֵי
יַרְכַּהּ וּתְהֵי אִתְּתָא לְלוֹט בְּגוֹ עַמַּהּ: כח וְאִם
לָא אִסְתָּאֲבַת אִתְּתָא וְדַכְיָאָה הִיא וְתִפּוֹק
זַכָּאָה וְתַעְדֵּי עִדּוּי: כט דָּא אוֹרַיְתָא דְּקִנְאָתָא
דִּי תִסְטֵי אִתְּתָא בַּר מִבַּעֲלַהּ וְתִסְתָּאֲב: ל אוֹ
גְּבַר דִּי תֶּעְבַּר עֲלוֹהִי רוּחַ קִנְאָה וְיִקְנֵי יַת
אִתְּתֵהּ וְיָקֵם יַת אִתְּתָא קֳדָם יְיָ וְיַעְבֵּד לָהּ
כַּהֲנָא יַת כָּל אוֹרַיְתָא הָדָא: לא וְיִהֵי זַכָּאָה
גַּבְרָא מֵחוֹבָא וְאִתְּתָא הַהִיא תְּקַבֵּל יַת חוֹבָהּ:

רש"י

קומץ קמילא כשאר מנחות[1]: **(כו) אזכרתה.** הוא הקומץ, שעל ידי הקטרתו המנחה כאלו לזכרון לגבוה[2]: **(כז) והשקה את המים.** לרבות שאם אמרה איני שותה לאחר שנמחקה המגלה, מערערין אותה ומשקין אותה בעל כרחה, אלא אם כן אמרה טמאה אני: **וצבתה בטנה וגו'.** אף על פי שנקלקל[3] כזכור ירך תחילה, המים הין בודקין אלא כדרך כניסתן כה: **והיתה האשה לאלה.** כמו שפירשתי שכיו ככל אלין דה: **בקרב עמה.** כפרס יש בין אדם המתגוול במקום שניכר לאדם המתגוול במקום שאינו ניכר[4]: **(כח) ואם לא נטמאה האשה.** בסתירה זו: **וטהרה היא.** ממקום אחר: **ונקתה.** ממיס המאררים, ולא עוד אלא ונזרעה זרע, אם היתה יולדת בצער תלד בריות, אם היתה יולדת שחוריס יולדת לבניס[4]: **(ל) או איש.** כמו מו נודע[5], כלומר אם איש קנאי הוא, לכך והעמיד את האשה. **ונקה האיש מעון.** אם בדקוה המים אל ידאג לומר חבתי בתיתה, נקי הוא מן

CLASSIC QUESTIONS

● **What happens if the woman is proven innocent?** (v. 28)

Rashi: If she used to have painful births, she will now have easy births. If she used to give birth to dull-faced children, she will now give birth to bright-faced ones.

Rashbam: She will be blessed with children.

Talmud: *"'She will be proven innocent and she will bear children,'* means that if she was barren she will become pregnant"—these are the words of Rabbi Akiva.

Rabbi Yishma'el said to him: "If so, then all the barren women in the world will seclude themselves [with other men, but not commit adultery] and then become pregnant [from drinking the bitter waters], and any woman who did not seclude herself [with another man] will be the loser! [Rather the verse teaches us that] if she used to have painful births, she will now have easy births. If she used to give birth to girls, she will now give birth to boys. If she used to give birth to short children, she will now give birth to tall ones. And if she used to give birth to dull-faced children, she will now give birth to bright-faced ones" (*Sotah* 26a).

Sefer Hazikaron: *Rashi* rejected Rabbi Akiva's interpretation because of Rabbi Yishma'el's question.

Tosfos: It appears that one could turn Rabbi Yishma'el's question back on his own solution. Surely all those with painful births will seclude themselves with other men, but not commit adultery, and then have easy births from drinking the bitter waters!

TORAS MENACHEM

The Innocent Sotah (v. 28)

Rashi's comments to verse 28 prompt the following questions:

1.) Why did *Rashi* reject the simple explanation of ***Rashbam*** that the innocent *sotah* is rewarded for her ordeal by being blessed with children?

Sefer Hazikaron argues that *Rashi* considered this explanation to be unacceptable at the literal level due to Rabbi Yishma'el's question in the ***Talmud***: *"If so, then all the barren women in the world will seclude themselves* [*with other men, but not commit adultery*] *and then become pregnant* [*from drinking the bitter waters*], *and any woman who did not seclude herself* [*with another man*] *will be the loser!"*

However, at the literal level, it is difficult to accept that this was *Rashi's* objection, since: i.) In addition to being secluded, a woman must also have been warned by her husband in order to be eligible to drink the *sotah* waters. Since the decision whether or not to issue this warning is totally up to the husband, drinking the *sotah* waters is clearly not an option for many women (who did not receive a warning).

1 סוטה יד: 2 ספרי 3 פסוק כא 4 סוטה כו. 5 שמות כא, לו

- [26] *The priest should take a three-finger fistful out from the meal-offering, as a "reminder" (to God), and burn it upon the Altar.*
- *Then he should give the woman the water to drink.*
- [27] *(If she refuses to drink) he should make her drink the water (by force, unless she confesses guilt).*

What will happen is, if she had been defiled and was unfaithful to her husband, the afflictive waters will enter (all of) her (body to bring a) bitter (end upon her. First,) her belly will swell, and (eventually) her thigh will rupture. The woman will be (an example used in) curse(s) among her people.

[28] *But if the woman had not become defiled (with the alleged adulterer) and she is clean (from any other adulterous acts which she had not been accused of), she will be proven innocent (by the waters) and she will bear children (easily).*

[29] *This (concludes) the law of warnings when a woman goes astray to someone other than her husband and is defiled.* [30] *If a desire to warn (her) comes over a man, and he warns his wife, and he presents the woman before God, then the priest should carry out all these laws with her.* [31] *(If she dies) the man will be absolved of guilt (on his part, for causing her death), since the woman will be responsible for her own sin.*

TORAS MENACHEM

ii.) In any case, would it really be so terrible if a morally decent woman wanted to drink the *sotah* waters so she could be blessed with children? The *Talmud* (*Brachos* 31b) relates that this was indeed the intention of Chanah!

iii.) Rabbi Yishma'el's question is just as much a refutation of his own solution as it is of Rabbi Akiva's, as ***Tosfos*** explains.

iv.) Rabbi Yishma'el refuted Rabbi Akiva's interpretation that "if she was barren she will become pregnant." Our question, however, is why *Rashi* rejected the simple interpretation (of *Rashbam*) that our verse is not speaking about a blessing for *barren* women, but the priceless blessing of an extra child for *all* women.

2.) A further problem with *Rashi* is why he only cites two examples of Rabbi Yishma'el and omits the other two: *"If she used to give birth to girls, she will now give birth to boys. If she used to give birth to short children, she will now give birth to tall ones"*? Presumably, *Rashi* deemed these two interpretations to be unacceptable at the literal level, but why is this the case?

THE EXPLANATION

Rashi was troubled by the following question: When the priest warns the *sotah* about the effect of the "bitter" waters, he makes a *detailed* statement of the possible results, both positive and negative: *"If a man has not slept with you... then (you will) be absolved through these 'bitter,' afflictive waters. But if you have indeed gone astray...(then you will choke!)"* (v. 19-20). Why then, on reaching verse 28 do we discover a *new* detail which was omitted by the priest, that the *sotah* is given a totally unexpected reward, "she will bear children"?

Due to this problem, *Rashi* rejected the straightforward explanation of the verse (argued by *Rashbam*) that "she will bear children" *literally,* because it is difficult to accept that the priest would omit from his lengthy discourse any mention of this reward for the innocent *sotah.* Rather, *Rashi* concluded that this is not an unprecedented *reward* for the innocent *sotah*, but a *direct consequence* of drinking the bitter waters; and therefore, while the priest did not mention this detail in particular (since it was not immediately relevant at the time), he *did* mention the general concept that the waters have an effect on the woman's body. So it turns out that we are reading here, not of a new concept (that the *sotah* is given a splendid reward), but the clarification of an existing concept (that the bitter waters have an effect on the woman's body).

Being that this is the case, *Rashi* reasoned that the positive effect of the waters on the innocent *sotah* must somehow mirror and reflect the negative effects on a guilty *sotah*. So *Rashi* wrote that our verse ("she will bear children") means that "if she used to have painful births, she will now have easy births," for this parallels the *painful* death which the waters bring upon the guilty *sotah*.

Likewise, *Rashi* wrote, "If she used to give birth to dull-faced children, she will now give birth to bright-faced ones," because this is comparable to the effect of the waters on the guilty *sotah*—"*her belly will swell, and (eventually) her thigh will rupture*"—which will obviously bring upon her a very dull and distressed face.

However, Rabbi Yishma'el's other two examples (*"If she used to give birth to girls, she will now give birth to boys. If she used to give birth to short children, she will now give birth to tall ones"*) were rejected by *Rashi*, as they do not mirror the negative effects of the bitter waters, and thus would not represent a *direct consequence* of drinking them.

(Based on *Likutei Sichos* vol. 28, p. 33*ff*)

Sparks of Chasidus

Through the ordeal of drinking the bitter waters, the innocent *sotah* actually gains—*"she will bear children (easily)"* (v. 28). Nevertheless, the priest does not inform the woman of this potential benefit before she drinks (v. 19-21). This mirrors the process of *teshuvah* (repentance): When a person repents he is not only spiritually cleansed from his prior sin, but furthermore, he reaches an even higher spiritual status than before his sinful act. Nevertheless, this benefit is not offered to prospective sinners; rather, *"If a person says I will sin and then I will repent, he will not be granted the opportunity to do teshuvah"* (*Yoma* 85b).

(Based on *Likutei Sichos* vol. 28, pp. 37-8)

ו א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר לְהַזִּיר
לַיהוָה: ג מִיַּיִן וְשֵׁכָר יַזִּיר חֹמֶץ־יַיִן וְחֹמֶץ שֵׁכָר לֹא יִשְׁתֶּה וְכָל־
מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וַעֲנָבִים לַחִים וִיבֵשִׁים לֹא יֹאכֵל:
ד כֹּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יֵעָשֶׂה מִגֶּפֶן הַיַּיִן מֵחַרְצַנִּים וְעַד־זָג
לֹא יֹאכֵל: ה כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ
עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַיהוָה קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע
שְׂעַר רֹאשׁוֹ: ו כָּל־יְמֵי הַזִּירוֹ לַיהוָה עַל־נֶפֶשׁ מֵת לֹא יָבֹא:
ז לְאָבִיו וּלְאִמּוֹ לְאָחִיו וּלְאַחֹתוֹ לֹא־יִטַּמָּא לָהֶם בְּמֹתָם כִּי נֵזֶר
אֱלֹהָיו עַל־רֹאשׁוֹ: ח כֹּל יְמֵי נִזְרוֹ קָדֹשׁ הוּא לַיהוָה: ט וְכִי־

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּל עִם בְּנֵי
יִשְׂרָאֵל וְתֵימַר לְהוֹן גְּבַר אוֹ אִתְּתָא אֲרֵי
יִפְרֵשׁ לְמִדַּר נִדַּר נְזִירוּ לְמֵיזַר קֳדָם יְיָ:
ג מֵחֲמַר חֲדַת וְעַתִּיק יְזַר חַל דַּחֲמַר חֲדַת וְחַל
דַּחֲמַר עַתִּיק לָא יִשְׁתֵּי וְכָל מַתְרוּת עִנְּבִין לָא
יִשְׁתֵּי וְעִנְּבִין רַטִּיבִין וִיבֵשִׁין לָא ייכוֹל: ד כֹּל
יוֹמֵי נִזְרֵהּ מִכֹּל דְּיִתְעֲבֵד מִגֻּפְנָא דְּחַמְרָא
מִפּוּרְצָנִין וְעַד עִצּוּרִין לָא ייכוֹל: ה כֹּל יוֹמֵי
נִדַּר נִזְרֵהּ מַסְפַּר לָא יֶעְבַּר עַל רֵישֵׁהּ עַד
מִשְׁלַם יוֹמַיָּא דְּיַנְזֵר קֳדָם יְיָ קַדִּישׁ יְהֵי מַרְבֵּי
פַּרְוַע שְׂעַר רֵישֵׁהּ: ו כָּל יוֹמִין דְּיַנְזֵר קֳדָם יְיָ
עַל נַפְשָׁא דְמֵתָא לָא יֵעוֹל: ז לַאֲבוּהִי וּלְאִמֵּהּ
לַאֲחוּהִי וּלְאַחָתֵהּ לָא יְסָתָאַב לְהוֹן בְּמוֹתְהוֹן
אֲרֵי כְּלִילָא דֱאֱלָהֵהּ עַל רֵישֵׁהּ: ח כֹּל יוֹמֵי
נִזְרֵהּ קַדִּישׁ הוּא קֳדָם יְיָ: ט וַאֲרֵי יְמוּת מֵתָא

רש"י

חו כּכל מאשר, ובלשון משנה יש הרבה, מין שורין דיו וסממנים[4], נזיר שערה פתו דיין[5]: (ד) **חרצנים**. כּח הגרעינין: **זג**. כּח קליפות שמבחוץ, שכחרגינים בתוכן כענבל בזוג[5]: (ה) **קדוש יהיה**. כשער שלו, לגדל כפרע של שער ראשו: **פרע**. נקוד פתח קטן לפי שכּוח דבוק לשער ראשו, פרע של שער. ופירוש של פרע, גדול של שער, וכן את ראשו לא יפרע[6], ואין קרוי פרע פחות משלושים יום: (ח) **כל ימי נזרו קדוש הוא**. זו קדושת הגוף[7] מלטמא למתים:

הטוגם[1]. דבר אחר משישקנה תהיה חגלו בהיתר ונקה מעון, שכּסוטה אסורה לבעלה: (ג) **כי יפלא**. יפריש. למה נסמכה פרשת נזיר לפרשת סוטה, לומר לך שכל הרואה סוטה בקלקולה יזיר עצמו מן היין[2], שכוח מביא לידי ניאוף: **נדר נזיר**. אין נזירה בכל מקום אלא פרישה, אף כאן שפירש מן היין: **להזיר לה'**. להבדיל עצמו מן היין לשם שמים[3]: (ג) **מיין ושכר**. כתרגומו מחמר חדת ועתיק, שהיין משכר כשהוא ישן: **וכל משרת**. לשון נציעה כמיס

CLASSIC QUESTIONS

● **Why are the laws of the nazirite recorded here (v. 2)?**

RASHI: Why is the section dealing with the nazirite placed next to the section of the *sotah*? To teach you that whoever sees a *sotah* in her disgrace will make a nazirite vow to abstain from wine, for [drinking wine] leads a person to adultery.

TORAS MENACHEM

The Sequence of Parshas Naso

In his commentary to verse 2, *Rashi* poses the question, *"Why is the section dealing with the nazirite placed next to the section of the sotah?"* and proceeds to offer a solution.

This however begs the question: *Parshas Naso* contains *numerous* seemingly unrelated passages, many of which are recorded out of chronological sequence (see table). Why then does *Rashi only* explain why *"the section dealing with the nazirite was placed next to the section of the sotah,"* and offer no explanation for the juxtaposition of the *other* passages in the *Parsha*?

The Explanation

Rashi considered that the juxtaposition of all the passages in our *Parsha* (besides the topics of the *sotah* and the nazirite) could be understood by the reader unaided, with simple logic and a knowledge of *Rashi's* other comments:

1.) The appointment and census of the Levites at the beginning of the *Parsha*—a direct continuation from *Parshas Bamidbar*—was for the purpose of assisting the priests: "*You should give over the Levites to*

The Last Word

The Nazirite Vow (6:1*ff*)

What can we learn from the concept of the nazirite vow? A vow demonstrates the power given to a Jew by God, that he is able to take something ordinary and infuse it with sanctity, binding it to God. Even a simple thing such as not cutting the hair for thirty days endows a person with special sanctity, since his intention was for the sake of heaven.

This teaches us that a person need not worry that he will not be given the ability or financial resources to learn Torah and perform *mitzvos,* for we see the immense spiritual power of a Jew, in that he can sanctify even an ordinary object so easily, simply by speaking.

(Based on *Sicha* of 23rd Menachem-Av 5744)

1 ספרי 2 סוטה ב. וראה לקו"ש חי"ח ע' 55 ואילך 3 נדרים ט: 4 שבת יז: 5 נזיר לד: 6 ויקרא כא, י 7 ספרי

The Nazirite

6 God spoke to Moshe, saying: [2] *Speak to the children of Israel, and say to them: If a man or woman sets himself apart by making a nazirite vow to abstain for the sake of God:*

- [3] *He must abstain from new wine and intoxicating (aged) wine.*
- *He may not drink (even) vinegar made from new wine or intoxicating (aged) wine.*
- *He may not drink anything in which grapes have been soaked.*
- *He may not eat fresh grapes or dried ones.*
- [4] *All the days of his nazirite (vow) he may not eat any product of the grape vine, from its seeds to its skins.*
- [5] *All the days of his nazirite vow, no razor may pass over his head, until the completion of the period that he abstains for the sake of God. (His hair) will be sacred, and he should allow the hair on his head to grow wild.*
- [6] *All the days of his nazirite vow for God, he may not come into contact with the dead.* [7] *(Even if) his father, his mother, his brother, or his sister dies he may not allow himself to become ritually impure (through contact with them), for the "crown of his God" is upon his head.* [8] *All the days of his nazirite vow, he (may not become ritually impure because his body) is holy to God.*

"THE TORAH IS NOT IN CHRONOLOGICAL ORDER"

The sequence of events in Parshas Naso as they are recorded in the Torah, compared with the dates on which they occurred, according to Rashi (See Toras Menachem).

VERSES	CONTENT	DATE	SEQUENCE
4:21-49	APPOINTMENT & CENSUS OF LEVITES	ROSH CHODESH IYAR[1]	4
5:1-4	SANCTITY OF THE CAMP	ROSH CHODESH NISAN[2]	2
5:5-10	ADDITIONAL LAWS OF GUILT-OFFERING FOR DISHONESTY & GIFTS TO PRIESTS	BEFORE ROSH CHODESH NISAN[3]	1
5:11-31	LAWS OF THE SOTAH	ON OR AFTER ROSH CHODESH IYAR[4]	5
6:1-21	LAWS OF THE NAZIRITE	ON OR AFTER ROSH CHODESH IYAR[4]	6
6:22-27	THE PRIESTLY BLESSING	ON OR AFTER ROSH CHODESH IYAR[4]	7
CH. 7	DEDICATION OF THE ALTAR	1 - 12TH OF NISAN[5]	3

1. *Bamidbar* 1:1. 2. *Rashi* to *Bamidbar* 5:2. 3. I.e. when *Parshas Vayikra* was said. (*Rashi* ibid. 5:6. See *Sichos Kodesh* 5732, vol. 2, p. 312). 4. The sections concerning the sanctity of the camp and the guilt-offering were recorded out of chronological sequence (see notes 2 & 3). We can thus presume that the sections concerning the *sotah*, nazirite and Priestly Blessing *do* revert back to chronological sequence, as a break in chronological sequence is the exception rather than the rule at the literal level, (see *Likutei Sichos* vol. 22, p. 39. However, see *Sefer Hasichos* 5749, p. 508, note 5, for an alternative interpretation). 5. *Rashi* ibid., 7:1.

יָמוּת מֵת עָלָיו בְּפֶתַע פִּתְאֹם וְטִמֵּא רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ
בְּיוֹם טָהֳרָתוֹ בַּיּוֹם הַשְּׁבִיעִי יְגַלְּחֶנּוּ׃ וּבַיּוֹם הַשְּׁמִינִי יָבִא שְׁתֵּי
תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד׃
יא וְעָשָׂה הַכֹּהֵן אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה וְכִפֶּר עָלָיו מֵאֲשֶׁר
חָטָא עַל־הַנָּפֶשׁ וְקִדַּשׁ אֶת־רֹאשׁוֹ בַּיּוֹם הַהוּא׃ יב וְהִזִּיר לַיהוָה
אֶת־יְמֵי נִזְרוֹ וְהֵבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְאָשָׁם וְהַיָּמִים הָרִאשֹׁנִים
יִפְּלוּ כִּי טָמֵא נִזְרוֹ׃ יג וְזֹאת תּוֹרַת הַנָּזִיר בְּיוֹם מְלֹאת יְמֵי נִזְרוֹ
יָבִיא אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ יד וְהִקְרִיב אֶת־קָרְבָּנוֹ לַיהוָה
כֶּבֶשׂ בֶּן־שְׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וְכַבְשָׂה אַחַת בַּת־שְׁנָתָהּ
תְּמִימָה לְחַטָּאת וְאַיִל־אֶחָד תָּמִים לִשְׁלָמִים׃ טו וְסַל מַצּוֹת
סֹלֶת חַלֹּת בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשָׁחִים בַּשָּׁמֶן
וּמִנְחָתָם וְנִסְכֵּיהֶם׃ טז וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וְעָשָׂה
אֶת־חַטָּאתוֹ וְאֶת־עֹלָתוֹ׃ יז וְאֵת־הָאַיִל יַעֲשֶׂה זֶבַח שְׁלָמִים
לַיהוָה עַל סַל הַמַּצּוֹת וְעָשָׂה הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ׃
יח וְגִלַּח הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ וְלָקַח
אֶת־שְׂעַר רֹאשׁ נִזְרוֹ וְנָתַן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח

עֲלוּהִי בִּתְכֵף שָׁלוּ וְיִסָּאֵב רֵישׁ נִזְרֵהּ וְיִגַּלַּח
רֵישֵׁהּ בְּיוֹמָא דְּדָכוּתֵהּ בְּיוֹמָא שְׁבִיעָאָה
יְגַלְּחִנַּהּ׃ וּבְיוֹמָא תְּמִינָאָה יַיְתֵי תְּרֵין שַׁפְנִינִין
אוֹ תְּרֵין בְּנֵי יוֹנָה לְוָת כַּהֲנָא לְתָרַע מַשְׁכַּן
זִמְנָא׃ יא וְיַעְבֵּד כַּהֲנָא חַד לְחַטָּאתָא וְחַד
לַעֲלָתָא וְיכַפֵּר עֲלוֹהִי מִדְּחָב עַל מֵתָא וִיקַדֵּשׁ
יַת רֵישֵׁהּ בְּיוֹמָא הַהוּא׃ יב וְיַזַּר קֳדָם יְיָ יַת
יוֹמֵי נִזְרֵהּ וְיַיְתֵי אִמַּר בַּר שַׁתֵּהּ לַאֲשָׁמָא
וְיוֹמַיָּא קַדְמָאֵי יִבְטְלוּן אֲרֵי אִסְתָּאַב נִזְרֵהּ׃
יג וְדָא אוֹרַיְתָא דְּנָזִירָא בְּיוֹם מַשְׁלַם יוֹמֵי
נִזְרֵיהּ יַיְתֵי יָתֵהּ לְתָרַע מַשְׁכַּן זִמְנָא׃ יד וְיקָרֵב
יַת קָרְבָּנֵהּ קֳדָם יְיָ אִמַּר בַּר שַׁתֵּהּ שְׁלִים חַד
לַעֲלָתָא וְאִמַּרְתָּא חֲדָא בַּת שַׁתַּהּ שְׁלֶמְתָּא
לְחַטָּאתָא וּדְכַר חַד שְׁלִים לְנִכְסַת קוּדְשַׁיָּא׃
טו וְסַל פַּטִּיר סֻלְתָּא גְּרִיצַן דְּפִילָן בְּמִשַּׁח
וְאַסְפּוֹגִין פַּטִּירִין דְּמִשִּׁיחִין בְּמִשַּׁח וּמַנְחַתְהוֹן
וְנִסְכֵּיהוֹן׃ טז וְיקָרֵב כַּהֲנָא קֳדָם יְיָ וְיַעְבֵּד יַת
חַטָּאתֵהּ וְיַת עֲלָתֵהּ׃ יז וְיַת דְּכַרָא יַעְבֵּד נִכְסַת
קוּדְשַׁיָּא קֳדָם יְיָ עַל סַלָּא דְּפַטִּירַיָּא וְיַעְבֵּד
כַּהֲנָא יַת מַנְחָתֵהּ וְיַת נִסְכֵּהּ׃ יח וְיגַלַּח נְזִירָא
בִּתְרַע מַשְׁכַּן זִמְנָא יַת רֵישׁ נִזְרֵהּ וְיִסַּב יַת
שְׂעַר רֵישׁ נִזְרֵהּ וְיִתֵּן עַל אֶשָׁתָא דִּי תְחוֹת

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(ט) **בפתע.** זה לוגס: **פתאם.** ויש לומריס פתע פתאום דבר אחד הוא, מקרא של פתאום: **ובי ימות מת עליו.** בתהלי שהוא זו: **ביום טהרתו.** ביום הזייתו, או היינו אלא בשמיני שהוא טהור לגמרי, תלמוד לומר ביום השביעי, מי שביעי יכול אפילו לא הזה, תלמוד לומר ביום טהרתו[1]: (י) **וביום השמיני יבא שתי תרים.** להוציא את התשיעי, קבע זמן לקרבן וקבע זמן למקריבין, מה קרבן הבשיר שמיני ושמיני והלאה[2], אף מקריבין שמיני ושמיני והלאה[1]: (יא) **מאשר חטא על הנפש.** אלא נזהר מטומאת המת, רבי אלעזר הקפר אומר שניטר עצמו מן היין: **וקדש את ראשו.** לחזור ולהתחיל מנין נזירותו[1]: (יב) **והזיר לה' את ימי נזרו.** יחזור ויעשה נזירותו כתחילה: **והימים הראשונים יפלו.** לא יעלו מן המנין: (יג) **יביא אתו.** יביא את עצמו, וזה אחד משלשה חתיכ שהיה ר' ישמעאל דורש כן. כיוצא בו והשיאו אותם עון משמה[3], את עצמם, כיוצא בו ויקבור אותו בגי[4], הוא קבר את עצמו[1]: (טו) **ומנחתם ונסכיהם.** של עולה ושלמים, לפי שהיו בכלל ויצאו לידון בדבר אחד שיטעינו לחם, בחזירן לכללן שיטעינו נסכים כדין עולה ושלמים[1]: **חלות מצות ורקיקי מצות.** עשר מכל מין[5]: (יז) **זבח שלמים לה' על סל המצות.** ישחט את השלמים על מנת לקדש את הלחם[6]: **את מנחתו ואת נסכו.** של חיל: (יח) **וגלח הנזיר פתח אהל מועד.** יכול יגלח בעזרה, תלמוד לומר פתח אהל מועד[7]: **אשר תחת זבח השלמים.** תחת הדוד שהוא מבשלן בו, לפי שהשלמי נזיר

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Aharon and his sons (to help them)" (3:9). One of the main tasks in which the Levites were to assist the priests was *"to safeguard their priesthood. Any unauthorized person who approaches (to perform the priestly service) must be put to death"* (v. 10), i.e., to prevent unauthorized people from entering the Tabernacle.

The appointment of the Levites took place *"on the first (day) of the second month"* (1:1), i.e. the first of Iyar, a full month *after* the Tabernacle began functioning, on the first of Nisan (*Rashi* to *Vayikra* 9:1). So on completing the passage concerning the appointment of the Levites at the opening of our *Parsha,* the reader is left with a question: How did the priests manage to "safeguard their priesthood" and prevent unauthorized people from entering the Tabernacle for an entire month *without* the assistance of the Levites?

To answer this question *Rashi* writes that the following passage, where all ritually impure individuals are required to be sent out of the camp (5:1–4), *"was said on the day the Tabernacle was erected."* (*Rashi* to 5:2).

1 ספרי 2 ויקרא כב, כז 3 ויקרא כב, טז 4 דברים לד, ו 5 מנחות עח. 6 שם מו: 7 ויקרא ג, ב

9 *If someone in his presence (in the same building) dies unexpectedly (due to circumstances beyond his control) or suddenly (due to negligence), causing the (holy hair of his) nazirite head to become ritually impure:*

- *On the day when he (is sprinkled with the water of) ritual purification, he should shave off (the hair from) his head. (I.e.) he should shave it off on the seventh day.*
- 10 *(Some time from) the eighth day (onwards), he should bring two turtledoves or two young pigeons to the priest, at the entrance to the Tent of Meeting.* 11 *The priest should offer one as a sin-offering and one as a burnt-offering and atone on his behalf for sinning by (becoming ritually impure from a person whose) soul (had departed).*
- *On that day, he should (begin to) sanctify (the hair of) his head (by abstaining for the term of his vow, once again).* 12 *When he has completed all the days of his nazirite vow to God, he should bring a lamb in its first year as a guilt-offering. The first days (before he became ritually impure) are excluded because his status as a nazir was defiled through ritual impurity.*

13 *This is the law of the nazirite on the day the period of his nazirite vow is completed:*

- *He should present himself at the entrance to the Tent of Meeting.*
- 14 *He should bring his offering to God:*
  - *One perfect (unblemished) male lamb in its first year as a burnt-offering.*
  - *One perfect (unblemished) female lamb in its first year, as a sin-offering.*
  - *One perfect (unblemished) ram, as a peace-offering.*
  - 15 *A basket of unleavened bread.*
  - *(Ten) loaves of fine flour mixed with oil.*
  - *(Ten) unleavened wafers anointed with oil.*
  - *The meal-offerings and libations (associated with the burnt- and peace-offerings).*
- 16 *The priest should present (them) before God, and perform the service of the sin-offering and burnt-offering.* 17 *He should bring the ram as a peace-offering to God, along with the basket of unleavened bread, and the priest should perform the service of its meal-offering with its libation.*
- 18 *(After the peace-offering has been slaughtered) at the entrance to the Tent of Meeting, the nazirite should shave the (hair from) his "head of naziriteship." He should take the hair of his "head of his naziriteship" and place it on the fire, under the peace-offering.*

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From this the reader will understand that even before the Levites were appointed, *the Jewish people* were responsible to ensure that no unauthorized person should enter the Tabernacle (as the verse states, "*Command the children of Israel* to send out from the camp..."—5:1), from the very day on which the Tabernacle was erected. And this explains why the passage about the sanctity of the camp was recorded immediately after the passage of the appointment of the Levites: to clarify that the Jewish people were responsible for preventing unauthorized entry to the Tabernacle before the Levites were appointed.

2.) The Torah's instructions concerning the sanctity of the camp conclude with the words, "Send them outside the camp so that they do not defile their camps, *where I dwell among them*" (5:3). This suggests that the command is to prevent a "personal" offense against God, so to speak. Consequently, the Torah continues with a discussion of the guilt-offering for dishonesty, for this too is described as "*acting treacherously against God*" (5:6; see *Rashi* to *Vayikra* 5:25).

3.) This is then followed by the laws of the *sotah*, who also "acted treacherously" (5:12) against God.

4.) We are then left with the question: "Why is the section dealing with the nazirite placed next to the section of the *sotah*?" which does not appear to have a simple explanation at the literal level that the reader can fathom for himself. So *Rashi* was forced to comment that this is "*to teach you that whoever sees a sotah in her disgrace will make a nazirite vow to abstain from wine, for* [*drinking wine*] *leads a person to adultery.*"

הַשְּׁלֻמִים: יט וְלָקַח הַכֹּהֵן אֶת־הַזְּרֹעַ בְּשֵׁלָהּ מִן־הָאַיִל וְחַלַּת
מַצָּה אַחַת מִן־הַסַּל וּרְקִיק מַצָּה אֶחָד וְנָתַן עַל־כַּפֵּי הַנָּזִיר
אַחַר הִתְגַּלְּחוֹ אֶת־נִזְרוֹ: כ וְהֵנִיף אֹתָם הַכֹּהֵן | תְּנוּפָה לִפְנֵי
יְהוָה קֹדֶשׁ הוּא לַכֹּהֵן עַל חֲזֵה הַתְּנוּפָה וְעַל שׁוֹק הַתְּרוּמָה
וְאַחֲר יִשְׁתֶּה הַנָּזִיר יָיִן: כא זֹאת תּוֹרַת הַנָּזִיר אֲשֶׁר יִדֹּר קָרְבָּנוֹ
לַיהוָה עַל־נִזְרוֹ מִלְּבַד אֲשֶׁר־תַּשִּׂיג יָדוֹ כְּפִי נִדְרוֹ אֲשֶׁר יִדֹּר כֵּן
יַעֲשֶׂה עַל תּוֹרַת נִזְרוֹ: פ כב וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
כג דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרֲכוּ אֶת־בְּנֵי
יִשְׂרָאֵל אָמוֹר לָהֶם: ס כד יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ: ס כה יָאֵר
יְהוָה | פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: ס כו יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ

דּוּדָא דִּנְכְסַת קוּדְשַׁיָּא: יט וְיִסַּב כַּהֲנָא יַת דְּרָעָא בְּשֵׁלָא מִן דּוּכְרָא וּגְרִיצְתָּא פַּטִּירְתָּא חֲדָא מִן סַלָּא וְאִסְפּוֹג פַּטִּיר חַד וְיִתֵּן עַל יְדֵי נְזִירָא בָּתַר דְּנַלַּח יַת נִזְרֵהּ: כ וְיֵרִים יַתְהוֹן כַּהֲנָא אֲרָמָא קֳדָם יְיָ קוּדְשָׁא הוּא לְכַהֲנָא עַל חַדְיָא דַּאֲרָמוּתָא וְעַל שָׁקָא דְּאַפְרָשׁוּתָא וּבָתַר כֵּן יִשְׁתֵּי נְזִירָא חַמְרָא: כא דָּא אוֹרַיְתָא דִּנְזִירָא דִּי יִדַּר קָרְבָּנֵהּ קֳדָם יְיָ עַל נִזְרֵהּ בַּר מִדְּתַדְבֵּק יְדֵהּ כְּפוּם נִדְרֵהּ דִּי יִדַּר כֵּן יַעְבֵּד עַל אוֹרַיְתָא דִּנְזִירָה: כב וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: כג מַלֵּל עִם אַהֲרֹן וְעִם בְּנוֹהִי לְמֵימַר כְּדֵין תְּבָרְכוּן יַת בְּנֵי יִשְׂרָאֵל כַּד תֵּימְרוּן לְהוֹן: כד יְבָרְכִנָּךְ יְיָ וְיִטַּרְנָךְ: כה יַנְהַר יְיָ שְׁכִנְתֵּהּ לְוָתָךְ וְיִרַחֵם יָתָךְ: כו יְסַב יְיָ אַפֵּיהּ לְוָתָךְ וְיִשַׁוֵּי

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כיו מתבטלין בעזרה, שנאמר ליעול הכהן הזרוע אחר שנתבשל ולהניף לפני ה׳: (יט) **הזרוע בשלה**. לאחר שנתבשלה[1]: (כ) **קדש הוא לכהן**. הלכה והרקיק והזרוע תרומה הן לכהן: **על חזה התנופה**. מלמד חזה ושוק הרחויס לו מכל שלמים מוסף על שלמי נזיר הזרוע הזה, לפי שהיו שלמי נזיר בכלל וימלו לידון בדבר החדש להפרשת זרוע הוקרח להחזירן לכללן לידון לף בחזה ושוק[1]: (כא) **מלבד אשר תשיג ידו**. שאם אמר הריני נזיר על מנת לגלח על מאה עולות ועל מאה שלמים: **כפי נדרו אשר ידר כן יעשה**. מוסף על תורת נזרו. על תורת הנזיר מוסף ולא יחסר, שאם אמר הריני נזיר חמש נזירות על מנת לגלח על שבע בהמות הללו, אין אני קורא בו כאשר ידור כן יעשה: (כג) **אמור להם**. כמו זכור שמור, בלע"ז דיסי"ט: **אמור להם**. שיהיו כולם שומעים[1]: **אמור**. מלמד, לא תברכם בחפזון ובבהלות, אלא בכוונה ובלב שלם[2]: (כד) **יברכך**. שיתברכו ונכסיך[1]: **וישמרך**. שלא יבואו עליך שודדים ליטול ממונך, שבעולם מתנה לעבדו אינו יכול לשמרו מכל אדם, וכיון שבאים לסטים עליו ומוטלין אותה ממנו, מה הועלה לו במתנה זו, אבל הקב"ה הוא הנותן הוא השומר[1]. וכרבה מדרשוס דרשו בו בספרי: (כה) **יאר ה׳ פניו אליך**. ירחה לך פנים שוחקות, פנים מהופות[1]: **ויחנך**. יתן לך חן[1]: (כו) **ישא ה׳ פניו**

CLASSIC QUESTIONS

● **What is the meaning of the blessing in verse 24?**

RASHI: *"May He bless you"*—that your possessions will be blessed.

"And guard you"—that a gang of robbers will not attack you and steal your money. For a person who gives his servant a gift cannot guard it from all other people, so if bandits come and take it from him, what benefit does he have from the gift? But God is the giver and the guardian. There are also many *Midrashic* interpretations of this in the *Sifri*.

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5.) The reason why the Priestly Blessing follows the laws of the nazirite was not addressed directly by *Rashi* as it can be understood from one of his earlier comments, to 5:12. There, *Rashi* explains why the laws of the *sotah* are immediately preceded by a discussion of gifts to the priests:

"What is written before this subject? '(But) whatever a man gives to the priest is then (the priest's)' (5:10). [*This juxtaposition teaches us that*] *if you withhold the priests' gifts then—by your life!—you will have to come to him to bring an unfaithful wife."*

So the reader already knows that by failing to give gifts to the priests, a person will eventually be caused pain by a priest. What, though, is the *reward* for *fulfilling* this precept of priestly gifts? To answer this question, the Torah follows with the passage about the Priestly Blessing, to demonstrate that the priests are not only a source of potential suffering for the Jewish people, they are also a source of blessing.*

(Based on *Sichos Shabbos Parshas Naso* 5732)

THE PRIESTLY BLESSING (V. 24-26)

Rashi's interpretation of v. 24 prompts the following questions:

a.) Why does *Rashi* limit the Priestly Blessing to the specific detail that "your possessions should be blessed," rather than suggesting that this is a general blessing to a person in *all* his affairs (as ***Sifri*** explains)?

b.) Similarly, at the end of the verse, why does *Rashi* interpret the blessing as protection only for one's possessions, and not for one's life in general?

*Only, the Torah first interrupts to record the passage about the nazirite, for the reason explained by *Rashi*.

1 ספרי 2 ראה לקו"ש חי"ח ע' 76

- [19] *The priest should then take the cooked foreleg of the ram, one unleavened loaf from the basket and one unleavened wafer, and place them on the hands of the nazirite—after he has shaven (the hair) off his nazirite (head).* [20] *The priest should wave them as a wave-offering before God (and then they remain) set aside for the priest, along with (the usual parts given to the priest from any offering), the breast that is waved and the thigh that is lifted up.*
- *After this, the (former) nazirite may drink wine.*

[21] *This is the law of a nazirite who vows (additional burnt- or peace-) offering(s) to God for his nazirite vow in addition to that which he is required:*

- *He must do in accordance with the vow that he vows, in addition to the basic requirement of his nazirite vow.*

The Priestly Blessing

6:22 *God spoke to Moshe, saying:* [23] *Speak to Aharon and his sons, saying:*

- *This is how you should bless the children of Israel, by saying (the following) to them (in a way that they can all hear):*

[24] *"May God bless you (that your possessions should be blessed) and guard you (against robbers).*

[25] *"May God cause His face to shine to you and favor you.*

[26] *"May God raise His face towards you (suppressing His anger) and grant you peace."*

CLASSIC QUESTIONS

Sifri: *"May He bless you"*—with the blessing stated explicitly in the Torah: *"You will be blessed in the city, and blessed in the field....Your fruits and your dough will be blessed....All these blessings will come upon you and overtake you, if you listen to the voice of God, your God"* (*Devarim* 28:2-6).

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c.) From where did *Rashi* derive that this blessing refers to the case that "a gang of robbers will not attack you and steal your money"?

d.) What is the need for *Rashi's* lengthy analogy about "a person who gives his servant a gift"?

e.) Why does *Rashi* add: *"There are also many Midrashic interpretations of this in the Sifri"*?

The Explanation

Rashi was troubled: Since the Torah has already promised a person virtually every possible blessing in *Parshas Bechukosai* (and later in *Parshas Ki Savo*), what additional blessings could possibly be added here?

Rashi concluded that "May God bless you," means, "that your possessions will be blessed." I.e. that the possessions that a person *already* has (as a result of the earlier blessings recorded in the Torah) will enjoy supernatural growth.

In other words, the blessings in *Parshas Bechukosai* promise a person that he will acquire an abundance of possessions. Here, with the Priestly Blessing, one is promised that having acquired those possessions, they will flourish in a supernatural manner.

But having interpreted the first half of the verse in this manner, *Rashi* was left with a problem with the second half of the verse. For if the blessing that God will "guard" a person refers, as it would seem at first, to a guarding of his life and health, then why would the Torah record such an important blessing at the end of this verse, *after* the much lesser blessing of prosperity for one's *possessions*?

This problem forced *Rashi* to conclude that the end of the verse is a thematic continuation of the beginning: That after "your possessions," have grown so much, and one has become so wealthy, a person will then become a potential target for thieves, and will thus require a further blessing that, "a gang of robbers will not attack you and steal your money."

And just as the first half of the verse contained a blessing which was unprecedented in the Torah, *Rashi* concluded that the second half of the verse must likewise be a blessing for some unprecedented form of protection. Thus *Rashi* continued: *"A person who gives his servant a gift cannot guard it from all other people, so if bandits come and take it from him, what benefit does he have from the gift? But God is the giver and the guardian."* I.e. we are speaking here of a special form of protection which no human being can give.

While we have now fully explained the verse at the literal level, *Rashi* was concerned that the reader may be left with a question: Is the Priestly Blessing that God will guard a person limited merely to the rather unusual scenario that "a gang of robbers will not attack you"?

In response to this concern, *Rashi* wrote that, while at the literal level this is indeed the interpretation of the verse, the reader should know that "There are also many *Midrashic* interpretations of this in the *Sifri*."

(Based on *Likutei Sichos* vol. 33, p. 50*ff.*)

שָׁלוֹם: ס כז וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרֲכֵם: ס
[חמישי] ז א וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח
אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו
וַיִּמְשָׁחֵם וַיְקַדֵּשׁ אֹתָם: ב וַיַּקְרִיבוּ נְשִׂיאֵי יִשְׂרָאֵל רָאשֵׁי בֵּית
אֲבֹתָם הֵם נְשִׂיאֵי הַמַּטֹּת הֵם הָעֹמְדִים עַל־הַפְּקֻדִים: ג וַיָּבִיאוּ
אֶת־קָרְבָּנָם לִפְנֵי יְהוָה שֵׁשׁ־עֶגְלַת צָב וּשְׁנֵי עָשָׂר בָּקָר עֲגָלָה
עַל־שְׁנֵי הַנְּשִׂאִים וְשׁוֹר לְאֶחָד וַיַּקְרִיבוּ אוֹתָם לִפְנֵי הַמִּשְׁכָּן:
ד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: ה קַח מֵאִתָּם וְהָיוּ לַעֲבֹד אֶת־
עֲבֹדַת אֹהֶל מוֹעֵד וְנָתַתָּה אוֹתָם אֶל־הַלְוִיִּם אִישׁ כְּפִי עֲבֻדָּתוֹ:
ו וַיִּקַּח מֹשֶׁה אֶת־הָעֲגָלֹת וְאֶת־הַבָּקָר וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם:
ז אֵת | שְׁתֵּי הָעֲגָלוֹת וְאֵת | אַרְבַּעַת הַבָּקָר נָתַן לִבְנֵי גֵרְשׁוֹן כְּפִי
עֲבֻדָּתָם: ח וְאֵת | אַרְבַּע הָעֲגָלֹת וְאֵת | שְׁמֹנַת הַבָּקָר נָתַן לִבְנֵי
מְרָרִי כְּפִי עֲבֻדָּתָם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן: ט וְלִבְנֵי קְהָת

לָךְ שָׁלֵם: כז וַיְשַׂוֵּון אֶת בִּרְכַּת שְׁמִי עַל בְּנֵי
יִשְׂרָאֵל וַאֲנָא אֲבָרְכִנּוּן: א וַהֲוָה בְּיוֹמָא דְשֵׁיצִי
מֹשֶׁה לַאֲקָמָא אֶת מַשְׁכְּנָא וְרַבִּי יָתֵהּ וְקַדִּישׁ
יָתֵהּ וְיָת כָּל מָנוֹהִי וְיָת מַדְבְּחָא וְיָת כָּל מָנוֹהִי
וְרַבְּנוּן וְקַדִּישׁ יַתְהוֹן: ב וּקְרִיבוּ רַבְרְבֵי יִשְׂרָאֵל
רֵישֵׁי בֵּית אֲבָהַתְהוֹן אִנּוּן רַבְרְבֵי שִׁבְטַיָּא אִנּוּן
דְּקָיְמִין עַל מְנְיָנַיָּא: ג וְאַיְתִיו יָת קָרְבָּנֵיהוֹן
קֳדָם יְיָ שֵׁית עֶגְלָן כַּד מְחַפְּיָן וּתְרֵי עֲשַׂר
תּוֹרִין עֶגְלְתָא עַל תְּרֵין רַבְרְבַיָּא וְתוֹר לְחַד
וְקָרִיבוּ יַתְהוֹן לָקֳדָם מַשְׁכְּנָא: ד וַאֲמַר יְיָ
לְמֹשֶׁה לְמֵימָר: ה קַבֵּל מִנְּהוֹן וִיהוֹן לְמִפְלַח
יָת פָּלְחַן מַשְׁכַּן זִמְנָא וְתִתֵּן יַתְהוֹן לְלֵוָאֵי גְּבַר
כְּמִסַּת פָּלְחָנֵהּ: ו וּנְסִיב מֹשֶׁה יָת עֶגְלָתָא וְיָת
תּוֹרֵי וְיַהֵב יַתְהוֹן לְלֵוָאֵי: ז יָת תַּרְתֵּין עֶגְלָן
וְיָת אַרְבְּעָא תּוֹרֵי יְהַב לִבְנֵי גֵּרְשׁוֹן כְּמִסַּת
פָּלְחָנְהוֹן: ח וְיָת אַרְבַּע עֶגְלָן וְיָת תְּמַנְיָא תּוֹרֵי
יְהַב לִבְנֵי מְרָרִי כְּמִסַּת פָּלְחָנְהוֹן בִּידָא
דְּאִיתָמָר בַּר אַהֲרֹן כַּהֲנָא: ט וְלִבְנֵי קְהָת לָא
יְהַב אֲרֵי פָּלְחַן קוּדְשָׁא עֲלֵיהוֹן בְּכַתְפָּא נָטְלִין:

רס"י

אליך. יכבוש כעסו[1]: **(כז) ושמו את שמי.** יברכוס בשם המפורש[2]: **ואני אברכם.** ליעקב ומסכים עם הכהנים. דבר אחר ואני אצווך לכהניס[3]: **(ז) ויהי ביום כלות משה.** כלות כתיב, יום הקמת המשכן היו ישראל ככלה הנכנסת לחופה[4]: **כלות משה.** בצלאל ואהליאב וכל חכם לב עשו את המשכן, ותלמוד לומר במשה, לפי שמסר נפשו עליו לרחות תביעת כל דבר ודבר כמו שהרחיבו דבר לכורות לעושי המלאכה ולא טעה בתביעת אחת, וכן מצינו בדוד לפי שמסר נפשו על בנין בית המקדש, שנאמר זכור ה' לדוד את כל עינותו אשר נשבע לה' וגו'[5], לפיכך נקרא על שמו, שנאמר רחם ביתך דוד[6]: **ביום כלות משה להקים.** ולא נאמר ביום הקים מלמד שכל שבעת ימי המלואים היה משה מעמידו ומפרקו ובאותו היום העמידו ולא פרקו[2], לכך נאמר ביום כלות משה להקים, אותו היום כלו הקמותיו. ורמז מדש ניסן היה, בשני נשרפה הפרה, בשלישי היו הזיה רשמונה, ובשביעי גלחו: **(ג) הם נשיאי המטה.** שהיו שוטרים עליהם במגרים והיו מוכיס עליהם, שנאמר ויכו שוטרי בני ישראל וגו'[7]: **הם העומדים על הפקודים.** שעמדו עם משה ואהרן כשמנו את ישראל, שנאמר ואתכם יהיו וגו'[8]: **(ג) שש עגלת צב.** מין לג חלא מחופים וכן בלגיס ובפרדיס[9], עגלות מכוסים קרוים לגיס: **ויקריבו אותם לפני המשכן.** שלא קבל משה מידם עד שנאמר לו מפי המקום[2]. אמר רבי נתן מה ראו הנשיאים להתנדב כאן בחנוכה, ובמלאכת המשכן לא התנדבו תחלה, אלא כך אמרו הנשיאים יתנדבו נשוב מה שיתנדבו, ומה שמחסרין הם מעלימין, כיון שראו שהשלימו נשוב את הכל, שנאמר ובמלאכה היתה דיס[10], אמרו מעתה מה נעו לעשות, כדיעו את שבני השוכס והמלוחים לאפוד ולחשן, לכך התנדבו כאן תחלה[2]: **(ז) כפי עבדתם.** שהיה

CLASSIC QUESTIONS

● **Why did the 12 leaders only donate 6 wagons? (v. 3)**

Midrash: Six, corresponding to the six days in which the world was created. Six, corresponding to the six orders of the *Mishnah*. Six, corresponding to the Matriarchs: Sarah, Rivkah, Rochel, Leah, Bilhah and Zilpah (*Bamidbar Rabah* 12:17).

Sforno: They brought one wagon between two leaders to show the brotherly love between them, in which merit the Divine Presence would dwell among them.

TORAS MENACHEM

The Donation of Six Wagons (v. 3)

At the literal level, it is difficult to understand why the leaders brought only "one wagon for two leaders" (v. 3), and did not offer a more generous donation. In fact, we find that the rest of the Jewish people made extremely generous donations to the construction of the Tabernacle, to the extent that there was "a surplus" (*Shemos* 36:7). Why then, were the *leaders* of the Jewish people so "economical" with *their* donations?

Sforno writes that two leaders "chipped in together" to bring one wagon as an expression of unity. However, according to this logic, it would have been more appropriate for all twelve leaders to bring a single wagon together, as an expression of the total harmony between all the leaders. Furthermore, *Sforno's* explanation also begs the question why the leaders chose to express their unity through this donation in particular, and not through one of their other donations to the Tabernacle?

1 במדבר רבה יא, יז 2 ספרי 3 חולין מט. 4 תנחומא נשא ב 5 תהלים קלב, א-ב 6 מלכים יב, טז 7 שמות ה, יד 8 במדבר א, ד 9 ישע' סו, כ 10 שמות לו, ז

- [27] *(The priests) should use My (explicit) Name (when blessing) the children of Israel, and I will fulfill (their) blessings.*

DONATION OF THE TRIBAL LEADERS TO THE TABERNACLE

7 FIFTH READING

It was (the first of Nisan), the day that Moshe finished erecting the Tabernacle, when he anointed it, sanctified it, along with all its utensils, together with the Altar and all its utensils. [2] *The leaders of Israel, the heads of their paternal houses, brought their offerings. They were the leaders of the tribes (back in Egypt and) they were the ones who were present during the census.* [3] *They brought their offering before God: Six covered wagons and twelve oxen—one wagon for two leaders, and an ox for each one. They presented them in front of the Tabernacle (but Moshe did not accept their offerings, since he had not received an instruction from God to do so).*

[4] *God spoke to Moshe, saying:* [5] *"Take (the gifts) from them, and let them be used in the service of the Tent of Meeting. You should give them to the Levites, (dividing them) according to each man's work."*

[6] *Moshe took the wagons and the cattle and gave them to the Levites:*

- [7] *He gave two wagons and four oxen to Gershon's descendants, commensurate with their work.*
- [8] *He gave four wagons and eight oxen to Merari's descendants, commensurate with their (heavier) work(load of carrying the beams, pillars and sockets)—under the direction of Isamar, the son of Aharon the priest.*
- [9] *He gave nothing to Kehos' descendants, because their work involved the holy (equipment), which they had to carry on their shoulders.*

CLASSIC QUESTIONS

● **Why were the wagons presented *in front* of the Tabernacle? (v. 3)**

RASHI: Because Moshe did not accept [the wagons] from their hands until he was instructed by God to do so.

OHR HACHAYIM: Moshe felt that since God had not requested the use of wagons, it was inappropriate to use them. On the other hand, the leaders felt that since the beams and sockets of the Tabernacle were very heavy, wagons were required—and God agreed.

TORAS MENACHEM

THE EXPLANATION

Carrying the Tabernacle was a Divinely allotted task given to the Levites, as we read at the beginning of the *Parsha* that the Levites were appointed, *"(to) perform service and carry (parts of the Tabernacle)"* (4:24). Thus, the leaders were concerned that if they would donate too many wagons, making loading and transporting very easy, they would thereby deny the Levites the privilege of *carrying* the Tabernacle parts. So they donated just six wagons, sufficient to transport the Tabernacle parts *with difficulty,* (as the *Talmud* explains how the wagons were loaded to capacity, and were of the absolute minimum size—*Shabbos* 99a). In this way, the leaders intended to relieve *some* of the immense burden of transporting the Tabernacle parts, but without denying their Divinely granted privilege of carrying them.

And, as *Rashi* writes in his commentary to verse 3 (see *Classic Questions* above), while Moshe was uncertain whether this met with Divine approval, God nevertheless told Moshe that the leaders' offering was appropriate and that he should *"take (the gifts) from them."* For while the wagons would relieve some of the burden of carrying the Tabernacle parts, much exertion would still have been required from the Levites, enabling them to retain their title as "carriers of the Tabernacle."

(Based on *Likutei Sichos* vol. 28, p. 40*ff; Sichas Shabbos Parshas Naso* 5733)

The Last Word

Our Sages taught, *"Of everything that God created in His world, He did not create anything unnecessarily"* (*Shabbos* 87b). We see this principle expressed in the Tabernacle, in that the six wagons donated by the leaders were the absolute minimum necessary to transport the Tabernacle parts, ensuring that no part of any wagon remained unused (See *Toras Menachem*).

This teaches us the importance of using everything in the world, including all our talents and abilities, to the very utmost, to fulfill the intention for which God created them. I.e. to observe *mitzvos* in the most exemplary manner, to carry out even the most ordinary activities amid an awareness of God, and to spread the light of Judaism to others. Likewise, with the effective utilization of time, a person should always be aware that *"I was created to serve my Maker"* (end of tractate *Kidushin*), and be careful not to waste even a second of time which can be put to good use.

(Based on *Likutei Sichos*, vol. 28, pp. 47-8)

לֹא נָתַן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכָּתֵף יִשָּׂאוּ׃ ט וַיַּקְרֵיבוּ
הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ וַיַּקְרִיבוּ
הַנְּשִׂיאִם אֶת־קָרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ׃ י וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
נָשִׂיא אֶחָד לַיּוֹם נָשִׂיא אֶחָד לַיּוֹם יַקְרִיבוּ אֶת־קָרְבָּנָם לַחֲנֻכַּת
הַמִּזְבֵּחַ׃ ס יא וַיְהִי הַמַּקְרִיב בַּיּוֹם הָרִאשׁוֹן אֶת־קָרְבָּנוֹ נַחְשׁוֹן
בֶּן־עַמִּינָדָב לְמַטֵּה יְהוּדָה׃ יב וְקָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֹלֶת בְּלוּלָה בַשָּׁמֶן לְמִנְחָה׃ יג כַּף
אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת׃ יד פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד
כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה׃ טו שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃
טז וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתּוּדִים חֲמִשָּׁה
כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נַחְשׁוֹן בֶּן־עַמִּינָדָב׃ פ

י וְקָרִיבוּ רַבְרְבֵיָא יַת חֲנֻכַּת מַדְבְּחָא בְּיוֹמָא
דְּרַבִּיו יָתֵהּ וְקָרִיבוּ רַבְרְבֵיָא יַת קָרְבַּנְהוֹן קֳדָם
מַדְבְּחָא׃ יא וַאֲמַר יְיָ לְמֹשֶׁה רַבָּא חַד לְיוֹמָא
רַבָּא חַד לְיוֹמָא יְקָרְבוּן יַת קָרְבַּנְהוֹן לַחֲנֻכַּת
מַדְבְּחָא׃ יב וַהֲוָה דְּמָקֵרֵיב בְּיוֹמָא קַדְמָאָה יַת
קָרְבָּנֵהּ נַחְשׁוֹן בַּר עַמִּינָדָב לְשִׁבְטָא דִיהוּדָה׃
יג וְקָרְבָּנֵהּ מְגִסְתָּא דִכְסַף חֲדָא מְאָה וּתְלָתִין
סְלְעִין הֲוָה מַתְקְלֵהּ מִזְרְקָא חַד דִּכְסַף
מַתְקְלֵהּ שַׁבְעִין סְלְעִין בְּסְלְעֵי קוּדְשָׁא
תַּרְוֵיהוֹן מְלַן סָלְתָא דְּפִילָא בְּמִשַּׁח לְמִנְחָתָא׃
יד בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר סְלְעִין הִיא דִּדְהַב
מַלְיָא קְטֹרֶת בּוּסְמַיָּא׃ טו תּוֹר חַד בַּר תּוֹרֵי
דְּכַר חַד אִמַּר חַד בַּר שַׁתֵּהּ לַעֲלָתָא׃ טז צְפִיר
בַּר עִזִּין חַד לְחַטָּאתָא׃ יז וּלְנִכְסַת קוּדְשַׁיָּא
תּוֹרִין תְּרֵין דִּכְרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא אִמְּרִין
בְּנֵי שָׁנָה חַמְשָׁא דֵּין קָרְבָּנָא דְּנַחְשׁוֹן בַּר

רש"י

מצח בני גרשון קל מצל מרכי, שכיו נוצאים הקרצים והעמודים והאדנים: (ט) **כי עבדת הקדש עליהם.** מצח דבר הקדוצה באהרן ובצלמן וגו', לפיכך נכתף ישאו[1]: (י) **ויקריבו הנשאים את חנכת המזבח.** לאחר שהתנדבו העגלות והבקר נשתת המשכן, ונאמר לבס להתנדב קרבנות כמזבח לחנכו: **ויקריבו הנשיאים את קרבנם לפני המזבח.** כי לא קבל מצה מידם עד שנאמר לו מפי הגבורה[2]: (יא) **יקריבו את קרבנם לחנכת המזבח.** ועדיין לא היה יודע מצה באיזה יקריבו, אם כסדר תולדותם, אם כסדר המסעות, עד שנאמר לו מפי הקב"ה יקריבו למסעות, היא יומו[3]: (יב) **ביום הראשון.** אותו היום נטל עשר עטרות, ראשון לנשיאים וכו', ראשון לנשיאים וכו', כדאיתא בסדר עולם[3]: **למטה יהודה.** יחסו הכתוב על שבטו, ולא שנאה משבטו והקריבו. או היה אומר למטה יהודה אלא שנאה משבטו והבית, תלמוד לומר זה קרבן נחשון[4], משלו הביא[2]: (יג) **שניהם מלאים סלת.** למנחת נדבה[2]: (יד) **עשרה זהב.** כתרגומו, משקל עשר שקלי הקדש היה הה: **מלאה קטרת.** לא מלינו קטרת ליחיד ולא על מזבח החילון אלא זו בלבד, והורתה שנה היתה[5]: (טו) **פר אחד.** מיוחד שבעדרו: (טז) **שעיר עזים אחד לחטאת.** לכפר על קבר התהום[2] וטומאת ספק:

CLASSIC QUESTIONS

● **Why did the leaders now make these offerings? (v. 10)**

RASHI: After they had contributed the wagons and the oxen for carrying the Tabernacle (above 7:1-9), their hearts inspired them to contribute offerings for the Altar, to dedicate it.

TORAS MENACHEM

THE LEADERS' SECOND DONATION (V. 10)

Rashi writes, in his commentary to verse 10, that the leaders' donations for the dedication of the Altar resulted from a feeling of generosity which arose after their donation of the wagons: *"After they had contributed the wagons and the oxen for carrying the Tabernacle, their hearts inspired them to contribute offerings for the Altar, to dedicate it."*

This, however, begs the question: On what basis did *Rashi* conclude that there were *two separate* phases of generosity—first to dedicate just the wagons, and then a further generosity of spirit to dedicate the offerings for the Altar? Would it not be more reasonable to presume, at the literal level, that the leaders had a *single* generous mood which led them to donate both offerings; and that the reason why the Torah mentions one before the other is because that is how they were actually offered?

THE EXPLANATION

When introducing the passage about the leaders' offerings, the Torah states: *"The leaders of Israel, the heads of their paternal houses, brought their offerings. They were the leaders of the tribes; they were the ones who were present during the census"* (v. 2, above).

Rashi was troubled that the words, *"They were the leaders of the tribes; they were the ones who were present during the census,"* appear to be superfluous, so he explains:

"They were the leaders of the tribes"—They were the officers appointed over them in Egypt, who were beaten on their account....

"They were the ones who were present during the counting"—They stood with Moshe and Aharon when they counted the Jewish people.

However, this begs the question: Why did the Torah choose to stress the

1 ראה שיחת מוצש"ק פרשת נשא תשל"ט 2 ספרי 3 פ"ז 4 פסוק יז 5 מנחות נ:

Dedication of the Altar

7:10 *The leaders' (charitable mood led them) to bring (offerings for) the dedication of the Altar on the day it was anointed. The leaders presented their offerings in front of the Altar (but Moshe did not accept their offerings, since he had not received an instruction from God to do so).*

[11] *God said to Moshe: "One leader each day! One leader each day should present his offering for the dedication of the Altar."*

[12] *The one who brought his offering on the first day was Nachshon the son of Aminadav of the tribe of Yehudah.* [13] *His offering was:*

- *One silver bowl weighing one hundred and thirty (shekels),*
- *One silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items),*
- *Both (bowls were) filled with fine flour mixed with olive oil for a meal-offering,*
- [14] *One spoon (weighing) ten gold (shekels) filled with incense,*
- [15] *One (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering,*
- [16] *One young male goat for a sin-offering.*
- [17] *For a peace-offering: two oxen, five rams, five male goats and five lambs in their first year.*

This was the offering of Nachshon the son of Aminadav.

Classic Questions

● **Why is Nachshon's tribe mentioned? (v. 12)**

Rashi: Scripture connects him to his tribe ("of the tribe of Yehudah"), but he did not raise funds from his tribe for the offering. Or perhaps the words "of the tribe of Yehudah" mean that he did raise funds from his tribe for the offering? To resolve this matter verse [17] states, "This was the offering of Nachshon," indicating that he paid for it himself.

Toras Menachem

role of the leaders in Egypt and during the census *here*, when introducing the description of their gifts to the Tabernacle?

The answer is that these two points bring to light two different roles of the leaders which need to be appreciated in order to understand this passage. In Egypt, the entire Jewish nation was enslaved, and the self-sacrifice of the leaders was accordingly for the entire community. But with the census, the leaders' primary responsibility was for their own specific tribe. So with the stress here that "*they were the leaders of the tribes (back in Egypt and) they were the ones who were present during the census,*" the Torah wishes to alert us to the two roles of the leaders (tribal and cross-communal), in order that we appreciate that their two sets of gifts were brought in two different capacities.

The first gift of the wagons (v. 1-9), was a donation of equipment to be used in the Tabernacle, which was given over to be *public* property. Thus, when the leaders brought this gift, they were acting in their overall communal capacity as joint leaders of the entire community, which is underscored by the fact that they brought the offering *together*.

In contrast, the second series of gifts for the dedication of the Altar, was brought by the leaders *separately* (on different days), and they were *private* gifts from the leaders themselves as representatives of their tribes (see *Rashi* to v. 12, cited in *Classic Questions* above). Hence, the gifts given to dedicate the Altar were given by the leaders in their capacity as tribal leaders, and not leaders of the entire community.

And this explains why *Rashi* writes here, "*After they had contributed the wagons and the oxen for carrying the Tabernacle, their hearts inspired them to contribute offerings for the Altar, to dedicate it.*" For the two series of gifts were of an entirely different nature, given by the leaders in different capacities. First, they acted on behalf of the entire community; and only then was it appropriate for them to address the concerns of their own individual tribes.

(Based on *Sichas Shabbos Parshas Naso* 5726; *Likutei Sichos* vol. 8, pp. 46-7)

The Last Word

The leaders first gave gifts to the Tabernacle on behalf of the entire Jewish community (7:1-9), before offering gifts on behalf of their individual tribes (7:10*ff.*—see *Toras Menachem*). This teaches us that if a person wishes God to answer his own prayers, he should first petition God for the needs of all his Jewish brethren before turning his attention to his own needs. Thus, the *Alter Rebbe* writes that before prayer one should say, *"I hereby accept upon myself the mitzvah, 'Love your fellow as yourself,'"* for one's personal petitions are more likely to be granted if they are prefaced with sensitivity for the needs of others.

(Based on *Likutei Sichos* vol. 8, pp. 47-8)

יח בַּיּוֹם֙ הַשֵּׁנִ֔י הִקְרִ֖יב נְתַנְאֵ֣ל בֶּן־צוּעָ֑ר נְשִׂ֖יא יִשָּׂשכָֽר׃ יט הִקְרִ֥ב
אֶת־קָרְבָּנ֖וֹ קַעֲרַת־כֶּ֣סֶף אַחַ֑ת שְׁלֹשִׁ֤ים וּמֵאָה֙ מִשְׁקָלָ֔הּ מִזְרָ֥ק
אֶחָ֖ד כֶּ֣סֶף שִׁבְעִ֑ים שֶׁ֚קֶל בְּשֶׁקֶל֙ הַקֹּ֔דֶשׁ שְׁנֵיהֶ֖ם | מְלֵאִ֥ים סֹ֖לֶת
בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ כ כַּ֥ף אַחַ֖ת עֲשָׂרָ֣ה זָהָ֑ב מְלֵאָ֖ה קְטֹֽרֶת׃
כא פַּ֥ר אֶחָ֛ד בֶּן־בָּקָ֖ר אַ֣יִל אֶחָ֑ד כֶּ֥בֶשׂ־אֶחָ֛ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃
כב שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ כג וּלְזֶ֣בַח הַשְּׁלָמִ֗ים בָּקָ֛ר שְׁנַ֥יִם
אֵילִ֖ם חֲמִשָּׁ֣ה עַתֻּדִ֑ים חֲמִשָּׁ֣ה כְבָשִׂ֔ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֣ה זֶ֑ה
קָרְבַּ֖ן נְתַנְאֵ֥ל בֶּן־צוּעָֽר׃ פ כד בַּיּ֣וֹם ׀ הַשְּׁלִישִׁ֗י נָשִׂ֛יא לִבְנֵ֥י זְבוּלֻ֖ן
אֱלִיאָ֥ב בֶּן־חֵלֹֽן׃ כה קָרְבָּנ֔וֹ קַעֲרַת־כֶּ֣סֶף אַחַ֑ת שְׁלֹשִׁ֤ים וּמֵאָה֙
מִשְׁקָלָ֔הּ מִזְרָ֥ק אֶחָ֖ד כֶּ֣סֶף שִׁבְעִ֑ים שֶׁ֚קֶל בְּשֶׁקֶל֙ הַקֹּ֔דֶשׁ שְׁנֵיהֶ֖ם |
מְלֵאִ֥ים סֹ֖לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ כו כַּ֥ף אַחַ֖ת עֲשָׂרָ֣ה זָהָ֑ב
מְלֵאָ֖ה קְטֹֽרֶת׃ כז פַּ֥ר אֶחָ֛ד בֶּן־בָּקָ֖ר אַ֣יִל אֶחָ֑ד כֶּ֥בֶשׂ־אֶחָ֛ד

עַמִּינָדָב׃ יח בְּיוֹמָא תִּנְיָנָא קָרִיב נְתַנְאֵל בַּר צוּעָר רַבָּא דְיִשָּׂשכָר׃ יט קָרִיב יַת קָרְבָּנֵהּ מְגַסְתָּא דִכְסַף חֲדָא מְאָה וּתְלָתִין סְלְעִין הֲוָה מַתְקָלַהּ מִזְרָקָא חַד דִכְסַף מַתְקָלֵהּ שַׁבְעִין סְלְעִין בְּסֶלְעֵי קוּדְשָׁא תַּרְוֵיהוֹן מְלַן סָלְתָא דְפִילָא בְמִשַּׁח לְמִנְחָתָא׃ כ בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר סְלְעִין הִיא דְדָהַב מַלְיָא קְטֹרֶת בּוּסְמַיָּא׃ כא תּוֹר חַד בַּר תּוֹרֵי דְכַר חַד אִמַּר חַד בַּר שַׁתֵּהּ לַעֲלָתָא׃ כב צְפִיר בַּר עִזִּין חַד לְחַטָּאתָא׃ כג וּלְנִכְסַת קוּדְשַׁיָּא תּוֹרִין תְּרֵין דְכַרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא אִמְרִין בְּנֵי שָׁנָה חַמְשָׁא דֵין קָרְבַּן נְתַנְאֵל בַּר צוּעָר׃ כד בְּיוֹמָא תְּלִיתָאָה רַבָּא לִבְנֵי זְבוּלֵן אֱלִיאָב בַּר חֵילוֹן׃ כה קָרְבָּנֵהּ מְגַסְתָּא דִכְסַף חֲדָא מְאָה וּתְלָתִין סְלְעִין הֲוָה מַתְקָלַהּ מִזְרָקָא חַד דִכְסַף מַתְקָלֵהּ שַׁבְעִין סְלְעִין בְּסֶלְעֵי קוּדְשָׁא תַּרְוֵיהוֹן מְלַן סָלְתָא דְפִילָא בְמִשַּׁח לְמִנְחָתָא׃ כו בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר סְלְעִין הִיא דְדָהַב מַלְיָא קְטֹרֶת בּוּסְמַיָּא׃ כז תּוֹר חַד בַּר תּוֹרֵי דְכַר חַד אִמַּר חַד בַּר שַׁתֵּהּ לַעֲלָתָא׃

רש"י

(יח) הקריב נתנאל בן צוער .(יט) הקרב את קרבנו. מה תלמוד לומר הקריב בשבטו של יששכר, מה שלח נאמר בכל השבטים, לפי שבא רשעון וערער ואמר די שקדמני יהודה בחי, הקריב אני בחריו. אמר לו משה מפי הגבורה נאמר לי שיקריבו כסדר מסעו לדגליהם. לכך אמר הקרב את קרבנו[1], והוא חסר יו"ד, שהוא משמע הקרב, לשון זווי, שמפי הגבורה נלטווה הקרב. ומהו הקריב הקריב שני פעמים, שבשביל שני דבריס זכה להקריב שני לשבטים, אחת שהיו יודעים בתורה, שנאמר ומבני יששכר יודעי בינה לעתים[2], ואחת שהם נתנו עצה לנשיאים להתנדב קרבנות הללו[3]. וביסודו של ר' משה הדרשן מלאתי אמר רבי פנחס בן יאיר, נתנאל בן צוער השיאן עצה זו: **קערת בסף.** מניין מותיותיו בגימטריא תתק"ל כנגד שנותיו של אדם הראשון[4]: **שלשים ומאה משקלה.** על שם שכשהעמיד תולדות לקיום העולם בן מאה ושלשים שנה היה, שנאמר ויחי אדם שלשים ומאת שנה ויולד בדמותו וגו'[5]: **מזרק אחד בסף.** בגימטריא תק"כ, על שם נח שהעמיד תולדות בן ת"ק שנה, ועל שם עשריס שנה שגזרה גזירת המבול קודם תולדותיו, כמו שפירשתי אצל והיו ימיו מאה ועשריס שנה[6], לפיכך נאמר מזרק אחד בסף ולא נאמר מזרק בסף אחד, כמו שנאמר בקערה, לומר שאף מותיות של אחד מצטרפות למנין: **שבעים שקל.** כנגד שבעים חומות שילמו מבניו: **(כ) כף אחת.** כנגד התורה שנתנה מידו של הקב"ה: **עשרה זהב.** כנגד עשרת הדברות: **מלאה קטרת.** גימטריא של קטרת תרי"ג מצות, ובלבד שתחליף קו"ף בדל"ת על ידי ת"ת ב"ס ג"ר ד"ק: **(כא) פר אחד.** כנגד אברהם, שנאמר בו ויקח בן בקר[7]: **איל אחד.** כנגד יצחק ויקח את האיל וגו'[8]: **כבש אחד.** כנגד יעקב והכבשים הפריד יעקב[9]: **(כב) שעיר עזים.** לכפר על מכירת יוסף, שנאמר בו ויטבחו שעיר עזים[10]: **(כג) ולזבח השלמים בקר שנים.** כנגד משה ואהרן, שנתנו שלום בין ישראל לאביהם שבשמים: **אילם עתדים בכבשים.** שלשה מינים כנגד כהנים ולויס וישראלים, וכנגד תורה נביאים וכתובים. שלש חמשיות כנגד חמשה חומשין, וחמש הדברות הכתובין על לוח אחד, וחמש הכתובין על השני. עד כאן מיסודו של ר' משה הדרשן: **(כד) ביום השלישי נשיא וגו'.** ביום השלישי היה נשיא המקריב לבני זבולון, וכן כולם, אבל בנחשון שנאמר בו הקריב נתנאל[11], נופל אחריו הלשון לומר נשיא יששכר, לפי שכבר הזכיר שמו והקדימו, ובששי שלח נאמר בהן הקריב, נופל עליהן לשון זה נשיא לבני פלוני, לותו היום היה הנשיא המקריב לשבט פלוני:

CLASSIC QUESTIONS

● **Why is it written *twice* that Nesanel "brought his offering" in verses 18 *and* 19?**

RASHI: Because Yissachar merited to be the second tribe to offer their sacrifices for *two* reasons: One, they were knowledgeable in the Torah....Second, they were the ones who suggested to the leaders to bring these particular offerings.

In Rabbi Moshe Hadarshan's composition I found the following:

Rabbi Pinchas the son of Yair says: Nesanel the son of Tzu'ar was the one who gave the suggestion.

"One silver bowl" (**קַעֲרַת כֶּסֶף**)—The numerical value of the letters of these words is 930*, corresponding to the years of Adam, the first man (*Bereishis* 5:5). *"Weighing one hundred and thirty (shekels)"*—when [Adam] began to establish a family to perpetuate the world, he was 130, as the verse states, *"Adam lived one hundred and thirty years, and he fathered..."* (*Bereishis* 5:3).

"One silver sprinkling basin" (**מִזְרָק אֶחָד כֶּסֶף**)—Its numerical value is 520** representing Noach, who began to establish a family when he was 500 years old, and representing the 20 years that the flood

*ק = 100, ע = 70, ר = 200, ת =400, כ = 20, ס = 60, פ = 80, a total of 930.

1 ספרי 2 דברי הימים-א יב, לג 3 ראה שיחת ש"פ נשא תשל"ה 4 בראשית ה, ה 5 שם ג
6 שם ו, ג 7 שם יח, יז 8 שם כב, ג 9 שם ל, מ 10 שם לז, לא 11 פסוק יח

[18] On the second day, Nesanel the son of Tzu'ar, the leader of Yissachar brought his offering. [19] He brought his offering of one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering, [20] one spoon (weighing) ten gold (shekels) filled with incense, [21] one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering, [22] one young male goat for a sin-offering. [23] For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Nesanel the son of Tzu'ar.

[24] On the third day, was the leader of Zevulun's descendants, Eliav the son of Chailon. [25] His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering, [26] one spoon (weighing) ten gold (shekels) filled with incense, [27] one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering, [28] one young

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had been decreed before his children were born... (see *Bereishis*. 6:3). *"Seventy shekels"*—Corresponding to the seventy nations which emerged from [Noach's] sons.

"One spoon"—Corresponding to the Torah, which was given by the hand*** of God. *"(Weighing) ten gold (shekels)"*—Corresponding to the Ten Commandments. *"Filled with incense"* (קְטֹרֶת)—Its numerical value corresponds to the 613 commandments****.

"One young bull"—Corresponding to Avraham, about whom the verse states, *"He took a young bull"* (*Bereishis* 18:7). *"One ram"*—Corresponding to Yitzchak, [of whom the verse states], "[*Avraham*] *took the ram* [*and offered it up as a burnt offering instead of his son*]" (*Bereishis* 22:13). *"One lamb"*—Corresponding to Ya'akov, [of whom the verse states], *"Ya'akov separated the lambs"* (*Bereishis* 30:40).

"One male goat"—To atone for the sale of Yosef, of which the verse states, *"they slaughtered a young goat"* (*Bereishis* 37:31).

"For a peace-offering: two oxen"—Corresponding to Moshe and Aharon, who made peace between Israel and their Father in heaven.

"Rams...male goats...lambs"—Three types, corresponding to Priests, Levites, and Israelites; and corresponding to the Torah, the Prophets, and the Holy Writings. Five [were brought] of each of the three [types], corresponding to the five books of the *Chumash*, to the five commandments inscribed on the first tablet, and the five commandments inscribed on the second one.

MIDRASH: Why did the leaders see fit to bring these particular offerings? The Rabbis said: Even though they all made the same offerings, each had a different intention.

The leader of Yehudah brought his offerings to commemorate royalty, since Yehudah was a king over his brothers....

The leader of Yissachar brought his offerings to commemorate Torah, because they loved Torah more than any of the other tribes....

The leader of Zevulun brought his offerings on the third day because his tribe loved Torah and they extended their hands to provide ample funds for Yissachar, so Yissachar would not need to earn a living and would be free to study the Torah. Therefore Zevulun merited to be their partner in Torah, and so they offered after him...

The leader of Re'uvain brought his offerings to commemorate Re'uvain's attempts to save Yosef from being sold....

The leader of Shimon brought his offerings to commemorate the construction of the Tabernacle, because Shimon avenged the abduction of Dinah, and likewise, the Tabernacle brought the demise of adulterers and *sotahs*.... (see above 5:11*ff*).

The leader of Gad brought his offerings to commemorate the Exodus from Egypt, since Gad was destined to lead the Jewish people across the Jordan, into the Land of Israel....

The leader of Efrayim brought his offerings to commemorate Ya'akov, because Ya'akov blessed Efrayim before Menasheh, even though Efrayim was the younger brother....

The leader of Menasheh brought his offerings to commemorate Ya'akov and Menasheh....

The leader of Binyamin brought his offerings to commemorate Rochel, the mother of Binyamin and Yosef....

The leader of Dan brought his offerings to commemorate Shimshon the Nazirite, who was to emerge from the tribe of Dan....

The leader of Asher brought his offerings to commemorate the fact that God had happily chosen the Jewish people as His own....

The leader of Naftali brought his offerings to commemorate the Patriarchs and Matriarchs (*Bamidbar Rabah* 13:14*ff*.).

TORAS MENACHEM

THE OFFERINGS OF EACH LEADER (V. 12-83)

Rashi's comments to verses 18-19 prompt the following questions:

a.) Why did *Rashi* cite numerous *allusions* and *non-literal* explanations for the offerings brought to dedicate the Altar, when *Rashi* himself declared, "I am coming *only* to explain the literal meaning of scripture" (*Rashi* to *Bereishis* 3:8)?

b.) Why did *Rashi* explain the meaning of the offerings amid the account of the second day, and not on the first day?

**מ = 40, ז = 7, ר = 200, ק = 100, א = 1, ח = 8, ד = 4, כ = 20, ס = 60, פ = 80, a total of 520. ***In Hebrew, the word כַּף means both "spoon" and "palm," alluding here to the "hand" or "palm" of God. ****As *Rashi* explains: Provided that you convert the ק into a ד with the system known as *At Bash* א"ת ב"ש [in which the first and last letters of the alphabet are interchangeable, *etc*. Thus קְטֹרֶת is: ד = 4 (exchanged), ט = 9, ר =200, ת = 400, a total of 613].

בֶּן־שְׁנָתוֹ לְעֹלָה: כח שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: כט וּלְזֶבַח
הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים
בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיאָב בֶּן־חֵלֹן: פ ל בַּיּוֹם הָרְבִיעִי
נָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר: לא קָרְבָּנוֹ קַעֲרַת־כֶּסֶף
אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל
בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה:
לב כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת: לג פַּר אֶחָד בֶּן־בָּקָר
אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה: לד שְׂעִיר־עִזִּים אֶחָד
לְחַטָּאת: לה וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים
חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיצוּר בֶּן־
שְׁדֵיאוּר: פ לו בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לִבְנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־
צוּרִישַׁדָּי: לז קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ
מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים
סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה: לח כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
קְטֹרֶת: לט פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
לְעֹלָה: מ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: מא וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה
זֶה קָרְבַּן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי: פ [ששי] מב בַּיּוֹם הַשִּׁשִּׁי נָשִׂיא
לִבְנֵי גָד אֶלְיָסָף בֶּן־דְּעוּאֵל: מג קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה: מד כַּף
אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת: מה פַּר אֶחָד בֶּן־בָּקָר אַיִל
אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה: מו שְׂעִיר־עִזִּים אֶחָד
לְחַטָּאת: מז וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים
חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֶלְיָסָף בֶּן־דְּעוּאֵל:
פ מח בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לִבְנֵי אֶפְרָיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד:

כח צְפִיר בַּר עִזִּין חַד לְחַטָּאתָא: כט וּלְנִכְסַת
קוּדְשַׁיָּא תּוֹרִין תְּרֵין דִּכְרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא
אִמְּרִין בְּנֵי שָׁנָה חַמְשָׁא דֵּין קָרְבַּן אֱלִיאָב בַּר
חֵילוֹן: ל בְּיוֹמָא רְבִיעָאָה רַבָּא לִבְנֵי רְאוּבֵן
אֱלִיצוּר בַּר שְׁדֵיאוּר: לא קָרְבָּנֵהּ מְגִסְתָּא
דִּכְסַף חֲדָא מְאָה וּתְלָתִין סְלְעִין הֲוָה מַתְקְלַהּ
מִזְרָקָא חַד דִּכְסַף מַתְקְלַהּ שַׁבְעִין סְלְעִין
בְּסֶלְעֵי קוּדְשָׁא תַּרְוֵיהוֹן מְלַן סָלְתָא דְּפִילָא
בְּמַשַּׁח לְמִנְחָתָא: לב בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר
סְלְעִין הֵיא דִּדְהַב מְלֵיָא קְטֹרֶת בּוּסְמַיָּא:
לג תּוֹר חַד בַּר תּוֹרֵי דְּכַר חַד אִמַּר חַד בַּר
שַׁתֵּהּ לַעֲלָתָא: לד צְפִיר בַּר עִזִּין חַד
לְחַטָּאתָא: לה וּלְנִכְסַת קוּדְשַׁיָּא תּוֹרִין תְּרֵין
דִּכְרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא אִמְּרִין בְּנֵי שָׁנָה
חַמְשָׁא דֵּין קָרְבַּן אֱלִיצוּר בַּר שְׁדֵיאוּר:
לו בְּיוֹמָא חֲמִישָׁאָה רַבָּא לִבְנֵי שִׁמְעוֹן
שְׁלֻמִיאֵל בַּר צוּרִישַׁדָּי: לז קָרְבָּנֵהּ מְגִסְתָּא
דִּכְסַף חֲדָא מְאָה וּתְלָתִין סְלְעִין הֲוָה מַתְקְלַהּ
מִזְרָקָא חַד דִּכְסַף מַתְקְלַהּ שַׁבְעִין סְלְעִין
בְּסֶלְעֵי קוּדְשָׁא תַּרְוֵיהוֹן מְלַן סָלְתָא דְּפִילָא
בְּמַשַּׁח לְמִנְחָתָא: לח בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר
סְלְעִין הֵיא דִּדְהַב מְלֵיָא קְטֹרֶת בּוּסְמַיָּא:
לט תּוֹר חַד בַּר תּוֹרֵי דְּכַר חַד אִמַּר חַד בַּר
שַׁתֵּהּ לַעֲלָתָא: מ צְפִיר בַּר עִזִּין חַד לְחַטָּאתָא:
מא וּלְנִכְסַת קוּדְשַׁיָּא תּוֹרִין תְּרֵין דִּכְרֵי
חַמְשָׁא גְּדָיֵי חַמְשָׁא אִמְּרִין בְּנֵי שָׁנָה חַמְשָׁא
דֵּין קָרְבַּן שְׁלֻמִיאֵל בַּר צוּרִישַׁדָּי: מב בְּיוֹמָא
שְׁתִיתָאָה רַבָּא לִבְנֵי גָד אֶלְיָסָף בַּר דְּעוּאֵל:
מג קָרְבָּנֵהּ מְגִסְתָּא דִּכְסַף חֲדָא מְאָה וּתְלָתִין
סְלְעִין הֲוָה מַתְקְלַהּ מִזְרָקָא חַד דִּכְסַף
מַתְקְלַהּ שַׁבְעִין סְלְעִין בְּסֶלְעֵי קוּדְשָׁא
תַּרְוֵיהוֹן מְלַן סָלְתָא דְּפִילָא בְּמַשַּׁח לְמִנְחָתָא:
מד בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר סְלְעִין הֵיא
דִּדְהַב מְלֵיָא קְטֹרֶת בּוּסְמַיָּא: מה תּוֹר חַד בַּר
תּוֹרֵי דְּכַר חַד אִמַּר חַד בַּר שַׁתֵּהּ לַעֲלָתָא:
מו צְפִיר בַּר עִזִּין חַד לְחַטָּאתָא: מז וּלְנִכְסַת
קוּדְשַׁיָּא תּוֹרִין תְּרֵין דִּכְרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא
אִמְּרִין בְּנֵי שָׁנָה חַמְשָׁא דֵּין קָרְבַּן אֶלְיָסָף בַּר
דְּעוּאֵל: מח בְּיוֹמָא שְׁבִיעָאָה רַבָּא לִבְנֵי

TORAS MENACHEM

The Explanation

On reaching the account of "the second day," when "Nesanel the son of Tzu'ar, the leader of Yissachar brought his offering" (v. 18-19), *Rashi* was troubled by an obvious question: Why does the Torah repeat word for word the list of offerings which were brought by "Nesanel the son of Tzu'ar, the leader of Yissachar," on the second day, being that they are

male goat for a sin-offering. [29] *For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Eliav the son of Chailon.*

[30] *On the fourth day, was the leader of Re'uvain's descendants, Elitzur the son of Shedai'ur.* [31] *His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering,* [32] *one spoon (weighing) ten gold (shekels) filled with incense,* [33] *one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering,* [34] *one young male goat for a sin-offering.* [35] *For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Elitzur the son of Shedai'ur.*

[36] *On the fifth day, was the leader of Shimon's descendants, Shelumiel the son of Tzurishadai.* [37] *His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering,* [38] *one spoon (weighing) ten gold (shekels) filled with incense,* [39] *one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering,* [40] *one young male goat for a sin-offering.* [41] *For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Shelumiel the son of Tzurishadai.*

Sixth Reading

[42] *On the sixth day, was the leader of Gad's descendants, Elyasaf the son of Du'ail.* [43] *His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering,* [44] *one spoon (weighing) ten gold (shekels) filled with incense,* [45] *one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering,* [46] *one young male goat for a sin-offering.* [47] *For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Elyasaf the son of Du'ail.*

[48] *On the seventh day, was the leader of Efrayim's descendants, Elishama the son of Amihud.*

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identical in every detail to the offerings brought by Nachshon the son of Aminadav on the first day? Why did the Torah not state simply that the same offerings were repeated on the second day? In fact, the reader will soon discover that the Torah states this identical list of offerings no fewer than twelve times!

To address this problem *Rashi* cited "the composition of Rabbi Moshe Hadarshan" here, at the account of the *second* offering, since one is not troubled about repetition until one reads something for the *second* time.

And *Rashi* deemed it necessary, on this occasion, to offer a non-literal interpretation, since this was the only way he found to explain the repetition of the leader's offerings.

In other words: *Rashi's* goal is to explain every problem that arises at the literal level as simply and as literally as possible. Sometimes, however, when no literal solution is available, *Rashi* is forced to cite a non-literal *Midrashic* solution, since the question demands an answer. In such a case however, *Rashi* will cite the most simple and appropriate "non-literal" solution, that deviates the least from a literal interpretation.

In our case, this presents us with a difficulty, because the solution of the ***Midrash*** (see *Classic Questions* above) appears to solve our question at the literal level much better than the "composition of Rabbi Moshe Hadarshan" which *Rashi* cites. For since the reader is troubled why the Torah repeats the identical offerings of the leaders twelve times, the explanation of the *Midrash*, that each leader brought his offerings to commemorate a totally *different* concept or event, would appear to solve the problem perfectly. For with this, the reader would understand that the Torah repeated these offerings because, despite first appearances, they are not the same offerings at all, but each have an entirely different theme.

On the other hand, the solution from "the composition of Rabbi Moshe Hadarshan," which *Rashi* cites, does not appear to solve our problem. For R' Moshe Hadarshan only offered *one single* interpretation of the same offerings brought by all the leaders, which does not appear to explain why the Torah repeated the offerings twelve times.

Rashi's Difficulty with the Midrash

Even a young child who is studying the *Chumash* for the first time appreciates that the Tabernacle's offerings were filled with significance and meaning. The child also understands that the significance of these offerings is reflected by their physical components.

So, at the literal level, the *Midrash's* interpretation (that each leader brought his offering in commemoration of a different idea) is difficult to accept, because if the theme of each offering was totally different, then the leaders would have brought different offerings (physically) to reflect these different themes.

On the other hand, if the leaders all brought their offerings with the same intention, then we are left with our original question: Why did the Torah repeat the same offerings twelve times?

So *Rashi* concluded that the offerings must have possessed both common, central themes, as well as individual variations specific to each tribe. Thus, the leaders brought the same (physical) offerings, since the general theme was the same; but *within* the general theme *different*

מט קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֹלֶת
בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה: נ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:
נא פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה:
נב שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: נג וְלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה
קָרְבַּן אֱלִישָׁמָע בֶּן־עַמִּיהוּד: פ נד בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לִבְנֵי
מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהְצוּר: נה קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה: נו כַּף
אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת: נז פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד
כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה: נח שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:
נט וְלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה
כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן גַּמְלִיאֵל בֶּן־פְּדָהְצוּר: פ
ס בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לִבְנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי: סא קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֹלֶת בְּלוּלָה
בַשֶּׁמֶן לְמִנְחָה: סב כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת: סג פַּר
אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה:
סד שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: סה וְלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה
קָרְבַּן אֲבִידָן בֶּן־גִּדְעֹנִי: פ סו בַּיּוֹם הָעֲשִׂירִי נָשִׂיא לִבְנֵי דָן
אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי: סז קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים

אֲפָרִים אֱלִישָׁמָע בַּר עַמִּיהוּד: מט קָרְבָּנֵה
מְגַסְתָּא דִכְסַף חֲדָא מְאָה וּתְלָתִין סְלְעִין הֲוָה
מַתְקְלֵהּ מִזְרָקָא חַד דִכְסַף מַתְקְלֵהּ שַׁבְעִין
סְלְעִין בִּסְלְעֵי קוּדְשָׁא תַּרְוֵיהוֹן מְלַן סָלְתָּא
דְפִילָא בְמִשַּׁח לְמִנְחָתָא: נ בָּזִיכָא חֲדָא מַתְקַל
עֲשַׂר סְלְעִין הִיא דִדְהַב מַלְיָא קְטֹרֶת בּוּסְמַיָּא:
נא תּוֹר חַד בַּר תּוֹרֵי דְכַר חַד אִמַּר חַד בַּר
שַׁתֵּה לַעֲלָתָא: נב צְפִיר בַּר עִזִּין חַד
לְחַטָּאתָא: נג וּלְנִכְסַת קוּדְשַׁיָּא תּוֹרִין תְּרֵין
דִכְרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא אִמְרִין בְּנֵי שָׁנָה
חַמְשָׁא דֵּין קָרְבַּן אֱלִישָׁמָע בַּר עַמִּיהוּד:
נד בְּיוֹמָא תְמִינָאָה רַבָּא לִבְנֵי מְנַשֶּׁה גַּמְלִיאֵל
בַּר פְּדָהְצוּר: נה קָרְבָּנֵה מְגַסְתָּא דִכְסַף חֲדָא
מְאָה וּתְלָתִין סְלְעִין הֲוָה מַתְקְלֵהּ מִזְרָקָא חַד
דִכְסַף מַתְקְלֵהּ שַׁבְעִין סְלְעִין בִּסְלְעֵי קוּדְשָׁא
תַּרְוֵיהוֹן מְלַן סָלְתָּא דְפִילָא בְמִשַּׁח לְמִנְחָתָא:
נו בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר סְלְעִין הִיא דִדְהַב
מַלְיָא קְטֹרֶת בּוּסְמַיָּא: נז תּוֹר חַד בַּר תּוֹרֵי
דְכַר חַד אִמַּר חַד בַּר שַׁתֵּה לַעֲלָתָא: נח צְפִיר
בַּר עִזִּין חַד לְחַטָּאתָא: נט וּלְנִכְסַת קוּדְשַׁיָּא
תּוֹרִין תְּרֵין דִכְרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא אִמְרִין
בְּנֵי שָׁנָה חַמְשָׁא דֵּין קָרְבַּן גַּמְלִיאֵל בַּר
פְּדָהְצוּר: ס בְּיוֹמָא תְשִׁיעָאָה רַבָּא לִבְנֵי בִנְיָמִן
אֲבִידָן בַּר גִּדְעֹנִי: סא קָרְבָּנֵה מְגַסְתָּא דִכְסַף
חֲדָא מְאָה וּתְלָתִין סְלְעִין הֲוָה מַתְקְלֵהּ
מִזְרָקָא חַד דִכְסַף מַתְקְלֵהּ שַׁבְעִין סְלְעִין
בְּסְלְעֵי קוּדְשָׁא תַּרְוֵיהוֹן מְלַן סָלְתָּא דְפִילָא
בְמִשַּׁח לְמִנְחָתָא: סב בָּזִיכָא חֲדָא מַתְקַל עֲשַׂר
סְלְעִין הִיא דִדְהַב מַלְיָא קְטֹרֶת בּוּסְמַיָּא:
סג תּוֹר חַד בַּר תּוֹרֵי דְכַר חַד אִמַּר חַד בַּר
שַׁתֵּה לַעֲלָתָא: סד צְפִיר בַּר עִזִּין חַד
לְחַטָּאתָא: סה וּלְנִכְסַת קוּדְשַׁיָּא תּוֹרִין תְּרֵין
דִכְרֵי חַמְשָׁא גְּדָיֵי חַמְשָׁא אִמְרִין בְּנֵי שָׁנָה
חַמְשָׁא דֵּין קָרְבַּן אֲבִידָן בַּר גִּדְעוֹנִי: סו בְּיוֹמָא
עֲשִׂירָאָה רַבָּא לִבְנֵי דָן אֲחִיעֶזֶר בַּר עַמִּישַׁדָּי:
סז קָרְבָּנֵה מְגַסְתָּא דִכְסַף חֲדָא מְאָה וּתְלָתִין

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aspects could be highlighted by each tribal leader. And this variation was indicated by the Torah's repetition of each sequence of offerings.

Based on the above, we can now appreciate why *Rashi* deemed R' Moshe Hadarshan's composition to be the most suitable explanation at the literal level. For each of R' Moshe Hadarshan's allusions refer to unified central themes that apply to *all* the tribes, but at the same time they also include a spectrum of aspects for *each tribe* to select and represent (see table opposite).*

(Based on *Likutei Sichos* vol. 8, p. 41*ff.*)**

* [Editor's note: *Rashi* does not explain *what* the varying intentions of each individual leader were, since it is *not crucial* at the literal level to understand the specific, unique intention inherent in each repetition. Rather, *Rashi* deemed it necessary only to inform the reader of the general interpretation which lends itself to multifaceted interpretation, to explain how it is *possible* for twelve identical sets of offerings to carry different messages, while retaining a core theme]. **See also *Likutei Sichos* vol. 18, p. 83*ff.*

[49] His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering, [50] one spoon (weighing) ten gold (shekels) filled with incense, [51] one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering, [52] one young male goat for a sin-offering. [53] For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Elishama the son of Amihud.

[54] On the eighth day, was the leader of Menasheh's descendants, Gamliail the son of Pedatzur. [55] His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering, [56] one spoon (weighing) ten gold (shekels) filled with incense, [57] one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering, [58] one young male goat for a sin-offering. [59] For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Gamliail the son of Pedatzur.

[60] On the ninth day, was the leader of Binyamin's descendants, Avidan the son of Gidoni. [61] His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering, [62] one spoon (weighing) ten gold (shekels) filled with incense, [63] one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering, [64] one young male goat for a sin-offering. [65] For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Avidan the son of Gidoni.

[66] On the tenth day, was the leader of Dan's descendants, Achi'ezer the son of Amishadai. [67] His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin

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THE LEADERS' OFFERINGS

The general significance of each of the leaders' offerings, together with the range of details which could be individually stressed, enabling each offering to have a personalized significance—based on Rashi (v. 18-19) & Likutei Sichos (vol. 8, p. 45-6).

OFFERING	CORE SIGNIFICANCE	RANGE OF DETAILS
SILVER BOWL 130 SHEKELS	LIFE OF ADAM, ESTABLISHED FIRST FAMILY	LIFE OF ADAM SPANNED 930 YEARS, INCLUDING MANY DIFFERENT ERAS. OFFSPRING HAD DIFFERENT PERSONALITIES.
SILVER SPRINKLING BASIN 70 SHEKELS	LIFE OF NOACH	NOACH'S LIFE WITNESSED BOTH THE NEAR DESTRUCTION OF THE WORLD AND THE ESTABLISHMENT OF A NEW WORLD, CONTAINING 70 DIFFERENT NATIONS.
SPOON, 10 SHEKELS, FILLED WITH INCENSE	TORAH	TORAH IS A SINGLE UNIT, YET IT IS DIVIDED INTO TEN COMMANDMENTS AND 613 MITZVOS
ONE YOUNG BULL, ONE RAM AND ONE LAMB	AVRAHAM, YITZCHAK & YA'AKOV	THREE INDIVIDUAL PATRIARCHS WHO FATHERED ALL THE JEWISH PEOPLE THROUGHOUT THE GENERATIONS, UNTIL TODAY.
SIN-OFFERING	ATONEMENT FOR SALE OF YOSEF	EACH OF YOSEF'S BROTHERS PARTICIPATED IN HIS SALE IN DIFFERENT WAYS***, SO EACH REQUIRES A DIFFERENT FORM OF ATONEMENT
PEACE-OFFERINGS	MOSHE & AHARON; PRIESTS, LEVITES & ISRAELITES	MOSHE & AHARON BOTH ACHIEVED PEACE THROUGH DIFFERENT APPROACHES (TRUTH & COMPROMISE); THREE TYPES OF JEWS, BUT ALL ARE NEEDED FOR PEACE-OFFERING

***Even Yosef incited his brothers by relating his dreams, and Binyamin failed to search for Yosef while he was in Egypt.

וּמֵאָה֙ מִשְׁקָלָ֔הּ מִזְרָ֖ק אֶחָ֑ד כֶּ֚סֶף שִׁבְעִ֣ים שֶׁ֔קֶל בְּשֶׁ֖קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֗ם | מְלֵאִ֛ים סֹ֥לֶת בְּלוּלָ֖ה בַּשָּׁ֑מֶן לְמִנְחָֽה׃ סח כַּ֥ף אַחַ֖ת עֲשָׂרָ֣ה זָהָ֑ב מְלֵאָ֖ה קְטֹֽרֶת׃ סט פַּ֣ר אֶחָ֗ד בֶּן־בָּקָר֙ אַ֣יִל אֶחָ֔ד כֶּ֥בֶשׂ־אֶחָ֖ד בֶּן־שְׁנָת֑וֹ לְעֹלָֽה׃ ע שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ עא וּלְזֶ֣בַח הַשְּׁלָמִ֗ים בָּקָ֛ר שְׁנַ֥יִם אֵילִ֖ם חֲמִשָּׁ֣ה עַתֻּדִ֑ים חֲמִשָּׁ֣ה כְבָשִׂ֔ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֚ה קָרְבַּ֣ן אֲחִיעֶ֔זֶר בֶּן־עַמִּישַׁדָּ֖י׃ פ עב בְּי֣וֹם עַשְׁתֵּ֣י עָשָׂ֔ר י֖וֹם נָשִׂ֑יא לִבְנֵ֣י אָשֵׁ֔ר פַּגְעִיאֵ֖ל בֶּן־עָכְרָֽן׃ עג קָרְבָּנ֗וֹ קַעֲרַת־כֶּ֤סֶף אַחַת֙ שְׁלֹשִׁ֣ים וּמֵאָ֔ה מִזְרָ֖ק אֶחָ֑ד כֶּ֚סֶף שִׁבְעִ֣ים שֶׁ֔קֶל בְּשֶׁ֖קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֗ם | מְלֵאִ֛ים סֹ֥לֶת בְּלוּלָ֖ה בַּשָּׁ֑מֶן לְמִנְחָֽה׃ עד כַּ֥ף אַחַ֖ת עֲשָׂרָ֣ה זָהָ֑ב מְלֵאָ֖ה קְטֹֽרֶת׃ עה פַּ֣ר אֶחָ֗ד בֶּן־בָּקָר֙ אַ֣יִל אֶחָ֔ד כֶּ֥בֶשׂ־אֶחָ֖ד בֶּן־שְׁנָת֑וֹ לְעֹלָֽה׃ עו שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ עז וּלְזֶ֣בַח הַשְּׁלָמִ֗ים בָּקָ֛ר שְׁנַ֥יִם אֵילִ֖ם חֲמִשָּׁ֣ה עַתֻּדִ֑ים חֲמִשָּׁ֣ה כְבָשִׂ֔ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֚ה קָרְבַּ֣ן פַּגְעִיאֵ֔ל בֶּן־עָכְרָֽן׃ פ עח בְּי֣וֹם שְׁנֵ֣ים עָשָׂ֔ר י֖וֹם נָשִׂ֑יא לִבְנֵ֣י נַפְתָּלִ֔י אֲחִירַ֖ע בֶּן־עֵינָֽן׃ עט קָרְבָּנ֗וֹ קַעֲרַת־כֶּ֤סֶף אַחַת֙ שְׁלֹשִׁ֣ים וּמֵאָ֔ה מִשְׁקָלָ֔הּ מִזְרָ֖ק אֶחָ֑ד כֶּ֚סֶף שִׁבְעִ֣ים שֶׁ֔קֶל בְּשֶׁ֖קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֗ם | מְלֵאִ֛ים סֹ֥לֶת בְּלוּלָ֖ה בַּשָּׁ֑מֶן לְמִנְחָֽה׃ פ כַּ֥ף אַחַ֖ת עֲשָׂרָ֣ה זָהָ֑ב מְלֵאָ֖ה קְטֹֽרֶת׃ פא פַּ֣ר אֶחָ֗ד בֶּן־בָּקָר֙ אַ֣יִל אֶחָ֔ד כֶּ֥בֶשׂ־אֶחָ֖ד בֶּן־שְׁנָת֑וֹ לְעֹלָֽה׃ פב שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ פג וּלְזֶ֣בַח הַשְּׁלָמִ֗ים בָּקָ֛ר שְׁנַ֥יִם אֵילִ֖ם חֲמִשָּׁ֣ה עַתֻּדִ֑ים חֲמִשָּׁ֣ה כְבָשִׂ֔ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֚ה קָרְבַּ֣ן אֲחִירַ֖ע בֶּן־עֵינָֽן׃ פ [שביעי] פד זֹ֣את | חֲנֻכַּ֣ת הַמִּזְבֵּ֗חַ בְּיוֹם֙ הִמָּשַׁ֣ח אֹת֔וֹ מֵאֵ֖ת נְשִׂיאֵ֣י יִשְׂרָאֵ֑ל קַעֲרֹ֤ת כֶּ֙סֶף֙ שְׁתֵּ֣ים עֶשְׂרֵ֔ה מִזְרְקֵי־כֶ֖סֶף שְׁנֵ֣ים עָשָׂ֑ר כַּפּ֥וֹת זָהָ֖ב שְׁתֵּ֥ים עֶשְׂרֵֽה׃ פה שְׁלֹשִׁ֣ים וּמֵאָ֔ה הַקְּעָרָ֥ה הָאַחַ֖ת כֶּ֑סֶף וְשִׁבְעִ֕ים הַמִּזְרָ֥ק הָאֶחָ֖ד כֶּל־כֶּ֥סֶף הַכֵּלִ֛ים אַלְפַּ֥יִם וְאַרְבַּע־מֵא֖וֹת בְּשֶׁ֥קֶל הַקֹּֽדֶשׁ׃ פו כַּפּ֥וֹת זָהָ֛ב שְׁתֵּ֥ים עֶשְׂרֵ֖ה מְלֵא֣וֹת קְטֹ֑רֶת עֲשָׂרָ֣ה

סֶלַע֙ הָאֶ֔חָת מַתְקַלַּ֖ת מִזְרָ֣ק אֶחָ֑ד כֶּ֚סֶף שִׁבְעִ֣ים סֶ֔לַע כֹּ֖ל כֶּ֣סֶף הַכֵּלִ֑ים אַלְפַּ֥יִם וְאַרְבַּע־מֵא֖וֹת בְּסֶ֥לַע הַקֹּֽדֶשׁ׃ פז כָּל־הַבָּקָר֙ לָעֹלָ֔ה שְׁנֵ֥ים עָשָׂ֖ר פָּרִ֑ים אֵילִ֣ם שְׁנֵ֣ים עָשָׂ֔ר כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה שְׁנֵ֣ים עָשָׂ֑ר וּמִנְחָתָ֔ם וּשְׂעִירֵ֥י עִזִּ֖ים שְׁנֵ֣ים עָשָׂ֑ר לְחַטָּֽאת׃ פח וְכֹל֙ בְּהֵמַ֣ת זֶ֣בַח הַשְּׁלָמִ֔ים בָּקָ֛ר עֶשְׂרִ֥ים וְשְׁנַ֖יִם פָּרִ֑ים אֵילִ֣ם שִׁשִּׁ֔ים עַתֻּדִ֖ים שִׁשִּׁ֑ים כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה שִׁשִּׁ֑ים זֹ֚את חֲנֻכַּ֣ת הַמִּזְבֵּ֔חַ אַחֲרֵ֖י הִמָּשַׁ֥ח אֹתֽוֹ׃ פ פט וּבְבֹא֙ מֹשֶׁ֣ה אֶל־אֹ֣הֶל מוֹעֵ֔ד לְדַבֵּ֥ר אִתּ֖וֹ וַיִּשְׁמַ֣ע אֶת־הַקּ֗וֹל מִדַּבֵּר֙ אֵלָ֔יו מֵעַ֖ל הַכַּפֹּ֣רֶת אֲשֶׁ֣ר עַל־אֲר֣וֹן הָעֵדֻ֑ת מִשְּׁנֵ֖י הַכְּרֻבִ֑ים וַיְדַבֶּר־אֵלָֽיו׃ פ

רס"י

סלע האחת מתקלת מזרק אחד כסף שבעים סלע כל כסף הכלים אלפים וארבע מאות בסלעי קודשא: (פז) כל הבקר לעלה שנים עשר פרים. למה נאמר, לפי שנאמר שלשים ומאה הקערה האחת וגו'. מה תלמוד לומר, לפי שנאמר שלשים ומאה משקלה[4], ולא פירש בהיזו שקל, לכך חזר ואמר כאן, וכולל בכולן כל כסף הכלים בשקל הקדש[3]: כל כסף הכלים וגו'. למדך שכיון כלי המקדש מכווינים במשקלן, שוקלן אחד אחד ושוקלן כולן כאחד, לא ריבה ולא מיעט[3]: (פו) כפות זהב שתים עשרה. למה נאמר, לפי שנאמר כף

(פד) ביום המשח אותו. כו ביום שנמשח הקריב, ומה חני מקיים לאחרי המשח[1], שנמשח תחלה ואחר כך הקריב. או לאחרי המשח לאחר זמן, ולא בא ללמד ביום המשח חלק לומר שנמשח ביום, כשהוא אומר ביום משחו אותם[2], למדנו שנמשח ביום, ומה תלמוד לומר ביום המשח אותו, ביום שנמשח הקריב[3]: קערת כסף שתים עשרה. כסף כסף שהתנדבו ולא חירע בכסף

1 פסוק פד 2 ויקרא ז, לו 3 ספרי 4 פסוק יד

(weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering, [68] *one spoon (weighing) ten gold (shekels) filled with incense,* [69] *one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering,* [70] *one young male goat for a sin-offering.* [71] *For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Achi'ezer the son of Amishadai.*

[72] *On the eleventh day, was the leader of Asher's descendants, Pagiail the son of Ochran.* [73] *His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering,* [74] *one spoon (weighing) ten gold (shekels) filled with incense,* [75] *one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering,* [76] *one young male goat for a sin-offering.* [77] *For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Pagiail the son of Ochran.*

[78] *On the twelfth day, was the leader of Naftali's descendants, Achira the son of Ainan.* [79] *His offering was one silver bowl weighing one hundred and thirty (shekels), one silver sprinkling basin (weighing) seventy shekels, according to the shekel (measurement used for) holy (items), both filled with fine flour mixed with olive oil for a meal-offering,* [80] *one spoon (weighing) ten gold (shekels) filled with incense,* [81] *one (outstanding) young bull, one ram and one lamb in its first year for a burnt-offering,* [82] *one young male goat for a sin-offering.* [83] *For a peace-offering: two oxen, five rams, five male goats, and five lambs in their first year. This was the offering of Achira the son of Ainan.*

Seventh Reading

[84] *This was the (total) dedication offering of the Altar from the leaders, on the day it was anointed:*

– *(There were) twelve silver bowls, twelve silver basins and twelve gold spoons.* [85] *The weight of each silver bowl was one hundred and thirty (shekels), and that of each basin was seventy (shekels). All the silver of the items weighed in total: two thousand, four hundred (shekels), according to the shekel (measurement used for) holy (items).*

– [86] *(There were) twelve gold spoons filled with incense, each spoon weighing ten (shekels), according to the shekel (measurement used for) holy (items). All the gold spoons totaled one hundred and twenty shekels.*

CLASSIC QUESTIONS

● **Surely *all* the offerings were not brought "on the day it [the Altar] was anointed," the first of Nisan? (v. 84)**

Midrash: Rabbi Yudan said, "Surely only one bowl, one basin and one spoon were offered 'on the day it was anointed' [the first of Nisan (see *Rashi* to 7:1)]? Why does the Torah state that there were "twelve silver bowls, twelve silver basins and twelve gold spoons" [offered on this day]? Because scripture considers it as if they had all offered on the first day, and they had all offered on the last day (*Bamidbar Rabah* 14:13).

TORAS MENACHEM

Sparks of Chasidus

The ***Midrash*** states, *"scripture considers it as if they had all offered on the first day, and they had all offered on the last day"* (see *Classic Questions*). The privilege of offering on the first day is obvious, but what is the advantage of offering on the *last* day?

The superior quality of the last day over those that preceded it, including the first day, is that on the last day the Altar became dedicated *in actual fact* and not merely in the realm of the potential or the possible. So a person might think that since only one of the tribes merited to bring their offerings on the last day, only one of the twelve spiritual paths which the tribes represent is truly relevant in the *actual* service of God.

To counteract this notion, the *Midrash* states, "*It was as if they had all offered on the first day, and they had all offered on the last day,*" i.e., we cannot relegate any of the tribes' motifs to the theoretical or purely spiritual. All of them are considered to have offered on the last day, when the Altar became dedicated *in actual fact.*

(Based on *Likutei Sichos* vol. 23, pp. 53-5)

עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ כָּל־זְהַב הַכַּפּוֹת עֶשְׂרִים וּמֵאָה:
[מפטיר] פז כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם שְׁנֵים־עָשָׂר
כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים
עָשָׂר לְחַטָּאת: פח וְכֹל בְּקַר | זֶבַח הַשְּׁלָמִים עֶשְׂרִים וְאַרְבָּעָה
פָּרִים אֵילִם שִׁשִּׁים עַתֻּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים
זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ: פט וּבְבֹא מֹשֶׁה
אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדַּבֵּר אֵלָיו
מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר
אֵלָיו: פ פ פ

קע״ו פסוקים, עמו״ס סימן. עמינד״ב סימן.

כַּלְיָן קְטֹרֶת בּוּסְמַיָּא מַתְקַל עֲשַׂר סַלְעִין הֲוָה
מַתְקְלָא דְּבָזִיכָא בְּסַלְעֵי קוּדְשָׁא כָּל דְּהַב
בָּזִיכַיָּא מְאָה וְעַשְׂרִין: פז כָּל תּוֹרֵי לַעֲלָתָא
תְּרֵי עֲשַׂר תּוֹרִין דִּכְרִין תְּרֵי עֲשַׂר אִמְּרִין בְּנֵי
שָׁנָה תְּרֵי עֲשַׂר וּמִנְחַתְהוֹן וּצְפִירֵי בַּר עִזִּין
תְּרֵי עֲשַׂר לְחַטָּאתָא: פח וְכָל תּוֹרֵי לְנִכְסַת
קוּדְשַׁיָּא עַשְׂרִין וְאַרְבְּעָה תּוֹרִין דִּכְרִין שְׁתִּין
גַּדְיִן שְׁתִּין אִמְּרִין בְּנֵי שָׁנָה שְׁתִּין דָּא חֲנֻכַּת
מַדְבְּחָא בָּתַר דְּרַבִּיו יָתֵהּ: פט וְכַד עָלִיל
מֹשֶׁה לְמַשְׁכַּן זִמְנָא לְמַלָּלָא עִמֵּהּ וּשְׁמַע יַת
קָלָא דְּמִתְמַלֵּל עִמֵּהּ מֵעִלָּוֵי כַּפֻּרְתָּא דִּי עַל
אֲרוֹנָא דְּסַהֲדוּתָא מִבֵּין תְּרֵין כְּרוּבַיָּא
וּמִתְמַלֵּל עִמֵּהּ: פ פ פ

רס״ו

מחת עשרה זהב[1], היוצ על זהב, ומשקלה עשרה משקלים של כסף, הוי אומר חלש כף אחת של כסף ומשקלה עשרה משקלי זהב, ומשקלי זהב הין משקלם שוה לשל כסף, תלמוד לומר כפות זהב, של זהב היו[2]: (פט) **ובבא משה.** שני כתובים המכחישים זה את זה, בא שלישי והכריע ביניהם. כתוב אחד אומר וידבר ה׳ אליו מאהל מועד[3], והוא הוין לפרכת, וכתוב אחד אומר ודברתי אתך מעל הכפרת[4], בא זה והכריע ביניהם, משה בא אל אהל מועד ושם שומע את

CLASSIC QUESTIONS

● Don't we already know where God spoke to Moshe? (v. 89)

RASHI: There are two contradictory verses [stated previously in the Torah], and a third one, [our verse], comes and reconciles them:

One verse states, "God spoke to him *from the Tent of Meeting*" (*Vayikra* 1:1), suggesting that [God spoke from] *outside* the partition [which separates the Holy of Holies from the Tent of Meeting].

Another verse states, "I will speak with you *from above the lid* [between the two cherubs" (*Shemos* 25:22), i.e. from the lid of the Ark *inside* the Holy of Holies].

Our verse comes and reconciles them: Moshe came into the Tent of Meeting, and there he would hear the voice [of God] coming from [between the cherubs,] above the lid [of the Ark].

TORAS MENACHEM

Sparks of Chasidus

Why does the Torah write "two contradictory verses," requiring a third verse to "reconcile them" (see *Classic Questions*)? Because each verse is written in a different contextual setting, and in each case the Torah stresses different aspects of the same idea, appropriate to that particular setting.

In the case of the three verses which *Rashi* cites:

a.) The verse, "*I will speak with you from above the lid*" (*Shemos* 25:22), was said amid *God's command* to construct the Tabernacle, i.e. in a context of Divine revelation from above. Therefore the verse stresses the *source* of the voice which Moshe heard, which came from *inside* the Holy of Holies

b.) The verse, "*God spoke to him from the Tent of Meeting*" (*Vayikra* 1:1), was said on *Rosh Chodesh Nisan*, the day on which the Tabernacle had been constructed and erected, i.e. in a context of man's worship of God *from below*. Therefore, the verse stresses how God's voice emanated throughout the entire Tent of Meeting, to its very *lowest* part, the entrance (see *Rashi* to v. 89).

c.) Our verse (v. 89) was said twelve days later, after the Tabernacle had been fully inaugurated, dedicated and sanctified. Thus our verse is able to "reconcile" and harmonize both of the above concepts: Divine revelation from above, revealed within man's efforts below.

(Based on *Sichas Shabbos Parshas Naso* 5749; ibid. note 56)

1 פסוק כ 2 ספרי 3 ויקרא א, א 4 שמות כה, כב

MAFTIR – [87] *The total of the cattle for the burnt-offerings was twelve bulls, twelve rams, and twelve lambs in their first year with their meal-offerings.*

– *(There were) twelve young male goats for sin-offerings.*

– [88] *The total of cattle for the peace-offerings was twenty four-oxen, sixty rams, sixty male goats, and sixty lambs in their first year.*

This was the (total) dedication offering for the Altar, (brought) after it was anointed.

DIVINE COMMUNICATION WITH MOSHE

7:89 *When Moshe would come into the Tent of Meeting to speak with (God), he would hear the (same) voice (he heard at Sinai) speaking to him from between the two cherubs, above the covering which was over the Ark of Testimony. (In this fashion) He spoke to him.*

THE HAFTARAH FOR NASO IS ON PAGE 296.

רס"ו

הקול הבא מעל הכפרת[5]: **מבין שני הכרובים**. הקול יוצא מן השמים לבין שני הכרובים ומשם יוצא לאהל מועד: **מדבר**. כמו מתדבר, כגודו של מעלה לומר כן מדבר דיבו לבין עצמו, ומשה שומע מאליו: **וידבר אליו**. למעט את מהכן מן הדברות: **וישמע את הקול**. יכול קול רגיל, תלמוד לומר את הקול, הוא הקול שנדבר עמו בסיני[5], וכשמגיע לפתח היה נפסק, ולא היה יוצא חוץ לאהל[5]: **חסלת פרשת נשא**

CLASSIC QUESTIONS

● After stating, "he would hear the voice speaking to him," why does the verse repeat, "He spoke to him"? (v. 89)

RASHI: The words "He spoke *to him"* [i.e to Moshe] indicate that Aharon was excluded from [hearing] the Divine voice.

[From the words,] *"He would hear the voice,"* one might think it was a soft voice. Therefore, scripture stresses that it was "*the* voice," the same voice which spoke with him at Sinai. But when it reached the entrance, it stopped and did not go outside the Tent [of Meeting].

TORAS MENACHEM

THE DIVINE COMMUNICATION (V. 89)

Rashi's comments to verse 89 prompt the following questions:

a.) Why does *Rashi* explain the words, "He spoke to Him," *before* explaining the words, "He would hear the voice"—the reverse order of how they appear in the verse itself?

b.) Why might we think that when God spoke "it was a *soft* voice"? Surely we would expect God to speak in, at the very least, a regular voice?

c.) Why does *Rashi* need to inform us that *"when it reached the entrance, it stopped and did not go outside the tent"*?

THE EXPLANATION

After *Rashi* has explained that the apparently superfluous words, "He spoke to him," indicate that "Aharon was excluded from [hearing] the Divine voice," the reader might be left with the impression that Aharon did not hear God's voice because it was simply too soft. In fact, the reader may already suspect that Moshe's sense of hearing was superior to that of Aharon, having read in *Parshas Shemos* that Moshe possessed exceptional strength (for he rescued Yisro's daughters from *many* shepherds—*Shemos* 2:17), so perhaps all of Moshe's faculties were of a superior nature too. Thus, it is feasible that God managed to speak to Moshe and not Aharon, even though both were in the Tent of Meeting, because Moshe's hearing was better and God spoke in a soft voice.

To counteract this notion *Rashi* writes, "One might think it was a soft voice. Therefore, scripture stresses that it was '*the* voice,' the same voice which spoke with him at Sinai." From this it follows that Aharon failed to hear the voice for miraculous, rather than natural reasons.

However, this begs the question: If God made the voice both, a.) loud and, b.) incapable of being heard by any person other than Moshe, then why was it necessary for Moshe to enter the Tent of Meeting in order to hear the voice? Surely "the voice which spoke with him at Sinai" would have been loud enough to be heard outside the Tent too?

To answer this question *Rashi* informs the reader that a further miracle occurred: *"But when it reached the entrance, it stopped and did not go outside the Tent* [*of Meeting*]."

(Based on *Likutei Sichos* vol. 13, pp. 20-2)

5 ספרי

Parshas Naso contains 7 positive *mitzvos* & 11 prohibitions

1. To send a ritually impure person outside the camp of the Divine Presence [5:2].
2. A ritually impure person should not enter the Temple [5:3].
3. To confess over a sin [5:6].
4. To observe the laws of a *sotah* (woman suspected of infidelity) [5:12].
5. Not to put oil in the offering of a *sotah* [5:15].
6. Not to put frankincense in the offering of a *sotah* [5:15].
7. A nazirite should not partake of wine or any strong drink derived from grapes [6:3].
8. A nazirite should not eat fresh grapes [6:3].
9. A nazirite should not eat raisins [6:3].
10. A nazirite should not eat grape-seeds [6:4].
11. A nazirite should not eat grape-skins [6:4].
12. A nazirite should not shave his hair [6:5].
13. To allow a nazirite's hair to grow long [6:5].
14. A nazirite should not enter the tent of a dead person [6:6].
15. A nazirite should not become ritually impure through a corpse or through any other source of ritual impurity [6:7].
16. To shave a nazirite's hair and to bring his offerings (when he completes his nazirite vow, or if he becomes ritually impure) [6:13].
17. To make the Priestly Blessing [6:23].
18. To carry the Holy Ark on the shoulders [7:9].

parshas Beha'aloscha

פרשת בהעלותך

The Name of the Parsha

We are taught in *Proverbs*, *"Man's soul is a lamp of God"* (Proverbs 20:27), that the soul is a part of and is connected with God. However, in order to enjoy the great benefits of it, the correct "switch" must be found or the proper "button" pushed.

It was the *Ba'al Shem Tov's* mission to explain and proclaim that every Jew without exception is connected with God, and that every one of them has a switch inside, which, if searched for, will be found.

And this message is conveyed by the opening of our *Parshah,* where God instructs Aharon to *"fire up* (*beha'aloscha*) *the lamps."* Firing up the lamps represents finding the "switch" or "button" within every Jew, igniting the fiery love of God which lies dormant in the soul. And Aharon the priest represents the Jewish leaders of every generation who are empowered by God with special talents to find the "switch" in every Jew and help him become connected with his own internal spiritual "powerhouse."

While it was the High Priest who would traditionally light the Menorah, the *mitzvah* would nevertheless be valid if done by a non-priest (*Yoma* 24b). From this we learn that the task of igniting the "lamp" within others cannot be left to Jewish leaders alone. *Every person* (even a "non-priest") has a responsibility to try to find the "switch" in the soul of his fellow Jew. We can never know what will make the connection; perhaps just one word will open up the well or inner fountain of his soul.

How long must we continue to "ignite" another's soul, once the person appears already to be inspired?

This we can also learn from Aharon's kindling of the lamps, which had to be "until the flame rises *by itself*" (*Rashi* to v. 2). In other words, we should continue to inspire every Jew, until each individual becomes a *self-sufficient* "power house" of enthusiasm for all matters of Jewish life and observance.

(Based on *Likutei Sichos* vol. 2, p. 316*ff.*)

ח א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: ב דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ
אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת
הַנֵּרוֹת: ג וַיַּעַשׂ כֵּן אַהֲרֹן אֶל־מוּל פְּנֵי הַמְּנוֹרָה הֶעֱלָה נֵרֹתֶיהָ
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ד וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב
עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה יְהוָה
אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה: פ ה וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּל עִם
אַהֲרֹן וְתֵימַר לֵהּ בְּאַדְלָקוּתָךְ יַת בּוֹצִינָיָא
לָקֳבֵל אַפֵּי מְנָרְתָּא יְהוֹן מְנַהֲרִין שִׁבְעָה
בּוֹצִינָיָא: ג וַעֲבַד כֵּן אַהֲרֹן לָקֳבֵל אַפֵּי מְנָרְתָּא
אַדְלֵק בּוֹצִינָהָא כְּמָא דִי פַּקִּיד יְיָ יַת מֹשֶׁה:
ד וְדֵין עוֹבַד מְנָרְתָּא גְּגִידָא דְּהַב עַד שֵׁידַהּ
עַד שׁוֹשַׁנַּהּ גְּגִידָא הִיא כְּחֶזְוָא דִי אַחֲזֵי יְיָ יַת
מֹשֶׁה כֵּן עֲבַד יַת מְנָרְתָּא: ה וּמַלִּיל יְיָ עִם

רס"י

(ב) **בהעלתך**. למה נסמכה פרשת המנורה לפרשת הנשיאים, לפי שכשראה אהרן חנוכת הנשיאים חלשה מז דעתו כשלא היה עמהם בחנוכה, לו הוא ולא שבטו, אמר לו הקב"ה חייך, שלך גדולה משלהם, שאתה מדליק ומטיב את הנרות: **בהעלתך**. על שם שהלהב עולה, כתוב בהדלקתן לשון עליה, שצריך להדליק עד שתהא שלהבת עולה מאליה[1]. ועוד דרשו רבותינו[2], מכאן שמעלה היתה לפני המנורה שעליה הכהן עומד ומטיב: **אל מול פני המנורה**. אל מול נר ממנעי שמיו בקניס חלת בגוף של מנורה: **יאירו שבעת הנרות**. שאר שעל שמת הקניס, שאף המזרחיים פונים למול האמצעי. ולמה, כדי שלא יאמרו למורה הוא לנרך[3]: (ג) **ויעש כן אהרן**. להגיד שבחו של אהרן שלא שינה[2]: (ד) **וזה מעשה המנורה**. שהראהו הקב"ה באצבע לפי שאתקשה בה, לכך נאמר וזה[2]: **מקשה**. בעדי"ן בלע"ז לשון דם לדם נקמן[4]. עשה של ככר זהב היתה, ומקיש בקורנס וחותך בכשיל לפשט מבריה כתקונן, ולא נעשית מבריס מבריס ע"י חבור: **עד ירכה עד פרחה**. ירכה היא השידה שעל הרגליס, חלול כדרך מנורות כסף שלפני הבריס: **עד ירכה עד פרחה**. כלומר גופה של מנורה כולה וכל התלוי בה: **עד ירכה**. שהוא מבר גדול: **עד פרחה**. שהוא מעשה דק שבה הכל מקשה. ודרך עד לשמש בלשון זה, כמו מגדים ועד קמה ועד כרס זית: **במראה אשר הראה וגו'**. כתבנית אשר הראהו בהר, כמו שנאמר ורואה ועשה בתבניתם וגו'[5]: **כן עשה את המנורה**. מי שעשאה. ומדרש אגדה[6] ע"י

CLASSIC QUESTIONS

● **Why is the Menorah mentioned here? (v. 2*ff.*)**

RASHI: Why is the section dealing with the Menorah placed next to the section dealing with [the dedication offerings of] the leaders?

Because when Aharon saw the dedication [offerings] of the leaders (above, ch. 7), he was dismayed that he was not included with them in the dedication, neither he nor his tribe. God said to him, "By your life! Your [act of dedication*] is greater than theirs, for you will light and prepare the lamps [thereby dedicating them*]."

RAMBAN: *Rashi's* solution is difficult for me to fathom. For why should Aharon be consoled through the lighting of the Menorah, which was *not* the exclusive right of the High Priest? Surely, Aharon should have been consoled by a service which he alone was entitled to perform, such as the daily offering of incense, the High-Priest's meal-offering or the service of *Yom Kippur*?

Rather, it appears to me that the section regarding the Menorah follows the section concerning the dedication of the Altar, as a hint to the rededication of the Menorah that occurred in the times of the second Temple, which we commemorate on *Chanukah*.

● **The construction of the Menorah was already detailed in *Parshas Terumah*. Why is it repeated here (v. 4)?**

RAMBAN: The Torah does not repeat all the details of the Menorah's construction here. Rather, only one requirement is repeated, that it must be "hammered work" from a single piece of metal (v. 4). The purpose of the repetition is to teach us that this law, that the Menorah must be made from a single piece of metal, is eternally binding and was not limited to the first Menorah that was made.

● **Why does verse 4 stress: "*This* is the construction method of the Menorah"?**

RASHI: He had difficulty with [constructing] it, so God showed [an image of it to] him, with His finger. That is why it says, "*This* is...."

● **"He constructed the Menorah..." (v. 4). Whom does this refer to?**

RASHI: To the person who constructed it.

The *Midrash* teaches that God caused it to construct itself.

TORAS MENACHEM

The Kindling of the Menorah (v. 1-4)

Rashi's comments to verses 1-4 prompt the following questions:

a.) How would *Rashi* respond to the criticisms of ***Ramban***, in verse 1?

b.) *Ramban* explains why the Torah repeats details of the construction of the Menorah in verse 4, being that this information was already given in *Parshas Terumah* (25:31-40). However, his solution is not hinted to at all by *Rashi*. What is *Rashi's* own understanding of this matter and why does he not offer an explanation?

c.) In his commentary to verse 4, *Rashi* cites the *Midrashic* teaching that God caused the Menorah to construct itself. Why did *Rashi* deem it necessary to alert the reader to this *Midrash*, and how is this consistent with *Rashi's* stated goal, to explain scripture *at the literal level?*

*See *Likutei Sichos* vol. 18, p. 94*ff.*

1 שבת כא. 2 ספרי 3 תנחומא בהעלותך ה 4 דניאל ה, ו 5 שמות כה, מ. ספרי. 6 תנחומא בהעלותך ג

Kindling of the Menorah

8 God spoke to Moshe, saying: [2] *Speak to Aharon and say to him: "When you fire up the lamps (of the Menorah, the wicks should be angled so that) the seven lamps cast their light towards the center (lamp) of the Menorah."* [3] *Aharon did so (precisely). He fired up the lamps (so their wicks were) towards the center (lamp) of the menorah, as God had commanded Moshe.*

[4] *This is the construction method of the Menorah: (It is) a hammered work of gold (from a single piece of metal). It is a (single) hammered piece from its (large) base to its (delicate) flowers.*

He constructed the Menorah resembling the vision that God had shown Moshe (on Mount Sinai).

TORAS MENACHEM

The Explanation

In his commentary to verse 2, *Rashi* explains that the section dealing with the Menorah was recorded here after the dedication offerings (above, ch. 7) as an allusion to God's consolation to Aharon, who was *"dismayed that he did not join them in the dedication."* God consoled Aharon that through lighting the Menorah he would dedicate it for its holy use, and in this way he too would participate in the dedication activities.*

In addition to consoling Aharon that he would *participate* in dedicating part of the Tabernacle, God also stressed that Aharon's dedication was *greater* than that of the other tribes, *"By your life! Your* [*act of dedication*] *is greater than theirs, for you will light and prepare the lamps."*

But why was it *greater* to dedicate the Menorah than the Altar?

To answer this question, the Torah continues, in verse 4, to stress the *unique quality* of the Menorah, explaining why its dedication would be a greater honor. The verse states, "*This is the construction method of the Menorah,"* on which *Rashi* explains, *"He had difficulty with* [*constructing*] *it, so God showed* [*an image of it to*] *him, with His finger. That is why it says, 'This is....'"* In other words, we see here the unique quality of the Menorah, that of all the vessels of the Tabernacle, the Menorah *alone* was shown to Moshe as a direct vision from God.**

In order to stress further the uniqueness of the Menorah (thus explaining why its dedication would have fully consoled Aharon), *Rashi* adds that the words, "He constructed the Menorah," refer to the *Midrashic* teaching that "God caused it to construct itself." For this brings to light how privileged Aharon would have felt to dedicate the only item in the Tabernacle that was actually made by God.

However, since this appears to be a non-literal interpretation, *Rashi* first explains that the Menorah did not simply appear out of nowhere, without any human involvement, and that there was "*a person* who constructed it." Nevertheless, the *Midrash* clarifies that this person's involvement was partial, since following only a small human effort, "God caused it to construct itself." The reader will, of course, recall that this refers to *Rashi's* earlier statement that the Menorah was made by casting a piece of gold into the fire, upon which God caused it to construct itself (*Rashi* to *Shemos* 25:31).

Why, though, does *Rashi* not inform us here precisely who it was who threw the gold into the fire—Moshe, or perhaps, Betzalel—being that that person is referred to by the verse, "*He* constructed the Menorah"? Why does *Rashi* avoid this issue and write, rather enigmatically, that this refers to "*the person*" who constructed it?

The answer, simply, is that the current passage is coming to stress the honor that *Aharon* received in dedicating the Menorah, as explained above. Therefore, it would be inappropriate here for the Torah to stress the privilege that Moshe, or perhaps Betzalel, had in "constructing" the Menorah "together" with God, for this would detract from the Torah's intention here, to honor Aharon. *Rashi* thus alerts us to this fact by writing that the Menorah was made by "the person who constructed it," indicating that the Torah *intentionally* omitted any reference to the identity of this person, so as to accord the greatest honor to Aharon in the current passage.

(Based on *Likutei Sichos* vol. 38, p. 33*ff.*)

Sparks of Chasidus

"Aharon Did So" (v. 3)

On these words, *Rashi* writes, *"This tells the praise of Aharon, that he did not deviate* [*from God's command*]."

But why might one think that Aharon *would* "deviate" from God's commands about the lighting of the Menorah?

The answer lies in *Rashi*'s comment to verse 4, that God caused the Menorah to "construct itself," after a piece of gold was cast into the fire (see *Rashi* to *Shemos* 25:31). Being that the Menorah was manufactured by Heaven with minimal human effort, one might come to the conclusion that the details of how it was lit by a human being were also of minimal importance, for this was merely to cause the Menorah to elicit its *Heavenly* light.

Nevertheless, Aharon "did not deviate from God's command" even when, logically speaking, the details appeared to be irrelevant, and therefore the Torah *"tells the praise of Aharon."*

(Based on *Likutei Sichos* vol. 38, pp. 38-9)

*Aharon was not aware that his lighting of the Menorah was considered to be its dedication, because Moshe had *already* lit the Menorah prior to Aharon on the first of Nisan (*Shemos* 40:4 and *Rashi* to v. 29 ibid.). God informed Aharon here that despite the fact that Aharon was not lighting the Menorah for the first time, his lighting would nevertheless achieve its dedication—no different to the dedication offerings of the twelve tribes, *all* of whom were considered to have dedicated the Altar, even though they were not the first sacrifices offered on the Altar (see *Likutei Sichos* vol. 18, pp. 95-6). **Although this vision was in response to a *problem* ("*He had a difficulty with* [*constructing*] it"), this too points to the greatness of the Menorah, that it was the only piece of apparatus which was too complicated for a person to fathom how it could be constructed. As the verse continues to explain, this was because of the requirement for it to be "a hammered work," i.e. hammered from a single piece of metal. This also explains why the Torah only repeats this one law here, that the Menorah must be from one piece of hammered metal (v. 4), since it was due to this requirement that the difficulty in constructing the Menorah arose, necessitating God to perform the construction.

לֵאמֹר: ו קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם:
ז וְכֹה־תַּעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ
תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ: ח וְלָקְחוּ פַּר
בֶּן־בָּקָר וּמִנְחָתוֹ סֹלֶת בְּלוּלָה בַּשָּׁמֶן וּפַר־שֵׁנִי בֶן־בָּקָר תִּקַּח
לְחַטָּאת: ט וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי אֹהֶל מוֹעֵד וְהִקְהַלְתָּ
אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל: י וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי יְהוָה
וְסָמְכוּ בְנֵי־יִשְׂרָאֵל אֶת־יְדֵיהֶם עַל־הַלְוִיִּם: יא וְהֵנִיף אַהֲרֹן

מֹשֶׁה לְמֵימָר: ו קָרֵב יַת לְוָאֵי מִגּוֹ בְּנֵי יִשְׂרָאֵל
וּתְדַכֵּי יַתְהוֹן: ז וְכִדֵין תַּעְבֵּד לְהוֹן לְדַכּוֹאֵיהוֹן
אַדֵּי עֲלֵיהוֹן מַיָּא דְחַטָּאתָא וְיַעְבְּרוּן מַסְפֵּר עַל
כָּל בְּשְׂרְהוֹן וִיחַוְרוּן לְבוּשֵׁיהוֹן וְיִדְכּוֹן:
ח וְיִסְבּוּן תּוֹר בַּר תּוֹרֵי וּמִנְחַתֵּהּ סָלְתָּא
דְפִילָא בְמִשְׁח וְתוֹר תִּנְיָן בַּר תּוֹרֵי תִּסַּב
לְחַטָּאתָא: ט וּתְקָרֵב יַת לֵוָאֵי קֳדָם מַשְׁכַּן
זִמְנָא וְתַכְנֵשׁ יַת כָּל כְּנִשְׁתָּא דִבְנֵי יִשְׂרָאֵל:
י וּתְקָרֵב יַת לֵוָאֵי קֳדָם יְיָ וְיִסְמְכוּן בְּנֵי יִשְׂרָאֵל
יַת יְדֵיהוֹן עַל לֵוָאֵי: יא וְיֵרֵים אַהֲרֹן יַת לֵוָאֵי

רש"י

כקנ"ס נעשית מליצה: **(ו) קח את הלוים.** קחם בדבריס, שמריכס שתזכו להיות שמשים למקום[1]: **(ז) הזה עליהם מי חטאת.** שלא תפר כפרה מפני טמאי מתים שבכס: **והעבירו תער.** מלמתי בדברי רבי משה הדרשן, לפי שנתנו כפרה על הכזכורת שעשו עבודת מליליס וכיון קרויה זמתי מתיס[2], והמזורע קרוי מת[3], הזקיקס תגלחת כמזורעיס: **(ח) ולקחו פר בן בקר.** וכוח טולה, כמו שנאמר ועשה את כאחד טולה[4], וכוח קרבן לבור בעבודת מליליס[5]: **ופר שני.** מה תלמוד לומר שני, לומר לך, מה טולה לא נאכלת, אף חטאת לא נאכלת. ובזו יש סמך לדבריו בתורת כהניס[6]. ואומר אני שהורחת שעה כיתה, שעשיר היה לכס להביא לחטאת עבודת מליליס עס פר העולה: **(ט) והקהלת את כל עדת.** לפי שהליוס נתניס קרבן כפרה תחתיכס, יבואו ויעמדו על קרבנס ויסמכו את ידיכס עליכס[7]: **(יא) והניף אהרן את הלוים תנופה.** כדרך שאתס מניפ טעון תנופה חי[8]. שלא תנופות נאמרו בפרשה זו, כרחשונה לבני קהת, לכך נאמר בס והיו לעבוד את עבודת ה', לפי שעבודת קדש הקדשיס עליהס כאהרן והבניו וגו'. בשביל בני גרשון, לכך נאמר בס תנופה לכי[9], שאף עליהס היתה עבודת הקודש יריעות וקרשיס[10] הנראות בבית קדש הקדשיס, והשליסית לבני מררי[11]:

CLASSIC QUESTIONS

● **Why does the inauguration of the Levites (v. 5*ff.*) follow the kindling of the Menorah (v. 1-4)?**

MIDRASH: We find that twelve tribes offered sacrifices to dedicate the Altar (7:10*ff*), but that the tribe of Levi offered nothing at all. So they were pained, and they said, "Why have we been excluded from bringing offerings to dedicate the Altar?"

We can understand this by way of the following analogy. There was once a King who made a banquet, and he invited different groups of people. There was one person that he loved much more than the others, but the King did not invite him with the others. The person was pained, and he said, "Perhaps I have no place in the King's heart at all, for he did not invite me to even one of these feasts."

After the days of feasting were over, the King called his beloved one and said to him, "I made a feast for all the people of my country. Now I am making a feast for you alone. Why? Because you are my beloved!"

Likewise with God, the King of Kings, we find that the twelve tribes offered sacrifices to dedicate the Altar, and God accepted them all—as the verse states, *"Take (the gifts) from them!"* (7:5)—but the tribe of Levi did not offer. After the dedication of the Altar was over, God said to Aharon and his sons, "All the tribes made a dedication, but your tribe did not!" Therefore, the Torah continues, *"Speak to Aharon and say to him: 'When you fire up the lamps...'"* (v. 1-2), and afterwards, *"Persuade the Levites..."* (v. 6), [i.e. this was the exclusive "feast" for the tribe of Levi] (*Bamidbar Rabah* 15:3).

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INAUGURATION OF THE LEVITES (v. 5*ff*)

The ***Midrash*** explains that the passage describing the inauguration of the Levites was recorded here as a form of consolation to the tribe of Levi for not being included in the dedication of the Tabernacle. For just as we find that the previous passage, about kindling the Menorah, was a consolation to Aharon for not being included in the dedication (see *Rashi* to v. 1, cited in *Classic Questions* above), likewise, this passage was included immediately afterwards to console the Levites.

Rashi, however, makes no mention of this interpretation. We can therefore presume that, at the literal level, *Rashi* understood that the Levites were *not* upset at being excluded from the dedication, in contrast to the *Midrash* which states explicitly, "they were pained."

On the other hand, *Rashi* maintained that Aharon *himself* was "dismayed," both for himself and for his tribe: "When Aharon saw the dedication [offerings] of the leaders, he was dismayed that he was not included with them in the dedication, *neither he nor his tribe*" (*Rashi*, v. 2).

So what is the explanation according to *Rashi* why the tribe of Levi in general was *not* upset at being excluded from the dedication of the Tabernacle, and yet Aharon *was* upset that "neither he nor his tribe" were included?

THE EXPLANATION

Rashi deemed it to be understood, even to a small child, why the tribe of Levi was excluded from the dedication of the Tabernacle and the Altar,

1 מדרש אגדה 2 תהלים קו, כז 3 במדבר יב, יב 4 פסוק יב 5 במדבר טו, כד 6 תו"כ ויקרא חובה ג, ד 7 מדרש אגדה 8 ויקרא יד, יב. מדרש אגדה 9 פסוק יג 10 לכאורה צ"ל וקרסים, דאלו קרשים ביד משא בני מררי. וראה "שם אפרים" לפרש"י כאן שקו"ט ע"ד הגירסא הנכונה בפרש"י. 11 מדרש אגדה

Inauguration of the Levites

8:5 God spoke to Moshe, saying: [6] *"Persuade the Levites (by saying to them how fortunate they are to have been chosen as God's attendants) from among (all) the children of Israel."*

Then you should purify them (from the ritual impurity which comes through contact with the dead). [7] *This is what you should do to them to purify them:*

– *Sprinkle them with the purifying water (of the ashes of the red heifer), pass a razor over their entire body and they should wash their clothes. Then they will be purified.*

(They should then be inaugurated as follows):

– [8] *They should take a young bull (as a burnt-offering, to atone for the communal idol-worship of the Golden Calf in which the Levites did not participate), with its (accompanying) meal offering of fine flour mixed with oil.*

– *Take a second (offering to atone for the same sin), a young bull as a sin-offering.*

– [9] *Bring the Levites in front of the Tent of Meeting and gather the entire congregation of the children of Israel.*

– [10] *You should bring the Levites before God, and the children of Israel should lay their hands upon the Levites (because the Levites are like an "offering" of atonement for the entire community).*

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which is why he did not clarify the matter. For being that the tribe of Levi is itself "the King's legion" (*Rashi* to *Bamidbar* 1:49), bringing presents (of wagons and sacrifices) to the Tabernacle in order to dedicate it would make no sense, for this would be as if the King were bringing presents to himself.

In other words, the tribe of Levi was appointed to the duties of guarding and working in the Tabernacle, so the presents that were brought by the other tribes for the sake of the Tabernacle were, in fact, donations to be used by the tribe of Levi itself.

Rashi presumed that even a five-year old child who is beginning to study the *Chumash* for the first time would understand this matter himself, for just two years earlier the child would have celebrated his hair-cutting ceremony (*upshernish*), where he sat in his place surrounded by many guests. From this experience the child will have gathered that the one who is celebrating an event does not himself participate, by giving presents, *etc.* Likewise he will understand that since the dedication of the Tabernacle was a celebration for the tribe of Levi, it is obvious that they themselves need not bring presents.

Sparks of Chasidus

"Then They Should be Purified..." (v. 7)

While a priest may not become ritually impure through contact with the dead *at any time*, a Levite is only required to be ritually pure in order to perform Tabernacle service, as we read in the current passage (v. 6-7). At other times, however, he may become ritually impure.

According to Chasidic thought, each person has both a "priest" and a "Levite" within him. The "priest" is that part of the soul that always remains attached to God and can never become impure; the "Levite" within a person is that part of him that can become impure, and this impurity must be eliminated in order to serve God properly.

In other words, the "priest" represents the approach of *is'hapcha* (transformation), where a person's undesirable traits have been totally transformed to good, and are no longer susceptible to "impurity." The "Levite," on the other hand, represents *iskafya* (subordination), where undesirable traits are still present in a person's character, but they are constantly being suppressed.

Aharon's becoming "dismayed" (see *Rashi* to v. 1 and *Toras Menachem* here) at his exclusion from the dedication, and his yearning to participate, resembles the process of *teshuvah*. Thus, while Aharon himself was a priest, this process arose from the "Levite" within him, for it is the aspect of "Levite" within every Jew that enables him to suppress and correct any imperfection.

And this is the inner reason why God's response (*"Your* [*act of dedication*] *is greater than theirs, for you will light and prepare the lamps"*) was a consolation to both the priests *and* the Levites. For even though it was Aharon (the priest) *alone* who would prepare and light the Menorah, God was nevertheless consoling the "Levite" within Aharon which had yearned to perfect that which was missing. So, in effect, God was consoling the spiritual paths of both the priests and the Levites.

(Based on *Likutei Sichos* vol. 19, pp. 319-20)

אֶת־הַלְוִיִּם תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד
אֶת־עֲבֹדַת יְהוָה: יב וְהַלְוִיִּם יִסְמְכוּ אֶת־יְדֵיהֶם עַל רֹאשׁ
הַפָּרִים וַעֲשֵׂה אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה לַיהוָה
לְכַפֵּר עַל־הַלְוִיִּם: יג וְהַעֲמַדְתָּ אֶת־הַלְוִיִּם לִפְנֵי אַהֲרֹן וְלִפְנֵי
בָנָיו וְהֵנַפְתָּ אֹתָם תְּנוּפָה לַיהוָה: יד וְהִבְדַּלְתָּ אֶת־הַלְוִיִּם מִתּוֹךְ
בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם: [שני] טו וְאַחֲרֵי־כֵן יָבְאוּ הַלְוִיִּם
לַעֲבֹד אֶת־אֹהֶל מוֹעֵד וְטִהַרְתָּ אֹתָם וְהֵנַפְתָּ אֹתָם תְּנוּפָה:
טז כִּי נְתֻנִים נְתֻנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרֹת
כָּל־רֶחֶם בְּכוֹר כֹּל מִבְּנֵי יִשְׂרָאֵל לָקַחְתִּי אֹתָם לִי: יז כִּי לִי
כָל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה בְּיוֹם הַכֹּתִי כָל־בְּכוֹר
בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי אֹתָם לִי: יח וָאֶקַּח אֶת־הַלְוִיִּם תַּחַת
כָּל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל: יט וָאֶתְּנָה אֶת־הַלְוִיִּם נְתֻנִים | לְאַהֲרֹן
וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל
בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בִּבְנֵי יִשְׂרָאֵל
נֶגֶף בְּגֶשֶׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ: כ וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל־
עֲדַת בְּנֵי־יִשְׂרָאֵל לַלְוִיִּם כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה
לַלְוִיִּם כֵּן־עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל: כא וַיִּתְחַטְּאוּ הַלְוִיִּם וַיְכַבְּסוּ
בִּגְדֵיהֶם וַיָּנֶף אַהֲרֹן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיְכַפֵּר עֲלֵיהֶם
אַהֲרֹן לְטַהֲרָם: כב וְאַחֲרֵי־כֵן בָּאוּ הַלְוִיִּם לַעֲבֹד אֶת־עֲבֹדָתָם
בְּאֹהֶל מוֹעֵד לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו כַּאֲשֶׁר צִוָּה יְהוָה
אֶת־מֹשֶׁה עַל־הַלְוִיִּם כֵּן עָשׂוּ לָהֶם: ס כג וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: כד זֹאת אֲשֶׁר לַלְוִיִּם מִבֶּן חָמֵשׁ וְעֶשְׂרִים

אַרְמָא קֳדָם יְיָ מִן בְּנֵי יִשְׂרָאֵל וִיהוֹן לְמִפְלַח
יָת פֻּלְחָנָא דִּיל: יב וְלֵוָאֵי יִסְמְכוּן יָת יְדֵיהוֹן עַל
רֵישׁ תּוֹרַיָּא וַעֲבֵיד יָת חַד חַטָּאתָא וְיָת חַד
עֲלָתָא קֳדָם יְיָ לְכַפָּרָא עַל לֵוָאֵי: יג וְתָקֵם יָת
לֵוָאֵי קֳדָם אַהֲרֹן וְקֳדָם בְּנוֹהִי וּתְרֵם יַתְהוֹן
אַרְמָא קֳדָם יְיָ: יד וְתַפְרֵשׁ יָת לֵוָאֵי מִגּוֹ בְּנֵי
יִשְׂרָאֵל וִיהוֹן מְשַׁמְּשִׁין קֳדָמַי לֵוָאֵי: טו וּבָתַר
כֵּן יֵעֲלוֹן לֵוָאֵי לְמִפְלַח יָת מַשְׁכַּן זִמְנָא וּתְדַכֵּי
יַתְהוֹן וּתְרֵם יַתְהוֹן אַרְמָא: טז אֲרֵי אַפְרָשָׁא
מַפְרִישִׁין אִנּוּן לִי מִגּוֹ בְּנֵי יִשְׂרָאֵל חֲלַף פִּתַח
כָּל וַלְדָא בּוּכְרָא כֹּלָּא מִבְּנֵי יִשְׂרָאֵל קָרֵבִית
יַתְהוֹן קֳדָמָי: יז אֲרֵי דִילִי כָל בּוּכְרָא בִּבְנֵי
יִשְׂרָאֵל בַּאֲנָשָׁא וּבִבְעִירָא בְּיוֹמָא דְּקָטָלִית כָּל
בּוּכְרָא בְּאַרְעָא דְּמִצְרַיִם אַקְדֵּשִׁית יַתְהוֹן
קֳדָמָי: יח וְקָרֵבִית יַת לֵוָאֵי חֲלַף כָּל בּוּכְרָא
בִּבְנֵי יִשְׂרָאֵל: יט וְיָהַבִית יַת לֵוָאֵי מְסִירִין
לְאַהֲרֹן וְלִבְנוֹהִי מִגּוֹ בְּנֵי יִשְׂרָאֵל לְמִפְלַח יַת
פֻּלְחַן בְּנֵי יִשְׂרָאֵל בְּמַשְׁכַּן זִמְנָא וּלְכַפָּרָא עַל
בְּנֵי יִשְׂרָאֵל וְלָא יְהֵי בִּבְנֵי יִשְׂרָאֵל מוֹתָא
בְּמִקְרַב בְּנֵי יִשְׂרָאֵל לְקוּדְשָׁא: כ וַעֲבַד מֹשֶׁה
וְאַהֲרֹן וְכָל כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל לְלֵוָאֵי כְּכֹל
דִּי פַקִּיד יְיָ יָת מֹשֶׁה לְלֵוָאֵי כֵּן עֲבָדוּ לְהוֹן בְּנֵי
יִשְׂרָאֵל: כא וְאִדַּכִּיוּ לֵוָאֵי וְחַוָּרוּ לְבוּשֵׁיהוֹן
וַאֲרֵם אַהֲרֹן יָתְהוֹן אַרְמָא קֳדָם יְיָ וְכַפַּר
עֲלֵיהוֹן אַהֲרֹן לְדַכּוֹאֵיהוֹן: כב וּבָתַר כֵּן עָלוּ
לֵוָאֵי לְמִפְלַח יָת פֻּלְחַנְהוֹן בְּמַשְׁכַּן זִמְנָא קֳדָם
אַהֲרֹן וְקֳדָם בְּנוֹהִי כְּמָא דִּי פַקִּיד יְיָ יָת מֹשֶׁה
עַל לֵוָאֵי כֵּן עֲבָדוּ לְהוֹן: כג וּמַלֵּיל יְיָ עִם
מֹשֶׁה לְמֵימָר: כד דָּא דִּי לְלֵוָאֵי מִבַּר חָמֵשׁ

לס"י

(טז) **נתנים נתנים.** נתונים למשה נתונים לעזיר[1]: **פטרת.** פתיחת: (יז) **כי לי כל בכור.** שלי היו הבכורות בקו הדין, שהגנתי עליהם בין בכורי מלריס ולקחתי אותם לי עד שטעו בעגל, ועכשיו ולקח את הלויים[2]: (יט) **ואתנה וגו'.** משמע פעמים נאמר בני ישראל במקרא זה, להודיע חבתן שנכפלו מזכרותיהן במקרא אחד כמנין חמשה חומשי תורה, וכן רמיתי בגרשתים רבכ[3]: **ולא יהיה בבני ישראל נגף.** שלא יגטרכו לגשת אל הקדש, שאם יגשו יכיה נגף: (כ) **ויעש משה ואהרן וכל עדת וגו'.** משה העמידן ואהרן הניפם ויעזראל סמכו את ידיהם: (כב) **כאשר צוה ה' וגו' כן עשו.** להגיד שבח הטובין והנעשה בהם, שאחד מהן לא עכב: (כד) **זאת אשר ללוים.** שניס פוסלים בהם, ואין המומים פוסלים בהם:

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Aharon's Dismay

Nevertheless, Aharon *was* upset not to have been included in the dedication, as *Rashi* writes in his commentary to verse 2. In order to understand why this was the case, let us first pose another question:

Rashi relays the account of Aharon's dismay, and how he was consoled with the lighting of the Menorah, to explain why *"the section dealing with the Menorah was placed next to the section dealing with* [*the dedication offerings of*] *the leaders."* In fact, however, these two subjects do *not*

1 מדרש אגדה 2 פסוק יח 3 בבראשית רבה שלפנינו ליתא. ואיתא בויקרא רבה ב, ד.

– [11] *Aharon should wave the Levites (from the family of Kehos) as a wave-offering before God on behalf of the children of Israel, so that they may perform God's service (of carrying the holy items).*

– [12] *The Levites should lay their hands on the bulls' heads. Then one should be offered as a sin-offering and one as a burnt-offering to God, to atone for the Levites.*

– [13] *You should present the Levites (from the family of Gershon) before Aharon and his sons, and wave them as a wave-offering before God (since they will carry parts of the Tabernacle).*

[14] *(In this way) you will set apart the Levites from among the children of Israel, and the Levites will become Mine.* [15] *Following this, the Levites will come to serve in the Tent of Meeting.*

Second Reading

– *You should (also) purify (the family of Merari) and wave them as a wave-offering.*

[16] *For they are dedicated to Me from among the children of Israel (to carry the Tabernacle, and) dedicated (to sing in the Tabernacle). I have taken them for Myself instead of the firstborn of Israel, those who emerge first from the womb.* [17] *For all the firstborn among the children of Israel, (both) people and animals, (were originally chosen as) Mine on the day I killed all the firstborn in the land of Egypt. (At that time) I sanctified them for Myself.* [18] *But (now) I took the Levites instead of all the firstborn of the children of Israel (because the firstborn worshiped the Golden Calf).*

[19] *I have given the Levites, from among the children of Israel, as a gift to Aharon and his sons, to carry out the service in the Tent of Meeting for the children of Israel, and to atone on behalf of the children of Israel. The children of Israel will (thus not need to) approach the Sanctuary (and consequently) they will not be afflicted by a plague."*

[20] *Moshe, Aharon, and the entire congregation of Israel did this to the Levites. The children of Israel did all that God had instructed Moshe regarding the Levites:*

[21] *The Levites cleansed themselves and washed their clothes. Aharon waved them as a wave-offering before God. Aharon atoned for them (with the sin-offering) which purified them.* [22] *After that, the Levites came to perform their service in the Tent of Meeting, in the presence of Aharon and his sons. Whatever God had commanded Moshe regarding the Levites they (willingly) did to them.*

Disqualification of the Levites

[23] *God spoke to Moshe, saying:* [24] *This is (the rule of disqualification) for the Levites:*

- *He is qualified to serve in the Tent of Meeting from the age of twenty-five years and upwards.*

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follow immediately from one another, as between them we find the account of how Moshe entered the Tent of Meeting to communicate with God (7:89). Why, then, did *Rashi* not address Aharon's dismay as soon as it occurred, *immediately* after the description of the dedication offerings?

It would seem therefore that Aharon's dismay was not a result of his exclusion from the dedication offerings *alone*—for, as explained above, it was quite natural for "the King's legion" to be excluded. Rather, Aharon became dismayed at being excluded from the dedication, only *after* Moshe went *"into the Tent of Meeting to speak with God"* (7:89), which is why *Rashi* only addresses the matter at this point.

The reason why Aharon became dismayed by Moshe's entry into the Tent of Meeting is because it then dawned on him that the Tabernacle had a further function that was *not* serviced by the Levites and priests, namely that it was the site where God taught Torah to Moshe *privately*. Thus, while the tribe of Levi did not need to bring gifts to dedicate the Tabernacle and Altar (for they were the ones who cared for the Tabernacle and offered the sacrifices) they were not involved in this further role of the Tabernacle as a point of Divine communication, since this role was filled exclusively by Moshe.

So Aharon became dismayed,* for when the other tribes had made their offerings, they dedicated the Tabernacle for *all* its functions, including its role as a point of Divine communication; and in this latter respect, the tribe of Levi had missed out through not making their own dedications.

To dispel *this* concern of Aharon, God replied, *"By your life! Your* [*act of dedication*] *is greater than theirs, for you will light and prepare the lamps* [*thereby dedicating them*]*."*

(Based on *Likutei Sichos* vol. 19, p. 317, note 22; *Sichas Shabbos Parshas Naso* 5747)

* However, Aharon was only "dismayed" personally by this matter. It was not significant enough to seriously distress or pain the entire tribe of Levi.

שָׁנָה וָמַעְלָה יָבוֹא לִצְבֹא צָבָא בַּעֲבֹדַת אֹהֶל מוֹעֵד: כה וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצְּבָא הָעֲבֹדָה וְלֹא יַעֲבֹד עוֹד: כו וְשֵׁרֵת אֶת־אָחָיו בְּאֹהֶל מוֹעֵד לִשְׁמֹר מִשְׁמֶרֶת וַעֲבֹדָה לֹא יַעֲבֹד כָּכָה תַּעֲשֶׂה לַלְוִיִּם בְּמִשְׁמְרֹתָם: פ [שלישי] ט א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר: ב וְיַעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפָּסַח בְּמוֹעֲדוֹ: ג בְּאַרְבָּעָה עָשָׂר־יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעַרְבַּיִם תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכָל־חֻקֹּתָיו וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ:

וְעֶשְׂרִין שְׁנִין וּלְעֵלָּא יֵיתֵי לְחַיָּלָא חֵילָא בְּפָלְחַן מַשְׁכַּן זִמְנָא: כה וּמִבַּר חַמְשִׁין שְׁנִין יְתוּב מֵחֵיל פָּלְחָנָא וְלָא יִפְלַח עוֹד: כו וְיִשַׁמֵּשׁ עִם אֲחוֹהִי בְּמַשְׁכַּן זִמְנָא לְמִטַּר מַטָּרָא וּפָלְחָנָא לָא יִפְלַח כְּדֵין תַּעְבֵּד לְלָוָאֵי בְּמַטְּרַתְהוֹן: א וּמַלֵּיל יְיָ עִם מֹשֶׁה בְּמַדְבְּרָא דְסִינַי בְּשַׁתָּא תִנְיָתָא לְמִפַּקְהוֹן מֵאַרְעָא דְמִצְרַיִם בְּיַרְחָא קַדְמָאָה לְמֵימָר: ב וְיַעְבְּדוּן בְּנֵי יִשְׂרָאֵל יַת פִּסְחָא בְּזִמְנֵהּ: ג בְּאַרְבְּעַת עַשְׂרָא יוֹמָא בְּיַרְחָא הָדֵין בֵּין שְׁמַשַּׁיָּא תַּעְבְּדוּן יָתֵהּ בְּזִמְנֵהּ כְּכָל גְּזֵרָתֵיהּ וּכְכָל דִּתֵזֵי

רש"י

הראשון. פרשה שנכתבת בספר לא נאמרה עד אייר[5], למדת שאין סדר מוקדם ומאוחר בתורה. ולמה לא פתח בזו, מפני שהוא גנותן של ישראל[6], שכל מרגעים שהיו ישראל במדבר לא הקריבו אלא פסח זה בלבד: **(ב) במועדו.** לפי זמנה. במועדו לפי טומאה: **(ג) ככל חקתיו.** אלו מלות שבגופו[7], שהן תמיס זכר בן שנה: **וכל משפטיו.** אלו מלות שעל גופו ממקום אחר, כגון שבעת ימים למלה ולציעור חמץ. (ס"ת מלות שבגופו, שהן תמיס

מבן חמש ועשרים. ובמקום אחר אומר מבן שלשים שנה[1], הא כיצד, מבן כ"ה הא ללמוד הלכות עבודה ולומד חמש שנים, ובן שלשים עובד, מכאן לתלמיד שלא ראה סימן יפה בחמשתו בחמש שנים, ששוב היו רואה[2]: **(כה) ולא יעבוד עוד.** עבודת משא בכתף, אבל חוזר הוא לנעילת שעריים[3] ולשיר ולטעון עגלות, וזהו ושרת את אחיו[4] עם אחוהי, כתרגומו: **(כו) לשמר משמרת.** לחלות סביב לאהל, ולהקיש ולהוריד בשעת המסעות: **(ז) בחדש**

CLASSIC QUESTIONS

● **Why was this passage, which was said "in the *first* month" (9:1) recorded after *Parshas Bamidbar,* which was said "on the first day of the *second* month" (1:1)?**

Rashi: The passage at the beginning of this book was not said until Iyar [the second month]. From this you learn that the Torah does not follow a sequence of chronological order.*

Why did [the book of *Bamidbar*] not open with this [passage]? Because it is a disgrace to Israel that throughout the forty years the children of Israel were in the desert, they only brought this one Pesach sacrifice.

Tosfos: The Jewish people were not obligated to bring the Pesach offering in the desert, for it is a *mitzvah* which only applied after entering the Land of Israel, as the verse states, *"You will (only) have to keep this ritual service...when you enter the Land that God is going to give you"* (*Shemos* 12:25; see *Rashi* ibid.). The fact that they did so here was only because God made an exception to the above rule, and instructed them to bring the Pesach sacrifice that year. But what, then, was the "disgrace" for Israel in not offering the Pesach sacrifice, when they were not obligated in any case? Their disgrace was the fact that they were unable to offer the Pesach sacrifice until forty years later, due to the sin of the spies which caused them to be delayed in the desert rather than entering the Land of Israel immediately (*Tosfos, Kidushin* 37b, s.v. *ho'il*).

Bartenura: The disgrace for the Jewish people was that they were unable to offer the Pesach sacrifice in the desert because they were uncircumcised, and the law states that an uncircumcised person may not bring the Pesach offering (*Shemos* 12:48). The reason why they were uncircumcised was, as the *Talmud* states, due to difficult climatic conditions in the desert which prevailed as a punishment for their sins. Thus, the Jewish people were unable to circumcise their children, due to the risk to life involved (*Yevamos* 72a).

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The Pesach Offering in the Desert (9:1-5)

Verse 1, which introduces the account of the Pesach offering in the desert, states that this event occurred *"in the second year of their exodus from the land of Egypt, in the first month."*

Rashi clarifies that the book of *Bamidbar* did not open with this passage (even though it occurred chronologically before the events of *Parshas Bamidbar*): *"Because it is a disgrace to Israel that throughout the forty years that the children of Israel were in the desert, they only brought this one Pesach sacrifice."*

Tosfos asks: Why was it considered a disgrace that the Jewish people did not bring the Pesach offering in the desert for 40 years, when they were in fact *not obligated* to do so? *Tosfos* answers that the "disgrace" was the Jewish people's delay in entering the Land for 40 years, due to the sin of the spies, which prevented them from offering the Pesach sacrifice.

*While *Rashi* has mentioned that the Torah is not in chronological order on a number of occasions in the past (*Bereishis* 6:3, 35:29; *Shemos* 4:20, 19:11, 31:18; *Vayikra* 8:2), this is the first instance where the Torah indicates the point *explicitly,* by recording dates in a non-chronological sequence. Thus, at the literal level, our verse is the source for this principle.

1 במדבר ד, ג 2 חולין כד. 3 ספרי 4 פסוק כו 5 במדבר א, א 6 ספרי 7 פסחים סה.

- [25] *He is withdrawn from those qualified to work from the age of fifty, and he may serve no longer.* [26] *(At this age) he may (position himself around) the Tent of Meeting to help his brothers guard the duty (of erecting and dismantling the Tent), but he may not perform service.*

This is (the law of how) the Levites should carry out their duties.

The Pesach Offering in the Desert

9 Third Reading

God spoke to Moshe in the Sinai Desert, in the second year of their exodus from the land of Egypt, in the first month, saying:

- [2] *"The children of Israel should make the Pesach (lamb) in its appointed time,* [3] *on the afternoon of the fourteenth of this month."*
- *"You should make it in its appointed time (even if this coincides with Shabbos, and even if the majority of people or the priests themselves are in a state of ritual impurity)."*
- *"Make it in accordance with all its laws (of preparation) and all its (accompanying) laws."*

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However, it is difficult to accept that this was *Rashi's* understanding of the matter, because:

a.) It turns out that the "disgrace" was primarily *not* the failure to offer the Pesach sacrifice, but rather, the sin of the spies itself.

b.) In being delayed in the desert, the Jewish people were unable to perform *numerous* precepts and laws which could only be performed in the Land of Israel. So why would *Rashi* stress the "disgrace" in reference to the Pesach sacrifice *alone*?

c.) In any case, at this time, the sin of the spies had not yet occurred and *Rashi* makes no reference to the matter here.

Bartenura argues, based on the *Talmud*, that the "disgrace" of the Jewish people was that they did not perform circumcision in the desert, and were thus unable to offer the Pesach sacrifice.

However, this does not appear to be *Rashi*'s logic, since:

a.) *Rashi* makes no reference to the issue of circumcision.

b.) *Rashi* states explicitly that the Jewish people were not obligated to bring the Pesach sacrifice until they reached the Land of Israel (*Shemos* 12:25).

c.) Even according to *Bartenura's* logic, it is difficult to accept that just *one year later* there was a majority of uncircumcised males which would prevent the Pesach sacrifice from being offered. For even if many male children had been born since the last Pesach sacrifice (and we accept that an uncircumcised son bars his father from eating the Pesach sacrifice—*see Mechilta*, *Shemos* 12:48), nevertheless:

i.) Perhaps the prohibition would not apply in this case, since the failure to circumcise was due to climatic conditions beyond the people's control.

ii.) In any case, it is extremely unlikely that the majority of men would have fathered a son in that period, especially when one considers that many were too old to have children, and many were too young (such as those who had just reached the age of *Bar Mitzvah*).

A final question: The Torah is not a history book which records *every* event that occurred to the Jewish people. So, if the Torah does not wish to stress something that is "a disgrace for Israel," why even *allude* to the disgrace (by a change in chronological order)?

The Explanation

The previous books of *Shemos* and *Vayikra,* which discuss the Jewish people after they assumed a national identity, both begin by stressing how God cherishes the Jewish people. At the opening of the book of *Shemos*, *Rashi* explains: "Although God counted them by their names in their lifetime, He counted them again after they died, *to teach us how precious they were to Him."* Likewise, at the beginning of the book of *Vayikra, Rashi* writes that the Torah uses the term "*vayikra*" because it is *"an expression of affection."* And the book of *Bamidbar* also begins with the same emphasis, as *Rashi* writes: *"Because they are precious to Him, He counts them all the time."*

Our passage, about the Pesach offering in the desert, also brings to light the affectionate relationship between the Jewish people and God, for we read how *"They made the Pesach offering... in accordance with everything that God had commanded Moshe. The children of Israel did so (precisely)"* (v. 5). Then, in an unprecedented display of dedication to God's commands, those that missed the opportunity to perform this *mitzvah* became upset, and complained, *"Why should we be the losers"* (v. 7), upon which the *mitzvah* of the Second Pesach offering was given.

In fact, our passage appears to bring to light the affectionate relationship between the Jewish people and God in a *superior* manner to the passage at the opening of the book of *Bamidbar*, for here we see the utter dedication of the Jewish people to God's commands beyond the requirements which God Himself set. Furthermore, in contrast to the book of *Vayikra*, which contains mainly commands *from God* to the Jewish people, the book of *Bamidbar* is predominantly a description of the Jewish people's attempts *to serve* God. So our passage, which expresses

Sparks of Chasidus

Teshuvah has the power to wipe away a person's past deeds, and transform him into a new person. This is the inner reason why the account of the Second Pesach offering (below v. 6*ff.*)—which represents the concept of correcting and compensating for the mistakes of the past—was recorded out of chronological order, because *teshuvah* has the power to rearrange a person's life "out of chronological order," wiping away his past mistakes.

(Based on *Likutei Sichos* vol. 23, p. 70-71)

ד וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל לַעֲשֹׂת הַפָּסַח: ה וַיַּעֲשׂוּ אֶת־
הַפֶּסַח בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעַרְבַּיִם
בְּמִדְבַּר סִינָי כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי
יִשְׂרָאֵל: ו וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא־יָכְלוּ
לַעֲשֹׂת־הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן
בַּיּוֹם הַהוּא: ז וַיֹּאמְרוּ הָאֲנָשִׁים הָהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים
לְנֶפֶשׁ אָדָם לָמָּה נִגָּרַע לְבִלְתִּי הַקְרִיב אֶת־קָרְבַּן יְהוָה בְּמֹעֲדוֹ
בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ח וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עִמְדוּ וְאֶשְׁמְעָה
מַה־יְצַוֶּה יְהוָה לָכֶם: פ ט וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: י דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי־יִהְיֶה טָמֵא | לָנֶפֶשׁ אוֹ

לַה תַּעֲבְדוּן יָתֵהּ: ד וּמַלִּיל מֹשֶׁה עִם בְּנֵי
יִשְׂרָאֵל לְמֶעְבַּד פִּסְחָא: ה וַעֲבָדוּ יַת פִּסְחָא
בְּנִיסָן בְּאַרְבְּעַת עַשְׂרָא יוֹמָא לְיַרְחָא בֵּין
שְׁמַשַּׁיָּא בְּמַדְבְּרָא דְסִינַי כְּכֹל דִּי פַקִּיד יְיָ יַת
מֹשֶׁה כֵּן עֲבָדוּ בְּנֵי יִשְׂרָאֵל: ו וַהֲווּ גֻּבְרַיָּא דִּי
הֲווּ מְסָאֲבִין לְטְמֵי נַפְשָׁא דֶאֱנָשָׁא וְלָא יְכִילוּ
לְמֶעְבַּד פִּסְחָא בְּיוֹמָא הַהוּא וּקְרִיבוּ קֳדָם
מֹשֶׁה וְקֳדָם אַהֲרֹן בְּיוֹמָא הַהוּא: ז וַאֲמָרוּ
גֻּבְרַיָּא הָאִנּוּן לֵהּ אֲנַחְנָא מְסָאֲבִין לְטְמֵי נַפְשָׁא
דֶאֱנָשָׁא לְמָא נִתְמְנַע בְּדִיל דְּלָא לְקָרְבָא יַת
קָרְבָּנָא דַיְיָ בְּזִמְנֵהּ בְּגוֹ בְּנֵי יִשְׂרָאֵל: ח וַאֲמַר
לְהוֹן מֹשֶׁה אוֹרִיכוּ עַד דֶּאֱשְׁמַע מָא דְאֶתְפַּקַּד
מִן קֳדָם יְיָ עַל דִּילְכוֹן: ט וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: י מַלֵּל עִם בְּנֵי יִשְׂרָאֵל לְמֵימָר גְּבַר
גְּבַר אֲרֵי יְהֵי מְסָאָב לְטְמֵי נַפְשָׁא דֶאֱנָשָׁא אוֹ

רס"י

זכר בן שנה. שעל גופו, ללי חס רחמו על כרעיו ועל קרבו. שחוץ לגופו, מלא וביעור חמץ): **(ד) וידבר משה וגו'**. מה תלמוד לומר, והלא כבר נאמר וידבר משה את מועדי ה'[1], אלא כשמע פרשת מועדים מסיני, אמר לכם, וחזר והזהירם בשעת מעשה[2]: **(ו) לפני משה ולפני אהרן**. כשמיכם יוסבין בבית המדרש בתו ושלוש. ולא יתכן לומר זה אחר זה, שאם אי

כיה יודע, מהרן מנין לו[2]: **(ז) למה נגרע**. אמר להם אין קדשים קריבים בטומאה. אמרו לו יזרק הדם עליהם בהכניס טהורים ויאכל הבשר לטמאים (ס"ח לטהורים). אמר להם עמדו ואשמעה[3], כתלמיד המובטח לשמוע מפי רבו. אשרי יולד שאתה שכך מובטח, שכל זמן שהיה רועה היה מדבר עם השכינה[2]. ורמויה היתה פרשה זו להאמר ע"י משה כשאר כל התורה כולה,

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the affection of the Jewish people in observing God's *mitzvos* would seem to be a more fitting start to the book.*

So *Rashi* was troubled: "*Why did* [*the book of Bamidbar*] *not open with this* [*passage*]?

Rashi answers: *"Because it is a disgrace to Israel that throughout the forty years that the children of Israel were in the desert, they only brought this one Pesach sacrifice."*

In other words, while it is true that this passage highlights how the Jewish people cherished God's *mitzvos,* it *also* highlights a disgrace on their part. For if the complaint of just a handful of Jews, that they did not wish to "lose out" from performing God's *mitzvah* due to a technicality (that they were ritually impure), prompted God to offer them another way of observing the *mitzvah* (the Second Pesach)—then all the more so could the *entire Jewish people* have successfully pleaded to God throughout the forty years in the desert that they wished to observe the *mitzvah* of offering the Pesach sacrifice, and they did not wish to "lose out" due to the "technicality" that they had not yet entered the Land of Israel. (For, after all, offering the Pesach sacrifice was not *physically* dependent on being in the Land, and this stipulation could have been waived by God, if the Jewish people would only have requested it). Thus the impressive dedication to God exhibited in our passage *simultaneously* highlights the disgrace of the Jewish people in later years, when they did not show the same degree of commitment. Therefore, this was not chosen as the opening passage of the book of *Bamidbar*.

Where Was The Leadership?

Having clarified *Rashi's* intention here, we appear to be left with a further question: If it is indeed a disgrace to the Jewish people that they did not beg God to allow them to offer the Pesach sacrifice in the desert every year, why did Moshe not beseech God on their behalf?

The answer is that by remaining silent, Moshe felt he was minimizing the "disgrace." For, in the final analysis, requesting the Second Pesach did not put the Jewish people in such a bad light for failing to ask for the (First) Pesach sacrifice in subsequent years, because the two cases are not entirely comparable. With the Second Pesach, the Jewish people were not asking God for a *mitzvah* in which they had no obligation *at all,* like the (First) Pesach offerings of future years. Rather, it was a lesser request of *compensating* for the missed opportunity to observe a *mitzvah* in which they *were* obligated.

On the other hand, if Moshe *had* requested God to give them the *mitzvah* in future years, then his efforts to minimize the disgrace to the Jewish people would have been counterproductive. For, by demonstrating that God would indeed have given the *mitzvah* if only He had been asked, Moshe would have highlighted the shortcoming of the Jewish people in failing to ask.

* And this is especially the case when one considers that we are speaking here of an *unprecedented* type of affection, which was not mentioned at the opening of any of the previous books—unlike the concept that *"because they were precious to Him, He counted them often"* (at the opening of the book of *Bamidbar*) which expresses the *same type* of affection as at the beginning of the book of *Shemos, "He counted them again... to teach us how precious they were to Him.*

1 ויקרא כג, מד 2 ספרי 3 פסוק ז

4 Moshe spoke to the children of Israel (instructing them) to make the Pesach (lamb). 5 They made the Pesach (lamb) in the first month, on the afternoon of the fourteenth day of the month, in the Sinai Desert, in accordance with everything that God had commanded Moshe. The children of Israel did so (precisely).

The Second Pesach Offering

9:6 *There were men who were ritually impure (due to contact with) a dead person, and could not make the Pesach (lamb) on that day, so they came before Moshe and before Aharon on that day. 7 Those men said to him, "We are ritually impure (due to contact with) a dead person. Why should we be the losers? We've been prevented from offering God's sacrifice in its appointed time, with all the children of Israel!*

8 Moshe said to them, "Wait, and I will hear what God instructs concerning you."

9 God spoke to Moshe saying: 10 Speak to the children of Israel, saying:

- *Any person who becomes unclean from (contact with) the dead, or is far away, either among you or in future generations, should make a Pesach (offering) for God (at a later date).*

CLASSIC QUESTIONS

● **What was Moshe's response to the complaint, "Why should we lose out"? (v. 7)**

RASHI: [Moshe] said to them, "Holy sacrifices cannot be offered in a state of ritual impurity!"

They replied, "Let priests that are ritually pure sprinkle the blood on our behalf, and then ritually impure people may eat the meat."

He said to them, *"Wait, and I will hear... "* (v. 8)

SEFER HAZIKARON: The people that complained were completing their process of ritual purification on the 14th of Nisan (when the Pesach sacrifice is offered) and were to become ritually pure on the evening of the 15th (when it is eaten). So they asked Moshe if the sacrifice could be offered by the priests on their behalf during the day, and they would then be able to eat the sacrifice in the evening after becoming ritually pure. The text of *Rashi* thus contains a mistake and should read: then ritually *pure* people may eat the meat."

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So, being that the "disgrace" for the Jewish people in not asking God to bring the Pesach offering was not so serious in the first place, Moshe chose to remain silent since, under the circumstances, this protected the integrity of the Jewish people to the greatest extent.

(Based on *Likutei Sichos* vol. 23, p. 62*ff*)

The People's Complaint (v. 7)

Rashi's comments to verse 7 prompt the following questions:

a.) The people who complained to Moshe clearly understood that they were prohibited from bringing the Pesach offering due to their state of ritual impurity, as they themselves declared, *"We are ritually impure (due to contact with) a dead person. Why should we be the losers?"* (v. 7). So why does *Rashi* write that Moshe replied to them, *"Holy sacrifices cannot be offered in a state of ritual impurity!"* a fact which the people *themselves* made clear in their question ?

b.) What was the logic of the people's suggestion, *"Let priests that are ritually pure sprinkle the blood on our behalf, and then ritually impure people may eat the meat"*? (The explanation of ***Sefer Hazikaron***, that the people were due to become ritually pure in the evening *etc.*, is not hinted to at all in the words of *Rashi*, or in the verse itself).

c.) Why did they stress, "Let priests *that are ritually pure* sprinkle the blood on our behalf"? Is it not obvious that all priests must be ritually pure in order to perform sacrificial service?

The Explanation

The Pesach lamb slaughtered in Egypt by the Jewish people is never referred to by the Torah as a קָרְבָּן ("*sacrifice*" or "*offering*"), but always as a זֶבַח ("*slaughter*"). This suggests that, at the literal level of Torah interpretation, the Pesach lamb slaughtered in Egypt was not actually a *sacrifice* to God, comparable in any way to the *mitzvah* of offering animal sacrifices upon the Altar, but rather, a unique act of commemoration commanded by God at that time.

Later, of course, after the Jewish people entered the Land of Israel, the Pesach lamb was indeed offered as a genuine sacrifice, upon the Altar, with all the laws associated with sacrificial worship in the Temple.

What is not clear, however, is the status of the Pesach lamb slaughtered in the desert in the second year, after the exodus from Egypt (9:1-5). Was this merely a *commemorative act*, like the Pesach lamb which had

The Last Word

"One of the significant lessons of Pesach *Sheni* [the Second Pesach] is never to despair, even when one has not attained the spiritual heights of others. Thus, while all the people are celebrating the Passover at its proper time, and one finds himself "far away" [v. 9], or otherwise unfit to enter the Sanctuary, he is told: Do not despair; begin your way towards the Sanctuary; come closer and closer; for you have a special chance and opportunity to celebrate the Second Passover, if you try hard enough."

(From a letter written by the Rebbe on 16 Iyar 5711)

בְּדֶרֶךְ רְחֹקָה* לָכֶם אוֹ לְדֹרֹתֵיכֶם וְעָשָׂה פֶּסַח לַיהוָה: יא בַּחֹדֶשׁ
הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת
וּמְרֹרִים יֹאכְלֻהוּ: יב לֹא־יַשְׁאִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְעֶצֶם לֹא
יִשְׁבְּרוּ־בוֹ כְּכָל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ: יג וְהָאִישׁ אֲשֶׁר־הוּא
טָהוֹר וּבְדֶרֶךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ
הַהִוא מֵעַמֶּיהָ כִּי | קָרְבַּן יְהוָה לֹא הִקְרִיב בְּמֹעֲדוֹ חֶטְאוֹ יִשָּׂא
הָאִישׁ הַהוּא: יד וְכִי־יָגוּר אִתְּכֶם גֵּר וְעָשָׂה פֶּסַח לַיהוָה כְּחֻקַּת
הַפֶּסַח וּכְמִשְׁפָּטוֹ כֵּן יַעֲשֶׂה חֻקָּה אַחַת יִהְיֶה לָכֶם וְלַגֵּר
וּלְאֶזְרַח הָאָרֶץ: ס [רביעי] טו וּבְיוֹם הָקִים אֶת־הַמִּשְׁכָּן כִּסָּה הֶעָנָן
אֶת־הַמִּשְׁכָּן לְאֹהֶל הָעֵדֻת וּבָעֶרֶב יִהְיֶה עַל־הַמִּשְׁכָּן
כְּמַרְאֵה־אֵשׁ עַד־בֹּקֶר: טז כֵּן יִהְיֶה תָּמִיד הֶעָנָן יְכַסֶּנּוּ וּמַרְאֵה־

*נקוד על ה'

בְּאָרְחָא רְחִיקָא לְכוֹן אוֹ לְדָרֵיכוֹן וְיַעְבֵּד
פִּסְחָא קֳדָם יְיָ: יא בְּיַרְחָא תִנְיָנָא בְּאַרְבְּעַת
עַשְׂרָא יוֹמָא בֵּין שְׁמַשַׁיָּא יַעְבְּדוּן יָתֵהּ עַל
פַּטִּיר וּמְרָרִין יֵיכְלֻנֵּהּ: יב לָא יַשְׁאֲרוּן מִנֵּהּ עַד
צַפְרָא וְגַרְמָא לָא יִתְבְּרוּן בֵּהּ כְּכָל גְּזֵרַת
פִּסְחָא יַעְבְּדוּן יָתֵהּ: יג וְגַבְרָא דְּהוּא דְכֵי
וּבְאוֹרַח לָא הֲוָה וְיִתְמְנַע לְמֶעְבַּד פִּסְחָא
וְיִשְׁתֵּצֵי אֱנָשָׁא הַהוּא מֵעַמֵּהּ אֲרֵי קוּרְבָּנָא דַיְיָ
לָא קְרִיב בְּזִמְנֵהּ חוֹבֵהּ יְקַבֵּל גַּבְרָא הַהוּא:
יד וַאֲרֵי יִתְגַּיַּר עִמְּכוֹן גִּיּוֹרָא וְיַעְבֵּד פִּסְחָא
קֳדָם יְיָ כְּגִזֶּרַת פִּסְחָא וְכִדְתֵקּוֹנֵהּ לֵהּ כֵּן יַעְבֵּד
קְיָמָא חַד יְהֵא לְכוֹן וּלְגִיּוֹרָא וּלְיַצִּיבָא
דְּאַרְעָא: טו וּבְיוֹמָא דְּאִתְקַם יָת מַשְׁכְּנָא חַפָּא
עֲנָנָא יָת מַשְׁכְּנָא לְמַשְׁכְּנָא דְּסַהֲדוּתָא
וּבְרַמְשָׁא הֲוָה עַל מַשְׁכְּנָא כְּחֵזוּ אֶשָּׁתָא עַד
צַפְרָא: טז כֵּן הֲוָה תְּדִירָא עֲנָנָא חָפֵי לֵהּ וְחֵזוּ

לס"ו

מלמ שזכו תלתמר על ידיכן, שמגלגלין זכות ע"י זכאי[1]: (י) **או בדרך רחקה.** נקוד עליו, לומר לת שרחוקה ודאי, מלמ שכיח חון לאסקופת העזרה[2] כל זמן שחיטה. פסח שני מלמ וחמן עמו בצית וחין שם יום טוב, וחין מיסור חמן מלמ עמו בתכילתו[3]: **(יד) וכי יגור אתכם גר ועשה פסח.**

יכול כל המתגייר יעשה פסח מיד, תלמוד לומר חקה אחת וגו'[1], מלמ כך משמעו, וכי יגור מתכם גר ועד עת לעשות פסח עם חבריו כחקה וכמשפט יעשה: **(טו) המשכן לאהל העדת.** המשכן הטעון להיות תכל לוחות העדות: **יהיה על המשכן.** כמו כווכ על המשכן, וכן כל לשון הפרשה:

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preceded it the previous year, and thus not bound by the rigorous laws pertaining to sacrifices? Or was this the first instance where the Pesach lamb was being offered as a full-fledged *sacrifice*, as in future generations?

A major practical ramification between these two scenarios is whether a person who is ritually impure may slaughter and eat from the Pesach lamb. For if the Pesach lamb in the desert was a commemorative act and not a sacrificial act, then clearly it could be slaughtered and eaten by the ritually impure, as was the case in Egypt. But if this Pesach lamb was a sacrifice bound by the laws applicable in future generations, then those who were ritually impure would not be permitted to participate.

The group of ritually impure individuals who approached Moshe were of the former opinion, that this was a commemorative act and not a sacrifice, for two reasons:

a.) God had instructed that the Pesach lamb in the desert should be made *in exactly the same manner* as the Pesach lamb in Egypt had been prepared (*"in accordance with all its laws (of preparation) and all its (accompanying) laws"*—v. 3).

b.) The *mitzvah* of offering the Pesach lamb was only incumbent upon the Jewish people upon entering the Land of Israel (*Shemos* 12:25). Therefore, it would be logical to assume that the Pesach lamb in the desert did not share the quality of the Pesach lamb of future generations of being an actual sacrifice.

So when the ritually impure were prevented from offering the Pesach lamb in the desert, they came and complained to Moshe: *"Why should we be the losers?"* (v. 7)—since this is a commemorative and not a sacrificial lamb, we should surely be allowed to offer it in a state of ritual impurity!

Thus, Moshe replied: *"Holy sacrifices* cannot be offered in a state of ritual impurity!" In other words, Moshe was saying, "You are mistaken in thinking that this is merely a commemorative act, like last year's Pesach lamb. Now that the Tabernacle has been constructed this is indeed a holy Pesach *sacrifice,* similar to that which is to be offered in years to come."

The People's Second Appeal

But the people persisted with a further argument. They reasoned that perhaps this Pesach lamb in the desert has *both* qualities: What had been added this year is that the *offering* had now become a sacrificial act, bound by the strict laws of sacrificial procedure, as Moshe had just informed them; but perhaps the commemorative nature of *eating* the sacrifice remained from the previous year. In other words, they argued that the offering and consumption of the Pesach lamb in the desert were two *independent* acts: The offering was sacrificial and thus ritually impure individuals were excluded, but the eating of the lamb was commemorative, and could be done by everybody (like eating *matzah* and *maror*).

Thus they argued, "We've been prevented from *offering* God's *sacrifice* in its appointed time, with all the children of Israel," but why should we not be allowed to *eat* the offering with everybody else? As *Rashi* continues to clarify: *"They replied, 'Let priests that are ritually pure sprinkle the blood on our behalf, and then ritually impure people may eat the meat.'"*

1 ספרי 2 פסחים סג: 3 שם סה.

- *[11] They should make it in the second month, on the fourteenth day, in the afternoon.*
- *They should eat it with matzah and bitter herbs.*
- *[12] They should not leave over any (meat) from it until the next morning.*
- *They should not break any of its bones.*
- *They should offer it in accordance with all the laws connected with the (regular) Pesach (lamb).*
- *[13] But if a man was ritually pure and was not on a journey, yet refrained from making the Pesach (lamb), his soul will be cut off from his people, because he did not bring God's offering in its appointed time. That person will bear (the consequence of) his sin.*
- *[14] If a convert lives with you, and he makes a Pesach (lamb) for God, he should make it in accordance with the laws (of preparation) of the Pesach (lamb) and its (accompanying) laws.*
- *(When a person converts, he does not make a Pesach lamb immediately. Rather) you (both) have the same law (concerning when a Pesach lamb may be brought, both) the convert and the native-born citizen.*

The Divine Signals to Journey and Encamp

9:15 FOURTH READING

On the day the Tabernacle was erected, the cloud covered the Tabernacle—which was a tent for (the Tablets of) Testimony—and at night, there was something that looked like fire over the Tabernacle, until morning. [16] This was always the case: The cloud covered it (by day) and there was something that looked like fire at night.

CLASSIC QUESTIONS

● **May one possess *chametz* (leaven) during the Second Pesach?**

RASHI: On the Second Pesach one may keep both *chametz* and *matzah* in the home (*Rashi* to v. 10).

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In order to clarify this matter, Moshe found it necessary to consult God. And the reply that came was that this Pesach offering was indeed a sacrifice in every respect, both in its slaughter and its eating. Nevertheless, God granted these individuals their wish, and gave them—and all future generations—the opportunity to bring a Second Pesach offering.

(Based on *Likutei Sichos* vol. 28, p. 68*ff*.)

Sparks of Chasidus

THE SECOND PESACH

The Second Pesach, which is a compensation or correction for a prior shortcoming, represents the path of *teshuvah* (repentance). *Teshuvah* is unique in two respects:

a.) Through observing the *mitzvos,* a person spiritually elevates and refines the physical world which he comes into contact with, but he is only able to elevate the *permissible* and not the *forbidden*. Through *teshuvah,* however, even a person's *"intentional transgressions are transformed to merits"* (*Yoma* 86b).

b.) The spiritual effect of *mitzvah* observance on a person is cumulative. It thus takes many years of persistent effort and loyal adherence for a person to elevate himself to great spiritual heights. On the other hand, *teshuvah* is an instantaneous spiritual "leap" of quantum proportions, whereby a person can undergo a complete transformation in just one moment. As the *Talmud* states, "*There are those that acquire their* [*portion in the next*] *world in many years, and there are those that acquire it in one moment"* (*Avodah Zarah* 17a).

The above two qualities of *teshuvah* are seen in the differences between the Second Pesach and the First:

a.) *Chametz* represents the evil and the forbidden. Nevertheless, during the second Pesach, "one may keep both *chametz* and *matzah* in the home" (*Rashi* to v. 10), alluding to the fact that *teshuvah* can spiritually elevate a person's past forbidden acts.

b.) The first Pesach spans an entire week, suggesting a gradual spiritual ascent through the course of time. The Second Pesach however lasts just *one* day, alluding to the power of *teshuvah* to transform a person in a single instant.

(Based on *Likutei Sichos* vol. 18, p. 121)

אֵשׁ לָיְלָה: יז וּלְפִי֙ הֵֽעָל֣וֹת הֶֽעָנָ֔ן מֵעַ֖ל הָאֹ֑הֶל וְאַחֲרֵי֙ כֵּ֣ן יִסְעוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וּבִמְק֗וֹם אֲשֶׁ֤ר יִשְׁכָּן־שָׁם֙ הֶֽעָנָ֔ן שָׁ֖ם יַחֲנ֣וּ בְנֵ֣י יִשְׂרָאֵ֑ל: יח עַל־פִּ֣י יְהוָ֗ה יִסְעוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וְעַל־פִּ֥י יְהוָ֖ה יַחֲנ֑וּ כָּל־יְמֵ֗י אֲשֶׁ֤ר יִשְׁכֹּן֙ הֶֽעָנָ֔ן עַל־הַמִּשְׁכָּ֖ן יַחֲנ֥וּ: יט וּבְהַאֲרִ֨יךְ֙ הֶֽעָנָ֔ן עַל־הַמִּשְׁכָּ֖ן יָמִ֣ים רַבִּ֑ים וְשָׁמְר֣וּ בְנֵֽי־יִשְׂרָאֵ֗ל אֶת־מִשְׁמֶ֤רֶת יְהוָה֙ וְלֹ֣א יִסָּֽעוּ: כ וְיֵ֣שׁ אֲשֶׁר֩ יִהְיֶ֨ה הֶֽעָנָ֜ן יָמִ֣ים מִסְפָּ֗ר עַל־הַמִּשְׁכָּן֙ עַל־פִּ֣י יְהוָ֔ה יַחֲנ֖וּ וְעַל־פִּ֣י יְהוָ֑ה יִסָּֽעוּ: כא וְיֵ֣שׁ אֲשֶׁר֩ יִהְיֶ֨ה הֶֽעָנָ֜ן מֵעֶ֣רֶב עַד־בֹּ֗קֶר וְנַעֲלָ֤ה הֶֽעָנָן֙ בַּבֹּ֔קֶר וְנָסָ֖עוּ אֽוֹ יוֹמָ֣ם וָלַ֑יְלָה וְנַעֲלָ֥ה הֶֽעָנָ֖ן וְנָסָֽעוּ: כב אוֹ־יֹמַ֨יִם֙ אוֹ־חֹ֣דֶשׁ אוֹ־יָמִ֔ים בְּהַאֲרִ֥יךְ הֶֽעָנָ֖ן עַל־הַמִּשְׁכָּ֑ן לִשְׁכֹּ֤ן עָלָיו֙ יַחֲנ֣וּ בְנֵֽי־יִשְׂרָאֵ֔ל וְלֹ֥א יִסָּ֖עוּ וּבְהֵֽעָלֹתֽוֹ יִסָּֽעוּ: כג עַל־פִּ֣י יְהוָ֗ה יַחֲנ֔וּ וְעַל־פִּ֥י יְהוָ֖ה יִסָּ֑עוּ אֶת־מִשְׁמֶ֣רֶת יְהוָ֔ה שָׁמָ֖רוּ עַל־פִּ֥י יְהוָ֖ה בְּיַד־מֹשֶֽׁה: פ

י א וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר: ב עֲשֵׂ֨ה לְךָ֜ שְׁתֵּ֣י חֲצֹֽצְרֹ֗ת כֶּ֚סֶף מִקְשָׁ֣ה תַּעֲשֶׂ֔ה אֹתָ֑ם וְהָי֥וּ לְךָ֖ לְמִקְרָ֣א הָעֵדָ֔ה וּלְמַסַּ֖ע אֶת־הַֽמַּחֲנֽוֹת: ג וְתָקְע֥וּ בָהֶ֖ן וְנוֹעֲד֣וּ אֵלֶ֔יךָ כָּל־הָעֵדָ֖ה אֶל־פֶּ֥תַח אֹ֖הֶל מוֹעֵֽד: ד וְאִם־בְּאַחַ֥ת יִתְקָ֖עוּ וְנוֹעֲד֣וּ אֵלֶ֔יךָ הַנְּשִׂיאִ֕ים רָאשֵׁ֖י אַלְפֵ֣י יִשְׂרָאֵ֑ל: ה וּתְקַעְתֶּ֣ם תְּרוּעָ֔ה וְנָסְע֖וּ הַֽמַּחֲנ֥וֹת הַֽחֹנִ֖ים קֵֽדְמָֽה: ו וּתְקַעְתֶּ֣ם תְּרוּעָ֔ה שֵׁנִ֖ית וְנָסְע֣וּ הַֽמַּחֲנ֑וֹת הַֽחֹנִ֖ים תֵּימָ֥נָה תְרוּעָ֖ה יִתְקְע֥וּ לְמַסְעֵיהֶֽם: ז וּבְהַקְהִ֥יל אֶת־הַקָּהָ֖ל תִּתְקָ֑עוּ וְלֹ֥א תָרִֽיעוּ: ח וּבְנֵ֥י אַהֲרֹ֛ן הַכֹּהֲנִ֖ים יִתְקְע֣וּ

אֵשָׁתָ֣א בְּלֵילְיָ֑א: יז וּלְפוּם֙ אִסְתַּלְקוּת֣ עֲנָנָ֔א מֵעִלָּ֖וֵי מַשְׁכְּנָ֑א וּבָתַ֗ר כֵּ֚ן נָטְל֣ין בְּנֵ֔י יִשְׂרָאֵ֖ל וּבְאַתְרָ֣א דְּשָׁרֵ֔י תַּמָּ֖ן עֲנָנָ֑א תַּמָּ֗ן שָׁרַ֚ן בְּנֵ֣י יִשְׂרָאֵ֔ל: יח עַל֙ מֵימְרָ֣א דְיָ֔ נָטְל֖ין בְּנֵ֣י יִשְׂרָאֵ֑ל וְעַל֙ מֵימְרָ֣א דְיָ֔ שָׁרַ֖ן כָּל֣ יוֹמֵ֔י דִּ֥י שָׁרֵ֖י עֲנָנָ֑א עַל֙ מַשְׁכְּנָ֣א שָׁרַ֔ן: יט וּבְאוֹרָכ֣וּת עֲנָנָ֔א עַל֙ מַשְׁכְּנָ֣א יוֹמִ֔ין סַגִּיאִ֑ין וְיִטְּרִ֣ון בְּנֵ֔י יִשְׂרָאֵ֖ל יַת֙ מַטְּרַ֣ת מֵימְרָ֣א דְיָ֔ וְלָ֥א נָטְל֖ין: כ וְאִית֩ דִּ֨י הֲוָ֜ה עֲנָנָ֣א יוֹמֵ֗י דְּמִנְּיָן֙ עַל֙ מַשְׁכְּנָ֣א עַל֙ מֵימְרָ֣א דְיָ֔ שָׁרַ֖ן וְעַל֙ מֵימְרָ֣א דְיָ֔ נָטְל֑ין: כא וְאִית֩ דִּ֨י הֲוָ֜ה עֲנָנָ֣א מֵרַמְשָׁ֗א עַד֙ צַפְרָ֔א וּמִסְתַּלֵּ֥ק עֲנָנָ֖א בְּצַפְרָ֑א וְנָטְל֣ין אוֹ֩ יְמָ֨ם וְלֵילֵ֜י וּמִסְתַּלֵּ֣ק עֲנָנָ֗א וְנָטְל֑ין: כב אוֹ֩ תְרֵ֨ין יוֹמִ֜ין אוֹ֩ יַרְחָ֨א אוֹ֙ עִדָּ֜ן בְּעִדָּ֗ן בְּאוֹרָכ֣וּת עֲנָנָ֔א עַל֙ מַשְׁכְּנָ֣א לְמִשְׁרֵ֔י עֲלוֹהִ֖י שָׁרַ֣ן בְּנֵ֣י יִשְׂרָאֵ֑ל וְלָ֥א נָטְל֖ין וּבְאִסְתַּלְקוּתֵ֥ה נָטְל֖ין: כג עַל֙ מֵימְרָ֣א דְיָ֔ שָׁרַ֖ן וְעַל֙ מֵימְרָ֣א דְיָ֔ נָטְל֖ין יַת֙ מַטְּרַ֣ת מֵימְרָ֣א דְיָ֔ נָטְרִ֑ין עַל֙ מֵימְרָ֣א דְיָ֔ בִּידָ֖א דְמֹשֶֽׁה: א וּמַלֵּ֥יל יְיָ֖ עִם֙ מֹשֶׁ֣ה לְמֵימָ֔ר: ב עֲבֵ֣ד לָךְ֮ תַּרְתֵּ֣ין חֲצֹֽצְרָן֒ דִּכְסַ֣ף נְגִ֔יד תַּעֲבֵ֖ד יָתְהֹ֑ן וְיֶהֱוֹ֤ן לָךְ֙ לְעָרְעָ֣א כְּנִשְׁתָּ֔א וּלְאַטָּלָ֥א יַת מַשְׁרְיָתָֽא: ג וְיִתְקְעוּן֙ בְּהֹ֔ן וְיִזְדַּמְּנוּן֙ לָוָתָ֔ךְ כָּל֖ כְּנִשְׁתָּ֑א לְתָרַ֥ע מַשְׁכַּ֖ן זִמְנָֽא: ד וְאִם֙ בַּחֲדָ֣א יִתְקָ֔עוּן וְיִזְדַּמְּנוּן֙ לָוָתָ֔ךְ רַבְרְבַ֥יָּא רֵישֵׁ֖י אַלְפַ֑יָּא דְיִשְׂרָאֵֽל: ה וְתִתְקְעוּן֙ יַבָּבְתָּ֔א וְיִטְּל֥וּן מַשְׁרְיָתָ֖א דִּשְׁרַ֣ן קִדּוּמָֽא: ו וְתִתְקְעוּן֙ יַבָּבְתָּ֔א תִּנְיָנוּת֙ וְיִטְּל֣וּן מַשְׁרְיָתָ֔א דִּשְׁרַ֥ן דָּרוֹמָ֖א יַבָּבָ֑א יִתְקְעוּן֙ לְמַטְּלָנֵיהוֹן֙: ז וּבְמִכְנַ֣שׁ יַת קְהָלָ֔א תִּתְקְעוּן֙ וְלָ֣א תְיַבְּבוּן: ח וּבְנֵ֥י אַהֲרֹ֖ן כַּהֲנַיָּ֑א יִתְקְעוּן֙

(יז) **העלות הענן**. כתרגומו מסתלקות, וכן ונעלה הענן[1]. ולפי יתכן לכתוב ולפי עלות הענן ועלה הענן, שהיו זה לשון סלוק אלא למוד ועלייה, כמו והנה עד קטנה ככף איש עולה מים[2]: (יח) **על פי ה' יסעו**. שיהיו במלאכת המשכן[3], כיון שהיו ישראל נוסעים היה עמוד הענן מתקפל ונמשך על גבי בני יהודה כמין קורה, תקעו וכריעו ותקעו ולא היה מהלך עד שמשה אומר קומה ה'[4], ונסע דגל מחנה יהודה, זו בספרי: **ועל פי ה' יחנו**. כיון שהיו ישראל חונים, עמוד הענן מתמר ועולה ונמשך על גבי בני יהודה כמין סוכה, ולא היה נפרש עד שמשה אומר שובה ה' רבבות אלפי ישראל[5], הוי אומר על פי ה' ובפי משה[6]: (כ) **ויש**. כלומר ופעמים: **ימים מספר**. ימים מועטים: (כא) **או ימים**. שנה, כמו ימים תהיה גאולתו[7]: (ג) **עשה לך**. (שיהיו תוקעין לפניך כמלך, ויהי בישורון מלך[8]): **עשה לך**. משלך (עשה לך, אחר עושה ומשתמש בהם ולא אחר): **למקרא העדה**. כשתרצה לדבר עם הסנהדרין ושאר הנשיא ותקרחם לאסוף אליך, תקרחם ע"י תוקעות[9]: **ולמסע את המחנות**. בשעת סלוק מסעות תתקעו בהם לסימן, ומלמד שאתה אומר על פי שלשה היו נוסעים, על פי הקנ"ה ועי"פ משה ועל פי תלמידות: **מקשה**. מהעשת תעשה בהקשת הקורנס[10]: (ג) **ותקעו בהן**. בשתיהן והוא סימן למקרא העדה, שנאמר ונועדו אליך כל העדה אל פתח אהל מועד: (ד) **ואם באחת יתקעו**. הוא סימן למקרא הנשיאים, שנאמר ונועדו אליך הנשיאים. ואף כן יעידתן אל פתח אהל מועד. ומגזרה שוה הוא בם בספרי: (ה) **ותקעתם תרועה**. סימן מסע המחנות תקיעה תרועה ותקיעה, כך הוא נדרש בספרי מן המקראות היתירים: (ז) **ובהקהיל את הקהל וגו'**. לפי שהוא אומר והיו לך למקרא העדה ולמסע את המחנות[11], מה מקרא העדה תוקע בשני כהנים ובשתיהן, שנאמר ותקעו בהן וגו'[12], אף מסע המחנות בשתיהם, יכול מה מסע המחנות תוקע ומריע ותוקע אף מקרא העדה תוקע ומריע ותוקע, ומעתה אין חילוק בין מקרא העדה למסע את המחנות, תלמוד לומר ובהקהיל את הקהל וגו', לימד שאין תרועה למקרא העדה והוא הדין לנשיאים. הרי סימן לשלשתם, מקרא העדה בשתים ושל נשיאים באחת, וזו וזו אין בהם תרועה, ומסע המחנות בשתים ע"י תרועה ותקיעה[10]: (ח) **ובני אהרן יתקעו**.

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1 פסוק כא 2 מלכים-א יח, מד 3 פי"ג 4 במדבר י, לה 5 שם לו 6 פסוק כג 7 ויקרא כה, כט 8 דברים לג, ה 9 מלאכת המשכן פי"ג 10 ספרי 11 פסוק ב 12 פסוק ג

17 *When the cloud rose up from over the Tent, the children of Israel would then travel. Wherever the cloud settled, that is where the children of Israel would encamp.* 18 *(Thus) the children of Israel traveled by the word of God, and they encamped by the word of God. They remained encamped so long as the cloud rested over the Tabernacle.*

19 *If the cloud lingered over the Tabernacle for many days, the children of Israel were careful to observe their duty to God and they did not travel.* 20 *Sometimes, the cloud remained for (just) a few days above the Tabernacle, and they (continued) to encamp by the word of God and travel by the word of God.* 21 *And sometimes the cloud remained from night until morning, and when the cloud rose in the morning, they traveled. Or (sometimes) the cloud remained for a day and a night, and (still) when the cloud rose, they traveled.* 22 *Whether it was for two days, a month or a year that the cloud lingered to hover over the Tabernacle, the children of Israel would encamp and not travel. (Only) when it rose, did they travel.*

23 *They encamped by the word of God, and they traveled by the word of God. They were careful to observe their duty to God, according to the word of God (transmitted) through Moshe.*

The Trumpets

10 God spoke to Moshe saying: 2 *Make two silver trumpets for yourself. Make them hammered (from one piece of metal). They should be used by you to summon the congregation and (to announce) the departure of the camps:*

- 3 *When a long blast is blown on both of them, the entire congregation should gather to you, at the entrance to the Tent of Meeting.*
- 4 *When a long blast is blown on one of them, the leaders, the heads of Israel's thousands, should gather to you.*
- 5 *When short blasts are blown, the camps encamped to the east should travel.*
- 6 *When short blasts are blown for a second time, the camps encamped to the south should travel.*
- *The short blasts are blown (only) for traveling,* 7 *but when gathering the congregation, you should blow a long blast and not short blasts.*
- 8 *Aharon's descendants, the priests, are to blow the trumpets. This is an eternal law for all time.*

TORAS MENACHEM

Sparks of Chasidus

"Whether it Was for Two Days, a Month or a Year..." (v. 22)

A person might ask: Since we are expecting Mashiach at every moment, how can we possibly immerse ourselves in the drudgery of everyday life and even make plans for the future? If we are truly excited about the coming of Mashiach, how can we be excited about serving God in the world as it is *before* Mashiach comes?

The answer to these questions can be found in the way that the Tabernacle was dismantled and erected in the desert. Often, the Jewish people would stay encamped in one place for a considerable period of time—as much as 19 years (*Rashi* to *Devarim* 1:46)—so the need for fully erecting the Tabernacle, with all the labor involved, was understood. But *"sometimes, the cloud remained for (just) a few days... and sometimes the cloud remained from night until morning, and when the cloud rose in the morning, they traveled"* (v. 20-21). So what was the point of the hundreds of man-hours involved in erecting the Tabernacle, if it was to be dismantled soon afterwards, sometimes the following day?

The *Talmud* explains that since *"they encamped by the word of God, and they traveled by the word of God"* (v. 23), each encampment was not considered to be transitory in nature, because the direct Divine command to camp at that point, *"conferred it with the importance of a permanent settlement"* (*Eruvin* 55b).

Likewise, while it is true that our current work is transitory in nature, for Mashiach is about to arrive at any moment, nevertheless, since in our daily work we are following *"the word of God,"* we should view what we are doing as having the utmost importance and be enthusiastic in carrying out the tiniest detail.

(Based on *Sichas Shabbos Parshas Vayigash* 5747)

בַּחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם לְדֹרֹתֵיכֶם: ט וְכִי־תָבֹאוּ
מִלְחָמָה בְּאַרְצְכֶם עַל־הַצַּר הַצֹּרֵר אֶתְכֶם וַהֲרֵעֹתֶם בַּחֲצֹצְרֹת
וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאֹיְבֵיכֶם: י וּבְיוֹם
שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חָדְשֵׁכֶם וּתְקַעְתֶּם בַּחֲצֹצְרֹת
עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שַׁלְמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי
אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: פ [חמישי] יא וַיְהִי בַּשָּׁנָה הַשֵּׁנִית
בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ נַעֲלָה הֶעָנָן מֵעַל מִשְׁכַּן הָעֵדֻת:
יב וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבַּר סִינָי וַיִּשְׁכֹּן הֶעָנָן
בְּמִדְבַּר פָּארָן: יג וַיִּסְעוּ בָרִאשֹׁנָה עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:
יד וַיִּסַּע דֶּגֶל מַחֲנֵה בְנֵי־יְהוּדָה בָּרִאשֹׁנָה לְצִבְאֹתָם וְעַל־צְבָאוֹ
נַחְשׁוֹן בֶּן־עַמִּינָדָב: טו וְעַל־צְבָא מַטֵּה בְּנֵי יִשָּׂשכָר נְתַנְאֵל
בֶּן־צוּעָר: טז וְעַל־צְבָא מַטֵּה בְּנֵי זְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן:
יז וְהוּרַד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי־גֵרְשׁוֹן וּבְנֵי מְרָרִי נֹשְׂאֵי הַמִּשְׁכָּן:
יח וְנָסַע דֶּגֶל מַחֲנֵה רְאוּבֵן לְצִבְאֹתָם וְעַל־צְבָאוֹ אֱלִיצוּר בֶּן־
שְׁדֵיאוּר: יט וְעַל־צְבָא מַטֵּה בְּנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי:
כ וְעַל־צְבָא מַטֵּה בְּנֵי־גָד אֶלְיָסָף בֶּן־דְּעוּאֵל: כא וְנָסְעוּ
הַקְּהָתִים נֹשְׂאֵי הַמִּקְדָּשׁ וְהֵקִימוּ אֶת־הַמִּשְׁכָּן עַד־בֹּאָם:
כב וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי־אֶפְרַיִם לְצִבְאֹתָם וְעַל־צְבָאוֹ אֱלִישָׁמָע
בֶּן־עַמִּיהוּד: כג וְעַל־צְבָא מַטֵּה בְּנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־
פְּדָהצוּר: כד וְעַל־צְבָא מַטֵּה בְּנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעוֹנִי:
כה וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי־דָן מְאַסֵּף לְכָל־הַמַּחֲנֹת לְצִבְאֹתָם
וְעַל־צְבָאוֹ אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי: כו וְעַל־צְבָא מַטֵּה בְּנֵי אָשֵׁר

בַּחֲצֹצְרֹתָא וִיהֵוֹן לְכוֹן לִקְיָם עָלַם לְדָרֵיכוֹן:
ט וַאֲרֵי תֵּעֲלוֹן לְאַגָּחָא קְרָבָא בְּאַרְעֲכוֹן עַל
מְעִיקֵי דְּמְעִיקִין לְכוֹן וּתְיַבְּבוּן בַּחֲצוֹצְרָתָא
וְיֶיעוֹל דּוּכְרָנֵיכוֹן לְטָבָא קֳדָם יְיָ אֱלָהָכוֹן
וְתִתְפָּרְקוּן מִסַּנְאֵיכוֹן: י וּבְיוֹם חֶדְוַתְכוֹן
וּבְמוֹעֲדֵיכוֹן וּבְרֵישֵׁי יַרְחֵיכוֹן וְתִתְקְעוּן
בַּחֲצוֹצְרָתָא עַל עֲלָוָתְכוֹן וְעַל נִכְסַת קוּדְשֵׁיכוֹן
וִיהֵוֹן לְכוֹן לְדוּכְרָנָא קֳדָם אֱלָהָכוֹן אֲנָא יְיָ
אֱלָהָכוֹן: יא וַהֲוָה בְּשַׁתָּא תִנְיָתָא בְּיַרְחָא
תִנְיָנָא בְּעַשְׂרִין לְיַרְחָא אִסְתַּלַּק עֲנָנָא מֵעִלַּוֵי
מַשְׁכְּנָא דְסַהֲדוּתָא: יב וּנְטָלוּ בְנֵי יִשְׂרָאֵל
לְמַטְלָנֵיהוֹן מִמַּדְבְּרָא דְסִינַי וּשְׁרָא עֲנָנָא
בְּמַדְבְּרָא דְפָארָן: יג וּנְטָלוּ בְּקַדְמֵיתָא עַל
מֵימְרָא דַיְיָ בִּידָא דְמֹשֶׁה: יד וּנְטַל טֵקֶס
מַשְׁרִית בְּנֵי יְהוּדָה בְּקַדְמֵיתָא לְחֵילֵיהוֹן וְעַל
חֵילֵהּ נַחְשׁוֹן בַּר עַמִּינָדָב: טו וְעַל חֵילָא
דְּשִׁבְטָא דִבְנֵי יִשָּׂשכָר נְתַנְאֵל בַּר צוּעָר:
טז וְעַל חֵילָא דְּשִׁבְטָא דִבְנֵי זְבוּלֻן אֱלִיאָב בַּר
חֵילוֹן: יז וּמִתְפָּרַק מַשְׁכְּנָא וְנָטְלִין בְּנֵי גֵרְשׁוֹן
וּבְנֵי מְרָרִי נָטְלֵי מַשְׁכְּנָא: יח וּנְטַל טֵקֶס
מַשְׁרִית רְאוּבֵן לְחֵילֵיהוֹן וְעַל חֵילֵהּ אֱלִיצוּר
בַּר שְׁדֵיאוּר: יט וְעַל חֵילָא דְּשִׁבְטָא דִבְנֵי
שִׁמְעוֹן שְׁלֻמִיאֵל בַּר צוּרִישַׁדָּי: כ וְעַל חֵילָא
דְּשִׁבְטָא דִבְנֵי גָד אֶלְיָסָף בַּר דְּעוּאֵל:
כא וְנָטְלִין בְּנֵי קָהָת נָטְלֵי מַקְדְּשָׁא וּמְקִימִין יָת
מַשְׁכְּנָא עַד מֵיתֵיהוֹן: כב וּנְטַל טֵקֶס מַשְׁרִית
בְּנֵי אֶפְרַיִם לְחֵילֵיהוֹן וְעַל חֵילֵהּ אֱלִישָׁמָע בַּר
עַמִּיהוּד: כג וְעַל חֵילָא דְּשִׁבְטָא דִבְנֵי מְנַשֶּׁה
גַּמְלִיאֵל בַּר פְּדָהצוּר: כד וְעַל חֵילָא דְּשִׁבְטָא
דִבְנֵי בִנְיָמִין אֲבִידָן בַּר גִּדְעוֹנִי: כה וּנְטַל טֵקֶס
מַשְׁרִית בְּנֵי דָן מַכְנִישׁ לְכָל מַשְׁרְיָתָא
לְחֵילֵיהוֹן וְעַל חֵילֵהּ אֲחִיעֶזֶר בַּר עַמִּישַׁדָּי:
כו וְעַל חֵילָא דְּשִׁבְטָא דִבְנֵי אָשֵׁר פַּגְעִיאֵל בַּר

רס"י

במקרות ובמסעות כלומר: (י) **על עלתיכם**. בקרבן נדור הכתוב מדבר[1]: **אני ה' אלהיכם**. מכאן למדנו מלכיות עם זכרונות ושופרות, שנאמר ותקעתם כתי שופרות, לזכרון כתי זכרונות, אני כ' אלהיכם זו מלכיות וכו'[1]: (יא) **בחדש השני**. נמצאת אומר שניס עשר חודש חסר עשרה ימים עשו בתורה, שכתי בראש חודש סיון[2] הנו סם ולא נסעו עד עשריס בתייר לשנה הבאה[3]: (יב) **למסעיהם**. כמשפט המפורש למסע דגליהם מי ראשון ומי אחרון: **במדבר פארן**. קברות התאוה במדבר פארן היה ושם הנו ממסע זה: (יז) **והורד המשכן**. כיון שנוסע דגל יהודה נכנסו אהרן ובניו ופרקו את הפרכת וכסו בה את הארון, שנאמר ושם אהרן ובניו ונסוע המחנה[4], ובני גרשון ובני מררי פורקין המשכן וטוענין אותו בעגלות, והאהרן וכלי הקדש של משם בני קהת עומדים מכוסין ונתונין על המוטות עד שנסע דגל מחנה ראובן, ואחר כך ונסעו הקהתים[5]: (כא) **נשאי המקדש**. נושאי הדברים המקודשים: **והקימו את המשכן**. בני גרשון ובני מררי, שהיו קודמים להם משע שני דגלים, היו מקימין את המשכן, כשהיה הענן שוכן, וסיתן האהיל גרשה בדגל מחנה יהודה והם חוזים, ועדיין בני קהת בתוך מאהליהם עם שני דגלים האחרונים, היו בני גרשון ובני מררי מקימין את המשכן, וכשהיו בני קהת מוצאים אותו על מכונו, ומכניסין בו האהרן והשלחן והמנורה והמזבחות, וזהו משמעות המקרא והקימו מקימי המשכן אותו עד טרם בואם של בני קהת: (כה) **מאסף לכל המחנות**. תלמוד ירושלמי[6] לפי שהיה שבטו של דן מרובה בחוליסין היה נוסע באחרונה וכל מי שהיה מאבד דבר היה מחזירו לו. אחיע כמלן דאמר בתיבה היו מהלכין, ומפיק לה מן כאשר יחנו[7] כן יסעו. ואית דאמרי בקורה היו מהלכין ומפיק לה מן

1 ספרי 2 שמות יט, א 3 סדר עולם פ"ז 4 במדבר ד, ה 5 פסוק כא. תנחומא במבדבר יב. 6 עירובין פ"ה מ"א 7 במדבר ב, יז

- [9] *While in your Land, if you go to war against an enemy that oppresses you, you should blow a long blast with the trumpets so as to be remembered before God your God, and you will be saved from your enemies.*
- [10] *And on the days of your rejoicing, on your festivals and on your new-moon celebrations, you should blow on the trumpets (when bringing) your (communal) burnt-offerings and your peace-sacrifices. This will be a remembrance before your God—I am God your God.*

The First Journey

10:11 Fifth Reading

On the twentieth of the second month in the second year, the cloud rose up from over the Tabernacle of the Testimony. [12] *The children of Israel traveled from the Sinai Desert (in accordance with all the laws concerning) their journeys, and the cloud settled (in Kivros Hata'avah) in the desert of Paran.* [13] *This was the first journey by God's word, through Moshe.*

[14] *The division of regiments (of three tribes, known as) "the Camp of Yehudah's descendants" traveled first: Heading the regiment was Nachshon the son of Aminadav.* [15] *Heading the regiment of the tribe of Yissachar's descendants was Nesanel the son of Tzu'ar.* [16] *Heading the regiment of the tribe of Zevulun's descendants was Eliav the son of Chailon.*

[17] *The Tabernacle was then dismantled. Then Gershon's descendants and Merari's descendants, who carried the Tabernacle, traveled.*

[18] *Then the division of regiments (of three tribes, known as) "the Camp of Reu'vain" set out according to their regiments: Heading its regiment was Elitzur the son of Shedai'ur.* [19] *Heading the regiment of the tribe of Shimon's descendants was Shelumiel the son of Tzurishadai.* [20] *Heading the regiment of the tribe of Gad's descendants was Elyasaf the son of Du'ail.*

[21] *The descendants of Kehos, who carried the holy (vessels) then traveled. (In this way, when they came to encamp, they would find) the Tabernacle already erected before they arrived (by the descendants of Gershon and Merari who traveled ahead).*

[22] *Then the division of regiments (of three tribes, known as) "the Camp of Efrayim" set out, according to its regiments: Heading its regiment was Elishama the son of Amihud.* [23] *Heading the regiment of the tribe of Menasheh's descendants was Gamliail the son of Pedatzur.* [24] *Heading the regiment of the tribe of Binyamin's descendants was Avidan the son of Gidoni.*

[25] *Then the division of regiments (of three tribes, known as) "the Camp of Dan"—the collector (of lost property) for all the other camps—set out, according to its regiments: Heading its regiment was Achi'ezer*

TORAS MENACHEM

Sparks of Chasidus

"If You Go To War... and on The Days of Your Rejoicing... Blow on The Trumpets" (v. 9-10)

"If you go to war against the enemy that oppresses you"—This alludes to the war against the *evil inclination,* which is the person's greatest enemy. It constantly "goes to war" against a person, especially at times of prayer, to disturb his concentration.

"You should blow a long blast with the trumpets..."—This is a metaphor for breaking one's haughty spirit with feelings of submissiveness to God, petitioning God to help the person fight his evil inclination.

"On your days of rejoicing...blow on the trumpets"—A person might think that when he has enjoyed some degree of success in the war against his evil inclination, and it is no longer succeeding in its "attacks," he can relax and enjoy serving God without the need to constantly arouse feelings of fear and subordination. To counteract this notion, the Torah states that even *after* the war is over, when a person wishes to rejoice and relax—he must still, *"blow on the trumpets"!*

(Based on *Likutei Sichos* vol. 13, p. 28)

פַּגְעִיאֵל בֶּן־עָכְרָן: כז וְעַל־צְבָא מַטֵּה בְנֵי נַפְתָּלִי אֲחִירַע
בֶּן־עֵינָן: כח אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאֹתָם וַיִּסָּעוּ: ס
כט וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים |
אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֹתוֹ אֶתֵּן לָכֶם לְכָה אִתָּנוּ
וְהֵטַבְנוּ לָךְ כִּי־יְהוָה דִּבֶּר־טוֹב עַל־יִשְׂרָאֵל: ל וַיֹּאמֶר אֵלָיו לֹא
אֵלֵךְ כִּי אִם־אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי אֵלֵךְ: לא וַיֹּאמֶר אַל־נָא
תַּעֲזֹב אֹתָנוּ כִּי | עַל־כֵּן יָדַעְתָּ חֲנֹתֵנוּ בַּמִּדְבָּר וְהָיִיתָ לָּנוּ
לְעֵינָיִם: לב וְהָיָה כִּי־תֵלֵךְ עִמָּנוּ וְהָיָה | הַטּוֹב הַהוּא אֲשֶׁר
ייטִיב יְהוָה עִמָּנוּ וְהֵטַבְנוּ לָךְ: לג וַיִּסְעוּ מֵהַר יְהוָה דֶּרֶךְ שְׁלֹשֶׁת
יָמִים וַאֲרוֹן בְּרִית־יְהוָה נֹסֵעַ לִפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים לָתוּר
לָהֶם מְנוּחָה: לד וַעֲנַן יְהוָה עֲלֵיהֶם יוֹמָם בְּנָסְעָם מִן־הַמַּחֲנֶה: ס
[ששי] ז לה וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה | יְהוָה וְיָפֻצוּ
אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: לו וּבְנֻחֹה יֹאמַר שׁוּבָה יְהוָה
רִבְבוֹת אַלְפֵי יִשְׂרָאֵל: ז פ יא א *וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע
בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיִּחַר אַפּוֹ וַתִּבְעַר־בָּם אֵשׁ יְהוָה

עָכְרָן: כז וְעַל חֵילָא דְּשִׁבְטָא דִּבְנֵי נַפְתָּלִי
אֲחִירַע בַּר עֵינָן: כח אִלֵּין מַטְלָנֵי בְּנֵי יִשְׂרָאֵל
לְחֵילֵיהוֹן וּנְטָלוּ: כט וַאֲמַר מֹשֶׁה לְחוֹבָב בַּר
רְעוּאֵל מִדְיָנָאָה חֲמוּהִי דְּמֹשֶׁה נָטְלִין אֲנַחְנָא
לְאַתְרָא דִּי אֲמַר יְיָ יְתֵהּ אֶתֵּן לְכוֹן אִיתָא
עִמָּנָא וְנוֹטֵיב לָךְ אֲרֵי יְיָ מַלִּיל לְאַיְתָאָה טָבָא
עַל יִשְׂרָאֵל: ל וַאֲמַר לֵהּ לָא אֵזַל אֶלָּהֵן
לְאַרְעִי וּלְיַלָּדוּתִי אֵזַל: לא וַאֲמַר לָא כְעַן
תִּשְׁבּוֹק יָתָנָא אֲרֵי עַל כֵּן יְדַעְתָּ כַּד הֲוֵינָא
שָׁרַן בְּמַדְבְּרָא וּגְבוּרַן דְּאִתְעֲבִידוּ לָנָא חֲזֵיתָא
בְּעֵינָךְ: לב וִיהֵי אֲרֵי תֵּזֵל עִמָּנָא וִיהֵי טָבָא
הַהוּא דִּי יוֹטֵיב יְיָ עִמָּנָא וְנוֹטֵיב לָךְ: לג וּנְטָלוּ
מִטּוּרָא דְּאִתְגְּלִי עֲלוֹהִי יְקָרָא דַיְיָ מַהֲלַךְ
תְּלָתָא יוֹמִין וַאֲרוֹן קְיָמָא דַיְיָ נָטֵל קֳדָמֵיהוֹן
מַהֲלַךְ תְּלָתָא יוֹמִין לְאַתְקָנָא לְהוֹן אֲתַר בֵּית
מֵישָׁרֵי: לד וַעֲנַן יְקָרָא דַיְיָ מַטֵּל עֲלֵיהוֹן
בִּיוֹמָא בְּמִטַּלְהוֹן מִן מַשְׁרֵיתָא: לה וַהֲוָה
בְּמִטַּל אֲרוֹנָא וַאֲמַר מֹשֶׁה אִתְגְּלִי יְיָ וְיִתְבַּדְּרוּן
סַנָּאֲיךְ וְיִעְרְקוּן בַּעֲלֵי דְבָבָךְ מִן קֳדָמָךְ:
לו וּבְמִשְׁרוֹהִי אֲמַר תּוּב יְיָ שְׁרֵי בִיקָרָךְ בְּגוֹ
רִבְוָת אַלְפַיָּא דְיִשְׂרָאֵל: א וַהֲוָה עַמָּא כַּד
מִסְתַּקְפִין בִּישׁ קֳדָם יְיָ וּשְׁמִיעַ קֳדָם יְיָ וְתָקֵף

*מנמיכים מעט את הקול מ"ויהי העם כמתאוננים" עד "והמן כזרע גד הוא" ולא עד בכלל (יא,א'ז)

לע"י

מאסף לכל המחנות: (כח) **אלה מסעי**. זה סדר מסעיהם: **ויסעו**. כיוס הכוח נסעו: (כט) **חובב**. הוא יתרו, שנאמר מבני חובב חותן משה[1], ומה תלמוד לומר ותצחנה אל רעואל אביהן[2], מלמד שהתיוקות קורין לאבי אביהן חצף[3]. ושמות הרבה היו לו, יתר על שם שיתר פרשה אחת בתורה. חובב על שחבב את התורה וכו': **נסעים אנחנו אל המקום**. מיד עד שלשה ימים הלו ונכנסין לארץ, שנאמר זה הרחוק נסעו על מנת להכנס לארץ ישראל, הלא שחטאו במתאוננים. ומפני מה שתף משה עמו עמהם, שעדיין לא נגזרה גזרה עליו וכסבור שהוא נכנס[3]: (ל) **אל ארצי ואל מולדתי**. אם בשביל נכסי, אם בשביל משפחתי[3]: (לא) **אל נא תעזב**. מין נא הלא לשון בקשה, שלא יאמרו לא נתגייר יתרו מחמה, שכבר היה שם לגרים חלק בארץ, עכשיו שראה שאין להם חלק הניחם והלך לו[3]: **כי על כן ידעת חנתנו במדבר**. כי נאה לך לעשות זאת על אשר ידעת תגותנו במדבר ורחית נסיס וגבורות שנעשו לנו[3]: **כי על כן ידעת**. כמו על אשר ידעת, כמו כי על כן לא נתתיה לשלה בניי[4], כי על כן עברתם[5], כי על כן באו[6], כי על כן רחיתי פניך[7]: **והיית לנו לעינים**. לשון עבר כתרגומו. דבר אחר לשון עתיד, כל דבר ודבר שיתעלם מעיינינו תהיה מחיר עיינינו. דבר אחר שתהא חביב עליהם כגלגל עיינינו, שנאמר ומחבתה תהא בגר[8]: (לב) **והיה הטוב ההוא וגו'**. מה טובה הטיבו לו, אמרו כשהיו ישראל מחלקין את הארץ היה דוחק של יריחו חמש מאות אמה על ת"ק אמה והגיחוהו מלחלוק, אמרו מי שיבנה בית המקדש בחלקו הוא יטלנו, בין כך ובין כך נתנוהו לבני יתרו ליוקבד בן רכב[3], שנאמר ובני קני חותן משה עלו מעיר התמרים וגו'[9]: (לג) **דרך שלשת ימים**. מהלך שלשת ימים הללו אחד, שהיה הקב"ה חפץ להכניסם לארץ מיד[3]: **וארון ברית ה' נסע לפניהם דרך שלשת ימים**. זה בארון היולת עמהם למלחמה וכו שכרי לוחות מונחים ומקדימים לפניהם דרך שלשת ימים לתקן להם מקום חנייה[3]: (לד) **וענן ה' עליהם יומם**. שכשה ענניס כתוניס כמסעיהם. אחד מאחרע רוחות, ואחד למעלה, ואחד למטה, ואחד לפניהם מנמיך את הגבוה ומגביה את הנמוך והורג נחשים ועקרבים: **מן המחנה**. ממקום חנייתן: (לה) **ויהי בנסע הארן**. שכשה לו סמניות מלפניו ומלאחריו, לומר שאין זה מקומו. ולמה נכתב כאן, כדי להפסיק בין פורעניות לפורעניות וכו' כדאיתא בכל כתבי הקדש[10]: **קומה ה'**. לפי שהיה מקדים לפניהם מהלך שלשת ימים, היה משה אומר עמוד ומהתן לנו ואל תתרחק יותר. במדרש תנחומא בויקהל: **ויפוצו אויביך**. המכוונין[3]: **וינסו משנאיך**. אלו הרודפים[3]: **משנאיך**. אלו שונאי ישראל, שכל השונא את ישראל שונא את מי שאמר והיה העולם, שנאמר ומשנאיך נשאו רחש[11], ומי הם, על עמך יערימו סוד[12]: (לו) **שובה ה'**. מנחם תרגמו לשון מרגוע וכן בשובה ונחת תושעון[13]: **רבבות אלפי ישראל**. מגיד שאין הקביה שורה בישראל פחותים משני אלפים ושתי רבבות[14]: (ז) **ויהי העם כמתאננים**. אין העם אלא רשעים. וכן הוא אומר מה תשאב לעם הזה[15], ואומר העם הרע הזה[16]. וכשהם כשרים קרואים עמי, שנאמר שלח עמי[17], עמי מה עשיתי לך[18]: **כמתאננים**. אין מתאוננים אלא לשון עלילה מבקשים עלילה היאך לפרוש מאחרי המקום וכן הוא אומר בשמשון כי תואנה הוא מבקש[19]: **רע באזני ה'**. תואנה שהיא רעה בחזני ה' שמתאוננים שתבא בחזניו ויקניט. ממרו אוי לנו כמה לבטנו בדרך הזה שלשה ימים שלא נחנו מענוי הדרך: **ויחר אפו**. אני הייתי מתכוין לטובתכם שתכנסו לארץ

1 שופטים ד, יא 2 שמות ב, יח 3 ספרי 4 בראשית לח, כו 5 שם יח, ה 6 שם יט, ח 7 שם לג, י 8 דברים י, יט 9 שופטים א, טז 10 שבת קטז. 11 תהלים פג, ג
12 שם ד 13 ישעי' ל, טו 14 יבמות סד. 15 שמות יז, ד 16 ירמי' יג, י 17 שמות ז, טז 18 מיכה ו, ג 19 שופטים יד, ד. ספרי.

the son of Amishadai. [26] *Heading the regiment of the tribe of Asher's descendants was Pagiail the son of Achran.* [27] *Heading the regiment of the tribe of Naftali's descendants was Achira the son of Ainan.*

[28] *These were the journey arrangements of the children of Israel, according to their regiments. They traveled (on that day).*

—[29] *Moshe said to Chovav the son of Re'uel the Midianite, Moshe's father-in-law (Yisro), "We are traveling (very soon) to the place about which God said, 'I will give it to you.' Come with us and we will treat you well, for God has spoken of good (things) for Israel."* [30] *He said to him, "I'm not going. Rather, I shall go to my land and my birthplace."* [31] *(Moshe) said, "Please don't leave us! For you know (all the miracles associated with) our encampments in the desert to which you have been an eyewitness.* [32] *If you go with us, then we will grant you (use of part of) the good (Land) which God is granting us."—*

[33] *They traveled from the mountain of God a distance of three days (in just one day, because God wanted to bring them to the Land immediately). The Ark of God's covenant traveled three days ahead of them to seek a resting place for them.* [34] *The cloud of God was above them by day, when they traveled from their (original place of) encampment.*

Sixth Reading

[35] *What happened was, whenever the Ark set out, Moshe would say, "Arise, O God, may Your enemies be scattered and may those who hate You flee from You."* [36] *When it came to rest he would say, "Rest (here) O God, among the myriads of thousands of Israel."*

The First Complaint & Rebuke

11 *The people were acting like complainers (who seek to say something) that is evil in God's ears (so as to express their dissatisfaction with the difficulties of the journey). God heard and became angry (because He was hurrying the journey for their benefit, to enter the Land quickly).*

TORAS MENACHEM

The Last Word

"Whenever the Ark Set out, Moshe Would Say..." (v. 35)

According to Jewish custom, the above verse is recited by the congregation whenever the Torah scroll is removed from the Ark. Chasidic thought explains that taking out the Torah scroll is not merely a ceremony, it is a moment when God actually instills His people with the spirit of resilience and dedication required to "take out" the values of the Torah and apply them to one's everyday life.

And this is the message expressed by reciting the above verse:

"Moshe would say..."—Within every Jew there is a "spark" of Moshe, which is capable of sustaining one's enthusiasm for the observance of Torah even under the most adverse conditions. The removal of the Torah from the Ark thus awakens this kernel of Jewish identity, to the extent that it starts to speak to us ("Moshe *would say*").

"Arise, O God, may your enemies be scattered"—And once the "spark" is awake, it begins to strengthen a person's observance of Judaism in all areas, both in the *growth* of positive deeds for God (*"Arise, O God"*), and the withdrawal from things that are counter-productive to a Torah lifestyle (*"may your enemies be scattered"*).*

A further blessing granted by God when the Torah scroll is taken out is that a person should be able to earn a living comfortably. For we are taught that the Ark of the Covenant, represented by the Torah scroll, was buried along with a container of *manna* (*Shemos* 16:32-33), and the *manna* represents how God provides sustenance for the Jewish people without their having to make much effort. So, when we take out the Torah scroll, God not only empowers us to serve Him better, He also blesses us that we should earn a living comfortably, enabling the *mitzvos* to be performed free from worry and concern.

(Based on *Sefer Hasichos* 5751, vol. 1, p. 381; and note 24 ibid.)

*Normally, we are told to approach these two areas in the reverse sequence: first to *"depart from evil,"* and only then to *"do good"* (*Psalms* 34:15), because a person must first rid himself of negative qualities so that his good deeds that follow are not built on a rotten foundation. In this case, however, the emphasis is on *taking out* the Torah, i.e. on *transforming* evil to good, and this can only be done by a person who has previously achieved a significant degree of personal perfection through the observance of numerous good deeds. So our verse stresses that *after* a person has busied himself with "doing good" (*"Arise, O God"*), he is then able to *transform* evil to good, *"Your enemies are scattered"* (Based on *Sefer Hasichos* 5751, vol. 1, p. 381, note 23).

וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה: ב וַיִּצְעַק הָעָם אֶל־מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה
אֶל־יְהוָה וַתִּשְׁקַע הָאֵשׁ: ג וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַּבְעֵרָה
כִּי־בָעֲרָה בָם אֵשׁ יְהוָה: ד *וְהָאסַפְסֹף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ
תַּאֲוָה וַיָּשֻׁבוּ וַיִּבְכּוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאֲכִלֵנוּ בָּשָׂר:
ה זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חִנָּם אֵת הַקִּשָּׁאִים
וְאֶת הָאֲבַטִּחִים וְאֶת־הֶחָצִיר וְאֶת־הַבְּצָלִים וְאֶת־הַשּׁוּמִים:
ו וְעַתָּה נַפְשֵׁנוּ יְבֵשָׁה אֵין כֹּל בִּלְתִּי אֶל־הַמָּן עֵינֵינוּ: ז וְהַמָּן
כִּזְרַע־גַּד הוּא וְעֵינוֹ כְּעֵין הַבְּדֹלַח: ח **שָׁטוּ הָעָם וְלָקְטוּ וְטָחֲנוּ
בָרֵחַיִם אוֹ דָכוּ בַּמְּדֹכָה וּבִשְּׁלוּ בַּפָּרוּר וְעָשׂוּ אֹתוֹ עֻגוֹת וְהָיָה
טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן: ט וּבְרֶדֶת הַטַּל עַל־הַמַּחֲנֶה לָיְלָה

רָגְזָה וּדְלֵקַת בְּהוֹן אֶשָׁתָא מִן קֳדָם יְיָ וְשֵׁצִיאַת
בִּסְיָפֵי מַשְׁרִיתָא: ב וּצְוַח עַמָּא עַל מֹשֶׁה וְצַלִּי
מֹשֶׁה קֳדָם יְיָ וְאִשְׁתַּקַעַת אֶשָׁתָא: ג וּקְרָא
שְׁמָא דְאַתְרָא הַהוּא דְּלֶקְתָא אֲרֵי דְלֶקַת בְּהוֹן
אֶשָׁתָא מִן קֳדָם יְיָ: ד וַעֲרַבְרְבִין דִּי בֵינֵיהוֹן
שְׁאִילוּ שְׁאֵלְתָּא וְתָבוּ וּבְכוֹ אַף בְּנֵי יִשְׂרָאֵל
וַאֲמָרוּ מַן יֵיכְלִנָּא בִּסְרָא: ה דְּכִירַן אֲנַחְנָא יַת
נוּנָיָא דַּהֲווֹינָא אָכְלִין בְּמִצְרַיִם מַגָּן יַת בּוֹצִינָיָא
וְיַת אֲבַטִּיחַיָּא וּכְרָתֵי וּבוּצָלֵי וְתוּמֵי: ו וּכְעַן
נַפְשָׁנָא תְּאִבָא לֵית כָּל מִדְּעַם אֶלָּהֵן לְמַנָּא
עֵינָנָא: ז וּמַנָּא כְּבַר זְרַע גַּדָּא הוּא וְחֶזְוֵהּ כְּחֶזוּ
בְּדֹלְחָא: ח שַׁיְטִין עַמָּא וְלָקְטִין דְּצָבֵי טָחְנִין
בְּרֵיחַיָּא אוֹ דָצָבֵי דָאִיךְ בְּמְדָכְתָּא וּמְבַשְּׁלִין
לֵהּ בְּקִדְרָא וְעָבְדִין יָתֵהּ גְּרִיצָן וַהֲוָה טַעֲמֵהּ
כְּטַעֲם דְּלִישׁ בְּמַשְׁחָא: ט וְכַד נָחֵת טַלָּא עַל

*א׳ נחא **מלרע ע״ד הזרות, ויש גורסים שָׁטוּ מלעיל

רס״י

מיד: **בקצה המחנה**. במוקצין שבכם לשפלות, חלו ערב רב. רבי שמעון בן מנסיא אומר בקלניות שבכם ובגדולים: (ד) **ויצעק העם אל משה**. משל למלך בשר ודם שכעס על בנו והלך הבן אצל מוכסו של חביו ואמר לו נא ובקש עלי מאבא[1]: **ותשקע האש**. שקעה במקומה בארץ שחילו חזרה לאחת הרוחות היתה מקפלת והולכת כל אותו הרוח[1]: (ה) **והאספסף**. חלו ערב רב שנאספו אליכם בגלותם ממצרים[1]: **וישבו**. גם בני ישראל ויבכו עמכם: **מי יאכלנו בשר**. וכי לא היה להם בשר, והלא כבר נאמר וגם ערב רב עלה אתם וצאן ובקר וגו'[2]. ואם תאמר אכלוס, והלא בכניסתם לארץ נאמר ומקנה רב היה לבני ראובן וגו'[3], אלא שמבקשים עילה[1]: (ט) **אשר נאכל במצרים חנם**. אם תאמר שמצריים נותנים להם דגים חנם, והלא כבר נאמר ותבן לא ינתן לכם[4], אם תבן לא היו נותנין להם חנם, דגים היו נותנין להם חנם, ומהו אומר חנם, חנם מן המלוה: **את הקשאים**. אמר ר' שמעון מפני מה המן משתנה לכל דבר חוץ מאלו, מפני שהן קשים למניקות, אומרים לאשה אל תאכלי שום ובצל מפני התינוק. משל למלך וכו', כדאיתא בספרי: **הקשאים**. הם קוקומברי"ס בלע"ז: **אבטחים**. בורק"ס: **החציר**. כריסין פורי"ל

ותרגומו ית בוצינא וכו': (ו) **אל המן עינינו**. מן בשחר מן בערב[1]: (ז) **והמן כזרע גד**. מי שאמר זו לא אמר זו, ישראל אומרים בלתי אל המן עינינו[5], והקב"ה בכתיב בתורה והמן כזרע גד וגו', כלומר רואו בחי עולם על מה מתלוננים בני, והמן כך וכך הוא חסוך[1]: **כזרע גד**. עגול כגידא זרע קוליינד"ר: **הבדלח**. שם מאן טובא קריסט"ל: (ח) **שטו**. אין שייט אלא לשון טיול אישצני"ר בלע עמל: **וטחנו ברחים וגו'**. לא ירד בריחים ולא בקדירה ולא במדוכה אלא משאנה היה טעמו לנטחנין ולגדוכין ולמבושלין[1]: **בפרור**. קדרה: **לשד השמן**. לחלוח של שמן, כך פירשו דונש. ודומה לו ונכפך לשדי בחרבוני קין[6]. והלמ"ד יסוד, ונכפך לחלוחי בחרבוני קין. ורבותינו פרשוהו לשון שדים, אך אין ענין שדים אצל שמן. ואי אפשר לומר לשד השמן לשון שדים, עכשיו שהמ"ס נקוד קמ"ץ קטן וטעמו למטה תחת המ"ס, עכשיו שהמ"ס נקוד פת"ח קטן והטעם תחת השי"ן, לשון שמן הוא, והשי"ן הנקודה בקמץ גדול ואינה נקודה בפתח קטן מפני שהוא סוף פסוק. דבר אחר לשד לשון נוטריקון ליש שמן דשם, כעיסה הגלוסה בשמן וקטופה בדבש. ותרגום של אונקלוס דמתרגם דלית במשחא, נוטה לפתרונו של דונש,

CLASSIC QUESTIONS

● Was the fish literally free of charge? (v. 5)

RASHI: If you want to say that the Egyptians gave them fish for free, has scripture not already stated, *"You will not be given straw"* (*Shemos* 5:18)? Now, if straw was not given for free, would they have given them fish for free?

So what does "for free" mean? Free from *mitzvos*.

MIZRACHI: In other words, now that the Jewish people were obligated to observe the *mitzvos,* their sustenance was dependent upon observance, as the Torah states, *"If you always listen to My commandments that I am commanding you... Then I will grant the early and late rains of your land at their proper time"* (Devarim 11:13-14). In Egypt, however, they were fed regardless of whether they were righteous or not.

● Why did the people desire these foods in particular? (v. 5)

RASHI: Rabbi Shimon says, "Why did the *manna* taste of everything except these things? Because they are harmful for nursing mothers. We tell a [nursing] woman, 'Do not eat any garlic or onion, because of the baby,'" as in the analogy of a King found in *Sifri*.

SIFRI: This can be compared to a King of flesh and blood who put a tutor in charge of his son. He sat him down and instructed him, saying, "See that he does not eat any harmful food and does not drink any harmful drink."

Because of this, the son complained about his father, saying, "It is not because he loves me, but because he does not want me to eat!"

TALMUD: Why are cucumbers called **קִשֻּׁאִים**? Because they are as harmful (**קָשִׁין**) as swords to a person's whole body (*Avodah Zarah* 29a).

1 ספרי 2 שמות יב, לח 3 במדבר לב, א 4 שמות ה, יח 5 פסוק ו 6 תהלים לב, ד 7 דברים לב, טו

A fire from God burned among them, consuming (those at) the edge of the camp. [2] *The people cried out to Moshe. Moshe prayed to God, and the fire died down.*

[3] *He named that place Tavairah ("blaze"), because the fire of God had blazed against them.*

THE SECOND COMPLAINT & REBUKE

11:4 *The mob (of Egyptian converts) among them (who had left Egypt with the Jewish people) had strong cravings. The children of Israel were also influenced, and began to cry (with them). They said, "Who will give us meat to eat?* [5] *We remember the fish that we ate in Egypt for free, the cucumbers, the watermelons, the leeks, the onions, and the garlic!* [6] *But now, our souls are parched, for there is nothing, except the manna before our eyes (morning and evening)."*

[7] *(In truth, however,) the manna (was a delicacy). It was (round) like coriander seed, and it looked like crystal.* [8] *The people would (merely have to) stroll around (without any exertion) and gather it. (It would taste of anything one desired, like something) ground in a mill, crushed in a mortar, cooked in a pot or made into cakes. It tasted as moist as oil.* [9] *When the dew came down on the camp at night, the manna came down upon it.*

TORAS MENACHEM

"WE ATE IN EGYPT FOR FREE" (V. 5)

One of the complaints of the Jewish people to Moshe was that, *"we ate in Egypt for free"* (v. 5). At first glance, this would appear to mean that food was provided for the Jewish people in Egypt, without their having to pay, since they were slaves to the Egyptians.

Rashi, however, challenges this interpretation: *"If you want to say that the Egyptians gave them fish for free, has scripture not already stated, "You will not be given straw" (Shemos 5:18)? Now if straw was not given for free, would they have given them fish for free?"*

Rashi answers: *"So what does 'for free' mean? Free from mitzvos."*

Mizrachi explains that when the Jewish people were in Egypt, the Torah had not yet been given and a person's sustenance from God was not dependent on his observance of *mitzvos*. So now they complained that they were required to be God-fearing merely in order to eat.

The Last Word

Ordinary bread ("bread from the earth"), which is the product of hard physical labor, is a metaphor for the "revealed" interpretations of the Torah (*nigleh*), found in the *Talmud,* which require arduous analysis, questioning, *etc.* On the other hand, *manna* ("bread from heaven") represents the mystical teachings of the Torah, which are of such a "heavenly" nature that there is no disagreement, argument, etc.

Logically speaking, a person might think that it is necessary to have a firm grounding in classic texts, and achieve a certain degree of spiritual greatness before one can progress to the study of mysticism. However, the Torah teaches here that even the wicked individuals who complained to Moshe ate *manna* (v. 4*ff.*). From this we can learn that it is appropriate for people from all walks of life to study the mystical teachings of the Torah—particularly as they are formulated clearly and methodically in the teachings of *Chabad*.

(Based on *Likutei Sichos* vol. 4, p. 1038-9)

However, the concept to which *Mizrachi* refers, that God will only *"grant the early and late rains of your land at their proper time,"* if *"you always listen to My commandments,"* does not appear to be applicable in this case. For: a.) The complaint was about *manna,* and *manna* coming from heaven was not dependent on rain. b.) At this point *manna* was being given to all the Jewish people *regardless* of whether they were good or not—as we find that even Dasan and Aviram received *manna* (see *Rashi* to *Shemos* 16:20).

What, then, was the Jewish people's argument, that in Egypt they were free from *mitzvos*?

A further complaint of the Jewish people was that, while the *manna* tasted of virtually any food that the person wished, it could not adopt certain flavors: cucumbers, watermelons, leeks, onions, and garlic (v. 5).

Rashi explains: *Rabbi Shimon says, "Why did the manna taste of everything except these things? Because they are harmful for nursing mothers. We tell a* [nursing] *woman, 'Do not eat any garlic or onion, because of the baby,'" as in the analogy of a King found in Sifri.*

This prompts the following questions:

a.) The analogy which *Rashi* refers to in ***Sifri*** (as well as the ***Talmud***), states explicitly that these types of food were harmful in general to *all people.* Why did *Rashi* conclude that they were only harmful to nursing mothers?

b.) In most instances, *Rashi* does not indicate the author's name when he cites a teaching of the Sages, which suggests that when *Rashi does* mention the name of a Sage it is for a specific reason—to solve a more subtle question which the reader might ask. So why, in our case, does *Rashi* stress that this explanation was authored by Rabbi Shimon?

THE EXPLANATION

When *Rashi* writes that the Jewish people complained that they were "free from *mitzvos*" in Egypt, this was not a complaint about the observance of *mitzvos* in general. For, as explained above, the *manna* was bestowed upon even those who did not keep *mitzvos.* Rather, *Rashi's* intention here is that the people complained that there are many *mitzvos* involved *with the collection of the manna*, e.g. that one could not collect *manna* from one day for the next, and it could not be collected on

יֵרֶד הַמָּן עָלָיו׃ ט וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכֶה לְמִשְׁפְּחֹתָיו אִישׁ לְפֶתַח אָהֳלוֹ וַיִּחַר־אַף יְהוָה מְאֹד וּבְעֵינֵי מֹשֶׁה רָע׃ י וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הֲרֵעֹתָ לְעַבְדֶּךָ וְלָמָּה לֹא־ מָצָתִי* חֵן בְּעֵינֶיךָ לָשׂוּם אֶת־מַשָּׂא כָּל־הָעָם הַזֶּה עָלָי׃ יא הֶאָנֹכִי הָרִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אָנֹכִי יְלִדְתִּיהוּ כִּי־ תֹאמַר אֵלַי שָׂאֵהוּ בְחֵיקֶךָ כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת־הַיֹּנֵק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתָיו׃ יב מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־ הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃ יג לֹא־אוּכַל אָנֹכִי לְבַדִּי לָשֵׂאת אֶת־כָּל־הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי׃ יד וְאִם־כָּכָה | אַתְּ־עֹשֶׂה לִי הָרְגֵנִי נָא הָרֹג אִם־מָצָאתִי חֵן בְּעֵינֶיךָ וְאַל־אֶרְאֶה בְרָעָתִי׃ פ טו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶסְפָּה־לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלָקַחְתָּ אֹתָם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ׃ טז וְיָרַדְתִּי וְדִבַּרְתִּי עִמְּךָ שָׁם וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתְּךָ בְּמַשָּׂא הָעָם וְלֹא־תִשָּׂא

*חסר א׳

מַשְׂרֵיתָא לֵילְיָא נָחֵת מַנָּא עֲלוֹהִי׃ י וּשְׁמַע מֹשֶׁה יַת עַמָּא בָּכָן לְזַרְעַיְתְהוֹן גְּבַר בִּתְרַע מַשְׁכְּנֵהּ וּתְקֵף רָגְזָא דַיְיָ לַחֲדָא וּבְעֵינֵי מֹשֶׁה בִּישׁ׃ יא וַאֲמַר מֹשֶׁה קֳדָם יְיָ לְמָא אַבְאֵשְׁתָּא לְעַבְדָּךְ וּלְמָא לָא אַשְׁכַּחִית רַחֲמִין קֳדָמָךְ לְשַׁוָּאָה יַת מַטּוּל כָּל עַמָּא הָדֵין עָלָי׃ יב הַאַף אֲנָא לְכָל עַמָּא הָדֵין אִם בְּנֵי אִנּוּן דְּאֲמַרַת לִי סוֹבַרְהִי בְּתָקְפָּךְ בְּמָא דְמִסּוֹבַר תֵּרְבְּיָנָא יַת יַנְקָא עַל אַרְעָא דִּי קַיֵּמְתָּא לַאֲבָהָתְהוֹן׃ יג מְנַן לִי בִּסְרָא לְמֵיהַב לְכָל עַמָּא הָדֵין אֲרֵי בָּכָן עָלַי לְמֵימַר הַב לָנָא בִּסְרָא וְנֵיכוּל׃ יד לֵית אֲנָא יָכִיל בִּלְחוֹדִי לְסוֹבָרָא יַת כָּל עַמָּא הָדֵין אֲרֵי יַקִּיר מִנִּי׃ טו וְאִם כְּדֵין אַתְּ עָבֵד לִי קְטָלְנִי כְעַן קְטוֹל אִם אַשְׁכַּחִית רַחֲמִין קֳדָמָךְ וְלָא אֶחֱזֵי בְּבִישְׁתִּי׃ טז וַאֲמַר יְיָ לְמֹשֶׁה כְּנוֹשׁ קֳדָמַי שַׁבְעִין גַּבְרָא מִסָּבֵי יִשְׂרָאֵל דִּי יְדַעַתְּ אֲרֵי אִנּוּן סָבֵי עַמָּא וְסָרְכוֹהִי וּתְדַבַּר יַתְהוֹן לְמַשְׁכַּן זִמְנָא וְיִתְעַתְּדוּן תַּמָּן עִמָּךְ׃ יז וְאֶתְגְּלֵי וֶאֱמַלֵּל עִמָּךְ תַּמָּן וַאֲרַבֵּי מִן רוּחָא דַּעֲלָךְ וֶאֱשַׁוֵּי עֲלֵיהוֹן וְיסוֹבְרוּן עִמָּךְ בְּמַטּוּל עַמָּא

לש"י

מהטיסם כגלופס בשמן לחלוחית שמן יש בהם: (י) **בכה למשפחותיו.** משפחות משפחות נאספים ובוכים לפרסם תרעומתם בגלוי[1]. ורבותינו אמרו[2] למשפחותיו על עסקי משפחות, על עריות הנאסרות לכם: (יב) **כי תאמר אלי.** שאתה חומר אלי שאתה בחיקך. וכיון אמר לו כן, לך נחה את העם[3], וחומר ויונק אל בני ישראל[4], על מנת שיהיו סוקלים אחריכם ומחרפים אחריכם: **על האדמה אשר נשבעת לאבותיו.** אתה חומר לי לשאתם בחיקי: (טו) **ואם ככה את עשה לי.** תשם כאן על משה כנוקבה כשהראהו הקב"ה הפורענות שהוא עתיד להביא עליהם על זאת. אמר לפניו, אם כן הרגני תחלה[1]: **ואל אראה ברעתי.** ברעתם היה לו לכתוב, אלא שכיון הכתוב[5]. וזה אחד מתקוני סופרים בתורה לכיוון ולתקון לשון: (טז) **אספה לי.** הרי תשובה לתלונתך שאמרת לא אוכל אנכי לבדי[6]. והזקנים הראשונים היכן היו, אלא אף במלריס יצאו עמהם, שנאמר לך ואספת את זקני ישראל[7], אלא שהם תבערה מתו[8]. ורחויס היו מסיני לכך, דכתיב ויחזו את המלכים[9], שנהגו קלות ראש, כנושך פתו ומדבר בפני המלך[8], וזכו ויאכלו וישתו[9], ולא רצה הקב"ה ליתן מחלוקת בתוכם ופרע להם כאן[8]: **אשר ידעת כי הם וגו'.** לותם שאתה מכיר שנתמנו עליהם שוטרים במלריס בעבודת פרך והיו מרחמים עליהם ומוכיח על ידם, שנאמר ויכו שוטרי בני ישראל[10], עתה יתמנו בגדולתן כדרך שנעטרו בגרתן[1]: **ולקחת אותם.** קחם בדבריס, משריכם שנתמניתם פרנסים על בניו של מקום: **והתיצבו שם עמך.** כדי שירחו ישראל ויוכנו בהם גדולה וכבוד ויחמרו חביבין הלה שנכנסו עם משה לשמוע דבור מפי הקב"ה[1]: (יז) **וירדתי.** זו אחת מעשר ירידות הכתובות בתורה[1]: **ודברתי עמך.** ולא עמהם[1]: **ואצלתי.** כתרגומו ואחבי, כמו ואל תלילי בני ישראל[9]: **ושמתי עליהם.** למה משה דומה בחותם שעשה, לגר שמונח על גבי מנורה וככל מדליקין כימנו, ואין חורו חסר כלום[1]: **ונשאו אתך.** כתוב עמהם על מנת שיקבלו עליהם טורח בני, שהם טרחנים וסרבנים[1]: **ולא תשא אתה לבדך.** הרי תשובה למה שאמרת לא אוכל אנכי

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Shabbos etc. (see *Rashi* to *Shemos* 16:4). The people were thus complaining that in Egypt they could eat food free of restrictions, whereas now they could not.

A further complaint was that the *manna* did not taste of cucumbers, watermelons, leeks, onions, or garlic—as *Rashi* explains, that this would have been harmful to nursing mothers.

Rashi did not cite the interpretation of *Sifri* (and the *Talmud*), that these foods were harmful to people in general, because at the literal level the people would not have begged for something that caused themselves harm. (Nevertheless, *Rashi* refers the reader to the analogy of *Sifri*, because the *general principle* of the analogy is applicable here). What does appear to be a valid complaint is why *all* the Jewish people should

1 ספרי 2 יומא עה. 3 שמות לב, לד 4 שם ו, יג 5 מכילתא שירתא פ״י 6 פסוק יד 7 שמות ג, טז 8 תנחומא בהעלותך טז 9 שמות כד, יא 10 שמות כד, יד

[10] *Moshe heard the people weeping with their families (making as much noise as possible). Each person was at the entrance of his tent. God became very angry, and Moshe was disgusted.*

[11] *Moshe said to God, "Why have You mistreated Your servant? Why have I not found favor in Your eyes, in that You place the burden of this entire people upon me?* [12] *Did I conceive this entire people? Did I give birth to them? (So why did you) tell me, 'Embrace them like a nurse carries a baby,' (and lead them) to the Land You promised their forefathers?* [13] *Where do I have meat to give all these people? For they are crying to me, saying, 'Give us meat to eat.'* [14] *I cannot bear this entire people alone, as it's too hard for me."*

(When Moshe saw a vision of the punishments due to the Jewish people for their complaints, he said), [15] *"If this is the way You treat me, please kill me—if I have found favor in Your eyes— so that I do not see my misfortune."*

[16] *God said to Moshe, "(As for your complaint that you cannot bear the people alone,) assemble for Me seventy men of the elders of Israel, the ones that you know were the people's elders and officers (back in Egypt). Persuade them to (come to) the Tent of Meeting, and have them stand there with You.* [17] *I will come down and speak with you there. I will magnify the spirit which is upon you and place (some of) it upon them (without reducing what you have). Then they will bear the burden of the people with you, so that you do not have to bear it alone."*

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be deprived of these five foods merely because they are harmful to a *tiny minority,* nursing mothers.

However, having offered this interpretation, *Rashi* was concerned that the complaint of the Jewish people was *so* valid that it deserves an answer. Why, indeed, did God deprive the Jewish people from tasting these foods, out of concern for a tiny minority? Surely God could have just withheld these flavors from the *manna* of the nursing women, and allowed everybody else to taste them?

To hint to a solution to this question, *Rashi* wrote, *"Rabbi Shimon says...,"* as if to say that if we bear in mind that it was Rabbi Shimon who authored this explanation, then we will appreciate why the general public might be denied something for the sake of a minority.

Rabbi Shimon is famous for saying, *"I can release the entire world from judgment"* (*Succah* 45b). Obviously, he understood the tremendous importance of just one individual, since he felt that he, personally, could save the world.

Thus, writes *Rashi*, it is understood why Rabbi Shimon was concerned for the tiny minority of nursing women, that they should not see the rest of the Jewish people enjoying the flavors of cucumbers, watermelons, leeks, onions, and garlic, while they remained deprived. For if a small group had to be deprived, argued Rabbi Shimon, then everybody should be deprived in order to avoid even an extremely remote danger to the minority.

(Based on *Sichas Shabbos Parshas Beha'aloscha* 5728; *Likutei Sichos* vol. 33, p. 71*ff.*)

Sparks of Chasidus

"I will Magnify the Spirit Which is Upon You and Place it Upon Them" (v. 17)

Moshe's spiritual standing was so great that his awareness of God's presence never lapsed even for a moment. Thus, for Moshe, no experience, even that of eating or sleeping, could be entirely physical, devoid of Divine awareness and inspiration.

So when the people complained to Moshe that they were craving meat, Moshe turned to God in exasperation and cried, *"Where do I have meat"* (v. 13)? Craving physical pleasure as an end in itself is something I am simply unable to do, so how can I represent the people as their leader in this respect?

In response, God offered Moshe the assistance of the elders, for they were not as removed as Moshe from the notion of enjoying a physical experience, so they would be able to lead the people with regard to their physical needs.

However, this begs the question: If providing people with tasty food was something beyond the scope of Moshe's leadership, then why did God say: "I will magnify the spirit *which is upon you* and place it upon them" (v. 17)? Why was the "spirit of Moshe" required by the elders to supply the people with meat, a task that had eluded Moshe?

This brings to light a basic principle of Judaism: *Every aspect of our lives, even the most basic physical desires and needs, are guided, assisted and sustained by the Torah*. So, since Moshe was the one who received the *entire* Torah and gave it to the people, it was crucial that *all* the Torah's guidance and support should come directly, or indirectly, through him.

(Based on *Sichah* of 3rd day *Chol Hamo'ed Succos* 5713)

אַתָּה לְבַדֶּךָ: יח וְאֶל־הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמָחָר וַאֲכַלְתֶּם
בָּשָׂר כִּי בְכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יַאֲכִלֵנוּ בָּשָׂר כִּי־טוֹב
לָנוּ בְּמִצְרָיִם וְנָתַן יְהוָה לָכֶם בָּשָׂר וַאֲכַלְתֶּם: יט לֹא יוֹם אֶחָד
תֹּאכְלוּן וְלֹא יוֹמַיִם וְלֹא | חֲמִשָּׁה יָמִים וְלֹא עֲשָׂרָה יָמִים וְלֹא
עֶשְׂרִים יוֹם: כ עַד | חֹדֶשׁ יָמִים עַד אֲשֶׁר־יֵצֵא מֵאַפְּכֶם וְהָיָה
לָכֶם לְזָרָא יַעַן כִּי־מְאַסְתֶּם אֶת־יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכּוּ
לְפָנָיו לֵאמֹר לָמָּה זֶּה יָצָאנוּ מִמִּצְרָיִם: כא וַיֹּאמֶר מֹשֶׁה
שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְקִרְבּוֹ וְאַתָּה אָמַרְתָּ
בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים: כב הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם
וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמָצָא לָהֶם: פ
כג וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲיַד יְהוָה תִּקְצָר עַתָּה תִּרְאֶה
הֲיִקְרְךָ דְבָרִי אִם־לֹא: כד וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל־הָעָם אֶת
דִּבְרֵי יְהוָה וַיֶּאֱסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם
סָבִיב לָאֹהֶל: כה וַיֵּרֶד יְהוָה | בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־
הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ
עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ: כו וַיִּשָּׁאֲרוּ שְׁנֵי־אֲנָשִׁים |
בַּמַּחֲנֶה שֵׁם הָאֶחָד | אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵידָד וַתָּנַח עֲלֵהֶם
הָרוּחַ וְהֵמָּה בַּכְּתֻבִים וְלֹא יָצְאוּ הָאֹהֱלָה וַיִּתְנַבְּאוּ בַּמַּחֲנֶה:
כז וַיָּרָץ הַנַּעַר וַיַּגֶּד לְמֹשֶׁה וַיֹּאמַר אֶלְדָּד וּמֵידָד מִתְנַבְּאִים
בַּמַּחֲנֶה: כח וַיַּעַן יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה מִבְחֻרָיו וַיֹּאמַר
אֲדֹנִי מֹשֶׁה כְּלָאֵם: כט וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנֵּא אַתָּה לִי וּמִי
יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵהֶם: ל וַיֶּאֱסֹף
מֹשֶׁה הוּא וְזִקְנֵי יִשְׂרָאֵל הַמָּחֲנָה: לא רוּחַ נָסַע מֵאֵת יְהוָה
וַיָּגָז שַׂלְוִים מִן־הַיָּם וַיַּטֵּשׁ עַל־הַמַּחֲנֶה כְּדֶרֶךְ יוֹם כֹּה וְכֹה
סָבִיב סָבִיב לַמַּחֲנֶה וּכְאַמָּתַיִם עַל־פְּנֵי הָאָרֶץ: לב וַיָּקָם הָעָם כָּל־
הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה וְכָל־יוֹם הַמָּחֳרָת וַיַּאַסְפוּ אֶת־הַשְּׂלָו
הַמַּמְעִיט אָסַף עֲשָׂרָה חֳמָרִים וַיִּשְׁטְחוּ לָהֶם שָׁטוֹחַ סְבִיבוֹת
הַמַּחֲנֶה: לג הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם טֶרֶם יִכָּרֵת וְאַף־יְהוָה
חָרָה בָּעָם וַיַּךְ יְהוָה בָּעָם מַכָּה רַבָּה מְאֹד: לד וַיִּקְרָא שֵׁם־
הַמָּקוֹם הַהוּא קִבְרוֹת הַתַּאֲוָה כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאַוִּים:
לה מִקִּבְרוֹת הַתַּאֲוָה נָסְעוּ הָעָם חֲצֵרוֹת וַיִּהְיוּ בַּחֲצֵרוֹת: יב א וַתְּדַבֵּר
מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל־אֹדוֹת הָאִשָּׁה הַכֻּשִׁית אֲשֶׁר לָקָח כִּי
אִשָּׁה כֻשִׁית לָקָח: ב וַיֹּאמְרוּ הֲרַק אַךְ־בְּמֹשֶׁה דִּבֶּר יְהוָה הֲלֹא
גַם־בָּנוּ דִּבֵּר וַיִּשְׁמַע יְהוָה: ג וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל
הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ד וַיֹּאמֶר יְהוָה פִּתְאֹם אֶל־מֹשֶׁה
וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ
שְׁלָשְׁתָּם: ה וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֹד פֶּתַח הָאֹהֶל וַיִּקְרָא
אַהֲרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם: ו וַיֹּאמֶר שִׁמְעוּ־נָא דְבָרָי אִם־יִהְיֶה
נְבִיאֲכֶם יְהוָה בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֶּר־בּוֹ: ז לֹא־כֵן
עַבְדִּי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא: ח פֶּה אֶל־פֶּה אֲדַבֶּר־בּוֹ וּמַרְאֶה
וְלֹא בְחִידוֹת וּתְמוּנַת יְהוָה יַבִּיט וּמַדּוּעַ לֹא יְרֵאתֶם לְדַבֵּר בְּעַבְדִּי
בְּמֹשֶׁה: ט וַיִּחַר־אַף יְהוָה בָּם וַיֵּלַךְ: י וְהֶעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה
מִרְיָם מְצֹרַעַת כַּשָּׁלֶג וַיִּפֶן אַהֲרֹן אֶל־מִרְיָם וְהִנֵּה מְצֹרָעַת: יא וַיֹּאמֶר
אַהֲרֹן אֶל־מֹשֶׁה בִּי אֲדֹנִי אַל־נָא תָּשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נוֹאַלְנוּ
וַאֲשֶׁר חָטָאנוּ: יב אַל־נָא תְהִי כַּמֵּת אֲשֶׁר בְּצֵאתוֹ מֵרֶחֶם אִמּוֹ וַיֵּאָכֵל
חֲצִי בְשָׂרוֹ: יג וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רְפָא־נָא לָהּ:
יד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאָבִיהָ יָרֹק יָרַק בְּפָנֶיהָ הֲלֹא תִכָּלֵם שִׁבְעַת
יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחַר תֵּאָסֵף: טו וַתִּסָּגֵר
מִרְיָם שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְהָעָם לֹא־נָסַע עַד הֵאָסֵף מִרְיָם:
טז וְאַחַר נָסְעוּ הָעָם מֵחֲצֵרוֹת וַיַּחֲנוּ בְּמִדְבַּר פָּארָן: יג א וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: ב שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר
אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ
כֹּל נָשִׂיא בָּהֶם: ג וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּארָן עַל־פִּי יְהוָה
כֻּלָּם אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה: ד וְאֵלֶּה שְׁמוֹתָם לְמַטֵּה
רְאוּבֵן שַׁמּוּעַ בֶּן־זַכּוּר: ה לְמַטֵּה שִׁמְעוֹן שָׁפָט בֶּן־חוֹרִי: ו לְמַטֵּה
יְהוּדָה כָּלֵב בֶּן־יְפֻנֶּה: ז לְמַטֵּה יִשָּׂשכָר יִגְאָל בֶּן־יוֹסֵף: ח לְמַטֵּה
אֶפְרַיִם הוֹשֵׁעַ בִּן־נוּן: ט לְמַטֵּה בִנְיָמִן פַּלְטִי בֶן־רָפוּא: י לְמַטֵּה
זְבֻל�un גַּדִּיאֵל בֶּן־סוֹדִי: יא לְמַטֵּה יוֹסֵף לְמַטֵּה מְנַשֶּׁה גַּדִּי בֶן־סוּסִי:
יב לְמַטֵּה דָן עַמִּיאֵל בֶּן־גְּמַלִּי: יג לְמַטֵּה אָשֵׁר סְתוּר בֶּן־מִיכָאֵל:
יד לְמַטֵּה נַפְתָּלִי נַחְבִּי בֶן־וָפְסִי: טו לְמַטֵּה גָּד גְּאוּאֵל בֶּן־מָכִי:
טז אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיִּקְרָא
מֹשֶׁה לְהוֹשֵׁעַ בִּן־נוּן יְהוֹשֻׁעַ: יז וַיִּשְׁלַח אֹתָם מֹשֶׁה לָתוּר אֶת־אֶרֶץ
כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עֲלוּ־זֶה בַּנֶּגֶב וַעֲלִיתֶם אֶת־הָהָר: יח וּרְאִיתֶם
אֶת־הָאָרֶץ מָה הִוא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הֲחָזָק הוּא הֲרָפֶה
הַמְעַט הוּא אִם־רָב: יט וּמָה הָאָרֶץ אֲשֶׁר הוּא יֹשֵׁב בָּהּ הֲטוֹבָה הִוא
אִם־רָעָה וּמָה הֶעָרִים אֲשֶׁר הוּא יוֹשֵׁב בָּהֵנָּה הַבְּמַחֲנִים אִם
בְּמִבְצָרִים: כ וּמָה הָאָרֶץ הַשְּׁמֵנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אֵין
וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים:
כא וַיַּעֲלוּ וַיָּתֻרוּ אֶת־הָאָרֶץ מִמִּדְבַּר צִן עַד־רְחֹב לְבוֹא חֲמָת: כב וַיַּעֲלוּ
בַּנֶּגֶב וַיָּבֹא עַד־חֶבְרוֹן וְשָׁם אֲחִימַן שֵׁשַׁי וְתַלְמַי יְלִידֵי הָעֲנָק וְחֶבְרוֹן
שֶׁבַע שָׁנִים נִבְנְתָה לִפְנֵי צֹעַן מִצְרָיִם: כג וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל
וַיִּכְרְתוּ מִשָּׁם זְמוֹרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד וַיִּשְׂאֻהוּ בַמּוֹט בִּשְׁנָיִם
וּמִן־הָרִמֹּנִים וּמִן־הַתְּאֵנִים: כד לַמָּקוֹם הַהוּא קָרָא נַחַל אֶשְׁכֹּל עַל
אֹדוֹת הָאֶשְׁכּוֹל אֲשֶׁר כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל: כה וַיָּשֻׁבוּ מִתּוּר
הָאָרֶץ מִקֵּץ אַרְבָּעִים יוֹם: כו וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
וְאֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל אֶל־מִדְבַּר פָּארָן קָדֵשָׁה וַיָּשִׁבוּ אֹתָם
דָּבָר וְאֶת־כָּל־הָעֵדָה וַיַּרְאוּם אֶת־פְּרִי הָאָרֶץ: כז וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ
בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חָלָב וּדְבַשׁ הִוא וְזֶה
פִּרְיָהּ: כח אֶפֶס כִּי עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהֶעָרִים בְּצֻרוֹת גְּדֹלוֹת
מְאֹד וְגַם־יְלִדֵי הָעֲנָק רָאִינוּ שָׁם: כט עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב
וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בָּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל־יַד
הַיַּרְדֵּן: ל וַיַּהַס כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֹה נַעֲלֶה וְיָרַשְׁנוּ
אֹתָהּ כִּי יָכוֹל נוּכַל לָהּ: לא וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוּכַל
לַעֲלוֹת אֶל־הָעָם כִּי חָזָק הוּא מִמֶּנּוּ: לב וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר
תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ
אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת:
לג וְשָׁם רָאִינוּ אֶת־הַנְּפִלִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וַנְּהִי בְעֵינֵינוּ כַּחֲגָבִים
וְכֵן הָיִינוּ בְּעֵינֵיהֶם: יד א וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ
הָעָם בַּלַּיְלָה הַהוּא: ב וַיִּלֹּנוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל־בְּנֵי יִשְׂרָאֵל
וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לוּ־מַתְנוּ בְאֶרֶץ מִצְרַיִם אוֹ לוּ בַּמִּדְבָּר
הַזֶּה לוּ־מָתְנוּ: ג וְלָמָה יְהוָה מֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת לִנְפֹּל
בַּחֶרֶב נָשֵׁינוּ וְטַפֵּנוּ לָבַז הֲלוֹא טוֹב לָנוּ שׁוּב מִצְרָיְמָה: ד וַיֹּאמְרוּ אִישׁ
אֶל־אָחִיו נִתְּנָה רֹאשׁ וְנָשׁוּבָה מִצְרָיְמָה: ה וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל־פְּנֵיהֶם
לִפְנֵי כָּל־קְהַל עֲדַת בְּנֵי יִשְׂרָאֵל: ו וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה
מִן־הַתָּרִים אֶת־הָאָרֶץ קָרְעוּ בִגְדֵיהֶם: ז וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי
יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ טוֹבָה הָאָרֶץ
מְאֹד מְאֹד: ח אִם־חָפֵץ בָּנוּ יְהוָה וְהֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וְנָתְנָה
לָנוּ אֶרֶץ אֲשֶׁר הִוא זָבַת חָלָב וּדְבָשׁ: ט אַךְ בַּיהוָה אַל־תִּמְרֹדוּ וְאַתֶּם
אַל־תִּירְאוּ אֶת־עַם הָאָרֶץ כִּי לַחְמֵנוּ הֵם סָר צִלָּם מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ
אַל־תִּירָאוּם: י וַתֹּאמֶר כָּל־הָעֵדָה לִרְגֹּם אֹתָם בָּאֲבָנִים וּכְבוֹד יְהוָה
נִרְאָה בְאֹהֶל מוֹעֵד אֶל־כָּל־בְּנֵי יִשְׂרָאֵל: יא וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־
אָנָה יְנַאֲצֻנִי הָעָם הַזֶּה וְעַד־אָנָה לֹא־יַאֲמִינוּ בִּי בְּכֹל הָאֹתוֹת אֲשֶׁר
עָשִׂיתִי בְּקִרְבּוֹ: יב אַכֶּנּוּ בַדֶּבֶר וַאֲוָרִשֶׁנּוּ וְאֶעֱשֶׂה אֹתְךָ לְגוֹי גָּדוֹל
וְעָצוּם מִמֶּנּוּ: יג וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה וְשָׁמְעוּ מִצְרַיִם כִּי הֶעֱלִיתָ
בְכֹחֲךָ אֶת־הָעָם הַזֶּה מִקִּרְבּוֹ: יד וְאָמְרוּ אֶל־יוֹשֵׁב הָאָרֶץ הַזֹּאת
שָׁמְעוּ כִּי־אַתָּה יְהוָה בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר עַיִן בְּעַיִן נֵרָאֶה אַתָּה
יְהוָה וַעֲנָנְךָ עֹמֵד עֲלֵהֶם וּבְעַמּוּד עָנָן אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבְעַמּוּד
אֵשׁ לָיְלָה: טו וְהֵמַתָּה כְאִישׁ אֶחָד אֶת־הָעָם הַזֶּה וְאָמְרוּ הַגּוֹיִם אֲשֶׁר
שָׁמְעוּ אֶת־שִׁמְעֲךָ לֵאמֹר: טז מִבִּלְתִּי יְכֹלֶת יְהוָה לְהָבִיא אֶת־הָעָם
הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר: יז וְעַתָּה יִגְדַּל־נָא
כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: יח יְהוָה אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא
עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־
רִבֵּעִים: יט סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר נָשָׂאתָה לָעָם
הַזֶּה מִמִּצְרַיִם וְעַד־הֵנָּה: כ וַיֹּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶךָ: כא וְאוּלָם
חַי־אָנִי וְיִמָּלֵא כְבוֹד־יְהוָה אֶת־כָּל־הָאָרֶץ: כב כִּי כָל־הָאֲנָשִׁים הָרֹאִים
אֶת־כְּבֹדִי וְאֶת־אֹתֹתַי אֲשֶׁר עָשִׂיתִי בְּמִצְרַיִם וּבַמִּדְבָּר וַיְנַסּוּ אֹתִי זֶה
עֲשֶׂרֶת הַפְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: כג אִם־יִרְאוּ אֶת־הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לַאֲבוֹתָם וְכָל־מְנַאֲצַי לֹא יִרְאוּהָ: כד וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה
רוּחַ אַחֶרֶת עִמּוֹ וַיְמַלֵּא אַחֲרָי וְהֵבֵאתִי אֹתוֹ אֶל־הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה
וְזַרְעוֹ יוֹרִשֶׁנָּה: כה וְהָעֲמָלֵקִי וְהַכְּנַעֲנִי יוֹשֵׁב בָּעֵמֶק מָחָר פְּנוּ וּסְעוּ
לָכֶם הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף: כו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
לֵאמֹר: כז עַד־מָתַי לָעֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הֵמָּה מַלִּינִים עָלַי אֶת־
תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵמָּה מַלִּינִים עָלַי שָׁמָעְתִּי: כח אֱמֹר אֲלֵהֶם
חַי־אָנִי נְאֻם־יְהוָה אִם־לֹא כַּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנָי כֵּן אֶעֱשֶׂה לָכֶם:
כט בַּמִּדְבָּר הַזֶּה יִפְּלוּ פִגְרֵיכֶם וְכָל־פְּקֻדֵיכֶם לְכָל־מִסְפַּרְכֶם מִבֶּן־
עֶשְׂרִים שָׁנָה וָמַעְלָה אֲשֶׁר הֵלִינוּ עָלָי: ל אִם־אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ
אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לְשַׁכֵּן אֶתְכֶם בָּהּ כִּי אִם־כָּלֵב בֶּן־יְפֻנֶּה וִיהוֹשֻׁעַ
בִּן־נוּן: לא וְטַפְּכֶם אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וְהֵבֵאתִי אוֹתָם וְיָדְעוּ אֶת־
הָאָרֶץ אֲשֶׁר מְאַסְתֶּם בָּהּ: לב וּפִגְרֵיכֶם אַתֶּם יִפְּלוּ בַּמִּדְבָּר הַזֶּה: לג וּבְנֵיכֶם
יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְנָשְׂאוּ אֶת־זְנוּתֵיכֶם עַד תֹּם פִּגְרֵיכֶם
בַּמִּדְבָּר: לד בְּמִסְפַּר הַיָּמִים אֲשֶׁר תַּרְתֶּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם יוֹם
לַשָּׁנָה יוֹם לַשָּׁנָה תִּשְׂאוּ אֶת־עֲוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה וִידַעְתֶּם אֶת־
תְּנוּאָתִי: לה אֲנִי יְהוָה דִּבַּרְתִּי אִם־לֹא זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרָעָה
הַזֹּאת הַנּוֹעָדִים עָלָי בַּמִּדְבָּר הַזֶּה יִתַּמּוּ וְשָׁם יָמֻתוּ: לו וְהָאֲנָשִׁים
אֲשֶׁר־שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיָּשֻׁבוּ וַיַּלִּינוּ עָלָיו אֶת־כָּל־הָעֵדָה
לְהוֹצִיא דִבָּה עַל־הָאָרֶץ: לז וַיָּמֻתוּ הָאֲנָשִׁים מוֹצִאֵי דִבַּת הָאָרֶץ רָעָה
בַּמַּגֵּפָה לִפְנֵי יְהוָה: לח וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה חָיוּ מִן־הָאֲנָשִׁים
הָהֵם הַהֹלְכִים לָתוּר אֶת־הָאָרֶץ: לט וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים הָאֵלֶּה
אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם מְאֹד: מ וַיַּשְׁכִּמוּ בַבֹּקֶר וַיַּעֲלוּ אֶל־
רֹאשׁ הָהָר לֵאמֹר הִנֵּנוּ וְעָלִינוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה כִּי חָטָאנוּ:
מא וַיֹּאמֶר מֹשֶׁה לָמָּה זֶּה אַתֶּם עֹבְרִים אֶת־פִּי יְהוָה וְהוּא לֹא תַצְלִיחַ:
מב אַל־תַּעֲלוּ כִּי אֵין יְהוָה בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם: מג כִּי
הָעֲמָלֵקִי וְהַכְּנַעֲנִי שָׁם לִפְנֵיכֶם וּנְפַלְתֶּם בֶּחָרֶב כִּי עַל־כֵּן שַׁבְתֶּם מֵאַחֲרֵי
יְהוָה וְלֹא יִהְיֶה יְהוָה עִמָּכֶם: מד וַיַּעְפִּלוּ לַעֲלוֹת אֶל־רֹאשׁ הָהָר גַּם־
אֲרוֹן בְּרִית־יְהוָה וּמֹשֶׁה לֹא־מָשׁוּ מִקֶּרֶב הַמַּחֲנֶה: מה וַיֵּרֶד הָעֲמָלֵקִי
וְהַכְּנַעֲנִי הַיּוֹשֵׁב בָּהָר הַהוּא וַיַּכּוּם וַיַּכָּתוּם עַד־הַחָרְמָה: טו א וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי
תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם: ג וַעֲשִׂיתֶם אִשֶּׁה
לַיהוָה עֹלָה אוֹ זֶבַח לְפַלֵּא נֶדֶר אוֹ בִנְדָבָה אוֹ בְמוֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ
נִיחֹחַ לַיהוָה מִן־הַבָּקָר אוֹ מִן־הַצֹּאן: ד וְהִקְרִב הַמַּקְרִב קָרְבָּנוֹ לַיהוָה
מִנְחָה סֹלֶת עִשָּׂרוֹן בָּלוּל בִּרְבִיעִת הַהִין שָׁמֶן: ה וְיַיִן לַנֶּסֶךְ רְבִיעִת
הַהִין תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לַזָּבַח לַכֶּבֶשׂ הָאֶחָד: ו אוֹ לָאַיִל תַּעֲשֶׂה
מִנְחָה סֹלֶת שְׁנֵי עֶשְׂרֹנִים בָּלוּל בְּשְׁלִשִׁית הַהִין שָׁמֶן: ז וְיַיִן לַנֶּסֶךְ
שְׁלִשִׁית הַהִין תַּקְרִיב רֵיחַ נִיחֹחַ לַיהוָה: ח וְכִי־תַעֲשֶׂה בֶן־בָּקָר עֹלָה
אוֹ זֶבַח לְפַלֵּא נֶדֶר אוֹ שְׁלָמִים לַיהוָה: ט וְהִקְרִיב עַל־בֶּן־הַבָּקָר מִנְחָה
סֹלֶת שְׁלֹשָׁה עֶשְׂרֹנִים בָּלוּל בַּחֲצִי הַהִין שָׁמֶן: י וְיַיִן תַּקְרִיב לַנֶּסֶךְ
חֲצִי הַהִין אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה: יא כָּכָה יֵעָשֶׂה לַשּׁוֹר הָאֶחָד אוֹ
לָאַיִל הָאֶחָד אוֹ לַכֶּשֶׂב אוֹ לָעֵז: יב כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ כָּכָה תַּעֲשׂוּ
לָאֶחָד כְּמִסְפָּרָם: יג כָּל־הָאֶזְרָח יַעֲשֶׂה כָּכָה לְהָבִיא אִשֵּׁה רֵיחַ נִיחֹחַ
לַיהוָה: יד וְכִי־יָגוּר אִתְּכֶם אוֹ אֲשֶׁר בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וְעָשָׂה אִשֶּׁה
רֵיחַ נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ כֵּן יַעֲשֶׂה: טו הַקָּהָל חֻקָּה אַחַת לָכֶם
וְלַגֵּר הַגָּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה: טז תּוֹרָה
אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתָּכֶם: יז וַיְדַבֵּר יְהוָה אֶל־
מֹשֶׁה לֵאמֹר: יח דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־
הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה: יט וְהָיָה בְּאָכְלְכֶם מִלֶּחֶם הָאָרֶץ
תָּרִימוּ תְרוּמָה לַיהוָה: כ רֵאשִׁית עֲרִסֹתֵיכֶם חַלָּה תָּרִימוּ תְרוּמָה כִּתְרוּמַת
גֹּרֶן כֵּן תָּרִימוּ אֹתָהּ: כא מֵרֵאשִׁית עֲרִסֹתֵיכֶם תִּתְּנוּ לַיהוָה תְּרוּמָה
לְדֹרֹתֵיכֶם: כב וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֶת כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר דִּבֶּר
יְהוָה אֶל־מֹשֶׁה: כג אֵת כֹּל אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד מֹשֶׁה מִן־הַיּוֹם
אֲשֶׁר צִוָּה יְהוָה וָהָלְאָה לְדֹרֹתֵיכֶם: כד וְהָיָה אִם־מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה
לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה
וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת: כה וְכִפֶּר הַכֹּהֵן עַל
כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי שְׁגָגָה הִוא וְהֵם הֵבִיאוּ אֶת־
קָרְבָּנָם אִשֶּׁה לַיהוָה וְחַטָּאתָם לִפְנֵי יְהוָה עַל שִׁגְגָתָם: כו וְנִסְלַח לְכָל־
עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם כִּי לְכָל־הָעָם בִּשְׁגָגָה: כז וְאִם־נֶפֶשׁ
אַחַת תֶּחֱטָא בִשְׁגָגָה וְהִקְרִיבָה עֵז בַּת־שְׁנָתָהּ לְחַטָּאת: כח וְכִפֶּר הַכֹּהֵן
עַל־הַנֶּפֶשׁ הַשֹּׁגֶגֶת בְּחֶטְאָהּ בִּשְׁגָגָה לִפְנֵי יְהוָה לְכַפֵּר עָלֶיהָ וְנִסְלַח לָהּ:
כט לָאֶזְרָח בְּבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם תּוֹרָה אַחַת יִהְיֶה לָכֶם
לָעֹשֶׂה בִשְׁגָגָה: ל וְהַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה בְיָד רָמָה מִן־הָאֶזְרָח וּמִן־הַגֵּר
אֶת־יְהוָה הוּא מְגַדֵּף וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ: לא כִּי דְבַר־
יְהוָה בָּזָה וְאֶת־מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִו

18 *"You should say to the people, 'Prepare yourselves for (punishment) tomorrow when you will eat meat, because you have cried into God's ears, saying, "Who will give us meat to eat? We had it better in Egypt!" God will give you meat, and you will eat.* 19 *You will eat it not one day, not two days, not five days, not ten days, and not twenty days,* 20 *but for a whole month, until it comes out of your nose and makes you sick. For you have despised God, Who is among you, and you cried before Him, saying, "'Why did we leave Egypt?'"'"*

21 *Moshe said, "It is a people of six hundred thousand on foot whom I am among and You're saying, 'I'll give them meat to eat for a whole month'!* 22 *Could enough sheep and cattle possibly be slaughtered for them? If all the fish of the sea were gathered for them, would it be enough for them?"*

23 *God said to Moshe, "Is God's hand too short? You'll see if My word will be fulfilled for you, or not!"*

24 *Moshe went out and told the people what God had said (but they did not listen to him).*

(To carry out God's first instruction), he assembled seventy men of the people's elders, and stood them around the Tent. 25 *God came down in a cloud and spoke to him. He magnified the spirit that was upon him and placed (some of) it upon the seventy elders. When the spirit rested upon them, they became prophets, but it did not last (more than a day).*

26 *(Meanwhile,) two men (of the nominated elders) had remained in the camp (because they felt that they were unworthy of greatness). One was called Eldad and the other Medad. The spirit (of prophecy nevertheless) rested upon them. They were among those written (in the nomination lottery), but they did not go out to the tent (with the others). Thus, they became prophets while in the camp.*

CLASSIC QUESTIONS

● How were candidates written in the lottery? (v. 26)

RASHI: All of them were written down, mentioned specifically by name, and [chosen] by lot. This is because the number [of 70 candidates split into] 12 tribes came to 6 per tribe, with the exception of 2 tribes who would receive only 5 each. Moshe said, "No tribe will listen to me to deduct an elder from its tribe."

What did he do? He took 72 lots and wrote on 70 [of them] "elder" and 2 of them he left blank. He chose 6 men from each tribe, a total of 72, and he said to them, "Draw your lots from the box."

Whoever picked [a lot saying] "elder" was sanctified. To the ones who picked a blank lot, he said, "God does not want you."

● Why did Eldad and Medad "remain in the camp"? (v. 26)

TALMUD: According to one view, they feared failure and did not want to pick a blank lot, so they did not participate in the lottery.

Rabbi Shimon said that they felt they were not worthy of greatness, so even after winning the lottery they did not go to the tent to be appointed by Moshe (*Sanhedrin* 17a, according to *Rashi*).

TORAS MENACHEM

Sparks of Chasidus

"IT IS A PEOPLE...WHOM I AM AMONG" (v. 21)

"Moshe and the Jewish people are like 'head' and 'foot,' as the verse states, 'It is a people of six hundred thousand *on foot* whom I am among' (v. 21). For all the Jewish people are like the 'feet' of Moshe, and Moshe is like their 'head.' And just like a person's feet take his head to a place that the head would not be able to reach on its own, likewise, Moshe achieves additional spiritual greatness *through* the Jewish people (his 'feet').

"This is the implication of the verse, *'It is a people of six hundred thousand on foot whom I am among,'* (literally, *"Anochi* is within him"), that through the people 'on foot,' the level of *"Anochi"* (God's Essence, as revealed in the Ten Commandments) becomes revealed within him, i.e. within Moshe."

(*Sefer Hama'amarim Melukat* vol. 6, p. 129—Free translation)

ELDAD AND MEDAD (v. 26)

The ***Talmud*** cites two dissenting views of our Sages why Eldad and Medad declined to participate in the lottery by which the 70 elders were picked—either because they feared rejection, or because they did not see themselves worthy of a position of leadership (Rabbi Shimon's view).

What is the rationale behind their dispute?

THE EXPLANATION

When God revealed Himself to Moshe in the burning bush, the Torah relates that *"Moshe hid his face because he was afraid to look at God"* (*Shemos* 3:6). Our Sages debated whether Moshe's attempt to shield himself from this prophetic revelation was praiseworthy or not:

Rabbi Yehoshua ben Korcha maintained that Moshe acted incorrectly. Thus, we find later that when Moshe asked God, "*Show me, please, Your glory!*" (*Shemos* 33:18), God punished Moshe by withholding Divine revelation from him, saying, *"You will not be able to see My face"* (ibid. 20). Rabbi Yehoshua ben Korcha explained that it was as if God were saying, *"When I wanted, you didn't want. Now that you want, I don't want"* (*Brachos* 7a).

כז וַיָּרָץ הַנַּעַר וַיַּגֶּד לְמֹשֶׁה וַיֹּאמֶר אֶלְדָּד וּמֵידָד מִתְנַבְּאִים
בַּמַּחֲנֶה: כח וַיַּעַן יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת מֹשֶׁה מִבְּחֻרָיו וַיֹּאמֶר
אֲדֹנִי מֹשֶׁה כְּלָאֵם: כט וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנֵּא אַתָּה לִי וּמִי
יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵיהֶם:
[שביעי] ל וַיֵּאָסֵף מֹשֶׁה אֶל־הַמַּחֲנֶה הוּא וְזִקְנֵי יִשְׂרָאֵל: לא וְרוּחַ
נָסַע | מֵאֵת יְהוָה וַיָּגָז שַׂלְוִים מִן־הַיָּם וַיִּטֹּשׁ עַל־הַמַּחֲנֶה כְּדֶרֶךְ
יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה וּכְאַמָּתַיִם עַל־פְּנֵי
הָאָרֶץ: לב וַיָּקָם הָעָם כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה וְכָל | יוֹם
הַמָּחֳרָת וַיַּאַסְפוּ אֶת־הַשְּׂלָו הַמַּמְעִיט אָסַף עֲשָׂרָה חֳמָרִים
וַיִּשְׁטְחוּ לָהֶם שָׁטוֹחַ סְבִיבוֹת הַמַּחֲנֶה: לג הַבָּשָׂר עוֹדֶנּוּ בֵּין
שִׁנֵּיהֶם טֶרֶם יִכָּרֵת וְאַף יְהוָה חָרָה בָּעָם וַיַּךְ יְהוָה בָּעָם מַכָּה
רַבָּה מְאֹד: לד וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קִבְרוֹת הַתַּאֲוָה
כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאַוִּים: לה מִקִּבְרוֹת הַתַּאֲוָה נָסְעוּ
הָעָם חֲצֵרוֹת וַיִּהְיוּ בַּחֲצֵרוֹת: פ יב א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן
בְּמֹשֶׁה עַל־אֹדוֹת הָאִשָּׁה הַכֻּשִׁית אֲשֶׁר לָקָח כִּי־אִשָּׁה כֻשִׁית
לָקָח: ב וַיֹּאמְרוּ הֲרַק אַךְ־בְּמֹשֶׁה דִּבֶּר יְהוָה הֲלֹא גַם־בָּנוּ דִבֵּר
וַיִּשְׁמַע יְהוָה: ג וְהָאִישׁ מֹשֶׁה עָנָו [עָנִיו] מְאֹד מִכֹּל הָאָדָם

כז ורהט העולמא ואחוי למשה ואמר אלדד ומידד מתנבאין במשריתא: כח ואתיב יהושע בר נון משמשנה דמשה מעולמותיה ואמר רבוני משה אסרנון: כט ואמר לה משה החקנאתי אתי מקנאי לי רעינא פון ויהון כל עמא דייָ נבייאן ארי יתן יְיָ ית רוחא דנבואתה עליהון: ל ואתכנש משה לְמַשְׁרְיָתָא הוּא וְסָבֵי יִשְׂרָאֵל: לא ורוחא נטל מן קֳדָם יְיָ ואפרח שלו מן ימא ורמא על משריתא כְּמַהֲלַךְ יוֹמָא לְכָא וּכְמַהֲלַךְ יוֹמָא לְכָא סְחוֹר סְחוֹר לְמַשְׁרְיָתָא וּכְרוּם תַּרְתֵּין אַמִּין עַל אַפֵּי אַרְעָא: לב וְקָם עַמָּא כָּל יוֹמָא ההוּא וְכָל לֵילְיָא וְכָל יוֹמָא דְּבַתְרוֹהִי וּכְנָשׁוּ ית שְׁלָו דְּאָזְעָר כְּנֹשׁ עַשְׂרָא דְּגוֹרִין וּשְׁטָחוּ לְהוֹן מַשְׁטִיחִין סְחוֹר סְחוֹר לְמַשְׁרְיָתָא: לג בִּסְרָא עַד כְּעַן בֵּין שְׁנֵיהוֹן עַד לָא פְּסַק וְרָגְזָא דַיְיָ תְּקִיף בְּעַמָּא וּקְטַל יְיָ בְּעַמָּא קְטוֹל סַגִּי לַחֲדָא: לד וּקְרָא ית שְׁמָא דְּאַתְרָא ההוּא קִבְרֵי דְמִשַּׁאֲלֵי אֲרֵי תַמָּן קָבְרוּ ית עַמָּא דְּשָׁאִילוּ: לה מִקִּבְרֵי דְמִשַּׁאֲלֵי נְטָלוּ עַמָּא לַחֲצֵרוֹת וַהֲווֹ בְּחֲצֵרוֹת: א ומַלֵּלַת מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל עֵסֶק אִתְּתָא שַׂפִּירְתָּא דִּי נְסִיב אֲרֵי אִתְּתָא שַׂפִּירְתָּא דְּנָסִיב רָחִיק: ב וַאֲמָרוּ הֲלְחוֹד בְּרַם בְּמֹשֶׁה מַלִּיל יְיָ הֲלָא אַף עַמָּנָא מַלִּיל וּשְׁמִיעַ קֳדָם יְיָ: ג וְגַבְרָא משֶׁה עַנְוְתָן לַחֲדָא מִכֹּל אֱנָשָׁא דִּי עַל אַפֵּי

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1 ספרי 2 סנהדרין יז. 3 דברים כב, ב 4 תהלים לט, ז 5 שם צ, י 6 נחום א, יב 7 שמואל-א ל,טז 8 יחזקאל כט, ה 9 בראשית מב, ל 10 שם יט, ז 11 פסוק ו. ספרי. 12 במדבר יא, כז 13 תנחומא צו, יג

לט״י

במדבריים שבכם לסנהדרין, וכתבו כולם נקודים בשמות, וע״י גורל, לפי שהשבון עולה לי״ב שבטיס, שסה שסה לכל שבט ושבט חוץ משני שבטיס שחין מגיע חליכס חלח חמשה חמשה. חמר משה, חין שבט שומע לי לפחות משבטו זקן חחד. מה עשה, נטל שבעיס ושניס פתקין וכתב על שבעיס זקן, ועל שניס חלק, וברר מכל שבט ושבט שסה, והיו שבעיס ושניס. חמר לכס טלו פתקיכס מתוך קלפי, מי שעלה בידו זקן, יתקדש, ומי שעלה בידו חלק חמר לו במקום לא חפץ בך: (כז) **וירץ הנער**. יש חומרים גרשום בן משה היה: (כח) **כלאם**. כטל עליהס לרבי נבור וכס כליס מעליכס[2]. דבר חחר חנס חל בית הכלח, לפי שהיו מתנבחים משה מת ויהושע מכניס חת ישרחל לחרץ[1]: (כט) **המקנא אתה לי**. הקנחתי חתה לי, הקנחתי חתה מקנח: **לי**. כמו בשבילי. כל לשון קנחה חדס הנותן לב על הדבר חו לנקום חו לעזור מנפרמנ״ט בלע״ז, חוחז בעובי המשח: (ל) **ויאסף משה**. מפתח חהל מועד: **אל המחנה**. ונכנסו חיש לאהלו: **ויאסף**. לשון כניסה חל הבית, כמו ואספתו חל תוך ביתך[3], וחב לכולס יגבור ולח ידע מי חוספס[4], מלמד שלח הביח עליהס פורענות עד שנכנסו הלדיקים חיש לאהלו[1]: (לח) **ויגז**. ויפריח, וכן כי גז חיש[5], וכן גגוזו ועברו[6]: **ויטש**. ויפשוט, כמו והנס נטושים על פני כל הארץ[7], ונטשתיך המדברה[8]: **ובאמתים**. פורחות בגובה עד שהן כנגד לבו של חדס, כדי שלח יהח טורח בחסיפתן לח להגביה ולח לשחות[1]: (לט) **הממעיט**. מי שחוסף פחות מכולס, העלים והחגרים, חסף עשרה

ממריס[1]: **וישטחו**. עשו לוחן משטיחין משטיחין[1]: (לג) **טרם יכרת**. כתרגומו עד לח פסק. דבר חחר היו מספיק לפוסקו בשניו עד שנשמתו יולחת[1]: (ל) **ותדבר**. מין דבור בכל מקום חלח לשון קשה, וכן הוח חומר דבר הלים חדוני הארץ חתנו קשות[9], ומין חחיכה בכל מקום חלח לשון תחנונים, וכן הוח חומר ויחמר חל נח חחי תרעו[10], ויחמר שמעו נח דבריי[11], כל נח לשון בקשה: **ותדבר מרים ואהרן**. היח פתחה בדבור תחילה, לפיכך הקדימה הכתוב תחילה, ומנין היתה יודעת מריס שפרש משה מן האשה, רבי נתן חומר, מריס היתה בלד לפורס בשעה שנחמר למשה חלדד ומידד מתנבחים במחנה[12], כיון ששמעה לפורס, חמרה חוי לנשותיהן של חלו חס הס נזקקים לנבואה שיהיו פורשין מנשותיהן כדרך שפרש בעלי ממני, ומשה ידעה מריס והגידה לחהרן. ומה מריס שלח נתכוונה לגנותו, כך נעשה, קל וחומר למספר בגנותו של חבירו[1]: **האשה הכשית**. מגיד שהכל מודיס ביפיה[1] כשם שהכל מודיס בשחרותו של כושי: **כושית**. בגימטריח יפת מרחה: **על אדות האשה**. על לודות גירושיה: **כי אשה כשית לקח**. מה תלמוד לומר, הלח יש לך חשה נחה ביפיה ואינה נחה במעשיה, במעשיה ולח ביפיה, חבל זאת נחה בכל: **האשה הכשית**. על שם שויה נקראת כושית כחדם הקורח חת בנו נחה כושי, כדי שלח תשלוט בו עין רעה[13]: **כי אשה כשית לקח**. ועתה גרשה[13]: (ג) **הרק אך**. עמו לבדו דבר כ׳: **הלא גם בנו דבר**. ולח פירשו מדרך חרץ[1]: (ג) **ענו**. שפל וסבלן:

27 *The lad (Gershom, Moshe's son) ran to inform Moshe and said, "Eldad and Medad are saying prophecy in the camp!"*

28 *Yehoshua the son of Nun, Moshe's servant from his youth, spoke up and said, "Moshe, my master, stop them!"*

29 *Moshe said to him, "Are you being jealous on my behalf? If only all God's people were prophets, and God would place His spirit upon them!"*

Seventh Reading

30 *Moshe (left the Tent of Meeting), entered the camp (and went to his private tent). He and the elders of Israel (did the same).* 31 *God made a wind blow which made quails fly from the sea and (soon) they were spread all over the camp, (the distance of) a day's journey this way and a day's journey that way, around the camp. (They were flying at a height of) around two cubits* above the ground (to make catching them easy).* 32 *The people were busy all that day, all night, and the next day, gathering the quails. (Even) the one who gathered the fewest collected ten chomers**. They spread them around the camp in numerous layers.*

33 *The meat was still between their teeth and had not yet disappeared, when God's anger raged against the people, and God struck the people with a very severe plague.*

34 *He named that place Kivros-Hata'avah ("Graves of Craving"), for there they buried the people who craved.*

35 *From Kivros Hata'avah the people traveled to Chatzairos, and they stayed in Chatzairos.*

Miriam's Criticism of Moshe

12 *Miriam and Aharon spoke critically about Moshe regarding (his divorce***) from the woman of renowned beauty that he had married, for he had married a woman of renowned beauty.* 2 *They said, "Has God only spoken to Moshe? Hasn't He spoken to us too (yet we continue our marriages normally)?" And God heard.*

3 *The man, Moshe, was extremely humble, more so than any person on the face of the earth.*

TORAS MENACHEM

Rabbi Shmuel bar Nachmani in the name of Rabbi Yonasan dissented, and argued that Moshe acted correctly at the burning bush by hiding his face. He was thus rewarded with a radiant face, when coming down from Mount Sinai (*Shemos* 34:29).

It could be argued that this was the basis of the *Talmud's* dispute here, concerning Eldad and Medad:

The first view in the *Talmud* held in accordance with the view of Rabbi Yehoshua ben Korcha, that it is inappropriate to refuse a prophetic experience, because the very fact that such an opportunity is granted is a sign that God deems the person fit for prophecy. Therefore, this opinion maintained that Eldad and Medad must have "remained in the camp" due to a fear of drawing a lot.

However, Rabbi Shimon held in accordance with the view of Rabbi Yonasan, that rejecting an opportunity for Divine revelation is a genuine act of humility. Therefore he maintained that Eldad and Medad intentionally missed the opportunity to share some of the "spirit of Moshe" (v. 25), because they felt that they were not worthy.

(Based on *Likutei Sichos* vol. 28, p. 324)

Sparks of Chasidus

"Moshe Was Extremely Humble" (12:3)

"Even though Moshe was fully aware of his own greatness, which surpassed that of every other human being, nevertheless, he was the most humble of all men. This is because he knew that the qualities he possessed with which he surpassed everybody else were given to him by God (and not through his own personal accomplishment)....and he thought that if another person had been given such abilities, they too would have reached the same degree of greatness. If fact, Moshe thought, if another person had been give these talents, he would have put them to better use. Therefore, Moshe was *"extremely humble, more so than any person on the face of the earth."*

(*Sefer Hama'amarim* 5710, p. 236—Free translation)

*Equivalent to 0.96 meters or 3 feet and 2 inches. **Equivalent to 249 liters or 66 gallons. ***Here *Rashi* writes that Moshe divorced his wife, whereas in previous instances *Rashi* stated that he merely "separated" from her (above 12:1; ibid 2, 4 & 8). This indicates that, according to *Rashi*, there were two phases: First he separated from her and later on, he divorced her—as *Rashi* stresses here, "*now* he divorced her" (*Likutei Sichos* vol. 18, p. 145, note at foot of page).

אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ס ד וַיֹּאמֶר יְהוָה פִּתְאֹם אֶל־מֹשֶׁה
וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ
שְׁלָשְׁתָּם: ה וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֹד פֶּתַח הָאֹהֶל וַיִּקְרָא
אַהֲרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם: ו וַיֹּאמֶר שִׁמְעוּ־נָא דְבָרָי אִם־
יִהְיֶה נְבִיאֲכֶם יְהוָה בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֶּר־בּוֹ:
ז לֹא־כֵן עַבְדִּי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא: ח פֶּה אֶל־פֶּה
אֲדַבֶּר־בּוֹ וּמַרְאֶה וְלֹא בְחִידֹת וּתְמֻנַת יְהוָה יַבִּיט וּמַדּוּעַ לֹא
יְרֵאתֶם לְדַבֵּר בְּעַבְדִּי בְמֹשֶׁה: ט וַיִּחַר־אַף יְהוָה בָּם וַיֵּלַךְ:
י וְהֶעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֹרַעַת כַּשָּׁלֶג וַיִּפֶן אַהֲרֹן
אֶל־מִרְיָם וְהִנֵּה מְצֹרָעַת: יא וַיֹּאמֶר אַהֲרֹן אֶל־מֹשֶׁה בִּי אֲדֹנִי
אַל־נָא תָּשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נוֹאַלְנוּ וַאֲשֶׁר חָטָאנוּ:

אַרְעָא: ד וַאֲמַר יְיָ בְּתֻכְּפָּ לְמֹשֶׁה וּלְאַהֲרֹן
וּלְמִרְיָם פּוּקוּ תְּלָתֵיכוֹן לְמַשְׁכַּן זִמְנָא וּנְפָקוּ
תְּלָתֵיהוֹן: ה וְאִתְגְּלִי יְיָ בְּעַמּוּדָא דַעֲנָנָא וְקָם
בְּתְרַע מַשְׁכְּנָא וּקְרָא אַהֲרֹן וּמִרְיָם וּנְפָקוּ
תַּרְוֵיהוֹן: ו וַאֲמַר שְׁמָעוּ כְעַן פִּתְגָמָי אִם יְהוֹן
לְכוֹן נְבִיאִין אֲנָא יְיָ בְּחֶזְוָן אֲנָא מִתְגְּלֵי לְהוֹן
בְּחֶלְמִין אֲנָא מְמַלֵּל עִמְּהוֹן: ז לָא כֵן
עַבְדִי מֹשֶׁה בְּכָל בֵּיתִי מְהֵימָן הוּא: ח מַמְלַל
עִם מַמְלַל מְלֶלְנָא עִמֵּהּ וּבְחֵיזוּ וְלָא בְחֶדְוָן
וּדְמוּת יְקָרָא דַיְיָ מִסְתַּכַּל וּמָא דֵין לָא
דְּחֶלְתּוּן לְמַלָּלָא בְּעַבְדִּי בְמֹשֶׁה: ט וּתְקֵיף
רָגְזָא דַיְיָ בְּהוֹן וְאִסְתַּלָּק: י וַעֲנָנָא אִסְתַּלַּק
מֵעִלָּוֵי מַשְׁכְּנָא וְהָא מִרְיָם חַוְרָא כְּתִלְגָּא
וְאִתְפְּנִי אַהֲרֹן לְוָת מִרְיָם וְהָא סְגִירָת:
יא וַאֲמַר אַהֲרֹן לְמֹשֶׁה בְּבָעוּ רְבּוֹנִי לָא כְעָן
תְּשַׁוֵּי עֲלָנָא חוֹבָה דְּאִטְפַּשְׁנָא וְדִי סָרְחְנָא:

רש"י

(ד) פתאום. נגלה עליהם פתאום, והם טמאים בדרך ארץ, והיו נועקים מיס מיס, לכודיעם שיפה עשה משה שפירש מן האשה, מאחר שנגלית עליו שכינה תדיר ואין עת קבועה לדבור[1]: **צאו שלשתכם.** מגיד שנשתתן נקרתו בדבור אחד, מה שמי אפשר לפה לומר ולאזן לשמוע[2]: **(ה) בעמוד ענן.** יגע יחידי, שנא כמדת בשר ודם. מלך בשר ודם כשיוצא למלחמה יוצא בחולוסין, וכשיוצא לשלום יוצא במועטים, ומדת הקב"ה יוצא למלחמה יחידי, שנאמר ה' איש מלחמה[3], ויוצא לשלום בחולוסין, שנאמר רכב אלהים רבותים אלפי שנאן[4]: **ויקרא אהרן ומרים.** שיהיו נמשכין ויוצאין מן הארון לקראת הדבור[1]: **ויצאו שניהם.** ומפני מה משכן והפרידן ממשה, לפי שהומרים מקנת שבחו של אדם בפניו וכולו שלא בפניו, וכן מלינו בנחן, שלא בפניו נאמר איש צדיק תמים[5], ובפניו נאמר כי אותך ראיתי לדיק לפני[6]. **דבר אחר שלא ישמע בזיפתו של אהרן[1]: (ו) שמעו נא דברי.** אין נא אלא לשון בקשה[1]: **אם יהיה נביאכם.** אם יהיו לכם נביאים: **ה' במראה אליו אתודע.** שכינת שמי אין נגלית עליו בהספקלריא המאירה אלא בחלוס וחזיון: **(ח) פה אל פה.** אמרתי לו לפרוש מן האשה[7]. והיכן אמרתי לו, בסיני לך אמור להם שובו לכם לאהליכם[8], ואתה פה עמוד עמדי[9]: **ומראה ולא בחידות.** ומראה זה מראה דבור, שאני מפרש לו דבורי במראית פניס שבו ואיני סותמו לו בחידות, כענין שנאמר ליחזקאל חוד חידה וגו'[10], יכול מראה שכינה, תלמוד לומר לא תוכל לראות את פני[11]: **ותמנת ה' יביט.** זה מראה אחוריס, כענין שנאמר ורואית את אחורי[12]: **בעבדי במשה.** אינו אומר בעבדי משה, אלא בעבדי משה, בעבדי אף על פי שאינו משה, במשה אפילו אינו עבדי, כדאי הייתם לירש מפניו, וכל שכן שהוא עבדי ועבד מלך מלך, היה לכם לומר אין במלך אוהבו חגס. ואס תאמרו איני מכיר במעשיו, זו קשה מן הראשונה: **(ט) ויחר אף ה' בם וילך.** מאחר שכודיעם שרחונס גזר עליהם נדוי, קל וחומר לנשר ודס שלא יכעוס על חבירו עד שיודיענו שרחונו[1]: **(י) והענן סר.** ואחר כך והנה מריס מלורעת כשלג, משל למלך שאמר לפדגוג, רדה את בני, אבל לא תרדנו עד שאלך מאצלך, שרחמי עליו: **(יא) נואלנו.** כתרגומו לשון חויל:

CLASSIC QUESTIONS

● How did Moshe differ from the other prophets? (v. 6-8)

Rambam: The other prophets received their prophecies in a dream or [supernatural] vision, whereas Moshe received his prophecy while awake and standing, as the verse states, *"When Moshe would come into the Tent of Meeting to speak with (God), he would hear the voice speaking to him"* (*Bamidbar* 7:89).

The other prophets received their prophecies by means of an angel, and therefore what they saw was a parable and riddle. But Moshe did not receive his prophecies through an angel, as the verse states, *"It was I who told him, mouth to mouth"* (v. 8); *"God would speak to Moshe face to face"* (*Shemos* 33:11); *"He gazes at the image of God"* (v. 8). In other words, there was no parable; he saw the prophecy clearly without any parables or riddles. Thus the Torah testifies that he saw *"in a vision, and not in riddles"* (v. 8), that his prophecies were not riddles, but visions, which he perceived with utter clarity.

The other prophets were gripped by fear and terror when they received their prophecies, but Moshe was not. This is the meaning of the verse, "[*God would speak to Moshe...*] *as a man would speak to his friend*" (*Shemos* 33:11), i.e. just like a person is not scared to listen to the words of his friend, likewise, Moshe had the ability to receive his prophecies while remaining completely composed.

1 תנחומא צו,ג 2 ספרי 3 שמות טו, ג 4 תהלים סח, יח 5 בראשית ו, ט 6 שם ז,א. ספרי. 7 תנחומא צו, יג 8 דברים ה, כז 9 שם כח 10 יחזקאל יז, ב 11 שמות לג,כ. ספרי. 12 שמות לג, כג. ספרי.

[4] God (appeared) suddenly to Moshe, Aharon and Miriam, and said "Go out, all three of you, to the Tent of Meeting!" and the three of them went out.

[5] God came down in a pillar of cloud and stood at the entrance of the Tent. He called out, "Aharon! Miriam!" and they both went away (from Moshe, towards the entrance). [6] He said (to them privately, so that Moshe should not hear words of praise about himself), "Please listen to My words. When someone among you experiences prophecy, (I), God, will make Myself known to him (only) in a vision, or I will speak to him (merely) in a dream. [7] But this is not the case with My servant Moshe! Among my entire household, he is (the most) trusted. [8] It was I who told him, mouth to mouth (to separate from his wife), in a vision (of clarity, where every word was made known) and not in riddles. (When I speak to him) he gazes at the image of God (from behind). So why were you not afraid to speak about My servant, about Moshe?" [9] Then God became angry with them, and He left.

[10] The cloud rose from above the Tent, and—look!—Miriam was afflicted with tzara'as, (as white) as snow. Then Aharon turned to Miriam and—look!—she was afflicted with tzara'as.

[11] Aharon said to Moshe, "Please, master, do not count it as a sin against us, for we sinned out of

CLASSIC QUESTIONS

None of the other prophets were able to receive prophecy whenever they wanted to, which was not the case with Moshe. Any time that he wished, the Divine spirit would envelop him and he would receive prophecy. He did not have to attune his thoughts to prepare himself, because he was always attuned and prepared, standing like a ministering angel. Therefore, he was able to receive prophecies at any time, as the verse states, "[*Moshe said to them,*] *'Wait, and I will hear what God instructs concerning you'"* (*Bamidbar* 9:8). Thus God promised him, *"Go and say to them, 'Return to your tents.' You, however, must remain here with Me"* (*Devarim* 5:27–28), which teaches you that whenever any of the other prophets had finished receiving prophecy they would return "to their tents," meaning their physical lives, like everybody else, and therefore they did not separate from their wives. But Moshe, our teacher, did not return to his "first tent," and separated himself from his wife, and all women, forever. His mind was always connected with [God], the Eternal Rock, and God's glory never left him at all. His face emanated light, and he was as holy as the angels.

(*Laws of Foundations of the Torah* 7:6)

The Last Word

The Unique Prophetic Abilities of Moshe (v. 6-8)

In his Legal Code, ***Rambam*** goes to great lengths to describe the unique method by which Moshe received prophecy. However, at first glance, this seems to be of no practical relevance. Moshe's prophecy is now history, so why should it be included in a practical Legal Code for all time? Even if one would claim that these laws are of significance for the Messianic era, when we will witness the resurrection of Moshe, nevertheless, it will then be possible to see him, and for that, one does not have to codify a law *now*.

However from this we can learn that in every generation—even before Moshe is resurrected—it is relevant to know that God communicates with people through prophecy in a way that can approach the perfection achieved by Moshe. Consequently, it is possible, at any time, that "I will establish for them a prophet *like you*" (*Devarim* 18:18), as *Rambam* clarifies, *"We do not believe in the prophets who arise after Moshe merely because of supernatural signs...but because it is the directive of Moshe in the Torah"* (*Laws of Foundations of the Torah* 8:2). Hence, every prophet is an extension of Moshe. (Only, in the expression of prophecy are there different levels, as *Rambam* explains)....

This is of particular relevance in the time we find ourselves, immediately prior to the coming of Mashiach, as *Rambam* writes that *"prophecy will return to the Jewish people...and there is no doubt that the return of prophecy is a prelude to Mashiach"* (*Epistle to Yemen,* ch.3). This 'prelude' is the prophetic powers of Mashiach himself (who is "a tremendous prophet, approaching the level of Moshe"—*Laws of Teshuvah* 9:2), as our Sages drew the comparison, *"The first redeemer (Moshe) is like the last redeemer."* In every generation there is one individual who is capable of this task. Consequently, it is imperative to be aware of the ruling, (even now before the actual Redemption), that there exists the phenomenon of open prophecy by Mashiach himself, before the Redemption takes place, which is a foretaste and a beginning of the full expression of prophecy that will take place after the Redemption.

Prophecy is not an innovation that will take place after the Redemption, but it begins prior to that. For this reason, *Rambam* included the laws of prophecy, and that of Moshe's prophecy, in his Legal Code, which is binding at all times.

(Based on *Sichas Shabbos Parshas Shoftim* 5751)

יב אַל־נָא תְּהִי כַּמֵּת אֲשֶׁר בְּצֵאתוֹ מֵרֶחֶם אִמּוֹ וַיֵּאָכֵל חֲצִי בְשָׂרוֹ: יג וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רְפָא נָא לָהּ: פ [מפטיר] יד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאָבִיהָ יָרֹק יָרַק בְּפָנֶיהָ הֲלֹא תִכָּלֵם שִׁבְעַת יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחַר תֵּאָסֵף: טו וַתִּסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעָם לֹא נָסַע עַד־הֵאָסֵף מִרְיָם: טז וְאַחַר נָסְעוּ הָעָם מֵחֲצֵרוֹת וַיַּחֲנוּ בְּמִדְבַּר פָּארָן: פ פ פ

יב לָא כְעַן תִּתְרַחַק דָּא מִבֵּינָנָא אֲרֵי אֲחָתָנָא הִיא צַלִּי כְעַן עַל בִּסְרָא מִיתָא הָדֵין דִּי בַהּ וְיִתַּפִּי: יג וְצַלִּי מֹשֶׁה קֳדָם יְיָ לְמֵימַר אֱלָהָא בְּבָעוּ אַפֵּי כְעַן יָתַהּ: יד וַאֲמַר יְיָ לְמֹשֶׁה וְאִלּוּ אֲבוּהָא מְנָזֵף נְזִיף בַּהּ הֲלָא תִתְכְּלֵם שַׁבְעָא יוֹמִין תִּסְתְּנַר שַׁבְעָא יוֹמִין מִבָּרָא לְמַשְׁרְיָתָא וּבָתַר כֵּן תִּתְכְּנֵשׁ: טו וְאִסְתְּנָרַת מִרְיָם מִבָּרָא לְמַשְׁרְיָתָא שַׁבְעָא יוֹמִין וְעַמָּא לָא נְטַל עַד דְּאִתְכְּנֵשַׁת מִרְיָם: טז וּבָתַר כֵּן נְטָלוּ עַמָּא מֵחֲצֵרוֹת וּשְׁרוֹ בְּמַדְבְּרָא דְּפָארָן: פ פ פ

קל״ו פסוקים, מהללא״ל סימן.

רס״י

(יב) אל נא תהי. מחותנו זה: כמת. שהמלוכלת בשוב כמת[1], מה מת מטמא בנגיעה, אף מצורע מטמא בנגיעה[2]: **אשר בצאתו מרחם אמו.** ממנו היה לו לומר, אלא שכיוצא בכתוב. וכן חני בשרו, חני בשרו היה לו לומר, אלא שכיוצא בכתוב. אשר מאחר שיצאה מרחם אמנו היא לנו כאילו נאכל חני בשרנו, כעין שנאמר כי אחינו בשרנו הוא[3]. ולפי משמעו אף הוא נראה כן, אין ראוי לאח להניח את אחותו להיות כמת: **אשר בצאתו.** מאחר שיצא זה מרחם אמו אל זה שיש כח בידו לעזור ואינו עוזרו, הרי נאכל חצי בשרו, שאחיו בשרו הוא. דבר אחר אל נא תהי כמת, אם חינך רופאה בתפלה, מי מסגירה ומי מטהרה, אני מי אפשר לרפואתה, שאני קורא ואין קורא רופאה את הנגעים, וכאן אחר אין בעולם, וזכו אשר בצאתו מרחם אמו: **(יג) אל נא רפא נא לה.** בא בכתוב ללמדך דרך ארץ, שהשואל דבר מחבירו לריך לומר שניים או שלשה דברי תחנונים ואחר כן יבקש שאלותיו: **לאמר.** מה תלמוד לומר, אמר לו השיבני אם אתה מרפא חותה אם לאו, עד שהשיבו ואביה ירק ירק וגו'[4]. רבי אלעזר בן עזריה אומר בקרבה מקומות[2] בקש משה מלפני הקב״ה להשיבו אם יעשה שאלותיו אם לאו, כיוצא בו וידבר משה לפני ה' לאמר וגו'[5], מה תלמוד לומר לאמר, השיבני אם גואלם אם אתה אם לאו, עד שהשיבו עתה תראה וגו'[6]. כיוצא בו וידבר משה אל ה' לאמר יפקד ה' אלהי הרוחות לכל בשר[7]. כיוצא בו ואתחנן אל ה' בעת ההיא לאמר, השיבו רב לך[8]: **רפא נא לה.** מפני מה לא האריך משה בתפלה, אלא יהיו ישראל אומרים אחותו עומדת בצרה והוא עומד ומרבה בתפלה[2]. (דבר אחר אלא יאמרו ישראל בשביל אחותו הוא מאריך בתפלה, אבל בשבילנו אינו מאריך בתפלה): **(יד) ואביה ירק ירק בפניה.** ואם אביה הראה לה פניס זועפות הלא תכלס שבעת ימים, קל וחומר לשכינה י״ד יום, אלא דיו לבא מן הדין להיות כנדון, לפיכך אף בגזיפתי תסגר שבעת ימים[9]: **ואחר תאסף.** אומר אני כל האסיפות האמורות במצורעים על שם שהוא משולח מחוץ למחנה, וכשהוא נרפא ונאסף אל המחנה לכך כתוב בו אסיפה לשון הכנסה: **(טו) והעם לא נסע.** זה הכבוד חלק לה במקום בשביל שבה אחת שנתעכבה למשה כשהושלך ליאור, שנאמר ותתנצב אחותו מרחוק וגו'[10]:

חסלת פרשת בהעלותך

CLASSIC QUESTIONS

● **Why did the people not travel until Miriam was brought back? (v. 15)**

Rashi: This honor was accorded her by God because of the time she remained with Moshe when he was cast into the river, as the verse states, *"His sister stood by from afar, etc."* (*Shemos* 2:4).

1 נדרים סד: 2 ספרי 3 בראשית לז, כז. ספרי. 4 פסוק יד 5 שמות ו, יב 6 שם פסוק א 7 במדבר כז, טז 8 דברים ג, כו 9 ספרי. ב״ק כה. 10 שמות ב, ד. סוטה ט:

foolishness. [12] *Don't let her (remain a tzara'as sufferer, who is a source of ritual impurity) like the dead! (When a person's sister, who) comes out of his mother's womb, (is afflicted) half his (own) flesh is consumed!"*

[13] *Moshe cried out to God, saying, "Please, God! Please heal her!"*

MAFTIR [14] *God said to Moshe, "If her father were to spit in her face (angrily), wouldn't she be humiliated (and not show herself) for seven days? (All the more so now that God has become angry with her) let her be quarantined outside the camp for seven days. Afterwards, she may be brought back."*

[15] *Miriam was quarantined outside the camp for seven days.*

The people did not travel until Miriam was brought back. [16] *Then the people departed from Chatzairos, and they camped in the desert of Paran.*

THE HAFTARAH FOR BEHA'ALOSCHA IS ON PAGE 298.

TORAS MENACHEM

MIRIAM'S HONOR (v. 15)

In his commentary to verse 15, *Rashi* explains that it was an honor for Miriam that the camp did not travel for seven days, until she recovered from *tzara'as*.

However, the notion that Miriam was "honored" by not being left alone in the desert is difficult to understand. For surely it would have *endangered Miriam's life* to remain alone in the desert for a week? How, then, could this be described as a mere "honor"?

THE EXPLANATION

Miriam's cure from *tzara'as* was dependent on her being "*outside the camp for seven days*" (v. 14). While journeying, this would have simply been impossible, since "the camp" only exists while the Jewish people are stationary.

Thus, if they would have traveled within Miriam's seven-day quarantine period, she would have to join them, and during that time she would not have been able to spend any days "outside the camp," and her cure from *tzara'as* would have been delayed. Therefore, an "honor was accorded her by God," that the camp was not commanded to travel during these seven days, to keep Miriam's period of contamination to the minimum.

Why was this an appropriate reward for *"the time she remained with Moshe when he was cast into the river"*?

By remaining with Moshe, Miriam succeeded in securing a Jewish wetnurse for her brother (*Shemos* 2:7). While eventually Pharaoh's daughter would have herself concluded that a Jewish wetnurse was necessary (since *"they passed him to several Egyptian women to nurse and he would not nurse"*— *Rashi* ibid.), Miriam nevertheless succeeded in finding an appropriate wetnurse for Moshe *without delay*. Therefore, Miriam was rewarded that her recovery from *tzara'as* was not delayed by the camp's journeying.

(Based on *Likutei Sichos* vol. 18, p. 132*ff*.)

The Last Word

"At the conclusion of this week's portion, the Torah tells us that the whole people waited for Miriam and did not move without her. Thus, when the Jewish people are on the move, it is not sufficient that Moshe and Aharon should accompany them; Miriam must also be there. Without Miriam, the people are stalled!

"We are living at a time when our people cannot move forward towards the Divinely promised 'rest and inheritance' without *active* participation of our Jewish women in the work of spreading Torah and *mitzvos* in the daily life. In every branch of Jewish life, especially in the field of offering an uncompromising Jewish education, Jewish women and girls must fulfill the task which Divine Providence has bestowed upon them."

(Excerpt from a letter written by the Rebbe to the Annual Convention of *Neshei uBnos Chabad* 5724—Free Translation)

Parshas Beha'aloscha contains 3 positive *mitzvos* & 2 prohibitions

1. To offer the Second Pesach sacrifice on the fourteenth of Iyar [9:11].
2. To eat the Second Pesach sacrifice with matzah and bitter herbs [9:11].
3. Not to leave anything over until the next day of the Second Pesach offering [9:12].
4. Not to break any of the bones of the Second Pesach offering [9:12].
5. To sound trumpets in the Temple, and at battle [10:9-10].

parshas Shelach

פרשת שלח

The Name of the Parsha

Parshas Shelach is divided, generally speaking, into two sections. The first, which spans chapters 13 and 14, is a detailed narrative of the sin of the spies. In the following section, chapter 15, the subject matter changes completely, as the Torah turns to discuss a number of different *mitzvos*: meal-offerings and libations, *challah*, atonement sacrifices, *Shabbos* and *tzitzis*. Nevertheless, the ***entire*** *Parsha* is known simply as "*Shelach*," which means "send," referring to the sending of the spies.

This begs the question: The sending of the spies is, at first glance, history, whereas the *mitzvos* at the end of the *Parsha* are *eternally* relevant. So why was the *Parsha* named after the sin of the spies, which happened in the past, rather than its *mitzvos,* which are relevant eternally?

Of course, the simple answer to this question is that the *Parsha* acquired its name from its opening passage. But since an entity's name is a reflection of its essence, there must be a more meaningful explanation why the entire *Parsha,* including its important laws, was named *Shelach*.

The sin of the spies was not, as it may first seem, their report that the Land of Israel harbored a formidable enemy—*"the people who live in the Land are (extraordinarily) powerful. The cities are huge and well fortified"* (13:28). For they were sent by Moshe to collect information, and what they reported was true. Rather, their sin was the *conclusion* that they added, that God's command to conquer the Land was, in their opinion, not possible: "*We are unable to go up against the people, for they are stronger than us*" (v. 31).

Clearly, God's promise to enter the Land was going to come true, regardless of whether the Jewish people were going to enjoy a natural or supernatural victory. The command "not to *rely* on a miracle" (*Pesachim* 64b) means that the Jewish people were required to make logistical and tactical plans for their war, *in case* God wished to send them a victory garbed in nature. And this necessitated the sending of spies, to gather information.

The spies' mistake was that the fulfillment of God's command is not *dependent* on finding a practical solution. We must "not rely on a miracle" to *exempt* us from making the effort to find a natural means through which God might send salvation. But if no such means can be found then we must indeed rely on a miracle, because the alternative is that God's command will not be carried out, and that is unacceptable.

This is a fundamental premise upon which our approach to observing all the *mitzvos* should be based: *That God's command to a person logically includes a promise that it will be possible for the person to carry out that command.* Thus, the whole *Parsha* (including its eternal *mitzvos*) is named after the incident of the spies, to remind us that God gives us the ability to fulfill all His *mitzvos*—something we should bear in mind constantly.

(Based on *Likutei Sichos* vol. 13, p. 39*ff.*)

יג א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: ב שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ
אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ
אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם: ג וַיִּשְׁלַח אֹתָם
מֹשֶׁה מִמִּדְבַּר פָּארָן עַל־פִּי יְהוָה כֻּלָּם אֲנָשִׁים רָאשֵׁי בְנֵי־
יִשְׂרָאֵל הֵמָּה: ד וְאֵלֶּה שְׁמוֹתָם לְמַטֵּה רְאוּבֵן שַׁמּוּעַ בֶּן־זַכּוּר:
ה לְמַטֵּה שִׁמְעוֹן שָׁפָט בֶּן־חוֹרִי: ו לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יְפֻנֶּה:
ז לְמַטֵּה יִשָּׂשכָר יִגְאָל בֶּן־יוֹסֵף: ח לְמַטֵּה אֶפְרַיִם הוֹשֵׁעַ בִּן־נוּן:
ט לְמַטֵּה בִנְיָמִן פַּלְטִי בֶּן־רָפוּא: י לְמַטֵּה זְבוּלֻן גַּדִּיאֵל בֶּן־סוֹדִי:
יא לְמַטֵּה יוֹסֵף לְמַטֵּה מְנַשֶּׁה גַּדִּי בֶּן־סוּסִי: יב לְמַטֵּה דָן עַמִּיאֵל

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב שְׁלַח לָךְ
גֶּבְרִין וְיֶאֱלְלוּן יַת אַרְעָא דִכְנַעַן דִּי אֲנָא יָהֵב
לִבְנֵי יִשְׂרָאֵל גַּבְרָא חַד גַּבְרָא חַד לְשִׁבְטָא
דַאֲבָהָתוֹהִי תִּשְׁלְחוּן כֹּל רַבָּא דִבְהוֹן: ג וּשְׁלַח
יַתְהוֹן מֹשֶׁה מִמַּדְבְּרָא דְפָארָן עַל מֵימְרָא דַיְיָ
כֻּלְהוֹן גֶּבְרִין רֵישֵׁי בְנֵי יִשְׂרָאֵל אִנּוּן: ד וְאִלֵּין
שְׁמָהָתְהוֹן לְשִׁבְטָא דִרְאוּבֵן שַׁמּוּעַ בַּר זַכּוּר:
ה לְשִׁבְטָא דְשִׁמְעוֹן שָׁפָט בַּר חוֹרִי: ו לְשִׁבְטָא
דִיהוּדָה כָּלֵב בַּר יְפֻנֶּה: ז לְשִׁבְטָא דְיִשָּׂשכָר
יִגְאָל בַּר יוֹסֵף: ח לְשִׁבְטָא דְאֶפְרַיִם הוֹשֵׁעַ בַּר
נוּן: ט לְשִׁבְטָא דִבְנְיָמִן פַּלְטִי בַּר רָפוּא:
י לְשִׁבְטָא דִזְבוּלֻן גַּדִּיאֵל בַּר סוֹדִי: יא לְשִׁבְטָא
דְיוֹסֵף לְשִׁבְטָא דִמְנַשֶּׁה גַּדִּי בַּר סוּסִי: יב לְשִׁבְטָא

רש"י

(ב) שלח לך אנשים. למה נסמכה פרשת מרגלים לפרשת מריס, לפי שלקתה על עסקי דבה שדברה בחיה, ורבים הללו רואין ולא לקחו מוסר[1]: **שלח לך.** לדעתך, אני חיני מצוה לך, אם תרצה שלח, לפי שבאו ישראל ואמרו נשלחה אנשים לפנינו, כמה שנאמר ותקרבון אלי כלכם וגו'[2], ומשה נמלך בשכינה. אמר אני אמרתי לכם שהיא טובה, שנאמר אעלה אתכם מעני מצרים וגו'[3], חייכם שאני נותן לכם מקום לטעות בדברי המרגלים למען לא יירשוה[4]: **(ג) על פי ה'.** ברשותו, שלא עכב על ידו: **כלם אנשים.** כל אנשים שבמקרא לשון חשיבות[4], ואותה שעה כשרים היו:

CLASSIC QUESTIONS

● **Why does the story of the spies appear here? (v. 1*ff*)**

RASHI: Why does the section dealing with the spies follow the section dealing with Miriam? Because she was punished for being preoccupied with speech, for speaking about her brother, and these wicked people saw [what happened to her], but did not learn a lesson.

TORAS MENACHEM

MIRIAM AND THE SPIES (*RASHI* V. 1)

In his comment to verse 1, *Rashi* explains why the Torah placed the section dealing with the sin of the spies immediately after the account of Miriam's sin. This prompts the following questions:

a.) The spies were sent out on the 29th of Sivan (*Rashi* to *Devarim* 1:2) immediately after Miriam's period of quarantine was complete, on the 28th of Sivan.* So why does *Rashi* ask, *"Why does the section dealing with the spies follow the section dealing with Miriam"*? Surely, the reason is obvious, because one event occurred straight after the other.

b.) Why does *Rashi* write that Miriam was "punished over matters of speech," and not simply, "punished for *loshon hara* (slander)"?

THE EXPLANATION

Rashi was not troubled here by a specific problem with our verse, but rather, with a *general* question regarding the sin of the spies, at the literal level. And this question can be answered, explained *Rashi*, through understanding why the sin of the spies is recorded immediately after the sin of Miriam.

(Of course, the reader will only have this question *after* reading the entire section dealing with the spies, and not here at the beginning of the *Parsha*. Nevertheless, *Rashi* chose to address the matter here, because it is here that the solution is to be found.)

Rashi was troubled by the general question: What sin did the spies commit? They were commissioned to explore the Land and report what they saw, and that is precisely what they did. Even when they reported that the inhabitants of the Land of Israel were extremely powerful, and they could not imagine how the battle could be won, *they were telling the truth*, as we see from the fact that they were not accused by Calev of lying.** Why, then, were they punished?

Rashi answers that this matter can be clarified by addressing another question: *"Why does the section dealing with the spies follow the section dealing with Miriam?"*

*The departure from Mount Sinai took place on the 20th of Iyar (*Bamidbar* 10:11 and *Rashi* ibid.). The journey to *Kivros Hata'avah* took one day (*Rashi* ibid. v. 33), so they would have arrived that night, the eve of the 21st of Iyar. They remained there for 30 days (*Rashi* to *Devarim* 1:2). They would thus have departed *Kivros Hata'avah* on the 21st of Sivan, and arrived in *Chatzairos* (*Bamidbar* 11:35) that evening, the eve of the 22nd of Sivan. Miriam then slandered Moshe, and she was quarantined for seven days (including the 22nd), taking them to the morning of the 28th. They departed immediately, and would have arrived in the desert of Paran that evening, the 29th of Sivan. Thus, since *Rashi* writes that the spies were sent on the 29th of Sivan (*Devarim* 1:2), it follows that they were sent straight after Miriam's quarantine, probably on the morning of the 29th (*Likutei Sichos* vol. 19, p. 1, note 6). **At first glance, their sin appears to have been their *conclusion* that the conquest of the Land was not possible: *"We are unable to go up against the people, for*

1 תנחומא ה 2 דברים א, כב 3 שמות ג, יז 4 כלומר,חשובים **מצד עצמם**, ולא רק מזה שמשה רבינו בחר בהם או מזה שהציבור בחר בהם (שיחת ש"פ שלח תשמ"ו)

Moshe Sends Spies to Inspect the Land

13 God spoke to Moshe, saying, 2 *"Send out men for yourself to explore the Land of Cana'an, which I am giving to the children of Israel. Send one man for each paternal tribe. Each one should be a leader among them."*

3 *Moshe sent them, by the word of God, from the desert of Paran. All of them were men of distinction. They were the heads of the children of Israel.* 4 *These were their names:*

For the tribe of Re'uvain, Shamu'a the son of Zakur.

5 *For the tribe of Shimon, Shafat the son of Chori.*

6 *For the tribe of Yehudah, Calev the son of Yefuneh.*

7 *For the tribe of Yissachar, Yigal the son of Yosef.*

8 *For the tribe of Efrayim, Hoshe'a the son of Nun.*

9 *For the tribe of Binyamin, Palti the son of Rafu.*

10 *For the tribe of Zevulun, Gadiail the son of Sodi.*

11 *For the tribe of Yosef, the tribe of Menasheh, Gadi the son of Susi.*

12 *For the tribe of Dan, Amiail the son of Gemali.*

CLASSIC QUESTIONS

● **Why did God say "send out men *for yourself*" (v. 2-3)**

Rashi: [God was saying, "Send them] according to your own understanding. I am not commanding you, but if you wish, you may send.... [Nevertheless they were sent], *"by the word of God"* (v. 3), with His consent. He did not stop it.

TORAS MENACHEM

Although the sin of the spies followed immediately after Miriam's sin—which is a good reason for one to follow the other in Torah—in this case, however, it would have been more appropriate to record some other event between them. For by describing two sins of a similar nature one after the other, the reader may be left with the impression that Miriam's sin was similar *in severity* to the sin of the spies (and she only received a lesser punishment because she did not cause others to sin too). So *Rashi* asks: "*Why does the section dealing with the spies follow the section dealing with Miriam,"* when there is *no comparison* between the *severity* of these two sins?

Rashi answers: *"Because she was punished for being preoccupied with speech, for speaking about her brother, and these wicked people saw* [*what happened to her*], *but did not learn a lesson."* In other words, while it is true that "these wicked people" committed a sin of immense proportions, whereas Miriam's oversight was relatively minor, nevertheless, the Torah records both of them together to explain why the spies' sin was indeed so severe—because they should have learned a lesson from Miriam. While the two sins differ greatly in *gravity*, they did represent a similar mistake of judgment; so having witnessed Miriam's sin, and her subsequent punishment, the spies were tremendously irresponsible in allowing themselves to repeat a similar mistake.

Sparks of Chasidus

"Send Out Men For Yourself" (v. 2)

A life of Jewish observance incorporates two elements: a.) Following direct commands, specified in the Code of Jewish Law. b.) In those areas which are not dictated by Jewish Law, we must use our own discretion to determine what is the most appropriate action—as God told Moshe here (see *Classic Questions*). Each approach has its own unique advantage: By issuing Divine commands, God chooses us as His partner, despite the fact that we are so infinitely inferior to Him. The command thus makes a bridge that connects us with God in a way that would not otherwise be possible.

However, with a relationship consisting of commands alone, we would remain a passive "inferior partner," who is always told by the "Senior Partner" what to do. Therefore, part of our mission in this world is left to our own discretion, so that we can become an active "equal partner" with God, so to speak, making some of the decisions for ourselves, while at the same time succeeding in pleasing our "Senior Partner."

(Based on *Likutei Sichos* vol. 13, pp. 42-3; *Sichas Shabbos Parshas Shelach* 5749)

they are stronger than us" (v. 31), for the spies were commissioned to *gather* information, and not to *decide* whether the conquest was possible or not. However, while this is an acceptable explanation at the homiletic level (see *"Name of the Parsha"*), at the literal level it could be argued that even the conclusion of the spies was not a sin. For the purpose of their mission was, ultimately, to assess the feasibility (without miracles) of conquering the Land, and in all likelihood it was indeed true that the conquest was impossible in the natural order.

בֶּן־גְּמַלִּי: יג לְמַטֵּה אָשֵׁר סְתוּר בֶּן־מִיכָאֵל: יד לְמַטֵּה נַפְתָּלִי נַחְבִּי בֶּן־וָפְסִי: טו לְמַטֵּה גָּד גְּאוּאֵל בֶּן־מָכִי: טז אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בִּן־נוּן יְהוֹשֻׁעַ: יז וַיִּשְׁלַח אֹתָם מֹשֶׁה לָתוּר אֶת־אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עֲלוּ זֶה בַּנֶּגֶב וַעֲלִיתֶם אֶת־הָהָר: יח וּרְאִיתֶם אֶת־הָאָרֶץ מַה־הִוא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הֶחָזָק הוּא הֲרָפֶה הַמְעַט הוּא אִם־רָב: יט וּמָה הָאָרֶץ אֲשֶׁר־הוּא יֹשֵׁב בָּהּ הַטּוֹבָה הִוא אִם־רָעָה וּמָה הֶעָרִים אֲשֶׁר־הוּא יוֹשֵׁב בָּהֶנָּה הַבְּמַחֲנִים אִם בְּמִבְצָרִים: כ וּמָה הָאָרֶץ הַשְּׁמֵנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים: [שני] כא וַיַּעֲלוּ וַיָּתֻרוּ אֶת־הָאָרֶץ מִמִּדְבַּר־צִן עַד־רְחֹב לְבֹא חֲמָת: כב וַיַּעֲלוּ בַּנֶּגֶב

דְּדָן עַמִּיאֵל בַּר גְּמַלִּי: יג לְשִׁבְטָא דְּאָשֵׁר סְתוּר בַּר מִיכָאֵל: יד לְשִׁבְטָא דְּנַפְתָּלִי נַחְבִּי בַּר וָפְסִי: טו לְשִׁבְטָא דְּגָד גְּאוּאֵל בַּר מָכִי: טז אִלֵּין שְׁמָהַת גֻּבְרַיָּא דִּי שְׁלַח מֹשֶׁה לְאַלָּלָא יַת אַרְעָא וּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בַּר נוּן יְהוֹשֻׁעַ: יז וּשְׁלַח יַתְהוֹן מֹשֶׁה לְאַלָּלָא יַת אַרְעָא דִּכְנָעַן וַאֲמַר לְהוֹן סָקוּ דָא בְּדָרוֹמָא וְתִפְקוּן לְטוּרָא: יח וְתֶחֱזוֹן יַת אַרְעָא מָה הִיא וְיַת עַמָּא דְּיָתֵב עֲלָהּ הֲתַקִּיף הוּא אִם חַלָּשׁ הֲזֵעֵר הוּא אִם סַגִּי: יט וּמָא אַרְעָא דִּי הוּא יָתֵב בַּהּ הֲטָבָא הִיא אִם בִּישָׁא וּמָא קִרְוַיָּא דִּי הוּא יָתֵב בְּהֵן הֲבְפַצְחִין אִם בִּכְרַכִּין: כ וּמָה אַרְעָא הֲעַתִּירָא הִיא אִם מְסָכֶנָא הַאִית בַּהּ אִילָנִין אִם לָא וְתִתְקַפּוּן וְתִסְבּוּן מֵאִבָּא דְּאַרְעָא וְיוֹמַיָּא יוֹמֵי בִּכּוּרֵי עִנְּבִין: כא וּסְלִיקוּ וְאַלִּילוּ יַת אַרְעָא מִמַּדְבְּרָא דְּצִין עַד רְחוֹב לְמֵטֵי חֲמָת: כב וּסְלִיקוּ בְּדָרוֹמָא וַאֲתָא עַד

חומה: **הטובה היא.** במעיות ותכומות טובים וגריסים[3]: **(כ) היש בה עץ.** אם יש בהם מדם כשר שיגין עליהם בזכותו[4]: **בכורי ענבים.** ימים שהענבים מתבשלין בבכור[5]: **(כא) ממדבר צן עד רחב לבא חמת.** הלכו בגבוליה בתורך ובדוחב כמין גמא, הלכו רוח גבול דרומית ממקצוע מזרח עד מקצוע מערב, כמו שלוח משה עלו זה בנגב, דרך גבול דרומית מזרחית עד היס, שהיס הוא גבול מערבי. ומשם חזרו והלכו כל גבול מערבי על שפת היס עד לבוא חמת, שהוא אצל כר הכתר במקצוע מערבית לצפונית, כמו

(טז) **ויקרא משה להושע וגו'.** כתפלל עליו יה יושיעך מעצת מרגלים[1]: (יז) **עלו זה בנגב.** הוא היה הפסולת של ארץ ישראל, שכן דרך כתגרים מרחין את הפסולת תחלה ואחר כך מרחין את השבח[2]: (יח) **את הארץ מה היא.** יש ארץ מגדלת גבורים ויש ארץ מגדלת חלשים, יש מגדלת תוכלוסין ויש ממעטת תוכלוסין[3]: **החזק הוא הרפה.** סימן מסר לכם, אם בפרזים יושבין, חזקים הם שסומכין על גבורתם, ואם בערים בצורות הם יושבין, חלשים הם[3]: (יט) **הבמחנים.** תרגומו כבפלמין כרכין פלוחין ופתוחין מאין

TORAS MENACHEM

What was Miriam's sin? It was not speaking *badly* of Moshe, for *Rashi* writes explicitly, *"She did not intend to speak negatively about him"* (*Rashi* to *Bamidbar* 12:1). Rather, her mistake was, as *Rashi* writes here, "she was punished for being *preoccupied with speech*." If Miriam could not understand why Moshe had separated from his wife, she should have asked him, and not discussed the matter openly with others. Thus, her "sin" was not an intentional slander of Moshe, but something much more subtle: Her willingness to speak openly about sensitive issues that are prone to be misunderstood.

And this too, was the sin of the spies. They did not intend to disparage the Land of Israel, and they had a valid concern how the Land was to be conquered. Their mistake was that they did not express their concerns *privately* to Moshe, but rather, aired them in public, thus providing the "fuel" for a major rebellion. And this was a particularly grave error, being that they had seen Miriam commit an *identical* mistake immediately before their mission began. Thus their punishment, explains *Rashi*, was severe because they *"saw* [*what happened to her*]*, but did not learn a lesson."*

(Based on *Likutei Sichos* vol. 18, p. 141*ff.*)

Sparks of Chasidus

"...When the First Grapes Ripen" (v. 20)

Moshe did not command the spies to bring back grapes in particular, but just "fruit" (v. 20), and we find that they brought back various fruits: grapes, pomegranates and figs (v. 23). So why does the Torah stress, "It was the season when the first *grapes* ripen," and not simply, the time when *fruit* was ripening?

The process of spying out the Land to conquer it (verses 17-20) represents our daily mission of evaluating how to advance the "conquering" of this physical world for God, through the most effective use of time and resources for Torah. Verse 20 concludes that the goal of this process is represented by grapes: Grapes are unique in that their seeds are visible through their skins; and this teaches us that the goal of our observance is to make the physical "skin" of this world transparent to its higher, spiritual purpose.

(Based on *Sichas Shabbos Parshas Shelach* 5750, par. 2)

1 סוטה לד: 2 תנחומא ו 3 ראה שיחת מוצש"ק פרשת שלח תשל"ט. 4 מדרש אגדה 5 ראה שיחת ש"פ שלח תשמ"ז (התוועדויות תשמ"ז ח"ג ע' 538)

13 *For the tribe of Asher, Sesur the son of Micha'el.*

14 *For the tribe of Naftali, Nachbi the son of Vafsi.*

15 *For the tribe of Gad, Ge'uail the son of Machi.*

16 *These were the names of the men Moshe sent to explore the Land.*

*Moshe called Hoshe'a the son of Nun, "Yehoshua."**

17 *Moshe sent them to explore the Land of Cana'an. He said to them, "Go up this way along the south (border until you reach the sea), and then go up (the west coast until you reach Chamas, which is by) the (Hor) mountain.* 18 *See what kind of land it is. Are the people who inhabit it strong or weak? Are there a few of them, or many?* 19 *How is the land which they inhabit? Does it have good (springs and wells) or bad (ones)? How are the cities in which they live? Are they in unenclosed cities, or in fortresses?* 20 *What is the soil like? Is it fertile or barren? Are there any (righteous people) there (who are like) trees (that protect the people), or not? Be courageous and take some of the Land's fruit."*

It was the season when the first grapes ripen.

SECOND READING

21 *They went up and explored the land, from the desert of Tzin (at the southeast corner of the land) until Rechov, at the approach to Chamas.*

CLASSIC QUESTIONS

● **Why did Moshe add the letter *yud* (י) to the name Hoshe'a הוֹשֵׁעַ, so that it became Yehoshua יְהוֹשֻׁעַ? (v. 16)**

RASHI: [Yehoshua's name thus began with the letters *yud* and *hei,* spelling one of the names of God, hinting to the fact that] Moshe prayed for him: "May God save you from the advice of the spies."

TARGUM YONASON: Moshe saw that Yehoshua was very humble [and likely to be influenced by the spies], so he changed his name.

GUR ARYEH: Why did Moshe pray more for Yehoshua than the other spies? Because Yehoshua was Moshe's personal disciple, so if Yehoshua failed people would think he was basing himself on what he learned from Moshe.

BE'ER BASADEH: When Eldad and Medad had stated prophetically that *"Moshe will die and Yehoshua will bring* [*the people*] *to the Land"* (*Rashi* to *Bamidbar* 11:28), Yehoshua was horrified and begged Moshe to put them in prison, to silence them (ibid.). Thus Moshe feared that Yehoshua might be biased against entering the Land, since this would mean the death of Moshe, and Yehoshua would be the first to reject the idea of an immediate conquest. Thus, Moshe prayed especially for Yehoshua.

KLI YAKAR: Yehoshua was a descendant of Yosef, so Moshe feared that he might stumble and speak badly about the Land, just as Yosef had spoken badly of his brothers.

TORAS MENACHEM

MOSHE'S PRAYER (*RASHI* V. 16)

In his commentary to verse 16, *Rashi* writes that Moshe prayed for Yehoshua to be saved from the advice of the spies. Many commentators, [such as ***Gur Aryeh***, ***Be'er Basadeh*** and ***Kli Yakar***] ask why Moshe only prayed for Yehoshua, and not the other spies. The question is especially strong when one considers how powerful Moshe's prayers had been in the past, to the extent of annulling God's decree after the sin of the Golden Calf. So certainly, one would expect that Moshe's prayers would have been effective here, *before* the sin of the spies.

At the literal level, the following explanation could be argued:

The Torah does not record many details of Moshe's private activities, even though it is obvious that they must have taken place. For example, we do not find any reference to the fact that Moshe studied Torah by himself, or that he observed the *mitzvos*, though clearly this was the case.

Likewise here, the Torah does not mention that Moshe prayed for all the spies because it is *obvious* that he would have done so. By sending the spies on their mission, which was Moshe's own idea (see *Rashi* to v. 2), he was putting their lives at risk, so he would certainly have prayed for their safety, just as Ya'akov prayed for the safety of his children when they went down to Egypt (*Bereishis* 43:14 and *Rashi* ibid.).

Nevertheless, Moshe offered *additional* prayers for Yehoshua, because Yehoshua was Moshe's own disciple, who was very close to him (see *Shemos* 33:11), and thus his actions represented Moshe to a greater degree (cf. ***Gur Aryeh***).

WAS MOSHE SUSPICIOUS?

A further difficulty with Moshe's prayer is that it implies that Moshe was suspicious of the spies before they left, since he prayed for Yehoshua to be saved *"from the advice of the spies."* This begs the question: If Moshe suspected that the spies were going to sin, why did he send them on their mission?

Furthermore, *Rashi* writes in his commentary to verse 3 that *"at this time they were legitimate,"* and then *immediately* (after their names are listed in verses 4-15), we read in verse 16 that Moshe was already praying that Yehoshua should not be affected by the spies' advice. How is it possible, at the literal level, that the spies would have suffered such a speedy regression, without any indication in the Torah how this occurred?

In order to answer the above problems, we need first to pose another question: When the Torah lists the appointments of the spies, we read in verse 8, *"For the tribe of Efrayim, Hoshe'a the son of Nun."* Then in verse 16, as soon as the list is complete, the Torah states, "*Moshe called Hoshe'a the son of Nun, 'Yehoshua.'"* This begs the question: Why did Moshe not change Yehoshua's name (from Hoshe'a to Yehoshua) *before* he was appointed as a spy, and then he would have been referred to with his new name at the time of his appointment (in verse 8)?

* Beforehand he was referred to as *both* Hoshe'a and Yehoshua. Now his name was fixed as Yehoshua permanently, and not Hoshe'a (*Sichas Shabbos Parshas Shelach* 5746).

וַיָּבֹא עַד־חֶבְרוֹן וְשָׁם אֲחִימַן שֵׁשַׁי וְתַלְמַי יְלִידֵי הָעֲנָק וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה לִפְנֵי צֹעַן מִצְרָיִם: כג וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל וַיִּכְרְתוּ מִשָּׁם זְמוֹרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד וַיִּשָּׂאֻהוּ בַמּוֹט בִּשְׁנָיִם וּמִן־הָרִמֹּנִים וּמִן־הַתְּאֵנִים: כד לַמָּקוֹם הַהוּא קָרָא נַחַל אֶשְׁכּוֹל עַל אֹדוֹת הָאֶשְׁכּוֹל אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל: כה וַיָּשֻׁבוּ מִתּוּר הָאָרֶץ מִקֵּץ אַרְבָּעִים יוֹם: כו וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר פָּארָן קָדֵשָׁה וַיָּשִׁיבוּ אֹתָם דָּבָר וְאֶת־כָּל־הָעֵדָה וַיַּרְאוּם אֶת־פְּרִי הָאָרֶץ: כז וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חָלָב וּדְבַשׁ הִוא וְזֶה־פִּרְיָהּ: כח אֶפֶס

חֶבְרוֹן וְתַמָּן אֲחִימַן שֵׁשַׁי וְתַלְמַי בְּנֵי גִּבָּרָא וְחֶבְרוֹן שְׁבַע שְׁנִין אִתְבְּנִיאַת קֳדָם טָנֵס דְּמִצְרָיִם: כג וַאֲתוֹ עַד נַחֲלָא דְאַתְכְּלָא וְקָצוֹ מִתַּמָּן עוֹבָרְתָּא וְאִתְכַּל עִנְבִין חַד וּנְטָלוּהִי בַּאֲרֵיחָא בִּתְרֵין וּמִן רִמּוֹנַיָּא וּמִן תְּאֵנַיָּא: כד לְאַתְרָא הַהוּא קְרָא נַחֲלָא דְאַתְכְּלָא עַל עִסַק אַתְכְּלָא דִּקְצוֹ מִתַּמָּן בְּנֵי יִשְׂרָאֵל: כה וְתָבוּ מִלְאַלָּא יַת אַרְעָא מִסּוֹף אַרְבְּעִין יוֹמִין: כו וַאֲזָלוּ וַאֲתוֹ לְוָת מֹשֶׁה וּלְוָת אַהֲרֹן וּלְוָת כָּל כְּנִשְׁתָּא דִבְנֵי יִשְׂרָאֵל לְמַדְבְּרָא דְּפָארָן לְרֻקָם וַאֲתֵיבוּ יַתְהוֹן פִּתְגָמָא וְיַת כָּל כְּנִשְׁתָּא וְאַחֲזְיָאנוּן יַת אִבָּא דְאַרְעָא: כז וְאִשְׁתָּעְיאוּ לֵהּ וַאֲמָרוּ אֲתֵינָא לְאַרְעָא דִּי שְׁלַחְתָּנָא וְאַף עָבְדָא חֲלַב וּדְבַשׁ הִיא וְדֵין אִבַּהּ: כח לְחוֹד אֲרֵי תַקִּיף עַמָּא דְיָתֵב

רש"י

שמפורש בגדולות הארץ בפרשת שלח מסעי[1]: **(כב) ויבא עד חברון.** כלב לבדו הלך שם ונשתטח על קברי אבות, שלא יהא ניסת לחבריו להיות בעצתם, וכן הוא אומר ולו אתן את הארץ אשר דרך בה[2], וכתיב[3] ויתנו לכלב את חברון[4]: **שבע שנים נבנתה.** לפשר שנאמר חס את חברון לכנען בנו הקטן קודם שיבנה את צוען למצרים בנו הגדול, שלא שהיתה מבוארת בכל טוב על אחד משבעה בצוען. ועוד להודיעך שבחר של ארץ ישראל, שאין לך ערשין בארץ ישראל יותר מחברון, לפיכך הקפוה לקברות אתיס, ואין לך מעולה בכל ארצות כמצרים, שנאמר כגן ה' כארץ מצרים[5], וצוען היא המעולה שבארץ מצרים שפס מושב המלכים, שנאמר כי היו בצוען שריו[6], והיתה חברון טובה ממנה שבעה חלקים: **(כג) זמורה.** שוכת גפן ומשכול של ענבים תלוי בה: **וישאהו במוט בשנים.** ממשמע שנאמר וישאוהו במוט היו יודע שהוא בשנים, מה תלמוד לומר בשנים, בשני מוטות. הא כיצד, שמונה נטלו משכול, אחד נטל תאנה ואחד רמון, יהושע וכלב לא נטלו כלום, לפי שכל עצמם להוציא דבה נתכוונו, כשם שפריה משונה כך עמה משונה. ואם חפץ אתה לידע כמה משאוי אחד מהם לא ולמד מאנשים שהקימו בגלגל, כרימו לכם היום אבן אחת מן הירדן על שכמו, והקימוה בגלגל. ושקלוס רבותינו משקל כל אחת ארבעים סאה. וגמירי, טונא דמדלי היעם על כתפיה, היינו אלא שלים משאוי ממשאוי שמסיעין אותו להריס[7]: **(כה) וישבו מתור הארץ מקץ ארבעים יום.** ואלא ארבע מאות פרסה על ארבע מאות פרסה היא[8], ומהלך אדם ביומי עשרה פרסאות ליום[9], כרי מהלך ארבעים יום מן המזרח למערב והם הלכו מרכה ורחבה, אלא שגלוי לפני הקב"ה שיגזור עליהם יום לשנה, קנר לפניהם את הדרך[10]: **(כו) וילכו ויבאו.** מהו וילכו, להקיש הליכתן לביאתן, מה ביאתן בעלה רעה, אף הליכתן בעלה רעה[11]: **וישיבו אתם דבר.** את משה ואת אהרן: **(כז) זבת חלב ודבש היא.** כל דבר שקר שאין אומריס בו קלת אמת

CLASSIC QUESTIONS

● **How was the fruit carried? (v. 23)**

RASHI: Eight of them took the bunch of grapes, one took a fig and one took a pomegranate. Yehoshua and Calev did not take anything, for the whole intention of the others was to speak about the Land, that just as its fruit is extraordinary, so too its people are extraordinary.

TALMUD: Yehoshua and Calev were men of importance, so it was not appropriate for them to carry a load (*Sotah* 34a).

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From this we see that at the time of his appointment, it was not necessary to "call Hoshe'a, the son of Nun, 'Yehoshua.'" At the literal level, something must have occurred *between* the appointment of the spies (in verses 1-15) and Yehoshua's change of name, in verse 16.

Rashi did not find it necessary to explain what happened, as the reader could understand the matter for himself, with simple logic:

Before the spies were appointed, they did not work with each other at all, since they were each members of different tribes. Thus, at the moment they were appointed, "they were legitimate" and honorable.

As soon as they were appointed, they would have clearly met with each other to discuss their upcoming mission, and it was at this point that Moshe detected *"the advice of the spies,"* i.e. when they came together as a group, signs of their possible future sin began to emerge. Of course, it was only a fear in Moshe's mind, and not a certainty—Moshe did not see any evidence of the *sin* of the spies, only their "advice" which was a possible precursor to a future sin. Thus, there was not sufficient reason to abort the mission. But as he was somewhat concerned, Moshe did deem it an appropriate time to offer an additional prayer to God.

(Based on *Sichas Shabbos Parshas Shelach* 5747)

THE FRUIT OF THE LAND (v. 23)

In his commentary to verse 23, *Rashi* writes that Yehoshua and Calev did not join the spies in bringing fruits back from the Land of Israel because *"the whole intention of the others was to speak about the Land,*

1 במדבר לד, ח 2 דברים א, לו 3 שופטים א, כ 4 סוטה לד: 5 בראשית יג, י 6 ישעיה ל, ד 7 סוטה לד. 8 מגילה ג. 9 פסחים צג: 10 תנחומא ז 11 סוטה לה.

22 *When they went up along the south border, (Calev) came to Chevron (to pray at the graves of the Patriarchs not to be enticed by the advice of the spies). The giants Achiman, Sheshai and Talmai were there. Chevron (was the rockiest part of the Land of Israel, and yet it was) seven times more cultivated than Tzo'an (which was the best part of) Egypt.*

23 *They came to the Valley of Eshkol and they cut a branch with a cluster of grapes and they carried it on (two) double poles. (They also took) pomegranates and figs.* 24 *They called that place the Valley of Eshkol because of the cluster (eshkol) the children of Israel cut from there.*

THE SPIES' REPORT

13:25 *At the end of forty days, they returned from scouting the Land.*

26 *They went (with bad intentions, and their intentions were still bad when) they came to Moshe and Aharon and the entire congregation of the children of Israel in Kadaish, in the desert of Paran.*

They brought them back a report (to Moshe and Aharon), as well as to the entire congregation, and they showed them the Land's fruit. 27 *They reported to (Moshe) and said: "We came to the Land to which you sent us. It is flowing with milk and honey, and this is its fruit!"*

CLASSIC QUESTIONS

● **Why did the spies praise the Land? (v. 27)**

RASHI: Any lie which does not begin by saying a bit of truth cannot be sustained in the end.

MAHARSHA: Their lie was the statement at the end of verse 27, that *"this is its fruit!"* For one of the main purposes of their mission was to evaluate whether the Land was fertile and capable of sustaining a nation, as Moshe said in his briefing, *"What is the soil like? Is it fertile or barren?"* (v. 20). Thus by claiming, "*This is its fruit,*" while producing a mere offering of grapes, pomegranates and figs, the spies were indicating that the main produce of wheat, barley and oil, which give a person sustenance, was lacking from the Land. And this was their lie (*Chidushei Agados, Sotah* 35a).

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that just as its fruit is extraordinary, so too its people are extraordinary." However, this begs the question: The spies were *commanded* explicitly by Moshe to, "*be courageous and take some of the Land's fruit"* (v. 20). So how could Yehoshua and Calev exempt themselves from Moshe's instructions, just because they suspected their colleagues of foul play?

WAS THE MISSION ABORTED?

At first glance we might argue that Yehoshua and Calev understood that the mission which Moshe had charged them with had been aborted. For Moshe had commanded them *as a single group* to spy the Land and bring back fruit, so as soon as part of the group became corrupt in their intentions, Yehoshua and Calev maintained that the mission had ceased.

However, at the literal level this explanation is clearly unacceptable, for the Torah states explicitly that Yehoshua and Calev did not abandon their mission at all: *"They spoke to the entire congregation of the children of Israel, saying, 'The Land we passed through to explore is an extremely good land'"* (14:7). Likewise, we find other statements of encouragement that they made to the Jewish people in an attempt to fulfill their mission (see 13:30; 14:8-9).

Another possible explanation is that when Moshe requested fruit to be brought back from the Land, he was not concerned about the *method* (*how* and *by whom* the fruits would be brought), but rather, he was interested in the *result*—that fruits should be brought to inspire the people about the greatness of the Land. So being that the other spies were already taking a sample of grapes, a pomegranate and a fig, Moshe's request that fruit should be brought back to the people was already being fulfilled, and there was no *personal* obligation on Yehoshua and Calev to actually carry fruit themselves. And since they suspected the other spies of bad intentions they decided to distance themselves.

However this too is difficult to accept at the literal level, since Moshe's words to the spies seem to stress a *personal* obligation resting on all of the spies to *take* fruit: "*Be courageous and take some of the Land's fruit"* (v. 20). (And it is for this reason that *Rashi* rejected the interpretation of the ***Talmud***, that Yehoshua and Calev were too important to be burdened with carrying, since Moshe's words suggest a personal obligation resting on all the spies that they must all take fruit.)

THE EXPLANATION

In order to solve this problem, we first need to address *Rashi's* comment to verse 27, that the spies reported a mixture of true and false statements, because, *"any lie which does not begin by saying a bit of truth cannot be sustained in the end." Rashi*, however, does not clarify what exactly was the "truth" which the spies uttered, and what was their "lie."

Maharsha explains that their "lie" was misrepresenting the Land by claiming that "this is its fruit," i.e. that the Land only produced delicacies such as grapes, pomegranates and figs, but lacked the vital, sustaining produce of wheat, barley and oil.

However, at the literal level it appears that the "truth" was the positive statement of verse 27 ("*It is flowing with milk and honey, and this is its fruit*"), and that the "lie" was the negative report from verse 28 on (*"However..."*).*

* The reason why the spies only brought back three types of produce, at the literal level, was because the fruits were brought to impress the people about the greatness of the Land, and this goal was only achieved with grapes, pomegranates and figs, *which were a novelty to the Jewish people*. On the other hand: wheat and barley had already been eaten by the Jewish people extensively in Egypt (see *Bereishis* 41:54-7); olives were clearly available to them, since olive oil was used to light the *Menorah* (*Shemos* 27:20-21; *Vayikra* 24:2), and

כִּי־עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהֶעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד
וְגַם־יְלִדֵי הָעֲנָק רָאִינוּ שָׁם: כט עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב
וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בָּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם
וְעַל יַד הַיַּרְדֵּן: ל וַיַּהַס* כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֹה
נַעֲלֶה וְיָרַשְׁנוּ אֹתָהּ כִּי־יָכוֹל נוּכַל לָהּ: לא וְהָאֲנָשִׁים אֲשֶׁר עָלוּ

בְּאַרְעָא וְקִרְוְיָא כְּרֵיכַן רַבְרְבַן לַחֲדָא וְאַף בְּנֵי
גִּבָּרָא חֲזֵינָא תַּמָּן: כט עֲמָלֵקָאָה יָתֵב בַּאֲרַע
דָּרוֹמָא וְחִתָּאָה וִיבוּסָאָה וֶאֱמוֹרָאָה יָתֵב
בְּטוּרָא וּכְנַעֲנָאָה יָתֵב עַל יַמָּא וְעַל כֵּיף
יַרְדְּנָא: ל וְאַצִּית כָּלֵב יָת עַמָּא לְמֹשֶׁה וַאֲמַר
מֵיסַק נֵיסַק וְנִירַת יָתַהּ אֲרֵי מֵיכַל נֵיכוּל לָהּ:
לא וְגֻבְרַיָּא דִּי סְלִיקוּ עִמֵּהּ אֲמָרוּ לָא נֵיכוּל

*יש גורסים ס' רבתי

לס"י

עמרס. משמע היה סבור שצא לספר בגנותו, (ומתוך) שהיה בלבם על משה בשביל דברי המרגלים. שתקו כולם לשמוע גנותו, אמר ומלא קרע לנו את היס והוריד לנו את המן והגיז לנו את השלוי[1]: **עלה נעלה.** תפילו בשמיס וכוח תומר עשו סולמות ועלו שם נגליח בכל דבריו: **ויהס.** לשון שתיקה, וכן הס כל בשר[3], הס כי לא להזכיר[4]. כן דרך בני אדם הרואה לשתק חגודת מנשיס

בתחלתו, אין מתקייס בסופו[1]: **(כח) בצרות.** לשון חוזק, ותרגומו כריכין, לשון בירניות עגולות, ובלשון אדמי כריך עגול: **(כט) עמלק יושב וגו'.** לפי שנכוו בעמלק בבר, הזכירוהו מרגלים כדי ליירא[2]: **על יד הירדן.** יד כמשמעו, אצל הירדן, ולא תוכלו לעבור: **(ל) ויהס כלב.** השתיק את כולם: **אל משה.** לשמוע מה שידבר במשה. לווח ואמר וכי זו בלבד עשה לנו בן

CLASSIC QUESTIONS

● **Why did the spies mention Amalek? (v. 29)**

RASHI: Since [the Jewish people] had already been "burnt" by Amalek, the spies mentioned [Amalek] in order to frighten them.

● **What did Calev say about Moshe? (v. 30)**

TALMUD: Calev said to them, "He took us out of Egypt! And he split the sea for us! And he fed us the *manna!* If he said to us, 'Make ladders and go up to the heavens,' would we not listen to him?" (*Sotah* 35a).

RASHI: "Didn't he split the sea for us? And he brought down the *manna* for us! And he made the quails fly to us!"

[Then he said] *"We will definitely go up,"* even to heaven. If [Moshe] tells us, "Make ladders and go up there," we will succeed in whatever he says.

BE'ER MAYIM CHAYIM: Even though Moshe performed many other miracles for the Jewish people, Calev mentioned these three in particular, as they encompass the entire universe: Splitting the sea was a feat on earth, *manna* came down from heaven, and the quails were in the earth's atmosphere. Calev suggested that Moshe could empower the Jewish people to place ladders on the ground and climb through the atmosphere to the heavens, since he had already demonstrated his powers over the earth, skies and heavens.

TORAS MENACHEM

This explains why Yehoshua and Calev felt that they could not be party to the presenting of fruits to the Jewish people. For while this was indeed part of the "truth" that the spies reported, it was nevertheless a "truth" which was only presented for the sake of validating their later "lie." As *Rashi* writes: "Yehoshua and Calev did not take anything, for *the whole intention* of the others was to speak about the Land."**

Thus, in the final analysis, we see that to help the spies carry fruit would have been assisting a sin, and for this reason Yehoshua and Calev were exempt from Moshe's personal command.

(Based on *Likutei Sichos* vol. 38, p. 48*ff*)

CALEV'S DEFENSE (v. 30)

In his commentary to verse 30, *Rashi* writes that Calev mentioned three miracles to the Jewish people that Moshe had performed for them: a.) The splitting of the Reed Sea; b.) producing *manna* in the desert; and c.) producing quails.

What question *at the literal level* led *Rashi* to conclude that Calev mentioned these three events? And why did *Rashi* reject the ***Talmud's*** assertion that Calev mentioned the exodus from Egypt, writing instead that he mentioned the quails?

Rashi continues to explains Calev's following words: *"We will definitely go up"—"even to heaven. If* [*Moshe*] *tells us, 'Make ladders and go up there,' we will succeed in whatever he says."*

This begs the question: Why did *Rashi* not interpret Calev's words *literally,* that he was promising the people that "we will definitely go up" and conquer the Land of Israel?

THE EXPLANATION

In verses 28-9, where the spies begin to criticize the likelihood of a successful military conquest, three proofs are offered:

a.) The military might of the enemy *within* the Land of Israel—"*the people who live in the Land are (extraordinarily) powerful. The cities are huge and well fortified, and we even saw giants there*" (v. 28).

b.) The military might of the *surrounding* nations, that would prevent them from even reaching the Land—"*the Chitites, Jebusites, and Amorites live in the mountains, and the Cana'anites live (both) on the coast and alongside the Jordan*" (v. 29).

in any case olives would not have excited the Jewish people about entering the Land, because olives are a bitter food; and dates had already been enjoyed by the Jewish people when *"they came to Eilim, where there were...seventy date-palms"* (*Shemos* 15:27). Thus, there was no reason to bring these types of produce back (*Sichas Shabbos Parshas Chukas* 5745).
**Thus *Rashi's* statement, *"Just as its fruit is extraordinary, so too its people are extraordinary,"* is not something that the spies actually *said,* for then their presentation of fruit would not be "truth", but part of the "lie." Rather, it was their intention that the Jewish people would come to this conclusion on their own after hearing their negative report.

1 סוטה לה. 2 תנחומא ט 3 זכרי' ב, יז 4 עמוס ו, י

28 *"However... the people who live in the Land are (extraordinarily) powerful. The cities are huge and well fortified, and we even saw the children of a giant there!* 29 *Amalek lives in the south of the Land, the Chitites, Jebusites, and Amorites live in the mountains, and the Cana'anites live (both) on the coast and alongside the Jordan."*

30 *Calev silenced the people to (listen to what he would say about) Moshe. Then he said, "We will definitely go up! We will take possession of (the Land), for we are certainly capable (of conquering) it!"*

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c.) The presence of Amalek who had previously fought against the Jewish people, incurring heavy losses (v. 29 and *Rashi* ibid.).

Yet on reading Calev's response to the spies in the next verse, we do not find that he addressed any of these issues, and he merely "*silenced the people to (listen to what he would say about) Moshe." Rashi* therefore concluded that Calev's words about Moshe must have been a direct response to the three above-mentioned arguments:

a.) In response to the spies' argument that the enemy within the Land was too strong to be defeated, Calev replied: *"Didn't he split the sea for us?"* Calev was thus saying: *"Remember when we were faced by the Egyptian army, which was much stronger than ours, and we had no way of defeating them. Nevertheless, Moshe made a miracle for us, the sea split, and God destroyed the enemy for us!"*

(Thus *Rashi* could not cite the *Talmud's* view, that Calev mentioned the exodus from Egypt, for at that time the Egyptians were not threatening to fight the Jewish people; to the contrary, they *helped* the Jewish people to leave Egypt.)

b.) In response to the spies' argument that there were strong nations that would attack the Jewish people, even before they reached the Land of Israel, Calev responded, *"He brought down the manna for us!"* Calev thus proved that Moshe secured miraculous assistance for the Jewish people even while they were in the desert, *before* entering the Land.

c.) The third argument of the spies was that Amalek, an arch-enemy of the Jewish people, stood in the way. The Jewish people had suffered heavy losses in their earlier war against Amalek due to the fact that they had doubted God, "*saying, "Is God among us, or not?'"* (*Shemos* 17:7). This was a particularly powerful argument in this instance, for it appeared that the Jewish people had *also* demonstrated a lack of faith in wanting to send spies to investigate the Land, when God had already promised them a miraculous victory. So the spies were effectively saying: *"Remember how you suffered in the war with Amalek because you lacked faith! You lack faith now too, and Amalek is poised to attack you if you attempt to conquer the Land!"*

To this Calev replied, *"He made the quails fly to us!"* This refuted the spies' argument, for when the Jewish people complained to Moshe that they wanted meat, *"they were seeking a pretext to turn away from God"* (*Rashi* to *Bamidbar* 11:1), and yet Moshe performed a miracle to help them. This proved that, with Moshe's leadership, God's miraculous help was at hand even when the Jewish people doubted Him.

CALEV'S FINAL ARGUMENT

Having explained how Calev responded to *all* of the spies' arguments, *Rashi* was now left with a question: What did Calev add by saying, *"We will definitely go up"?*

Calev was concerned because he detected dishonesty in the words of the spies (*see Rashi* to v. 23), so he could not be sure what kind of argument they might fabricate next. Thus—explains *Rashi*—Calev concluded with an argument which refuted *anything* that the spies might say: *"'We will definitely go up,' even to heaven. If* [*Moshe*] *tells us, 'Make ladders and*

Sparks of Chasidus

"CALEV SILENCED THE PEOPLE..." (V. 30).

Why did Calev silence the people? Moshe had asked the spies to collect information about the Land and the people that inhabited it (v. 17-20), which is *exactly* what the reported in verses 27-29. They did not offer any personal bias in their report as to whether the mission was possible, so why did Calev silence them?

While they had not yet denied God's promise that the Jewish people would enter the Land (by saying, *"We are unable to go up against the people, for they are stronger than us"*—v. 31), Calev nevertheless detected a seed of rebellion within the spies' apparently unbiased report (in verses 27-29). For in Moshe's briefing to the spies, he had instructed them *first of all* to evaluate the power of the enemy (*"Are the people who inhabit it strong or weak? Are there a few of them, or a lot?"*—v. 18), since conquering the Land was their immediate concern. *Secondly,* Moshe told them to collect information about the agricultural quality of the Land (*"What is the soil like? Is it fertile or barren?"*—v. 20), so the people would know what their reward would be after the conquest was complete.

But when the spies gave their report they switched the order: First they mentioned the quality of the Land (*"It's flowing with milk and honey"*—v. 27), and only *then* did they progress to discuss the enemy (*"the people who live in the Land are (extraordinarily) powerful"*—v. 28).

From this, Calev immediately sensed that the spies had corrupted their priorities. Moshe had prefaced the *effort* (conquest) before the *reward* (the Land's fruit), but the spies were primarily interested in the rewards, so they stressed the rewards *first*.

On noticing this, Calev immediately "silenced the people," for Calev understood that focusing on the reward would lead them to calculate whether it was worth the effort, which would soon develop into a full-blown rebellion.

How was Calev protected from the spies' influence? Because *"he prostrated himself at the graves of the Patriarchs"* (*Rashi* to v. 22). Prostrating oneself means lying flat, with one's head on the same level as one's feet, representing the willingness to serve God regardless of whether one understands His commands or not. It was thus due to this unquestioning dedication that Calev was able to prioritize effort over reward and resist the plot of the spies.

(Based on *Sichas Shabbos Parshas Shelach* 5710; *Likutei Sichos* vol. 4, p. 1313)

עִמּוֹ֙ אָמְר֣וּ לֹ֔א נוּכַ֖ל לַֽעֲל֣וֹת אֶל־הָעָ֑ם כִּֽי־חָזָ֥ק הֽוּא מִמֶּֽנּוּ׃ לכ וַיֹּצִ֨יאוּ דִבַּ֤ת הָאָ֙רֶץ֙ אֲשֶׁ֣ר תָּרוּ֔ אֹתָ֖הּ אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל לֵאמֹ֡ר הָאָ֣רֶץ אֲשֶׁ֣ר עָבַ֣רְנוּ בָ֣הּ לָתוּר֩ אֹתָ֨הּ אֶ֜רֶץ אֹכֶ֣לֶת יוֹשְׁבֶ֗יהָ הִ֑וא וְכָל־הָעָ֣ם אֲשֶׁר־רָאִ֣ינוּ בְתוֹכָ֔הּ אַנְשֵׁ֖י מִדּֽוֹת׃ לג וְשָׁ֣ם רָאִ֗ינוּ אֶת־הַנְּפִילִ֛ים בְּנֵ֥י עֲנָ֖ק מִן־הַנְּפִלִ֑ים וַנְּהִ֤י בְעֵינֵ֙ינוּ֙ כַּחֲגָבִ֔ים וְכֵ֖ן הָיִ֥ינוּ בְּעֵינֵיהֶֽם׃ יד א וַתִּשָּׂ֥א כָל־הָעֵדָ֖ה וַיִּתְּנ֣וּ אֶת־קוֹלָ֑ם וַיִּבְכּ֗וּ הָעָם֙ בַּלַּ֣יְלָה הַה֔וּא׃ ב וַיִּלֹּנ֣וּ עַל־מֹשֶׁ֔ה וְעַל־אַהֲרֹ֖ן כָּל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַיֹּ֣אמְרוּ֩ אֲלֵהֶ֨ם כָּל־הָעֵדָ֜ה לוּ־מַתְנוּ֩ בְּאֶ֨רֶץ מִצְרַ֜יִם אוֹ֣ בַמִּדְבָּ֥ר הַזֶּ֖ה לוּ־מָתְנ֥וּ׃ ג וְלָמָ֨ה יְהוָ֤ה מֵבִיא֙ אֹתָ֣נוּ אֶל־הָאָ֔רֶץ הַזֹּ֖את לִנְפֹּ֣ל בַּחֶ֑רֶב נָשֵׁ֥ינוּ וְטַפֵּ֖נוּ יִהְיוּ־לָ֣בַז הֲלֹ֥וא טוֹב־לָ֖נוּ שׁ֥וּב מִצְרָֽיְמָה׃ ד וַיֹּ֣אמְרוּ אִ֣ישׁ אֶל־אָחִ֔יו נִתְּנָ֥ה רֹ֖אשׁ וְנָשׁ֥וּבָה

לְמִיסַ֕ק לְוַ֖ת עַמָּ֣א אֲרֵ֑י תַּקִּ֥יף הוּא֙ מִנָּֽנָּא׃ לכ וְאַפֵּ֗יקוּ שׁ֚וּם בֵּ֣יש עַל֙ אַרְעָ֔א דִּ֥י אַלִּ֖ילוּ יָתַ֣הּ לְוַ֔ת בְּנֵ֖י יִשְׂרָאֵ֑ל לְמֵימַ֕ר אַרְעָ֗א דִּ֤י עֲבַרְנָא֙ בַּהּ֙ לְאַלָּלָ֔א יָתַ֖הּ אַרְעָ֣א מְקַטְּלַ֑ת יַתְבָהָא֙ הִ֣יא וְכָל֙ עַמָּ֣א דִּ֔י חֲזִינָ֖א בְּגַוַּ֥הּ אֱנָשִׁ֖ין דְּמִשְׁחָֽן׃ לג וְתַמָּ֥ן חֲזִינָ֛א יַ֥ת גִּבָּרַ֖יָּא בְּנֵ֣י עֲנָ֑ק מִן֙ גִּבָּרַ֣יָּא וַהֲוֵינָ֔א בְּעֵינַ֖י נַפְשָׁנָ֣א כְּקַמְצִ֑ין וְכֵ֥ן הֲוֵינָ֖א בְּעֵינֵיהוֹן׃ א וַאֲרִימַ֥ת כָּל֙ כְּנִשְׁתָּ֔א וִיהָבוּ֙ יַ֣ת קָלְהוֹן֔ וּבְכוֹ֙ עַמָּ֣א בְלֵילְיָ֔א הַהֽוּא׃ ב וְאִתְרַעֲמוּ֙ עַל֙ מֹשֶׁ֔ה וְעַל֙ אַהֲרֹ֔ן כֹּ֖ל בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲמָ֣רוּ לְהוֹן֩ כָּל֙ כְּנִשְׁתָּ֜א לְוַ֣י דְּמִיתְנָ֗א בְּאַרְעָ֣א דְמִצְרַ֔יִם אוֹ֖ בְּמַדְבְּרָ֣א הָדֵ֑ין לְוַ֣י דְּמִיתְנָֽא׃ ג וּלְמָ֣א יְיָ֔ מָעֵ֖ל יָתָ֣נָא לְאַרְעָ֑א הָדָ֗א לְמִנְפַּ֤ל בְּחַרְבָּא֙ נְשָׁנָ֣א וְטַפְלָ֔נָא יְהוֹן֙ לְבִזָ֔א הֲלָ֥א טַ֛ב לָ֖נָא דִּ֥י נְתוּב֖ לְמִצְרַֽיִם׃ ד וַאֲמָ֣רוּ גְבַר֮ לַאֲחוֹהִי֒ נְמַנֵּ֣י רֵישָׁ֔א וְנְתוּב

לס"י

מדון[3], חיס מדס: **(לג) הנפילים.** ענקיס מבני שמחזאי ועזאל שנפלו מן השמיס בימי דור אנוש: **וכן היינו בעיניהם.** שמעמו אומריס זס לזס נמליס יס בכרמיס כאנשיס[4]: **ענק.** שמעיקיס חמס בקומתן[5]: **(ה) כל העדה.** סנהדראות: **(ד) נתנה ראש.** כתרגומו נמני

מומר סי"ט (ס"ח כס): **(לח) חזק הוא ממנו.** כביכול כלפי מעלה אמרו[1]: **(לג) אוכלת יושביה.** בכל מקום שעברנו מלאנוס קוברי מתיס, והקב"ה עשה לטובה כדי לערדס בחנלס ולא יתנו לב לאלו[1]: **אנשי מדות.** גדולים וגבוהיס וצריך לתת לכס מדה, כגון גלית גבהו שש אמות וזרת[2], וכן חיס

CLASSIC QUESTIONS

● **What did the spies mean when they said, "They are stronger than us (מִמֶּנּוּ)"? (v. 31)**

RASHI: [This could also be rendered "they are stronger than *Him*"] They said this in reference to Heaven, so to speak.

MATNOS KEHUNAH: The spies could not just have meant that the enemy was "stronger than us," for this is no proof that they could not be defeated, considering the victories against the mighty armies of Pharaoh and Amalek, in the past.

● **Who were the "giants, descended from giants"? (v. 33)**

RASHI: Giants descended from Shamchazai and Aza'el, who fell from the heavens in the generation of Enosh.

YALKUT SHIMONI: When the generation that was later destroyed by the Flood first started to worship idols, God was pained.

Immediately, two angels, Shamchazai and Aza'el, came before God and said, "Master of the universe! When You made Your world, didn't we tell You, *'What is man that You should remember him'* (Psalms 8:5)"?

God said, "What is going to be of the world?"

They said, "Master of the Universe! It would be suitable for us."

God said, "It is revealed and known to Me that if you lived on the earth the evil inclination would rule over you, and you would be worse than man."

They said, "Give us permission, and we will live with the creatures, and You will see how we sanctify Your Name!"

God said, "Go down then, and live with them."

Immediately, they became corrupted.... (*Yalkut Shimoni, Bereishis* 44)

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go up there,' we will succeed in whatever he says." With these words, Calev was saying, *"Whatever rational argument the spies might now offer, you should know that Moshe's powers are not limited to the realm of the rational!"*

THE SPIES' COUNTERARGUMENT (V. 31-33)

How could the spies possibly counteract such a powerful argument?

The Torah records that they replied, "*We are unable to go up against the people, for they are stronger than us*" (v. 31). This troubled *Rashi*, since there does not seem to be any significant response here to Calev's arguments.

Therefore *Rashi* explained that the spies did not say *"they are stronger than us,"* but rather, *"they are stronger than Him,"* meaning to say, stronger than God's power in the heavens. This was the only way they had of counteracting Calev's argument that God would perform miracles for the Jewish people as He had done in the past.

But how, the people would wonder, is it possible that the inhabitants of the Land would be stronger than heaven? At first glance, such an

1 סוטה לה. 2 שמואל-א יז, ד 3 שמואל-ב כא, כ 4 סוטה לה. 5 שם לד:

31 *But the men who went up with him said, "We are unable to go up against the people, for they are stronger than us (and our God)."*

32 *They produced a report about the Land which they had explored, telling the children of Israel: "The Land we passed through and explored is a land that consumes its inhabitants. All the people we saw in it are enormous men.* 33 *We saw nefilim-giants there, supersized giants (that blocked the sun, descended) from the nefilim-giants (Shamchazai and Aza'el). We appeared like grasshoppers in our eyes, and that's how we were in their eyes."*

The People Rebel

14 *The whole assembly (of the seventy elders) was stirred up and they raised their voices, and the people cried on that night.* 2 *All the children of Israel complained about Moshe and Aharon. The whole assembly (of elders) said, "If only we had died in the land of Egypt! Or if only we had died in this desert!* 3 *Why is God bringing us to this Land to fall by the sword? Our wives and small children will be captives! Wouldn't it be better for us to return to Egypt?"*

4 *They said to each other, "Let's appoint a leader and return to Egypt!"*

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assertion appears to be utterly ludicrous, especially to a nation that had witnessed God's miracles with their own eyes.

Clearly, the spies needed to substantiate their claim, so they continued: "*We saw nefilim-giants there*" (v. 33). These were not the giants which the spies referred to previously, in verse 28, as merely repeating what they said earlier would not bring any support to their argument. Rather, these were a unique type of giant, as *Rashi* explains, *"Giants, descended from Shamchazai and Aza'el, who fell from the heavens."*

"So if you are wondering," the spies were intimating, *"how the inhabitants are a force even against the heavens, you should know that these giants themselves fell from heaven, so they are an equal match for God's angels!"*

Still, the notion that these giants had any power against God was difficult to believe, so the spies added that they were giants, *"who fell in the generation of Enosh,"* which was before the great Flood in the times of Noach. Thus, the spies were saying: *"You don't believe that heaven is powerless over the the inhabitants of the Land? You should know that when heaven punished all mankind with annihilation during the Flood, these giants survived. And now they are living in the Land of Cana'an!"*

(Based on *Likutei Sichos* vol. 8, p. 82*ff;* vol. 28, p. 85*ff.*)

Sparks of Chasidus

"A Land That Consumes Its Inhabitants" (v. 32).

How is it possible that a generation which witnessed countless open miracles from God—the exodus from Egypt, the splitting of the Reed Sea, *manna* in the desert, to name but a few—were deceived by the spies that *"We are unable to go up against the people, for they are stronger than us"* (v. 31)? How did their faith crumble so quickly?

Chasidic thought explains that the spies suffered from binary logic. They believed in God, and in the power of Divine intervention, with perfect faith. But they perceived that life is guided *either* by the laws of nature, *or*, if God so desires, by Divine intervention. They could not conceive of the scenario where God's supernatural providence extends *through* the veil of nature.

From the time when Moshe first announced the exodus from Egypt until this point, when the Jewish people were poised to enter the Land of Israel, God had guided them with a series of *open* miracles. But, the spies argued, when the Jewish people would settle in the Land, these miracles were going to cease. The *manna* would no longer fall, and Miriam's well would no longer produce water—as was indeed the case—meaning that the Jewish people would be forced to seek their sustenance through natural means. Then, the spies argued, they would be helpless. For God's miracles had only proven that He could provide assistance by *breaking* nature; they had no evidence that God's providence would extend *within* nature.

Thus, they concluded, it is *"a land that consumes its inhabitants"* (v. 32), as if to say: *"When we will be preoccupied with earning a living through natural means, our ability to live a life of Divine worship will be totally consumed!"* To prove their point, they cited the case of the *nefilim*-giants (v. 33), who were angels while in the spiritually conducive environment of the heavens, but became immediately corrupted as soon as they began to live a physical life on earth (see ***Yalkut Shimoni*** cited in *Classic Questions*).

Yehoshua and Calev responded: *"If God desires us, He will bring us to this Land"* (14:8). God is not bound by any limitation whatsoever. Since He desires us to make a home for Him in this physical world through the observance of Torah and *mitzvos,* His providence will extend to us *within* the confines of nature. God will help us every single day, not with earth-shattering miracles, but with "small miracles," that do not overtly break the natural order.

(Based on *Likutei Sichos* vol. 4, p. 1041*ff.;* vol. 28, pp. 91-2)

מִצְרַיְמָה: ה וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל־פְּנֵיהֶם לִפְנֵי כָּל־קְהַל עֲדַת
בְּנֵי יִשְׂרָאֵל: ו וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה מִן־הַתָּרִים
אֶת־הָאָרֶץ קָרְעוּ בִּגְדֵיהֶם: ז וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל
לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד
מְאֹד: [שלישי] ח אִם־חָפֵץ בָּנוּ יְהוָה וְהֵבִיא אֹתָנוּ אֶל־הָאָרֶץ
הַזֹּאת וּנְתָנָהּ לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבַת חָלָב וּדְבָשׁ: ט אַךְ
בַּיהוָה אַל־תִּמְרֹדוּ וְאַתֶּם אַל־תִּירְאוּ אֶת־עַם הָאָרֶץ כִּי
לַחְמֵנוּ הֵם סָר צִלָּם מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ אַל־תִּירָאֻם:
י וַיֹּאמְרוּ כָּל־הָעֵדָה לִרְגֹּם אֹתָם בָּאֲבָנִים וּכְבוֹד יְהוָה נִרְאָה
בְאֹהֶל מוֹעֵד אֶל־כָּל־בְּנֵי יִשְׂרָאֵל: פ יא וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
עַד־אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה וְעַד־אָנָה לֹא־יַאֲמִינוּ בִי בְּכֹל
הָאֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ: יב אַכֶּנּוּ בַדֶּבֶר וְאוֹרִשֶׁנּוּ וְאֶעֱשֶׂה
אֹתְךָ לְגוֹי־גָּדוֹל וְעָצוּם מִמֶּנּוּ: יג וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה וְשָׁמְעוּ
מִצְרַיִם כִּי־הֶעֱלִיתָ בְכֹחֲךָ אֶת־הָעָם הַזֶּה מִקִּרְבּוֹ: יד וְאָמְרוּ
אֶל־יוֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה יְהוָה בְּקֶרֶב הָעָם הַזֶּה
אֲשֶׁר־עַיִן בְּעַיִן נִרְאָה | אַתָּה יְהוָה וַעֲנָנְךָ עֹמֵד עֲלֵהֶם וּבְעַמֻּד
עָנָן אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבְעַמּוּד אֵשׁ לָיְלָה: טו וְהֵמַתָּה
אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר־שָׁמְעוּ
אֶת־שִׁמְעֲךָ לֵאמֹר: טז מִבִּלְתִּי יְכֹלֶת יְהוָה לְהָבִיא אֶת־הָעָם
הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר: יז וְעַתָּה
*יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: יח יְהוָה אֶרֶךְ אַפַּיִם

לְמִצְרָיִם: ה וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל אַפֵּיהֶם
קְהַל כָּל עֲדַת בְּנֵי יִשְׂרָאֵל: ו וִיהוֹשֻׁעַ
בַּר נוּן וְכָלֵב בַּר יְפֻנֶּה מִן מְאַלֵּלֵי יַת אַרְעָא
בְּזָעוּ לְבוּשֵׁיהוֹן: ז וַאֲמָרוּ לְכָל כְּנִשְׁתָּא דִבְנֵי
יִשְׂרָאֵל לְמֵימַר אַרְעָא דִּי עֲבַרְנָא בַהּ לְאַלָּלָא
יַתַהּ טָבָא אַרְעָא לַחֲדָא: ח אִם רַעֲוָא
בָּנָא קֳדָם יְיָ וְיַעֵל יָתָנָא לְאַרְעָא הָדָא וְיִתְּנַהּ
לָנָא אַרְעָא דִּי הִיא עָבְדָא חֲלַב וּדְבָשׁ:
ט בְּרַם בְּמֵימְרָא דַיְיָ לָא תִמְרְדוּן וְאַתּוּן לָא
תִדְחֲלוּן מִן עַמָּא דְאַרְעָא אֲרֵי בִידָנָא מְסִירִין
אִנּוּן עָדָא תָּקְפְּהוֹן מִנְּהוֹן וּמֵימְרָא דַיְיָ
בְּסַעְדָנָא לָא תִדְחֲלוּן מִנְּהוֹן: י וַאֲמָרוּ כָּל
כְּנִשְׁתָּא לְמִרְגַּם יַתְהוֹן בְּאַבְנַיָּא וְיִקָרָא דַיְיָ
אִתְגְּלִי בְּמַשְׁכַּן זִמְנָא לְכָל בְּנֵי יִשְׂרָאֵל:
יא וַאֲמַר יְיָ לְמֹשֶׁה עַד אֵימָתַי יְהוֹן מַרְגְּזִין
קֳדָמַי עַמָּא הָדֵין וְעַד אֵימָתַי לָא יְהֵימְנוּן
בְּמֵימְרִי בְּכֹל אָתָיָא דִּי עֲבָדִית בֵּינֵיהוֹן:
יב אֶמְחִנּוּן בְּמוֹתָא וַאֲשֵׁצִנּוּן וְאֶעְבֵּד יָתָךְ לְעַם
רַב וְתַקִּיף מִנְּהוֹן: יג וַאֲמַר מֹשֶׁה קֳדָם יְיָ
וְיִשְׁמְעוּן מִצְרָאֵי אֲרֵי אַפֵּקְתָּא בְחֵילָךְ יַת עַמָּא
הָדֵין מִבֵּינֵיהוֹן: יד וְיֵמְרוּן לְיָתְבֵי אַרְעָא הָדָא
דִּשְׁמָעוּ אֲרֵי אַתְּ יְיָ דִּשְׁכִנְתָּךְ שַׁרְיַת בְּגוֹ עַמָּא
הָדֵין דִּי בְּעֵינֵיהוֹן חֲזֵו שְׁכִינַת יְקָרָא דַיְיָ וַעֲנָנָךְ
מַטֵּל עֲלֵיהוֹן וּבְעַמּוּדָא דַעֲנָנָא אַתְּ מְדַבַּר
קֳדָמֵיהוֹן בְּיוֹמָא וּבְעַמּוּדָא דְאֶשָׁתָא בְּלֵילְיָא:
טו וּתְקַטֵּל יַת עַמָּא הָדֵין כְּנֶבְרָא חַד וְיֵמְרוּן
עַמְמַיָּא דִּי שְׁמָעוּ יַת שְׁמַע גְּבוּרְתָּךְ לְמֵימָר:
טז מִדְּלֵית יוּכְלָא קֳדָם יְיָ לְאָעָלָא יַת עַמָּא
הָדֵין לְאַרְעָא דִּי קַיֵּם לְהוֹן וְקַטְלִנּוּן בְּמַדְבְּרָא:
יז וּכְעַן סַגִּי כְעַן חֵילָא (מִן) קֳדָם יְיָ כְּמָא דִי
מַלֵּלְתָּא לְמֵימָר: יח יְיָ מַרְחֵק רְגַז וּמַסְגֵּי לְמֶעְבַּד

*י׳ רבתי

ריעא, נסיס עליהו מלך, ורבותיהו פירעו לסון עבודת מלוליס: (ט) **אל תמרדו.** ושוב ואתס אל תירחו[1]: **כי לחמנו הם.** נאכלס כלחס[1]: **סר צלם.** מגינס ומזקס. כסריס שבהס מהו, חיוב שכיס מגין עליהס[2]. דבר אחר גלו של המקוס סר מעליהס[1]: (י) **לרגום אותם.** את יכוסע וכלב: **וכבוד ה׳.** טענן ירד עס[3]: (יא) **עד אנה.** עד כיכן: **ינאצני.** ירגיזוני: **בכל האתות.** בשביל כל הנסיס שעשיתי לכס היה לכס להאמין שביכולת ידיי לקייס הבטחתי: (יב) **ואורשנו.** כתרגומו לסון תרוכין. ואס תאמר מה תעשה לשבועת אבות: **ואעשה אתך לגוי גדול.** שאתה מזרעס[4]: (יג) **ושמעו מצרים.** ושמעו את אשר תהרגס: **כי העלית.** כי משמע בלשון אשר, והס רואו אשר בעלית בכוח הגדול אותס מקרבס ובשיטעו שאתה הורגס לא יאמרו שחטאו לך, אלא יאמרו שבגבדס יכולת להלחס אבל בגבד יושבי הארץ לא יכולת להלחס. וזו היא: (יד) **ואמרו אל יושב הארץ הזאת.** כמו על יושב הארץ הזאת. ומה ריעא, נסיס עליהו מלך, ורבותיהו פירעו לסון עבודת מלוליס: (ט) **אל תמרדו.** ושוב ואתס אל תירחו[1]: **כי לחמנו הם.** נאכלס כלחס[1]: **סר צלם.** מגינס ומזקס. כסריס שבהס מהו, חיוב שכיס מגין עליהס[2]. דבר אחר גלו של המקוס סר מעליהס[1]: (י) **לרגום אותם.** את יכוסע וכלב: **וכבוד ה׳.** טענן ירד עס[3]: (יא) **עד אנה.** עד כיכן: **ינאצני.** ירגיזוני: **בכל האתות.** בשביל כל הנסיס שעשיתי לכס היה לכס להאמין שביכולת ידיי לקייס הבטחתי: (יב) **ואורשנו.** כתרגומו לסון תרוכין. ואס תאמר מה תעשה לשבועת אבות: **ואעשה אתך לגוי גדול.** שאתה מזרעס[4]: (יג) **ושמעו מצרים.** ושמעו את אשר תהרגס: **כי העלית.** כי משמע בלשון אשר, והס רואו אשר בעלית בכוח הגדול אותס מקרבס ובשיטעו שאתה הורגס לא יאמרו שחטאו לך, אלא יאמרו שבגבדס יכולת להלחס אבל בגבד יושבי הארץ לא יכולת להלחס. וזו היא: (יד) **ואמרו אל יושב הארץ הזאת.** כמו על יושב הארץ הזאת. ומה

1 ראה לקו״ש חי״ח ע׳ 161 ואילך 2 סוטה לה. 3 תנחומא יב 4 שם יג

[5] *Moshe and Aharon fell on their faces before the entire congregation of the children of Israel.*

[6] *Yehoshua the son of Nun and Calev the son of Yefuneh, who were among those who had explored the Land, tore their clothes.* [7] *They spoke to the entire congregation of the children of Israel, saying, "The Land we passed through to explore is a very, very good land.* [8] *If God desires us, He will bring us to this Land and give it to us—a Land flowing with milk and honey.* [9] *Do not rebel against God, and then you will not fear the people of that Land, for (we will eat them up as if) they are our bread. Their (righteous ones, who were their) protection have passed away, and God is with us. Don't be afraid of them!"*

THIRD READING

[10] *The entire congregation threatened to pelt (Yehoshua and Calev) with stones, but the glory of God which (usually) appeared in the Tent of Meeting (came down there, for) all the children of Israel (to see).*

Moshe Prays to God

14:11 *God said to Moshe, "How long will this people provoke Me? How much longer will they refuse to believe in Me after all the miraculous signs I have performed in their midst?* [12] *I'm going to strike them with a plague and eliminate them, and then I'll make from you a greater and stronger nation than them."*

[13] *Moshe said to God, "And (what will) the Egyptians (think when they) hear that (You killed the Jewish people? They'll say, 'While) You did bring this nation out from among them with great power,* [14] *but,' they will say, ('You weren't able to defeat) the inhabitants of this Land.' (They will never believe that the people were punished for their sins) because they heard that You, God, are with this people, and that You, God, appeared to them eye to eye, and that Your cloud rests over them (and that) You go before them with a pillar of cloud by day, and with a pillar of fire by night.* [15] *So, if You kill this nation (suddenly), like (killing just) one man, the nations who have heard of Your reputation will say:* [16] *'It is because God lacked the ability to bring this nation to the Land which He swore to them, that He slaughtered them in the desert.'*

[17] *"Now, please, let God's power (to forgive the wicked) be amplified, as You (yourself) spoke, when You said*,* [18] *'God is slow to anger, abundant in loving kindness, forgiving intentional sin and rebellion,*

CLASSIC QUESTIONS

● **Why did Moshe not pray that the Jewish people be forgiven, as he did after the sin of the Golden Calf? (v. 13-16)**

Ramban: Perhaps Moshe knew that the Jewish people would not be forgiven in this case. Thus he only begged God that their punishment should be delayed and not waived altogether (*Ramban to* v. 17).

Shach al Hatorah: It must be that God only wished to destroy the mixed multitude of converts who had sinned in this case, and not the Jewish people themselves. For otherwise, why would Moshe not pray for them to be saved? Proof for this point is that Moshe did not mention the merit of the Patriarchs, as he did after the sin of the Golden Calf, because the mixed multitude were not descended from the Patriarchs (*Shach al Hatorah* to v. 12).

Ohr haChayim: Moshe began with the word "And" (*"And (what will) the Egyptians (think)..."* v. 13), as if to say, "In addition to the arguments I presented in defense of the Jewish people by the sin of the Golden Calf, I wish to add the following...."

TORAS MENACHEM

Moshe's Prayer (v. 13*ff*)

After the Jewish people lost faith in God's promise to bring them to the Land of Israel (14:1-4), God told Moshe that He planned to destroy them: *"I'm going to strike them with a plague and eliminate them"* (v. 12).

Remarkably, we do not find that Moshe prayed for the Jewish people to be saved *in their own right*, as he did after the sin of the Golden Calf. Rather, Moshe's only argument was what the nations of the world might say: "*(What will) the Egyptians (think when they) will hear that (You killed the Jewish people? They'll say, 'While) You did bring this nation out from among them with great power, but,' they will say, ('You weren't able to defeat) the inhabitants of this Land*' etc." (v. 13-4).

Why did Moshe appear to care only what the nations would think, and not about the actual elimination of the Jewish people?**

The Explanation

It is a common perception that punishment for sin is a form of Divine retribution, whereby God enacts justice against those who disobey His words. In truth, however, a Torah "punishment" is not a *reaction* on the part of God, but an *inevitable consequence* that is *caused* by the sinner.

**Shemos* 34:6-7 ** זה קושיא ע"פ פשט, רמז, דרוש וסוד" (שיחת ש"פ שלח תשל"ד)

וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפֶשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת
עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים: יט סְלַח־נָא לַעֲוֹן הָעָם
הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם
וְעַד־הֵנָּה: כ וַיֹּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶךָ: כא וְאוּלָם חַי־אֲנִי
וְיִמָּלֵא כְבוֹד־יְהוָה אֶת־כָּל־הָאָרֶץ: כב כִּי כָל־הָאֲנָשִׁים הָרֹאִים
אֶת־כְּבֹדִי וְאֶת־אֹתֹתַי אֲשֶׁר־עָשִׂיתִי בְּמִצְרַיִם וּבַמִּדְבָּר וַיְנַסּוּ
אֹתִי זֶה עֶשֶׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: כג אִם־יִרְאוּ
אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתָם וְכָל־מְנַאֲצַי לֹא יִרְאוּהָ:

טַבְּעֹן (וקשׁוט) שָׁבֵק לַעֲוָנָן וְלִמְרוֹד וּלְחוֹבִין
סַלַּח לִדְתַיְבִין לְאוֹרַיְתֵהּ וּדְלָא תַיְבִין לָא מְזַכֵּי
מַסְעַר חוֹבֵי אֲבָהָן עַל בְּנִין מְרַדִּין עַל דַּר
תְּלִיתַי וְעַל דַּר רְבִיעָי: יט שְׁבוֹק כְּעַן לְחוֹבֵי
עַמָּא הָדֵין כְּסִגְיאוּת טַבְוָתָךְ וּכְמָא דִּי
שְׁבַקְתָּא לְעַמָּא הָדֵין מִמִּצְרַיִם וְעַד כְּעָן:
כ וַאֲמַר יְיָ שְׁבָקִית כְּפִתְגָמָךְ: כא וּבְרַם קַיָּם
אֲנָא וּמַלְיָא יְקָרָא דַיְיָ יַת כָּל אַרְעָא: כב אֲרֵי
כָּל גֻּבְרַיָּא דַּחֲזוֹ יַת יְקָרִי וְיַת אָתָוָתַי דִּי
עֲבָדִית בְּמִצְרַיִם וּבְמַדְבְּרָא וְנַסִּיאוּ קֳדָמַי דְּנַן
עַשַׂר זִמְנִין וְלָא קַבִּילוּ בְּמֵימְרִי: כג אִם יֶחֱזוֹן
יַת אַרְעָא דִּי קַיֵּמִית לַאֲבָהָתְהוֹן וְכָל דְּאַרְגִּיזוּ

רש"י

כי כל המנסים מס ירמו את הארץ וכדודי ימלא את כל הארץ, שלא יתחלל שמי במגפה הזאת לומר מבלתי יכולת כי להכיאם, שלא תמיתם פתאום כתים אחד אחד בחיתו מרגלים שנה מעט מעט: **(כב) וינסו.** כמשמעו: **זה עשר פעמים.** סניס ניס סניס נמן וסניס בשליו וכו', כדחיתא נמס' ערכין[3]: **(כג) אם יראו.** לא ירמו: **לא יראוה.** לא ירמו את הארץ:

הקב"ה וכלה אמרת לי לגדיקים. אמר לו וכלה אמרת לי אף לרשעים[1]: **ונקה.** לשניס: **לא ינקה.** לשחיון שניס[2]: **(כ) כדברך.** בשביל מה שאמרת פן יאמרו מבלתי יכולת כ': **(כא) ואולם.** כמו אבל שאת אעשה לכם: **חי אני.** לשון שבועה. כשם שאני חי וכבודי ימלא את כל הארץ, כך אקיים לכם, כי כל המנסים הרואים וגו' אם ירמו את הארץ. הרי זה מקרא מסורס, חי אני

CLASSIC QUESTIONS

● **What does וַיְנַסּוּ mean? (v. 22)**

RASHI: It has its usual meaning [*"they have tested* God*"*].

CHIZKUNI: It means they *angered* God.

● **What were the "ten times" that God was tested? (v. 22)**

RASHI: Twice at the sea, twice with the *manna,* twice with the quails etc., as is stated in [the *Talmud,*] Tractate *Arachin* (15a).

TORAS MENACHEM

The Torah makes this point clear in *Parshas Bechukosai*: *"If you treat Me offhandedly... then I too will be offhand with you."* The use of the *same term* (*"offhandedly...offhand"*) in reference to man and God indicates that we are speaking here of a *cause and effect* relationship. It is not the case that when man offends God, God then "gets even" by striking man; rather, *it is a matter of fact* that when a person shuns the observance of God's commands he inevitably shuns the blessings that would have come as a consequence of that observance.

The same could be argued in our case, with the sin of the spies. Without miracles, it was impossible for the Jewish people to defeat the mighty inhabitants of the Land of Israel, as the spies had themselves verified. Thus, when God promised the Jewish people that they would enter the Land, He had implicitly promised them a supernatural victory. But in order to merit God's miracles, the Jewish people needed to have faith, for by putting their trust in God they would then make themselves into *suitable receptacles* for God's supernatural blessings.

So, God was not *revoking* His earlier decision to bring the Jewish people into the Land due to their lack of faith and bad behavior. Rather, being that the miraculous victory was going to be a *consequence* of their faith, when the faith proved to be lacking, there was nothing left to bring the victory.

Therefore, Moshe had no grounds on which to complain to God, for God had not made any decision here at all. Rather the Jewish people had made the decision to shun God's offer to break the laws of nature for them by denying His ability to do so. God merely informed Moshe of the *consequences* of the Jewish people's actions, that they will die and be replaced with another nation. To this Moshe replied that God would be losing rather than gaining, for destroying the Jewish people due to lack of faith would only lead to a much greater loss of faith among the nations, who would then say, *"It is because God lacked the ability to bring this nation to the Land which He swore to them, that He slaughtered them in the desert"* (v. 16).

And God replied, *"I have forgiven them because of your words"* (v. 20).

THE FORTY YEAR DECREE (v. 20*ff*)

While God chose not to eliminate them instantly, He nevertheless decreed that they would die out in the desert over a period of forty years. This begs the question: Why did God not forgive them *completely*?

It could be argued that God Himself explained why this was the case, through His oath in verse 22: "*(I swear) that all the people who, while seeing My glory and the miraculous signs that I performed in Egypt and in the desert, have tested* (**וַיְנַסּוּ**) *Me these ten times and not listened to My voice."*

Rashi comments (ibid,) that the term **וַיְנַסּוּ** has its usual connotation of "testing" in this verse, and does not refer to "angering" [as ***Chizkuni*** argues].

1 סנהדרין קיא. 2 יומא פו. 3 דף טו.

Who absolves (those who repent) and does not absolve (those who do not). He visits the sins of parents upon the children, and the grandchildren, to the third and fourth generations.' [19] *Please forgive this nation's sin with your abounding kindness, just as You have carried this people from Egypt until now."*

God Forgives / Decree of Forty Years of Wandering

14:20 *God said, "I have forgiven them because of your words (and I will not eliminate them)."* [21] *"However (what I will do is), as surely as I live, and the glory of God fills the earth,* [22] *(I swear) that all the people who, while seeing My glory and the miraculous signs that I performed in Egypt and in the desert, have tested Me these ten times and not listened to My voice—*[23] *they will not see the Land that I swore to their fathers. All those who provoked Me will not see it."*

CLASSIC QUESTIONS

Talmud, Tractate Arachin: Our fathers tested God with ten tests: Twice at the sea, twice with water, twice with the manna, twice with the quails, once with the Golden Calf, and once in the wilderness of Paran:

Twice at the sea—once on the way down, and again on the way up. On the way down—as the verse states, *"Is it because there was a shortage of graves in Egypt* [*that you took us to die in the desert?*]*"* (*Shemos* 14:11). On the way up—Rabah bar Mari said: The Jewish people were rebellious at that very hour, saying: "Just as we go up from this side, so will the Egyptians go up from the other side."

Twice with water—at Marah and at Refidim. At Marah—as the verse states: *"They came to Marah, but they could not drink water* [*because it was bitter*]*"* (ibid. 15:23), and the verse states: *"The people complained to Moshe"* (ibid. 17:3). At Refidim—as the verse states: *"They camped in Refidim and there was no water for the people to drink"* (ibid. v. 1), and it is also written: "*The people quarreled with Moshe"* (ibid. v. 2).

Twice because of the *manna*—they were told, "*do not go out* [*to collect it on Shabbos*]," but they went out (ibid. 16:25*ff*). They were told, "*Do not leave over* [*until morning*]," but they left over (ibid. v. 19–20).

Twice because of the quails—the first and second quails. The first: *"When we sat by the pots of meat"* (ibid. v. 3). With the second quails: "*The mob* [*among them had strong cravings*]*"* (*Bamidbar* 11:4).

With the Golden Calf—as it happened (*Shemos* ch. 32).

In the wilderness of Paran—[the sin of the spies] as it happened (*Arachin* 15a-b).

TORAS MENACHEM

But why would we think that וַיְנַסּוּ means "and they angered," such that *Rashi* has to warn us otherwise, when the *usual* translation of the word is "and they tested," as *Rashi* himself writes?

The difference between "testing" God and "angering" God, at the literal level, is that God becomes "angry" when His commands are disobeyed, whereas "testing" God refers to a crisis of faith.

Since verse 22 concludes that they *"have not listened to My voice,"* i.e. a failure to obey God's commands, we would think that the verse refers to angering, and not testing God.

However, *Rashi* was dissatisfied with this interpretation, as it appears to be inconsistent with the broader context of the story. For in this passage God is explaining why He had not forgiven the Jewish people completely for the sin of the spies, which was due to a crisis of faith and was not a direct rebellion against the observance of God's commands. So *Rashi* wrote that despite the *immediate* context of the verse, which appears to speak of disobeying and angering God [as *Chizkuni* argues], in the *broader* context of the *narrative*, "וַיְנַסּוּ has its usual meaning," of testing God.

"Lacking Belief in God" and "Testing God"

Why were the Jewish people left to wander in the desert for forty years as a result of *testing* God?

The reader will remember that earlier, in verse 12, when God had intended to eliminate the Jewish people completely, His complaint was, "How much longer will they refuse to *believe* in Me after all the miraculous signs I have performed in their midst." God, however, did forgive the Jewish people for not *believing* in Him after hearing Moshe's prayers. But here in verse 22 God explained that He could not forgive the Jewish people *completely*, because they "have *tested* Me these ten times." The reader will thus wonder: Why is it that God can forgive a lack of *belief*, but He will not forgive the Jewish people for *testing* Him?

The fact that the Jewish people *"refuse to believe in Me after all the miraculous signs I have performed in their midst"* is because *on reflection*, they found the miracles unconvincing, *after* they had occurred. This problem could potentially be solved if God would perform a miracle of unprecedented proportions—as the verse states, "*If they do not believe you, and they do not heed the voice of the first sign, they will believe the voice of the latter sign*" (*Shemos* 4:8).

"Testing" God, however, is not merely a "cooling" of faith *after* witnessing a miracle, but rather, a lack of faith *at the very moment God is performing the miracle*—as verse 22 states, "all the people who, *while seeing* My glory and the miraculous signs that I performed in Egypt and in the desert, they have tested Me."

To clarify this unique quality of a test over a lack of belief, *Rashi* cites a number of examples of a test: *"Twice at the sea, twice with the manna, twice with the quails"*:

- At the sea the people declared, *"Just as we go up from this side, so will the Egyptians go up from the other side," i.e.* they lacked faith *as they were witnessing the miracle* of the splitting of the sea.
- The people complained about the *manna as they were receiving* this unique, *miraculous* type of food.

כד וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ וַיְמַלֵּא אַחֲרָי
וַהֲבִיאֹתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזַרְעוֹ יוֹרִשֶׁנָּה:
כה וְהָעֲמָלֵקִי וְהַכְּנַעֲנִי יוֹשֵׁב בָּעֵמֶק מָחָר פְּנוּ וּסְעוּ לָכֶם הַמִּדְבָּרָה
דֶּרֶךְ יַם־סוּף: פ (רביעי) כו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן
לֵאמֹר: כז עַד־מָתַי לָעֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הֵמָּה מַלִּינִים
עָלַי אֶת־תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵמָּה מַלִּינִים עָלַי שָׁמָעְתִּי:
כח אֱמֹר אֲלֵהֶם חַי־אָנִי נְאֻם־יְהוָה אִם־לֹא כַּאֲשֶׁר דִּבַּרְתֶּם
בְּאָזְנָי כֵּן אֶעֱשֶׂה לָכֶם: כט בַּמִּדְבָּר הַזֶּה יִפְּלוּ פִגְרֵיכֶם
וְכָל־פְּקֻדֵיכֶם לְכָל־מִסְפַּרְכֶם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה אֲשֶׁר
הֲלִינֹתֶם עָלָי: ל אִם־אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי
אֶת־יָדִי לְשַׁכֵּן אֶתְכֶם בָּהּ כִּי אִם־כָּלֵב בֶּן־יְפֻנֶּה וִיהוֹשֻׁעַ
בִּן־נוּן: לא וְטַפְּכֶם אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וְהֵבֵיאתִי אֹתָם
וְיָדְעוּ אֶת־הָאָרֶץ אֲשֶׁר מְאַסְתֶּם בָּהּ: לב וּפִגְרֵיכֶם אַתֶּם יִפְּלוּ
בַּמִּדְבָּר הַזֶּה: לג וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה
וְנָשְׂאוּ אֶת־זְנוּתֵיכֶם עַד־תֹּם פִּגְרֵיכֶם בַּמִּדְבָּר: לד בְּמִסְפַּר
הַיָּמִים אֲשֶׁר־תַּרְתֶּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם יוֹם לַשָּׁנָה יוֹם
לַשָּׁנָה תִּשְׂאוּ אֶת־עֲוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה וִידַעְתֶּם אֶת־

קָדָמַי לָא יֶחֱזֵנֵהּ: כד וְעַבְדִּי כָלֵב חֲלַף דַּהֲוָה
רוּחַ אוֹחֳרִי עִמֵּהּ וְאַשְׁלֵם בָּתַר דַּחַלְתִּי
וְאַעְלִנֵּהּ לְאַרְעָא דִּי עַל לְתַמָּן וּבְנוֹהִי
יְתַרְכְּנַהּ: כה וַעֲמַלְקָאָה וּכְנַעֲנָאָה יָתֵב
בְּמֵישְׁרָא מְחַר אִתְפְּנוּ וְטוּלוּ לְכוֹן לְמַדְבְּרָא
אֹרַח יַמָּא דְסוּף: כו וּמַלִּיל יְיָ עִם מֹשֶׁה וְעִם
אַהֲרֹן לְמֵימָר: כז עַד אֵימָתַי לִכְנִשְׁתָּא
בִּישְׁתָּא הָדָא דִּי אִנּוּן מִתְרַעֲמִין עָלַי יַת
תְּרֵעֲמַת בְּנֵי יִשְׂרָאֵל דִּי אִנּוּן מִתְרַעֲמִין עֲלַי
שְׁמִיעַ קֳדָמָי: כח אֱמַר לְהוֹן קַיָם אֲנָא אֲמַר יְיָ
אִם לָא כְּמָא דִי מַלֶּלְתּוּן קֳדָמַי כֵּן אֶעְבֵּד
לְכוֹן: כט בְּמַדְבְּרָא הָדֵין יִפְּלוּן פִּגְרֵיכוֹן וְכָל
מְנָנֵיכוֹן לְכָל חֶשְׁבְּנְכוֹן מִבַּר עַשְׂרִין שְׁנִין
וּלְעֵלָּא דִי אִתְרַעֲמְתּוּן עֲלָי: ל אִם אַתּוּן
תֵּעֲלוּן לְאַרְעָא דִי קַיֵמִית בְּמֵימְרִי לְאַשְׁרָאָה
יַתְכוֹן בַּהּ אֱלָהֵן כָּלֵב בַּר יְפֻנֶּה וִיהוֹשָׁעַ בַּר
נוּן: לא וְטַפְלְכוֹן דִי אֲמַרְתּוּן לְבִזָּא יְהֵי וְאָעֵל
יַתְהוֹן וְיִדְּעוּן יַת אַרְעָא דִי קָצֵתּוּן בַּהּ:
לב וּפִגְרֵיכוֹן דִילְכוֹן יִפְּלוּן בְּמַדְבְּרָא הָדֵין:
לג וּבְנֵיכוֹן יְהוֹן מְאַחֲרִין בְּמַדְבְּרָא אַרְבְּעִין
שְׁנִין וְיִקְבְּלוּן יַת חוֹבֵיכוֹן עַד דִּיסוּפוּן פִּגְרֵיכוֹן
בְּמַדְבְּרָא: לד בְּמִנְיַן יוֹמַיָּא דִי אַלֶּלְתּוּן יַת
אַרְעָא אַרְבְּעִין יוֹמִין יוֹמָא לְשַׁתָּא יוֹמָא
לְשַׁתָּא תְּקַבְּלוּן יַת חוֹבֵיכוֹן אַרְבְּעִין שְׁנִין

רס"י

(כד) **רוח אחרת.** שתי רוחות אחת בפה ואחת בלבו, למרגלית אמר, אני עמכם בעצה, ובלבו היה לומר האמת, ועל ידי כן היה בו כח להסתיקם, כמו שנאמר ויסם כלבו[1], שהיו סבורים שיאמר כמותם, זהו שנאמר בספר יהושע ואשיב אותו דבר כאשר עם לבבי[2], ולא כאשר עם פי[3]: **וימלא אחרי.** וימלא את לבו אחרי וזה מקרא קצר: **אשר בא שמה.** חברון תגתן לו: **יורשנה.** כתרגומו יתרכינה, יורישו את הענקים ואת העם האר בה, ואין לתרגמו יירתינה, אלא כמקום יירשנה: (כה) **והעמלקי וגו'.** אם תלכו אם יכרגו אתכם, מאחר שאיני עמכם: **מחר פנו.** לאחוריכם וסעו לכם וגו':

(כז) **לעדה הרעה וגו'.** אלו המרגלים, מכאן לעדה שהיא עשרה[4]: **אשר המה מלינים.** את ישראל עלי: **את תלנות בני ישראל אשר המה מלינים.** המרגלים מליזים אותם עלי שמעתי: (כח) **חי אני.** לשון שבועה: **אם לא וגו' כן אעשה.** כביכול חיני חי: **כאשר דברתם.** שבקשתם ממני אז במדבר הזה לו מתנו[5]: (כט) **וכל פקדיכם לכל מספרכם.** כל הנמנה לכל מספר שאתם נמנין בו, כגון לשאת ולנשא ולתת שקלים, כל הממויים לכל אותן מספרות ימותו, ואלו הן מבן כ' שנה וגו', להוציא שבטו של לוי שאין פקודיהם מבן עשרים[6]: (לג) **ופגריכם אתם.** כתרגומו (דילכון), לפי שדבר

TORAS MENACHEM

– When the people complained, *"Who will give us meat to eat"* (*Bamidbar* 11:4), they already had quails, which were being supplied to them miraculously in the desert, but nevertheless they questioned whether God could give them more meat (*Rashi* to *Arachin* ibid.).

Based on the above we can also understand why *Rashi* mentions only six of the ten tests, and directs the reader to Tractate *Arachin* to find the other four. At first glance, he should either have informed us of all ten, or just directed us to the *Talmud* in the first place.

However, *Rashi* cites the above examples *specifically* (and refers the reader to Tractate *Arachin* for the remainder), as these clearly reflect the concept of a "test" which is being described here, at the literal level. In this way, the reader will understand why God could forgive the Jewish people for a lack of belief, but that after they tested Him repeatedly, God saw no hope.

The lesson of course, is an obvious one: to be grateful for all the wonders which God shows the Jewish people.

(Based on *Likutei Sichos* vol. 23, p. 104*ff.*)

1 במדבר יג, ל 2 יד, ז 3 תנחומא י 4 מגילה כג: וראה שיחת ש"פ שלח תשמ"ז. לקו"ש חל"ג ע' 85 ואילך. 5 פסוק ב 6 ב"ב קכא:

24 *"But as for My servant Calev, since (despite his outward appearance of being with the spies) he had a different intention, and he followed Me, so I will bring him to the Land to which he came, and his descendants will drive it(s inhabitants) out."*

25 *"(If the people will go to the Land now), the Amalekites and the Cana'anites (that) inhabit the valley (will kill you all). Tomorrow, turn, journey back into the desert toward the Reed Sea."*

FOURTH READING

26 *God spoke to Moshe and Aharon, saying,* 27 *"How much longer (must I bear) this evil congregation (of spies) who are provoking (the Jewish people) against Me? I have heard the complaints of the children of Israel whom they provoked against Me (too many times)!"*

28 *"Say to them, 'As I live,' says God, '(I swear that) I will do to you none other than what you said to My ears (when you said, "If only we had died in this desert"*)* 29 *Your corpses will fall in this desert, (including) all of you who were counted—all those from the age of twenty and up, who were counted—because you complained against Me.* 30 *You will not come to the Land concerning which I raised My Hand that you would settle in it, except Calev the son of Yefuneh and Yehoshua the son of Nun.* 31 *As for your small children, of whom you said that they will be captives, I will bring them (there), and they will come to know the Land which You despised.* 32 *But as for you, your corpses will fall in this desert."*

33 *"Your children will wander in the desert for forty years and bear your guilt, until the last of your corpses has fallen in the desert.* 34 *You will bear your sins for forty years, corresponding to the number of days which you explored the Land—forty days, a day for each year. You will then know what it means to be estranged from Me."*

רס"י

על הבניס להכניסס לארץ ובקש לומר ואתס תמותו, נופל לשון זה כאן לומר אתס: **(לג) ארבעים שנה.** לא מת אחד מכס פחות מבן שמיס[6], לכך נגזר מרבעיס, כדי שיהיו אותס של בני עשריס מגיעין לכלל שמיס. ושנה רשעוה היתה בכלל, ואף על פי שקדמה לשלוח המרגליס, לפי שמשעשו את העגל עלתה גזירה זו במחשבה אלא שהמתין להס עד שתתמלא סאתס, וזהו שנאמר ובניכם פקדי, במרגליס, ופקדתי עליכס חטאתס, ואף כאן נא' תשאו את עוונותיכם, ולא עונתכס, שתי עונות של עגל ושל תלונה. וחשב להס במנין חייהס מקלת שנה ככולה, וכשנכנסו לשנת שמיס מתו אותס של בני עשריס[7]: **ונשאו את זנותיכם.** כתרגומו ויקבלון ית חוביכון: **(לד) את תנואתי.** שהגיותם את לבבכס מאחרי. תנואה לשון הסרה, כמו כי הניא תניא

TORAS MENACHEM

Sparks of Chasidus

"YOU WILL NOT COME TO THE LAND..." (v. 30)

God does not issue a punishment to bring revenge on the sinner. Rather, the "punishment" is a form of spiritual "medicine" aimed at *correcting* the spiritual deficiency caused by a sin.

With this in mind, the "punishment" given to the Jewish people here is difficult to understand. Their *sin* was that they did not wish to enter the Land, because they desired to remain in the desert where they could serve God without distraction; and yet, their *punishment* was to receive what they wanted: to remain in the desert (for forty years)! How would this "correct" their sin of not wanting to enter the Land?

In truth however, the sin of the spies was not that they were *too* spiritual, but rather, they were not spiritual *enough*. To be involved with the physical world and remain spiritually attuned demands the *highest degree* of attachment to God. So when the generation showed that they were lacking this level of dedication, they were given 40 more years of unrestricted Divine worship, enabling them to reach the level where they would be ready to engage in the world.

(Based on *Likutei Sichos* vol. 33, p. 85*ff.*)

"AS FOR YOUR SMALL CHILDREN..." (v. 31)

Why did the spies refer to *small* children, and not children in general, when they said, *"Our wives and small children will be captives"* (14:3)?

When a small child eats bread, more ends up on the floor than in his mouth. Being that the Torah is our spiritual "bread" and sustenance, the inner meaning of the spies' argument was: "If we go into the Land, and are forced to earn a living within the natural order, most of the energy which we could have used to study Torah will be 'wasted on the floor.' Very little will 'enter our mouths!'"

To this God replied, *"As for your small children... I will bring them (there)"* (v. 31). God's desire, the purpose of creation, is that a Jew should not insulate himself from the world, but *engage* himself with it, while at the same time remaining aloof from its negative influences. So God replied: "Even if only a little Torah enters your mouths, so be it. A Jew cannot be insular. He must make a home for God below, in this physical world!"

(Based on *Likutei Sichos* vol. 2, p. 581*ff.*)

*v. 2.

7 מדרש אגדה

תְּנוּאָתִי: לה אֲנִי יְהוָה דִּבַּרְתִּי אִם־לֹא | זֹאת אֶעֱשֶׂה לְכָל־
הָעֵדָה הָרָעָה הַזֹּאת הַנּוֹעָדִים עָלַי בַּמִּדְבָּר הַזֶּה יִתַּמּוּ וְשָׁם
יָמֻתוּ: לו וְהָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיָּשֻׁבוּ
וילונו [ק' וַיַּלִּינוּ] עָלָיו אֶת־כָּל־הָעֵדָה לְהוֹצִיא דִבָּה עַל־הָאָרֶץ:
לז וַיָּמֻתוּ הָאֲנָשִׁים מוֹצְאֵי דִבַּת־הָאָרֶץ רָעָה בַּמַּגֵּפָה לִפְנֵי
יְהוָה: לח וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה חָיוּ מִן־הָאֲנָשִׁים הָהֵם
הַהֹלְכִים לָתוּר אֶת־הָאָרֶץ: לט וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים
הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם מְאֹד: מ וַיַּשְׁכִּמוּ
בַבֹּקֶר וַיַּעֲלוּ אֶל־רֹאשׁ־הָהָר לֵאמֹר הִנֶּנּוּ וְעָלִינוּ אֶל־הַמָּקוֹם
אֲשֶׁר־אָמַר יְהוָה כִּי חָטָאנוּ: מא וַיֹּאמֶר מֹשֶׁה לָמָּה זֶּה אַתֶּם
עֹבְרִים אֶת־פִּי יְהוָה וְהִוא לֹא תִצְלָח: מב אַל־תַּעֲלוּ כִּי אֵין
יְהוָה בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם: מג כִּי הָעֲמָלֵקִי

וְהַכְּנַעֲנִי שָׁם לִפְנֵיכֶם וּנְפַלְתֶּם בֶּחָרֶב כִּי עַל־כֵּן שַׁבְתֶּם מֵאַחֲרֵי
יְהוָה וְלֹא יִהְיֶה יְהוָה עִמָּכֶם: מד וַיַּעְפִּלוּ לַעֲלוֹת אֶל־רֹאשׁ
הָהָר גַּם־כִּי לֹא־מָשׁוּ מַחֲנֵה הָאָרוֹן בְּרִית יְהוָה וּמֹשֶׁה לֹא־מָשׁוּ
מִקֶּרֶב הַמַּחֲנֶה: מה וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי הַיֹּשֵׁב בָּהָר הַהוּא
וַיַּכּוּם וַיַּכְּתוּם עַד־הַחָרְמָה: טו א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־אֶרֶץ
מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם: ג וַעֲשִׂיתֶם אִשֶּׁה לַיהוָה עֹלָה
וּזְבַח לְפַלֵּא נֶדֶר אוֹ בִנְדָבָה אוֹ בְמוֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ נִיחֹחַ
לַיהוָה מִן־הַבָּקָר אוֹ מִן־הַצֹּאן: ד וְהִקְרִב הַמַּקְרִב קָרְבָּנוֹ לַיהוָה
מִנְחָה עִשָּׂרוֹן סֹלֶת רְבִיעִת הַהִין שָׁמֶן: ה וְיַיִן לַנֶּסֶךְ רְבִיעִת הַהִין
תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לַזָּבַח לַכֶּבֶשׂ הָאֶחָד: ו אוֹ לָאַיִל תַּעֲשֶׂה
מִנְחָה סֹלֶת שְׁנֵי עֶשְׂרֹנִים בָּלוּל בִּשְׁלִשִׁית הַהִין שָׁמֶן: ז וְיַיִן
לַנֶּסֶךְ שְׁלִשִׁית הַהִין תַּקְרִיב רֵיחַ נִיחֹחַ לַיהוָה: ח וְכִי־תַעֲשֶׂה בֶּן־בָּקָר
עֹלָה אוֹ זֶבַח לְפַלֵּא נֶדֶר אוֹ שְׁלָמִים לַיהוָה: ט וְהִקְרִיב עַל־בֶּן־הַבָּקָר
מִנְחָה סֹלֶת שְׁלֹשָׁה עֶשְׂרֹנִים בָּלוּל בַּחֲצִי הַהִין שָׁמֶן: י וְיַיִן
תַּקְרִיב לַנֶּסֶךְ חֲצִי הַהִין אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה: יא כָּכָה יֵעָשֶׂה
לַשּׁוֹר הָאֶחָד אוֹ לָאַיִל הָאֶחָד אוֹ לַכֶּשֶׂב אוֹ לָעֵז: יב כַּמִּסְפָּר אֲשֶׁר
תַּעֲשׂוּ כָּכָה תַּעֲשׂוּ לָאֶחָד כְּמִסְפָּרָם: יג כָּל־הָאֶזְרָח יַעֲשֶׂה כָּכָה
לְהָבִיא אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה: יד וְכִי־יָגוּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר
בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וְעָשָׂה אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ
כֵּן יַעֲשֶׂה: טו הַקָּהָל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגָּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם
כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה: טז תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה
לָכֶם וְלַגֵּר הַגָּר אִתָּכֶם: יז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יח דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אֲנִי
מֵבִיא אֶתְכֶם שָׁמָּה: יט וְהָיָה בְּאָכְלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ
תְרוּמָה לַיהוָה: כ רֵאשִׁית עֲרִסֹתֵיכֶם חַלָּה תָּרִימוּ תְרוּמָה כִּתְרוּמַת
גֹּרֶן כֵּן תָּרִימוּ אֹתָהּ: כא רֵאשִׁית עֲרִסֹתֵיכֶם תִּתְּנוּ לַיהוָה תְּרוּמָה
לְדֹרֹתֵיכֶם: כב וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֶת כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר
דִּבֶּר יְהוָה אֶל־מֹשֶׁה: כג אֵת כֹּל אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד־מֹשֶׁה
מִן־הַיּוֹם אֲשֶׁר צִוָּה יְהוָה וָהָלְאָה לְדֹרֹתֵיכֶם: כד וְהָיָה אִם־מֵעֵינֵי
עֲדַת לְעֵשׂוֹת שְׁגָגָה וְעָשׂוּ כָּל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה
לְרֵיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר עִזִּים אֶחָד
לְחַטָּאת: כה וְכִפֶּר הַכֹּהֵן עַל כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם
כִּי שְׁגָגָה הִוא וְהֵם הֵבִיאוּ אֶת קָרְבָּנָם אִשֶּׁה לַיהוָה וְחַטָּאתָם לִפְנֵי
יְהוָה עַל שִׁגְגָתָם: כו וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר
בְּתוֹכָם כִּי לְכָל הָעָם בִּשְׁגָגָה: כז וְאִם נֶפֶשׁ אַחַת תֶּחֱטָא בִּשְׁגָגָה
וְהִקְרִיבָה עֵז בַּת שְׁנָתָהּ לְחַטָּאת: כח וְכִפֶּר הַכֹּהֵן עַל הַנֶּפֶשׁ הַשֹּׁגֶגֶת
בְּחֶטְאָהּ בִּשְׁגָגָה לִפְנֵי יְהוָה לְכַפֵּר עָלֶיהָ וְנִסְלַח לָהּ: כט הָאֶזְרָח
בִּבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם תּוֹרָה אַחַת יִהְיֶה לָכֶם לָעֹשֶׂה
בִּשְׁגָגָה: ל וְהַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה בְּיָד רָמָה מִן־הָאֶזְרָח וּמִן־הַגֵּר
אֶת־יְהוָה הוּא מְגַדֵּף וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ: לא כִּי
דְבַר־יְהוָה בָּזָה וְאֶת מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִוא עֲוֹנָהּ
בָּהּ: לב וַיִּהְיוּ בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים
בְּיוֹם הַשַּׁבָּת: לג וַיַּקְרִיבוּ אֹתוֹ הַמֹּצְאִים אֹתוֹ מְקֹשֵׁשׁ עֵצִים אֶל־
מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל כָּל־הָעֵדָה: לד וַיַּנִּיחוּ אֹתוֹ בַּמִּשְׁמָר כִּי לֹא
פֹרַשׁ מַה־יֵּעָשֶׂה לוֹ: לה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מוֹת יוּמַת הָאִישׁ
רָגוֹם אֹתוֹ אֶבֶן כָּל־הָעֵדָה מִחוּץ לַמַּחֲנֶה: לו וַיּוֹצִיאוּ אֹתוֹ כָּל־הָעֵדָה
אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אֶבֶן וַיָּמָת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה: לז וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: לח דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ
עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: לט וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: מ לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: מא אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם: טז א וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי
וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן: ב וַיָּקֻמוּ
לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה
קְרִאֵי מוֹעֵד אַנְשֵׁי שֵׁם: ג וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ
אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם יְהוָה וּמַדּוּעַ
תִּתְנַשְּׂאוּ עַל קְהַל יְהוָה: ד וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו: ה וַיְדַבֵּר
אֶל־קֹרַח וְאֶל כָּל־עֲדָתוֹ לֵאמֹר בֹּקֶר וְיֹדַע יְהוָה אֶת־אֲשֶׁר לוֹ וְאֶת
הַקָּדוֹשׁ וְהִקְרִיב אֵלָיו וְאֶת אֲשֶׁר יִבְחַר בּוֹ יַקְרִיב אֵלָיו: ו זֹאת
עֲשׂוּ קְחוּ לָכֶם מַחְתּוֹת קֹרַח וְכָל־עֲדָתוֹ: ז וּתְנוּ בָהֵן אֵשׁ וְשִׂימוּ
עֲלֵיהֶן קְטֹרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר יִבְחַר יְהוָה הוּא
הַקָּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי: ח וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח שִׁמְעוּ־נָא בְנֵי
לֵוִי: ט הַמְעַט מִכֶּם כִּי הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעֲדַת יִשְׂרָאֵל
לְהַקְרִיב אֶתְכֶם אֵלָיו לַעֲבֹד אֶת עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי
הָעֵדָה לְשָׁרְתָם: י וַיַּקְרֵב אֹתְךָ וְכָל־אַחֶיךָ בְּנֵי לֵוִי אִתָּךְ וּבַקֵּשְׁתֶּם
גַּם־כְּהֻנָּה: יא לָכֵן אַתָּה וְכָל־עֲדָתְךָ הַנֹּעָדִים עַל־יְהוָה וְאַהֲרֹן מַה־הוּא
כִּי תלונו [ק' תלינו] עָלָיו: יב וַיִּשְׁלַח מֹשֶׁה לִקְרֹא לְדָתָן וְלַאֲבִירָם בְּנֵי
אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה: יג הַמְעַט כִּי הַעֲלִיתָנוּ מֵאֶרֶץ זָבַת חָלָב
וּדְבַשׁ לַהֲמִתֵנוּ בַּמִּדְבָּר כִּי תִשְׂתָּרֵר עָלֵינוּ גַּם הִשְׁתָּרֵר: יד אַף לֹא
אֶל־אֶרֶץ זָבַת חָלָב וּדְבַשׁ הֲבִיאֹתָנוּ וַתִּתֶּן־לָנוּ נַחֲלַת שָׂדֶה וָכָרֶם
הַעֵינֵי הָאֲנָשִׁים הַהֵם תְּנַקֵּר לֹא נַעֲלֶה: טו וַיִּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר
אֶל־יְהוָה אַל־תפן [ק' תֵּפֶן] אֶל־מִנְחָתָם לֹא חֲמוֹר אֶחָד מֵהֶם נָשָׂאתִי
וְלֹא הֲרֵעֹתִי אֶת־אַחַד מֵהֶם: טז וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח אַתָּה וְכָל־
עֲדָתְךָ הֱיוּ לִפְנֵי יְהוָה אַתָּה וְהֵמָּה וְאַהֲרֹן מָחָר: יז וְקַחוּ אִישׁ
מַחְתָּתוֹ וּנְתַתֶּם עֲלֵיהֶן קְטֹרֶת וְהִקְרַבְתֶּם אִישׁ מַחְתָּתוֹ לִפְנֵי יְהוָה
מָאתַיִם וַחֲמִשִּׁים מַחְתֹּת וְאַתָּה וְאַהֲרֹן אִישׁ מַחְתָּתוֹ: יח וַיִּקְחוּ אִישׁ
מַחְתָּתוֹ וַיִּתְּנוּ עֲלֵיהֶן אֵשׁ וַיָּשִׂמוּ עֲלֵיהֶן קְטֹרֶת וַיַּעַמְדוּ פֶּתַח אֹהֶל
מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן: יט וַיַּקְהֵל עֲלֵיהֶם קֹרַח אֶת כָּל־הָעֵדָה אֶל־פֶּתַח
אֹהֶל מוֹעֵד וַיֵּרָא כְּבוֹד יְהוָה אֶל כָּל־הָעֵדָה: כ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
וְאֶל־אַהֲרֹן לֵאמֹר: כא הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם
כְּרָגַע: כב וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחֹת לְכָל־בָּשָׂר
הָאִישׁ אֶחָד יֶחֱטָא וְעַל כָּל־הָעֵדָה תִּקְצֹף: כג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: כד דַּבֵּר אֶל־הָעֵדָה לֵאמֹר הֵעָתְלוּ מִסָּבִיב לְמִשְׁכַּן קֹרַח דָּתָן
וַאֲבִירָם: כה וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל־דָּתָן וַאֲבִירָם וַיֵּלְכוּ אַחֲרָיו זִקְנֵי
יִשְׂרָאֵל: כו וַיְדַבֵּר אֶל־הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים
הָרְשָׁעִים הָאֵלֶּה וְאַל־תִּגְּעוּ בְּכָל אֲשֶׁר לָהֶם פֶּן־תִּסָּפּוּ בְּכָל חַטֹּאתָם:
כז וַיַּעֲלוּ מֵעַל מִשְׁכַּן קֹרַח דָּתָן וַאֲבִירָם מִסָּבִיב וְדָתָן וַאֲבִירָם יָצְאוּ
נִצָּבִים פֶּתַח אָהֳלֵיהֶם וְנָשֵׁיהֶם וּבְנֵיהֶם וְטַפָּם: כח וַיֹּאמֶר מֹשֶׁה בְּזֹאת
תֵּדְעוּן כִּי יְהוָה שְׁלָחַנִי לַעֲשׂוֹת אֶת כָּל־הַמַּעֲשִׂים הָאֵלֶּה כִּי לֹא
מִלִּבִּי: כט אִם כְּמוֹת כָּל־הָאָדָם יְמֻתוּן אֵלֶּה וּפְקֻדַּת כָּל־הָאָדָם יִפָּקֵד
עֲלֵיהֶם לֹא יְהוָה שְׁלָחָנִי: ל וְאִם בְּרִיאָה יִבְרָא יְהוָה וּפָצְתָה הָאֲדָמָה
אֶת־פִּיהָ וּבָלְעָה אֹתָם וְאֶת כָּל־אֲשֶׁר לָהֶם וְיָרְדוּ חַיִּים שְׁאֹלָה וִידַעְתֶּם
כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה: לא וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֵת כָּל־
הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם: לב וַתִּפְתַּח הָאָרֶץ
אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת בָּתֵּיהֶם וְאֵת כָּל־הָאָדָם אֲשֶׁר לְקֹרַח וְאֵת
כָּל־הָרְכוּשׁ: לג וַיֵּרְדוּ הֵם וְכָל אֲשֶׁר לָהֶם חַיִּים שְׁאֹלָה וַתְּכַס עֲלֵיהֶם
הָאָרֶץ וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל: לד וְכָל־יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ
לְקוֹלָם כִּי אָמְרוּ פֶּן־תִּבְלָעֵנוּ הָאָרֶץ: לה וְאֵשׁ יָצְאָה מֵאֵת יְהוָה וַתֹּאכַל
אֶת הַמַּקְטִרִים אֶת הַקְּטֹרֶת חֲמִשִּׁים וּמָאתָיִם אִישׁ: לו וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: לז אֱמֹר אֶל־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וְיָרֵם אֶת
הַמַּחְתֹּת מִבֵּין הַשְּׂרֵפָה וְאֶת־הָאֵשׁ זְרֵה הָלְאָה כִּי קָדֵשׁוּ: לח מַחְתּוֹת
הַחַטָּאִים הָאֵלֶּה בְּנַפְשֹׁתָם וְיֵעָשׂוּ אֹתָם רִקֻּעֵי פַחִים צִפּוּי לַמִּזְבֵּחַ כִּי
הִקְרִיבָם לִפְנֵי יְהוָה וַיִּקְדָּשׁוּ וְיִהְיוּ לְאוֹת לִבְנֵי יִשְׂרָאֵל: לט וַיִּקַּח
אֶלְעָזָר הַכֹּהֵן אֵת מַחְתּוֹת הַנְּחֹשֶׁת אֲשֶׁר הִקְרִבוּ הַשְּׂרֻפִים וַיְרַקְּעוּם
צִפּוּי לַמִּזְבֵּחַ: מ זִכָּרוֹן לִבְנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא יִקְרַב אִישׁ זָר
אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוּא לְהַקְטִיר קְטֹרֶת לִפְנֵי יְהוָה וְלֹא יִהְיֶה כְּקֹרַח
וְכַעֲדָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה עָלָיו: מא וַיִּלֹּנוּ כָּל־עֲדַת בְּנֵי
יִשְׂרָאֵל מִמָּחֳרָת עַל־מֹשֶׁה וְעַל־אַהֲרֹן לֵאמֹר אַתֶּם הֲמִתֶּם אֶת עַם יְהוָה:
מב וַיְהִי בְּהִקָּהֵל הָעֵדָה עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיִּפְנוּ אֶל־אֹהֶל מוֹעֵד
וְהִנֵּה כִסָּהוּ הֶעָנָן וַיֵּרָא כְּבוֹד יְהוָה: מג וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פְּנֵי
אֹהֶל מוֹעֵד: מד וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: מה הֵרוֹמּוּ מִתּוֹךְ הָעֵדָה
הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרָגַע וַיִּפְּלוּ עַל־פְּנֵיהֶם: מו וַיֹּאמֶר מֹשֶׁה אֶל־
אַהֲרֹן קַח אֶת־הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קְטֹרֶת
וְהוֹלֵךְ מְהֵרָה אֶל־הָעֵדָה וְכַפֵּר עֲלֵיהֶם כִּי יָצָא הַקֶּצֶף מִלִּפְנֵי יְהוָה
הֵחֵל הַנָּגֶף: מז וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיָּרָץ אֶל־תּוֹךְ הַקָּהָל
וְהִנֵּה הֵחֵל הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת־הַקְּטֹרֶת וַיְכַפֵּר עַל־הָעָם: מח וַיַּעֲמֹד
בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה: מט וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה
אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מִלְּבַד הַמֵּתִים עַל דְּבַר קֹרַח: נ וַיָּשָׁב
אַהֲרֹן אֶל־מֹשֶׁה אֶל־פֶּתַח אֹהֶל מוֹעֵד וְהַמַּגֵּפָה נֶעֱצָרָה: יז א וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְקַח מֵאִתָּם מַטֶּה
מַטֶּה לְבֵית אָב מֵאֵת כָּל־נְשִׂיאֵהֶם לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת
אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־מַטֵּהוּ: ג וְאֶת־שֵׁם אַהֲרֹן תִּכְתֹּב עַל מַטֵּה לֵוִי
כִּי מַטֶּה אֶחָד לְרֹאשׁ בֵּית אֲבֹתָם: ד וְהִנַּחְתָּ אֹתָם בְּאֹהֶל מוֹעֵד לִפְנֵי
הָעֵדֻת אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה: ה וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר בּוֹ מַטֵּהוּ
יִפְרָח וְהִשְׁכַּכְתִּי מֵעָלַי אֶת תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵמָּה מַלִּנִים
עֲלֵיכֶם: ו וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֵלָיו כָּל־נְשִׂיאֵיהֶם
מַטֶּה לַנָּשִׂיא אֶחָד לְנָשִׂיא אֶחָד לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת וּמַטֵּה
אַהֲרֹן בְּתוֹךְ מַטֹּתָם: ז וַיַּנַּח מֹשֶׁה אֶת־הַמַּטּוֹת לִפְנֵי יְהוָה בְּאֹהֶל
הָעֵדֻת: ח וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדֻת וְהִנֵּה פָרַח מַטֵּה
אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצֵץ צִיץ וַיִּגְמֹל שְׁקֵדִים: ט וַיּוֹצֵא מֹשֶׁה
אֶת כָּל־הַמַּטּוֹת מִלִּפְנֵי יְהוָה אֶל כָּל־בְּנֵי יִשְׂרָאֵל וַיִּרְאוּ וַיִּקְחוּ אִישׁ
מַטֵּהוּ: י וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הָשֵׁב אֶת־מַטֵּה אַהֲרֹן לִפְנֵי הָעֵדֻת
לְמִשְׁמֶרֶת לְאוֹת לִבְנֵי מְרִי וּתְכַל תְּלֻנֹּתָם מִנִּי וְלֹא יָמֻתוּ: יא וַיַּעַשׂ
מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה: יב וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל אֶל־
מֹשֶׁה לֵאמֹר הֵן גָּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ אָבָדְנוּ: יג כָּל־הַקָּרֵב הַקָּרֵב אֶל־
מִשְׁכַּן יְהוָה יָמוּת הַנִּגְוָעִים אֲנַחְנוּ לִגְוֹעַ: יח א וַיֹּאמֶר יְהוָה אֶל־
אַהֲרֹן אַתָּה וּבָנֶיךָ וּבֵית אָבִיךָ אִתָּךְ תִּשְׂאוּ אֶת עֲוֹן הַמִּקְדָּשׁ וְאַתָּה
וּבָנֶיךָ אִתְּךָ תִּשְׂאוּ אֶת עֲוֹן כְּהֻנַּתְכֶם: ב וְגַם אֶת אַחֶיךָ מַטֵּה לֵוִי
שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ עָלֶיךָ וִישָׁרְתֻךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי
אֹהֶל הָעֵדֻת: ג וְשָׁמְרוּ מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי
הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא יָמֻתוּ גַּם הֵם גַּם אַתֶּם: ד וְנִלְווּ
עָלֶיךָ וְשָׁמְרוּ אֶת מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכֹל עֲבֹדַת הָאֹהֶל וְזָר לֹא יִקְרַב
אֲלֵיכֶם: ה וְשְׁמַרְתֶּם אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֶת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא
יִהְיֶה עוֹד קֶצֶף עַל בְּנֵי יִשְׂרָאֵל: ו וַאֲנִי הִנֵּה לָקַחְתִּי אֶת אֲחֵיכֶם
הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לָכֶם מַתָּנָה נְתוּנִים לַיהוָה לַעֲבֹד אֶת עֲבֹדַת
אֹהֶל מוֹעֵד: ז וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת כְּהֻנַּתְכֶם לְכָל דְּבַר
הַמִּזְבֵּחַ וּלְמִבַּיִת לַפָּרֹכֶת וַעֲבַדְתֶּם עֲבֹדַת מַתָּנָה אֶתֵּן אֶת כְּהֻנַּתְכֶם
וְהַזָּר הַקָּרֵב יוּמָת: ח וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן וְאַתָּה הִנֵּה נְתַתִּי לְךָ
אֶת מִשְׁמֶרֶת תְּרוּמֹתָי לְכֹל קָדְשֵׁי בְנֵי יִשְׂרָאֵל לְךָ נְתַתִּים לְמָשְׁחָה
וּלְבָנֶיךָ לְחֻקַּת עוֹלָם: ט זֶה יִהְיֶה לְךָ מִקֹּדֶשׁ הַקָּדָשִׁים מִן הָאֵשׁ כָּל
קָרְבָּנָם לְכָל מִנְחָתָם וּלְכָל חַטָּאתָם וּלְכָל אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ
קָדָשִׁים יִהְיֶה לְךָ וְלִבָנֶיךָ: י בְּקֹדֶשׁ הַקָּדָשִׁים תֹּאכְלֶנּוּ כָּל־זָכָר יֹאכַל
אֹתוֹ קֹדֶשׁ יִהְיֶה לָךְ: יא וְזֶה לְּךָ תְּרוּמַת מַתָּנָם לְכָל תְּנוּפֹת בְּנֵי
יִשְׂרָאֵל לְךָ נְתַתִּים וּלְבָנֶיךָ וּלְבִתְּךָ אִתָּךְ לְחֻקַּת עוֹלָם כָּל טָהוֹר בְּבֵיתְךָ
יֹאכְלֶנּוּ: יב כָּל חֵלֶב יִצְהָר וְכָל חֵלֶב תִּירוֹשׁ וְדָגָן בִּכּוּרֵיהֶם אֲשֶׁר
יִתְּנוּ לַיהוָה לְךָ נְתַתִּים: יג בִּכּוּרֵי כָל אֲשֶׁר בְּאַרְצָם אֲשֶׁר יָבִיאוּ לַיהוָה
לְךָ יִהְיֶה כָּל טָהוֹר בְּבֵיתְךָ יֹאכְלֶנּוּ: יד כָּל חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה:
טו כָּל פֶּטֶר רֶחֶם לְכָל בָּשָׂר אֲשֶׁר יַקְרִיבוּ לַיהוָה בָּאָדָם וּבַבְּהֵמָה יִהְיֶה
לָךְ אַךְ פָּדֹה תִפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה:
טז וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכְּךָ כֶּסֶף חֲמֵשֶׁת שְׁקָלִים בְּשֶׁקֶל
הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא: יז אַךְ בְּכוֹר שׁוֹר אוֹ בְכוֹר כֶּשֶׂב אוֹ בְכוֹר עֵז
לֹא תִפְדֶּה קֹדֶשׁ הֵם אֶת דָּמָם תִּזְרֹק עַל הַמִּזְבֵּחַ וְאֶת חֶלְבָּם תַּקְטִיר
אִשֶּׁה לְרֵיחַ נִיחֹחַ לַיהוָה: יח וּבְשָׂרָם יִהְיֶה לָּךְ כַּחֲזֵה הַתְּנוּפָה וְכִשְׁוֵק
הַיָּמִין לְךָ יִהְיֶה: יט כָּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְּנֵי יִשְׂרָאֵל
לַיהוָה נָתַתִּי לְךָ וּלְבָנֶיךָ וּלְבִתְּךָ אִתָּךְ לְחֻקַּת עוֹלָם בְּרִית מֶלַח עוֹלָם
הִוא לִפְנֵי יְהוָה לְךָ וּלְזַרְעֲ

35 *"I, God, have spoken! (I swear) I will do this to the entire evil congregation who have assembled against me. They will meet their end in this desert, and they will die there."*

DEATH OF THE SPIES

14:36 *But the men whom Moshe had sent to explore the Land (could not be saved by his prayers because*) they returned and caused the entire congregation to complain against him, by producing a report about the Land (that constituted a rebellion against Moshe*).* 37 *So the men who produced a bad report about the Land died (straightaway*) in the plague, before God.*

38 *From the men who went to explore the Land, (only) Yehoshua the son of Nun and Calev the son of Yefuneh remained alive.*

THE SECOND REBELLION

14:39 *Moshe related all these words to the children of Israel, and the people mourned greatly.* 40 *They got up early in the morning and went up (along the route to the Land, in the direction of the) mountaintop, saying, "We're ready to go up to the place which God spoke about, for we have sinned!"*

41 *Moshe said, "Why are you transgressing the word of God? (What you are doing) will not succeed.* 42 *Do not go up, because God is not among you, to prevent you from being beaten by your enemies.*

TORAS MENACHEM

Rabbi Eliezer referred to was made, shortly before the giving of the Torah, the spies participated and were included in the covenant. And even though the spies sinned to a greater degree than the rest of the generation, as we find that they alone were punished with death immediately (v. 37), nevertheless, the effect of a covenant was to bind *all* of the generation eternally to God in a way that could never be dissolved.

According to this logic, it follows that Rabbi Eliezer dissented not only with R' Akiva's view recorded immediately beforehand in the *Mishnah* (that the generation of the wilderness will not merit the World to Come), but also with the Mishnah's *prior* statement, "The *spies* have no portion in the World to Come."

So, in the final analysis we see that the *Zohar's* view that the spies will merit the World to Come is not completely incompatible with the *Mishnah*, as it *is* consistent with the view of Rabbi Eliezer.

The Last Word

THE SECOND REBELLION (v. 39-45)

Being that nothing stands in the way of *teshuvah* (repentance), why were the Jewish people denied a second chance to enter the Land? Surely, they had repented for their sin, so why did Moshe say that their plan *"will not succeed"* (v. 41)?

From here we see that, while *teshuvah* does wipe away sin, both at the personal and the communal level, it does not guarantee a conquest of the Land of Israel. This can only happen in the manner which the Torah has promised: In Moshe's days, the conquest could only succeed with the help of the Ark of the Covenant (see v. 44). And in our days, the Land of Israel can only be fully conquered through the leadership of Mashiach—a person, *"from the House of David, dedicated to the study of the Torah and observance of the mitzvos like his father David, according to the written law and the oral law, who will compel all the Jewish people to walk in it and strengthen its fences, and he will fight the wars of God."* (*Rambam*, Laws of Kings 11:4). Only through this path will the Temple be built and the exiles be gathered in. (See also *The Last Word* to *Devarim* 30:3).

(Based on *Likutei Sichos* vol. 28, p. 327)

Sparks of Chasidus

Even though the spies knew that they would be depicted in the Torah as wicked men—until *Chasidic* thought would eventually reveal their inner, holy intentions—they nevertheless persisted with their plan, because their desire to have a purely spiritual life in the desert was so great.

In fact, the spies' wish will ultimately be granted to the Jewish people, for we are promised that in the Messianic Era, *"Strangers will arise and tend your flocks"* (Isaiah 61:5), that the other nations will tend to the physical needs of the Jewish people. The spies' only mistake was that *until we reach that time* it is necessary for Jewish people to engage with the mundane, physical world. For in this way we bring to light the soul's resilience, proving beyond doubt that it can remain loyal to God despite the adversities of this world.

(Based on *Sichah* and *Ma'amar* of *Shabbos Parshas Shelach* 5747)

*See *Likutei Sichos* vol. 13, p. 46*ff*.

וְהַכְּנַעֲנִי שָׁם לִפְנֵיכֶם וּנְפַלְתֶּם בֶּחָרֶב כִּי־עַל־כֵּן שַׁבְתֶּם
מֵאַחֲרֵי יְהוָה וְלֹא־יִהְיֶה יְהוָה עִמָּכֶם: מד וַיַּעְפִּלוּ לַעֲלוֹת אֶל־
רֹאשׁ הָהָר וַאֲרוֹן בְּרִית־יְהוָה וּמֹשֶׁה לֹא־מָשׁוּ מִקֶּרֶב הַמַּחֲנֶה:
מה וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי הַיֹּשֵׁב בָּהָר הַהוּא וַיַּכּוּם וַיַּכְּתוּם
עַד־הַחָרְמָה: פ טו א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ
מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם: ג וַעֲשִׂיתֶם אִשֶּׁה לַיהוָה עֹלָה
אוֹ־זֶבַח לְפַלֵּא־נֶדֶר אוֹ בִנְדָבָה אוֹ בְּמֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ
נִיחֹחַ לַיהוָה מִן־הַבָּקָר אוֹ מִן־הַצֹּאן: ד וְהִקְרִיב הַמַּקְרִיב
קָרְבָּנוֹ לַיהוָה מִנְחָה סֹלֶת עִשָּׂרוֹן בָּלוּל בִּרְבִעִית הַהִין שָׁמֶן:
ה וְיַיִן לַנֶּסֶךְ רְבִיעִית הַהִין תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לַזֶּבַח לַכֶּבֶשׂ
הָאֶחָד: ו אוֹ לָאַיִל תַּעֲשֶׂה מִנְחָה סֹלֶת שְׁנֵי עֶשְׂרֹנִים בְּלוּלָה
בַּשֶּׁמֶן שְׁלִשִׁית הַהִין: ז וְיַיִן לַנֶּסֶךְ שְׁלִשִׁית הַהִין תַּקְרִיב
רֵיחַ־נִיחֹחַ לַיהוָה: [חמישי] ח וְכִי־תַעֲשֶׂה בֶן־בָּקָר עֹלָה אוֹ־זֶבַח
לְפַלֵּא־נֶדֶר אוֹ־שְׁלָמִים לַיהוָה: ט וְהִקְרִיב עַל־בֶּן־הַבָּקָר
מִנְחָה סֹלֶת שְׁלֹשָׁה עֶשְׂרֹנִים בָּלוּל בַּשֶּׁמֶן חֲצִי הַהִין: י וְיַיִן

וְתִפְּלוֹן בְּחַרְבָּא אֲרֵי עַל כֵּן תַּבְתּוּן מִבָּתַר
פֻּלְחָנָא דֵּיי וְלָא יְהֵי מֵימְרָא דַיְיָ בְּסַעֲדְכוֹן:
מד וְאַרְשָׁעוּ לְמִסַּק לְרֵישׁ טוּרָא וַאֲרוֹן קְיָמָא
דַיְיָ וּמֹשֶׁה לָא עֲדוֹ מִגּוֹ מַשְׁרִיתָא: מה וּנְחַת
עֲמָלֵקָאָה וּכְנַעֲנָאָה דְּיָתֵב בְּטוּרָא הַהוּא
וּמְחָנוּן וּטְרָדָנוּן עַד חָרְמָה: א וּמַלִּיל יְיָ
עִם מֹשֶׁה לְמֵימָר: ב מַלֵּל עִם בְּנֵי יִשְׂרָאֵל
וְתֵימַר לְהוֹן אֲרֵי תֵּעֲלוּן לַאֲרַע מוֹתְבָנֵיכוֹן דִּי
אֲנָא יָהֵב לְכוֹן: ג וְתַעְבְּדוּן קָרְבָּנָא קֳדָם יְיָ
עֲלָתָא אוֹ נִכְסַת קוּדְשָׁיָא לְאַפְרָשָׁא נִדְרָא אוֹ
בִנְדַבְתָּא אוֹ בְּמוֹעֲדֵיכוֹן לְמֶעְבַּד לְאִתְקַבָּלָא
בִּרְעָוָא קֳדָם יְיָ מִן תּוֹרֵי אוֹ מִן עָנָא: ד וְיִקְרֵב
דְּמְקָרֵב קָרְבְּנֵהּ קֳדָם יְיָ מִנְחָתָא סָלְתָּא
עַשְׂרוֹנָא דְּפִילָא בְּרַבְעוּת הִינָא מִשְׁחָא:
ה וְחַמְרָא לְנִסְכָּא רַבְעוּת הִינָא תַּעְבֵּד עַל
עֲלָתָא אוֹ לְנִכְסַת קוּדְשַׁיָּא לְאִמְרָא חָד: ו אוֹ
לְדִכְרָא תַּעְבֵּד מִנְחָתָא סָלְתָּא תְּרֵי עַשְׂרוֹנִין
דְּפִילָא בְּמִשַּׁח תַּלְתוּת הִינָא: ז וְחַמְרָא לְנִסְכָּא
תַּלְתוּת הִינָא תְּקָרֵב לְאִתְקַבָּלָא בִּרְעָוָא קֳדָם
יְיָ: ח וַאֲרֵי תַּעְבֵּד בַּר תּוֹרֵי עֲלָתָא אוֹ נִכְסַת
קוּדְשַׁיָּא לְפָרָשָׁא נִדְרָא אוֹ נִכְסַת קוּדְשַׁיָּא
קֳדָם יְיָ: ט וְיִקְרֵב עַל בַּר תּוֹרֵי מִנְחָתָא סָלְתָּא
תְּלָתָא עַשְׂרוֹנִין דְּפִילָא בְּמִשַּׁח פַּלְגוּת הִינָא:
י וְחַמְרָא תְּקָרֵב לְנִסְכָּא פַּלְגוּת הִינָא קָרְבַּן

רס"י

(מג) **כי על כן שבתם.** כלומר כי זאת תהא לכם על חטא שחטאתם וגו': (מד) **ויעפלו.** לשון חוזק וכן הכה עפלה[1]. תיגרי"ש בלע"ז לשון עזות, וכן עופל בת ציון[2], עופל ובחן[3]. ומדרש תנחומא[4] מפרשו לשון חופל, הלכו חשכיס שלח ברשות: (מה) **ויכתום.** כמו ותכות חותו טחון[5], מכה מחר מכה: **עד החרמה.** שם המקום נקרא על שם המאורע: (ג) **כי תבאו.** נצר לכם שיכנסו לארץ: (ג) **ועשיתם אשה.** אין זה לשון חלה כשחטאו שם ותעלה על לבבכם לעשות חטאת שחטא לכי[6]: **ריח ניחח.** שיכיח נחת רוח לפני[6]: **לפלא נדר או בנדבה וגו'.** לו שחעשו החטא בשגיל חובת מועדיכם שחייבתי אתכם לעשות בחועד[6]: (ד) **והקריב המקריב.** תקריבו נסכיו ומנחה לכל בהמה, המנחה כליל, והשמן נגלל בתוכה, והיין לספיים, כמו שנאמרו בחסכת סוכה[7]: (ה) **לכבש האחד.** על כל בהמור למעלה הוא מוסב, על המנחה ועל השמן ועל היין: (ו) **או לאיל.** ואם חיל הוא. ורבותינו דרשו[8] חו לרבות

CLASSIC QUESTIONS

● **Why do the laws of meal-offerings and wine-libations appear here, after the narrative of the spies? (15:2*ff.*)**

Rashi: [The passage begins] *"When you arrive in the Land."* [Thus] God was informing them that they would [eventually] enter the Land.

Da'as Zekeinim: Why is this passage recorded after the account of the spies?

Because when the Jewish people heard God's decree [that they must remain in the desert for forty years (14:28-35)], they said, "Woe to us! We will never enter the Land, for at the end of forty years, if we sin again, God will issue another decree! So there is no end to the matter." God said: "After forty years you will most definitely, *'arrive in the Land'* (v. 2)" (see *Sparks of Chasidus*).

TORAS MENACHEM

The Final Ruling

There is a principle in Jewish Law that, while we do not rule in favor of the *Zohar against* the *Talmud*, the view of the *Zohar* may indeed be applied to settle an *unresolved* Talmudic dispute (*Chacham Tzvi, Responsa* 36; *see Sdei Chemed, Klalei Haposkim* 2:13).

In our case, the issue of whether the spies will merit the World to Come is an unresolved dispute of the *Mishnah* between Rabbi Eliezer and Rabbi Akiva, as explained above. So it follows that the final ruling on this matter is determined by the *Zohar*—that the spies will indeed merit a portion in the World to Come.

(Based on *Sichas Motzo'ei Shabbos Parshas Chukas-Balak* 5739)

1 חבקוק ב, ד 2 מיכה ד, ח 3 ישעי' לב, יד 4 פי"ט 5 דברים ט, כא 6 ראה שיחת ש"פ שלח תשכ"ח 7 דף מח: 8 חולין כג.

43 *The Amalekites and the Cana'anites are ahead of you, and you will fall by the sword. For you have turned away from God, and God will not be with you."*

44 *They were adamant and went up (towards the Land, in the direction of) the mountaintop, but God's Ark of the Covenant and Moshe did not move from the camp.* 45 *The Amalekites and the Cana'anites who lived on the mountain came down, thrashed them and thwarted them as far as (a place which was later named) Charmah ("Destruction," due to what happened there).*

Meal-Offerings & Wine Libations to Accompany Sacrifices

15 *God spoke to Moshe, saying:* 2 *Speak to the children of Israel and say to them: When you arrive in the Land of your residence, which I am giving you,* 3 *and you make a (voluntary) fire-offering to God to make a pleasant aroma for God—(be it) a burnt-offering or a (peace-offering) slaughter, (be it) a vow or a voluntary offering or (an offering) on your festivals, (be it) from cattle or from sheep:*

- 4 *If a person brings his offering (of a lamb) to God:*
  - *He should present a meal-offering of one tenth (of an eifah* of) fine flour, mixed with a quarter of a hin* of oil.*
  - 5 *With the burnt-offering or the (peace-offering) slaughter you should offer a quarter of a hin* of wine as a libation. (All this is) for each lamb.*
- 6 *Or for a ram:*
  - *You should present a meal-offering of two tenths (of an eifah* of) fine flour mixed with a third of a hin* of oil.*
  - 7 *You should offer a third of a hin* of wine as a libation, a pleasant aroma to God.*

Fifth Reading

- 8 *If you sacrifice a young bull as a burnt-offering or a (peace-offering) slaughter, to fulfill a vow, or for a peace-offering for God:*
  - 9 *With the young bull you should offer up a meal-offering of three tenths (of an eifah* of) fine flour, mixed with half a hin* of oil.*
  - 10 *You should offer half a hin* of wine as a libation.*

TORAS MENACHEM

Sparks of Chasidus

What is the *inner* connection between the laws of libations and the sin of the spies (see *Classic Questions*)?

Chasidic thought teaches that there are two general methods by which a person might come closer to God, *expiration* and *inspiration*. If a person meditates upon the greatness of God, and the utter bliss that is to be found in the spiritual worlds, he may eventually reach a state where he simply wishes to expire from the world. "Expiration" is thus a self-motivated desire to elevate oneself from material existence and merge with a higher reality.

On the other hand, sometimes a person experiences the opposite emotion, that instead of feeling the *internal* desire to soar *upwards* to higher planes, he is granted *external inspiration from Above,* driving him "down to earth," to engage with the physical world with greater enthusiasm, with the goal of sanctifying mundane existence.

A sacrifice, which is burnt on the Altar until its blood and fats have *risen* in smoke, represents the mode of expiration. On the other hand, wine libations, which are poured *downwards,* represent the path of inspiration. Thus, after the sin of the spies, who excelled in their desire to "expire" from mundane activities and withdraw from physical life, the *mitzvah* of wine libations was immediately given, representing the need to be inspired back down to action. Of course, both these paths to God are valid, and both are necessary; our daily challenge is to balance and maximize the advantages of both approaches.

(Based on *Ma'amar* of *Shabbos Parshas Shelach* 5747)

*1/10 *eifah*—Equivalent to 2.48 liters or 5.26 U.S. pints. 2/10 *eifah*—Equivalent to 4.96 liters or 10.52 U.S. pints. 3/10 *eifah*—Equivalent to 7.44 liters or 15.78 U.S. pints. 1/4 *hin*—Equivalent to 1.04 liters or 2.19 U.S. pints. 1/3 *hin*—Equivalent to 1.39 liters or 2.92 U.S. pints. 1/2 *hin*—Equivalent to 2.08 liters or 4.38 U.S. pints.

תַּקְרִיב לַנָּסְכֶּךָ חֲצִי הַהִין אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה: יא כָּכָה
יֵעָשֶׂה לַשּׁוֹר הָאֶחָד אוֹ לָאַיִל הָאֶחָד אוֹ־לַשֶּׂה בַּכְּבָשִׂים אוֹ
בָּעִזִּים: יב כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ כָּכָה תַּעֲשׂוּ לָאֶחָד כְּמִסְפָּרָם:
יג כָּל־הָאֶזְרָח יַעֲשֶׂה־כָּכָה אֶת־אֵלֶּה לְהַקְרִיב אִשֵּׁה רֵיחַ־נִיחֹחַ
לַיהוָה: יד וְכִי־יָגוּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם
וְעָשָׂה אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ כֵּן יַעֲשֶׂה:
טו הַקָּהָל חָקָּה אַחַת לָכֶם וְלַגֵּר הַגָּר חָקַּת עוֹלָם לְדֹרֹתֵיכֶם
כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה: טז תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה
לָכֶם וְלַגֵּר הַגָּר אִתְּכֶם: פ [ששי] יז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
יח דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ
אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה: יט וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ

דִּמְתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ: יא כְּדֵין יִתְעֲבֵד
לְתוֹרָא חַד אוֹ לְדִכְרָא חַד אוֹ לְאִמַּר בְּאִמַּרַיָּא
אוֹ בְעִזָּיָא: יב כְּמִנְיָן דִּי תַעְבְּדוּן כְּדֵין תַּעְבְּדוּן
לְחַד כְּמִנְיָנְהוֹן: יג כָּל יַצִּיבָא יַעְבֵּד כְּדֵין יָת
אִלֵּין לְקָרָבָא קֳרְבַּן דִּמְתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ:
יד וַאֲרֵי יִתְגַּיַּר עִמְּכוֹן גִּיּוֹרָא אוֹ דִי בֵינֵיכוֹן
לְדָרֵיכוֹן וְיַעְבֵּד קָרְבַּן דִּמְתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ
כְּמָא דִי תַעְבְּדוּן כֵּן יַעְבֵּד: טו קְהָלָא קְיָמָא
חַד לְכוֹן וּלְגִיּוֹרָא דִּיתְגַּיַּר קָיֵם עָלַם לְדָרֵיכוֹן
כְּוָתְכוֹן כְּגִיּוֹרָא יְהֵא קֳדָם יְיָ: טז אוֹרַיְתָא חֲדָא
וְדִינָא חַד יְהֵי לְכוֹן וּלְגִיּוֹרָא דִּיתְגַּיַּר עִמְּכוֹן:
יז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יח מַלֵּל עִם בְּנֵי
יִשְׂרָאֵל וְתֵימַר לְהוֹן בְּמֵעַלְכוֹן לְאַרְעָא דִּי
אֲנָא מָעֵל יַתְכוֹן לְתַמָּן: יט וִיהֵי בְּמֵיכַלְכוֹן

(טו) **ככם כגר**. כמותכם כן גר וכן דרך לשון עברית, כגון כי כאדם מגריס[1], כן אדם מגריס, כמוני כמוך כעמי כעמך[2]: (יח) **בבאכם אל הארץ**. משונה בזאת זו מכל בזיונות שבתורה, שבכולן נאמר כי תבא, כי תבאו, לפיכך כולן למדות זו מזו וכיון שפרט לך הכתוב בזאת מכן שאינה חלה לאחר ירושה וישיבה, אף כולן כן, אבל זו נאמר בה בבואכם, משנכנסו בה ואכלו מלחמה

חת הפלגם לנסכי חיל: (י) **אשה ריח**. חיזו מוסד חלח על המנחה והשמן, אבל היין חיזו חשב, שחיזו ניתן על החש: (יח) **או לשה**. בין שהוח בכבשים בין שהוח בעזים, כבש ושה קרויס בתוך שנתס: אויל. בן י"ג חדש ויוס אחד: (יב) **במספר אשר תעשו**. כמספר הבהמות חשר תקריבו לקרבן, ככה תעשו ונסכיס לכל אחד מהס: **במספרם**. של בהמות מספרס של נסכיס:

CLASSIC QUESTIONS

● **What does verse 15 teach us about conversion?**

Rambam: The Jewish people entered into the covenant [with God] through three things: Circumcision, ritual immersion, and offering a sacrifice... So too, at any later point when a non-Jew wishes to enter into the covenant... as the verse states, "*just as it is for you, so shall it be for the convert*" (v. 15)— just as you [entered the covenant] with circumcision, immersion and offering a sacrifice, likewise he is required to carry out circumcision, to immerse in a *mikvah* and to bring a sacrifice....

In the current era, when a sacrifice is not possible, only circumcision and immersion are required of the convert. When the Temple will be rebuilt, he will bring the sacrifice (*Laws of Forbidden Relations* 13:1-5).

If a convert underwent circumcision and immersion, but did not yet bring his sacrifice... the absence of the sacrifice holds him back from becoming a complete convert... like other authentic Jews... He is not permitted to eat from sacrifices, as he has not yet become like other authentic Jews (*Laws of Individuals Requiring Atonement* 1:2).

Tzafnas Pane'ach: Only with respect to sacrifices we say he is not yet a complete convert, but in other matters he is considered a Jew in every respect. Therefore, in the current era, he loses nothing by failing to bring a sacrifice (*Tzafnas Pane'ach al HaRambam* 69a).

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Conversion in the Current Era (v. 15)

Rambam writes that since it is not possible for a convert to bring the necessary sacrifice in the current era, *"the absence of the sacrifice holds him back from becoming a complete convert."* ***Tzafnas Pane'ach*** clarifies that this is, *"only with respect to sacrifices...but in other matters he is considered a Jew in every respect."*

However, this statement of *Tzafnas Pane'ach* is difficult to accept, as it seems to slight the status of the convert in the current era. How can we accept that every convert to Judaism since the Temple was destroyed has a certain deficiency, that he is not considered a Jew in *every respect*?

One solution would be to argue that the failure to bring a sacrifice in the current era does not affect the validity of the convert in any way whatsoever. Rather than being a *personal deficiency* it is a mere technicality that, in order to eat from sacrifices, the convert's own initial sacrifice must be brought first.

However, this answer is untenable, since *Rambam* writes explicitly that "the absence of the sacrifice holds him back from becoming a *complete convert, therefore* he is not permitted to eat from sacrifices," i.e. that the absence of a sacrifice actually holds back the completion of the conversion process. Thus, it seems that the deficiency is indeed personal.

1 בראשית יג, י 2 מ"א כב, ד

(The meal offering and the oil will be) a fire-offering, a pleasant aroma to God.

[11] *This is what should be done for each ox or ram, or for each young sheep or young goat.* [12] *Corresponding to the number of sacrifices, you should offer the appropriate number of (meal-offerings and wine libations) for each one.* [13] *Every native-born should present (these offerings) in this way, so as to offer up a fire-offering of pleasant aroma to God.*

- [14] *When a convert comes to live with you, or (likewise for the converts already) among you (at any time) throughout the generations, and he offers up a fire-offering of pleasant aroma to God, he should sacrifice it just as you do.* [15] *One statute applies for the (entire) assembly, (both) for yourselves and for the convert who lives (with you). One statute applies throughout your generations—just as it is for you, so shall it be for the convert, before God.* [16] *There will be one Torah and one law for you and for the convert who lives (with you).*

Chalah—The Dough-Offering

15:17 Sixth Reading

God spoke to Moshe, saying: [18] *Speak to the children of Israel and say to them:*

- *(Immediately) upon your coming to the Land to which I am bringing you,* [19] *when you eat from the bread of the Land, you should set aside a portion for God.*

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The Explanation

The key to solving our problem lies in *Rambam's* phrase, "the absence of the sacrifice *holds him back* from becoming a complete convert."

It is not the case that the convert's offering of a sacrifice *actively completes* the process of become Jewish. Rather, the emphasis is entirely negative, that the *failure* to bring a sacrifice *prevents* him from becoming Jewish.

Rambam maintained that in order to become Jewish a person must: a.) Carry out those procedures which *actively bring* a person into the Jewish covenant, and confer Jewishness upon him; and b.) Carry out a procedure which *removes* an obstacle to becoming Jewish.

The *active* entry into the covenant is achieved by circumcision and immersion. However, if the convert would fail to bring a sacrifice it would *prevent* him from becoming Jewish.

Sparks of Chasidus

The Mitzvah of Separating Chalah (v. 17-21)

When performed correctly, the *mitzvah* of *chalah* is carried out by separating a portion from one's dough *before* it is baked, and giving it to the priest (see v. 20 below). Why, then, does verse 19 state, "When *you eat from the bread* of the Land, you should set aside a portion for God," if the *mitzvah* is carried out with the dough *before* eating?

What is superior, man or his bread?

At first glance, man—who is blessed with intelligence, speech, agility and compassion—is vastly superior to his humble, quiet loaf. But why then does he need to eat? Why is such a sophisticated being dependent for his very life on flour baked with a little water and salt?

Because—explains Chasidic thought—the bread that a person eats has sparks of immense spiritual intensity trapped within it, sparks that transcend the spiritual source of man himself. So, by eating the bread, a person becomes uplifted by its sparks, receiving a *spiritual* boost—in addition to the *physical* energy which the bread brings. Thus, our physical dependency on bread belies a much deeper spiritual dependency.

However, unlike the physical nourishment of bread, which is an *inevitable* consequence of eating the food, the bread's potential for spiritual nourishment depends on one's intentions while eating. The person must eat his bread with the intent of elevating the energy within it to a higher purpose, by using it to serve God.

When the person has thus elevated the bread, the tables then turn *and the bread begins to elevate the person*. For now that the person has brought the purpose of the bread's existence to light, by eating it with lofty intentions and reciting the appropriate blessings before and after, he has "activated" the sparks of holiness within the bread. And this, in turn, elevates the person, because the spiritual source of those sparks is higher than that of man, as explained above.

However this begs the question: From where does a person derive the inspiration, and indeed the ability, to carry out the initial phase of elevating the bread?

The answer is—from the *mitzvah* of *chalah*. By separating *"the first of your dough"* for God (v. 20), a person is already aware *when his bread is still dough* why he will *later* eat the bread; and the dough as a whole has already begun its process of spiritual elevation.

We can now appreciate that verse 19 describes, not the method, but the *goal* of separating *chalah*: That *later* "when *you eat from the bread* of the Land," it should be elevated (תָּרִימוּ תְרוּמָה) to God.

(Based on *Sichas Shabbos Parshas Shelach* 5718)

תָּרִימוּ תְּרוּמָה לַיהוָה: כ רֵאשִׁית עֲרִסֹתֵיכֶם חַלָּה תָּרִימוּ תְּרוּמָה כִּתְרוּמַת גֹּרֶן כֵּן תָּרִימוּ אֹתָהּ: כא מֵרֵאשִׁית עֲרִסֹתֵיכֶם תִּתְּנוּ לַיהוָה תְּרוּמָה לְדֹרֹתֵיכֶם: ס כב וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה: כג אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה יְהוָה וָהָלְאָה לְדֹרֹתֵיכֶם: כד וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֱשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת*: כה וְכִפֶּר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי־שְׁגָגָה הִוא וְהֵם הֵבִיאוּ אֶת־קָרְבָּנָם אִשֶּׁה לַיהוָה וְחַטָּאתָם לִפְנֵי יְהוָה עַל־שִׁגְגָתָם: כו וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר

כ רֵישׁ אֲצוֹתְכוֹן חַלְתָּא תַּפְרְשׁוּן אַפְרָשׁוּתָא כְּמָא דִי מַפְרְשִׁין מִן אִדְרָא כֵּן תַּפְרְשׁוּן יָתַהּ: כא מֵרֵישׁ אֲצוֹתְכוֹן תִּתְּנוּן קֳדָם יְיָ אַפְרָשׁוּתָא לְדָרֵיכוֹן: כב וַאֲרֵי תִשְׁתְּלוּן וְלָא תַעְבְּדוּן יָת כָּל פִּקּוֹדַיָּא הָאִלֵּין דִּי מַלִּיל יְיָ עִם מֹשֶׁה: כג יָת כָּל דִּי פַקֵּיד יְיָ יָתְכוֹן בִּידָא דְמֹשֶׁה מִן יוֹמָא דִי פַקִּיד יְיָ וּלְהַלָּא לְדָרֵיכוֹן: כד וִיהֵי אִם מֵעֵינֵי כְּנִשְׁתָּא אִתְעֲבַדַת לְשָׁלוּ וְיַעְבְּדוּן כָּל כְּנִשְׁתָּא תּוֹר בַּר תּוֹרֵי חַד לַעֲלָתָא לְאִתְקַבָּלָא בְּרַעֲוָא קֳדָם יְיָ וּמִנְחָתֵהּ וְנִסְכֵּהּ כִּדְחָזֵי וּצְפִיר בַּר עִזֵּי חַד לְחַטָּאתָא: כה וְיכַפַּר כַּהֲנָא עַל כָּל כְּנִשְׁתָּא דִבְנֵי יִשְׂרָאֵל וְיִשְׁתְּבֵק לְהוֹן אֲרֵי שָׁלוּתָא הִיא וְאַנּוּן אַיְתִיאוּ יָת קָרְבָּנְהוֹן קָרְבְּנָא קֳדָם יְיָ וְחוֹבַתְהוֹן קֳדָם יְיָ עַל שָׁלוּתְהוֹן: כו וְיִשְׁתְּבֵק לְכָל כְּנִשְׁתָּא דִבְנֵי יִשְׂרָאֵל וּלְגִיּוֹרָא דִיתְגַּיֵּר בֵּינֵיהוֹן אֲרֵי לְכָל

*חסר א׳

רס״י

נתחייבו בחלה[1]: **(כ) ראשית ערסתכם.** כשתלושו כדי עריסותיכם שתסס רגילין ללוש במדבר. וכמה היא, וימודו בעומר עומר לגלגלת[2], תרימו מרחשיתכם, כלומר קודם שתאכלו ממנה, רחשית תלקח חלה תחת תרומה לשם כ׳: **חלה.** טורטי״ל בלע״ז: **כתרומת גורן.** שלא נאמר כה שיעור ולא כתרומת מעשר שנאמר כה שיעור, אבל חכמים נתנו שיעור, לפעמים מעשרים ומרבה, ולנחתום אחד מארבעים ושמונה[3]: **(כא) מראשית ערסתיכם.** למה נאמר, לפי שנאמר רחשית עריסותיכם, שומע אני רחשונה שבעיסות, תלמוד לומר מרחשית, מקצתה ולא כולה[1]: **תתנו לה׳ תרומה.** לפי שלא שמענו שיעור לחלה, נאמר תתנו, שיהא בה כדי נתינה[1]: **(כב) וכי תשגו ולא תעשו.** עבודת אלילים היתה בכלל כל המצות שבעולם מביאין עליהן פר, וכרי בכתוב מוליאה כאן מכללן לידון בפר לעולה ושעיר לחטאת[4]: **וכי תשגו וגו׳.** בעבודת אלילים בכתוב מדבר, או אינו אלא באחת מכל המצות, תלמוד לומר את כל המצות האלה, מצוה אחת שהיא ככל המצות, מה העובר על כל המצות פורק עול ומפר ברית ומגלה פנים, אף מצוה זו פורק בה עול ומפר ברית ומגלה פנים, ואיזו, זו עבודת אלילים[4]: **אשר דבר ה׳ אל משה.** אלכי ולא יהיה לך מפי הגבורה שמעתם[5], אחת דבר אלהיכם שהיה זו שמעתי[6]: **(כג) את כל אשר צוה וגו׳.** מגיד שכל המודה בעבודת אלילים ככופר בכל התורה כולה ובכל מה שהתנבאו הנביאים, שנאמר למן היום אשר צוה ה׳ והלאה[4]: **(כד) אם מעיני העדה נעשתה לשגגה.** אם מעיני הערה נעשתה עבירה זו ע״י שוגג, כגון שסגרו והורו על אחת מן העבודות שהיא מותרת לעבוד עבודת אלילים בכך: **לחטת.** חסר ו׳ שהיו כשאר חטאות, שכל חטאות שבתורה הבאות עם עולה כחטאת קודמת לעולה, שנאמר ואת השני יעשה עולה[7], וזו עולה קודמת לחטאת[8]: **(כה) והביאו את קרבנם אשה לה׳.** זה האמור בפרשה הוא פר העולה שנאמר אשה לה׳[1]: **וחטאתם.** זה השעיר:

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Thus, in the current era, when it is not possible to bring a sacrifice, clause "b" is suspended, and a sacrifice is no longer required to remove an obstacle preventing a prospective convert from becoming Jewish. Since there is nothing holding him back in the current era (i.e. the "obstacle" does not exist), circumcision and immersion alone are sufficient for him to become *completely* Jewish.

Even when the Temple is rebuilt he will not have to bring a sacrifice in order to become fully Jewish, since when he underwent conversion, the failure to bring a sacrifice did not hold him back from becoming completely Jewish. Furthermore, he will be permitted to eat from sacrifices *even before* bringing a conversion sacrifice of his own, since he entered into the covenant of Judaism (and completely so) during exile times. He certainly will not *lose* his Jewish status as a result of the construction of the Temple!

The above points are implicit in the precise wording of *Rambam.* First he writes about the three requirements for conversion in Temple times. Then, he continues, "In the current era, when a sacrifice is not possible, only circumcision and immersion are required of the convert." This suggests that the same level of complete conversion is accomplished in the current era with circumcision and immersion, as that of the Temple Era with all three features.

The fact that *Rambam* then continues, "When the Temple will be rebuilt, he will bring the sacrifice," is a *completely independent point. Rambam* is not suggesting any deficiency in the convert of exile times, as the place for that would have been when he was describing the process of conversion during exile times, earlier on. Rather, *Rambam* is stating an additional point, that even though the conversion took place without a sacrifice, and one could think that it would *never* be necessary to bring one—nevertheless, when the Temple is built the convert should still bring a sacrifice. But that does not mean to say that he has to do so in order to eat from sacrifices, as he is already totally Jewish, in every respect.

(Based on *Likutei Sichos* vol. 26, p. 160*ff.*)

1 ספרי 2 שמות טז, טו 3 חלה פ״ב מ״ז. ראה לקו״ש חי״ח ע׳ 178 ואילך 4 ספרי. ראה לקו״ש חל״ח 53 ואילך. 5 הוריות ח. 6 תהלים סב, יב 7 ויקרא ה, י 8 הוריות יג.

- [20] *(Whenever you knead an omer of dough, or more, before you eat it) you should set aside the first of your dough, a loaf-size portion (for God).*
- *Just as the terumah of the threshing floor* (has no fixed minimum), likewise (there is no fixed minimum in this case that) you must separate.*
- [21] *(Nevertheless) you should give to God (enough to be considered) a "gift."*
- *(You need not give the entire dough, but only a portion) from the first of your dough.*
- *(Do this) in all your generations.*

Offering for Inadvertent Communal Idolatry

15:22 *If you will inadvertently (commit the sin of idolatry—which is equivalent to) not observing all these commandments which God spoke to Moshe, [23] (and denying) everything that God commanded you through Moshe, from the day when God (first) commanded and onwards, (including the prophets) of all generations—[24] then, if the inadvertent sin was because of (a mistaken ruling of the judges), the "eyes" of the congregation:*

- *The entire congregation should offer a young bull as a burnt-offering for a pleasant aroma for God, with its prescribed meal-offering and libation, and one young male goat for a sin-offering.*

[25] *The priest will atone on behalf of the entire congregation of the children of Israel, and they will be forgiven, for it was an inadvertent sin, and they have brought their offering as a fire-offering to God, and their sin-offering before God, because of their inadvertent sin.* [26] *The entire congregation of the children of Israel and the convert who lives with them will be forgiven, for it happened to all the people inadvertently.*

CLASSIC QUESTIONS

● **Why do the laws about inadvertent idol worship appear here? (v. 22*ff*)**

MIDRASH: Why is the passage concerning *chalah* recorded next to the passage about idol worship? To teach you that whoever fulfills the *mitzvah* of *chalah* is considered to have done away with idol worship; and whoever does away with the *mitzvah* of *chalah* is considered to have perpetuated idol worship (*Vayikra Rabah* 15:6).

RAMBAN: The people had rebelled against God, saying, *"Let's appoint a leader and return to Egypt!"* (14:4), therefore the laws of idol worship were completed here.

TORAS MENACHEM

The Connection Between Chalah and Idol Worship

At first glance, the laws of inadvertent idol worship (v. 22-31) appear to have no direct connection with the laws of *chalah* that precede them (v. 17–21). Why did *Rashi* not explain this matter, in the same manner that he explained the juxtaposition of the sin of the spies to the laws of *chalah* (*Rashi* to v. 2), and the juxtaposition of the laws of inadvertent idol worship to the account of the *Shabbos* desecration (*Rashi* to v. 41)?

Apparently, *Rashi* deemed the answer to this question to be simple enough that the reader could understand the matter for himself.

At first glance, it appears that the laws of idol worship are recorded here because the spies caused the people to rebel against God, saying, *"Let's appoint a leader and return to Egypt!"* (14:4), [as ***Ramban*** writes].

However, if this were the case, then why did the current passage not follow on *immediately* from the account of the sin of the spies, rather than here, after the laws of *chalah*?

Furthermore, *Rashi* explained above that the laws of *chalah* were recorded here, because *"God was informing them that they would* [*eventually*] *enter the Land"* (*Rashi* to v. 2), i.e. as a *consolation* to the Jewish people who in the aftermath of the sin had to stay forty years in the desert. Why then would the Torah first console them by speaking about *chalah*, and then proceed to *remind* the Jewish people of their sin by discussing the laws of idol worship?

The Last Word

What is the connection between the *mitzvah* of *chalah* and doing away with idol worship (see ***Midrash***)?

When a person earns his daily bread, it is natural for him to think that market forces control his income, and not God. He may thus "worship" business acumen as a "foreign god," which appears to reap bountiful rewards, the more it is worshiped.

The solution to this problem is: *"You should set aside the first of your dough"* (v. 20) for God. A person should meditate on the fact that his income, his "dough," is given *directly* by God. Going to work merely makes a suitable "receptacle" into which God will pour His bountiful blessings.

(Based on *Likutei Sichos* vol. 18, pp. 183-4)

*See *Devarim* 18:4.

הַגֵּר בְּתוֹכָם כִּי לְכָל־הָעָם בִּשְׁגָגָה׃ ס [שביעי] כז וְאִם־נֶפֶשׁ אַחַת תֶּחֱטָא בִּשְׁגָגָה וְהִקְרִיבָה עֵז בַּת־שְׁנָתָהּ לְחַטָּאת׃ כח וְכִפֶּר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגֶגֶת בְּחֶטְאָהּ* בִּשְׁגָגָה לִפְנֵי יְהוָה לְכַפֵּר עָלֶיהָ וְנִסְלַח לָהּ׃ כט הָאֶזְרָח בִּבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם תּוֹרָה אַחַת יִהְיֶה לָכֶם לָעֹשֶׂה בִּשְׁגָגָה׃ ל וְהַנֶּפֶשׁ אֲשֶׁר־תַּעֲשֶׂה | בְּיָד רָמָה מִן־הָאֶזְרָח וּמִן־הַגֵּר אֶת־יְהוָה הוּא מְגַדֵּף וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ׃ לא כִּי דְבַר־יְהוָה בָּזָה וְאֶת־מִצְוָתוֹ הֵפֵר הִכָּרֵת | תִּכָּרֵת הַנֶּפֶשׁ הַהִוא עֲוֹנָהּ* בָּהּ׃ פ לב וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃ לג וַיַּקְרִיבוּ אֹתוֹ הַמֹּצְאִים אֹתוֹ מְקֹשֵׁשׁ עֵצִים אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל כָּל־הָעֵדָה׃ לד וַיַּנִּיחוּ אֹתוֹ בַּמִּשְׁמָר כִּי לֹא פֹרַשׁ מַה־יֵּעָשֶׂה לוֹ׃ ס לה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מוֹת יוּמַת הָאִישׁ רָגוֹם אֹתוֹ בָאֲבָנִים כָּל־הָעֵדָה מִחוּץ לַמַּחֲנֶה׃ לו וַיֹּצִיאוּ אֹתוֹ כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ בָאֲבָנִים וַיָּמֹת

עַמָּא בְּשָׁלוּתָא׃ כז וְאִם אֱנַשׁ חַד יְחוֹב בְּשָׁלוּ וְיִקְרֵב עִזָּא בַּת שַׁתַּהּ לְחַטָּאתָא׃ כח וְיְכַפַּר כָּהֲנָא עַל אֱנַשׁ דְּאִשְׁתְּלִי בְּמֵחֲבֵהּ בְּשָׁלוּ קֳדָם יְיָ לְכַפָּרָא עֲלוֹהִי וְיִשְׁתְּבֵק לֵהּ׃ כט יַצִּיבָא בִּבְנֵי יִשְׂרָאֵל וּלְגִיּוֹרָא דְּיִתְגַּיַּר בֵּינֵיהוֹן אוֹרַיְתָא חֲדָא יְהֵי לְכוֹן לְדַיְעֵבַד בְּשָׁלוּ׃ ל וֶאֱנַשׁ דְּיַעְבֵּד בְּרִישׁ גְּלִי מִן יַצִּיבָא וּמִן גִּיּוֹרָא קֳדָם יְיָ הוּא מְגַדֵּף וְיִשְׁתֵּצֵי אֱנָשָׁא הַהוּא מִגּוֹ עַמֵּהּ׃ לא אֲרֵי עַל מֵימְרָא דַּיְיָ בְּסַר וְיָת פִּקּוּדוֹהִי אַשְׁנִי אִשְׁתֵּצָאָה יִשְׁתֵּצֵי אֱנָשָׁא הַהוּא חוֹבֵהּ בֵּהּ׃ לב וַהֲווֹ בְנֵי יִשְׂרָאֵל בְּמַדְבְּרָא וְאַשְׁכָּחוּ גַּבְרָא כַּד מְנַבֵּב אָעִין בְּיוֹמָא דְּשַׁבְּתָא׃ לג וְקָרִיבוּ יָתֵהּ דְּאַשְׁכָּחוּ יָתֵהּ כַּד מְנַבֵּב אָעִין לְוָת מֹשֶׁה וּלְוָת אַהֲרֹן וּלְוָת כָּל כְּנִשְׁתָּא׃ לד וְאַפְרוּ יָתֵהּ בְּבֵית מַטְרָא אֲרֵי לָא אִתְפָּרַשׁ לְהוֹן מָה דְיֵעְבְּדוּן לֵהּ׃ לה וַאֲמַר יְיָ לְמֹשֶׁה אִתְקְטָלָא יִתְקְטֵל גַּבְרָא מְרָגַם יָתֵהּ בְּאַבְנַיָּא כָּל כְּנִשְׁתָּא מִבָּרָא לְמַשְׁרְיָתָא׃ לו וְאַפֵּיקוּ יָתֵהּ כָּל כְּנִשְׁתָּא לְמִבָּרָא לְמַשְׁרְיָתָא וּרְגָמוּ יָתֵהּ בְּאַבְנַיָּא וּמִית

*לא מפיק ה׳

רס״י

במדבר וימצאו. בגמרא של ישראל דבר הכתוב, שלא שמרו אלא שבת ראשונה, ובשניה בא זה וחללה[1]: **(לג) המצאים אתו מקושש.** שהתרו בו ולא היו מלקושש אף משמלאוהו והתרו בו[6]: **(לד) כי לא פרש מה יעשה לו.** לא היו יודעים בחיוב מיתה, אבל יודעים היו שהמחלל שבת במיתה[1]: **(לה) רגום.** פשני״ט בלע״ז וכן הלוך[7] אלני״ט וכן זכור[8] ושמור[9]: **(לו) ויוציאו אותו.** מכאן שבית הסקילה חוץ ורחוק מבית דין[1]:

(כז) תחטא בשגגה. בעבודת אלילים[1]: **עז בת שנתה.** שאר עבירות יחיד מביא כשבא או שעירה ובזו קבע לה שעירה[1]: **(ל) ביד רמה.** בזחיד: **מגדף.** מחרף, כמו והיתה חרפה וגדופה[2], שאר גדפו ערי מלך אשור[3]. עוד דרשו רבותיו מכאן למדרך את כשם שהוא נכרת[4]: **(לא) דבר ה׳.** אזהרת עבודת אלילים מפי הגבורה, והשאר מפי משה: **עונה בה.** בזמן שעונה בה שלא עשה תשובה[5]: **(לב) ויהיו בני ישראל**

CLASSIC QUESTIONS

● **Why does the passage about the wood-gatherer appear here? (v. 32-36)**

Rashi: Why is the passage of the wood-gatherer recorded next to the passage about idol worship? To teach you that one who desecrates *Shabbos* is like an idol worshipper, for [*Shabbos*] too is as important as all the *mitzvos* (*Rashi* to v. 41).

● **Why did he sin? (v. 33)**

Tosfos: The wood-gatherer's intentions were for the sake of heaven. For when it was decreed that the people would not enter the Land, due to the sin of the spies (14:21ff), they thought that they were no longer obligated in *mitzvos*. So this person took a stance by transgressing *Shabbos,* in order that people should see him be

TORAS MENACHEM

A further problem here is why the Torah waited so long to relate such important laws about sacrificial procedure. For the sin of the spies occurred on the 9th of Av (*Ta'anis* 29a), and the Tabernacle had already been inaugurated on the 1st of Nisan, over four months previously. Why, then, were these laws not included with the other laws of sacrificial procedure in *Parshas Vayikra* and *Parshas Tzav*, which were given before the Tabernacle was functional?

The Explanation

The Torah has already warned, in *Parshas Acharei, "Do not follow the practices of the land of Cana'an, where I am bringing you."* (*Vayikra* 18:3). Likewise, in *Parshas Kedoshim,* after discussing the prohibition of offering one's child to the pagan deity of Molech, the Torah concludes, "*You should not follow the practices of the nation that I am driving out before you*" (ibid. 20:23). From this the reader will have already gleaned that upon entering the Land, the Jewish people would be under the influence of the local, idol-worshipping people.

Thus, since "*God was informing them that they would* [*eventually*] *enter the Land*" (*Rashi* to v. 2), through recording the *mitzvah* of *chalah,* He then recorded the laws of inadvertent idol worship, for this would be relevant immediately upon entering the Land.

(Based on *Sichas Shabbos Parshas Shelach* 5733)

1 ספרי 2 יחזקאל ה, טו 3 ישעי׳ לז, ו 4 כריתות ז: ראה שיחת ש״פ שלח תשמ״ג 5 סנהדרין צ: 6 שם מא. 7 בראשית ח, ג 8 שמות כ, ח 9 דברים ה, יג

Offering for Inadvertent Personal Idolatry

15:27 Seventh Reading

If one person sins (with idol worship) inadvertently:

- *He should offer a female goat in its first year as a sin-offering.*

[28] *The priest will atone for the erring person who sinned inadvertently before God, atoning on his behalf, and (his act) will be forgiven.*

[29] *A single law will apply to one who sins inadvertently (whether he is) from the native-born of the children of Israel (or he is one of) the converts who lives among them.*

[30] *But if a person sins (with idol worship) intentionally, whether he is a native-born or a convert, he is expressing contempt for God, and that soul will be cut off from among its people.* [31] *For he has disdained God's word and violated His commandment. That soul will be utterly cut off (if he does not repent) and his sin is (still) with him.*

The First Shabbos Desecration

15:32 *When the children of Israel were in the desert (on the second Shabbos that they observed), they found a man gathering sticks on the day of Shabbos.* [33] *Those who found him gathering sticks (warned him not to do so, and when he persisted they) presented him before Moshe and Aharon and before the entire congregation.* [34] *They placed him in custody, since it had not been specified what (type of death penalty) should be meted out to him.*

[35] *God said to Moshe, "The man should be put to death (as follows): The entire congregation should pelt him with stones outside the camp."*

[36] *So the entire congregation took him outside the camp, and they pelted him to death with stones, as God had commanded Moshe.*

CLASSIC QUESTIONS

punished by death for his transgression, from which they would learn that *mitzvos* were still obligatory (*Bava Basra* 119b).

Maharsha: From the words of *Tosfos* it follows that, in truth, the person did not really desecrate *Shabbos* at all. For according to Jewish law, if a person does a forbidden act on *Shabbos,* not because he desires the act itself, but because of the *outcome* that the act leads to (*melacha she'aino tz'richa l'gufa*), then he is not considered to have transgressed any Biblical injunction. The wood-gatherer only desired the outcome, that people should realize that the *mitzvos* were still in force, so he did not in fact desecrate *Shabbos* (Biblically).

Why then was he punished with the death penalty? Because punishments prescribed by the earthly court are based on people's actions, which are concrete, and not upon their intentions, which cannot be ascertained objectively (*Chidushei Agados* ibid., 119a).

TORAS MENACHEM

Sparks of Chasidus

What is the underlying connection between a.) idol worship; b.) the wood-gatherer who desecrated *Shabbos*; and c.) the sin of the spies? (see *Classic Questions*)

All three cases stress the *primacy of deed* over thought and speech:

a.) Idol worship: A Jew's faith is so strong that it enables him *"to refrain from any sort of act which is contrary to the faith in the one God, such as bowing down to an idol, even though he does not believe in it at all"* (*Tanya* ch. 19). While idol worship is a sin of internal belief, the Torah nevertheless forbids *even* a *fake act* of idolatry (devoid of any internal belief) *even to save one's life* under duress.

b.) The wood-gatherer's act of *Shabbos* desecration was devoid of the necessary intention to render it a Biblically forbidden act (see ***Maharsha***). Nevertheless, Torah law emphasizes the importance of *perceived reality*, and deemed his act punishable by death. The wood-gatherer's act of self sacrifice (see ***Tosfos***) thus demonstrated, in a graphic manner, the primacy of deed in Divine worship.

c.) The sin of the spies was motivated by a desire to stay in the desert where the service of God was largely intellectual, rather than entering the Land where the stress would be on *practical* observance.

(Based on *Likutei Sichos* vol. 28, p. 93*ff*.)

כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ [מפטיר] לז וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
לֵּאמֹר: לח דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם
צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל
תְּכֵלֶת: לט וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־
מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: מ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: מא אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: פ פ פ

כְּמָא דִי פַקִיד יְיָ יַת מֹשֶׁה: לז וַאֲמַר יְיָ לְמֹשֶׁה
לְמֵימָר: לח מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
וְיַעְבְּדוּן לְהוֹן כְּרוּסְפְּדִין עַל כַּנְפֵי כְסוּתְהוֹן
לְדָרֵיהוֹן וְיִתְּנוּן עַל כְּרוּסְפְּדָא דְכַנְפָא חוּטָא
דִתְכֶלְתָּא: לט וִיהוֹן לְכוֹן לִכְרוּסְפְּדִין וְתֶחֱזוּן
יָתֵהּ וְתִדְכְּרוּן יַת כָּל פִּקּוֹדַיָּא דַיְיָ וְתַעְבְּדוּן
יָתְהוֹן וְלָא תִטְעוֹן בָּתַר הַרְהוּר לִבְּכוֹן וּבָתַר
חֵיזוּ עֵינֵיכוֹן דִי אַתּוּן טָעַן בַּתְרֵיהוֹן: מ בְּדִיל
דִּתְדְכְּרוּן וְתַעְבְּדוּן יַת כָּל פִּקּוֹדָי וּתְהוֹן
קַדִּישִׁין קֳדָם אֱלָהְכוֹן: מא אֲנָא יְיָ אֱלָהְכוֹן דִּי
אַפֵּקִית יַתְכוֹן מֵאַרְעָא דְמִצְרַיִם לְמֶהֱוֵי לְכוֹן
לֵאֱלָה אֲנָא יְיָ אֱלָהְכוֹן: פ פ פ

קי״ט פסוקים, פל״ט סימן.

רס״י

(לח) **ועשו להם ציצת.** על סם הפתיליס התלויס בה, כמו ויקחני בציצית ראשי[1]. דבר אחר ציצית על שם ורחיתם אותו, כמו מציץ מן החרכים[2]: **תכלת.** נצע ירוק של חלזון: (לט) **וזכרתם את כל מצות ה׳.** שמנין גימטריה של ציצית שם מאות, ושמונה חוטיס וחמשה קשריס הרי תרי״ג[3]: **ולא תתורו אחרי לבבכם.** כמו מתור הארץ[4]. הלב והעיניס הס מרגלים לגוף ומסרסרים לו את העבירות[5], העין רואה והלב חומד והגוף עושה את העבירות: (מ) **אני ה׳.** נאמן לשלם שכר: **אלהיכם.** נאמן ליפרע: **אשר הוצאתי אתכם.** על מנת כן פדיתי אתכס שתקבלו עליכס גזרותי[6]: **אני ה׳ אלהיכם.** עוד למה נאמר, כדי שלא יאמרו ישראל מפני מה אמר המקום, לא שנעשה ונטול שכר, אנו לא עושים ולא נוטלים שכר, על כרחכס אני מלככס, וכן הוא אומר אס לא ברית יומס וגו׳ אמלוך עליכס[7]. דבר אחר למה נאמר יציאת מצרים, אני הוא שהבחנתי במצרים בין טפה של זכור לשחיטה של זכור, אני הוא עתיד להבחין ולהפרע מן התולה קלא חילן בנבלו ומומר תכלת הוא[8]. ומיסודו של רבי משה הדרשן העתקתי למה נסמכה פרשת מקושש לפרשת עבודת מלילס, לומר שהמחלל את השבת כעובד עבודת מלילס, שאף היא שקולה ככל המלות, וכן הוא אומר בעזרא[9] ועל כר סיני ירדת ותתן לעמך תורה ומלות ואת שבת קדשך הודעת להס, ואף פרשת ציצית לכך נסמכה לללו לפי שאף היא שקולה כנגד כל המלות, שנאמר ועשיתס את כל מלותי: **על כנפי בגדיהם.** כנגד ואשת אחכס על כנפי נשריס[10]. על מרבע כנפות ולא בעלת שלש ולא בעלת חמש[11], כנגד מרבע לשלות של גאולה שנאמר במלריס והוצאתי והצלתי וגאלתי ולקחתי: **פתיל תכלת.** על שם שכול בכורות. תרגומו של שכול תכלת. ומכאס היתה בלילה וכן נצע התכלת דומה לנצע רקיע המשחיר לעת ערב. ושמונה חוטיס שבה, כנגד שמונה ימיס שבאו ישראל משיללו ממלריס עד שאמרו שירה על היס: **חסלת פרשת שלח**

CLASSIC QUESTIONS

● **Why is the name *tzitzis* (ציצית) used? (v. 38)**

Rashi: Because of the threads suspended from it, as in "*he took me by the hair of* (**בְּצִיצֹת**) *my head*" (Ezekiel 8:3).

Another interpretation: It is called **ציצית** in connection with [the requirement to see the *tzitzis*], *"when you see it"* (v. 39), [since the word *tzitzis*] is similar to "*peering* (**מֵצִיץ**) *from the lattices*" (Song 2:9).

● **How does *tzitzis* lead a person to "remember all the commandments? (v. 39)**

Rashi: Because the numerical value of the word **ציצית** is 600. Add [to this the] 8 threads and 5 knots, and we have 613 [the number of commandments in the Torah].

● **Why is the *mitzvah* of *tzitzis* so important? (v. 39)**

Rambam: No pious person would allow himself to become exempt from this *mitzvah*. Rather, a person should always endeavor to wear clothes that need to have *tzitzis* attached so as to observe this *mitzvah* (*Laws of Tzitzis* 3:11).

A person should always be meticulous with the *mitzvah* of *tzitzis*, since scripture equates it to all the other *mitzvos* of the Torah and makes them dependent on it, as the verse states, *"When you see it you will remember all the commandments of God"* (ibid. 12).

Tur: Every person should be meticulous, and hurry to observe the *mitzvah* of *tzitzis*, having a garment adorned with *tzitzis* that he wears all day, since this *mitzvah* is primarily to remind the person of the other *mitzvos*, and a person needs to do this at every occasion and every moment (*Orach Chaim* ch. 24).

● **Where is the *tzitzis* (*tallis katan*) worn? (v. 39)**

Shulchan Aruch: The *tallis katan* should ideally be worn on top of his clothes, so that the person will see it continually and remember all the *mitzvos* (*Orach Chaim* 8:11).

Arizal: The *tallis katan* should be worn under one's clothes (*Magen Avraham* ibid; *Pri Etz Chaim*).

● **When are *tzitzis* worn? (v. 39)**

Shulchan Aruch: There is no obligation to wear *tzitzis* at night. The words "*when you see it*" (v. 38) exclude the nighttime [when it is dark] (*Orach Chaim* 18:1).

Arizal: One should sleep in *tzitzis* (a *tallis katan*) all night (*Pri Etz Chaim*).

1 יחזקאל ח, ב 2 שה״ש ב, ט 3 מדרש אגדה 4 במדבר יג, כה 5 תנחומא טו 6 ספרי 7 יחזקאל כ, לג 8 ב״מ סא: 9 נחמי׳ ט, יג 10 שמות יט, ד 11 זבחים יח: 12 שמות ו, ו-ז

THE MITZVAH OF TZITZIS

15:37 MAFTIR

God spoke to Moshe, saying: [38] *Speak to the children of Israel and say to them:*

- *They should make tzitzis (tassels) for themselves on the corners of their garments, throughout their generations.*
- *They should place a thread of turquoise (wool) in the tzitzis at each corner.*

[39] *These will be your tzitzis. When you see it, you will remember all the commandments of God to perform them, and you will not follow after the "spies" (of the evil inclination), your hearts and your eyes, which lead you astray,* [40] *so that you will remember and perform all My commandments and you will be holy to your God.*

[41] *I am God, your God, Who took you out of the land of Egypt to be your God. I am God, your God.*

THE HAFTARAH FOR SHELACH IS ON PAGE 300.

TORAS MENACHEM

"WHEN YOU SEE IT" (V. 39)

Verse 39 states, "*These will be your tzitzis. When you see it, you will remember all the commandments of God to perform them.*"

Is the Torah making a *legal* statement, that in order to fulfill the *mitzvah* of *tzitzis* properly it is necessary to see the *tzitzis*, so as to remind oneself of the other *mitzvos?*

Or is the Torah merely describing a *positive outcome*, which is one of the goals of wearing *tzitzis,* but not something that is intrinsic to the *mitzvah* itself?

It appears that *Rashi* entertained both of these possibilities. In his second interpretation, *Rashi* writes that the word *tzitzis* means "looking" or "peering," suggesting that seeing the *tzitzis* (*"when you see it"*) is intrinsic to the *mitzvah.* But *Rashi's* first interpretation, that *tzitzis* just means tassels, suggests that seeing the *tzitzis,* and thus remembering the other *mitzvos,* is not part of the *mitzvah* of *tzitzis* itself, but merely a positive outcome.

THE HALACHIC RULING

Tur appears to have followed in the path of *Rashi's* second interpretation that seeing the *tzitzis* is intrinsic to the *mitzvah*, since he stresses, *"This mitzvah is primarily to remind the person of the other mitzvos."* And we find that this reasoning was reflected in the final *halachic* rulings of the ***Shulchan Aruch*** that: a.) *tzitzis* should be worn on top of one's garments, so that they can be seen; and, b.) *tzitzis* need not be worn at night, because one cannot see them in the dark.

A careful reading of the words of ***Rambam***, however, indicates that he accepted *Rashi's* first interpretation, that seeing the *tzitzis* is merely a positive outcome of the *mitzvah*. For *Rambam* makes a clear distinction between the actual precept of *tzitzis* and its implication: In law 11 he stresses the importance of wearing *tzitzis*, and, in an entirely *separate* law (12), he discusses the seeing of *tzitzis* which leads to remembering the other commandments. With this division into two separate laws, *Rambam* makes it known that he did not consider "seeing" *tzitzis* to be integral to the *mitzvah* of wearing the *tzitzis.*

And this would appear to be the legal basis for ***Arizal***'s opinion that the *tzitzis* (of the *tallis katan*) should be worn underneath the clothes. *Arizal* understood that seeing the *tzitzis* is merely a positive outcome (and not part of) the *mitzvah*. Thus wearing the *tallis katan* ("small *tallis,*" the *tzitzis* garment worn at all times) under the clothes would not represent any deficiency in the observance of the *mitzvah* itself.

As for the fact that the "positive outcome" of remembering the other *mitzvos* would be lost, *Arizal* would argue:

a.) This goal is already achieved by wearing the large *tallis* on top of one's clothes during the morning prayer.

b.) According to the *kabbalah,* there is much to be gained from wearing the *tallis katan* underneath the clothes.

A final ramification of *Arizal's* stance, is that since the *tallis katan* is not worn solely in order to see the *tzitzis,* it is thus not limited to the daytime, and should be worn at night too.

(Based on *Likutei Sichos* vol. 33, p. 95*ff.*)

The Last Word

"A THREAD OF TURQUOISE" (V. 38)

The turquoise strands of the *tzitzis* allude to "abandoning evil" (negative) and serving God out of fear; the white strands allude to "doing good" (positive) and serving God out of love. In the current era, the turquoise dye (*techeles*) is not available to us, leaving all eight strands white. This teaches us that nowadays our emphasis in serving God should be on love and positivity.

(Based on *Likutei Sichos* vol. 8, p. 101)

Sparks of Chasidus

"ALL MY COMMANDMENTS" (V. 40)

The motif of the *mitzvah* of *tzitzis* is—utter dedication to God which is rooted in the very essence of the soul. Therefore, the Torah mentions, not only that you will "remember all the commandments of God" (v. 39), but furthermore, you will remember and perform all "***My*** commandments" (v. 40), indicating a bond with the very essence of God.

(Based on *Likutei Sichos* vol. 36, p. 160)

Parshas Shelach contains 2 positive *mitzvos* & 1 prohibition.

1. To separate chalah from every dough, and to give it to a priest [15:20].
2. To hang tzitzis (tassels) on a four-cornered garment that is worn [15:38].
3. Not to stray after the thoughts of the heart and the sight of the eyes [15:39].

parshas Korach

פרשת קרח

The Name of the Parsha

It is written in *Proverbs*, *"The name of the wicked will rot"* (10:7), on which the *Talmud* comments, *"Let mold grow upon their names, for we do not use their names"* (*Yoma* 38a).

This begs the question: How could the Torah *eternalize* the name of Korach, a wicked man who did not repent in his lifetime, by calling an entire *parsha* by his name?

While Korach was indeed wicked in his deeds, he nevertheless harbored a *desire* which is appropriate for every Jewish person to emulate: He wanted to be the High Priest. As *Rambam* writes: ***"Any type of person**...whose spirit inspires him, and he resolves in his mind to set himself apart [from worldly pursuits], to stand before God and serve as His minister, to work for Him, and to know God; who [then acts upon his resolution and he] goes in a morally upright manner—following his inherent, God-given disposition, and he discards all the numerous concerns that people are normally preoccupied with—then **he will attain the holiness of the Holy of Holies**"* (end of *Laws of the Sabbatical and Jubilee Years*), i.e. the spiritual level of the High Priest.

Thus Korach was not corrupt in his *ideology*, but only in his *method* of implementation. His desire to be High Priest was well founded, as Moshe confirmed, *"I too want this"* (*Rashi* to 16:6); his only mistake was attempting to achieve this goal by *usurping* Moshe, rather than *following* him.

So it is appropriate that our *Parsha* is named after Korach, for his desire for spirituality is something we should all learn from.

Nevertheless, we see that most of the *Parsha* speaks of Korach's actual mistakes, rather than his good intentions, to the extent that we are warned *"not to be like Korach and his company"* (17:5). Where then, is the *positive* message in Korach's *sin* and *punishment*?

In truth, however, even Korach's downfall tells an uplifting message to those who ponder its significance deeply. For by placing us in this world with free choice to act wisely or foolishly, God has ultimately granted us the greatest possible gift to strive for holiness (to be a "High Priest") by utilizing our own talents and skills for the good *on our own*, with our own free choice.

Thus, from Korach's well-meaning failure, we can learn: a.) To emulate his good intentions; and b.) The possibility of *real* failure (which Korach suffered) means that freedom of choice is totally in our hands, and that consequently *real success* is an option available for us all.

(Based on *Sichas Shabbos Parshas Korach* 5750)

טז א וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי
אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן: ב וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים
מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה קְרִאֵי מוֹעֵד
אַנְשֵׁי־שֵׁם: ג וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם
רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם יְהוָה וּמַדּוּעַ
תִּתְנַשְּׂאוּ עַל־קְהַל יְהוָה: ד וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו:

א וְאִתְפְּלֵג קֹרַח בַּר יִצְהָר בַּר קְהָת בַּר לֵוִי
וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בַּר פֶּלֶת בְּנֵי
רְאוּבֵן: ב וְקָמוּ לְאַפֵּי מֹשֶׁה וְגֻבְרַיָּא מִבְּנֵי
יִשְׂרָאֵל מָאתָן וְחַמְשִׁין רַבְרְבֵי כְנִשְׁתָּא מְעָרְעֵי
זְמַן אֲנָשִׁין דִּשְׁמָא: ג וְאִתְכְּנָשׁוּ עַל מֹשֶׁה
וְעַל אַהֲרֹן וַאֲמָרוּ לְהוֹן סַגִּי לְכוֹן אֲרֵי כָּל
כְּנִשְׁתָּא כֻּלְּהוֹן קַדִּישִׁין וּבֵינֵיהוֹן שַׁרְיָא
שְׁכִינְתָּא דַיְיָ וּמָא דֵין אַתּוּן מִתְרַבְרְבִין עַל
קְהָלָא דַיְיָ: ד וּשְׁמַע מֹשֶׁה וּנְפַל עַל אַפּוֹהִי:

רס"י

(ה) **ויקח קרח**. פרשה זו יפה נדרשת במדרש רבי תנחומא[1]: **ויקח קרח**. לקח את עצמו לגד אחד לחיות נחלק מתוך העדה לעורר על הכהונה, וזהו שתרגם אונקלוס ואתפלג נחלק משאר העדה להחזיק במחלוקת, וכן מה יקחך לגך[2], לוקח חותך להפליגך משאר בני אדם[3]. דבר אחר ויקח קרח משך רשעי סנהדרות שבכת נדבריס, כמו שנאמר קח את אהרן, קחו עמכם דבריס[4]: **בן יצהר בן קהת בן לוי**. ולא הזכיר בן יעקב, שבקש רחמים על עצמו שלא יזכר שמו על מחלוקתם, שנאמר ובקהלם אל תחד כבודי[5]. והיכן נזכר שמו על קרח, בהתיחסם על הדוכן בדברי הימים, שנאמר[6] בן חביאסף בן קרח בן יצהר בן קהת בן לוי בן ישראל[7]: **ודתן ואבירם**. בשביל שהיה שבט רחובן שרוי בחנייתם תימנה, שכן לקהת ובניו החונים תימנה, נפתתפו עם קרח במחלוקתו, הוי לרשע הוי לשכנו[7]. ומה ראה קרח לחלוק עם משה, נתקנא על גזיזותו של אליצפן בן עוזיאל שמינהו משה נשיא על בני קהת על פי הדבור. אמר קרח, אחי אבא מרבעה היו, שנאמר ובני קהת וגו'. עמרם הבכור נטלו שני בניו גדולה, אחד מלך ואחד כהן גדול, מי רחוי ליטול את השניה, לא אחי שאחי בן יצהר שהוא שני לעמרם, והוא מנה נשיא את בן אחיו

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CLASSIC QUESTIONS

● **Why did Korach take issue with Moshe ? (v. 1)**

RASHI: This passage is beautifully expounded in the *Midrash* of Rabbi Tanchuma [as follows]:

What made Korach come to dispute with Moshe?

He became jealous over the leadership of Elitzafan the son of Uzi'eil, whom Moshe appointed as leader over Kehos' descendants by God's word (*Bamidbar* 3:30).

Korach said, "My father [Yitzhar] and his brothers numbered four," as the verse states, *"The sons of Kehos were* [*Amram, Yitzhar, Chevron and Uzi'eil*]" (*Shemos* 6:18). Amram was the firstborn, and his two sons [Moshe and Aharon] took positions of greatness—one a King [Moshe] and one a High Priest [Aharon]. Who is entitled to receive the second [position]? Is it not I, for I am the son of Yitzhar, who was the next brother after Amram? And yet, [Moshe] appointed [Uzi'eil] as leader, the youngest brother of them all! I am going to oppose him and cancel his words!"

What did he do? He went and assembled 250 men, heads of courts....He dressed them with cloaks made entirely of turquoise wool. They came and stood before Moshe and asked him, "Is a cloak made entirely of turquoise wool obligated to have *tzitzis*, or is it exempt?"

He replied, "It is obligated."

They began laughing at him [saying], "How is it possible that with a cloak of another color, one string of turquoise wool exempts it, and yet this one, which is made entirely of turquoise wool, does not exempt itself?"

TORAS MENACHEM

"THIS PASSAGE IS BEAUTIFULLY EXPOUNDED" (*RASHI* TO V. 1)

Rashi's comment to verse 1, *"This passage is well expounded in the Midrash of Rabbi Tanchuma,"* prompts the following questions:

a.) *Rashi's* self-declared goal in writing his commentary is to explain the *literal* meaning of scripture (*Rashi* to *Bereishis* 3:8).

Why then does he refer the reader to the *Midrash*, which is a non-literal text?

b.) It is prohibited to compare Torah teachings, saying that one is beautiful and the other not (*Eruvin* 64a). So how can *Rashi* write, "This passage is *beautifully expounded* in the *Midrash* of Rabbi Tanchuma"?

1 "כלומר כל ענין קרח לפי שכל מה שכתב בה הרב ז"ל רובו מתנחומא" ("ספר הזכרון"). וראה שיחת ש"פ קרח תשכ"ה. 2 איוב טו, יב 3 תנחומא ב 4 הושע יד, ג. תנחומא א 5 בראשית מט, ו
6 דברי הימים-א ו, כג 7 תנחומא ד 8 תנחומא א 9 במדבר א, טו 10 תנחומא ב. ראה שיחת ש"פ קרח תשל"ג 11שמות לב, יא 12 במדבר יא, ב 13 שם יד, יג

Korach's Rebellion

16 Korach, the son of Yitzhar—the son of Kehos, (who was) the son of Levi—took (issue with Moshe. He was joined by) Dasan and Aviram, the sons of Eliav, and On the son of Peles, Re'uvain's descendants. [2] They confronted Moshe together with two hundred and fifty men from the children of Israel—leaders of the congregation, representatives of the assembly, men of repute. [3] They ganged up on Moshe and Aharon and said to them, "You've made yourselves too important! For the entire congregation are all holy (witnesses to the revelation at Sinai), and God is with them. So why have you made yourselves elite over God's assembly (by appointing Aharon as the priest)?"

[4] When Moshe heard (this), he fell on his face.

TORAS MENACHEM

The Explanation

Rashi was troubled by a basic problem at the literal level: If Korach was troubled that Moshe appointed his own brother Aharon as High Priest, then why did Korach make his voice heard only now, and not earlier when the appointment was made? Aharon was clearly in office before the Tabernacle was dedicated on the first of Nisan (*Rashi* to *Vayikra* 9:1), and the spies did not return until after the 9th of Av, over four months later. So why did Korach suddenly decide to rebel at this point?

Furthermore, at the literal level, Korach's argument appears to be self-contradictory. For how could he complain about the system of hierarchy ("*why have you made yourselves elite over God's assembly*"—v. 3), when Korach himself was a member of the aristocracy, being not only a member of the Levite tribe, but furthermore, from the family of Kehos, the most elite of all Levites? His claim, if accepted, would lead to his demotion!

In response to these significant problems *Rashi* writes: *"This passage is beautifully expounded in the Midrash of Rabbi Tanchuma,"* as if to say: *"There is no simple explanation here, but the Midrash of Rabbi Tanchuma is compatible here with the literal meaning of scripture."* In other words, when *Rashi* writes that "this passage is beautifully expounded etc." he is not making a subjective comment that he found this particular *Midrash* appealing. Rather, *Rashi* is suggesting that the *Midrash* Tanchuma's interpretation is perfectly compatible* here at the literal level.

Rashi then proceeds to cite the *Midrash* Tanchuma's interpretation, that Korach was upset by Moshe's appointment of Uzi'eil as the head of Kehos' descendants, as this explains why: a.) Korach's complaint arose well after the Tabernacle was erected, after Uzi'eil was appointed; and b.) Why Korach felt that he deserved an even higher position, because *his* father was Uzi'eil's *older* brother.

(Based on *Sichas Shabbos Parshas Korach* 5725)

Sparks of Chasidus

According to *Chasidic* thought, Korach's rebellion occurred at this point in time (cf. *Toras Menachem*), since it was prompted by the sin of the spies. The inner reason why the spies did not want to enter the Land of Israel was because they preferred the exclusively spiritual life of the desert to a life of serving God amid physical concerns, such as the need to earn a living. (See *Sparks of Chasidus* to 13:32 above.) The downfall of the spies thus sent a powerful message that Judaism prioritizes physical action over spiritual and intellectual pursuits.

Upon hearing this, Korach protested to Moshe: *"Why have you made yourselves elite over God's assembly?"* (v. 3). "I can appreciate," argued Korach, "that you are a more spiritual and holy person than us; but since we now see that Judaism makes physical action the priority, how are you better than anybody else? Aren't your *actions* the same as ours?"



Korach's mistake was that the Torah does not demand *lifeless* action, but rather, deeds that shine with inspiration and spiritual enlightenment. Thus, the two mistakes of the spies and Korach teach us that a healthy equilibrium is required: One must not shy away from physical life, like the spies. But on the other hand, Judaism's emphasis on action must never lead to a life of meaningless ritual and spiritual bankruptcy. Every *mitzvah* should be carried out with the highest levels of spiritual consciousness.

Our struggle to harmonize physical action with spiritual contemplation is fought on three fronts: a.) The need to ensure that our intentions do not remain in the realm of wishful thinking and that concrete action takes place. b.) That our actions should always be *dictated* by the Torah's value system. c.) That action should never be overglorified, and that we should always *aspire* to be more spiritual.

Our Sages taught that the world was made with the letter ה (*Menachos* 29b). This is because its shape represents the equilibrium between the more spiritual dimensions of thought and speech, versus physical deed (see inset). Korach's name (קרח) is spelled by letters that are all distortions of the (left side of the) letter *hei*, indicating how he wished to upset this equilibrium (in the area of deed):

In the *ches* ח, the gap between deed and thought/speech is closed, suggesting that the physical no longer looks up to or aspires to the spiritual—which is why Korach rebelled against the spiritual leadership of Moshe and Aharon. In the *kuf* ק, deed has extended below and is no longer dictated by the thought and speech of Torah. And in the *raish* ר, deed is missing altogether.

In short: It is relatively easy to be *entirely* spiritual and aloof or *entirely* physical and mundane. Our challenge is to harmonize *both* these qualities in our daily life, thus making a home for God below.

(Based on *Likutei Sichos* vol. 4, p. 1048*ff*; vol. 8, p. 108*ff*.)

* Unlike *Mizrachi*, who argues here that *Rashi's* citation of the *Midrash* is (merely) *close* to the literal level.

ה וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֲדָתוֹ לֵאמֹר בֹּקֶר וְיֹדַע יְהוָה אֶת־
אֲשֶׁר־לוֹ וְאֶת־הַקָּדוֹשׁ וְהִקְרִיב אֵלָיו וְאֶת אֲשֶׁר יִבְחַר־בּוֹ
יַקְרִיב אֵלָיו: ו זֹאת עֲשׂוּ קְחוּ־לָכֶם מַחְתּוֹת קֹרַח וְכָל־עֲדָתוֹ:
ז וּתְנוּ בָהֶן | אֵשׁ וְשִׂימוּ עֲלֵיהֶן | קְטֹרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה
הָאִישׁ אֲשֶׁר־יִבְחַר יְהוָה הוּא הַקָּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי:
ח וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח שִׁמְעוּ־נָא בְנֵי לֵוִי: ט הַמְעַט מִכֶּם כִּי־
הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעֲדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם
אֵלָיו לַעֲבֹד אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי הָעֵדָה
לְשָׁרְתָם: י וַיַּקְרֵב אֹתְךָ וְאֶת־כָּל־אַחֶיךָ בְּנֵי־לֵוִי אִתָּךְ וּבַקַּשְׁתֶּם
גַּם־כְּהֻנָּה: יא לָכֵן אַתָּה וְכָל־עֲדָתְךָ הַנֹּעָדִים עַל־יְהוָה וְאַהֲרֹן
מַה־הוּא כִּי תלונו [קו תַלִּינוּ] עָלָיו: יב וַיִּשְׁלַח מֹשֶׁה לִקְרֹא לְדָתָן
וְלַאֲבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה: יג הַמְעַט כִּי הֶעֱלִיתָנוּ
מֵאֶרֶץ זָבַת חָלָב וּדְבַשׁ לַהֲמִיתֵנוּ בַּמִּדְבָּר כִּי־תִשְׂתָּרֵר עָלֵינוּ
גַּם־הִשְׂתָּרֵר: [שני] יד אַף לֹא אֶל־אֶרֶץ זָבַת חָלָב וּדְבַשׁ
הֲבִיאֹתָנוּ וַתִּתֶּן־לָנוּ נַחֲלַת שָׂדֶה וָכָרֶם הֲעֵינֵי הָאֲנָשִׁים הָהֵם
תְּנַקֵּר לֹא נַעֲלֶה: טו וַיִּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל־יְהוָה אַל־

ה ומַלִּיל עִם קֹרַח וְעִם כָּל כְּנִשְׁתֵּהּ לְמֵימַר
בְּצַפְרָא וְיהוֹדַע יְיָ יַת דְּכָשַׁר לֵהּ וְיַת דְּקַדִּישׁ
וְיקָרֵב לָקֳדָמוֹהִי וְיַת דִּי יִתְרְעֵי בֵּהּ יְקָרֵב
לְשַׁמּוּשֵׁהּ: ו דָּא עִבִידוּ קַבּוּ לְכוֹן מַחְתִּין קֹרַח
וְכָל כְּנִשְׁתֵּהּ: ז וְהָבוּ בְהוֹן אֶשָּׁתָא וְשַׁוּוּ
עֲלֵיהוֹן קְטֹרֶת בּוּסְמִין קֳדָם יְיָ מְחַר וִיהֵי גַּבְרָא
דְּיִתְרְעֵי יְיָ הוּא קַדִּישׁ סַגִּי לְכוֹן בְּנֵי לֵוִי:
ח וַאֲמַר מֹשֶׁה לְקֹרַח שְׁמָעוּ כְעַן בְּנֵי לֵוִי:
ט הֲזָעֵר לְכוֹן אֲרֵי אַפְרֵשׁ אֱלָהָא דְיִשְׂרָאֵל
יַתְכוֹן מִכְּנִשְׁתָּא דְיִשְׂרָאֵל לְקָרָבָא יַתְכוֹן
קֳדָמוֹהִי לְמִפְלַח יַת פֻּלְחַן מַשְׁכְּנָא דַיְיָ וּלְמֶקַם
קֳדָם כְּנִשְׁתָּא לְשַׁמָּשׁוּתְהוֹן: י וְקָרֵב יָתָךְ וְיַת
כָּל אַחָיךְ בְּנֵי לֵוִי עִמָּךְ וּכְעַן אַתּוּן בָּעָן אַף
כְּהֻנְתָּא רַבְתָּא: יא בְּכֵן אַתְּ וְכָל כְּנִשְׁתָּךְ
דְּאִזְדַּמְנְתּוּן עַל יְיָ וְאַהֲרֹן מָה הוּא אֲרֵי
אִתְרְעַמְתּוּן עֲלוֹהִי: יב וּשְׁלַח מֹשֶׁה לְמִקְרֵי
לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב וַאֲמָרוּ לָא נִסָּק:
יג הֲזָעֵר אֲרֵי אַסֵּקְתָּנָא מֵאַרְעָא עָבְדָא חֲלַב
וּדְבָשׁ לְקַטָּלוּתָנָא בְּמַדְבְּרָא אֲרֵי אִתְרַבְרְבְתְּ
עֲלָנָא אַף אִתְרַבָּרְנָא: יד בְּרַם לָא לְאַרְעָא
עָבְדָא חֲלַב וּדְבָשׁ אַעֲלְתָּנָא וִיהַבְתָּא לָנָא
אַחֲסָנַת חַקְלִין וְכַרְמִין הֲעֵינֵי גֻּבְרַיָּא הָאנוּן
תְּשַׁלַּח לְעָנָרָא לָא נִסָּק: טו וּתְקֵף לְמֹשֶׁה
לַחֲדָא וַאֲמַר קֻדָּם יְיָ לָא תְקַבֵּל בְּרַעֲוָא

חטריח על המלך, שמא לא יקבל עוד ממני[1]: **(ה) בקר ויודע וגו'.** עתה עת שכרות הוא לנו ולא נכון להרחות לפניו והוא היה מתכוין לדחותם שמא יחזרו בהם: **בקר ויודע ה' את אשר לו. לעבודת לויה: ואת הקדוש.** לכהונה: **והקריב.** תותם אליו. והתרגום מוכיח כן ויקרב לקדמוהי יקרב לשמושיה. ומדרשו בקר, למר לו מסר, גזולות חלק הקב"ה בעולמו, יכולים אתם להפוך בקר לערב, כן תוכלו לבטל את זו, שנאמר ויהי ערב ויהי בוקר ויבדל[2], כך ויבדל מהרן להקדישו וגו'[3]: **(ו) זאת עשו קחו לכם מחתות.** מה ראה לומר להם כך, למר להם בדרכי העכו"ם יש נימוסים הרבה וכומריה הרבה וכולם (ס"ת ואין כולם) מתקבצים בבית אחד, אלו אין לנו אלא כי אחד, אהרן אחד ותורה אחת ומזבח אחד וכהן גדול אחד ואתם מאתים וחמשים איש מבקשים כהונה גדולה, אף אני רואה בכך, הא לכם תשמיש חביב מכל, היא הקטרת החביבה מכל הקרבנות וסם המות נתון בתוכו שבו נשרפו נדב ואביהוא, לפיכך כתיב בהם והיה האיש אשר יבחר כי קדוש הקדוש, כבר הוא בקדושתו. וכי אין אנו יודעים שמי שיבחר הוא הקדוש, אלא למר להם מסר בריני תומר לכם שלא תתחייבו, מי שיבחר בו יגלה אי, וכולכם תובדים[4]: **מחתות.** כליס שחותין בהם גחלים ויש להם בית יד: **(ז) רב לכם בני לוי.** דבר גדול אמרתי לכם. ולא טפשים היו שכך כתיב בהם וקבלו עליהם לקרב, אלא הם חטאו על נפשותם[5], שנאמר את מחתות החטאים האלה בנפשותם. וקרא שפקא היה מה ראה לשטות זה, עיני הטעתו, ראה שנשא גדולה יוצאה ממנו, שמואל ששקול כנגד משה ואהרן. אמר בשבילו אני נמלט, וכ"ד משמרות עומדות לבני בניו כולם מתנבאים

ברוח הקודש, שנאמר כל אלה בניס לירמיה[6], אמר אפשר כל הגדולה הזאת עתידה לעמוד ממני ואני אדום, לכך נשתתף לבוז לאותה חזקה, ששמע מפי משה שכולם מוכדים ואחד נמלט. אשר יבחר כי הוא הקדוש, טעה ותלה בעלמו, ולא ראה יפה, לפי שבניו עשו תשובה, ומשה היה רואה. תנחומא[4]: **רב לכם.** דבר גדול נטלתם בעלמכם לחלוק על הקב"ה: **(ח) ויאמר משה אל קרח שמעו נא בני לוי.** התחיל לדבר עמו דבריס רכיס, כיון שראהו קשה עורף, אמר עד שלא יפתחפו שאר השבטיס ויחבדו עמו, אדבר גם אל כולם, התחיל לזרז בהם שמעו נא בני לוי[7]: **(ט) ולעמוד לפני העדה.** לשיר על הדוכן: **(י) ויקרב אתך.** לאותו שירות שהרחיק ממנו שאר עדת ישראל: **(יא) לכן.** בשביל כך אתה וכל עדתך הנועדים אתך על ה' כי בשלוחתו עשיתי לתת בהונה לאהרן ולא לנו היה המחלוקת הזה[7]: **(יב) וישלח משה וגו'.** מכאן שאין מחזיקין במחלוקת, שהיה משה מחזר אחריהם להשלימם בדברי שלום[8]: **לא נעלה.** פיהם הכשילם, שאין להם אלא יריאה: **(יד) ותתן לנו.** הדבר מוסב על לא האמור למעלה, כלומר לא הביאותנו ולא נתת לנו נחלת שדה וכרם, אמרת לנו מעלה אחכם מעני מגריס אל ארץ וגו'[9], משה הוציאתנו ולא אל ארץ זבת חלב ודבש הביאותנו, אלא גזרת עליהם להמיתנו במדבר, שאמרת להם במדבר הזה יפלו פגריכם[10]: **העיני האנשים ההם תנקר וגו'.** תפילו אתה שולה לנקר את עיניהם אם לא נעלה אליך, לא נעלה: **האנשים ההם.** כתדם התולה קללתו בחבירו: **(טו) ויחר למשה מאד.** נלטער עד למחוד: **אל תפן אל מנחתם.** לפי פשוטו הקטרת שהם מקריבים לפניך אחר אל תפן אליהם. והמדרש אומר יודע אני בהם אלא שהם

1 תנחומא ה 2 בראשית א, ה 3 דברי הימים-א כג, יג. תנחומא ה 4 תנחומא ה 5 במדבר יז, ג 6 דברי-הימים כה, ה 7 תנחומא ו 8 שם י 9 שמות ג, יז 10 במדבר יד, כט

[5] *He spoke to Korach and to all his company, saying, "In the morning, God will make known who is His (for Levite service), and who is holy (for priesthood), and He will draw them near to Him. He will draw the ones whom He chooses near to Him."*

[6] *"Korach and your group! (In order for God's choice to be known) do the following: Take for yourselves fire-pans, [7] place fiery (coals) in them and offer incense on them tomorrow, before God. What will happen is, the man whom God chooses (will live, for) he is the holy one (and the others will die). You're taking a very big liability, sons of Levi!"*

MOSHE'S ATTEMPTS AT RECONCILIATION

16:8 *Moshe (saw that they were still obstinate) so he said to Korach (in a gentler tone), "Please listen, sons of Levi! [9] Isn't it enough that the God of Israel has distinguished you from the congregation of Israel, drawing you near to Him, to perform the service of God's Tabernacle and to stand before the congregation, to be their ministers? [10] He drew you near, and all your brothers, the sons of Levi with you, and now you seek the priesthood as well? [11] (When I appointed Aharon as priest, it was upon God's explicit instruction,) therefore you and your entire group are (now) ganging up against God (and not against me). And what (valid reason do you have) to complain about Aharon?"*

[12] *Moshe sent (messengers) to call Dasan and Aviram, the sons of Eliav (in a further attempt to make peace), but they said, "We will not go up (and speak to Moshe). [13] Isn't it enough that you have brought us out of a land flowing with milk and honey to kill us in the desert, that you also seek to be a ruler over us? [14] Furthermore, you have not brought us to a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Even if you poke out the eyes of those men (who are against Moshe), we will not go up (to speak to Moshe)."*

SECOND READING

[15] *Moshe was extremely upset. He said to God, "Don't turn to their gift-offering. I have not taken a donkey from a single one of them, and I have not wronged a single one of them."*

CLASSIC QUESTIONS

● **Why were Korach's group told to offer incense? (v. 6-7)**

RASHI: Moshe said, "Take for yourselves the service most dear, the incense, which is more cherished than any other offering, but it contains deadly poison, by which Nadav and Avihu were burnt....The one whom God will choose will survive, and the rest of you will perish."

● **Why did Moshe say, "Don't turn to their gift-offering"? (v. 15)**

RASHI: According to the literal interpretation [Moshe said]: "When they offer incense before You tomorrow, do not turn to them."

The *Midrash* says: [Moshe meant], "I know that they have a portion in the daily communal offerings. Let their portions not be accepted favorably before You. Let the [Altar's] fire leave it over and not consume it.

GUR ARYEH: *Rashi* was dissatisfied with the first, literal interpretation, as it leaves us with the question: Why would one think that God *might* accept the offering of these sinners, to the extent that Moshe had to pray to God not to accept it? Therefore he cited the *Midrashic* explanation too.

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MOSHE'S REQUEST (V. 15)

In his commentary to verse 15, *Rashi* offers two explanations why Moshe begged God not to turn to Korach's group: a.) The "literal interpretation" that God should not accept their incense offering; and, b.) The *Midrashic* interpretation that Moshe prayed for their share in the communal daily offerings to be rejected.

Gur Aryeh explains why *Rashi* was dissatisfied with the literal interpretation alone, for it leaves us with the question how Moshe could have entertained the possibility that Korach's offerings might be accepted by God in the first place.

However, *Gur Aryeh's* objection appears to be, not merely a *shortcoming* of *Rashi's* first interpretation, but a complete *refutation* of it. For if indeed it is ludicrous to imagine that Moshe suspected Korach's offering might be accepted, then Moshe would clearly *not* have needed to pray to God, "When they offer incense before You tomorrow, do not turn to them."

What, then, is the meaning of *Rashi's* first interpretation? And what shortcoming did it have that led *Rashi* to cite the *Midrash* too?

THE EXPLANATION

We can understand *Rashi's* words by appreciating the *context* of Moshe's prayer in verse 15. In verses 6-7, Moshe had presented to Korach's group the test of the incense—as *Rashi* explains that Moshe warned them how the incense would prove deadly to any unauthorized person, as it did to Nadav and Avihu (see *Classic Questions*). Then we find

תֵּפֶן אֶל־מִנְחָתָם לֹא חֲמוֹר אֶחָד מֵהֶם נָשָׂאתִי וְלֹא הֲרֵעֹתִי
אֶת־אַחַד מֵהֶם: טו וַיִּחַר מְאֹד מֹשֶׁה אֶל־יְהוָה אַל־תֵּפֶן אֶל־מִנְחָתָם
הֵיִו לִפְנֵי יְהוָה אַתָּה וְהֵם וְאַהֲרֹן מָחָר: יז וְקָחוּ | אִישׁ מַחְתָּתוֹ
וּנְתַתֶּם עֲלֵיהֶם קְטֹרֶת וְהִקְרַבְתֶּם לִפְנֵי יְהוָה אִישׁ מַחְתָּתוֹ
חֲמִשִּׁים וּמָאתַיִם מַחְתֹּת וְאַתָּה וְאַהֲרֹן אִישׁ מַחְתָּתוֹ: יח וַיִּקְחוּ
אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיָּשִׂימוּ עֲלֵיהֶם קְטֹרֶת וַיַּעַמְדוּ
פֶּתַח אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן: יט וַיַּקְהֵל עֲלֵיהֶם קֹרַח אֶת־
כָּל־הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיֵּרָא כְּבוֹד־יְהוָה אֶל־כָּל־
הָעֵדָה: ס [שלישי] כ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:
כא הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרָגַע: כב וַיִּפְּלוּ
עַל־פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחֹת לְכָל־בָּשָׂר הָאִישׁ אֶחָד
יֶחֱטָא וְעַל כָּל־הָעֵדָה תִּקְצֹף: ס כג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: כד דַּבֵּר אֶל־הָעֵדָה לֵאמֹר הֵעָלוּ מִסָּבִיב לְמִשְׁכַּן־קֹרַח

קָרְבַּנְהוֹן לָא חֲמָרָא דְחַד מִנְּהוֹן שְׁחָרִית וְלָא
אַבְאֵשִׁית יַת חַד מִנְּהוֹן: טז וַאֲמַר מֹשֶׁה לְקֹרַח
אַתְּ וְכָל כְּנִשְׁתָּךְ הֱווֹ זְמִינִין לָקֳדָם יְיָ אַתְּ וְאִנּוּן
וְאַהֲרֹן מְחָר: יז וּסְבוּ גְּבַר מַחְתִּיתֵהּ וּתְשַׁוּוּן
עֲלֵיהוֹן קְטֹרֶת בּוּסְמִין וּתְקָרְבוּן קֳדָם יְיָ גְּבַר
מַחְתִּיתֵהּ מָאתָן וְחַמְשִׁין מַחְתָּיִן וְאַתְּ וְאַהֲרֹן
גְּבַר מַחְתִּיתֵהּ: יח וּנְסִיבוּ גְּבַר מַחְתִּיתֵהּ וְיָהֲבוּ
עֲלֵיהוֹן אֶשָׁתָא וְשַׁוִּיאוּ עֲלֵיהוֹן קְטֹרֶת בּוּסְמִין
וְקָמוּ בִּתְרַע מַשְׁכַּן זִמְנָא וּמֹשֶׁה וְאַהֲרֹן:
יט וְאַכְנֵשׁ עֲלֵיהוֹן קֹרַח יַת כָּל כְּנִשְׁתָּא לְתָרַע
מַשְׁכַּן זִמְנָא וְאִתְגְּלִי יְקָרָא דַייָ לְכָל כְּנִשְׁתָּא:
כ וּמַלִּיל יְיָ עִם מֹשֶׁה וְעִם אַהֲרֹן לְמֵימָר:
כא אִתְפְּרָשׁוּ מִגּוֹ כְּנִשְׁתָּא הָדָא וְאֵשֵׁצֵי יַתְהוֹן
כְּשָׁעָה: כב וּנְפָלוּ עַל אַפֵּיהוֹן וַאֲמָרוּ אֵל אֱלָהּ
רוּחַיָּא לְכָל בִּשְׂרָא גַּבְרָא חַד יֵחוֹב וְעַל כָּל
כְּנִשְׁתָּא יְהֵי רָגָזָא: כג וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: כד מַלֵּל עִם כְּנִשְׁתָּא לְמֵימַר אִסְתַּלָּקוּ
מִסְּחוֹר לְמַשְׁכְּנָא דְקֹרַח דָּתָן וַאֲבִירָם:

רש"י

נגזר, אף חלקם לא יקובל לפניך לרצון, תניחנו כאשם ולא תאכלנו[1]: **לא חמור אחד מהם נשאתי.** לא חמורו של אחד מהם נטלתי. אפילו כשהלכתי ממדין למצרים וכרכבתי את אשתי ואת בני על החמור, וכיה לי ליטול חותו החמור משלהם, לא נטלתי אלא משלי[1]. ותרגום יונקלוס, שחרית, לשון ארמי, כך נקראת מנחה של אלך שחור: **(טז) והם.** עדתך: **(יז) והקרבתם וגו' איש מחתתו.** כחמשים ומאתים איש שבהם: **(יט) ויקהל עליהם קרח.** בדברי לינות. כל הלילה כהוא הלך אצל השבטים ופתה אותם בסבורין אתם שעלי

TORAS MENACHEM

that in verses 8-14 Moshe made numerous attempts at reconciling Korach's dispute and appeasing his opponents. Thus, in verse 15, when all these attempts failed, *"Moshe was extremely upset,"* and he cried in exasperation to God, *"Don't turn to their gift-offering."*

Rashi explains, "When they offer incense before You tomorrow, do not turn to them." Note that *Rashi* does not write, "Do not turn to *their offering,"* but rather, do not turn *to them," i.e.* to them *personally*.

Clearly, it was inconceivable that God would accept the offering of these sinners (as discussed above). But after they had completely opposed any notion of reconciliation, Moshe was concerned that just rejecting their offering was not sufficient, since they had not merely made a mistake about Moshe's appointment of Aharon, but they were wicked people *in general*. Thus, if God punished them only for their offering, it would send the message that Korach's group were good people in general, but that they merely made an unauthorized offering, like Nadav and Avihu.

So when Moshe realized that these people were so profoundly wicked, and not merely misled about the priesthood, he begged God, "When they offer incense before You tomorrow, do not turn *to them" i.e.* shun *them* completely for their sinful rebellion, and not just for their offering."

And we find that this is precisely what happened. After Korach's men offered the incense, they were not *immediately* struck by fire, like Nadav and Avihu. Rather, first Korach's family was swallowed up by the earth (v. 31-34), and *afterwards* the incense offerings were consumed by fire (v. 35).*

*After reading Moshe's prayer (v. 15) and seeing how it was accepted (in v. 35), the reader may be under the impression that the incense of Korach's group did not have the status of an offering at all, i.e. it was not considered by God as a *real* offering (authorized or not). To counteract this notion, the Torah stresses in verses 17 that "each person... should *offer* a fire-pan before God," indicating that the incense would nevertheless be a real offering. Furthermore, Moshe added here that Aharon would participate in the offering (a point omitted in verses 6-7), which was an obvious proof of its validity. And we find later that the offering was indeed sanctified: "Tell Elazar, the son of Aharon the priest, to pick up the fire-pans from the burned area *because they have become holy"* (17:2).

1 תנחומא ז 2 אינו דיבור בפ"ע כפי הנדפס אלא בהמשך למ"ש לפנ"ז, וכן משמע בדפוס ראשון, שני, ובפרש"י כת"י, שבכולם חסרה הנקודה (המפסקת בין התיבות שרש"י מעתיק לפירושו) בין תיבות "האיש אחד" לתיבת "הוא" (לקו"ש חי"ג ע' 54)

KORACH'S DEMISE

16:16 *Moshe said to Korach, "Tomorrow, you and your entire congregation should present yourselves before God—you, them and Aharon. [17] Each person should take his fire-pan and place incense upon it, and each person should offer a fire-pan before God, (a total of) two hundred and fifty fire-pans. Both you and Aharon should each take a fire-pan."*

[18] Each person took a fire-pan, put fiery (coals) on it and placed incense on it. They stood at the entrance to the Tent of Meeting with Moshe and Aharon. [19] Korach ganged (his) entire congregation against them (by inciting them all night, and they came) to the entrance of the Tent of Meeting. The glory of God appeared before the entire congregation (in a pillar of cloud).

THIRD READING

[20] God spoke to Moshe and Aharon, saying, [21] "Dissociate yourselves from this congregation, and I will destroy them in an instant!"

[22] They fell on their faces and said, "O merciful God! God (Who knows) everybody's thoughts! (Just because) one man sins, should You be angry with the whole congregation?"

[23] God spoke to Moshe, saying, [24] "(You are right. I will only punish the sinners). Speak to the congregation, saying, 'Get away from Korach, Dasan and Aviram's home!'"

CLASSIC QUESTIONS

● **What did Moshe plead to God? (v. 22)**

RASHI: He Who knows man's thoughts! Your attributes are not like those of men of flesh and blood. If part of a country becomes corrupt, a king of flesh and blood does not know who the sinner is, and therefore, when he is angry, he punishes them all. But as for You, all thoughts are revealed before You, and You know who the sinner is. If one man is the sinner, why should You be angry with the whole congregation?

God said, "You have spoken well. I know, and I will make known, who sinned and who did not sin."

TORAS MENACHEM

RASHI'S SECOND INTERPRETATION

Nevertheless, in the final analysis, *Rashi* was dissatisfied with the above explanation because, at the literal level, it appears to be a little far-fetched that Moshe's request only concerned *the manner* in which Korach's men should be punished. After all, surely God could be relied upon to eliminate these rebels in the most appropriate fashion?

Therefore, *Rashi* cited the *Midrashic* explanation, that Moshe begged that their portion in the communal sacrifice should be rejected, since: a.) This demonstrates how Moshe made a special request of significance. b.) Being that Korach's group had shown themselves to be wicked in general (by refusing to make any effort at reconciliation), they did not deserve to be part of the community at large, i.e. the communal sacrifices.

Nevertheless, *Rashi* concludes that this is a *Midrashic* interpretation, since the topic of communal sacrifices is not hinted to here by scripture.

(Based on *Likutei Sichos* vol. 33, p. 105*ff*.)

"GOD, WHO KNOWS EVERYBODY'S THOUGHTS" (V. 22)

In his commentary to verse 22, *Rashi* brings the illustration of a king of flesh and blood: *"If part of a country becomes corrupt, a king of flesh and blood does not know who the sinner is, and therefore, when he is angry, he punishes them all. But as for You, all thoughts are revealed before You, and You know who the sinner is."* Thus, Moshe argued, *"If one man is the sinner, why should You be angry with the whole congregation?"*

However, this prompts the following questions:

a.) What is the need for *Rashi* to bring a lengthy analogy? Surely the verse itself makes Moshe's complaint clear: "*God (who knows) everybody's thoughts! (Just because) one man sins, should You be angry with the whole congregation?"*

b.) If, for whatever reason, *Rashi* deemed the illustration of this analogy as crucial, why did he not cite it the first time that this situation arose, when Avraham pleaded with God to save the people of Sodom: *"Will You also destroy the righteous with the wicked"* (*Bereishis* 18:23)?

c.) Why at the outset, does *Rashi* speak of "part of a country" which becomes corrupt, but later refer to just one "sinner"?

d.) What is the distinction between "becoming corrupt" and "sinning"?

e.) If God consented that *"one man* is the sinner," saying, "You have spoken well," then why does the next verse immediately mention *three* sinners: "Speak to the congregation, saying, 'Get away from *Korach, Dasan and Aviram's home*'"?

And surely, there was a *large group* of sinners that sided with Korach?

THE EXPLANATION

In his commentary to verse 19, *Rashi* explains the method by which Korach gathered support: *"The entire night, he went to the tribes and tricked them* [*saying*], *'Do you think I care only for myself? I care only for all of you! These men have come and taken all the high positions.* [*Moshe took*] *the kingship for himself and the priesthood for his brother.' Eventually they were all lured* [*into Korach's rebellion*]*."*

Thus, at the literal level, all of Korach's group were not *equally* guilty. Korach himself was an *inciter* of rebellion, who used divisive tactics in an *active* attempt to undermine Moshe and Aharon's leadership. The men whom Korach convinced, however, were not *essentially* rebellious, they were merely lured by the arguments of Korach.

דָּתָן וַאֲבִירָם: כה וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל־דָּתָן וַאֲבִירָם וַיֵּלְכוּ
אַחֲרָיו זִקְנֵי יִשְׂרָאֵל: כו וַיְדַבֵּר אֶל־הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל
אָהֳלֵי הָאֲנָשִׁים הָרְשָׁעִים הָאֵלֶּה וְאַל־תִּגְּעוּ בְּכָל־אֲשֶׁר לָהֶם
פֶּן־תִּסָּפּוּ בְּכָל־חַטֹּאתָם: כז וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן
וַאֲבִירָם מִסָּבִיב וְדָתָן וַאֲבִירָם יָצְאוּ נִצָּבִים פֶּתַח אָהֳלֵיהֶם
וְנָשֵׁיהֶם וּבְנֵיהֶם וְטַפָּם: כח וַיֹּאמֶר מֹשֶׁה בְּזֹאת תֵּדְעוּן כִּי־יְהוָה
שְׁלָחַנִי לַעֲשׂוֹת אֶת כָּל־הַמַּעֲשִׂים הָאֵלֶּה כִּי־לֹא מִלִּבִּי:
כט אִם־כְּמוֹת כָּל־הָאָדָם יְמֻתוּן אֵלֶּה וּפְקֻדַּת כָּל־הָאָדָם יִפָּקֵד
עֲלֵיהֶם לֹא יְהוָה שְׁלָחָנִי: ל וְאִם־בְּרִיאָה יִבְרָא יְהוָה וּפָצְתָה
הָאֲדָמָה אֶת־פִּיהָ וּבָלְעָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וְיָרְדוּ
חַיִּים שְׁאֹלָה וִידַעְתֶּם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה:
לא וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה
אֲשֶׁר תַּחְתֵּיהֶם: לב וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם
וְאֶת־בָּתֵּיהֶם וְאֵת כָּל־הָאָדָם אֲשֶׁר לְקֹרַח וְאֵת כָּל־הָרְכוּשׁ:
לג וַיֵּרְדוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֹלָה וַתְּכַס עֲלֵיהֶם הָאָרֶץ
וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל: לד וְכָל־יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ
לְקֹלָם כִּי אָמְרוּ פֶּן־תִּבְלָעֵנוּ הָאָרֶץ: לה וְאֵשׁ יָצְאָה מֵאֵת יְהוָה
וַתֹּאכַל אֶת הַחֲמִשִּׁים וּמָאתַיִם אִישׁ מַקְרִיבֵי הַקְּטֹרֶת: ס
יז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב אֱמֹר אֶל־אֶלְעָזָר בֶּן־
אַהֲרֹן הַכֹּהֵן וְיָרֵם אֶת־הַמַּחְתֹּת מִבֵּין הַשְּׂרֵפָה וְאֶת־הָאֵשׁ
זְרֵה־הָלְאָה כִּי קָדֵשׁוּ: ג אֶת מַחְתּוֹת הַחַטָּאִים הָאֵלֶּה

כה וְקָם מֹשֶׁה וַאֲזַל לְוָת דָּתָן וַאֲבִירָם וַאֲזָלוּ
בָּתְרוֹהִי סָבֵי יִשְׂרָאֵל: כו וּמַלִּיל עִם כְּנִשְׁתָּא
לְמֵימַר זוּרוּ כְעַן מֵעִלְוֵי מַשְׁכְּנֵי גַבְרַיָּא חַיָּבַיָּא
הָאִלֵּין וְלָא תִקְרְבוּן בְּכָל דִּי לְהוֹן דִּלְמָא
תִּלְקוּן בְּכָל חוֹבֵיהוֹן: כז וְאִסְתַּלְקוּ מֵעִלְוֵי
מַשְׁכְּנָא דְקָרַח דָּתָן וַאֲבִירָם מִסְחוֹר סְחוֹר
וְדָתָן וַאֲבִירָם נְפָקוּ קַיְמִין בִּתְרַע מַשְׁכְּנֵיהוֹן
וּנְשֵׁיהוֹן וּבְנֵיהוֹן וְטַפְלְהוֹן: כח וַאֲמַר מֹשֶׁה
בְּדָא תִּדְּעוּן אֲרֵי יְיָ שַׁלְחַנִי לְמֶעְבַּד יַת כָּל
עוֹבָדַיָּא הָאִלֵּין אֲרֵי לָא מֵרְעוּתִי: כט אִם
כְּמוֹתָא דְכָל אֱנָשָׁא יְמוּתוּן אִלֵּין וּסְעָרָא דְכָל
אֱנָשָׁא יִסְתְּעַר עֲלֵיהוֹן לָא יְיָ שַׁלְחַנִי: ל וְאִם
בְּרִיאָה יִבְרֵי יְיָ וְתִפְתַּח אַרְעָא יַת פּוּמַהּ
וְתִבְלַע יַתְהוֹן וְיַת כָּל דִּי לְהוֹן וְיֵחֲתוּן
כַּד חַיִּין לִשְׁאוֹל וְתִדְּעוּן אֲרֵי אַרְגִּיזוּ גַבְרַיָּא
הָאִלֵּין קֳדָם יְיָ: לא וַהֲוָה כַּד שֵׁצִי לְמַלָּלָא יַת
כָּל פִּתְגָמַיָּא הָאִלֵּין וְאִתְבְּזַעַת אַרְעָא דִּי
תְחוֹתֵיהוֹן: לב וּפְתָחַת אַרְעָא יַת פּוּמַהּ
וּבְלָעַת יַתְהוֹן וְיַת אֱנָשׁ בָּתֵּיהוֹן וְיַת כָּל אֱנָשָׁא
דִּי לְקָרַח וְיַת כָּל קִנְיָנָא: לג וּנְחָתוּ אִנּוּן
וְכָל דִּי לְהוֹן כַּד חַיִּין לִשְׁאוֹל וַחֲפַת עֲלֵיהוֹן
אַרְעָא וַאֲבָדוּ מִגּוֹ קְהָלָא: לד וְכָל יִשְׂרָאֵל דִּי
בְסַחֲרָנֵיהוֹן עָרְקוּ לְקָלְהוֹן אֲרֵי אֲמָרוּ
דִּלְמָא תִּבְלְעִנָּא אַרְעָא: לה וְאֶשָּׁתָא נְפָקַת
מִן קֳדָם יְיָ וַאֲכָלַת יַת מָאתָן וְחַמְשִׁין גַּבְרָא
מְקָרְבֵי קְטֹרֶת בּוּסְמָיָא: א וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: ב אֱמַר לְאֶלְעָזָר בַּר אַהֲרֹן כַּהֲנָא
וְיַפְרֵישׁ יַת מַחְתְּיָתָא מִבֵּין יְקִידְתָּא וְיַת אֶשָּׁתָא
יַרְחֵק לְהָלְאָה אֲרֵי אִתְקַדְּשׁוּ: ג יַת מַחְתְּיַת
חַיָּבַיָּא הָאִלֵּין דְּאִתְחַיָּבוּ בְּנַפְשָׁתֵיהוֹן וְיַעְבְּדוּן

לש"י

מסתלקו מסגיזות משכן קרח: (כה) ויקם משה. כסדור שיצאו לו פניס ולא עמו[1]: (כז) יצאו נצבים. בקומה זקופה לחרף ולגדף, כמו ויתיצב מרגיעים יוס[2] דגליה: ונשיהם ובניהם וטפם. בא וראה כמה קשה המחלוקת, שהרי בית דין של מטה אין עונשין אלא עד שיביא שתי שערות, וג"ד של מעלה עד עשיריס שנה, וכאן תאבדו אף יונקי שדיס[3]: (כח) לעשות את כל המעשים האלה. שעשיתי על פי הדבור לתת לאהרן כהונה גדולה ובניו סגני כהונה ולוויפן נשיא הקהתי: (כט) לא ה' שלחני. אלא מני עשיתי הכל מדעתי ובדין הוא חולק עלי: (ל) ואם בריאה. תדשה: יברא ה'. להמית תופס במיתה שלא מת בה תדש עד הנה, ומה היא הבריאה, ופתה האדמה את פיה ותבלעם, אז וידעתם כי נאלו כס את כ', ואני מפי הגבורה אמרתי. ורבותינו פירשו אם בריאה פה לאדן משפת ימי בראשית מוטב, ואם לאו יברא כ"[4]: (לד) נסו לקולם. בשביל הקול היולא על בליעתן: (ג) ואת האש. שבתוך המחתות: זרה הלאה. לאדן מעל המחתות: כי קדשו. המחתות ותסורין בהנאה, שהרי עשאום כלי שרת: (ג) החטאים האלה בנפשותם.

TORAS MENACHEM

In order to clarify this distinction between Korach and his group, *Rashi* cites the analogy of "part of a country that *becomes corrupt*," but the "king of flesh and blood does not know who *the sinner* is." Here *Rashi*

Of course they were not innocent, as we find that they were punished with their lives; but their level of guilt was much less than that of Korach himself.

1 תנחומא ג. ראה לקו"ש חכ"ח ע' 98 ואילך 2 שמואל-א יז, טז 3 תנחומא ג 4 סנהדרין קי.

25 Moshe set out and went to Dasan and Aviram('s tents). The elders of Israel followed him. 26 He spoke to the congregation saying, "Please get away from the tents of these wicked men and do not touch anything of theirs, so that you don't die because of all their sins."*

27 They cleared away from the area of Korach, Dasan, and Aviram's home; but Dasan and Aviram came out and stood (proudly) upright at the entrance of their tents, together with their wives, their children, and their infants.

28 Moshe said, "Through this you will know that God authorized me to carry out all these acts (of appointing the priests), for it was not my idea: 29 If these men die as all men die and the fate of all men occurs to them, then (Korach is right and) God has not sent me. 30 But if God creates a new form (of death that you have never seen before), and the earth opens its mouth and swallows them along with everything that belongs to them, and they descend alive into the grave—then you will know that these men have provoked God."

31 As soon as he finished speaking all these words, the earth beneath them split open. 32 The earth opened its mouth, swallowing them and their houses, all of Korach's people and all of their property. 33 They descended alive into the grave with everything they possessed. The earth covered them up, and they were lost to the congregation. 34 All the Jewish people who were around them fled from the sound (of the earth swallowing Korach's men), for they said, "Perhaps the earth will swallow us up (too)!"

35 Then a fire came from God and consumed the two hundred and fifty men who had offered up the incense.

A Reminder of Korach

17 *God spoke to Moshe, saying: 2 "Tell Elazar the son of Aharon the priest to pick up the fire-pans from the burned area because they have become holy, but he should throw the fire (coals) away. 3 Make the fire-pans of those who sinned against their souls into flattened sheets, as a coating for the Altar, since they have become sanctified because they were brought before God. They will be a reminder for the children of Israel."*

TORAS MENACHEM

Sparks of Chasidus

Why were some of Korach's group swallowed up by the earth (v. 31-33), whereas others were consumed by fire (v. 35)?

Korach's rebellion was an attempt to upset the healthy equilibrium between the desire for spirituality and the need to be active in the physical world (see *Sparks of Chasidus* at beginning of this *Parsha*). Thus, those members of the group who overemphasized the spiritual were consumed by fire *from above*, whereas those who had distorted the importance of physical deeds were swallowed up by the earth *from below*.

In this vein, the *Mishnah* describes Korach's dispute as "not for the sake of heaven" (*Avos* 5:17). The Hebrew word for "heaven," שָׁמַיִם, is a composite of the words אֵשׁ וּמַיִם "fire and water" (*Rashi* to *Bereishis* 1:8). This alludes to the fact that Korach's group wished to challenge "heaven," namely, the ability to harmonize the dynamic tension of soul and body; of fire and water.

(Based on *Sichas Shabbos Parshas Behar-Bechukosai* 5734**)

makes clear the different levels of guilt: There is only one "sinner," who has actively incited part of the country; and the latter have merely allowed themselves to "become corrupt" through his influence.

So, argued Moshe, a mortal king could be excused for punishing the masses, since he cannot identify the leader of the rebellion (the "sinner"), but, "You know who the sinner is. If one man is the sinner, should You be angry with the whole congregation?" God replied, "You have spoken well."

(In the case of Sodom, however, this analogy was inappropriate, since the vast majority of the city's inhabitants were sinners in their own right, and not merely people who were lured into rebellion by a charismatic leader).

In defense of the Jewish people, Moshe had reduced the number of sinners to the minimum amount possible ("*one* sinner"). However, God replied, "I know, and I will make known, who sinned and who did not sin," as the verse continues that there were in fact *three* of them, "Get away from Korach, Dasan and Aviram's home."

Nevertheless, Moshe's attempt to minimize the number of sinners sets an example to us all to always judge others favorably.

(Based on *Likutei Sichos* vol. 13, p. 51*ff.*)

* See *Likutei Sichos* vol. 28, p. 98*ff.* **See also *Likutei Sichos* vol. 18, p. 202*ff.*

בְּנַפְשֹׁתָם וְעָשׂוּ אֹתָם רִקָּעֵי פַחִים צִפּוּי לַמִּזְבֵּחַ כִּי־הִקְרִיבָם
לִפְנֵי־יְהוָה וַיִּקְדָּשׁוּ וְיִהְיוּ לְאוֹת לִבְנֵי יִשְׂרָאֵל: ד וַיִּקַּח אֶלְעָזָר
הַכֹּהֵן אֶת מַחְתֹּות הַנְּחֹשֶׁת אֲשֶׁר הִקְרִיבוּ הַשֹּׂרְפִים וַיְרַקְּעוּם
צִפּוּי לַמִּזְבֵּחַ: ה זִכָּרוֹן לִבְנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא־יִקְרַב אִישׁ
זָר אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוּא לְהַקְטִיר קְטֹרֶת לִפְנֵי יְהוָה
וְלֹא־יִהְיֶה כְקֹרַח וְכַעֲדָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה לוֹ: פ
ו וַיִּלֹּנוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִמָּחֳרָת עַל־מֹשֶׁה וְעַל־אַהֲרֹן
לֵאמֹר אַתֶּם הֲמִתֶּם אֶת־עַם יְהוָה: ז וַיְהִי בְּהִקָּהֵל הָעֵדָה עַל־
מֹשֶׁה וְעַל־אַהֲרֹן וַיִּפְנוּ אֶל־אֹהֶל מוֹעֵד וְהִנֵּה כִסָּהוּ הֶעָנָן וַיֵּרָא
כְּבוֹד יְהוָה: ח וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פְּנֵי אֹהֶל מוֹעֵד: ס [רביעי]
ט וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: י הֵרֹמּוּ מִתּוֹךְ הָעֵדָה הַזֹּאת
וַאֲכַלֶּה אֹתָם כְּרֶגַע וַיִּפְּלוּ עַל־פְּנֵיהֶם: יא וַיֹּאמֶר מֹשֶׁה
אֶל־אַהֲרֹן קַח אֶת־הַמַּחְתָּה וְתֵן־עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים
קְטֹרֶת וְהוֹלֶךְ מְהֵרָה אֶל־הָעֵדָה וְכַפֵּר עֲלֵיהֶם כִּי־יָצָא הַקֶּצֶף
מִלִּפְנֵי יְהוָה הֵחֵל הַנָּגֶף: יב וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר | דִּבֶּר מֹשֶׁה
וַיָּרָץ אֶל־תּוֹךְ הַקָּהָל וְהִנֵּה הֵחֵל הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת־הַקְּטֹרֶת
וַיְכַפֵּר עַל־הָעָם: יג וַיַּעֲמֹד בֵּין־הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר
הַמַּגֵּפָה: יד וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע
מֵאוֹת מִלְּבַד הַמֵּתִים עַל־דִּבַר־קֹרַח: טו וַיָּשָׁב אַהֲרֹן אֶל־מֹשֶׁה
אֶל־פֶּתַח אֹהֶל מוֹעֵד וְהַמַּגֵּפָה נֶעֱצָרָה: פ [חמישי] טז וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: יז דַּבֵּר | אֶל־בְּנֵי יִשְׂרָאֵל וְקַח מֵאִתָּם מַטֶּה
מַטֶּה לְבֵית אָב מֵאֵת כָּל־נְשִׂיאֵהֶם לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר
מַטּוֹת אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־מַטֵּהוּ: יח וְאֶת שֵׁם אַהֲרֹן

יַתְּהֵן טַפְּין רַדִּידִין חוֹפָאָה לְמַדְבְּחָא אֲרֵי
קָרֵבְנוּן קֳדָם יְיָ וְאִתְקַדָּשׁוּ וִיהֵוֹן לְאָת לִבְנֵי
יִשְׂרָאֵל: ד וּנְסִיב אֶלְעָזָר כָּהֲנָא יַת מַחְתָּיָתָא
דְּנַחֲשָׁא דְּקָרִיבוּ יְקִידָיָא וְרַדִּידְנוּן חוֹפָאָה
לְמַדְבְּחָא: ה דְּכְרָנָא לִבְנֵי יִשְׂרָאֵל בְּדִיל
דִּי לָא יִקְרַב גְּבַר חִלּוֹנִי דִּי לָא מִזַּרְעָא דְאַהֲרֹן
הוּא לְאַסָּקָא קְטֹרֶת בּוּסְמִין קֳדָם יְיָ וְלָא יְהֵי
כְקָרַח וְכִכְנִשְׁתֵּהּ כְּמָא דִּי מַלִּיל יְיָ בִּידָא
דְמֹשֶׁה לֵהּ: ו וְאִתְרַעֲמוּ כָּל כְּנִשְׁתָּא דִבְנֵי
יִשְׂרָאֵל מִיּוֹמָא דְּבַתְרוֹהִי עַל מֹשֶׁה וְעַל אַהֲרֹן
לְמֵימַר אַתּוּן גְּרַמְתּוּן דְּמִית עַמָּא דַיְיָ: ז וַהֲוָה
בְּאִתְכַּנָּשׁוּת כְּנִשְׁתָּא עַל מֹשֶׁה וְעַל אַהֲרֹן
וְאִתְפְּנִיאוּ לְמַשְׁכַּן זִמְנָא וְהָא חֲפָהִי עֲנָנָא
וְאִתְגְּלִי יְקָרָא דַיְיָ: ח וְעָאל מֹשֶׁה וְאַהֲרֹן
לָקֳדָם מַשְׁכַּן זִמְנָא: ט וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: י אִתְפְּרְשׁוּ מִגּוֹ כְּנִשְׁתָּא הָדָא וְאֵשֵׁצִי
יַתְהוֹן כְּשָׁעָה וּנְפָלוּ עַל אַפֵּיהוֹן: יא וַאֲמַר
מֹשֶׁה לְאַהֲרֹן סַב יַת מַחְתִּיתָא וְהַב עֲלַהּ
אֶשָּׁתָא מֵעִלְּוֵי מַדְבְּחָא וְשַׁו קְטֹרֶת בּוּסְמָיָא
וְאוֹבֵיל בִּפְרִיעַ לְכְנִשְׁתָּא וְכַפַּר עֲלֵיהוֹן אֲרֵי
נְפַק רָגְזָא מִן קֳדָם יְיָ שָׁרֵי מוֹתָנָא: יב וּנְסִיב
אַהֲרֹן כְּמָא דִי מַלִּיל מֹשֶׁה וּרְהַט לְגוֹ קָהָלָא
וְהָא שָׁרֵי מוֹתָנָא בְּעַמָּא וְיַהַב יַת קְטֹרֶת
בּוּסְמַיָּא וְכַפַּר עַל עַמָּא: יג וְקָם בֵּין מֵתַיָּא וּבֵין
חַיַּיָא וְאִתְכְּלִי מוֹתָנָא: יד וַהֲווֹ דְּמִיתוּ בְּמוֹתָנָא
אַרְבְּעַת עֲשַׂר אַלְפִין וּשְׁבַע מְאָה בַּר מִדְּמִיתוּ
עַל פִּלְגוּתָא דְקָרַח: טו וְתָב אַהֲרֹן לְמֹשֶׁה
לִתְרַע מַשְׁכַּן זִמְנָא וּמוֹתָנָא אִתְכְּלִי: טז וּמַלִּיל
יְיָ עִם מֹשֶׁה לְמֵימָר: יז מַלֵּל עִם בְּנֵי יִשְׂרָאֵל
וְסַב מִנְּהוֹן חֻטְרָא חֻטְרָא לְבֵית אֲבָא מִן כָּל
רַבְרְבָנֵיהוֹן לְבֵית אֲבָהָתְהוֹן תְּרֵי עֲשַׂר חֻטְרִין
גְּבַר יַת שְׁמֵהּ תִּכְתּוֹב עַל חֻטְרֵהּ: יח וְיַת
שְׁמָא דְאַהֲרֹן תִּכְתּוֹב עַל חֻטְרָא דְלֵוִי אֲרֵי

רס"י

שנעשו פוסעים בנפשותם, שנחלקו על הקב"ה: **רקעי**. רדידין: **פחים**. טסין מרודדין טיגד"ש בלע"ז: **צפוי למזבח**. למזבח הנחושת: **ויהיו לאות**. לזכרון, שיאמרו אלו היו מתוך שנחלקו על הכהונה ונשרפו: (ד) **וירקעום**. תיגטינדר"ש בלע"ז: (ה) **ולא יהיה בקרח**. כדי שלא יהיה יכיר בקרח: **כאשר דבר ה' ביד משה לו**. כמו עליו, על תכרן דבר אל משה, שיהיה הוא וצניו כהניס, לפיכך לא יקרב איש זר משה לא מזרע אהרן וגו', וכן כל לי ולו ולכם

כסמוכים אצל דבור פתרונם כמו על. ומדרשו על קרח. ומהו ביד משה ולא כתב אל משה, רמז לחולקים על הכהונה שלוקין בצרעת, כמו שלקה משה בידו שנאמר ויואילאהב והנה ידו מצורעת כשלג, ועל כן לקה עוזיה בצרעת[1]: (יא) **וכפר עליהם**. רז זה מסר לו מלאך המות כשעלה לרקיע, שהקטרת עולה כמגפה כדאיתא במס' שבת[2]: (יג) **ויעמוד בין המתים וגו'**. אחז את המלאך והעמידו על כרחו. מ"ל המלאך הגם לי לעשות שליחותי. מ"ל משה

CLASSIC QUESTIONS

● **Why was Aharon's name inscribed on Levi's staff? (v. 18)**

Rashi: Although I have divided them into two families, the priestly family being separate from the Levite family, it remains one tribe.

1 תנחומא צו יא 2 דף פט.

[4] *Elazar the priest took the copper fire-pans which the fire victims had brought, and they flattened them out into a coating for the Altar.* [5] *It was a reminder for the children of Israel that no outsider, who is not a descendant of Aharon, should approach (the Altar) to burn incense before God, so as not to be like Korach and his company. For it was God Who spoke, through Moshe, about (Aharon's appointment).*

Aharon Saves the People

17:6 *The following day, the entire congregation of Israel complained against Moshe and Aharon, saying, "You have killed God's people!"*

[7] *Then, as the congregation was ganging up against Moshe and Aharon, they turned to the Tent of Meeting, and—look!—the cloud had covered it, and the glory of God appeared.* [8] *Moshe and Aharon came to the front of the Tent of Meeting.*

Fourth Reading

[9] *God spoke to Moshe saying,* [10] *Get away from this congregation! I'm going to destroy them in an instant!"*

They fell on their faces. [11] *Moshe said to Aharon, "Take the fire-pan and place fiery (coals) from the top of the Altar onto it. Then take it quickly to the congregation and atone for them, for God is very angry, and the plague has begun (but I know that incense stops a plague)."*

[12] *Aharon took it, just as Moshe had said. He ran into the assembly, and—look!—the plague had begun among the people. He placed the incense on (the fire-pan) and atoned for the people.* [13] *He stood between the dead and the living, and the plague ceased.*

[14] *The number of dead in the plague was fourteen thousand, seven hundred, besides those who died because of the incident with Korach.*

[15] *Aharon returned to Moshe at the entrance of the Tent of Meeting, and the plague had ended.*

Confirmation of Aharon's Appointment

17:16 Fifth Reading

God spoke to Moshe, saying: [17] *"Speak to the children of Israel and take from them a staff for each paternal house from all the leaders according to their paternal houses—twelve staffs. Inscribe each man's name on his staff.* [18] *Inscribe Aharon's name on Levi's staff, for there is*

TORAS MENACHEM

The Last Word

"The Plague Had Begun..." (v. 12)

While the plague followed after the complaints of the Jewish people (v. 6), this cannot have been its sole cause, since we find that the Jewish people complained on *numerous* occasions and were not punished with a plague. Rather, the plague was clearly a punishment for *Korach's* rebellion that was catalyzed by the complaints of the Jewish people later on.

Even though Korach incited an entire congregation against Moshe, nevertheless the people were not punished by the plague until they *actually* rebelled. From this we can learn a powerful lesson concerning our attitude to others: Even if a person is lacking much in his personal level of observance, so long as he has not actively rebelled against God, we can be sure that he still finds grace in the eyes of the Almighty.

(Based on *Likutei Sichos* vol. 28, p. 2, note 14; ibid. p. 6)

"Inscribe Aharon's Name" (v. 18)

In the current passage we read the account of how staffs were taken from each of the tribal leaders and placed in the Tent of Meeting, upon which the staff of the tribe of Levi (inscribed with Aharon's name) miraculously blossomed almonds (v. 16-24). God's purpose in performing this miracle was to *"rid Myself of the complaints of the children of Israel, which they are directing at you"* (v. 20). The staff was then preserved: *"as a remembrance that I have chosen Aharon to be priest, so they will no longer complain about the priesthood"* (*Rashi* to v. 25).

However, this begs the question: Korach was a member of the tribe of Levi, and thus his rebellion against Moshe and Aharon was largely an internal matter within the tribe of Levi itself. So how would Aharon's right to the priesthood be established by taking only *one staff* from the tribe of Levi with his name written on it (see *Rashi* to v. 18)? Surely, to disprove the validity of Korach's claim, *two* staffs should have been taken: one for the priesthood, with Aharon's name on it, and one staff for the leader of the other Levites? Thus, when Aharon's staff would flower, it would prove decisively that he had been chosen by God as priest from the whole tribe of Levi.

תִּכְתֹּב עַל־מַטֵּה לֵוִי כִּי מַטֵּה אֶחָד לְרֹאשׁ בֵּית אֲבוֹתָם:
יט וְהִנַּחְתָּם בְּאֹהֶל מוֹעֵד לִפְנֵי הָעֵדוּת אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה: *
כ וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר־בּוֹ מַטֵּהוּ יִפְרָח וְהִשְׁכֹּתִי מֵעָלַי
אֶת־תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם מַלִּינִם עֲלֵיכֶם: כא וַיְדַבֵּר
מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֵלָיו | כָּל־נְשִׂיאֵיהֶם מַטֶּה לְנָשִׂיא
אֶחָד מַטֶּה לְנָשִׂיא אֶחָד לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת וּמַטֵּה
אַהֲרֹן בְּתוֹךְ מַטּוֹתָם: כב וַיַּנַּח מֹשֶׁה אֶת־הַמַּטֹּת לִפְנֵי יְהוָה
בְּאֹהֶל הָעֵדֻת: כג וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדֻת
וְהִנֵּה פָּרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי **וַיֹּצֵא פֶּרַח** **וַיָּצֵץ צִיץ וַיִּגְמֹל
שְׁקֵדִים: כד וַיֹּצֵא מֹשֶׁה אֶת־כָּל־הַמַּטֹּת מִלִּפְנֵי יְהוָה אֶל־כָּל־
בְּנֵי יִשְׂרָאֵל וַיִּרְאוּ וַיִּקְחוּ אִישׁ מַטֵּהוּ: פ [ששי] כה וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה הָשֵׁב אֶת־מַטֵּה אַהֲרֹן לִפְנֵי הָעֵדֻת לְמִשְׁמֶרֶת
לְאוֹת לִבְנֵי־מֶרִי וּתְכַל תְּלוּנֹתָם מֵעָלַי וְלֹא יָמֻתוּ: כו וַיַּעַשׂ

חֻטְרָא חַד לְרֵישׁ בֵּית אֲבָהָתְהוֹן: יט וְתַצְנְעִנּוּן
בְּמַשְׁכַּן זִמְנָא קֳדָם סַהֲדוּתָא דִּי אֲזַמֵּן מֵימְרִי
לְכוֹן תַּמָּן: כ וִיהֵי גַּבְרָא דְּאֶתְרְעֵי בֵּהּ חֻטְרֵהּ
יְנִעֵי וַאֲנִיחַ מִן קֳדָמַי יַת תְּרָעֲמַת בְּנֵי יִשְׂרָאֵל
דִּי אִנּוּן מְתְרָעְמִין עֲלֵיכוֹן: כא וּמַלֵּיל מֹשֶׁה
עִם בְּנֵי יִשְׂרָאֵל וְיָהֲבוּ לֵהּ כָּל רַבְרְבָנֵיהוֹן
חֻטְרָא לְרַבָּא חַד חֻטְרָא לְרַבָּא חַד לְבֵית
אֲבָהָתְהוֹן תְּרֵי עֲשַׂר חֻטְרִין וְחֻטְרָא דְּאַהֲרֹן
בְּגוֹ חֻטְרֵיהוֹן: כב וְאַצְנַע מֹשֶׁה יַת חֻטְרַיָּא
קֳדָם יְיָ בְּמַשְׁכְּנָא דְּסַהֲדוּתָא: כג וַהֲוָה בְיוֹמָא
דְּבַתְרוֹהִי וְעַל מֹשֶׁה לְמַשְׁכְּנָא דְסַהֲדוּתָא וְהָא
נְעָא חֻטְרָא דְאַהֲרֹן לְבֵית לֵוִי וְאַפֵּק לַבְלִבִין
וְאָנֵין נֵץ וְכָפֵית שְׁגִדִין: כד וְאַפֵּק מֹשֶׁה יַת כָּל
חֻטְרַיָּא מִן קֳדָם יְיָ לְוָת כָּל בְּנֵי יִשְׂרָאֵל
וְאִשְׁתְּמוֹדָעוּ וּנְסִיבוּ גְּבַר חֻטְרֵהּ: כה וַאֲמַר יְיָ
לְמֹשֶׁה אֲתֵב יַת חֻטְרָא דְאַהֲרֹן לְקֳדָם
סַהֲדוּתָא לְמַטְרָא לְאָת לְעַמָּא סָרְבָנָא וְיסוּפַן
תְּרְעֲמָתְהוֹן מִן קֳדָמַי וְלָא יְמוּתוּן: כו וַעֲבַד
מֹשֶׁה כְּמָא דִּי פַקִּיד יְיָ יָתֵהּ כֵּן עֲבַד:

*חצי הספר בפסוקים **בחומש תו"ת מסומן על אלה המלים "ב' טעמים", ולדעת המנחת שי קריאת מלים אלו אינה מלעיל גמור ולא מלרע גמור אלא בהעמדה מועטת בשני הטעמים.

לקו"ש

זוני לעכב על ידך. ח"ל חני שלוחו של מקום ואתה שלוחו של משה. ח"ו חין משה חומר כלום מלבו חלח מפי הגבורה, חס חין חתה מחמין כרי הקב"ה ומשה חל פתח חהל מועד בח עמי ושלח. וזהו שנחמר ויש חהרן חל משה. דבר חחר למה בקטרת, לפי שהיו ישרחל מליזין ומרגנים חחר הקטרת לומר סס המות הוח, על ידו מתו נדב ואביהוח, על ידו נשרפו חמשים ומחתים חיש, חמר הקב"ה תרחו שטוהר מגפה הוח, וכחטח הוח הממית: (יח) **כי מטה אחד**. חף על פי שחלקתיס לשתי משפחות משפחת כהונה לבד ולויה לבד מכל מקום שבט חחד הוח: (כ) **והשכתי**. כמו ויהכו המיס, וחמת המלך שככה[1]: (כח) **בתוך מטותם**. הניחו בחמלע, שלח יחמרו מפני שהניחו בלד

שכינה פרח[2]: (כג) **ויצא פרח**. כמשמעו: **ציץ**. הוח חנטת כפרי כשהפרח נופל: **ויגמל שקדים**. כשהוכר כפרי הוכר שהן שקדים, לשון ויגדל הילד ויגמל[3], ולשון זה מלוי בפרי בחילן, כמו ובוסר גומל יהיה נפה. ולמה שקדים, הוח כפרי הממהר להפריח מכל הפירות, לף המעורר על ההכוונה פורענותו ממהרת לבח, כמו שמלינו בעוזיה והלרעת שרחה במלחו[4]. ותרגומו וכפית שגדין, כמין חשכול שקדים יחד כפותים זה על זה: (כה) **ותכל תלונתם**. כמו ותכלה תלונתם, לשון זה שם מפעל יחיד לשון נקבה כמו תלונתם מרמוריי"ם בלע"ז, ויש חילוק בין תלונותם לתלונתם, תלונתם תלונה חחת, תלונותם שם דבר בלשון יחיד, ואפילו הס תלונות הרבה: **למשמרת**

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The Explanation

The "sign of the staffs" was intended to prove two points: a.) That the priesthood belonged exclusively to the tribe of Levi. b.) That within the tribe of Levi, the priesthood belonged exclusively to Aharon.

To prove point "a" it was necessary to take staffs from all the other tribes, and not merely to take one staff from Aharon and another from the rest of the Levites.

And to prove point "b," it would not help to take two staffs, one for Aharon and one for the rest of the Levites, for this would not add any additional clarification:

If both staffs blossomed, it would not indicate the choice of Aharon over the rest of the Levites. And if Aharon's staff alone blossomed, one would be missing a sign that the priesthood belonged to the tribe of Levi. Perhaps it would be a sign of Aharon's personal qualities, independent of his tribal affiliation?

Thus, the only option was to take one staff for the entire tribe of Levi, and to write Aharon's name on it, which would indicate God's choice of the tribe of Levi in general, and Aharon in particular.*

As for the fact that the blossoming of the stick did not prove conclusively that there could not be a second High Priest from the tribe of Levi—this was unnecessary, for it had already been proven by the miracle of the firepans (16:16*ff.*), which demonstrated graphically that *"we only have one High Priest"* (*Rashi* to 16:6).

(Based on *Sichas Shabbos Parshas Korach* 5744)

*This also explains why the Torah does not record the names of all the tribal leaders that were inscribed on the staffs, in contrast to many other instances where the tribal leaders are mentioned along with their names (cf. *Bamidbar* 1:5*ff.*; 2:3*ff.*; 34:18*ff.*)—for here, the Torah's intention is to prove the superiority of the tribe of Levi, and hence by default, the relative deficiency of the other tribes. Thus, to mention the other tribal leaders by name would be derogatory, since it would stress what they are *lacking*. cf. *Rashi* to *Bereishis* 3:7. (*Sichas Shabbos Parshas Korach* 5744)

1 אסתר ז, י 2 תנחומא אחרי ח 3 בראשית יח, ה 4 דברי הימים-ב כו, יט

(only) one staff for the head of each paternal house (and the priests are from the tribe of Levi). [19] *Place the staffs in the Tent of Meeting before the (Ark of) the Testimony where I arrange meetings with you."*

[20] *"What will happen is, the staff of the man whom I will choose will blossom. I will (thus) rid Myself of the complaints of the children of Israel, which they are directing at you."*

[21] *Moshe spoke to the children of Israel. All their leaders gave him a staff, one staff per leader according to their paternal houses, (a total of) twelve staffs. Aharon's staff was in the middle of their staffs.* [22] *Moshe placed the staffs before God in the Tent of the Testimony.*

[23] *On the following day Moshe came to the Tent of Testimony, and—look!—Aharon's staff, of the house of Levi, had blossomed! It had blossomed, started to produce fruit, and developed ripe almonds.*

[24] *Moshe took out all the staffs from before God, to the children of Israel. They saw (what had happened) and each man took his staff (back).*

SIXTH READING

[25] *God said to Moshe, "Put Aharon's staff back in front of (the Ark of) the Testimony, guarding it as a sign for rebellious people. Then their complaints against Me will end and they will not die."*

[26] *Moshe did what God had commanded him. He did it (precisely).*

CLASSIC QUESTIONS

● **When did the fruit begin to develop? (v. 23)**

RASHI: After the flowers fell off.

RASHBAM: If Moshe found the staff after it had already sprouted almonds, then nobody would have witnessed the flowering and early growth stages. Thus it appears that Moshe found the staff when it was in the flowering stage, and he took it out to the Jewish people who witnessed it produce and develop fruit.

DA'AS ZEKEINIM: Apparently, there were two types of flowers. Some which fell off and developed into almonds, and other flowers which remained attached to the staff.

ABARBANEL: Normally, when almonds grow, the flowers fall off first. But here a miracle occurred and the flowers, unripened fruit and almonds all were present at the same time. And they remained there throughout summer and winter.

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FLOWERS AND ALMONDS (v. 23)

In verse 23 we read how Moshe discovered the miraculous blossoming of Aharon's staff, *"Moshe came to the Tent of Testimony, and—look!—Aharon's staff...had blossomed! It had blossomed, started to produce fruit, and developed ripe almonds."*

In the following verse, we read, "*Moshe took out all the staffs from before God, to the children of Israel. They saw (what had happened)."*

This begs the question: Moshe appears only to have discovered the staff *after* it had blossomed, shed its flowers, and developed ripe almonds—and it was at *this* point that he showed the staff to the Jewish people. What, then, was achieved by the staff's first blossoming and producing unripened fruit, if these miracles were not witnessed?

The commentators offer various solutions to this problem:

Rashbam explains that Moshe actually found the staff in its flowering stage and took it out to the people before the fruit started to grow. ***Da'as Zekeinim*** writes that the flowers that Moshe saw remained, and the Jewish people saw others form and develop into almonds before their eyes. And ***Abarbanel*** explains that all the flowers, unripened fruit and almonds miraculously remained on the staff at the same time.

Why then does *Rashi* not offer an explanation how the Jewish people witnessed the miracle of Aharon's staff flowering and producing fruit, writing only that the flowers fell before Moshe found the staff?

THE EXPLANATION

When *Rashi* states that the flowers fell off, he does not mean to say that Moshe left them on the floor of the Tent of Meeting. Rather, Moshe would have taken the staff (to which ripe almonds were attached) *together with* the detached flowers, and shown them to the Jewish people. In this way, the people would have themselves understood that the almonds did not appear suddenly on the staff, but that they underwent a natural growth process, first blossoming, then shedding flowers, producing unripe fruit and finally ripening.

Thus, at the literal level, *Rashi* understood that the sprouting of almonds on Aharon's staff was partially miraculous and partially natural. Initially, for almonds to grow from a dry stick, a miracle was clearly required; but once this had occurred, the growth of the almonds proceeded in a natural (albeit accelerated) manner.

Why did *Rashi* reject the interpretation of the other commentators who argue that more miracles occurred? Surely, at the literal level, the

The Last Word

"AHARON'S STAFF... HAD BLOSSOMED" (v. 23)

Even though Aharon's staff was a plain, physical one, the fact that it was placed in the Tent of Meeting infused it with sanctity, transforming it into a "staff of God." And since its spiritual influence is eternal, this staff gives every Jew assistance to walk in God's ways. Even when we become weary from the difficulties of life, these special blessings enable us to infuse everything—even inanimate objects like a "staff"—with the vitality associated with Jewish life.

Thus, the lesson from Aharon's staff is that everything in the world should be made to "blossom" and become beautiful with the light of Judaism, to the extent that it actually produces fruit. And all this should be done without delay, like almonds, which *"blossom more quickly than all other fruits"* (*Rashi* to v. 23).

(Based on *Sicha* of 28th of *Sivan* 5743)

מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה: פ כז וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל
אֶל־מֹשֶׁה לֵאמֹר הֵן גָּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ אָבָדְנוּ: כח כָּל הַקָּרֵב |
הַקָּרֵב אֶל־מִשְׁכַּן יְהוָה יָמוּת הַאִם תַּמְנוּ לִגְוֹעַ: ס יח א וַיֹּאמֶר
יְהוָה אֶל־אַהֲרֹן אַתָּה וּבָנֶיךָ וּבֵית־אָבִיךָ אִתָּךְ תִּשְׂאוּ אֶת־עֲוֹן
הַמִּקְדָּשׁ וְאַתָּה וּבָנֶיךָ אִתָּךְ תִּשְׂאוּ אֶת־עֲוֹן כְּהֻנַּתְכֶם: ב וְגַם
אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּווּ עָלֶיךָ
וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת: ג וְשָׁמְרוּ

כז וַאֲמָרוּ בְּנֵי יִשְׂרָאֵל לְמֹשֶׁה לְמֵימַר הָא
מְנָנָא קְטָלַת חַרְבָא הָא מְנָנָא בְּלָעַת אַרְעָא
וְהָא מְנָנָא דְּמֵיתוּ בְּמוֹתָנָא: כח כֹּל דְּקָרֵב
מִקְרֵב לְמַשְׁכְּנָא דַיְיָ מְאִית הָא אֲנַחְנָא סַיְפִין
לְמָמָת: א וַאֲמַר יְיָ לְאַהֲרֹן אַתְּ וּבְנָיךְ וּבֵית
אֲבוּךְ עִמָּךְ תְּסַלְּחוּן עַל חוֹבֵי מַקְדְּשָׁא וְאַתְּ
וּבְנָיךְ עִמָּךְ תְּסַלְּחוּן עַל חוֹבֵי כְּהֲנַתְּהוֹן: ב וְאַף
יַת אָחָךְ שִׁבְטָא דְּלֵוִי שִׁבְטָא דַאֲבוּךְ קָרֵב
לְוָתָךְ וְיִתּוֹסְפוּן עֲלָךְ וִישַׁמְּשָׁנָךְ וְאַתְּ וּבְנָיךְ
עִמָּךְ קֳדָם מַשְׁכְּנָא דְסַהֲדוּתָא: ג וְיִטְּרוּן

לסי"ו

לאות. לזכרון שבחרתי בהרן הכהן ולא יגוע עוד על הכהונה: **(כח) כל הקרב הקרב וגו'.** אין אנו יכולין להיות זהירין בכך, כולנו רשאין להכנס לאהל מאהל מועד ואחד מיקריב עלמו יותר מהצרו ויכנס לתוך מאהל מועד ימות: **האם תמנו לגוע.** שמא כוונתנו למיתה: **(ח) ויאמר ה' אל אהרן.** למשה אמר שיאמר להרן להזהירו על תקנת ישראל שלא יכנסו למקדש[1]: **אתה ובניך ובית אביך.** כל נגי קכת מבני עמרם[1]: **תשאו את עון המקדש.**

עליכם אני מטיל עונש הזהיר שיחטאו בעסקי הדברים המקודשים המסורים לכם כוח באהל ובאהרן ובשלחן וכלי הקדש אתם תשבו ותזהירו על כל זר הבא ליגע[1]: **ואתה ובניך.** בכהניס[1]: **תשאו את עון בהונתכם.** שחיוב מסורה לוים ותזהירו הלויס בשוגגיס שלא יגעו אליכם בעבודתכס[1]: **(ג) וגם את אחיך.** בני גרשון ובני מררי: **וילוו.** ויתחברו אליכם להזהיר גם את הזריס מלהתקרב אליכס: **וישרתוך.** בשמירת השערים ולמנות מכס גזברין

CLASSIC QUESTIONS

● How are the priests and Levites to take responsibility for the Sanctuary? (v. 1)

RASHI: [God says]: "I impose upon you the punishment for outsiders who sin by using the sacred objects entrusted to you: the tent, the ark, the table, and the sacred apparatus. You must sit and warn any outsider who attempts to touch them.

RAMBAM: It is a *mitzvah* from the Torah to guard the Temple. This is so even if there is no fear of enemies or thieves, for the guarding of the Temple is done purely as an act of respect, for a palace with guards is incomparably superior to a palace without guards (*Laws of God's Chosen House* 8:1).

The *mitzvah* of guarding the Temple is carried out the entire night.

The guardians are the priests and Levites, as the verse states, *"You along with your sons will be before the Tent of Testimony"* (v. 2), i.e. you should keep watch over it for Me. Also, it is said (v. 4), *'they must safeguard the duties of the Tent of Meeting"* (*Rambam* ibid. law 2).

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more supernatural behavior the staff exhibited, the more impressive would be the sign of Aharon's authenticity, which was the very purpose of this exercise?

Rashi understood from the context of this passage that the staff would be a more powerful sign if it exhibited both supernatural and natural qualities. For up to this point, Aharon's Divinely appointed role had been confirmed by a series of miracles, including the earth's swallowing Korach's men alive (16:31-33), and a fire from heaven that consumed the remaining rebels (ibid. 35). Nevertheless, the very next day, *"the entire congregation of Israel complained against Moshe and Aharon, saying, 'You have killed God's people!'"* (17:6).

Why had Korach's demise through Divine intervention not convinced the people of Aharon's validity as High Priest? Because the miracles had only proven Divine *consent* to Aharon's position as High Priest. But perhaps, the people wondered, there might be a more worthy candidate than Aharon who might also meet with Divine approval. Perhaps, God had only consented to Aharon's appointment due to Moshe's prayers, but in fact a better High Priest could be found—especially as Aharon had been instrumental in the sin of the Golden Calf.

Therefore, *Rashi* concluded that the miracle of the staff must have been intended to prove, not only Divine *consent* to Aharon's appointment, but furthermore, some indication of his *genuine suitability* for the position.

This led *Rashi* to formulate his stance, that at the literal level the staff blossomed miraculously, but developed naturally: The miraculous beginnings of the almond flower represented the Divine approval of Aharon's priesthood from above. But then, the almonds developed naturally, as a sign to the Jewish people that Aharon was *naturally* suited to be the High Priest.

(Based on *Likutei Sichos* vol. 23, pp. 118-120)

THE MITZVAH OF GUARDING (V. 1-2)

In law 1, when ***Rambam*** introduces the *mitzvah* from the Torah to guard the Temple, he cites no scriptural source whatsoever, and writes simply, "It is a *mitzvah* from the Torah to guard the Temple." Only in law 2, when he begins to describe whom the *mitzvah* is incumbent upon, does he cite the scriptural verses which speak of the guarding.

Apparently, *Rambam* maintained that verses 1-2 do not teach us the actual *mitzvah* of guarding the Temple itself, but rather, they merely provide supplementary information about who is to carry out the guarding. Therefore, *Rambam* did not cite the verses in law 1, when describing the definition and nature of the *mitzvah* itself.

However, the verses *do* appear to be describing the *mitzvah* of guarding the Temple itself, and not merely providing supplementary information. What led *Rambam* to conclude otherwise?

1 ראה שיחת ש"פ קרח תשכ"ח

Guarding the Tabernacle

17:27 *The children of Israel spoke to Moshe, saying, "(We can't be so careful about not entering the Tent of Meeting). We're going to die! We will be destroyed! We are all lost!"* [28] *Whoever comes close to the Sanctuary of God dies! Are we doomed to death?*

18 [1] *God said to (Moshe: Say to) Aharon:*

- *You, your sons and (the rest of) your paternal house (of Kehos) will (protect the Jewish people by) taking responsibility for sins concerning (touching unauthorized parts of) the Sanctuary, (warning them at all times).*
- *You, along with your sons (the priests), will take responsibility for sins (of the Levites) concerning (unauthorized participation in the duties of) your priesthood.*

[2] *You should also draw close your brothers (the descendants of Gershon and Merari) from the tribe of Levi, your father's tribe:*

- *They should join you (in the above work).*
- *They should serve as ministers to you (helping you with duties of guarding and administration, so that) you along with your sons will be before the Tent of Testimony.*

Toras Menachem

The Explanation

From *Rashi's* commentary, it is quite clear that the priests and Levites are being commanded to guard the Temple for a practical reason—in order to ensure that those people who are prohibited from entering the Temple do not enter.

However, *Rambam* writes, *"The guarding of the Temple is done purely as an act of respect, for a palace with guards is incomparably superior to a palace without guards,"* i.e. the purpose of guarding the Temple was not to prevent unwanted visitors, but rather, to honor the *building itself*. Therefore, *Rambam* did not cite the verses from the Torah when describing the actual *mitzvah* to guard the Temple, as in his opinion preventing the entry of unauthorized individuals is not the purpose of guarding the Temple.

In other words: *Rashi* maintained that guarding was a *personal responsibility*, incumbent on the priests and Levites (*gavra*), but *Rambam* understood that the obligation was one of the Torah's requirements for the *building itself* (*cheftza*).

Guarding at Night

A second innovation of *Rambam* is the statement, "The *mitzvah* of guarding the Temple is carried out only at night." Many other primary authorities disagreed with this stance of *Rambam,* arguing that the *mitzvah* is binding day *and* night (see *Rosh* and *Ra'avad* to *Tamid* 1:1). In fact, *Minchas Chinuch* (*mitzvah* 448) goes so far as to assert that there is no extant source for *Rambam's* position, and that there seems to be no other solution than to conclude that *Rambam* had primary texts which have since been lost!

Furthermore, the ruling that the Temple need not be guarded during the day seems to contradict *Rambam*'s basic understanding of the *mitzvah*. For, since *Rambam* maintained that the Temple is guarded purely for the sake of honor, then why would we not want to honor the Temple during the day, as well as at night?

At first glance, we might argue that guarding is unnecessary during the day, as the very fact that the priests are carrying out the daily services is sufficient honor for the Temple. Only at night when the services cease does it become necessary to guard the Temple, for the purposes of honor and respect.

However, this solution appears to be difficult to accept, for while it may be the case that the services in the Temple were a sign of respect, it was nevertheless a very different kind of respect to that offered by guarding. So on what basis could *Rambam* equate the two?

Rambam's understanding was that the Temple is guarded to ensure that *it was always the focus of attention*. And this is the greatest respect and honor that a building can be given, that our minds are on it constantly, day and night.

Thus, we can now understand why the offering of sacrifices during the day was an activity which precluded the need for guarding. For, as long as this was taking place, the building was certainly the subject of human consciousness and attention. Only when this activity ceased (at night), was there a need to continue the focus on the Temple brought about by guarding it.

(Based on *Likutei Sichos* vol. 13, p. 56*ff*.)

The Last Word

While guarding the Sanctuary was extremely important, it was just *one* of the many tasks performed by the priests and Levites, and not all the priests were required to guard.

From this we can learn that while an observant Jew must be careful to guard himself from influences that are antithetical to Judaism, this is not the *entire* "service" of a Jew in this world. The need to "guard oneself" must not be used as an excuse to refrain from the important task of spreading the light of Judaism to others.

(Based on *Likutei Sichos* vol. 14, p. 240)

מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי הַקֹּדֶשׁ וְאֶל־
הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא־יָמֻתוּ גַּם־הֵם גַּם־אַתֶּם: ד וְנִלְווּ עָלֶיךָ
וְשָׁמְרוּ אֶת־מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכֹל עֲבֹדַת הָאֹהֶל וְזָר
לֹא־יִקָּרֵב אֲלֵיכֶם: ה וּשְׁמַרְתֶּם אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֶת
מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא־יִהְיֶה עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל: ו וַאֲנִי
הִנֵּה לָקַחְתִּי אֶת־אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לָכֶם
מַתָּנָה נְתֻנִים לַיהוָה לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד: ז וְאַתָּה
וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת־כְּהֻנַּתְכֶם לְכָל־דְּבַר הַמִּזְבֵּחַ וּלְמִבֵּית
לַפָּרֹכֶת וַעֲבַדְתֶּם עֲבֹדַת מַתָּנָה אֶתֵּן אֶת־כְּהֻנַּתְכֶם וְהַזָּר
הַקָּרֵב יוּמָת: פ ח וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן וַאֲנִי הִנֵּה נָתַתִּי לְךָ
אֶת־מִשְׁמֶרֶת תְּרוּמֹתָי לְכָל־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל לְךָ נְתַתִּים
לְמָשְׁחָה וּלְבָנֶיךָ לְחָק־עוֹלָם: ט זֶה יִהְיֶה לְךָ מִקֹּדֶשׁ הַקָּדָשִׁים
מִן־הָאֵשׁ כָּל־קָרְבָּנָם לְכָל־מִנְחָתָם וּלְכָל־חַטָּאתָם וּלְכָל־
אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קָדָשִׁים לְךָ הוּא וּלְבָנֶיךָ: י בְּקֹדֶשׁ
הַקָּדָשִׁים תֹּאכְלֶנּוּ כָּל־זָכָר יֹאכַל אֹתוֹ קֹדֶשׁ יִהְיֶה־לָּךְ: יא וְזֶה־
לְּךָ תְּרוּמַת מַתָּנָם לְכָל־תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לְךָ נְתַתִּים וּלְבָנֶיךָ
וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם כָּל־טָהוֹר בְּבֵיתְךָ יֹאכַל אֹתוֹ: יב כָּל
חֵלֶב יִצְהָר וְכָל־חֵלֶב תִּירוֹשׁ וְדָגָן רֵאשִׁיתָם אֲשֶׁר־יִתְּנוּ לַיהוָה
לְךָ נְתַתִּים: יג בִּכּוּרֵי כָּל־אֲשֶׁר בְּאַרְצָם אֲשֶׁר־יָבִיאוּ לַיהוָה לְךָ

מַטַּרְתָּךְ וּמַטֶּרֶת כָּל מִשְׁכָּנָא בְּרַם לְמָנֵי
קוּדְשָׁא וּלְמַדְבְּחָא לָא יִקְרְבוּן וְלָא יְמוּתוּן אַף
אִנּוּן אַף אַתּוּן: ד וְיִתּוֹסְפוּן עֲלָךְ וְיִטְּרוּן יַת
מַטַּרַת מַשְׁכַּן זִמְנָא לְכָל פָּלְחַן מַשְׁכָּנָא וְחִלּוֹנַי
לָא יִקְרַב לְוָתְכוֹן: ה וְיִטְּרוּן יַת מַטַּרַת קוּדְשָׁא
וְיַת מַטַּרַת מַדְבְּחָא וְלָא יְהֵי עוֹד רָגְזָא עַל בְּנֵי
יִשְׂרָאֵל: ו וַאֲנָא הָא קָרֵבִית יַת אֲחֵיכוֹן לֵוָאֵי
מִגּוֹ בְּנֵי יִשְׂרָאֵל לְכוֹן מַתְּנָא יְהִיבִין קֳדָם יְיָ
לְמִפְלַח יַת פָּלְחַן מַשְׁכַּן זִמְנָא: ז וְאַתְּ וּבְנָיךְ
עִמָּךְ תִּטְּרוּן יַת כְּהֲנַתְכוֹן לְכָל פִּתְגָם מַדְבְּחָא
וּלְמִגּוֹ לְפָרֻכְתָּא וְתִפְלְחוּן פָּלְחַן מַתְּנָא אֵיהַב
יַת כְּהֲנַתְהוֹן וְחִלּוֹנַי דְּיִקְרַב יִתְקְטָל: ח וּמַלֵּיל
יְיָ עִם אַהֲרֹן וַאֲנָא הָא יְהָבִית לָךְ יַת
מַטַּרַת אַפְרָשׁוּתִי לְכָל קוּדְשַׁיָּא דִּבְנֵי יִשְׂרָאֵל
לָךְ יְהַבְתִּנוּן לִרְבוּ וְלִבְנָיךְ לְקָיֶם עָלָם: ט דֵּין
יְהֵי לָךְ מִקֻּדַּשׁ קוּדְשַׁיָּא מִן אֲשָׁתָא כָּל
קָרְבָּנֵיהוֹן לְכָל מִנְחָתְהוֹן וּלְכָל חַטָּוָתְהוֹן וּלְכָל
אֲשָׁמְהוֹן דִּי יְתִיבוּן קֳדָמַי קֻדַּשׁ קוּדְשִׁין דִּי לָךְ
הוּא וְלִבְנָיךְ: י בְּקֻדַּשׁ קוּדְשִׁין תֵּכְלִנֵּה כָּל
דְּכוּרָא יֵיכוֹל יְתֵה קוּדְשָׁא יְהֵי לָךְ: יא וְדֵין לָךְ
אַפְרָשׁוּת מַתְּנָתְהוֹן לְכָל אֲרָמוּת בְּנֵי יִשְׂרָאֵל
לָךְ יְהַבְתִּנוּן וְלִבְנָיךְ עִמָּךְ לְקָיֶם עָלָם כָּל דְּדְכֵי
בְּבֵיתָךְ יֵיכוֹל יָתֵהּ: יב כָּל טוּב מְשַׁח וְכָל טוּב
חֲמַר וְעִבּוּר רֵאשֵׁיתְהוֹן דִּי יִתְּנוּן קֳדָם יְיָ לָךְ
יְהַבְתִּנוּן: יג בְּכוּרֵי כָּל דִּי בְאַרְעָהוֹן דִּי יַיְתוּן
קֳדָם יְיָ דִּי לָךְ יְהֵי כָּל דְּדְכֵי בְּבֵיתָךְ יֵיכְלִנֵּה:

רס"י

ומרכלין[1]: (ד) **וזר לא יקרב אליכם.** מתכס מני מזכיר על כך: (ה) **ולא יהיה עוד קצף.** כמו שהיה כבר[1], שנאמר כי יגף הקצף[2]: (ו) **לכם מתנה נתנים.** יכול לעבודתכם של הדיוט, תלמוד לומר לכ', כמו שמפורש למעלה, לשמור משמרת גזברין ומרכלין[1]: (ז) **עבדת מתנה.** במתנה נתתיה לכם: (ח) **ואני הנה נתתי לך.** בשמחה. לשון שמחה הוא זה, כמו הגה הוא יוצא לקראתך ורואך ושמח בלבו, משל למלך שנתן שדה לאוהבו ולא כתב ולא חתם ולא העלה בערכאין. בא אחד וערער על השדה. א"ל המלך כל מי שירצה יבא ויערער לנגדך, הריני כותב וחותם לך ומעלה בערכאין, אף כאן לפי שבא קרח

וערער כנגד אהרן על הכהונה, בא הכתוב ונתן לו כ"ד מתנות כהונה בברית מלח עולם, ולכך נסמכה פרשה זו לכאן[3]: **משמרת תרומתי.** שאתה צריך לשמרן בטהרה: **למשחה.** לגדולה[4]: (ט) **מן האש.** לאחר הקטרת האימורים: **כל קרבנם.** כגון זבחי שלמי נזבור: **מנחתם חטאתם ואשמם.** כשמעמו: **אשר ישיבו לי.** זה גזל הגר[5]: (י) **בקדש הקדשים תאכלנו וגו'.** למד על קדשי קדשים שאין נאכלין אלא בעזרה ולזכרי כהונה[1]: (יא) **תרומת מתנם.** כמורם מן התודה ומהשלמים ואיל נזיר: **לכל תנופות.** שהרי אלו טעונין תנופה: **כל טהור.** ולא טמאים. דבר אחר כל טהור לרבות אשתו: (יג) **ראשיתם.** כיון

CLASSIC QUESTIONS

● **Why do the laws of gifts to the priests appear here? (v. 8ff)**

Rashi: This could be compared to a King who gave a field to his friend but did not write a deed or sign anything, and did not record it in court. A person came and disputed the ownership of the field. The King said to him: "Anyone can come and contest your rights. So I will write a deed, sign it for you, and record it in court."

Likewise here, since Korach came and disputed Aharon's rights to the priesthood, the Torah gave him twenty-four priestly gifts as an everlasting covenant [as if preserved in] salt (v. 19). Therefore, this passage is placed here, next to [the incident with Korach].

Sforno: The gifts to the priests are a reward for their duties of guarding the Sanctuary, mentioned above (v.1-6).

1 ספרי 2 במדבר יז, יא 3 ראה לקו"ש חכ"ג ע' 123 ואילך 4 ספרי. ולהעיר מלקו"ש חכ"ג ע' 197, הערה 59. 5 זבחים מד:

- [3] *They should safeguard your duties and the duties of the Tent, but they may not approach the holy vessels or the Altar, so that neither they nor you will die.* [4] *They should join you, and they should safeguard the duties of the Tent of Meeting for all the services of the Tent, and (you should make sure that) no outsider should come near you.* [5] *You should safeguard the duties of the Sanctuary and the duties of the Altar, so that there be no more (Divine) anger against the children of Israel (as there has been in the past).*

[6] *Look! I have taken your brothers, the Levites, from among the children of Israel, and have given them to you as a gift to help (you with the work of) God, to perform the service in the Tent of Meeting.*

[7] *You along with your sons should guard your priesthood in all matters concerning the Altar, and that which is behind the partition screen, and you should serve. I have given you the service of your priesthood as a gift. Any non-priest who approaches (to participate) will die.*

GIFTS TO THE PRIESTS

18:8 *God said to Aharon: Look! I have given you My gift (offerings, which you must) guard (from ritual impurity). I have given you all the children of Israel's holy things as a sign of greatness, and to your sons as an eternal portion.*

[9] *The following will be yours from the holiest of holies, (after) the fire(-offerings are put on the Altar):*

- *(A portion of) all the offerings (of the community)—their meal-offerings, their sin-offerings, their guilt-offerings, (and) what they return to Me (from the property of a deceased convert.* These gifts) will be holy of holies to you and to your sons.*
- [10] *You must eat (these gifts) in the holiest of places, (the Tabernacle courtyard).*
- *All male (priests) may eat (these offerings, which) will be holy to you.*

[11] *The following will be yours:*

- *The parts which are set aside as gifts from all the children of Israel's wave-offerings. I have given these to you, along with your sons and your daughters, as an eternal portion. Any ritually pure member of your household may eat it.*
- [12] *I have given (terumah) to you, (which is) the first portion of the best oil and the best wine which (the Jewish people) give to God.*
- [13] *The first fruit of everything that grows in their Land, which they will bring to God, will be yours. Any ritually pure member of your household may eat of it.*

TORAS MENACHEM

KORACH AND THE PRIESTLY GIFTS (V. 8)

In his commentary to verse 8, *Rashi* explains why the passage concerning priestly gifts appears here, after the account of Korach's rebellion: *"Since Korach came and contested Aharon's rights to the priesthood, the Torah gave him twenty-four priestly gifts as an everlasting covenant (as if preserved in) salt."* This in itself appears to be a sufficient explanation of the matter. What was the need for *Rashi* to cite the parable of "a king who gave his field to a friend"?

THE EXPLANATION

Rashi's parable comes to answer two questions: a.) Why, in addition to the priestly gifts, was it necessary for God to make a covenant with the priests; and furthermore, an "everlasting covenant (as if preserved in) salt" (v. 19)? b.) Why was the miracle of Aharon's staff blossoming almonds not a sufficient rebuttal of Korach's dispute against Aharon?

These problems are resolved by the three details of *Rashi's* parable:

"I will write a deed"—A dispute of ownership is most likely to occur when a person is not found *in* his field, but at a distance away from it. A deed is thus particularly effective in proving ownership when a person is away from his field. This is analogous to the gifts, which are given to the priests when they are *away* from the Temple, i.e. the priestly gifts prove that the priesthood is relevant in all geographic locations.

"Sign it for you"—If a deed is not signed, it is conceivable that the original owner of the field will revoke his decision to give it away. The signature is thus analogous to the covenant which God made with the

*See 5:8 above, and *Rashi* ibid.

יִהְיֶה כָּל־טָהוֹר בְּבֵיתֶךָ יֹאכְלֶנּוּ: יד כָּל־חֵרֶם בְּיִשְׂרָאֵל לְךָ
יִהְיֶה: טו כָּל־פֶּטֶר ׀ רֶחֶם לְכָל־בָּשָׂר אֲשֶׁר־יַקְרִיבוּ לַיהוָה בָּאָדָם
וּבַבְּהֵמָה יִהְיֶה־לָּךְ אַךְ | פָּדֹה תִפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת
בְּכוֹר־הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה: טז וּפְדוּיָו מִבֶּן־חֹדֶשׁ תִּפְדֶּה
בְּעֶרְכְּךָ כֶּסֶף חֲמֵשֶׁת שְׁקָלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא:
יז אַךְ בְּכוֹר־שׁוֹר אוֹ־בְכוֹר כֶּשֶׂב אוֹ־בְכוֹר עֵז לֹא תִפְדֶּה קֹדֶשׁ
הֵם אֶת־דָּמָם תִּזְרֹק עַל־הַמִּזְבֵּחַ וְאֶת־חֶלְבָּם תַּקְטִיר אִשֶּׁה
לְרֵיחַ נִיחֹחַ לַיהוָה: יח וּבְשָׂרָם יִהְיֶה־לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׁוֹק
הַיָּמִין לְךָ יִהְיֶה: יט כָּל | תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְּנֵי־
יִשְׂרָאֵל לַיהוָה נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתָּךְ לְחָק־עוֹלָם
בְּרִית מֶלַח עוֹלָם הִוא ׀ לִפְנֵי יְהוָה לְךָ וּלְזַרְעֲךָ אִתָּךְ: כ וַיֹּאמֶר
יְהוָה אֶל־אַהֲרֹן בְּאַרְצָם ׀ לֹא תִנְחָל וְחֵלֶק לֹא־יִהְיֶה לְךָ
בְּתוֹכָם אֲנִי חֶלְקְךָ ׀ וְנַחֲלָתְךָ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ס [שביעי] כא וְלִבְנֵי
לֵוִי הִנֵּה נָתַתִּי כָּל־מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֵלֶף עֲבֹדָתָם
אֲשֶׁר־הֵם עֹבְדִים אֶת־עֲבֹדַת אֹהֶל מוֹעֵד: כב וְלֹא־יִקְרְבוּ עוֹד
בְּנֵי יִשְׂרָאֵל אֶל־אֹהֶל מוֹעֵד לָשֵׂאת חֵטְא לָמוּת: כג וְעָבַד הַלֵּוִי
הוּא אֶת־עֲבֹדַת ׀ אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חָקַּת עוֹלָם
לְדֹרֹתֵיכֶם וּבְתוֹךְ ׀ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה: כד כִּי
אֶת־מַעְשַׂר בְּנֵי־יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַיהוָה ׀ תְּרוּמָה נָתַתִּי
לַלְוִיִּם לְנַחֲלָה עַל־כֵּן ׀ אָמַרְתִּי לָהֶם בְּתוֹךְ ׀ בְּנֵי יִשְׂרָאֵל לֹא

יד כָּל חֵרֶמ בְּיִשְׂרָאֵל דִּי לָךְ יְהֵי: טו כָּל
פָּתַח וְלָדָא לְכָל בִּשְׂרָא דִּי יְקָרְבוּן קֳדָם יְיָ
בֶּאֱנָשָׁא וּבִבְעִירָא יְהֵי לָךְ בְּרַם מִפְרַק תִּפְרוֹק
יַת בּוּכְרָא דֶּאֱנָשָׁא וְיַת בּוּכְרָא דִבְעִירָא
מְסַאֲבָא תִּפְרוֹק: טז וּפִרְקָנֵהּ מִבַּר יַרְחָא
תִּפְרוֹק בְּפִרְסָנֵהּ כְּסַף חֲמֵשׁ סְלְעִין בְּסֶלְעֵי
קוּדְשָׁא עַשְׂרִין מָעִין הוּא: יז בְּרַם בּוּכְרָא
דְתוֹרָא אוֹ בּוּכְרָא דְאִמְּרָא אוֹ בּוּכְרָא דְעִזָּא
לָא תִפְרוֹק קוּדְשָׁא אִנּוּן יַת דִּמְהוֹן תִּזְרוֹק עַל
מַדְבְּחָא וְיַת תַּרְבִּיהוֹן תַּסֵּק קָרְבַּן לְאִתְקַבָּלָא
בְּרַעֲוָא קֳדָם יְיָ: יח וּבְשָׂרְהוֹן יְהֵי לָךְ כְּחַדְיָא
דַאֲרָמוּתָא וּכְשׁוֹקָא דֵימִינָא לָךְ יְהֵי: יט כֹּל
אַפְרָשׁוּת קוּדְשַׁיָּא דִי יַפְרְשׁוּן בְּנֵי יִשְׂרָאֵל קֳדָם
יְיָ יְהָבִית לָךְ וְלִבְנָיךְ וְלִבְנָתָךְ עִמָּךְ לְקָיֶם עָלָם
קְיָם מְלַח עָלָם הוּא קֳדָם יְיָ לָךְ וְלִבְנָיךְ עִמָּךְ:
כ וַאֲמַר יְיָ לְאַהֲרֹן בְּאַרְעֲהוֹן לָא תֵחְסַן וַחֲלַק
לָא יְהֵי לָךְ בֵּינֵיהוֹן מַתְּנַן דִי יְהָבִית לָךְ אֲנוּן
חֻלָקָךְ וַאֲחֻסָנְתָּךְ בְּגוֹ בְּנֵי יִשְׂרָאֵל: כא וְלִבְנֵי
לֵוִי הָא יְהָבִית כָּל מַעֲשַׂרָא בְּיִשְׂרָאֵל לְאַחֲסָנָא
חֲלַף פָּלְחַנְהוֹן דִּי אִנּוּן פָּלְחִין יַת פֻּלְחַן מַשְׁכַּן
זִמְנָא: כב וְלָא יִקְרְבוּן עוֹד בְּנֵי יִשְׂרָאֵל לְמַשְׁכַּן
זִמְנָא לְקַבָּלָא חוֹבָא לְמֵמָת: כג וְיִפְלְחוּן לֲוָאֵי
אִנּוּן יַת פֻּלְחַן מַשְׁכַּן זִמְנָא וְאִנּוּן יְקַבְּלוּן
חוֹבֵיהוֹן קְיָם עָלָם לְדָרֵיכוֹן וּבְגוֹ בְּנֵי יִשְׂרָאֵל
לָא יַחְסְנוּן אַחֲסָנָא: כד אֲרֵי יַת מַעֲשַׂרָא דִבְנֵי
יִשְׂרָאֵל דִּי יַפְרְשׁוּן קֳדָם יְיָ אַפְרָשׁוּתָא יְהָבִית
לְלֵוָאֵי לְאַחֲסָנָא עַל כֵּן אֲמָרִית לְהוֹן בְּגוֹ בְּנֵי

תרומה גדולה: (יח) כחזה התנופה וכשוק הימין. של שלמים שנאכלים לכהנים לנשיהם ולבניהם ולעבדיהם לשני ימים ולילה אחד, לף כבכור נאכל לשני ימים ולילה אחד[1]: **לך יהיה.** גח רבי עקיבא ולמד כוסיף לך ככתוב כויב אחרת, שלא תאמר כחזה ושוק של תודה, שאינו נאכל אלא ליום ולילה[1]: **(יט) כל תרומת הקדשים.** מחידתה של פרשה זו כללה בתחלה וכללה בסוף ופרט בתמלוג[2]: **ברית מלח עולם.** כרת ברית עם אהרן בדבר הכריע ומתקייס ומכריע את אחריס[2]: **ברית מלח.** ככריח הכרותה למלח שאינו מסריח לעולם: **(כ) וחלק לא יהיה לך בתוכם.** לף בציזה[2]: **(כג) והם.** כלויס יעמו עונס של יעראל, שעליהס להזהיר הזריס מגזת אליהס: **(כד) אשר ירימו להי תרומה.** ככתוב קראו תרומה עד שיפרים ממנו

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priests, never to revoke the priesthood from them, (as God *had* done in the past, with the firstborn—*Rashi* to *Bamidbar* 3:12).

"And record it in court"—Even if the person who gave the field to his friend does not revoke his decision, an outsider may come and dispute the field's ownership, unless the transaction is recorded in court. This is analogous to a situation where the service of priesthood is interrupted due to external factors, such as the destruction of the Temple. One might think that the end of Temple service would represent an end to the priesthood, so God says, "I have recorded it in court," and it can never be annulled by the events of this world—*"an eternal covenant (as if preserved in) salt."*

(Based on *Likutei Sichos* vol. 23, pp. 129-131)

1 זבחים נז. ראה לקו"ש חכ"ג ע' 134 ואילך 2 ספרי

- [14] *Any segregated (field)* in Israel should be yours.*
- [15] *Every firstborn of the womb of any creature, which they present to God, either a man or an animal, will be yours. But you must redeem the firstborn of a person (and return him to his father. Likewise,) you must redeem the firstborn of a ritually impure animal.* [16] *(A person) should be redeemed from the age of one month, at the (prescribed) value of five silver shekels, according to the shekel (system used for) holy (matters), which is twenty gerahs (per shekel).*
- [17] *However, a firstborn ox, a firstborn sheep or a firstborn goat should not be redeemed, for they are holy. Their blood should be sprinkled on the Altar, and their fats should be burned as a fire-offering, as a pleasant aroma to God.* [18] *Their meat will be yours. It will be yours (and may be eaten by you and your family) like the breast of the wave-offering and the right thigh.*

[19] *I have given to you, and to your sons and daughters along with you, all the gifts of the holy (offerings) which are set aside by the children of Israel for God as an eternal portion. It is an everlasting covenant (as if preserved in) salt before God, for you and your descendants along with you.*

[20] *God said to Aharon:*

- *You will not come to possess their Land, nor will you have a portion (of their spoils of war) along with them. I am your inheritance and portion among the children of Israel.*

Gifts to The Levites

SEVENTH READING

- [21] *And I have given all tithes of Israel to the descendants of Levi as an inheritance, in exchange for their service which they perform—the service of the Tent of Meeting.*
- [22] *The children of Israel must no longer approach the Tent of Meeting, so that they do not sin and die.* [23] *The Levites should perform the service of the Tent of Meeting, and they will take responsibility for (anybody who approaches it). This is an eternal statute for your generations.*
- *(The Levites) will not come to possess (land) together with the children of Israel.* [24] *For I have given the children of Israel's tithes, which they must set aside for God as a gift, to the Levites as an inheritance. Therefore, I told them that they will not inherit (land) together with the children of Israel.*

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Sparks of Chasidus

How are the "Gifts to the Levites" (v. 21-24) connected with the rebellion of Korach, the theme of our *Parsha*?**

At first glance, Korach's rebellion appears to be hypocritical, for while he complained to Moshe and Aharon, *"Why have you made yourselves elite over God's assembly"* (16:3), Korach nevertheless sought to become the High Priest himself.

Chasidic thought reconciles this contradiction, by explaining that Korach sought a *different kind* of priesthood, one in which the priests remain aloof and removed from the people. "There is nothing wrong with there being a spiritual elite," Korach would argue, "but they should not be *'over God's assembly,'* as leaders of the people."

Therefore, as a direct response to Korach's complaint, the *mitzvah* of gifts to the priests was given. For these gifts emphasize how the priests and the people are *closely connected* with each other, to the extent that the people *support* the priests with gifts.

However, this still does not represent a total rebuttal of Korach's position. For, ultimately, the priestly gifts are God's property (or the priests's property) which is found in the hands of the people, and must be *returned* to the priest (see v. 12-13). So, on a deeper level, the idea that the people's *own* property is connected with the priests is still lacking.

Therefore the Torah now records the gifts to the Levites, in which the people's *own* property is given away in support of the Levites, demonstrating a much more fundamental connection between the people and their spiritual leaders.

(Based on *Likutei Sichos* vol. 18, p. 218*ff*.)

*See *Vayikra* 27:21. **The gifts to the priests (v. 8*ff*) are recorded, because *"Korach came and disputed Aharon's rights to the priesthood"* (*Rashi* to v. 8), but this reasoning would not apply here, since Korach himself was a Levite. At the literal level, the Levites' gifts appear here as a reward for their duties in guarding the sanctuary (cf. ***Sforno*** to v. 8).

יִנָּחֲלוּ נַחֲלָה: פ כה וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כו וְאֶל־
הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל
אֶת־הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאִתָּם בְּנַחֲלַתְכֶם וַהֲרֵמֹתֶם
מִמֶּנּוּ תְּרוּמַת יְהוָה מַעֲשֵׂר מִן־הַמַּעֲשֵׂר: כז וְנֶחְשַׁב לָכֶם
תְּרוּמַתְכֶם כַּדָּגָן מִן־הַגֹּרֶן וְכַמְלֵאָה מִן־הַיֶּקֶב: כח כֵּן תָּרִימוּ
גַּם־אַתֶּם תְּרוּמַת יְהוָה מִכֹּל מַעְשְׂרֹתֵיכֶם אֲשֶׁר תִּקְחוּ מֵאֵת
בְּנֵי יִשְׂרָאֵל וּנְתַתֶּם מִמֶּנּוּ אֶת־תְּרוּמַת יְהוָה לְאַהֲרֹן הַכֹּהֵן:
כט מִכֹּל מַתְּנֹתֵיכֶם תָּרִימוּ אֵת כָּל־תְּרוּמַת יְהוָה מִכָּל־חֶלְבּוֹ
אֶת־מִקְדְּשׁוֹ מִמֶּנּוּ: [מפטיר] ל וְאָמַרְתָּ אֲלֵהֶם בַּהֲרִימְכֶם אֶת־
חֶלְבּוֹ מִמֶּנּוּ וְנֶחְשַׁב לַלְוִיִּם כִּתְבוּאַת גֹּרֶן וְכִתְבוּאַת יָקֶב:
לא וַאֲכַלְתֶּם אֹתוֹ בְּכָל־מָקוֹם אַתֶּם וּבֵיתְכֶם כִּי־שָׂכָר הוּא לָכֶם
חֵלֶף עֲבֹדַתְכֶם בְּאֹהֶל מוֹעֵד: לב וְלֹא־תִשְׂאוּ עָלָיו חֵטְא
בַּהֲרִימְכֶם אֶת־חֶלְבּוֹ מִמֶּנּוּ וְאֶת־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל לֹא
תְחַלֵּלוּ וְלֹא תָמוּתוּ: פ פ פ

צ״ה פסוקים, דניא״ל סימן.

יִשְׂרָאֵל לָא יַחְסְנוּן אַחֲסָנָא: כה וּמַלֵּיל יְיָ עִם
מֹשֶׁה לְמֵימָר: כו וְעִם לֵוָאֵי תְּמַלֵּל וְתֵימַר
לְהוֹן אֲרֵי תִסְבּוּן מִן בְּנֵי יִשְׂרָאֵל יָת מַעֲשְׂרָא
דִּי יְהָבִית לְכוֹן מִנְּהוֹן בְּאַחֲסָנַתְכוֹן וְתַפְרְשׁוּן
מִנֵּהּ אַפְרָשׁוּתָא קֳדָם יְיָ מַעֲשְׂרָא מִן מַעֲשְׂרָא:
כז וְתִתְחַשֵּׁב לְכוֹן אַפְרָשׁוּתְכוֹן כְּעִבּוּרָא מִן
אִדְּרָא וְכִמְלֵאָתָא מִן מַעְצַרְתָּא: כח כֵּן
תַּפְרְשׁוּן אַף אַתּוּן אַפְרָשׁוּתָא קֳדָם יְיָ מִכֹּל
מַעֲשַׂרְתֵיכוֹן דִּי תִסְבּוּן מִן בְּנֵי יִשְׂרָאֵל וְתִתְּנוּן
מִנֵּהּ אַפְרָשׁוּתָא קֳדָם יְיָ לְאַהֲרֹן כָּהֲנָא:
כט מִכֹּל מַתְּנָתְכוֹן תַּפְרְשׁוּן יָת כָּל אַפְרָשׁוּתָא
דַּיְיָ מִכָּל שׁוּפְרֵהּ יָת מַקְדְּשֵׁהּ מִנֵּהּ: ל וְתֵימַר
לְהוֹן בְּאַפְרָשׁוּתְכוֹן יָת שׁוּפְרֵהּ מִנֵּהּ וְיִתְחַשֵּׁב
לְלֵוָאֵי כַּעֲלָלַת אִדְּרָא וְכַעֲלָלַת מַעְצַרְתָּא:
לא וְתֵיכְלוּן יָתֵהּ בְּכָל אֲתַר אַתּוּן
וֶאֱנַשׁ בָּתֵיכוֹן אֲרֵי אַגְרָא הוּא לְכוֹן חֲלַף
פָּלְחַנְכוֹן בְּמַשְׁכַּן זִמְנָא: לב וְלָא תְקַבְּלוּן
עֲלוֹהִי חוֹבָא בְּאַפְרָשׁוּתְכוֹן יָת שׁוּפְרֵהּ מִנֵּהּ
וְיָת קוּדְשַׁיָּא דִבְנֵי יִשְׂרָאֵל לָא תְחַלּוֹן וְלָא
תְמוּתוּן: פ פ פ

לע״י

תרומת מעשר: **(כז) ונחשב לכם תרומתכם כדגן מן הגרן.** תרומת מעשר שלכם מסורה לזרים ולטמאים וחייבין עליה מיתה וחומש כתרומה גדולה שנקראת רמשית דגן מן הגורן: **וכמלאה מן היקב.** כתרומת תירוש ויצהר הניטלת מן היקבים: **מלאה.** לשון ניסוך תבואה שנתמלאת: **יקב.** הוא הבור שלפני הגת שהיין יורד לתוכו. וכל לשון יקב חפירת קרקע הוא, וכן יקבי המלך[1], הוא יש מוקיינוס חפירה שחפר מלכו של עולם: **(כח) כן תרימו גם אתם.** כמו שישראל מרימים מגרנם ומיקביהם תרימו גם אתם ממעשר שלכם, כי הוא נחלתכם: **(כט) מכל מתנתיכם תרימו את כל תרומת ה׳.** בתרומה גדולה הכתוב מדבר, שאם הקדיש לוי את הכהן בכרי וקנה מעשרותיו קודם שיטול כהן תרומה גדולה מן הכרי, נריך להפריש הלוי מן המעשר תחלה אחד מחמשים לתרומה גדולה, ויחזור ויפריש תרומת מעשר[2]: **(ל) בהרימכם את חלבו ממנו.** לאחר שתרימו תרומת מעשר ממנו: **ונחשב.** כמותר לגויס חולין גמורין: **כתבואת גרן.** לישראל, שלא תאמר הואיל וקרוי הכתוב שנאמר כי את מעשר בני ישראל אשר ירימו לכ׳ תרומה[3], יכול יהא כולו מסור, תלמוד לומר ונחשב לגויס כתבואת גרן, מה של ישראל חולין, אף של לוי חולין[4]: **(לא) בכל מקום.** אפילו בבית הקברות[4]: **(לב) ולא תשאו עליו חטא וגו׳.** כל אם לא תרימו תשאו חטא: **ולא תמותו.** כל אם לא תחללו תמותו: **חסלת פרשת קרח**

CLASSIC QUESTIONS

● **How does the *terumah* which the Levites set aside from their tithes resemble the *terumah* which the Israelites set aside from their crops? (v. 27)**

RASHI: The *terumah* [offered to the priests by the Levites] which is separated from their tithes is forbidden to all non-priests and to ritually impure [priests]; a transgression renders a person liable for death [by the agency of heaven]; and compensation of an additional fifth [payable to the priest], just as with *terumah gedolah* [the *terumah* set aside by Israelites].

● **What does verse 32 teach us?**

RASHI: *"You will not bear a sin on account of it, etc."*—but if you do not set aside *terumah* from it, you will bear a sin.

"[*Do not violate the sanctity of that which has been made holy...*] *and you will not die"*—but if you do violate its sanctity, you will die.

1 זכרי׳ יד, י 2 שבת קכז: 3 פסוק כד 4 ספרי

LEVITES' GIFTS TO THE PRIESTS

18:25 God spoke to Moshe, saying: [26] *Speak to the Levites and tell them:*

- *When you take the tithes from the children of Israel—which I have given to you from them as your inheritance—you should set terumah aside from it for God, a tithe of the tithe.* [27] *The terumah you set aside (will have the same laws as the terumah of the children of Israel set aside from) the grain of the threshing-floor and (the first ripe grapes), the produce of the vat.* [28] *Likewise, you too must set aside terumah for God from all the tithes you take from the children of Israel, and you should give God's terumah to Aharon the priest.*
- [29] *(The above applies to tithes that you receive which have already had terumah separated from them by the owner. But) from all your gifts (that you receive that have not had terumah separated) you should (first) set aside (the original owner's obligation of) terumah for God, from its choicest portion, that part of it which is to be consecrated (to the priest; and then you must separate your own obligation of terumah from the tithe afterwards).*

MAFTIR

- [30] *Say to them: When you (do this and) separate its choicest part (as terumah), it will be considered for the Levites as (totally permissible) produce from the threshing-floor and as (totally permissible) produce from the vat.* [31] *You and your household may eat it anywhere, for it is your wage in exchange for your service in the Tent of Meeting.*
- [32] *You will not bear a sin on account of it, if you separate its choicest part from it.*
- *Do not violate the sanctity of that which has been made holy by the children of Israel, and you will not die.*

HAFTARAHS: KORACH - P.303. EREV ROSH CHODESH - P. 317. ROSH CHODESH - P. 319.
Maftir: *Rosh Chodesh*—p. 322.

TORAS MENACHEM

THE LEVITES' GIFTS TO THE PRIESTS (V. 32)

When an Israelite harvests his crops, he is obligated to separate an initial portion (*terumah gedolah*) for the priests, and a further portion, known as tithes (*ma'aser*), for the Levites. When the Levite receives his tithes, he is then required to make a further separation of *terumah* from his tithes (*terumas ma'aser*) for the priest, as we read in the current passage (v. 25-32).

Terumah gedolah may be eaten only by priests, and only when they are in a state of ritual purity.

In his commentary to verse 27, *Rashi* explains that *terumas ma'aser* shares exactly the same laws, "a transgression renders a person liable for death [by the agency of heaven] etc."

The Torah then concludes: "*You will not bear a sin on account of it, if you separate its choicest part from it. Do not violate the sanctity of that which has been made holy by the children of Israel, and you will not die*" (v. 32).

This begs the question: What does verse 32 teach us that we do not already know from verse 27? And why does verse 32 mention *two* prohibitions: "a sin" and a "violation of sanctity"? (see *Rashi*)

THE EXPLANATION

While *Rashi* seems to suggest in his commentary to verse 27 that the laws of *terumah gedolah* and *terumas ma'aser* are the same, nevertheless, at the literal level, there is a very fundamental difference between them—and it is this difference which verse 32 comes to clarify.

The distinction between the two revolves around the following question: Before *terumah* is separated, are the crops: a.) A *mixture* of holy *terumah* and ordinary crops, which are then *separated apart* by the act of taking *terumah;* or do we say that b.) The *terumah only comes into existence* as a holy entity *after* it is separated from the crops.

In the case of *terumah gedolah* taken from regular food, *Rashi* accepted the latter argument ("b"), since it is simpler to say, at the literal level, that *terumah* only comes into existence *after* there has been an act of separation, and not beforehand (see *Toras Menachem* to *Vayikra* 22:15).

However, in the case of *terumas ma'aser, Rashi* took the opposite stance, that *terumas ma'aser* actually exists and is mixed with the tithes before it is separated. This is because when an Israelite separates tithes, his act of separation is sufficient to bring two entities into existence: tithes and *terumas ma'aser* (later to be separated from the tithes by the Levite). Thus, after the Israelite's separation of tithes, the *terumas ma'aser* already exists and is mixed with the tithes. So if a Levite would fail to separate *terumas ma'aser* from his tithes he would commit two sins: i.) Since the *terumas ma'aser* actually exists, and it is the priests' property, he would be *stealing* from the priest. ii.) If he eats the tithe, he would violate the sanctity of the *terumas ma'aser* contained within it, for *terumah* may only be eaten by a priest.

It is these two points which are stressed by verse 32: "*You will not bear a sin*—of theft—*on account of it, if you separate its choicest part from it. Do not violate the sanctity of that which has been made holy by the children of Israel*—by eating it—*and you will not die.*"

(Based on *Likutei Sichos* vol. 38, p. 65*ff.*)



Parshas Korach contains 6 positive *mitzvos* & 3 prohibitions.

1. To guard the Temple [18:4].
2. Priests may not carry out the sacred tasks of Levites and vice versa [18:3].
3. A non-priest may not work at the Temple [18:4, 22].
4. Never to stop guarding the Temple [18:5].
5. To redeem a firstborn child [18:15].
6. Not to redeem a firstborn domesticated animal [18:17].
7. The Levite's service in the Temple [18:23].
8. To separate the First Tithe for the Levites [18:24].
9. Levites must give a tithe from their own tithe to the priests [18:26, 28].



parshas Chukas

פרשת חקת

The Name of the Parsha

Parshas Chukas spans a period of nearly forty years. First, the *Parsha* discusses the laws of the red heifer, which were said on the first of Nisan (*Gitin* 60b), before the sin of the spies and Korach's rebellion. But then we jump almost forty years to discuss the passing of Miriam and Aharon, and the conquest of Sichon and Og.

This begs the question: What is the inner reason why the Torah chose to backtrack to a time before the sin of the spies, and then jump suddenly forward to the end of the Jewish people's journey in the desert?

To answer this problem, let us first turn to another issue that appears to be perplexing here. Near the end of this *Parsha*, Moshe sent spies to Ya'azer (21:32), echoing the sending of spies nearly forty years before. One would presume that after being sentenced to wander in the desert for almost forty years the Jewish people would have learned their lesson, and taken extreme precaution not to repeat the sin of the first spies. Yet we find that in our *Parsha* the first spies' key errors appear to have been repeated:

a.) The first spies deviated from the mission they were assigned. Similarly, in this *Parsha*, *"Moshe sent men to spy out Ya'azer"* (21:32), but instead of merely collecting information as Moshe had told them, they deviated from their mission, and *"they captured its villages."*

b.) In this *Parsha,* after conquering the land of Sichon, *"the Jewish people settled in all the cities of the Amorites, in Cheshbon and all its villages"* (21:25). Surely, settling these lands rather than entering the Land of Israel resembled the sin of the first spies?

In truth, however, the very opposite was the case. The Jewish people of this second generation did not repeat the sin of the spies, but rather, *they sought to correct it* by showing *additional* enthusiasm about conquering the Land of Israel. Thus, when Moshe sent spies, they did not merely *survey* the land, but "they *captured* its villages." And while God had told them that they were going to conquer the Land of the seven nations (the Land of Cana'an), they nevertheless desired to settle in the lands of Sichon and Og, for these were part of the *extended* borders of the Land of Israel promised to Avraham (*Bereishis* 15:18*ff*).

And this is the inner reason why our *Parsha* begins with a passage which was said *before* the sin of the spies. For through their enthusiasm to enter the Land recorded here, the Jewish people succeeded in *correcting* the sin of the spies, reaching their prior spiritual level that they had attained *before* the sin.

And this message is reflected too in the name of the *Parsha*. *"Chukas"* is a derivation of the Hebrew word *chakikah*, meaning "engraving." For here we read of the Jewish people's desire to inhabit the *entire* Land of Israel promised to Avraham, to the extent that a love of the land had totally permeated their hearts and minds, like letters engraved in stone.

(Based on *Sichas Shabbos Parshas Chukas* 5750)

יט א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: ב זֹאת חֻקַּת
הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר | אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ
אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה
עָלֶיהָ עֹל: ג וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ
אֶל־מִחוּץ לַמַּחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו: ד וְלָקַח אֶלְעָזָר הַכֹּהֵן
מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָהּ שֶׁבַע
פְּעָמִים: ה וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ
וְאֶת־דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף: ו וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב

א וַיְמַלֵּיל יְיָ עִם מֹשֶׁה וְעִם אַהֲרֹן לְמֵימָר:
ב דָּא גְּזֵרַת אוֹרַיְתָא דִּי פַקִּיד יְיָ לְמֵימַר מַלֵּל
עִם בְּנֵי יִשְׂרָאֵל וְיִפְּבוּן לָךְ תּוֹרְתָא סְמָקְתָּא
שְׁלֵמְתָּא דִּי לֵית בָּהּ מוּמָא דִּי לָא סְלִיק עֲלַהּ
נִירָא: ג וְתִתְּנוּן יָתַהּ לְאֶלְעָזָר כָּהֲנָא וְיִפֵּק יָתַהּ
לְמִבְרָא לְמַשְׁרְיָתָא וְיִכּוֹס יָתַהּ קֳדָמוֹהִי:
ד וְיִסַּב אֶלְעָזָר כָּהֲנָא מִדְּמַהּ בְּאֶצְבְּעֵהּ וְיַדֵּי
לָקֳבֵל אַפֵּי מַשְׁכַּן זִמְנָא מִדְּמַהּ שְׁבַע זִמְנִין:
ה וְיוֹקַד יָת תּוֹרְתָא לְעֵינוֹהִי יָת מַשְׁכַּהּ וְיָת
בִּשְׂרַהּ וְיָת דְּמַהּ עַל אוּכְלַהּ יוֹקַד: ו וְיִסַּב
כָּהֲנָא אָעָא דְּאַרְזָא וְאֵזוֹבָא וּצְבַע זְהוֹרִי וְיִרְמֵי

רס"י

(ג) **זאת חקת התורה.** לפי שכשטן ואומות העולם מונין את ישראל לומר מה במלוה הזאת ומה טעם יש בה[1], לפיכך כתב בה חקה, גזירה היא מלפני מין לך רשות להרהר אחריה[2]: **ויקחו אליך.** לעולם היא נקראת על שמך, פרה שעשה משה במדבר[2]: **אדמה תמימה.** שתהא תמימה בתמידות[3], שאם היו בה שתי שערות שחורות פסולה[4]: **(ג) אלעזר.** מלותה בסגן[3]: **אל מחוץ למחנה.** חוץ לשלש מחנות[5]: **ושחט אותה לפניו.** זה שוחט ומלעזר רואה[6]: **(ד) אל נוכח פני אהל מועד.** עומד בזמזרתו של ירושלים ומתכוין ורואה פתחו של היכל כשעת הזאת כדת[3]:

CLASSIC QUESTIONS

● **Why is the red heifer referred to as "the suprarational command of the Torah" ? (v. 2)**

Rashi: Because the Satan and the nations of the world cause grief to the Jewish people, saying, "What is this commandment? What purpose does it have?" Therefore, the Torah uses the term *chukah* (suprarational command). [God says], "It is My personal decree. You do not have permission to ponder over it."*

Ramban: The nations taunt the Jewish people about this *mitzvah,* for a similar reason to their derision about the scapegoat of Yom Kippur—because it is slaughtered outside the Holy Temple.

Be'er Mayim Chayim: The source of derision is the law that the pure person who performs the process becomes impure, and yet the impure person on whom the procedure is performed becomes pure. Of course, we do find such a phenomenon in nature too (for example, heat softens tin and yet will harden an egg), but one cannot bring proofs from nature to explain the *mitzvos* of God.

Ohr haChayim: Why does the verse use the expression, "This is the suprarational command *of the Torah,"* as if to say that this *mitzvah* is representative of the entire Torah?

Because the laws of ritual purity and impurity discussed here bring to light the effect of the Torah on the Jewish people. By receiving the Torah, the Jewish people became a holy people, and therefore they became an attraction for spiritual impurity. Thus, ironically, a Jewish body becomes ritually impure after the departure of the soul due to the body's immense holiness which attracts impurity, rather like an empty jar of honey that attracts flies and insects.

An additional explanation: By writing, "This is the suprarational command of the Torah," the verse is hinting that if a person observes this *mitzvah,* he is credited with observing the entire Torah. For observing a *mitzvah* which makes no sense at all demonstrates a person's strong faith and commitment to observe all the other *mitzvos* too.

TORAS MENACHEM

The "Suprarational Command of the Torah" (v. 2)

In his commentary to *Parshas Toldos, Rashi* defines *chukim* (suprarational commands): *"Things which the evil inclination and the nations of the world argue against—such as eating pig and wearing shatnez—because they have no reason. Rather, they are decrees of the King; His statutes to His servants"* (*Rashi* to *Bereishis* 26:5).

Likewise, in *Parshas Acharei Rashi* writes: "*They are decrees of the King, against which the evil inclination argues, 'Why should we keep them?' And the nations of the world argue against them. Examples are eating pig, wearing shatnez and ritual purification through the sprinkling-water. Therefore the verse says, 'I am God'—I have decreed upon you, and you have no right to exempt yourselves"* (*Rashi* to *Vayikra* 18:4).

But here *Rashi* writes: *"Satan and the nations of the world cause grief to the Jewish people, saying, 'What is this commandment? What purpose does it have?'....*[*God says,*] *'It is My personal decree. You do not have permission to question it.'"*

A number of differences are evident among *Rashi's* comments:

a.) In the previous instances, the *evil inclination* was the source of opposition to observing the suprarational commands; whereas here the evil inclination is not mentioned at all, but rather, the opponents are the Satan and the nations of the world.

b.) On previous occasions the opponents to the suprarational commands had been "arguing against" them; but here *Rashi* writes that the Jewish people are "caused grief" by their opponent.

* Concerning the distinction between rational and suprarational commands, see *Classic Questions* and *Toras Menachem* to *Vayikra* 20:22.

1 ראה שיחת ש"פ חקת תשמ"ח 2 תנחומא 3 ספרי 4 פרה פ"ב מ"ה 5 יומא סח. 6 שם מב.

The Red Heifer

19 God spoke to Moshe and Aharon, saying: [2] *This is the suprarational command of the Torah which God commanded, saying: Tell the children of Israel:*

- *They should bring you a perfectly red heifer, which is devoid of blemish and has never had a yoke placed on it.*
- [3] *You should give it to Elazar the priest. He should take it outside (all three) camp(s) and (a non-priest may) slaughter it in his presence.*
- [4] *Elazar the priest should take some of its blood with his finger, (turn so that he faces) towards the front of the Tent of Meeting, and sprinkle it seven times.*
- [5] *The cow should then be burned in his presence. Its hide, its flesh, its blood, and its dung should be burned.*

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c.) In our *Parsha*, *Rashi* writes, "You do not have permission to ponder over it," whereas earlier he wrote, "you have no right to *exempt* yourselves."

What is the reason for these changes, at the literal level?

Why is This Mitzvah Suprarational?

A further question here is why the *mitzvah* of the red heifer is considered to be suprarational, a matter which *Rashi* apparently deemed to be self-understood.

Be'er Mayim Chayim writes that this *mitzvah* is irrational because it causes pure individuals to become impure and the impure to become pure. However, *Rashi* writes explicitly that there *is* a logic behind this point, since the red heifer is *"an atonement for the Golden Calf...and just as the* [*Golden*] *Calf rendered everybody who dealt with it impure, likewise the* [*red*] *heifer renders all who deal with it impure"* (*Rashi*, end of ch. 19, in the name of *Moshe Hadarshan*).

Why, then, is this *mitzvah* considered to be suprarational?

Sparks of Chasidus

"This is the Suprarational Command of the Torah" (v. 2)

According to *Chasidic* thought, the *mitzvah* of the red heifer is referred to as "the suprarational command *of the Torah,"* because it conveys a message which is fundamental to Torah life.

The spiritual root of all existence—*Chasidus* explains—is rhythmic, and not static. Just as man's heart must continually contract and then relax, and his lungs must always inhale then exhale, so too, the universe's spiritual life-force also fluctuates in a constant cycle of "emanation" and "withdrawal." For, metaphysically speaking, everything is "alive," being brought into existence *constantly* by God, and thus its inner core is pulsating energy.

The kabbalists describe this cycle as "*ratsu* followed by *shuv,"* which literally means "running" towards spirituality, and subsequently "returning" to the lower reality. In our own lives, *ratsu* is the desire for transcendence and, in its most extreme form, the yearning to escape from corporeal existence and merge with Divinity. But generally speaking, it is the drive to elevate the world by stretching it beyond its material trappings, in an attempt to raise it closer to God. During study, *ratsu* expresses itself as the drive to explore and innovate new ideas, never remaining content with one's present knowledge. In practical observance, it ensures that a person does not stagnate at his present level, always seeking growth in *mitzvah* observance.

But, ultimately, *ratsu* has a certain egotistical quality. For all forms of love, even the love of God, express a *personal* desire. So if it is left to its own devices, *ratsu* may indeed fulfill the *person's* desire to leave the world and come closer to God; but *God* desires that man should find his destiny here, in the lowly, physical world where he was created. So while *ratsu* has a positive effect, in that it lifts a person's perception and aspirations above the mundane, it must be coupled with *shuv:* A sense of responsibility and discipline that causes a person to redirect his ambitions back down into this world.

Shuv leads a person to draw Godliness downwards into the world, through an emphasis on the practical. It is a spiritual "pause," before the next ascendancy will begin, during which one *internalizes* the mystical heights that were reached, making sure that they become part of one's nature and character. In study, *shuv* represents bringing one's initial questions to a final resolution, making the knowledge real and concrete. Overall, it is a disciplined commitment to a Torah life motivated by an acceptance of the yoke of the commandments.

The red heifer is the suprarational command *"of the Torah,"* a central theme of Torah life, because it exhibits a combination of both *ratsu* and *shuv*. First the cow is completely burned, representing the passionate ascendancy of *ratsu;* but then its ash is used to make sprinkling-water, resembling *shuv,* since water flows downwards until it settles in a flat place.

The lesson: Just as both fire and water are crucial in preparing a red heifer, the dynamic tension between *ratsu* and *shuv* is the very essence of our relationship with God, a principle of the Torah.

(Based on *Sichas Shabbos Parshas Ki Sisa, Parshas Parah,* 5750)

וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה: ז וְכִבֶּס בְּגָדָיו
הַכֹּהֵן וְרָחַץ בְּשָׂרוֹ בַּמַּיִם וְאַחַר יָבֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן
עַד־הָעָרֶב: ח וְהַשֹּׂרֵף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ
בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: ט וְאָסַף | אִישׁ טָהוֹר אֶת אֵפֶר הַפָּרָה
וְהִנִּיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל
לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא: י וְכִבֶּס הָאֹסֵף אֶת־אֵפֶר
הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהָיְתָה לִבְנֵי יִשְׂרָאֵל וְלַגֵּר
הַגָּר בְּתוֹכָם לְחֻקַּת עוֹלָם: יא הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ אָדָם
וְטָמֵא שִׁבְעַת יָמִים: יב הוּא יִתְחַטָּא־בּוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם
הַשְּׁבִיעִי יִטְהָר וְאִם־לֹא יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי
לֹא יִטְהָר: יג כָּל־הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר־יָמוּת וְלֹא
יִתְחַטָּא אֶת־מִשְׁכַּן יְהוָה טִמֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל
כִּי מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא יִהְיֶה עוֹד טֻמְאָתוֹ בוֹ: יד זֹאת
הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר

לְגוֹ יְקִידַת תּוֹרְתָא: ז וְיצַבַּע לְבוּשׁוֹהִי כַּהֲנָא
וְיַסְחֵי בִשְׂרֵהּ בְּמַיָּא וּבָתַר כֵּן יֵיעוֹל לְמַשְׁרִיתָא
וִיהֵי מְסָאַב כַּהֲנָא עַד רַמְשָׁא: ח וּדְמוֹקֵד יָתַהּ
יְצַבַּע לְבוּשׁוֹהִי בְּמַיָּא וְיִסְחֵי בִשְׂרֵהּ בְּמַיָּא וְיֵהֵי
מְסָאַב עַד רַמְשָׁא: ט וְיִכְנוֹשׁ גְּבַר דְּכֵי יַת
קֻטְמָא דְּתוֹרְתָא וְיַצְנַע לְמִבְרָא לְמַשְׁרִיתָא
בַּאֲתַר דְּכֵי וּתְהֵי לְכְנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל
לְמַטָּרָא לְמֵי אַדָּיוּתָא חַטָּאתָא הִיא: י וְיצַבַּע
דְּכָנִישׁ יַת קֻטְמָא דְּתוֹרְתָא יַת לְבוּשׁוֹהִי וְיֵהֵי
מְסָאַב עַד רַמְשָׁא וּתְהֵי לִבְנֵי יִשְׂרָאֵל
וּלְגִיּוֹרָיָא דְּיתְגַּיְרוּן בֵּינֵיהוֹן לִקְיָם עָלָם:
יא דְּיִקְרַב בְּמִיתָא לְכָל נַפְשָׁא דֶּאֱנָשָׁא וִיהֵי
מְסָאַב שַׁבְעָא יוֹמִין: יב הוּא יַדֵּי עֲלוֹהִי בְּיוֹמָא
תְּלִיתָאָה וּבְיוֹמָא שְׁבִיעָאָה יִדְכֵּי וְאִם לָא יַדֵּי
עֲלוֹהִי בְּיוֹמָא תְלִיתָאָה וּבְיוֹמָא שְׁבִיעָאָה לָא
יִדְכֵּי: יג כָּל דְּיִקְרַב בְּמִיתָא בְּנַפְשָׁא דֶּאֱנָשָׁא דִּי
יְמוּת וְלָא יַדֵּי עֲלוֹהִי יַת מַשְׁכְּנָא דַּיְיָ סָאֵב
וְיִשְׁתֵּצֵי אֱנָשָׁא הַהוּא מִיִּשְׂרָאֵל אֲרֵי מֵי
אַדָּיוּתָא לָא אִזְדְּרִיקוּ עֲלוֹהִי מְסָאַב יְהֵי עוֹד
סְאוּבְתֵּהּ בֵּהּ: יד דָּא אוֹרַיְתָא אֱנָשׁ אֲרֵי יְמוּת
בְּמַשְׁכְּנָא כָּל דְּעָלֵל לְמַשְׁכְּנָא וְכָל דִּי

רס"י

למשמרת[3]: **למי נדה.** למי כזייכ, כמו וידו מכן כי[4], לידות מת קרנות הגויס[5], לשון זריקה: **חטאת הוא.** לשון חטוי כפשוטו, ולפי הלכותיו קרמה הכתוב חטמת, לומר שהיא כקדשים לכהסר כהגמה[6]: **(יב) הוא יתחטא בו.** נמפר כפרה (ס"ת הזה): **(יג) במת בנפש.** ומי זה מת, של נפש המדם, להוליה נפש כהמה, שמין טוממתה לריכה הזמה (ולא טוממת שבעה). דבר אחר בנפש זו רציעית דס[7]: **את משכן ה' טמא.** אם נכנס לעזרה מפילו בשגילה בלא הזמת שליחי ושביעי: **עוד טמאתו בו.** אף על פי שטבל: **(יד) כל הבא**

(ז) אל המחנה. למחנה שכיוכ, שמין טומה משולה חון לשתי מחנות אלה זה ובעל קרי ומלורע[1]: **וטמא הכהן עד הערב.** סרסכו ודרשכו וטומה עד הערב ומחר יבוא אל המחנה: **(ט) והניח מחוץ למחנה.** לשלשה אלקים מתחלקת, אחד נתן בבר המשחה, ואחד מתחלק לכל המשמרות, ואחד נתן בחיל[2]. זה של משמרות היה חון לעזרה ליטול ממנו בני העיירות וכל הלריכין להטהר, וזה שבבר המשחה כהניס גדולים לפרות אחרות מקדשין היממה, וזה שבחיל נתון למשמרת מגזרת הכתוב, שנאמר והיתה לעדת בני ישראל

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And finally, what problem was troubling *Rashi* here that prompted him to make his comments? Surely it was not the definition of the term *chok* (suprarational command), for this was clarified by *Rashi* on numerous other occasions, as cited above.

The Explanation

Rashi was troubled by the expression, "This is *the* suprarational command of the Torah," which suggests that the red heifer is the *only* suprarational command in the entire Torah, and this is clearly not the case.

What the Torah must be saying, concluded *Rashi,* is that there are two categories of *chukim*, and the red heifer is unique *even among the other suprarational commands.* While the other *chukim* (such as the prohibitions against eating pig or wearing *shatnez*) defy comprehension, they are nevertheless not *completely* incomprehensible. In fact, even sprinkling the water containing the ashes of the red heifer (which *Rashi* refers to in *Parshas Acharei*) is somewhat understood, for we know from the case of the *mikvah* (ritual bath) that impurity is removed by water, and *this* is not referred to by *Rashi* in any place as suprarational.

Rather, it is the *ritual slaughter and offering* of the red heifer which appears to be totally irrational. The red heifer could not be considered as an animal sacrifice, as it was not offered on the Altar but was prepared entirely outside the camp, in contrast to all other sacrifices which must be offered *inside* the Holy Temple. But, on the other hand, it does seem to be a holy offering (and not merely a means of preparing ashes for the sprinkling-water), since: a.) It must be offered by the deputy High Priest (*Rashi* to v. 3); b.) who must face *"towards the front of the Tent of Meeting* (v. 4); and c.) *Rashi* himself affirms, *"It is like other holy offerings"* (v. 9). So the red heifer is a paradox: It has many signs of being a genuine animal sacrifice to God, and yet it may *not* be offered in the Holy Temple!

(At first glance, the red heifer does not appear to be unique in this respect, as we find that the scapegoat of Yom Kippur is also killed outside the Temple (as ***Ramban*** notes—see *Classic Questions* to v. 2).

1 פסחים סז. 2 פרה מ"ג מי"א 3 תוספתא פרה פ"ג 4 איכה ג, נג 5 זכרי' ב, ד 6 ספרי 7 חולין עב.

- [6] *The priest should take a piece of cedar wood, hyssop, and crimson wool, and cast them into the burning cow.*
- [7] *The priest should immerse his garments and wash his body in (mikvah) water. The priest will remain impure until the evening, and then he may enter the (inner) camp(s).*
- [8] *The one who burns (the cow) should immerse his clothes in (mikvah) water and ritually purify his body in (mikvah) water, and then he will remain ritually impure until the evening.*
- [9] *A ritually pure person should gather the cow's ashes and (divide them into three portions. He should leave one portion in the Temple for the priests working there), place (another on the Mount of Olives) outside the camp in a ritually pure place (for priests preparing the red cow), and (the third portion) should be (placed just outside the wall of the Temple courtyard) as a secure reminder for the congregation of the children of Israel.*
- *(The ashes are to be added to the) sprinkling-water, (which is used) for ritual purification.*
- [10] *The one who gathers the cow's ashes should immerse his clothes (in a mikvah), and he will remain ritually impure until the evening.*
- *This is an everlasting law (both) for the children of Israel and for the convert who lives with them.*

Ritual Impurity From a Corpse

- [11] *Anyone touching the corpse of a human being will become ritually impure for seven days.*
- [12] *On the third and seventh days, he should ritually purify himself with (the ashes of the red cow), in order to become ritually pure. But if he does not sprinkle himself with it on the third and seventh days, he will not become ritually pure.*
- [13] *Anyone who touches the corpse of a human being that died and does not ritually purify himself (and then enters the Temple courtyard) has made God's Tabernacle ritually impure, so his soul will be cut off from Israel.*
- *Being that the sprinkling-water was not sprinkled on him, he remained ritually impure, and (even if he immersed in the mikvah) his ritual impurity remains with him.*

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However, the two cases are not entirely similar, since: a.) Some of the procedures concerning the scapegoat *are* performed inside the Temple, [such as its selection via lottery (*Vayikra* 16:7-10), and the confession of the High Priest that is made upon it (ibid. v. 21)]. All the procedures of the red heifer, however, are done *entirely* outside the Temple. b.) The reason why the scapegoat is taken outside the Temple is documented clearly in scripture—to "*carry upon itself all their sins to an uninhabited land*" (ibid. v. 22). No explanation is offered, however, for why the red heifer should be offered specifically *outside* the Temple, which is *totally irrational* for a *holy* offering.)

THE RED HEIFER AND THE EVIL INCLINATION

Based on the above, we can now explain why *Rashi* did *not* write that the *mitzvah* of the red heifer is criticized by the "evil inclination," as he states in the case of other suprarational commands:

It is quite understandable that God, Who cannot be grasped by the human mind, may issue commands that likewise cannot be grasped. What *is* difficult to understand is a *mitzvah* that has *both* rational and irrational elements. In such a case, the evil inclination (or the nations) may argue: "Why would God give you a command that appears to make

Sparks of Chasidus

"A SECURE REMINDER..." (v. 9)

The third portion of ashes from the red heifer offered by Moshe were kept as "a secure reminder for the congregation" (v. 9).

One of the lessons here is that when a person dedicates himself to reaching out and helping others (the "purification" of others), he may come to neglect his own spiritual standing. To prevent such a mistake, the Torah teaches us to keep a portion of the ashes of the red heifer as a "secure reminder"—that it is crucial to dedicate some time to oneself as well as to others.

(Based on *Likutei Sichos* vol. 4, pp. 1060-1)

בְּאֹהֶל יִטְמָא שִׁבְעַת יָמִים: טו וְכָל כְּלִי פָתוּחַ אֲשֶׁר אֵין צָמִיד
פָּתִיל עָלָיו טָמֵא הוּא: טז וְכֹל אֲשֶׁר יִגַּע עַל פְּנֵי הַשָּׂדֶה
בַּחֲלַל חָרֶב אוֹ בְמֵת אוֹ בְעֶצֶם אָדָם אוֹ בַקֶּבֶר יִטְמָא שִׁבְעַת
יָמִים: יז וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם
חַיִּים אֶל כֶּלִי: [שני] יח וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה
עַל הָאֹהֶל וְעַל כָּל הַכֵּלִים וְעַל הַנְּפָשׁוֹת אֲשֶׁר הָיוּ שָׁם
וְעַל הַנֹּגֵעַ בָּעֶצֶם אוֹ בֶחָלָל אוֹ בַמֵּת אוֹ בַקָּבֶר: יט וְהִזָּה הַטָּהֹר
עַל הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטְּאוֹ בַּיּוֹם
הַשְּׁבִיעִי וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָהֵר בָּעָרֶב: כ וְאִישׁ אֲשֶׁר
יִטְמָא וְלֹא יִתְחַטָּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי
אֶת מִקְדַּשׁ יְהוָה טִמֵּא מֵי נִדָּה לֹא זֹרַק עָלָיו טָמֵא הוּא:
כא וְהָיְתָה לָהֶם לְחֻקַּת עוֹלָם וּמַזֵּה מֵי הַנִּדָּה יְכַבֵּס בְּגָדָיו
וְהַנֹּגֵעַ בְּמֵי הַנִּדָּה יִטְמָא עַד הָעָרֶב: כב וְכֹל אֲשֶׁר יִגַּע בּוֹ
הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנֹּגַעַת תִּטְמָא עַד הָעָרֶב: פ כ א וַיָּבֹאוּ

בְּמַשְׁבְּנָא יְהֵי מְסָאֲב שַׁבְעָא יוֹמִין: טו וְכֹל מָן
דַּחֲסַף פְּתִיחַ דְּלֵית מְגוּפַת שְׁיִיעַ מַקַּף עֲלוֹהִי
מְסָאֲב הוּא: טז וְכֹל דִּי יִקְרַב עַל אַפֵּי חַקְלָא
בְּקְטֵל חַרְבָּא אוֹ בְמִיתָא אוֹ בְגַרְמָא דֶּאֱנָשָׁא אוֹ
בְּקִבְרָא יְהֵי מְסָאֲב שַׁבְעָא יוֹמִין: יז וְיִסְבּוּן
לְדְמְסָאֲב מֵעֲפַר יְקֵדַת חַטָּאתָא וְיִתְּנוּן עֲלוֹהִי
מַי מַבּוּעַ לְמָן: יח וְיִסַּב אֵזוֹבָא וְיִטְבּוֹל בְּמַיָּא
גְּבַר דְּכִי וְיִדֵּי עַל מַשְׁכְּנָא וְעַל כָּל מָנְיָא וְעַל
נַפְשָׁתָא דִּי הֲווֹ תַמָּן וְעַל דְּיִקְרַב בְּגַרְמָא אוֹ
בְקְטֵלָא אוֹ בְמִיתָא אוֹ בְקִבְרָא: יט וְיַדֵּי דַכְיָא
עַל מְסָאֲבָא בְּיוֹמָא תְלִיתָאָה וּבְיוֹמָא שְׁבִיעָאָה
וְיִדַּכֵּנֵהּ בְּיוֹמָא שְׁבִיעָאָה וְיִצְבַּע לְבוּשׁוֹהִי
וְיִסְחֵי בְמַיָּא וְיִדְכֵּי בְרַמְשָׁא: כ וּגְבַר דִּי יִסְתָּאַב
וְלָא יִדֵּי עֲלוֹהִי וְיִשְׁתֵּצֵי אֱנָשָׁא הַהוּא מִגּוֹ
קְהָלָא אֲרֵי יַת מַקְדְּשָׁא דַּיְיָ סַאֵב מֵי אַדָּיוּתָא
לָא אִזְדְּרִיקוּ עֲלוֹהִי מְסָאֲב הוּא: כא וּתְהֵי
לְהוֹן לְקְיָם עָלָם וּדְיַדֵּי מֵי אַדָּיוּתָא יְצַבַּע
לְבוּשׁוֹהִי וּדְיִקְרַב בְּמֵי אַדָּיוּתָא יְהֵי מְסָאֲב עַד
רַמְשָׁא: כב וְכֹל דִּי יִקְרַב בֵּהּ מְסָאֲבָא יְהֵי
מְסָאֲב וֶאֱנָשׁ דְּיִקְרַב בֵּהּ יְהֵי מְסָאֲב עַד
רַמְשָׁא: א וַאֲתוֹ בְנֵי יִשְׂרָאֵל כָּל כְּנִשְׁתָּא

רש"י

אל האהל. בעוד שהמת בתוכו: (טו) **וכל כלי פתוח.** בכלי חרס הכתוב מדבר, שאין מקבל טומאה מגבו ולא מתוכו, לפיכך אם אין מגופת למידתו פתולה עליו יפה בחבור, טמא הוא, הא אם יש למיד פתיל עליו טהור[1]: **פתיל.** לשון מחובר בלשון עברי, וכן נפתולי אלהים נפתלתי[2], ותחברתי עם אחותי: (טז) **על פני השדה.** רבותינו דרשו לרבות גולל ודופק[3]. ופשוטו על פני השדה, שאין שם אהל, מטמא כמת שם בנגיעה: (יט) **וחטאו ביום השביעי.** הוא גמר טהרתו: (כ) **ואיש אשר יטמא וגו'.** אם נאמר מקדש למה נאמר מקדש וכו'[4] כדאיתא בסנהדרין[5]: (כא) **ומזה מי הנדה.** רבותינו אמרו[6] שהמזה טהור, וזה הא למד שהנוגע מי חטאת טמא טומאה חמורה לטמא בגדים שעליו, משל"כ בנוגע. וזה שהוציאו בלשון מזה, לומר לך, שאין מטמאין עד שיהא בהן שיעור הזאה: **והנגע וגו' יטמא.** ואין טעון כתוב בגדיים: (כב) **וכל אשר יגע בו.** הטמא הזה שנטמא במת יטמא: **והנפש הנגעת.** בו בטמא מת: **תטמא עד הערב.** מכאן למדנו שהמת מאבות הטומאה והנוגע בו מב' הטומאה ומטמא מדש, זהו פירושה לפי משמעה והלכותיה. ומדרש אגדה העתקתי מיסודו של רי' משה הדרשן וזהו: (ג) **ויקחו אליך.** משלהם כשם שהם פרקו נזמי הזהב לעגל משלהם כך יביאו זו לכפרה משלהם: **פרה אדמה.** משל לבן שפחה שטיפח פלטין של מלך. אמרו תבא אמו ותקנח הלוחה, כך תבא פרה ותכפר על העגל[7]: **אדמה.** על שם שם יאדימו כתולע[8], שהחטא קרוי אדום[9]: **תמימה.** על שם ישראל שהיו תמימים ונעשו בו בעלי מומין, תבא זו ותכפר עליהם ויחזרו לתמותם[9]: **לא עלה עליה עול.** כשם שפרקו מעליהם עול שמים[9]: (ג) **אל אלעזר הכהן.** כשם שנקבלו על אהרן, שהוא כהן, לעשות העגל. ולפי שאהרן עשה את העגל לא נעשית עבודה זו על ידו, שאין קטיגור נעשה סניגור[9]: (ד) **ושרף את הפרה.** כשם שנשרף העגל[1]: (ו) **עץ ארז ואזוב ושני תולעת.** שלשה מינין כללו כנגד שלשת אלפי איש שנפלו בעגל. ואזרז הוא הנגוב מכל האילנות ואזוב נמוך מכולם, סימן שהגבוה שנתגאה ואבד, ישפיל את עצמו כאזוב ותולעת ויתכפר לו[1]: (ט) **למשמרת.** כמו שפשט העגל שמור לדורות לפורענות, שאין לך פקודה שאין בה מפקודת העגל, שנאמר וביום פקדי

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sense, and yet it *also* does not make sense? Does God want you to relate to this command or not? Why has He made it so confusing?" And this argument is so strong that a person might want to reject the *mitzvah* entirely, so *Rashi* stresses (in *Parshas Acharei*), "*you have no right to exempt yourselves.*"

However, the slaughter and offering of the red heifer outside the Temple makes no sense *at all*. Hence, the evil inclination is lacking a solid argument, because everyone understands that God's command is likely not to make any sense. The only difficulty that might arise is ridicule from others, as *Rashi* writes: "*Satan and the nations of the world cause grief to the Jewish people, saying, 'What is this commandment? What purpose does it have?'*" But since there is no real challenge against the observance of this *mitzvah*, *Rashi* was not concerned that a person might "exempt himself" totally from it. Rather, *Rashi* writes that to overcome the taunting of others, one merely needs to bear in mind that it is "My personal decree," and therefore it is unnecessary to ponder the meaning of this *mitzvah* ("*You do not have permission to ponder over it*"). It should be carried out simply because it is the will of God.

(Based on *Likutei Sichos* vol. 8, p. 123*ff.*)

1 חולין כה. 2 בראשית ל, ח 3 חולין עב. 4 פסוק טז 5 דף טז: 6 יומא יד. 7 תנחומא 8 ישעי' א, יח 9 מדרש אגדה

- [14] *This is the law regarding a man that dies in a tent:*
  - *Anyone entering the tent and anything in the tent will be ritually impure for seven days.*
  - [15] *Any open vessel which has no seal fastened around it(s cover) becomes ritually impure.*
- [16] *Anyone who is in an open field and touches a person who was killed by the sword, or a corpse, or a human bone or a grave will be ritually impure for seven days.*
- [17] *For the ritually impure person:*
  - *They should take some of the ashes of the burnt purification offering (of the red cow), and place them in a vessel (filled) with spring water.*
  - [18] *A ritually pure person should take hyssop, dip it into the water and sprinkle it on the tent, on all the vessels, and on the people who were in it, and on anyone who touched the bone, the killed person, the corpse, or the grave.*

SECOND READING

  - [19] *The ritually pure person should sprinkle (the ash-water) on the ritually impure person on the third day and on the seventh day.*
  - *On the seventh day he will become ritually pure. (But first) he should immerse his clothes and wash (himself) in (mikvah) water, and he will become ritually pure in the evening.*
- [20] *If a person becomes ritually impure and does not purify himself (and enters the Sanctuary), his soul will be cut off from the congregation, because he has made God's Sanctuary ritually impure. For he remained ritually impure since the sprinkling-waters were not sprinkled upon him.*
- [21] *This will be an eternal suprarational law: One who (carries) the sprinkling-waters should immerse his clothes (in a mikvah), and one who comes into contact with the sprinkling-waters will (only) be ritually impure until the evening.*
- [22] *Whatever a ritually impure person touches will become ritually impure. Anyone touching him will be ritually impure until the evening.*

CLASSIC QUESTIONS

● How many red heifers were prepared throughout history?

RAMBAM: Nine red heifers were prepared from the time this *mitzvah* was given until the destruction of the Second Temple. The first was prepared by Moshe, the second by Ezra, and there were seven from Ezra until the destruction of the Temple. The tenth will be made by King Mashiach—*May he be speedily revealed! Amen, may this be Your Will!* (*Mishneh Torah, Laws of the Red Heifer* 3:4)—See *The Last Word.*

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The Last Word

The fact that ***Rambam*** mentions the tenth red heifer that "will be made by King Mashiach" in his legal Code (the *Mishneh Torah*) is understood, since *Rambam* included in his Code many laws that will only be applicable in the future era. What is difficult to comprehend is why he concluded this law with a prayer: *"May he be speedily revealed! Amen, may this be Your Will!"* Surely a *legal* Code is not the place for the author to record his personal emotions and feelings, or to lapse into prayerful wishes?

It could be argued, however, that with his "prayer," *Rambam* did teach us a point of Jewish Law—or, to be precise, *three* points.

Judaism requires a person: 1) Not merely to *believe* (intellectually) in Mashiach, but also to *actively await* and *yearn* (emotionally) for his coming (*Laws of Kings* 11:1). 2) Inevitably, feeling this void will lead a person to *pray* for Mashiach's coming, just as he prays for any other thing that is lacking in his life. 3) And being that the requirement to believe in Mashiach is in force at all times, it follows that likewise, a person must yearn and pray for Mashiach *constantly*.

Therefore: 1) *Rambam* included *prayerful wishes* here in his *legal* Code to indicate that awaiting Mashiach must not be only expressed intellectually, but emotionally too. 2) He stresses that Mashiach should come "speedily," to indicate Mashiach's coming should be a *personal*, heartfelt desire. 3) He recorded the above principles, not in his codification of the laws concerning Mashiach, but here *out of context*, to indicate that one must express a yearning for Mashiach *constantly*, whatever the context of one's discussion happens to be.

(Based on *Likutei Sichos* vol. 28, p. 131*ff.*)

בְּנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְבַּר־צִן בַּחֹדֶשׁ הָרִאשׁוֹן וַיֵּשֶׁב הָעָם בְּקָדֵשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֵר שָׁם: ב וְלֹא־הָיָה מַיִם לָעֵדָה וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן: ג וַיָּרֶב הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוּ גָוַעְנוּ בִּגְוַע אַחֵינוּ לִפְנֵי יְהוָה: ד וְלָמָּה הֲבֵאתֶם אֶת־קְהַל יְהוָה אֶל־הַמִּדְבָּר הַזֶּה לָמוּת שָׁם אֲנַחְנוּ וּבְעִירֵנוּ: ה וְלָמָּה הֶעֱלִיתָנוּ מִמִּצְרַיִם לְהָבִיא אֹתָנוּ אֶל־הַמָּקוֹם הָרָע הַזֶּה לֹא | מְקוֹם זֶרַע וּתְאֵנָה וְגֶפֶן וְרִמּוֹן וּמַיִם אַיִן לִשְׁתּוֹת: ו וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקָּהָל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֵּרָא כְּבוֹד־יְהוָה אֲלֵיהֶם: פ [שלישי] [שני כשהן מחוברין] ז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ח קַח אֶת־הַמַּטֶּה וְהַקְהֵל אֶת־הָעֵדָה אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם אֶל־הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מֵימָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם: ט וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֶּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ: י וַיַּקְהִלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקָּהָל אֶל־פְּנֵי הַסֶּלַע וַיֹּאמֶר לָהֶם שִׁמְעוּ־נָא הַמֹּרִים הֲמִן־הַסֶּלַע הַזֶּה נוֹצִיא לָכֶם מָיִם: יא וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע בְּמַטֵּהוּ פַּעֲמָיִם וַיֵּצְאוּ מַיִם רַבִּים וַתֵּשְׁתְּ הָעֵדָה וּבְעִירָם: ס יב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה

לְמַדְבְּרָא דְצִן בְּיַרְחָא קַדְמָאָה וִיתֵב עַמָּא בְּרָקֶם וּמִיתַת תַּמָּן מִרְיָם וְאִתְקְבָרַת תַּמָּן: ב וְלָא הֲוָה מַיָּא לְכְנִשְׁתָּא וְאִתְכַּנָּשׁוּ עַל מֹשֶׁה וְעַל אַהֲרֹן: ג וּנְצָא עַמָּא עִם מֹשֶׁה וַאֲמָרוּ לְמֵימַר וּלְוַי דְּמִתְנָא בְּמוֹתָא דְאַחָנָא קֳדָם יְיָ: ד וּלְמָא אַעֲלֵיתוּן יָת קְהָלָא דַיְיָ לְמַדְבְּרָא הָדֵין לְמִמַת תַּמָּן אֲנַחְנָא וּבְעִירָנָא: ה וּלְמָא אַסֵּקְתּוּנָא מִמִּצְרַיִם לְאַיְתָאָה יָתָנָא לְאַתְרָא בִּישָׁא הָדֵין לָא אֲתַר כְּשַׁר לְבֵית זְרַע וְאַף לָא תְּאֵנִין וְגוּפְנִין וְרִמּוֹנִין וּמַיָּא לֵית לְמִשְׁתֵּי: ו וְעַל מֹשֶׁה וְאַהֲרֹן מִן קֳדָם קְהָלָא לְתָרַע מַשְׁכַּן זִמְנָא וּנְפָלוּ עַל אַפֵּיהוֹן וְאִתְגְּלִי יְקָרָא דַיְיָ לְהוֹן: ז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ח סַב יָת חֻטְרָא וְאַכְנֵשׁ יָת כְּנִשְׁתָּא אַתְּ וְאַהֲרֹן אֲחוּךְ וּתְמַלְלוּן עִם כֵּיפָא לְעֵינֵיהוֹן וְיִתֵּן מוֹהֵי וְתַפֵּק לְהוֹן מַיָּא מִן כֵּיפָא וְתַשְׁקֵי יָת כְּנִשְׁתָּא וְיָת בְּעִירְהוֹן: ט וּנְסֵיב מֹשֶׁה יָת חֻטְרָא מִן קֳדָם יְיָ כְּמָא דִי פַקְּדֵהּ: י וְאַכְנִישׁוּ מֹשֶׁה וְאַהֲרֹן יָת קְהָלָא לְקֳדָם כֵּיפָא וַאֲמַר לְהוֹן שְׁמָעוּ כְעַן סָרְבָנַיָּא הֲמִן כֵּיפָא הָדֵין נַפֵּק לְכוֹן מַיָּא: יא וַאֲרֵם מֹשֶׁה יָת יְדֵהּ וּמְחָא יָת כֵּיפָא בְּחֻטְרֵהּ תַּרְתֵּין זִמְנִין וּנְפָקוּ מַיָּא סַגִּיאֵי וּשְׁתִיאַת כְּנִשְׁתָּא וּבְעִירְהוֹן: יב וַאֲמַר יְיָ לְמֹשֶׁה וּלְאַהֲרֹן חֲלַף דִּי לָא הֵימַנְתּוּן בְּמֵימְרִי

רס"י

ופקדתי וגו'. וכשם שטעגל טימא כל העוסקין בו, כך פרה מטמאה כל העוסקין בה, וכשם שנטהרו בחפרו, שנאמר ויזר על פני המים וגו', כך ולקחו לטמא מעפר שריפת החטאת וגו': (ו) **כל העדה**. עדה כשלמה, שכבר מתו מתי מדבר ולזו פרשו לחייס[1]: **ותמת שם מרים**. למה נסמכה מיתת מריס לפרשת פרה אדומה, לומר לך מה קרבנות מכפרין (ס"ו כמו שפרה אדומה מכפרת) אף מיתת צדיקים מכפרת[2]: **ותמת שם מרים**. אף היא נסתיקה מתה ומפני מה לא נאמר בה על פי ה', שאינו דרך כבוד של מעלה[2]. ובאהרן נאמר על פי ה', בשלה מסעי[3]: (ג) **ולא היה מים לעדה**. מכאן שכל מרגעים שהיה להם בשאר בזכות מריס[4]: (ג) **ולו גועינו**. כלומר שגועינו: **בגוע אחינו**. כמיתת אחינו בדבר, למד שמיתת למת מגוהה ממנה: **בגוע**.

שם דבר הוא, כמו במיתת אחינו, ולא יתכן לפרש כשמתו אחינו, שאם כן היה לו להקדק בְּגָוְעָם: (ח) **ואת בעירם**. מכאן שאם הקצ"ה על ממונם של ישראל[5]: (י) **ויקהלו וגו'**. זה אחד מן המקומות שהחזיק מועט את המרובה[6]: **המן הסלע הזה נוציא**. לפי שלא היו מכירין אותו, לפי שהלך הסלע ויצא להם בין הסלעים, כשנסתלק הבאר, והיו ישראל אומרים להם מה לכם מאחר סלע תוליאו לנו מים, לכך אמר להם המוריס סרבנים, לשון יוני שוטים, מוריס את מוריכם, המן הסלע הזה שלא נשטוינו עליו נוליא לכם מים[5]: (יא) **פעמים**. לפי שברחשונה לא הוליא אלא טיפין, לפי שלא זוכ המקום להכותו אלא ובדיעבד אל הסלע, והמה דברו אל סלע אחר ולא הוליא, אמרו שמא לריך להכות כברחשונה, שנאמר והכית בצור[7], ונזדמן להם אותו סלע

CLASSIC QUESTIONS

● **Why was there a shortage of water after Miriam's passing?** (v. 2)

Rashi: From here we learn that throughout the forty years they had the well in Miriam's merit.

● **Does Miriam's Well still exist today?**

Alter Rebbe's Shulchan Aruch: A few have the custom to draw water every *Motzo'ei Shabbos* [Saturday night] from wells or springs, because the well of Miriam passes through all the wells every *Motzo'ei Shabbos*. Whoever finds it and drinks from it will be healed from all his illnesses (*Orach Chaim* 299:20).

1 ראה שיחת ש"פ חקת תשכ"ז 2 מו"ק כח. 3 במדבר לג, לח 4 תענית ט. 5 תנחומא 6 ויקרא רבה י, ט 7 שמות יז, ו

Miriam's Passing and the Water Crisis

(The following occurred close to forty years later, when those who were to die in the desert had passed on:)

20 *The entire (next generation of) the congregation of the children of Israel arrived at the desert of Tzin in the first month, and the people settled in Kadaish.*

Miriam died there and was buried there.

[2] *The congregation had no water, so they ganged up against Moshe and Aharon,* [3] *and the people quarreled with Moshe. They spoke up, saying, "If only we had died (in the plague) before God with the (same) death as our brothers (rather than through thirst)!* [4] *Why have you brought God's congregation to this desert so that we should die here, both us and our animals?* [5] *Why have you taken us out of Egypt to bring us to this terrible place? It's not a place fit for agriculture, for fig trees, grapevines, or pomegranate trees. And there's no water to drink!"*

[6] *Moshe and Aharon went away from the assembly to the entrance of the Tent of Meeting, and they fell on their faces.*

Third Reading (2nd when joined)

Then the glory of God appeared to them. [7] *God spoke to Moshe, saying:* [8] *"Take the staff and, together with your brother Aharon, you should assemble the congregation. In their presence, speak to the rock (that was within Miriam's well, the one that always produced water), and it will produce water. You will produce water for them from the rock, and allow the congregation and their animals to drink."*

[9] *Moshe took the staff from before God, as He had commanded him.* [10] *Moshe and Aharon assembled the congregation in front of the rock (but they could not figure out which rock to speak to. The people began to mock) so he said to them, "Listen, you rebels! (How) could we draw water for you from this rock (if it is not the right one)?"*

[11] *(Moshe and Aharon spoke to the rock, but it did not produce any water, since it was the wrong rock. Remembering that he had produced water from a rock in Refidim by hitting it*) Moshe raised his hand and hit the rock with his staff (and this time he hit the correct rock, but only a small amount of water*

TORAS MENACHEM

The Last Word

Miriam's Well (*Rashi*, v. 2)

- Water assists the digestive system to break down food, and the water within the bloodstream carries those nutrients to all parts of the body. This represents the mission of all Jewish women: To bring the well of living water—Torah—to nourish all segments of the Jewish people, even those who totally lack knowledge of it. Thus we find that, while still in Egypt, Miriam devoted herself to small children, and her heroic efforts led to the annulment of Pharaoh's decree against children. Consequently, it was in her merit that the well water came, since water represents the universal dissemination of Torah.
- Thus, when a mother, sister, or teacher educates a child, we witness the modern-day "living waters of Miriam" sustaining the Jewish people in exile, making it possible to go peacefully throughout our *current* "sojourn" in the "desert" of exile.
- In addition to providing water to drink, Miriam's well also made it possible for the *mitzvah* of *taharas hamishpachah* (family purity) to be fulfilled. There was no other source of water in the desert, so Miriam's well served as a *mikvah,* enabling children to be born throughout the forty years.
- The custom of drawing water on *Motzo'ei Shabbos* (to draw from the well of Miriam) is cited in the ***Alter Rebbe's Shulchan Aruch***. This appears to suggest that it is applicable today; however, this was not a custom practiced in the House of the Chabad Rebbeim. In any case, it certainly applies to all of us spiritually: Studying this law about Miriam's well influences the whole week, that it may be a healthy week in both spiritual and physical terms.

(Based on *Sichos* of 5th Tammuz 5740, 17th Sivan 5740 & *Motzo'ei Shabbos Parshas Chukas-Balak* 5739)

* See *Shemos* 17:6.

וְאֶל־אַהֲרֹן֙ יַ֣עַן לֹא־הֶאֱמַנְתֶּ֣ם בִּ֔י לְהַקְדִּישֵׁ֖נִי לְעֵינֵ֣י בְנֵֽי־יִשְׂרָאֵ֑ל
לָכֵ֗ן לֹ֤א תָבִיאוּ֙ אֶת־הַקָּהָ֣ל הַזֶּ֔ה אֶל־הָאָ֕רֶץ אֲשֶׁר־נָתַ֥תִּי לָהֶֽם׃
יג הֵ֣מָּה מֵי֩ מְרִיבָ֨ה אֲשֶׁר־רָ֜בוּ בְּנֵי־יִשְׂרָאֵ֗ל אֶת־יְהוָה֙ וַיִּקָּדֵ֣שׁ
בָּ֔ם ס [רביעי] יד וַיִּשְׁלַ֤ח מֹשֶׁה֙ מַלְאָכִ֔ים מִקָּדֵ֖שׁ אֶל־מֶ֣לֶךְ אֱד֑וֹם
כֹּ֚ה אָמַ֣ר אָחִ֔יךָ יִשְׂרָאֵ֖ל אַתָּ֣ה יָדַ֑עְתָּ אֵ֚ת כָּל־הַתְּלָאָ֔ה אֲשֶׁ֖ר
מְצָאָתְנוּ׃ טו וַיֵּרְד֤וּ אֲבֹתֵ֙ינוּ֙ מִצְרַ֔יְמָה וַנֵּ֥שֶׁב בְּמִצְרַ֖יִם יָמִ֣ים רַבִּ֑ים
וַיָּרֵ֤עוּ לָ֙נוּ֙ מִצְרַ֔יִם וְלַאֲבֹתֵ֖ינוּ׃ טז וַנִּצְעַ֖ק אֶל־יְהוָ֑ה וַיִּשְׁמַ֤ע קֹלֵ֙נוּ֙
וַיִּשְׁלַ֣ח מַלְאָ֔ךְ וַיֹּצִאֵ֖נוּ מִמִּצְרָ֑יִם וְהִנֵּ֣ה אֲנַ֔חְנוּ בְּקָדֵ֖שׁ עִ֥יר קְצֵ֖ה
גְּבוּלֶֽךָ׃ יז נַעַבְרָה־נָּ֣א בְאַרְצֶ֔ךָ לֹ֥א נַעֲבֹ֖ר בִּשְׂדֶ֣ה וּבְכָ֑רֶם וְלֹ֥א
נִשְׁתֶּ֖ה מֵ֣י בְאֵ֔ר דֶּ֖רֶךְ הַמֶּ֣לֶךְ נֵלֵ֑ךְ לֹ֥א נָסֻ֛ה יָמִ֥ין וּשְׂמֹ֖אול* עַד
אֲשֶׁר־נַעֲבֹ֥ר גְּבֻלֶֽךָ׃ יח וַיֹּ֤אמֶר אֵלָיו֙ אֱד֔וֹם לֹ֥א תַעֲבָ֖ר בִּ֑י
פֶּן־בַּחֶ֥רֶב אֵצֵ֖א לִקְרָאתֶֽךָ׃ יט וַיֹּאמְרוּ֩ אֵלָ֨יו בְּנֵֽי־יִשְׂרָאֵ֜ל בַּמְסִלָּ֗ה
נַעֲלֶ֤ה וְאִם־מֵ֙ימֶ֙יךָ֙ נִשְׁתֶּ֣ה אֲנִ֔י וּמִקְנַ֖י וְנָתַ֣תִּי מְכָרָ֑ם רַ֚ק
אֵ֣ין־דָּבָ֔ר בְּרַגְלַ֖י אֶעֱבֹ֥רָה׃ כ וַיֹּ֥אמֶר לֹ֖א תַּעֲבֹ֑ר וַיֵּצֵ֤א אֱדוֹם֙
לִקְרָאתוֹ֔ בְּעַ֥ם כָּבֵ֖ד וּבְיָ֥ד חֲזָקָֽה׃ כא וַיְמָאֵ֥ן | אֱד֖וֹם נְתֹ֣ן אֶת־

לְקַדְּשׁוּתִי לְעֵינֵי בְּנֵי יִשְׂרָאֵל בְּכֵן לָא תַעֲלוּן
יַת קְהָלָא הָדֵין לְאַרְעָא דִי יְהָבִית לְהוֹן׃
יג אִנּוּן מֵי מַצּוּתָא דִי נְצוֹ בְּנֵי יִשְׂרָאֵל קֳדָם יְיָ
וְאִתְקַדַּשׁ בְּהוֹן׃ יד וּשְׁלַח מֹשֶׁה אִזְגַּדִּין מֵרָקָם
לְוָת מַלְכָּא דֶּאֱדוֹם כִּדְנָן אֲמַר אֲחוּךְ יִשְׂרָאֵל
אַתְּ יְדַעְתְּ יַת כָּל עָקָתָא דִי אַשְׁכַּחַתָּנָא׃
טו וּנְחָתוּ אֲבָהָתָנָא לְמִצְרַיִם וִיתֵבְנָא בְּמִצְרַיִם
יוֹמִין סַגִּיאִין וְאַבְאִישׁוּ לָנָא מִצְרָאֵי
וְלַאֲבָהָתָנָא׃ טז וְצַלֵּינָא קֳדָם יְיָ וְקַבִּיל צְלוֹתָנָא
וּשְׁלַח מַלְאָכָא וְאַפֵּקָנָא מִמִּצְרַיִם וְהָא אֲנַחְנָא
בִּרְקָם קַרְתָּא דִּבְסִטַר תְּחוּמָךְ׃ יז נְעִבַּר כְּעַן
בְּאַרְעָךְ לָא נְעִבַּר בְּחַקַל וּבְכַרְמָא וְלָא נִשְׁתֵּי מֵי
גוֹב בְּאוֹרַח מַלְכָּא נֵזֵל לָא נְסְטֵי לְיַמִּינָא
וְלִשְׂמָאלָא עַד דְּנְעִבַּר תְּחוּמָךְ׃ יח וַאֲמַר לֵהּ
אֱדוֹמָאָה לָא תְעִבַּר בִּתְחוּמִי דִּילְמָא בְּדִקְטָלִין
בְּחַרְבָּא אֶפּוֹק לָקֳדָמוּתָךְ׃ יט וַאֲמָרוּ לֵהּ בְּנֵי
יִשְׂרָאֵל בְּאוֹרַח כְּבִישָׁא נִסַּק וְאִם מַיָּךְ נִשְׁתֵּי
אֲנָא וּבְעִירַי וְאֵיהַב דְּמֵיהוֹן לְחוֹד לֵית פִּתְגָם
דְּבִישׁ בְּרַגְלַי אֶעְבַּר׃ כ וַאֲמַר לָא תִעְבַּר וּנְפַק
אֱדוֹמָאָה לָקֳדָמוֹתֵהּ בְּחֵיל רַב וּבִידָא תַקִּיפָא׃
כא וְסָרִיב אֱדוֹמָאָה לְמִשְׁבַּק יַת יִשְׂרָאֵל

*יתיר ו׳.

רס״י

וכתבו[1]: **(יב) יען לא האמנתם בי.** גלה הכתוב שחלוי חטא זה בגדר היו נכנסין לארץ, כדי שלא יאמרו עליהם כעון שאר דור המדבר שנגזר עליהם שלא יכנסו לארץ, כך היה עון משה ואהרן. והלא הלמן ובקר ישחט[2] קשה מזו, אלא לפי שבסתר חסך עליו הכתוב, וכאן שבמעמד כל ישראל, לא חסך עליו הכתוב מפני קדוש השם[1]: **להקדישני.** שחילו דברתם אל הסלע והוציא הייתי מקודש לעיני העדה ואומרים מה סלע זה שחילו מדבר וחילו שומע וחילו צריך לפרנסה מקייס דבורו של מקום, קל וחומר אנו: **לבן לא תביאו.** בשבועה, כמו לכן נשבעתי לבית עלי[3], נשבע בקפילה כדי שלא ירבו בתפלה על כך: **(יג) המה מי מריבה.** כל הנזכרים במקום אחר את אלו רמז אלטגניני פרשה שמושיען של ישראל לוקה במיס, לכך גזרו כל הבן הילוד היאורה תשליכוהו[4]: **ויקדש בם.** שמתו משה ואהרן על ידם. שבשהקב"ה עושה דין במקודשיו הוא ירחוי ומתקדש על הבריות, וכן הוא אומר ונרא מלכיס ממקדשיך[5], וכן הוא אומר[6] בקרובי אקדש[7]: **(יד) אחיך ישראל.** מה ראה להזכיר כאן אחוה, אלא אמר לו אחיס אנחנו בני אברהם, שנאמר לו כי גר יהיה זרעך[8], ועל שניהו היה אותו האוה לפורעו[1]: **אתה ידעת את כל התלאה.** לפיכך פירש אדיכם מעל אחיהו וילך אל ארץ מפני יעקב אחיו[9], מפני השטר חוב המוטל עליהם וסטילו על יעקב[10]: **(טו) וירעו לנו.** שגלגו ערות רבות: **ולאבותינו.** מכאן שאחזות מלטעריס בקבר כשפורעות באה על ישראל[1]: **(טז) וישמע קלנו.** בזכות שבכינו אחיהו הקול קול יעקב[11], שאנו לועקים וגעים[1]: **מלאך.** זה משה מכאן שהגביהוס קרוחים מלאכיס, ואומר ויהיו מלעיזים במלאכי האלהיס[12]: **(יז) נעברה נא בארצך.** אין לך לעובר על הירושה של ארץ ישראל, כשם שלא פרעת האוב. עשה לנו עזר מעט לעבור דרך ארצך: **ולא נשתה מי באר.** מי בורות היה לריך לומר אלא כך אמר משה אף על פי שיש בידינו מן לאכול ובאר לשתות, לא נשתה ממנו אלא נקנה ממה חוכל ומיס להנאתכס, מכאן לאכסנאי שאף על פי שיש בידו לאכול, יקנה מן האנשי כדי להנות את מושפיזו[1]: **דרך המלך נלך וגו׳.** אנו חוסמיס את בהמתנו ואף יהו לכאן ולכאן לאכול[1]: **(יח) פן בחרב אצא לקראתך.** אתס מתגאים בקול שהוריאכם אדיכם, ואמרתס ונלעק אל כי ויאמע קולנו, ואני אלא אליכם במה שהוריאני אבי ועל הרבך תאיה[13]: **(יט) רק אין דבר.** אין שום דבר מזיקך: **(כ) וביד חזקה.** בהבטחת זקנו

CLASSIC QUESTIONS

● **Why was the error of hitting the rock so severe? (v. 12)**

Rashi: The Torah indicates here that if it were not for this sin alone, they would have entered the Land—so that it should not be said about them, "Moshe and Aharon's sin was similar to the sin of the generation of the desert who were prevented from entering the Land."

But wasn't [Moshe's question], "*Could enough sheep and cattle possibly be slaughtered for them?*" (11:22) a more serious sin than this?

However, there [he spoke] in private, so the Torah spared him [from punishment]. But here, on the other hand, [he spoke] in the presence of all Israel, thus the Torah did not spare him so that God's Name would be sanctified.

1 תנחומא 2 במדבר יא, כב 3 שמואל-א ג, יד 4 סנהדרין קא: 5 תהלים סח, לו 6 ויקרא י, ג 7 זבחים קטו: 8 בראשית טו, יג 9 שם לו, ו 10 ב״ר פב, יג 11 בראשית כז, כב 12 דה״ב לו, טו 13 בראשית כז, מ

came out, since God had not told him to hit it, but to speak to it. But when he hit it) a second time a lot of water came out, and the congregation drank, along with their animals.

[12] *God said to Moshe and Aharon, "Since you did not believe in Me to sanctify Me in the presence of the children of Israel (for you hit the rock and did not speak to it), therefore you will not bring this congregation into the Land which I have given them."*

[13] *These are the waters (which the Egyptian astrologers had seen would cause) strife (to Moshe, and they are the waters) over which the children of Israel contended with God. But (God) was sanctified through them (via the death of Moshe and Aharon).*

An Attempt to Pass Through the Land of Edom

20:14 Fourth Reading

Moshe sent messengers from Kadaish to the King of Edom: "This is what your brother Israel said: You know of all the hardship that has befallen us. [15] *Our fathers went down to Egypt. We stayed in Egypt for a long time, and the Egyptians mistreated us, and our Patriarchs (were pained in the grave).* [16] *We cried out to God and He heard our voice. He sent an angel (Moshe), and he took us out of Egypt.*

"Now we are in Kadaish, a city on the edge of your border. [17] *Please let us pass through your land (so we can reach the Land of Israel). We will not pass through fields or vineyards. (Even though we have our own supply of water) we will not drink water (from our) well (but we will purchase it from you). We will go along the King's Highway, and we will (muzzle our animals so that they) do not turn to the right or to the left (to eat from your fields) until we have passed your border."*

[18] *Edom replied to him, "You will not pass through My (territory), or I'll go out towards you with the sword!"*

[19] *The children of Israel said to him, "We will keep to the highway. If either we or our cattle drink your water, we will pay whatever it costs. Nothing will (harm you). We will pass through on foot."*

[20] *But he said, "You will not pass through!" and Edom came out toward them with many men and with the strong hand (of Eisav).*

[21] *Since Edom refused to allow Israel to cross his border, Israel headed away from him.*

TORAS MENACHEM

The Last Word

"In The Presence of the Children of Israel" (v. 12)

At first glance, hitting the rock rather than speaking to it appears to have been an innocent mistake. First, Moshe erred by speaking to the wrong rock, and since no water came out, he presumed that he would have to hit the rock, as he had done in the past (see v. 11 and *Rashi*). After all, why would God have told him to "take the staff" (v. 8) if Moshe was merely required to *speak* to the rock, and not hit it? So we need to understand why the "sin" of hitting the rock was so severe, being the sole reason why Moshe was barred from entering the Land? (see *Classic Questions*).

Rashi explains that Moshe's actions had more serious repercussions in this case because he failed to sanctify God's Name *in public*. From here we see that when it comes to sanctifying God's Name a person's intentions are irrelevant; it is the *perceived reality*, how people will interpret one's actions, that counts.

(Based on *Likutei Sichos* vol. 28, pp.127-8; *Sichas Shabbos Parshas Chukas* 5743)

Sparks of Chasidus

"Moshe Sent Messengers..." (v. 14, 17)

The lesson we can learn from Moshe's sending messengers is:

"Moshe sent messengers"—The spark of Moshe found within every Jew sends holy messengers.

"From Kadaish"—From the most holy (*kodesh*) part of the Godly soul within every Jew.

"To the King of Edom"—To the nations who rule over the Jewish people during the time of exile.

"This is what your brother Israel said"—Even though, physically, Jews and non-Jews appear to be identical ("brothers").

"We will go along the King's Highway and we will not turn to the right or to the left"—We will follow the way of the King, God's way. We will never veer to the right or to the left!

(Based on *Likutei Sichos* vol. 18, p. 468)

יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ וַיֵּט יִשְׂרָאֵל מֵעָלָיו: פ [חמישי] [שלישי כשהן מחוברין] כב וַיִּסְעוּ מִקָּדֵשׁ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה הֹר הָהָר: כג וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּהֹר הָהָר עַל־גְּבוּל אֶרֶץ־אֱדוֹם לֵאמֹר: כד יֵאָסֵף אַהֲרֹן אֶל־עַמָּיו כִּי לֹא יָבֹא אֶל־ הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר־מְרִיתֶם אֶת־פִּי לְמֵי מְרִיבָה: כה קַח אֶת־אַהֲרֹן וְאֶת־אֶלְעָזָר בְּנוֹ וְהַעַל אֹתָם הֹר הָהָר: כו וְהַפְשֵׁט אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְהִלְבַּשְׁתָּם אֶת־ אֶלְעָזָר בְּנוֹ וְאַהֲרֹן יֵאָסֵף וּמֵת שָׁם: כז וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה וַיַּעֲלוּ אֶל־הֹר הָהָר לְעֵינֵי כָּל־הָעֵדָה: כח וַיַּפְשֵׁט מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת־אֶלְעָזָר בְּנוֹ וַיָּמָת אַהֲרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאֶלְעָזָר מִן־הָהָר: כט וַיִּרְאוּ כָּל־הָעֵדָה כִּי גָוַע אַהֲרֹן וַיִּבְכּוּ אֶת־אַהֲרֹן שְׁלֹשִׁים יוֹם כָּל לְמַעְבַּר בִּתְחוֹמֹה וּסְטָא יִשְׂרָאֵל מִלְּוֹתֵהּ: כב וּנְטָלוּ מֵרְקָם וַאֲתוֹ בְּנֵי יִשְׂרָאֵל כָּל בְּנִשְׁתָּא לְהֹר טוּרָא: כג וַאֲמַר יְיָ לְמֹשֶׁה וּלְאַהֲרֹן בְּהֹר טוּרָא עַל תְּחוּם אַרְעָא דֶּאֱדוֹם לְמֵימָר: כד יִתְכְּנֵשׁ אַהֲרֹן לְעַמֵּיהּ אֲרֵי לָא יֵעוֹל לְאַרְעָא דִּי יְהָבִית לִבְנֵי יִשְׂרָאֵל עַל דִּי סָרֶבְתּוּן עַל מֵימְרִי לְמֵי מַצּוֹתָא: כה דְּבַר יַת אַהֲרֹן וְיַת אֶלְעָזָר בְּרֵהּ וְתַסֵּק יַתְהוֹן לְהֹר טוּרָא: כו וְאַשְׁלַח יַת אַהֲרֹן יַת לְבוּשׁוֹהִי וְתַלְבֵּשִׁנּוּן יַת אֶלְעָזָר בְּרֵהּ וְאַהֲרֹן יִתְכְּנֵשׁ וִימוּת תַּמָּן: כז וַעֲבַד מֹשֶׁה כְּמָא דִי פַקֵּיד יְיָ וּסְלִיקוּ לְהֹר טוּרָא לְעֵינֵי כָּל בְּנִשְׁתָּא: כח וְאַשְׁלַח מֹשֶׁה יַת אַהֲרֹן יַת לְבוּשׁוֹהִי וְאַלְבֵּשׁ יַתְהוֹן יַת אֶלְעָזָר בְּרֵהּ וּמִית אַהֲרֹן תַּמָּן בְּרֵישׁ טוּרָא וּנְחַת מֹשֶׁה וְאֶלְעָזָר מִן טוּרָא: כט וַחֲזוֹ כָּל בְּנִשְׁתָּא אֲרֵי מִית אַהֲרֹן וּבְכוֹ יַת אַהֲרֹן תְּלָתִין יוֹמִין כֹּל בֵּית יִשְׂרָאֵל:

רס"י

וכידים ידי עשו[1]: **(כב) כל העדה.** כולם שלמים ועומדים להכנס לארץ שלא כיה כהן אחד מחותם שגזרה עליהם שכבר כלו מתי מדבר, ואלו מחותן שכתוב בהן[2] חייס כלכס כיוס[3]: **הר ההר.** הר על גבי הר כתפוח קטן על גבי תפוח גדול, ואף על פי שהענן הולך לפניהם ומשוה את ההריס, שלשה נשארו בהן הר סיני לתורה והר נבו לקבורת משה והר ההר לקבורת אהרן[4]: **(כג) על גבול ארץ אדום.** מגיד שמפני שהתחברו כהן להתקרב לעשו הרשע, נפרלו מעשיהם וחשרו בלדיק הזה, וכן הגדיל חומר ליהושפט בהתחברך עם אחזיהו פרץ כי את מעשיך[5]: **(כה) קח את אהרן.** בדברי נחומים. אמור לו אשריך שהרואה כתרך נתון לבנך מה שאין אני זכאי לכך[6]: **(כו) את בגדיו.** את בגדי הכוהנ גדולה הלבישהו והפשיטה מעליו לתתם על בנו בפניו. אמר לו הכנס למערה, ונכנס. ראה מטה מוטעת וגר דלוק. אמר לו עלה למטה, ועלה. פשוט ידיך, ופשט. קמון פיך, וקמן. עטוס עיניך, ועטס. מיד חמד משה לאותה מיתה, וזהו שנאמר לו כהשה את אהרן אחיך, מיתה שנתאוית לה[7]: **(כז) ויעש משה.** אף על פי שהדבר קשה לו לא עכב[8]: **(כט) ויראו כל העדה וגו'.** כשראו משה ואלעזר יורדים ואהרן לא ירד, אמרו היכן הוא אהרן. אמר להם מת. אמרו לו אפשר מי שעמד כנגד המלאך ועצר את המגפה ישלוט בו מלאך המות. מיד נקש משה רחמים ונראהו מלאכי השרת לכם מוטל במטה, ראו וכאמינו[7]: **כל בית ישראל.** האנשים והנשים, לפי שהיה אהרן רודף שלום ומטיל אהבה בין בעלי מריבה ובין איש לאשתו[8]: **כי גוע.** אומר אני שהמתרגם דהא מית טועה הוא, אלא אם כן מתרגם וירחו ואתחזיאו, שלא אמרו רבותינו ז"ל כי זה משמש בלשון דהא אלא על מדרש שנסתלקו ענני כבוד, וכדאמר ר' אבהו, דע"ר אבהו אל תקרי וירחו[9] אלא ויירחו ועל לשון זה נופל לשון דהא, לפי שהוא נתינת טעם למה שלמעלה הימנו. למה ויירחו, לפי שהרי את אהרן. אבל על תרגום וחזו כל

CLASSIC QUESTIONS

● **What was the "double mountain"? (v. 22)**

Rashi: A mountain on top of a mountain, like a small apple on top of a big apple.

Although the cloud went in front of them and leveled out mountains, three of them remained: Mount Sinai for [the giving of] the Torah, Mount Nevo for the burial of Moshe, and the double mountain for the burial of Aharon (see *The Last Word*).

● **Why were the Jewish people at Edom's border? (v. 23)**

Rashi: This teaches us that because they attempted to forge a relationship with [Edom, descendants of] the wicked Eisav, their accomplishments were ruined and they lost this righteous man [Aharon]. Similarly, the prophet said to Yehoshafat, *"Since you joined with Achaziahu, God has ruined your accomplishments"* (Chron. II 20:37).

TORAS MENACHEM

The Border of the Land of Edom (v. 23)

In *Rashi's* comments to verse 23, he explains the connection between Aharon's passing and the location of the Jewish camp at the border of Edom: *"Because they attempted to forge a relationship with* [*Edom, descendants of*] *the wicked Eisav, their accomplishments were ruined and they lost this righteous man."*

This prompts the following questions: a.) In the desert, the travels and encampments of the Jewish people were always guided by the cloud (see

1 בראשית כז, כב 2 דברים ד, ד 3 תנחומא. ראה שיחת ש"פ חקת תשכ"ז, תשמ"ו. 4 ראה שיחת ש"פ חקת תשל"ז, תשמ"ו. 5 דה"ב כ, לז 6 תנחומא 7 ספרי 8 מדרש אגדה 9 ר"ה ג.

Aharon's Passing and Elazar's Appointment

20:22 Fifth Reading (3rd when joined)

They traveled from Kadaish, and the entire (next generation of the) congregation of the children of Israel arrived at the double mountain.

[23] *God spoke to Moshe and Aharon, at the double mountain, at the border of the land of Edom, saying,* [24] *"Aharon will (now) be gathered to his people. He will not come to the Land which I have given to the children of Israel, because you defied My word at the waters of strife."*

[25] *"Persuade Aharon, along with Elazar his son, to go up the double mountain.* [26] *Divest Aharon of his (priestly) garments and dress Elazar his son with them. Then Aharon will be gathered in (to his people) and die there."*

[27] *Moshe did what God commanded him. They went up the double mountain in the presence of the entire congregation.* [28] *Moshe divested Aharon of his (priestly) garments and dressed Elazar his son in them, and Aharon died there on top of the mountain.*

(Then) Moshe and Elazar descended from the mountain. [29] *The whole congregation saw that Aharon had died, and the entire house of Israel wept for Aharon for thirty days.*

TORAS MENACHEM

Shemos 13:21). So how could the Jewish people be criticized for being "at the border of the land of Edom," when this was something that had been orchestrated by God Himself?

b.) The Torah states the cause of Aharon's passing explicitly in verse 24: *"He will not come to the Land which I have given to the children of Israel, because you defied My word at the waters of strife."* How, then, can *Rashi* attribute Aharon's passing to a *different* reason, "*Because they attempted to forge a relationship with* [*Edom, descendants of*] *the wicked Eisav*"?

The Explanation

On reading verse 23 *Rashi* was troubled that the words *"at the border of the land of Edom,"* appear to be superfluous. For the verse has already informed us that "God spoke to Moshe and Aharon *at the double mountain,"* making clear where this communication took place. So what is added by stating that this was *"at the border of the land of Edom"*?

And if the Torah merely wished to teach us the fact that the double mountain is located on the Edomite border, surely this detail should have been conveyed in verse 22, where the current geographical location of the Jewish people was discussed: *"They traveled from Kadaish, and...arrived at the double mountain*"?

Apparently, concluded *Rashi,* the Torah includes a reference to the Edomite border here in verse 23, which begins to speak of Aharon's passing, because this sad event had a significant connection with its specific location. *Rashi* explains that this was because "*they attempted to forge a relationship with* [*Edom, descendants of*] *the wicked Eisav."*

But surely their close proximity was Divinely ordained by the cloud, and not of their own choice?

In truth, however, verse 22 makes clear that the cloud only guided them to the double mountain and not to the Edomite border in particular. Clearly, the large area surrounding the mountain must have included parts that were more at a distance from Edom, and parts to the other side of the mountain which were closer to Edom. *Rashi* thus informs us that many of the Jewish people made the wrong choice to camp on the side of the mountain close to the Edomite border, thus forging relationships with the local people.

A further indication, at the literal level, that the Jewish people wished to become close with the Edomites can be gleaned from the previous passage, verses 14-21. There we read how Moshe made a request to the King of Edom to pass through his land, which was refused. But then, rather than graciously turning away from the land and heading elsewhere, we find that the people persisted and asked once again, *"We will keep to the highway..."* (v. 19), only to be denied a second time: *"You will not pass through!"* (v. 20). And, eventually, they had to be *chased away by force*, *"Edom came out toward them with many men"* (ibid.).

The Last Word

"The Double Mountain" (v. 22)

While the Torah was given on a "single" mountain, and Moshe was buried on a "single" mountain, Aharon was given the special honor of being buried on a double mountain (see *Classic Questions*). This is because *"he promoted love between people that argued and between man and wife"* (*Rashi* to v. 29), a quality he excelled in to a greater extent than Moshe (see *Rashi* to *Devarim* 34:8). Thus, Aharon was mourned by "the *entire* house of Israel," "men and women" (v. 29 and *Rashi* ibid.), whereas Moshe was only mourned by some of the men (*Devarim* 34:8 and *Rashi* ibid.).

One of the lessons that we can learn from the fact that the Torah was given on a mountain is that while, generally speaking, a person is supposed to be meek and humble, this should nevertheless not lead him to be easily "walked over." Rather, when it comes to defending matters of Torah, a person must be proud and confident, like a mountain.

That is the case for Torah in general, which was given through Moshe. But when it comes to matters of *ahavas yisra'el*—the love and concern for one's fellow Jew's physical and spiritual needs—which was the trait of Aharon, a person should have a double measure of determination, a "double mountain."

(Based on *Sichas Shabbos Parshas Chukas* 5737)

בֵּית יִשְׂרָאֵל: ס **כא** א וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ־עֲרָד יֹשֵׁב הַנֶּגֶב כִּי בָּא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ | מִמֶּנּוּ שֶׁבִי: ב וַיִּדַּר יִשְׂרָאֵל נֶדֶר לַיהוָה וַיֹּאמַר אִם־נָתֹן תִּתֵּן אֶת־ הָעָם הַזֶּה בְּיָדִי וְהַחֲרַמְתִּי אֶת־עָרֵיהֶם: ג וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחֲרֵם אֶתְהֶם וְאֶת־עָרֵיהֶם וַיִּקְרָא

א וּשְׁמַע כְּנַעֲנָאָה מַלְכָּא דַּעֲרָד יָתֵב דְּרוֹמָא אֲרֵי אָתָא יִשְׂרָאֵל אֹרַח מְאַלְיָא וְאַנַּח קְרָבָא בְּיִשְׂרָאֵל וּשְׁבָא מִנֵּהּ שִׁבְיָא: ב וְקַיֵּם יִשְׂרָאֵל קְיָם קֳדָם יְיָ וַאֲמַר אִם מְמַסַּר תִּמְסַר יָת עַמָּא הָדֵין בִּידִי וַאֲנַמַּר יָת קִרְוֵיהוֹן: ג וְקַבִּיל יְיָ צְלוֹתֵהּ דְּיִשְׂרָאֵל וּמְסַר יָת כְּנַעֲנָאָה וְנַמַּר יָתְהוֹן וְיָת קִרְוֵיהוֹן וּקְרָא שְׁמָא דַּאֲתְרָא

רש"י

כנעניה בידם והם חיין כנעניים, רחו יסרחל לבושיהם כלבושי עמלקים ולשונם לשון כנען, חמרו נתפלל סתם, שנאמר אם נתון תתן את העם הזה בידי: **דרך האתרים.** דרך הגנד שהלכו בה המרגלים שנאמר ויעלו בנגב[6]. דבר אחר דרך המתריס דרך כתייר הגדול המוסט לפניהם, שנאמר[7] דרך שלשת ימים לתור להם מנוחה[8]: **וישב ממנו שבי.** אינה חלה שפחה אחת: **(ג) והחרמתי.** חקדיש שלנו לגבוה: **(ג) ויחרם אתהם.** בהריגה: **ואת**

כנעניתא, אין לשון דהא נופל אלא לשון אסר, שהוא מגזרת שמוש אי, שמליו אף משמש בלשון אסר, כמו ואף מדוע לא תקנר רוחי[1], והרבה מפורשים הוה הלשון אף חרוניס ימיו[2]: **(ה) וישמע הכנעני.** שמע שמת אהרן ונסתלקו ענני כבוד כו', כדאיתא בר"ה[3]. ועמלק מעולם רגועה מרדות ליסרחל, מזמן שלשת ימים לתור להם מנוחה[8]: **וישב ממנו שבי.** אינה חלה שפחה אחת: **(ג) והחרמתי.** חקדיש שלנו לגבוה: **(ג) ויחרם אתהם.** בהריגה: **ואת**

CLASSIC QUESTIONS

● **What did the King of Arad hear? (v. 1)**

RASHI: He heard that Aharon had died and that the clouds of glory had departed.

TALMUD: Three good leaders arose for the Jewish people, namely, Moshe, Aharon, and Miriam, and three special gifts were given to the Jewish people through them: the well, the cloud and the *manna*. The well was in Miriam's merit, the cloud in Aharon's merit and the *manna* in Moshe's merit.

When Miriam died the well ceased....When Aharon died the clouds of glory disappeared...but these two returned in Moshe's merit.

But when Moshe died all of them disappeared, as the verse states: *"I cut off the three shepherds in one month"* (Zech. 11:8). Did they all die in one month? Miriam died in Nisan, Aharon in Av and Moshe in Adar! Rather, this teaches you that the three good gifts which were given in their merit all disappeared in one month (*Ta'anis* 9a).

TORAS MENACHEM

Why were the people so persistent in their desire to enter the land of Edom, more so than in the case of other lands which blocked their entry into the Land of Israel (such as Sichon)?

Here, concluded *Rashi*, we see a further indication at the literal level that "*they attempted to forge a relationship with* [*Edom, descendants of*] *the wicked Eisav.*"

As for the question why *Rashi* attributes Aharon's passing to mixing with the Edomites, rather than the sin of hitting the rock, it appears that *Rashi* was troubled by the following problems:

a.) Due to hitting the rock Aharon was told that he would not "*come to the Land which I have given to the children of Israel.*" But the Jewish people did not in fact enter the Land until around seven months after Aharon's passing, at which time Moshe also passed away. So if both Moshe and Aharon were given the *same* punishment for hitting the rock, why did Aharon pass away seven months earlier?

b.) In his commentary to 21:1 below, *Rashi* writes that when Aharon died, "The clouds of glory departed." Now, if Aharon passed away due to his own sin (hitting the rock), why should *the Jewish people* be made to suffer, with the loss of the clouds of glory?

Due to these questions *Rashi* concluded that, while Aharon's passing was ultimately caused by his own sin of hitting the rock, his *premature* passing seven months *before* entering the Land was caused by a further sin of the Jewish people, that of associating with the Edomites.

However, this begs the question: Why should *Aharon* have passed away before his time due to the sins of *others*?

The answer would appear to be that when the Jewish people were beginning to sin with the Edomites, this caused Aharon, as a leader of the Jewish people, much pain. Therefore, God took him away seven months before his time to spare him this additional distress—as we find that *Rashi* writes earlier how Avraham passed away before *his* time so as not to see Eisav become corrupt (*Rashi* to *Bereishis* 25:30).

Nevertheless, Aharon did merit to leave this world in a very honorable fashion. *Rashi* writes that his passing was so spiritual and peaceful that *"Moshe yearned for such a death"* (*Rashi* to v. 26). Furthermore, Aharon knew before his passing that his role as High Priest was to be replaced by his son, Elazar, who was inaugurated with Aharon's garments in his presence by Moshe (v. 25-28). And certainly, the passing of any *tzadik* (saintly individual) is not to be understood in the conventional sense, since the *tzadik's* life is spiritual and not physical, even in *this* world.

(Based on *Sichas Shabbos Parshas Chukas* 5740)

DEPARTURE OF THE CLOUDS OF GLORY (*RASHI* V. 1)

In his comments to verse 1, *Rashi* cites the teaching of the ***Talmud*** that when Aharon passed away the clouds of glory departed (just as the well had departed when Miriam passed away).

There appears, however, to be an inconsistency between these cases, at the literal level. When the well ceased upon Miriam's passing, we find that the people reacted immediately: *"The congregation had no water, so they ganged up against Moshe and Aharon, and the people quarreled with Moshe"* (20:2-3). Why then do we not find that the people complained to

1 איוב כא, ד 2 שם יד, ה 3 דף ג. 4 תנחומא 5 במדבר יג, כט 6 שם יג, כב 7 שם י, לג 8 תנחומא. ראה לקו"ש חל"ח ע' 78 ואילך.

The Second Attack of Amalek

21 The Cana'anite King of Arad, who lived in the south, heard that Israel had come by (the south, following) the route of the spies. (Presuming that they were weak) he waged war against Israel, but he took (only) one captive from them.

2 Israel made a vow to God and said, "If You deliver this people into my hand, I will consecrate (the plunder of) their cities."

3 God heard Israel's voice and delivered the Cana'anite. He destroyed them and (consecrated) their cities. The place was called Charmah.

CLASSIC QUESTIONS

● King of Arad was the monarch of which people? (v. 1)

Rashi: Amalek, as the verse states, *"Amalek lives in the south of the land"* (13:29). [But the Torah calls them Cana'anites because] they changed their language and spoke Cana'anite so that the Jewish people would [mistakenly] pray to God to deliver the Cana'anites into their hands, and [thus their prayers would be ineffective because] they were not Cana'anites. But the Jewish people saw that they were dressed like Amalekites, although they spoke Cana'anite, so they said, "We will pray generally," as the verse states, "If You deliver *this people* into my hand" (v. 2).

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Moshe, after Aharon's passing, that the clouds of glory had departed? After all, the clouds protected them from the sun, cleaned their clothes, guided them on all their journeys, flattened hills, raised valleys, and destroyed snakes and scorpions. Surely, then, the people would have complained to Moshe that these forms of assistance were now lacking?

Was The Cloud Still Required?

At first glance, we might argue that the people did not complain because, at this point in time, all the above-mentioned forms of assistance were no longer crucial. Perhaps, having reached the edge of the desert, the sun was no longer so hot, especially considering that the hottest part of the summer was ending (for Aharon passed away on the first of Av—below 33:38); being at the border of a civilized country, facilities would have been available to purchase and clean their clothing, and the Jewish people were now traveling along clear paths, rather than through barren wasteland, so the cloud's navigation and protective qualities were, perhaps, no longer crucial; and since the cloud *"went ahead of them by a distance of three days' travel"* (*Rashi* to 10:35), perhaps it had flattened out all the remaining routes in advance.

So, at the literal level, we might argue that no complaint was issued about the departure of the clouds, since the Jewish people could now manage without them.

Sparks of Chasidus

The Second Attack of Amalek (v. 1-3)

Why, in their second attack, did Amalek come disguised as Cana'anites (see *Classic Questions*), whereas in their first attack (*Shemos* 17:18) they did not attempt to conceal their identity?

Chasidic thought explains that Amalek is a particularly dangerous enemy of the Jewish people, because the opposition to the Torah which Amalek represents is subtle and indirect, and thus does not appear to be contrary to Torah. Sympathy with the ideology of Amalek can thus set a person on a "slippery slope," eventually leading him away from the Torah altogether, God forbid (see commentaries to *Shemos* 17:8-16 and *Devarim* 25:17-19).

On each of the two occasions mentioned in the *Chumash* that Amalek attacked the Jewish people their goal was different, and this was reflected in their mode of attack:

When Amalek attacked in *Parshas Beshalach,* the Jewish people were living a desert life of isolation and spirituality, representing our acts of Torah study and prayer that occur *inside* the study hall and synagogue. But in our *Parsha,* when Amalek attacked for the second time, the Jewish people had completed forty years of isolation in the desert and were about to begin their conquest of the Land of Cana'an —representing the challenge of maintaining our Judaism in the workplace and the marketplace.

Thus, during their first attack Amalek came undisguised, for since they came to oppose Torah observance *within* a Jewish setting (the synagogue or study hall), their identity as Amalekites, cousins of the Jewish people (see *Bereishis* 36:12), lent their challenge a stamp of authority. But here, in our *Parsha,* their aim was to undermine the observance of Torah in a non-Jewish setting (the workplace), so they came disguised as Cana'anites. Their message was: "We won't bother you about what you do in the synagogue. But if you wish to be successful in the business world, forget about avoiding gossip, unfair competition, collecting interest, etc. You must act like a Cana'anite!"

In truth, however, such a notion is nothing but the evil enticements of Amalek. Judaism is not merely to be practiced at home and in the synagogue; it is equally as important, if not more so, to be a proud and ethical Jew at work too. For in this way we make the *entire* world—and not just the synagogue—"a home for God below."

(Based on *Likutei Sichos* vol. 1, p. 208*ff.*)

שֵׁם־הַמָּקוֹם חָרְמָה: פ ד וַיִּסְּעוּ מֵהֹר הָהָר֙ דֶּ֣רֶךְ יַם־סוּף֮ לִסְבֹּב֒
אֶת־אֶ֣רֶץ אֱד֔וֹם וַתִּקְצַ֥ר נֶֽפֶשׁ־הָעָ֖ם בַּדָּֽרֶךְ: ה וַיְדַבֵּ֥ר הָעָ֛ם
בֵּאלֹהִ֖ים* וּבְמֹשֶׁ֑ה לָמָ֣ה הֶעֱלִיתָ֞נוּ מִמִּצְרַ֗יִם לָמ֙וּת֙ בַּמִּדְבָּ֔ר כִּ֥י
אֵ֛ין לֶ֖חֶם וְאֵ֣ין מַ֑יִם וְנַפְשֵׁ֙נוּ֙ קָ֣צָה בַּלֶּ֣חֶם הַקְּלֹקֵ֔ל: ו וַיְשַׁלַּ֤ח יְהוָה֙
בָּעָ֔ם אֶת־הַנְּחָשִׁ֖ים הַשְּׂרָפִ֑ים וַיְנַשְּׁכ֣וּ אֶת־הָעָ֔ם וַיָּ֥מָת עַם־רָ֖ב
מִיִּשְׂרָאֵֽל: ז וַיָּבֹ֤א הָעָם֙ אֶל־מֹשֶׁ֔ה וַיֹּאמְר֣וּ חָטָ֔אנוּ כִּֽי־דִבַּ֥רְנוּ
בַיהוָ֖ה וָבָ֑ךְ הִתְפַּלֵּ֣ל אֶל־יְהוָ֔ה וְיָסֵ֥ר מֵעָלֵ֖ינוּ אֶת־הַנָּחָ֑שׁ
וַיִּתְפַּלֵּ֖ל מֹשֶׁ֥ה בְּעַד־הָעָֽם: ח וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה עֲשֵׂ֥ה לְךָ֖

חָרְמָה: ד וְנָטָלוּ מֵהֹר טוּרָא אוֹרַח יַמָּא דְסוּף
לְאַקָּפָא יַת אַרְעָא דֶאֱדוֹם וַעֲקַת נַפְשָׁא דְעַמָּא
בְּאָרְחָא: ה וְאִתְרַעַם עַמָּא בְּמֵימְרָא דַיְיָ וְעִם
מֹשֶׁה נְצוֹ לְמָא אַסֵּקְתּוּנָא מִמִּצְרַיִם לְמִמַת
בְּמַדְבְּרָא אֲרֵי לֵית לַחְמָא וְלֵית מַיָּא וְנַפְשָׁנָא
עָקַת בְּמַנָּא הָדֵין דְּמֵיכְלֵה קָלִיל: ו וְגָרֵי יְיָ
בְּעַמָּא יַת חִוְיָן קָלָן וּנְכִיתוּ יַת עַמָּא וּמִית עַם
סַגִּי מִיִּשְׂרָאֵל: ז וַאֲתָא עַמָּא לְמֹשֶׁה וַאֲמָרוּ
חַבְנָא אֲרֵי אִתְרַעֲמְנָא קֳדָם יְיָ וְעִמָּךְ נְצֵינָא
צַלֵּי קֳדָם יְיָ וַיַעְדֵּי מִנָּנָא יַת חִוְיָא וְצַלִּי מֹשֶׁה
עַל עַמָּא: ח וַאֲמַר יְיָ לְמֹשֶׁה עֲבֵד לָךְ קָלְיָא

*הקריאה בֵּלֹהִים

רש"י

עריהם. חרמי גדוה: **(ד) דרך ים סוף.** כיון שמת אהרן ונאמר עליהם מלחמה זו חזרו לאחוריהם דרך יס סוף, הוא הדרך שחזרו להם כשנגזר עליהם גזירת מרגלים, שנאמר ויסעו המדברה דרך יס סוף. וכאן חזרו לאחוריהם שבע מסעות, שנאמר[1] ובני ישראל נסעו מבארות בני יעקן מוסרה שם מת אהרן. וכי במוסרה מת, והלא בהר ההר מת, אלא שם חזרו והתאבלו עליו והספידוהו כאילו הוא בפניהם. ולא ובדוק במסעות ותמצא שבע מסעות מן מוסרה עד הר ההר: **לסבב את ארץ אדום.** שלא נתנס לעבור בארלו: **ותקצר נפש העם בדרך.** בטורח הדרך שהוקשה להם. אמרו עכשיו היינו קרובים לכנען לארץ ואנו מוזרים לאחורינו כך חזרו אבותינו ונשתכו שלשים ושמונה שנה עד היום, לפיכך קלרה נפשם בעינוי הדרך. ובלשון לע"ז אנקרוולו"ר. ולא יתכן לומר ותקצר נפש העם בדרך בהיותו בדרך, ולא פירש בו במה קלרה, שכל מקום שתמלא קלור נפש במקרא מפורש שם במה קלרה, כגון ותקצר נפשי בהם[3], וכגון ותקצר נפשו בעמל ישראל[4], וכל דבר הקשה על אדם נופל בו לשון קלור נפש, כאדם שהטורח בא עליו ואין דעתו רחבה לקבל אותו הדבר, ואין לו מקום בתוך לבו לגור שם אותו הטער, ודבר המטריח נופל לשון גודל, שגדול הוא וכבד על האדם, כגון וגם נפשם בחלה בי[5], גדלה עלי, ויגאה כשחל תגודני[6], כללו של פירושו, כל לשון קלור נפש בדבר, לשון שאין יכול לסובלו הוא, שאין הדעת סובלתו: **(ה) באלהים ובמשה.** השוו ענד לקונו[2]: **למה העליתנו.** שייכה שויס: **ונפשנו קצה.** אף זה לשון קלור נפש ומשוס: **בלחם הקלוקל.** לפי שהמן נגלע בחיבריס קרלוהו קלוקל. אמרו עתיד המן הזה שיתפח במעינו, כלום יש ילוד שאם שמכניס ואינו מוליא[7]: **(ו) את הנחשים השרפים.** ששורפים את האדם בחרס שייכה: **וינשכו את העם.** יבא נחש שלקה על הולאת דבה ויפרע ממוליאי דבה. יבא נחש שכל המינין נטעמים לו טעם אחד ויפרע מכפויי טובה, שדבר אחד משתנה להם לכמה טעמים[2]: **(ז) ויתפלל משה.** מכאן

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In truth, however, the clouds were still required, because:

a.) They were not merely a navigation aide, but a system of Divine guidance to ensure that the Jewish people were led in the right path. And, in addition to showing the people *where* to go, the clouds also informed them *when* to travel. Thus, at this point, when they still had numerous journeys to undertake, the clouds were crucial.

b.) Though they were currently at the edge of the desert near a civilized country, they subsequently traveled seven journeys *back into the desert* (*Rashi*, v. 5), requiring protection from heat and other benefits of the clouds.

c.) They still had many wars to fight, and the clouds offered them protection from "arrows and catapults" (*Rashi* to *Shemos* 19:4).

d.) In any case, later in *Parshas Balak*, *Rashi* indicates that the clouds did return after Aharon's passing: *"The clouds folded back from the area above him and the sun shone on him"* (*Rashi* to 25:4).

So the question stands: Why do we not find that the return of the clouds was requested after Aharon's passing, nor any mention of their return in scripture?

The Explanation

In order to resolve the above problem let us first pose another question. Why, when referring to the clouds, does *Rashi* sometimes use the term "clouds *of glory*" (*Vayikra* 23:43; *Bamidbar* 20:29, 21:1, 26:13, 33:40; *Devarim* 8:4, 10:6), but on other occasions he simply refers to "the clouds"? (See *Shemos* 17:9, 19:4; *Bamidbar* 20:22, 25:4; *Devarim* 25:18).

Apparently there were *two types* of clouds, i.e. being that there were in fact "seven clouds" (*Rashi* to 10:34), we can presume that some clouds would have performed the various functions of flattening hills, killing scorpions and cleaning clothes etc., and that other clouds simply accompanied the Jewish people as a sign of honor and glory. When *Rashi* mentions just "clouds," he is referring to the necessary clouds, and when he speaks of "clouds of glory," he means the extra clouds that were present solely to honor the Jewish people.

So when *Rashi* writes that the "clouds *of glory* had departed," after Aharon's death, he is referring only to *some* of the clouds, the ones which acted as a sign of honor, and not the clouds which actually helped the Jewish people in the desert. Therefore, the people did not complain to Moshe that they were lacking the assistance that the clouds provided after the "clouds of glory" had departed, since they were still left with the same number of necessary clouds as before, which catered to all their needs.

Rashi and the Talmud

In the final analysis we see that *Rashi's* view, based on scripture at the literal level, differed from that of the ***Talmud*** (cited in *Classic Questions* above). The *Talmud* maintained that the clouds of glory "returned in Moshe's merit," whereas *Rashi* maintained that the clouds of glory departed and never returned.

Nevertheless, we find that *Rashi did* appear to accept the *Talmud's* statement that Miriam's well returned after her passing in Moshe's merit,

1 דברים א, מ 2 תנחומא 3 זכרי' יא, ח 4 שופטים י, טו 5 זכרי' יא, ח 6 איוב י, מז 7 יומא עה:

The People Complain and are Attacked by Snakes

21:4 *They journeyed from the double mountain (retracing their steps) in the direction of the Reed Sea, to circumvent the land of Edom (which had not let them pass through).*

The people became demoralized because (changing) direction (brought back bad memories of how their parents had been sent back into the desert for thirty-eight years). 5 *The people criticized God and Moshe, "Why have you brought us up out of Egypt to die in the desert? There's no bread and no water, and we're sick of this unwholesome (manna) bread."*

6 *God sent venomous snakes upon the people, and they bit the people. Many people of Israel died.*

7 *The people came to Moshe and said, "We have sinned! For we have spoken against God and against you! Pray to God that He should remove the snakes from us!"*

Moshe prayed on behalf of the people.

CLASSIC QUESTIONS

● What can we learn from Moshe's prayers? (v. 7)

Rashi: From here we learn that if a person asks you for forgiveness you should not be cruel and refrain from forgiving.

Rambam: When one person sins against another, he should not hide the matter and remain silent...rather, it is a *mitzvah* for him to bring the matter into the open and say, "Why did you do such and such to me?"...And if the person [who sinned] returns and asks him for forgiveness, then he should forgive, for the forgiver should not be cruel...(*Laws of Moral Conduct* 6:6).

Teshuvah and *Yom Kippur* only achieve atonement for sins between man and God....However, sins between man and his fellow man...are not forgiven until compensation is paid...and the person has been asked for forgiveness....It is forbidden for a person to be cruel and difficult to appease. Rather, a person should be easily placated and difficult to anger, and when the sinner asks him for forgiveness, he should forgive him with a full heart and a willing spirit (*Laws of Teshuvah* 2:9-10).

If a person injures another, even if he paid full compensation... he does not achieve atonement for the sin that he committed until he seeks out the injured party and is granted forgiveness from him. And it is forbidden for the injured party to be cruel and refuse to forgive him, for this is not the way of Jewish people. Rather, when the attacker has asked forgiveness once, and then a second time, and we know that he has repented for his sin and he has abandoned the evil that he has done, then one must forgive him. Any person who forgives quickly is considered praiseworthy, and his actions are pleasing to the Sages (*Laws of Personal Injury* 5:9-10).

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as he writes below that when Moshe passed away, *"the well ceased"* (*Rashi* to 21:20).

This begs the question: If *Rashi accepted* that Miriam's well returned after her passing in Moshe's merit, then why did he *reject* the notion that Aharon's clouds of glory returned in Moshe's merit?

In truth, however, it appears that at the literal level *Rashi* also rejected the idea that Miriam's well returned in Moshe's *merit*. Rather, after the well had ceased, due to Miriam's passing, Moshe took the responsibility as *leader* and *provider* of the Jewish people to ensure that they had a supply of water. Therefore, when the clouds of glory departed, there was no need for Moshe to ensure their return, as the remaining clouds still provided the necessary support for the Jewish people.

(Based on *Likutei Sichos* vol. 18, p. 253*ff*.)

Three Types of Forgiving (v. 7)

Even after the people criticized Moshe heavily, in verse 5, resulting in a punishment of venomous snakes (v. 6), we nevertheless find that Moshe did not bear a grudge and prayed for the people to be saved. "From here we learn," writes *Rashi*, "that if a person asks you for forgiveness you should not be cruel and refrain from forgiving."

This principle is recorded by ***Rambam*** in his legal Code, the *Mishneh Torah,* in three places (see *Classic Questions*), and there are a number of variations which need to be explained:

a.) In *Laws of Personal Injury, Rambam* describes the method and process of forgiveness: *"Once the attacker has asked forgiveness once, and then a second time, and we know that he has repented for his sin and he has abandoned the evil that he has done, then one must forgive him."* However, in *Laws of Teshuvah* these details are omitted. Instead, we are told, that *"When the sinner asks him for forgiveness, he should forgive him with a full heart and a willing spirit."* Similarly, in *Laws of Moral Conduct*: *"If the person returns and asks him for forgiveness, then he should forgive."*

b.) The person who forgives is given a different name in each of the three laws. In *Laws of Moral Conduct* he is called the "forgiver," in *Laws of Teshuvah* a "person," and in *Laws of Personal Injury* he is called the "injured party."

c.) One further detail is that in *Laws of Teshuvah* a person is told not to be "*difficult to appease.*" Why does *Rambam* use this phrase, and why only in *Laws of Teshuvah?*

The Explanation

Forgiveness can be carried out on three levels:

1.) When one person sins against another, he becomes liable to be punished for the sin that he committed. In order to be relieved of this punishment he needs to appease both God and the person that he sinned against. Therefore, through forgiving a person for his sin one alleviates him from a Heavenly punishment.

שָׂרָף וְשִׂים אֹתוֹ עַל־נֵס וְהָיָה כָּל־הַנָּשׁוּךְ וְרָאָה אֹתוֹ וָחָי: ט וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂמֵהוּ עַל־הַנֵּס וְהָיָה אִם־נָשַׁךְ הַנָּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נְחַשׁ הַנְּחֹשֶׁת וָחָי: [ששי] י וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיִּחֲנוּ בְּאֹבֹת: יא וַיִּסְעוּ מֵאֹבֹת וַיִּחֲנוּ בְּעִיֵּי הָעֲבָרִים בַּמִּדְבָּר אֲשֶׁר עַל־פְּנֵי מוֹאָב מִמִּזְרַח הַשָּׁמֶשׁ: יב מִשָּׁם נָסָעוּ וַיִּחֲנוּ בְּנַחַל זָרֶד: יג מִשָּׁם נָסָעוּ וַיִּחֲנוּ מֵעֵבֶר אַרְנוֹן אֲשֶׁר בַּמִּדְבָּר הַיֹּצֵא מִגְּבֻל הָאֱמֹרִי כִּי אַרְנוֹן גְּבוּל מוֹאָב בֵּין מוֹאָב

וְשָׂוִי יָתֵהּ עַל אָת וִיהֵי כָּל דְּיִתְנְכִית וְיֶחֱזֵי יָתֵהּ וְיִתְקַיָּם: ט וַעֲבַד מֹשֶׁה חִוְיָא דִנְחָשָׁא וְשַׁוֵּיהּ עַל אָת וַהֲוָה כַּד נְכִית חִוְיָא יַת גַּבְרָא וּמִסְתַּכֵּל בְּחִוְיָא דִנְחָשָׁא וּמִתְקַיָּם: י וּנְטָלוּ בְּנֵי יִשְׂרָאֵל וּשְׁרוֹ בְּאֹבֹת: יא וּנְטָלוּ מֵאֹבֹת וּשְׁרוֹ בְּמִגְיְזַת עֲבָרַאי בְּמַדְבְּרָא דִי עַל אַפֵּי מוֹאָב מִמַּדְנַח שִׁמְשָׁא: יב מִתַּמָּן נְטָלוּ וּשְׁרוֹ בְּנַחֲלָא דְזָרֶד: יג מִתַּמָּן נְטָלוּ וּשְׁרוֹ מֵעִבְרָא דְאַרְנוֹן דִי בְמַדְבְּרָא דְנָפֵק מִתְּחוּם אֱמוֹרָאָה אֲרֵי אַרְנוֹן

רס"ו

למי שמבקשים ממנו מחילה שלא יהא חכזרי מלמחול[1]: (ח) **על נס.** על כלונס שקוריס פירק"ח בלע"ז וכן וכנס על הגבעה[2], חריס נסי[3], שמו נס[4], ולפי שהוא גבוה לאות ולרחיה קורמו נס: **כל הנשוך.** לפילו כלב או חמור נושכו היה נזוק ומתנוגה והולך, חלא שנשיכת הנחש ממכרת להמית, לכך נאמר כאן וראה אותו רחיה בעלמא, ובנשיכת הנחש נאמר והביט. והיה אם נשך הנחש את איש והביט וגו'[5], שלא היה ממכר נשוך הנחש להתרפאות אלא אם כן מביט בו בכוונה[6]. ואמרו רבותינו וכי נחש ממית או מחיה, אלא בזמן שהיו ישראל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים היו מתרפאים, ואם לאו היו נמוקים (ג"ח ניזוקים)[7]: (ט) **נחש נחשת.** לא נאמר לו לעשותו של נחשת, אלא אמר משה הקב"ה קוראו נחש, ואני אעשנו של נחושת, לשון נופל על לשון[8]: (יא) **בעיי העברים.** לא ידעתי למה נקרא שמם עיים. ועי לשון חורבה הוא דבר הטאוט במטאטא, והעי"ן

דו יסוד לבדה והוא מלשון יעיס[9], ויעה ברל[10]: **העברים.** דרך מעבר העוברים שם את הר נבו אל ארץ כנען, שהוא מפסיק בין ארץ מואב לארץ אמורי: **על פני מואב ממזרח השמש.** במזרחה של ארץ מואב: (יג) **מגבול האמורי.** תחום סוף מגר שלהם, וכן גבול מואב, לשון קצה וסוף: **מעבר ארנון.** בקיפו ארץ מואב כל דרומה ומזרחה עד שבאו מעבר השני לארנון בתוך ארץ האמורי בצפונה של ארץ מואב: **היוצא מגבול האמורי.** רלועה יולאה מגבול האמורי והיא של אמוריים וככנסת לגבול מואב עד ארנון, שהוא גבול מואב ושם חנו ישראל, ולא באו לגבול מואב, (כי ארנון גבול מואב, והם לא נתנו להם רשות לעבור בארלם, ואף על פי שלא פירשה משה, פירשה יפתח) כמו שאמר יפתח וגם אל מלך מואב שלח ולא אבה[11]. ומשה רמזה בחשבון עשו לי בני עשו היושבים בשעיר והמואבים היושבים בער[12], מה אלו לא נתנו לעבור בתוך ארלם אלא בקיפוי סביב, אף

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2.) A higher level of forgiveness is to forgive not just the act of sin, but the sinner himself, i.e. even though one person may forgive another for a particular bad act (thus relieving him from being punished), there still may remain a trace of dislike for the person in general. Thus, a higher level of forgiveness is to forgive the *entire person* completely for his wrong, so that there remains no trace of bad feeling between them.

3.) The highest level of forgiveness is an emotion that is so strong and positive that it actually uproots the sins of the past, making it as if they never occurred at all (cf. *Yoma* 86a). After such a forgiveness, the sinner will be loved by the offended party to the very same degree that he was loved before the sin.

It is these three types of forgiveness which *Rambam* refers to in his three different laws:

1.) In *Laws of Personal Injury, Rambam* discusses the laws of compensation for specific damages that one person causes another. Thus, when he speaks there of forgiveness for a sin, he is speaking of the forgiveness that is required to relieve the sinner from the punishment of that *specific* sin. Therefore, *Rambam* spells out the precise method of forgiveness that is required to achieve atonement (*"when the attacker has asked forgiveness once, and then a second time, and we know that he has repented for his sin, etc., then one must forgive him"*), because only by following this precise method can we be sure that the sinner will be acquitted of his punishment.

To stress the point further, *Rambam* speaks in terms of an "injured party" and the "forgiving" of the injury, as we are speaking here of a specific sin and its atonement.

2.) In *Laws of Moral Conduct*, the focus is not on actual sin and its atonement, but rather, the *character* of the *forgiver*. And, if a person is to be of fine character, it is insufficient to forgive a person just so that he will be freed from punishment. Rather, one should forgive another person completely [i.e. the second level above]. Therefore, in *Laws of Moral Conduct Rambam* stresses, "When one person sins against another, he should not hide the matter and remain silent," for it would be *a bad character trait* to harbor resentment, keeping one's ill feelings to oneself. Therefore, "It is a *mitzvah* for him to bring the matter into the open."

Thus, we can understand why *Rambam* omits here details of the *process* of forgiveness, for the main emphasis here is not the atonement of the sinner, but the required *character traits* of the *victim*.

To stress the point further, the person is termed here not as the "injured party," but as the "forgiver."

3.) In *Laws of Teshuvah, Rambam* is speaking of the highest level of forgiveness which is required for a person to achieve a total "return to

1 תנחומא 2 ישעי' ל, יז 3 שם מט, כב 4 שם יג, ב 5 בדפוס ראשון משמע שזהו ד"ה חדש. וכן נראה, דאל"כ אינו מובן: א) כפל הלשון "ובנשיכת הנחש נאמר **והביט** והי' אם נשך הנחש וגו' **והביט**, ב) מה שמביא אריכות לשון הפסוק (הבא **מיד** לאח"ז): "**והי' אם** (נחש הנחש) **את איש** (והביט) **וגו'**" — שאי"ז נוגע לענינו של אותו ד"ה (לקו"ש חי"ג, ע' 72, הערה 5). 6 ירושלמי ר"ה פ"ג ה"ט 7 ר"ה כט. ראה שיחת ש"פ חו"ב, מטו"מ תשכ"ט. 8 ב"ר לא, ח. ראה לקו"ש חי"ג ע' 71 ואילך. 9 שמות לח, ג 10 ישעי' כח, ז. ראה שיחת ש"פ חקת תשמ"ה. 11 שופטים יא, יז 12 דברים ב, כט

[8] *God said to Moshe, "Make yourself a venomous (snake) and place it on a pole. What will happen is, whoever has been bitten will look at it and live."*

[9] *Moshe made a copper snake and place it on a pole. Whenever a snake bit a man, he would stare at the copper snake and he would live.*

FURTHER JOURNEYS / THE MIRACULOUS ENCAMPMENT AT ARNON

21:10 SIXTH READING

The children of Israel traveled, and they camped in Ovos.

[11] *They traveled from Ovos and camped in Iyay Ha'avarim, in the wilderness between Mo'av (and the land of the Amorites, to the east, where) the sun rises.*

[12] *From there they traveled, and they encamped along the Zered Brook.*

[13] *From there they traveled, and they encamped on the other side of the Arnon (Brook), which is in the desert, extending from the Amorite border—for Arnon was the Mo'avite border between Mo'av and the Amorites.*

CLASSIC QUESTIONS

● **Why did looking at the snake cure the people? (v. 8)**

RASHI: Our Rabbis said: Does [looking up at] a snake cause death or life? Rather, when the Jewish people looked heavenward and subjugated their hearts to their Father in heaven they would be healed. But if not, they would waste away.

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God." For this to occur, the forgiveness must be done in a manner that is so deep that one uproots the sin totally, as if it had never occurred at all. This is because total forgiveness is a crucial factor in the sinner's overall return to God, as *Rambam* writes "Sins between man and his fellow man ... are not forgiven until...the person has been asked for forgiveness...."

Thus, *Rambam* stresses here, "A person should be easily placated and difficult to anger, and when the sinner asks him for forgiveness, he should forgive him with a full heart and a willing spirit" (despite the fact that these details are more appropriate to *Laws of Moral Conduct*), because the good will of the victim is a crucial part of the sinner's *teshuvah*. Only when the victim is completely forgiving—to the extent that the sin is uprooted, as if it never existed—can we be sure that the *sinner* has returned to be as close to God as he was prior to the sin.

To stress this point further, *Rambam* writes, "It is forbidden for a *person* (not an "injured party" or "forgiver") to be cruel and difficult to *appease*," i.e. here we are not talking merely of the minimum forgiveness that is required to relieve the sinner from his punishment. Rather, here we are talking of the victim as a "person." And one can hope that he will not merely "forgive" his fellow who hurt him, freeing him from punishment, but that he will allow himself to be "appeased" completely, thereby helping his fellow Jew to come to a complete *teshuvah*.

(Based on *Likutei Sichos* vol. 28. p. 138*ff*.)

Sparks of Chasidus

"HE WOULD STARE AT THE COPPER SNAKE AND HE WOULD LIVE" (V. 9)

Rashi explains that the copper snake which Moshe made was not a miraculous cure in itself, but rather, a reminder to the people to rededicate themselves to God: *"When the Jewish people looked heavenward and subjugated their hearts to their Father in heaven, they would be healed"* (see *Classic Questions*).

However, this begs the question: If remembering God brought about the cure for the Jewish people, then why was the copper snake necessary at all? Why did Moshe not simply tell them to think about God?

Chasidic thought teaches that even the most negative or tragic occurrence in this world, God forbid, has a spiritual source which is entirely good. "From heaven, no evil is issued forth," we are taught, and it is only that sometimes the physical world is not a fitting receptacle to absorb the good which comes from heaven. Thus, the resulting incompatibility presents itself as something negative.

The solution, therefore, is not to eliminate the negative thing, but to reveal its true inner essence as something good.

And this was the purpose of the copper snake erected on a pole which Moshe made. By encouraging the Jewish people to look *upwards* at the snake, Moshe was reminding them that, in their spiritual source *above*, the snakes which had bitten the Jewish people were rooted in Divine goodness. In this way, the people "re-connected" the snakes with their true source above, revealing their inner good—and thus that good was also revealed below.

(Based on *Likutei Torah, Chukas* 61d-62b)

וּבֵין הָאֱמֹרִי: יד עַל־כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת יְהוָה אֶת־וָהֵב
בְּסוּפָה וְאֶת־הַנְּחָלִים אַרְנֹן: טו וְאֶשֶׁד הַנְּחָלִים אֲשֶׁר נָטָה
לְשֶׁבֶת עָר וְנִשְׁעַן לִגְבוּל מוֹאָב: טז וּמִשָּׁם בְּאֵרָה הִוא הַבְּאֵר
אֲשֶׁר אָמַר יְהוָה לְמֹשֶׁה אֱסֹף אֶת־הָעָם וְאֶתְּנָה לָהֶם מָיִם: ס
יז אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ:

תְּחוּם מוֹאָב בֵּין מוֹאָב וּבֵין אֱמוֹרָאָה: יד עַל כֵּן יֵאָמַר בְּסֵפֶר קְרָבִין דַּעֲבַד יְיָ עַל יַמָּא דְסוּף וּגְבוּרַן דְּעַל נַחֲלֵי אַרְנוֹן: טו וְשָׁפּוּף נַחֲלַיָּא דְּמִדַּבְּרִין לָקֳבֵל לְחָיַת וּמִסְתְּמִיךְ לִתְחוּם מוֹאָב: טז וּמִתַּמָּן אִתְיְהִיבַת לְהוֹן בֵּירָא הִיא בֵּירָא דִּי אֲמַר יְיָ לְמֹשֶׁה כְּנוֹשׁ יַת עַמָּא וְאֵיהַב לְהוֹן מַיָּא: יז בְּכֵן שַׁבַּח יִשְׂרָאֵל יַת תֻּשְׁבַּחְתָּא הָדָא סַקִּי בֵּירָא שַׁבָּחוּ לָהּ:

רש"י

מואב וכהר של זד אמוריים היו כנגד מותן נקעים כמין קרנות ושדים בולטין לתוך, כיון שבאו ישראל לעבור נזעדזע ההר של מרן ישראל, כשפחה היולדת להקביל פני גבירתה, ונתקרב לגד הר של מואב ונכנסו מותן השדים לתוך מותן נקעים והרגוס. וזהו אשר נטה לשבת ער, שההר נטה ממקומו ונתקרב לגד גבול מואב ונדבק בו, וזהו ונשען לגבול מואב (בס"ח הימו) (ועברו ישראל על ההריס ולא ידעו הנסיס התלו תלא על ידי ההאר שנכנס לשם)[1]: (טז) **ומשם בארה**. משם בא התשד של ההאר. כיוצ, אמר הקב"ה מי מודיע לבני הנסיס הללו. התשל אומר נתת פת לתיוק הודיע לאמו[2]. לאחר שעברו חזרו ההריס למקומם וההאר ירדה לתוך הנחל והעלתה משם דם ההרוגים וזרועות ואיברים ומוליכתן סביב המחנה, וישראל רואו ואמרו שירה[1]: (יז) **עלי באר**[3]. מתוך הנחל והעלי מה שתת מעלה. ומניין שההאר הודיעה מואב כן: (יד) **על בן**. על חניה זו ונסיס שנעשו בה יאמר בספר מלחמות ה', כשמספרים נסיס שנעשו לאבותיו יספרו את וכב וגו': **את והב**. כמו את יהב, כמו שיאמר מן יעד ועד, כן יאמר מן יהב והב. והוי"ו יסוד הוא, כלומר את אשר יהב להם והרגם נסיס גיס סוף: **ואת הנחלים ארנון**. כשם שמספרים בנסי יס סוף, כך יש לספר בנסי נחלי ארנון, שלף כאן נעשו נסיס גדולים. ומה הם הנסיס: (טו) **ואשד הנחלים**. תרגום של שפך אשד. שפך הנחלים שנשפך שם דם אמוריים שהיו נאבדים שם, לפי שהיו ההריס גבוהים והגאל עמוק וקלר וההריס סמוכים זה לזה, אדם עומד על ההר מזה ומדבר עם חבירו בהר מזה, והדרך עובר בתוך הנחל. אמרו אמוריים כשיגשו ישראל [לאחרן] לתוך הנחל לעבור, נלף מן המערות בהריס שלמעלה משם ונהרגם בחניס ואבני בליסטראות. והיו אותן הנקעים בהר של זד

CLASSIC QUESTIONS

● **What miracle occurred at Arnon? (v. 14-16)**

Rashi: The mountains were high and the valley [between them] was deep and narrow. The mountains were so close to each other, that a person standing on the mountain on one side [of the valley] could speak to his friend standing on the mountain on the other side.

The route [of the Jewish people] passed along the valley. The Amorites said, "When the Jewish people enter the valley to pass through, we'll come out of the caves in the mountains above them and kill them with arrows and catapult stones."

There were caves in the rock on the Mo'avite side [of the valley], and directly opposite the caves there were protrusions on the mountain on the Amorite side...When the Jewish people were about to pass through, the mountain...moved toward the mountain of Mo'av. The protrusions entered the caves, killing [the Amorites].

This is the meaning of the words, *"it turned to settle at Ar"* (v. 15): The mountain veered from its place and moved toward the side of the Mo'avite border, and attached itself to it. It was thus *"leaning against the border of Mo'av"* (ibid.).

The Jewish people passed on top of the mountains, and they only became aware of the miracles through the well [water] that entered the [valley. As the Torah continues]: *"From there to the well"* (v. 16)....

How did this occur? God said, "Who will inform My children of these miracles?"—as the proverb goes, "If you give a small child bread, inform his mother." So, after they passed through, the mountains returned to their places and the well water went down into the valley. It brought the blood of the people who were killed, their arms, and their limbs, and carried them around the camp. When the Jewish people saw this, they burst into song (v. 17-20).

Midrash: The Amorites, knowing that the Jewish people would have to pass through the valley, assembled in innumerable multitudes. Some of them hid in the many caves on the slopes of the mountain, while another group of them awaited the Jewish people in the valley below, hoping to attack and destroy them unexpectedly from above and from below when they passed through the valley.

God, however, arranged that the Jewish people did not go down into the valley at all, but stayed above. He sent an instruction to the mountains, and the protrusions of one mountain entered the caves of the other, and all the people hiding there died.

Then, the well water went down through the valley and, becoming stronger in force, destroyed all the people that were there, like the Egyptians who were destroyed by the sea. That is why the Torah compares the two events (v. 14).

Since the Jewish people had passed over the mountains, they were not aware of all these miracles, so God said, "I'm going to make it known how many people I destroyed for them!" Thus, the well water went into the caves, washing so many skulls, arms and feet that they could not be counted. And when the Jewish people returned to find the well, they saw it shining like the moon within the valley that was full of limbs (*Tanchuma* 20; *Bamidbar Rabah* 19:25).

Sforno: God made a fierce storm (**סוּפָה**) which caused water to flood the entire area, preventing the Jewish people from being attacked. Nevertheless, when the waters reached Ar, close to where the Jewish people were located, they did not flood the area, but rather, they *"turned to settle at Ar, leaning against the border of Mo'av"* (v. 15), i.e. the waters did not spread out to inundate the Israelite camp.

1 תנחומא 2 שבת י: 3 י"ל שאי"ז ד"ה חדש, כ"א המשך לפירוש הקודם. וכדמוכח מהמשך לשון רש"י "ומנין שהבאר הודיעה כו'", שאינו שייך להשירה "עלי באר כו'" (לקו"ש חכ"ג ע' 156, הערה 51)

[14] *About this (miraculous encampment) it will be told when God's wars are recounted:*

"He gave a gift (of miracles) at the (Sea of) Reeds and (they were matched by the miracles) at the valleys of Arnon! [15] *The (blood of the Amorites was) spilling into the valleys when (the mountain actually moved, crushing the Amorites, and) it turned to settle at Ar, leaning against the border of Mo'av.* [16] *From there (the blood flowed) to the well (so the Jewish people could see the victory). That is the well about which God said to Moshe, 'Gather the people, and I will give them water.'"*

[17] *Then (when) Israel (saw the remains of the enemy in the well water) they sang this song:*

"O well, arise (from the valley)!

Raise your voices (in song) to it!

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THE MIRACLES AT ARNON (v. 14*ff*.)

Rashi cites the ***Midrash*** at length to describe the miraculous occurrences at the valley of Arnon. His comments prompt the following questions:

a.) *Rashi's* commentary was written to explain the literal meaning of scripture. Why, then, does *Rashi* offer here the apparently non-literal interpretation of the *Midrash*, that a mountain actually moved to crush the Amorites, rather than a more simple explanation, such as that of ***Sforno***?

b.) According to the *Midrash* two miracles occurred: 1.) The Amorites that hid in the caves at the top of the mountains were crushed when the mountains came together. 2.) Other Amorites who were in the valley were killed by the flooding well water.

Why does *Rashi* only mention the first miracle?

In fact, being that the Torah compares the miracles at Arnon to the drowning of the Egyptians at the Reed Sea (v. 14), it would appear that the second miracle of the *Midrash*, where the Amorites were *drowned*, is indicated here by scripture *at the literal level*.

c.) The *Midrash* states that, in order to inform the Jewish people of the miracle, the well water went *into the caves* within the mountains and washed out the remains of the slain Amorites. Why does *Rashi* write that the well water did not flood into the mountains, but only into the valley?

d.) The *Midrash* states that the water washed out *"so many skulls, arms and feet that they could not be counted,"* whereas *Rashi* writes, that it *"brought the blood of the people who were killed, their arms, and their limbs."* Why does *Rashi* add a reference to blood, and omit the specific reference to skulls and feet?

e.) The *Midrash* states that the Jewish people discovered what had happened when *"they returned* to find the well... full of limbs." But *Rashi* writes that a *further miracle* occurred—the well actually *transported* the remains of the Amorites *all the way to the Jewish camp*: *"The well water went down into the valley. It brought up the blood of the people who were killed, their arms, and their limbs, and carried them around the camp."* What led *Rashi* to conclude that, at the literal level, this additional miracle occurred? And why would God have made this seemingly unnecessary miracle, which could have been avoided by the Jewish people returning to the valley, as the *Midrash* writes?

f.) Why does *Rashi* add the proverb, *"If you give a small child bread, inform his mother,"* which is not cited here by the *Midrash* at all? And what, exactly, does the proverb add that we do not already know?

THE EXPLANATION

a.) Previously in the Torah, we find that the Jewish people merited numerous miracles, many of which saved their lives, and yet it is only at the splitting of the Reed Sea that the people actually burst into song. So *Rashi* was troubled: What was unique about the miracles at the Arnon valley in comparison with so many other miracles of the past, that these miracles inspired the Jewish people to sing together (in verses 17-20)?

The unique quality of the miracle at the Sea of Reeds was that the Jewish people did not merely receive Divine assistance in the war that they had to fight, but rather that God destroyed the Egyptians without the Jewish people having to do *anything* at all—*"God will fight for you"* (*Shemos* 14:14). Therefore, *Rashi* cited the *Midrashic* account of the miracle at Arnon, for this *Midrash also* describes how God eliminated the enemy without the Jewish people having to fight at all; thus explaining why, at the literal level, this led them to sing together.

b.) Whenever *Rashi* offers a *Midrashic* solution, he is careful to cite only, "*Midrash which clarifies the text of scripture*" (*Rashi* to *Bereishis* 3:8), i.e. those parts of the *Midrash* which have some basis in the verse itself.

Sparks of Chasidus

"O WELL, ARISE!" (v. 17)

When the soul comes down from its heavenly setting and is invested into a body it suffers an immense spiritual regression, because the body constitutes a formidable obstacle between the soul and God. Nevertheless, it is a worthwhile journey for the soul, since the physical world contains, trapped within it, "sparks" of holiness which have an even greater spiritual potency than the soul itself, and the soul profits from these "sparks" when the body performs *mitzvos* with physical objects.

And this is how Chasidic thought explains the Song at the Well:

"O well, arise!"—the pure soul is compared to a well, which is a source of ritual purity. While the soul's journey to the physical world is superficially a spiritual regression, a "descent," nevertheless the soul is told, *"arise"*—as a result, it will enjoy an "ascent," a spiritual profit. And that is: *"Raise your voices to it"*—the use of the plural, "your voices," alludes to the many sparks trapped in physical matter that are elevated in the course of the soul's mission on earth.

And with this we can understand the inner reason why the song was only chanted at this point in time, even though the well had already accompanied the Jewish people for forty years (see *Rashi* to v. 17). For at this point, they were poised to enter the Land of Israel where, in contrast to their desert life of spiritual isolation, the Jewish people would be heavily involved with *mitzvos* connected with *physical* objects. So it was now that their souls (their "wells") would begin to profit spiritually ("arise") from the descent into this world, by extracting its hidden sparks.

(Based on *Ma'amar* s.v. *Az Yashir Yisra'el* and *Ach Begoral* 5735)

יח בְּאֵ֖ר חָפָ֣רוּהָ שָׂרִ֑ים כָּרוּ֙הָ֙ נְדִיבֵ֣י הָעָ֔ם בִּמְחֹקֵ֖ק בְּמִשְׁעֲנֹתָ֑ם
וּמִמִּדְבָּ֖ר מַתָּנָֽה׃ יט וּמִמַּתָּנָ֖ה נַחֲלִיאֵ֑ל וּמִנַּחֲלִיאֵ֖ל בָּמֽוֹת׃
כ וּמִבָּמוֹת֙ הַגַּ֣יְא אֲשֶׁ֣ר בִּשְׂדֵ֣ה מוֹאָ֔ב רֹ֖אשׁ הַפִּסְגָּ֑ה וְנִשְׁקָפָ֖ה
עַל־פְּנֵ֥י הַיְשִׁימֹֽן׃ פ [שביעי] [רביעי כשהן מחוברין] כא וַיִּשְׁלַ֥ח יִשְׂרָאֵ֖ל
מַלְאָכִ֑ים אֶל־סִיחֹ֙ן מֶ֣לֶךְ־הָאֱמֹרִ֔י לֵאמֹֽר׃ כב אֶֽעְבְּרָ֥ה בְאַרְצֶ֖ךָ
לֹ֣א נַטֶּ֣ה בְשָׂדֶ֔ה וּבְכֶ֖רֶם לֹ֣א נִשְׁתֶּ֑ה מֵ֣י בְאֵ֔ר בְּדֶ֥רֶךְ הַמֶּ֖לֶךְ נֵלֵ֑ךְ

יח בֵּירָא דְּחַפְּרוּהָ רַבְרְבַיָּא כְּרוּהָ רֵישֵׁי עַמָּא
סַפְּרָיָא בְּחֶטְרֵיהוֹן וּמִמַּדְבָּרָא אִתְיְהִיבַת לְהוֹן נָחֲתָא עִמְּהוֹן לְנַחֲלָיָא
יט וּמִדְּאִתְיְהִיבַת לְהוֹן נָחֲתָא עִמְּהוֹן לְנַחֲלָיָא
וּמִנַּחֲלָיָא סָלְקָא עִמְּהוֹן לְרָמָתָא׃ כ וּמֵרָמָתָא
לְחֵילָיָא דִּי בְּחַקְלֵי מוֹאָב רֵישׁ רָמָתָא
וּמִסְתַּכְּיָא עַל אַפֵּי בֵּית יְשִׁימוֹן׃ כא וּשְׁלַח
יִשְׂרָאֵל אֲזַגְּדִין לְוָת סִיחוֹן מַלְכָּא דֶּאֱמוֹרָאָה
לְמֵימָר׃ כב אֶֽעְבַּר בְּאַרְעָךְ לָא נְסָטֵי בַּחֲקַל
וּבְכַרְמָא לָא נִשְׁתֵּי מֵי גּוֹב בְּאוֹרַח מַלְכָּא נֵזֵל עַד

רס"י

להם, שנאמר ומשם נחרה. וכי משם היתה, והלא מתחלת ארבעים שנה היתה עמהם, אלא שירדה לפרסם את הנסים, וכן אז ישיר ישראל, כשירה הזאת נאמרה בסוף ארבעים, והכאר נתנה להם מתחלת ארבעים, ומה ראה ליכתב כאן, אלא בעין הזה נדרש למעלה בימנו[1]: **(יח) באר חפרוה.** זאת היא הבאר אשר חפרוה שרים משה ואהרן[2]: **במשענותם.** במטה: **וממדבר.** נתנה להם: **(יט) וממתנה נחליאל.** כתרגומו: **(כ) ומבמות הגיא אשר בשדה מואב.** כי שם מת משה ושם נטלה הבאר. דבר אחר כרוב נדיבי העם כל נשיא ונשיא כשהיו חונים נוטל מקלו ומושך אגל דגלו ומחנהו ומי הבאר נמשכין דרך חותו סימן ונחין לפניו חניית כל שבט ושבט[1]: **במחקק.** על פי משה שנקרא מחוקק, שנאמר כי שם חלקת מחוקק ספון. ולמה לה נזכר משה בשירה זו, לפי שלקה ע"י הבאר. וכיון שלא נזכר שמו של משה לא נזכר שמו של הקב"ה. משל למלך שהיו מזמינין אותו לסעודה, אמר אם אומרים אם אני אם, ואם לאו איני הולך: **ראש הפסגה.** כתרגומו ריש רמתא: **פסגה.** לשון גובה, וכן פסגו ארמונותיה[3], הגביהו ארמונותיה: **ונשקפה.** אותה הפסגה על פני המקום שמשו ישימון, והוא לשון מדבר שהוא שמם. דבר אחר ונשקפה הבאר על פני הישימון שנגזה בימה של עבריה והעומד על הישימון מציץ ורואה כמין כברה בים והיא הבאר, כך דרש רבי תנחומא[4]: **(כא) וישלח ישראל מלאכים.** ובמקום אחר תולה הגלויות במשה, שנאמר ואשלח מלאכים ממדבר קדמות[5], וכן וישלח משה מלאכים מקדש אל מלך אדום[6], וביפתח הוא אומר וישלח ישראל מלאכים אל מלך אדום וגו'[7], הכתובים הללו מריבים זה לזה, זה נועל וזה פותח, שמשה הוא ישראל וישראל הם משה, לומר לך שמשה הדור הוא ככל הדור, כי הגשיא הוא ככל[1]: **(כב) אעברה בארצך.** אף על פי שלא נעטוו לפתוח להם בשלום בקשו משה שלוש[1]:

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Thus, in our case, *Rashi* cited the account of the mountain moving to crush the Amorites, as this is hinted to by the words of the verse, *"it turned to settle at Ar, leaning against the border of Mo'av."* However, the second miracle which the *Midrash* describes (that the Amorites who were located in the valley were killed by a flood of well water) is not referred to by scripture here. Therefore, even though it indeed resembles the miracle that occurred at the splitting of the Reed Sea, *Rashi* did not cite it, as it does not "*clarify the text of scripture.*"

c.) Likewise, scripture gives no indication here that the well water went up from the valley to enter the caves within the mountains. Rather, the Torah indicates *the reverse*, that the blood was *"spilling into the valleys"* (v. 15), and *"from there to the well"* (v. 16). Therefore, *Rashi* omitted this detail.

d.) Since the Torah itself states that Amorite *blood* was, *"spilling into the valleys"* (v. 15), *Rashi* writes that the well *"brought the blood of the people who were killed,"* (even though this detail is not mentioned by the *Midrash*). Furthermore, *Rashi* stresses that "their arms" were also carried by the well, since seeing the very muscular arms of the warriors would have added to the miracle, as it would have made the Jewish people realize that a powerful army had been defeated. But since it would be a most unnecessary miracle if *only* arms had been carried by the well, *Rashi* adds that other "limbs" were carried too.

e.) *Rashi* maintained that a second miracle occurred, where the well water brought the remains of the Amorites, *"all around the camp,"* in order to explain how the song arose here in the *same circumstances* as it did at the Sea of Reeds. At the Sea of Reeds, Moshe led the Jewish people in song, "when they *saw* the miracle" (*Rashi* to *Shemos* 15:1), so *Rashi* concluded that likewise in our case, the Song of the Well must have arisen upon actually *seeing* a *miraculous occurrence*.

According to the account of the *Midrash*, this was not the case, since the Jewish people only saw at the well the *aftermath* of the miracle: "*They returned* to find the well...full of limbs." So, *Rashi* concluded that a further miracle must have occurred, *"the well water...brought...their limbs, and carried them around the camp,"* and it was upon seeing *this* miracle that the Jewish people burst into song. And this also explains, at the literal level, why the song focuses on the well in particular.

f.) *Rashi* cites the proverb, "*If you give a small child bread, inform his mother,"* as this brings to light a remarkable quality of the miracle at Arnon in which it *surpassed* the splitting of the Reed Sea. For while both miracles were unique in that God eliminated an enemy without the Jewish people having to fight at all, the incident at Arnon was even more remarkable in that the people were not even aware that the miracle had taken place. Thus God performed a further miracle, bringing the blood and limbs of the Amorites via the well water, so that the Jewish people should know what had occurred. And this is comparable, writes *Rashi*, to informing a mother that one has given her child bread, i.e. the well, which supported the Jewish people in the desert (like a mother who supports her child) was "informed" of the life-saving miracle (comparable to the staple food of bread) when the remains of the defeated enemy passed through the well water and all around the Jewish camp.

And then, realizing that God had saved their lives miraculously without them even knowing, " *Israel sang this song: 'O well, arise....'*"

(Based on *Likutei Sichos* vol. 23, p. 148*ff.*)

1 תנחומא 2 מדרש אגדה 3 תהלים מח, יד 4 ראה שיחת מוצש"ק חו"ב תשל"ט. 5 דברים ב, כו 6 שם כ, יד 7 שופטים יא, יז

18 *A well dug by ministers,*
Carved out by (Moshe and Aharon), nobles of the people,
Through the lawgiver, with their staffs,
From the desert, (they received the well as) a gift.
19 *From the (time they received this) gift,*
(It went down with them) to the streams,
And from the streams (it went up with them) to the heights.
20 *From the heights to the valley in the field of Mo'av,*
At the top of the summit that overlooks the wastelands.

THE WAR WITH SICHON

21:21 SEVENTH READING (4TH WHEN JOINED)

Israel sent messengers to Sichon the King of the Amorites, saying: 22 *"Let me pass through your land. We will not turn to any fields or vineyards, nor drink water from the well. We will walk along the King's Highway, until we have passed through your border."*

CLASSIC QUESTIONS

● **Who sent the messengers? (v. 21)**

RASHI: Elsewhere scripture attributes the sending of [the very same] messengers to Moshe, as the verse states, *"I sent messengers from the Desert of Kedaimos"* (Devarim 2:26).

Likewise, *"Moshe sent messengers ... to the King of Edom "* (above, 20:14). And regarding Yiftach it says [about the same incident], *"Israel sent messengers to the King of Edom etc."* (Judges 11:17).

These verses complement each other; one "locks" and the other "opens," for Moshe is Israel, and Israel is Moshe, i.e. the leader of the generation is like the entire generation, for the leader is everything.

MIDRASH: The King of Edom was important, so Moshe sent messengers to him personally; but Sichon was less important, so the messengers were sent by Israel and not Moshe. Nevertheless, in *Parshas Devarim* Moshe states *"I sent messengers etc.,"* in reference to Sichon, to indicate that the messengers were sent with Moshe's permission, even though they were actually sent by Israel (*Midrash Lekach Tov*).

SHACH AL HATORAH: Israel knew that if they fought with Sichon in Cheshbon, the city would be destroyed. Since Israel wished to take possession of intact cities after defeating Sichon (see below v. 24-26), they first sent messengers as a pretense, to lure the Amorites out of the city, so that the battle would not destroy the city.

● **Why did they approach Sichon peacefully? (v. 22)**

RASHI: Even though they were not commanded to approach [Sichon] peacefully, they nevertheless sought peace.*

TORAS MENACHEM

THE MESSENGERS TO SICHON (V. 21)

Rashi seems to be commenting on a contradiction between the account of sending messengers to Sichon here in our *Parsha*, and the way the same event is recounted later in *Parshas Devarim*. Here we are told that the messengers were sent by the Jewish people, whereas in *Parshas Devarim* it says that they were sent by Moshe.

Rashi, however, wrote his commentary for the beginner who is studying the *Chumash* for the first time. So, if *Rashi* was troubled by a contradiction between our *Parsha* and *Parshas Devarim*, why did he address the matter here, if the contradiction first becomes apparent in *Parshas Devarim*, after reading the *later* verse?

THE EXPLANATION

Rashi was not troubled by a contradiction between our verse and the verse in *Parshas Devarim*, but rather, an inconsistency between our verse and a *previous* verse. When seeking peace with the King of Edom, the Torah states, "*Moshe* sent messengers" (20:14), whereas here we read, "*Israel* sent messengers."

At first glance, the Torah appears to be informing us that the messengers were authorized by different parties: Moshe sent the messengers to the King of Edom, whereas here the messengers were sent by Israel, albeit with Moshe's permission (as the ***Midrash*** states). In fact, *Rashi* himself indicates a clear distinction between the two cases, as he writes: *"They were not commanded to approach* [*Sichon*] *peacefully*" (v. 22), unlike with Edom, where we can presume that there was a specific command from God to send messengers (as was the case with everything else Moshe did). So perhaps in the case of Edom when acting upon a direct command from God, *Moshe* sent messengers; whereas in this case where there was no command, the messengers were not sent by Moshe, but by the Jewish people themselves.

At the literal level, however, *Rashi* considered it more straightforward to argue that in *both* instances the messengers were sent by Moshe on behalf of the Jewish people, and it is only that sometimes "scripture attributes" the matter to Moshe and sometimes to Israel, i.e. we are speaking here about a nuance of scripture, and not an actual difference in the way that the messengers were appointed.

What does this nuance come to teach us? *Rashi* explains that the interchangeable use of Moshe and Israel teaches us that *"Moshe is Israel, and Israel is Moshe, i.e. the leader of the generation is like the entire generation, for the leader is everything."*

(Based on *Likutei Sichos* vol. 33, p. 131*ff.*)

*See *Rashi* to *Devarim* 2:26 and commentaries, ibid.

עַד אֲשֶׁר־נָעַבֹר גְּבֻלֶךָ: כג וְלֹא־נָתַן סִיחֹן אֶת־יִשְׂרָאֵל עֶבֶר בִּגְבֻלוֹ וַיֶּאֱסֹף סִיחֹן אֶת־כָּל־עַמּוֹ וַיֵּצֵא לִקְרַאת יִשְׂרָאֵל הַמִּדְבָּרָה וַיָּבֹא יְהָצָה וַיִּלָּחֶם בְּיִשְׂרָאֵל: כד וַיַּכֵּהוּ יִשְׂרָאֵל לְפִי־חָרֶב וַיִּירַשׁ אֶת־אַרְצוֹ מֵאַרְנֹן עַד־יַבֹּק עַד־בְּנֵי עַמּוֹן כִּי עַז גְּבוּל בְּנֵי עַמּוֹן: כה וַיִּקַּח יִשְׂרָאֵל אֵת כָּל־הֶעָרִים הָאֵלֶּה וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל־עָרֵי הָאֱמֹרִי בְּחֶשְׁבּוֹן וּבְכָל־בְּנֹתֶיהָ: כו כִּי חֶשְׁבּוֹן עִיר סִיחֹן מֶלֶךְ הָאֱמֹרִי הוּא וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאָב הָרִאשׁוֹן וַיִּקַּח אֶת־כָּל־אַרְצוֹ מִיָּדוֹ עַד־אַרְנֹן: כז עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בָּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחֹן: כח כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָּמוֹת אַרְנֹן: כט אוֹי־לְךָ מוֹאָב אָבַדְתָּ עַם־כְּמוֹשׁ נָתַן בָּנָיו פְּלֵיטִם וּבְנֹתָיו בַּשְּׁבִית לְמֶלֶךְ אֱמֹרִי סִיחֹן: ל וַנִּירֶם אָבַד חֶשְׁבּוֹן עַד־דִּיבֹן וַנַּשִּׁים עַד־נֹפַח אֲשֶׁר* עַד־מֵידְבָא:

דִּי נְעִבַּר תְּחוֹמָךְ: כג וְלָא שְׁבַק סִיחוֹן יַת יִשְׂרָאֵל לְמֶעְבַּר בִּתְחוּמֵה וּכְנַשׁ סִיחוֹן יַת כָּל עַמֵּה וּנְפַק לֶקֳדָמוֹת יִשְׂרָאֵל לְמַדְבְּרָא וַאֲתָא לְיָהַץ וְאִגַּיחַ קְרָבָא בְּיִשְׂרָאֵל: כד וּמְחָהִי יִשְׂרָאֵל לְפִתְגָם דְּחָרֶב וִירֵית יַת אַרְעֵה מֵאַרְנוֹנָא עַד יָבֻקָא עַד בְּנֵי עַמּוֹן אֲרֵי תַקִּיף תְּחוּמָא דִּבְנֵי עַמּוֹן: כה וּכְבַשׁ יִשְׂרָאֵל יַת כָּל קִרְוַיָּא הָאִלֵּין וְיָתֵיב יִשְׂרָאֵל בְּכָל קִרְוֵי אֱמוֹרָאָה בְּחֶשְׁבּוֹן וּבְכָל כַּפְרָנָהָא: כו אֲרֵי חֶשְׁבּוֹן קִרְתָּא דְּסִיחוֹן מַלְכָּא דֶּאֱמוֹרָאָה הִיא וְהוּא אַנַח קְרָבָא בְּמַלְכָּא דְּמוֹאָב קַדְמָאָה וְנָסֵיב יַת כָּל אַרְעֵה מִידֵהּ עַד אַרְנוֹן: כז עַל כֵּן יֵימְרוּן מְתַלָּיָא עוֹלוּ לְחֶשְׁבּוֹן תִּתְבְּנֵי וְתִשְׁתַּכְלַל קִרְתָּא דְּסִיחוֹן: כח אֲרֵי קִידוּם תַּקִּיף כְּאֶשָּׁא נְפַק מֵחֶשְׁבּוֹן עֲבָדֵי קִרְבָא כְּשַׁלְהוֹבִיתָא מִקִּרְתָּא דְּסִיחוֹן קְטִילוּ עַמָּא דִּשְׁרוֹ בִּלְחָנַת מוֹאָב בֶּמְרָיָא דְּפָלְחִין בֵּית דַּחֲלָא רְמָתָא דְּאַרְנוֹן: כט וַי לְכוֹן מוֹאָבָאֵי אֲבַדְתּוּן עַמָּא דְּפָלְחִין לִכְמוֹשׁ מְסַר בְּנוֹהִי צִירִין וּבְנָתֵיהּ בְּשִׁבְיָא לְמַלְכָּא דֶּאֱמוֹרָאָה סִיחוֹן: ל וּמַלְכוּ פְּסָקַת מֵחֶשְׁבּוֹן עָדָא שָׁלְטַן

*נקוד על ר'

רס"י

סיחון במואב: **יאמרו המשלים**. בלעס, שאמר בו ויצא משלו[6]: **המשלים**. בלעס ובעור. וכס אמרו: **באו חשבון**. שלא היה סיחון יכול לכבשה ולך ושכר את בלעס לקללו, וזכו שאמר לו בלק כי ידעתי את אשר תברך מבורך וגו'[7]: **תבנה ותכונן**. משבון בשס סיחון להיות עירו: (כח) **כי אש יצאה מחשבון**. משכבשה סיחון: **אכלה ער מואב**. שס אותה המדינה קרוי ער בלשון עברי, ולחייית בלשון אדמי: **ער מואב**. ער של מואב: (כט) **אוי לך מואב**. שקללו את מואב שימסרו בידו: **כמוש**. שס אלהי מואב[8]: **נתן**. הגותן את בניו של מואב: **פליטם**. נסיס ופליטיס מחרב ואת בנותיו בשבית וגו': (ל) **ונירם**. מלכות שלשס: **אבד חשבון עד דיבון**. מלכות ועול שהיה למואב בחשבון אבד משס, וכן עד דיבון, תרגום של סר עד, כלומר סר ויר מדיבון. ויר לשון מלכות ועול וממשלת חיל, כמו למען היות ויר לדוד עבדי[9]: **ונשים**. סי"ן דגושה לשון שממה, כך יאמר המושלים ונשים אותם: **עד נפח**. השימומו עד נפח:

(כג) **ולא נתן סיחון וגו'**. לפי שכל מלכי כנען היו מעלין לו מס שהיה שומרם שלא יעברו עליהם גייסות, כיון שאמרו לו ישראל אעברה בארצך אמר להם כל עצמי איני יושב כאן אלא לשמרם מפניכם ואתם אומרים כך: **ויצא לקראת ישראל**[1]. אילו היתה חשבון מלאה יהושפין, אין כל הריס יכולה לכבשה, ואם היה סיחון בכפר חלש אין כל אדם יכול לכבשו, וכל שכן אלו שהיה בחשבון. אמר הקב"ה מה אני מטריח על בני כל זאת לגור על כל עיר ועיר, נתן בלבו כל אנשי המלחמה לצאת מן העיירות ונתקבצו כולם למקום אחד ושם נפלו, ומשם הלכו ישראל אל הערים ואין עומד לנגדם כי אין שם איש אלא נשים וטף[2]: (כד) **כי עז**. ומהו חזקו, התרפאתו של הקב"ה, שאמר להם אל תגורש וגו'[3]: (כה) **בנתיה**. כפריס הסמוכים לה: (כו) **והוא נלחם**. למה הוזרך להכתב, לפי שנאמר אל תצר את מואב, והשבון משל מואב היתה, כתב להו שסיחון לקחה מהם ועל ידו טברה לישראל[4]: **מידו**. מרשותו[5]: (כז) **על כן**. על אותה מלחמה שנלחם

CLASSIC QUESTIONS

● **Why did Sichon not permit the Jewish people to pass through his borders? (v. 23)**

Rashi: Because all the Cana'anite kings paid him a levy for protecting them against invading armies. Thus, when Israel said to him, *"Let me pass through your land"* (v. 22), he said to them, "My entire aim is only to protect them from you, so how can you say such a thing?" [Thus], *"he went out...toward Israel"* (v. 23). Even if Cheshbon were full of mosquitoes [and not men], nobody would have been able to conquer it [since it was so well fortified]. And if Sichon had been in an unfortified village [on his own], no man could have defeated him [because he was so strong]. How much more so [were they invincible] when [Sichon] was in Cheshbon. God said, "Why should I trouble My children to besiege every city?" He put the idea into all the warriors' minds to leave the cities. They all gathered in one place, where they fell in battle. From there Israel proceeded to the cities, where they met with no opposition, since only women and children were left there.

Mizrachi: *Rashi* was troubled why Sichon went out to attack the Jewish people, for being that Cheshbon was so well fortified, and Sichon was such a great warrior, he had little to fear from the Jewish people. Therefore, *Rashi* explained that God "put the idea into all the warriors' minds to leave the cities."

1 התיבות "ויצא לקראת ישראל" אינם ד"ה חדש, כי אם המשך דברי רש"י: "אמר להם כל עצמי איני יושב כאן אלא לשמרם מפניכם ואתם אומרים כך (לפיכך) ויצא לקראת ישראל" (שיחת ש"פ חקת תשמ"ג)
2 תנחומא 3 דברים ב, ט 4 חולין ס: 5 ב"מ נו: 6 במדבר כג, ז 7 שם כב, ו 8 שופטים יא, גד 9 מ"א יא, לו

23 *But Sichon did not permit Israel to pass through his borders. Sichon gathered all his people and went out to the desert toward Israel. He came to Yahtzah and fought against Israel.* 24 *Israel struck him with the sword, and took possession of his land—from Arnon to Yabok, as far as Amon's descendants, because the border of Amon's descendants was strong.* 25 *Israel took all these cities, and the Jewish people settled in all the cities of the Amorites, in Cheshbon and all its villages.* 26 *For Cheshbon was the city of Sichon, King of the Amorites, and he had fought against the first King of Mo'av, seizing all his land from his possession, as far as Arnon.*

27 *Concerning this (victory) the poets (Bilam and his father) would say:*

Come to (conquer) Cheshbon!
May it be built and established as the city of Sichon!
28 *For fire went forth from Cheshbon,*
A flame from the city of Sichon,
It consumed Ar of Mo'av,
The masters of the high places of Arnon.
29 *Woe is to you, Mo'av!*
You are lost, people of Kemosh!
He has given his sons over as refugees,
And his daughters into captivity to Sichon, king of the Amorites.
30 *Their kingdom is destroyed from Cheshbon,*
It has been removed from Divon.
We laid them waste as far as Nofach,
Which is near Medeva.

TORAS MENACHEM

Sichon's Concern (v. 23)

What led *Rashi* to conclude, "*Sichon gathered all his people and went out to the desert toward Israel,"* (v. 23) because God *"put the idea into all the warriors' minds to leave the cities"*? This is a *Midrashic* interpretation which surely has no basis at the literal level. It thus does not appear to belong in *Rashi*'s commentary which is aimed at explaining *solely* the literal meaning of scripture.

According to ***Mizrachi***, *Rashi* wrote that God *"put the idea into all the warriors' minds to leave the cities,"* so as to be consistent with his prior statement, *"Even if Cheshbon were full of mosquitoes, nobody would have been able to conquer it. And if Sichon had been in an unfortified village, no man could have defeated him."* I.e. after reading that Sichon was such a formidable enemy, one might wonder why he felt threatened by the Jewish people. It must be, therefore, that he was not at all threatened, but that God miraculously *"put the idea into all the warriors' minds to leave the cities."*

However, this appears to be incompatible with *Rashi's* view. *Rashi* commented earlier, *"All the Cana'anite kings paid him a levy for protecting them against invading armies."* If Sichon had remained in his capital city of Cheshbon, and had not gone out to attack the Jewish people, they would have passed through his land and he would have lost his international acclaim as protector of the borders of Cana'an. Consequently, Sichon was forced to leave the fortified city of Cheshbon to protect his reputation.

Thus, the question stands: What led *Rashi* to conclude that God *"put the idea into all the warriors' minds to leave the cities"*?

The Explanation

As explained above, Sichon was forced to leave the city of Cheshbon to prevent the Jewish people from entering the land of Cana'an, to protect his reputation. What is problematic is why he *"gathered all his people"* (v. 23), to assist him. For being that *Rashi* has just explained that *"if Sichon had been in an unfortified village* [*on his own*]*, no man could have conquered it,"* Sichon clearly did not need the assistance of "all his people" to fight the Jewish people.

Thus, we can imagine that when Sichon began to rouse his entire nation, encouraging them to go out to confront Israel, they would have wondered: "Why does Sichon, the mighty warrior, need any of our help, never mind *all* of our help? He should be able to defeat the Jewish people singlehandedly! Apparently, he is scared of being defeated by them...."

The fact that the presence of the Jewish people appeared to have cast doubts in the mind of the mighty Sichon about the likelihood of victory would certainly have caused the people to harbor doubts too. So *Rashi* was troubled: How did Sichon succeed in mobilizing all his people, when Sichon's own hesitation had made them fear doom? Sichon himself would have been motivated to fight to protect his international reputation as "guardian of the border of Cana'an"; but what interest would his people have in risking their lives to fight an enemy against which even their King lacked confidence?

Rashi was thus forced to conclude that something supernatural must have occurred here, namely that God "*put the idea into all the warriors' minds to leave the cities."*

(Based on *Sichas Shabbos Parshas Chukas* 5743)

לא וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ הָאֱמֹרִי: לב וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת־
יַעְזֵר וַיִּלְכְּדוּ בְנֹתֶיהָ וַיִּירַשׁ [ק' וַיּוֹרֶשׁ] אֶת־הָאֱמֹרִי אֲשֶׁר־שָׁם:
לג וַיִּפְנוּ וַיַּעֲלוּ דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתָם הוּא
וְכָל־עַמּוֹ לַמִּלְחָמָה אֶדְרֶעִי: [מפטיר] לד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
אַל־תִּירָא אֹתוֹ כִּי בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אַרְצוֹ
וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב
בְּחֶשְׁבּוֹן: לה וַיַּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בִּלְתִּי
הִשְׁאִיר־לוֹ שָׂרִיד וַיִּירְשׁוּ אֶת־אַרְצוֹ: כב א וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל
וַיַּחֲנוּ בְּעַרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרֵחוֹ: ס ס ס

מִדִּיבוֹן וְצָדִיאוּ עַד נֹפַח דִּסְמִיךְ עַד מֵידְבָא:
לא וְיתֵיב יִשְׂרָאֵל בַּאֲרַע אֱמוֹרָאָה: לב וּשְׁלַח
מֹשֶׁה לְאַלָּלָא ית עֵיזֹר וּכְבָשׁוּ כַּפְרָנָהָא וְתָרִיךְ
ית אֱמוֹרָאָה דִּי תַמָּן: לג וְאִתְפְּנִיאוּ וּסְלִיקוּ
לְאוֹרַח מַתְנָן וּנְפַק עוֹג מַלְכָּא דְמַתְנָן
לָקֳדָמוֹתְהוֹן הוּא וְכָל עַמֵּהּ לְאַגָּחָא קְרָבָא
לְאָדְרָעִי: לד וַאֲמַר יְיָ לְמֹשֶׁה לָא תִדְחַל מִנֵּהּ
אֲרֵי בִידָךְ מְסָרִית יָתֵהּ וְית כָּל עַמֵּהּ וְית
אַרְעֵהּ וְתַעְבֵּד לֵהּ כְּמָא דִי עֲבַדְתְּ לְסִיחוֹן
מַלְכָּא דֶאֱמוֹרָאָה דִּי יָתֵב בְּחֶשְׁבּוֹן: לה וּמְחוֹ
יָתֵהּ וְית בְּנוֹהִי וְית כָּל עַמֵּהּ עַד דְּלָא
אִשְׁתְּאַר לֵהּ מְשֵׁזִיב וִירִיתוּ ית אַרְעֵהּ:
א וּנְטָלוּ בְּנֵי יִשְׂרָאֵל וּשְׁרוֹ בְּמֵישְׁרָיָא דְמוֹאָב
מֵעִבְרָא לְיַרְדְּנָא דִירֵחוֹ: פ פ פ

פ"ז פסוקים, למידב"א סימן, ימוא"ל סימן, עז"י סימן.

רס"י

(לג) וישלח משה לרגל את יעזר. כמרגליס לכדוס. ממרו לס נעשס כרפאוניס, בטוחיס מאו בכס תפלתו של משה לסלחס[1]: **(לד) אל תירא אותו.** שהיה משה ירא לסלחס, שמא תעמוד לו זכותו של אברהם, שנאמר ויבא הפליט[2], הוא עוג, שפלט מן הרפאים שהכו כדרלעומר וחבריו

בעשתרות קרניס, שנאמר[3] כי רק עוג מלך הבשן נשאר מיתר הרפאים[1]:
(לה) ויכו אותו. משה הרגו, כדאיתא בברכות בהרואה עקר טורח בת תלתא פרסי וכו'[4]: **חסלת פרשת חקת**

CLASSIC QUESTIONS

● **What did the spies do at Ya'azer? (v. 32)**

Rashi: The spies captured it. They said, "We won't be like the first spies! We trust in the power of Moshe's prayers to help us fight!"

● **Why did God tell Moshe not to fear Og? (v. 34)**

Rashi: Moshe was afraid to fight, for perhaps the merit of Avraham would protect [Og]—as the verse states, *"A runaway came"* (*Bereishis* 14:13), this was Og who had escaped from the Refa'im, who were killed by Kedarla'omer and his allies at Ashteros-Karnayim, as the verse states, *"Only Og, King of Bashan, remained from the rest of the Refa'im"* (*Devarim* 3:11).

● **Who killed Og? (v. 35)**

Rashi: Moshe killed him, as it is recorded in Tractate *Brachos*, in chapter *Haro'eh* how [Og] uprooted a mountain of three *parsos* etc.

Talmud: Og said, "How big is the Israelite camp? Three *parsos*. I will go and uproot a mountain three *parsos* long, throw it on them and kill them!"

He went and uprooted a mountain three *parsos* in size and carried it on his head.

God sent ants which bored a hole in it, causing it to sink around his neck. He tried to pull it off, but his teeth stuck out on each side, and he was unable to pull it off....

Moshe was ten cubits tall. He took an ax ten cubits long, leapt ten cubits into the air, and struck [Og] on his ankle, killing him (*Brachos* 54b).

Gur Aryeh: God had told Moshe personally, "Do not fear him... I have given him into *your hand"* (v. 34). Therefore, *Rashi* concluded that, at the literal level, Moshe must have killed Og.

TORAS MENACHEM

Og's Demise (v. 35)

What led *Rashi* to conclude that, at the literal level, Moshe killed Og singlehandedly? The Torah indicates that, on the contrary, the Jewish people killed Og *collectively*, as verse 35 states, "*They* struck him down," in the *plural*.

Gur Aryeh writes that *Rashi's* comment here is based on the Torah's use of the singular in verse 34: "God said *to Moshe*, 'Do not fear him, for I have given him into *your hand*,'" which suggests that Moshe's hand alone was going to eliminate Og.

However, where is *Gur Aryeh's* proof that "I have given him into *your hand"* refers to Moshe in person, and not Moshe as a representative of the Jewish people? In fact, the rest of the verse clearly applies to the Jewish people *in general*, and even *Rashi* does not claim that Moshe *personally* annihilated "*all* his people and his land" (v. 34).

1 תנחומא 2 בראשית יד, ג 3 דברים ג, יא 4 ברכות נד:

The War with Og, King of Bashan

21:31 *Israel settled in the land of the Amorites.* [32] *Moshe sent men to spy out Ya'azer and they captured its villages, driving out the Amorites who lived there.*

[33] *Then they turned and headed north toward the Bashan. Og, the King of Bashan, came out toward them with all his people, to wage war at Edre'iy.*

Maftir [34] *God said to Moshe, "Do not fear him, for I have given him into your hand—as well as all his people and his land. You will do the same to him as you did to Sichon, King of the Amorites, who lived in Cheshbon."*

[35] *They struck him down, as well as his sons and all his people—no survivors remained—and they took possession of his land.*

22 [1] *The children of Israel traveled and camped in the plains of Mo'av, across the Jordan, near Jericho.*

HAFTARAHS: CHUKAS - P. 305. CHUKAS-BALAK - P. 308. EREV ROSH CHODESH - P. 317. ROSH CHODESH - P. 319.

Maftir: *Rosh Chodesh*—p. 322.

TORAS MENACHEM

The Explanation

In his commentary to verse 32, *Rashi* writes that the spies that Moshe sent were confident that they would conquer Ya'azer, saying, "We trust in the power of Moshe's prayers to help us fight!"

Presumably, the spies' attitude was representative of the Jewish people in general at the time, who were faced with the prospect of fighting many wars to conquer the Land. Thus, when it came to the war against Og, the people would also have been totally confident, saying, "We trust in the power of Moshe's prayers to help us fight!"

Consequently, when *Rashi* writes in his commentary to verse 34, "Moshe was afraid to fight," it appears that *Rashi* is referring to Moshe *in particular* and not the rest of the Jewish people, i.e. the Jewish people were not afraid due to their trust in Moshe, but Moshe *himself* feared, *"perhaps the merit of Avraham would protect* [*Og*]*."*

Therefore, when God said to Moshe, *"Do not fear him, for I have given him into your hand,"* God must have been speaking *specifically* to Moshe, as it was Moshe *alone* who was scared of Og. And since God placed Og in "his" (Moshe's) *personal* hand, it follows at the literal level that Moshe must have killed Og singlehandedly.

Nevertheless, the remainder of the verse, where God promised victory over "all his people and his land," was clearly *not* addressed to Moshe in particular. For Moshe's personal concern was only about Og himself (due to his merit of helping Avraham), but with regard to "his people and his land," Moshe had no special concern, and was equally confident as the rest of the Jewish people about their defeat. Thus, when God promised a victory over Og's "people and his land," God was addressing Moshe and the rest of the people *equally,* so it follows that Moshe must have killed Og's people together with Israel.

Rashi and the Talmud

One problem with the above explanation is that it does not fully explain the use of the plural in verse 35: "*They* struck him down, as well as his sons and all his people." Surely, it was not "they" who struck Og down, but Moshe alone?

At first glance we might argue that the Torah merely employed an abbreviated phrase: Rather than writing, "Moshe and the Jewish people struck him, his sons and all his people," the Torah simply stated, "They struck him down, as well as his sons and all his people," without getting into the details of who exactly killed whom.

However this interpretation is difficult to accept, for while the victory over Og's sons and his nation was in the Jewish people's merit, God had stressed that the elimination of Og himself was to be specifically in Moshe's special merit: "I have given him into *your hand."* Therefore, it is very unlikely that the Torah would have blurred the victories of Moshe and the Jewish people together in one single statement, "*They* struck him down, as well as his sons and all his people," when there were two entities here (Moshe and Israel), each with their own *distinct* merits.

Rather, it would seem that while *initially* God had promised that Og would fall in Moshe's merit, something happened in between that caused him to be eliminated in the merit of *all* the Jewish people (and thus the verse states, *"They* struck him down"). And to explain how this is the case, *Rashi* cited the Talmudic teaching that Og *"uprooted a mountain of three parsos."*

If Og had only desired to kill *some* of the Jewish people, it is conceivable that the merit of having helped Avraham might still have saved his life. But when Og took a large mountain, indicating that he wished to kill *all* of Avraham's Jewish descendants, God forbid (*see Talmud*), the merit of helping Avraham no longer protected him. Thus, while originally it was thought to have been necessary to draw on the unique merit of Moshe to counteract the merit of Og (as God stressed to Moshe, "I have given him into *your hand*"), when Og forfeited his merit by attempting to kill all the Jews, the merit of the Jewish people *in general* proved sufficient to eliminate him. Therefore, the Torah stresses that "*they* struck him," because it was no longer necessary to draw on the unique merit of Moshe to bring Og's demise, as the merit of all the Jewish people was sufficient—even though it was Moshe who actually struck him down on their behalf.

(Based on *Likutei Sichos* vol. 8, p. 134*ff.*)

Parshas Chukas contains 3 positive *mitzvos*

1. The laws of the red heifer [19:2].
2. The laws of ritual impurity caused by a corpse [19:14].
3. The laws of the sprinkling–water, which renders a ritually impure person pure from the ritual impurity caused by a corpse [19:19,21].

parshas Balak

פרשת בלק

The Name of the Parsha

Why should a *Parsha* of the Torah be named after Balak, a wicked anti-Semite, who sought to eliminate the Jewish people (*God forbid*)?

A number of positive insights can be learned from the name of our *Parsha*:

- *"He looked into the Torah and created the world"* (*Zohar* II 161b). Being that the Torah is the blueprint of creation it follows that even the lowest and most debased aspects of the world are included in the Torah. Thus, a whole *Parsha* of the Torah is named "Balak," indicating that the existence of even the most wicked inhabitants of the world are included in the Torah's overall plan for this world.
- Furthermore, the Torah brings to light that, ultimately, evil only exists in order to be transformed into good —as it is written in *Proverbs*, *"God has made all things for Himself, even the wicked on the day of evil"* (16:4), on which the *Alter Rebbe* explains, "*The wicked man will repent from his evil and turn his evil into 'day'"* (*Tanya*, ch. 27). Thus Balak, as he is written *in the Torah,* represents the good that will eventually arise from people such as Balak, when they are transformed to goodness.
- This is also the inner meaning why the promise of Mashiach's coming appears in the Torah here in *Parshas Balak* (24:17*ff.*), because with the Redemption we will witness the complete *transformation* of the non-Jewish nations to actually *assist* the Jewish people.
- Often, the two *Parshiyos* of *Chukas* and *Balak* are read together on one *Shabbos*. At first glance, the themes of these two *Parshiyos* appear to be diametrically opposed: "*Chukas*," meaning "supra-rational law," represents the highest level of Torah observance, where a person loyally follows God's commands even when they make no sense to him; whereas *Balak* represents the wicked motives of a debased anti-semite, contrary to God's wishes.

  However, based on the above explanation that Balak represents the transformation of evil to good, it follows that the two *Parshiyos* of *Chukas* and *Balak* actually correspond to the two paths of serving God: that of the righteous (*Chukas*) and that of the *ba'al teshuvah* (*Balak*).

(Based on *Likutei Sichos* vol. 23, pp. 170-1; *Sichas Shabbos Parshas Balak* 5740 and *Chukas-Balak* 5742)

ב וַיַּ֖רְא בָּלָ֑ק בֶּן־צִפּ֕וֹר אֵ֥ת כָּל־אֲשֶׁר־עָשָׂ֖ה יִשְׂרָאֵ֥ל לָֽאֱמֹרִֽי׃
ג וַיָּ֤גָר מוֹאָב֙ מִפְּנֵ֣י הָעָ֔ם מְאֹ֖ד כִּ֣י רַב־ה֑וּא וַיָּ֥קָץ מוֹאָ֖ב מִפְּנֵ֥י בְנֵי־
יִשְׂרָאֵֽל׃ ד וַיֹּ֨אמֶר מוֹאָ֜ב אֶל־זִקְנֵ֣י מִדְיָ֗ן עַתָּ֤ה יְלַחֲכ֨וּ הַקָּהָל֙
אֶת־כָּל־סְבִיבֹתֵ֔ינוּ כִּלְחֵךְ֙ הַשּׁ֣וֹר אֵ֔ת יֶ֖רֶק הַשָּׂדֶ֑ה וּבָלָ֗ק בֶּן־
צִפּ֛וֹר מֶ֥לֶךְ לְמוֹאָ֖ב בָּעֵ֥ת הַהִֽוא׃ ה וַיִּשְׁלַ֤ח מַלְאָכִים֙ אֶל־בִּלְעָ֣ם
בֶּן־בְּעוֹר֔ פְּתוֹרָה֙ אֲשֶׁ֣ר עַל־הַנָּהָ֔ר אֶ֖רֶץ בְּנֵי־עַמּ֑וֹ לִקְרֹא־ל֣וֹ
לֵאמֹ֗ר הִנֵּ֤ה עַם֙ יָצָ֣א מִמִּצְרַ֔יִם הִנֵּ֥ה כִסָּ֖ה אֶת־עֵ֣ין הָאָ֑רֶץ וְהוּא֙
יֹשֵׁ֣ב מִמֻּלִ֔י ו וְעַתָּ֣ה לְכָה־נָּ֞א אָרָה־לִּ֤י אֶת־הָעָם֙ הַזֶּ֔ה כִּי־
עָצ֥וּם הוּא֙ מִמֶּ֔נִּי אוּלַ֥י אוּכַ֖ל נַכֶּה־בּ֑וֹ וַאֲגָרְשֶׁ֣נּוּ מִן־הָאָ֔רֶץ כִּי

ב וַחֲזָא בָלָק בַּר צִפּוֹר יַת כָּל דִּי עֲבַד יִשְׂרָאֵל
לֶאֱמוֹרָאִי׃ ג וּדְחֵל מוֹאָבָאָה מִן קֳדָם עַמָּא
לַחֲדָא אֲרֵי סַגִּי הוּא וַעֲקַת לְמוֹאָבָאָה מִן קֳדָם
בְּנֵי יִשְׂרָאֵל׃ ד וַאֲמַר מוֹאָב לְסָבֵי מִדְיָן כְּעַן
יְשֵׁצּוּן קְהָלָא יַת כָּל סַחֲרָנָנָא כְּמָא דְמַלַּחִיךְ
תּוֹרָא יַת יְרוֹקָא דְחַקְלָא וּבָלָק בַּר צִפּוֹר
מַלְכָּא לְמוֹאָב בְּעִדָּנָא הַהִיא׃ ה וּשְׁלַח אֲזַגְדִּין
לוֹת בִּלְעָם בַּר בְּעוֹר לִפְתוֹר אֲרָם דְּעַל פְּרָת
אַרַע בְּנֵי עַמֵּה לְמִקְרֵי לֵהּ לְמֵימַר הָא עַמָּא
נְפַק מִמִּצְרַיִם הָא חֲפָא יַת עֵין
שְׁמְשָׁא דְאַרְעָא וְהוּא שָׁרֵי מִלָּקְבֵלִי׃ ו וּכְעַן
אִיתָא כְּעַן לוֹט לִי יַת עַמָּא הָדֵין אֲרֵי תַקִּיף

רש"י

כיס, וכיון שמת סיחון מנוכו עליכם לגורך שעכ[1]: **(ה) פתורה.** כשולחני הזה שכבל מריזין לו מעות, כך כל המלכיס מריזין לו מגרותיכס. ולפי פשוטו של מקרא כך שס המקום[1]: **ארץ בני עמו.** של בלק. משס כיס, וזה כיס מתנגח ומומר לו עתיד אתה למלוך. ומס תאמר מפני מה השמיט הכתו"כ שכיומו על גוי רשע, כדי שלא יהא פתחון פה לאומות לומר אלו היו לנו נביאים חזרנו למוטב, הטעיד להס נביאים והס פרעו גדר הטולס, שבתחלה היו גדוריס בעריות וזה נתן להס עלה להפקיר עלמן לזנות[1]: **לקרא לו.** הקריאה שלו היתה ולהגאתו, שכיס פוסק לו ממון הרבה: **עם יצא ממצרים.** ומס תאמר מה מזיקך: **הנה כסה את עין הארץ.** סיחון ועוג שכיו שומריס אותנו עמדו עליכם והרגום[1]: **והוא יושב ממלי.** חסר כתיב, קרובים הס להכריחני,

(ג) וירא בלק בן צפור את כל אשר עשה ישראל לאמורי. אמר אלו שני מלכיס שכיומו בטוחים עליכס לא עמדו בפניכס, אלו על אחת כמה וכמה. לפיכך ויגר מואב[1]: **(ג) ויגר.** לשון מורא, כמו גורו לכס[2]: **ויקץ מואב.** קלו בחייכס (כמו קלתי בחיי[3], והוא מקרא קלר): **(ד) אל זקני מדין.** והלא מטולס היו שונאיס זה את זה, שאמר המכה את מדין בשדה מואב, שאלו מדין על מואב למלחמה. אלא מיראתן של ישראל עשו שלוס ביניכס. ומה ראה מואב ליטול עלה ממדין, כיון שראו את ישראל נוקמים שלא כמנהג העולס, אמרו מנהיגס של אלו במדין נתגדל, נשאל מהס מה מדתו. אמרו לו אין כאן אלא בפיו. אמרו אף אלו נבא עליכס במדס שכאו בפיו[1]: **בלחוך השור.** כל מה שהשור מלחך אין בו ברכה[1]: **בעת ההוא.** לא היה ראוי למלכות. מנסיבי מדין

CLASSIC QUESTIONS

● **What did Balak "see"? (v. 2)**

Rashi: He said: "If these two kings [Sichon and Og] in whom we placed our trust could not stand up to [the Jewish people], then we certainly cannot." Therefore, *"Mo'av became terrified"* (v. 3).

Sifsei Chachamim: *Rashi* was troubled why the verse states that *only "Balak saw everything that Israel had done to the Amorites."* Surely others also saw?

Rashi thus explains that it was Balak in particular who meditated upon the significance of what had happened, and therefore the Torah describes him as the one who truly "saw" what had happened.

Gur Aryeh: *Rashi* is teaching us that verses 2 and 3 are connected: "Balak...saw everything that Israel had done to the Amorites—*and therefore*—Mo'av became terrified of Israel." For if one does not interpret scripture in this way, what is verse 2 teaching us?

TORAS MENACHEM

The Fear of Balak & Mo'av (v. 2-3)

In his comments to verse 2, *Rashi* explains the connection between verses 2 and 3: It is precisely because *"Balak.. saw everything that Israel had done to the Amorites,"* that *"Mo'av became terrified of Israel,"* (as ***Gur Aryeh*** writes).

However, this fact appears to be obvious even without *Rashi,* as *Gur Aryeh* himself notes: *"If one does not interpret scripture in this way, what is verse 2 teaching us?"* Verse 2 does not appear to stand on its own; it merely records Balak's observation without his subsequent conclusion or reaction. Therefore, the only reasonable explanation for the sequence of verses 2 and 3 would appear to be that Mo'av's terror in verse 3 was the result of Balak's "observation" in verse 2.

What, then, is *Rashi* adding here that the reader could not have understood for himself?

According to ***Sifsei Chachamim***, verse 2 teaches us that Balak *alone* meditated on the significance of what had happened ("Balak... saw") and he thus alerted the people to the apparent danger at hand (in verse 3).

However, it is difficult to accept at the literal level that the Jewish people's defeat of Sichon and Og was appreciated as a military threat only by Balak and not by his people. Why would this require special "meditation" or deep thought?

The Explanation

Verse 3 states the reason for the Mo'avite people's fear: "Mo'av became terrified of Israel, *because they were numerous.*" Clearly, the large population size of the Jewish people was known to Mo'av well *before* the war against Sichon, especially as the Jewish people *"had passed round the southern and eastern sides of the land of Mo'av"* (*Rashi* to *Bamidbar* 21:13), before the war.

1 תנחומא 2 איוב יט, כט 3 בראשית לו, לה

Balak Seeks the Assistance of Bilam

22:2 *Balak, the son of Tzipor, saw everything that Israel had done to the Amorites.* 3 *Mo'av became terrified of Israel, because they were numerous. (In fact), because of the children of Israel, Mo'av became sick (of their own lives).*

4 *Mo'av said to the elders of Midian, "This community (of Jews) is now going to gnaw away everything around us, just as an ox in the field eats up vegetation!"*

Balak the son of Tzipor (was not fit for sovereignty, but he had just been appointed) King of Mo'av at that time (as an emergency measure after Sichon's death). 5 *He sent messengers to Bilam the son of Be'or—to Pesor, which is by the river of (Balak's own) native land—calling him, saying:*

"Look! A nation has come out of Egypt! Look, it has covered the 'eye' of the land (by killing Sichon and Og, who used to protect us)! They are sitting right by me (and are poised to attack). 6 *So now, please come and curse this people for me, for they are more powerful than me. Perhaps I will (then) be able to strike them and drive them out of the land. For I know that whoever you bless is blessed and whoever you curse is cursed."*

TORAS MENACHEM

So, verse 3 appears to be speaking of an occurrence before verse 2: Verse 3 describes the general fear that Mo'av had for the Jewish people even *before* they defeated Sichon and Og, whereas verse 2 describes Balak's fear that arose *after* the Jewish people's victory, "*Balak...saw everything that Israel had done to the Amorites.*"

Since *"the Torah is not in chronological order"* (*Rashi* to *Bereishis* 6:3), it is conceivable that verse 3 could predate verse 2. On the other hand, at the literal level it is preferable to presume that Torah *is* in chronological order unless there is a good reason that indicates otherwise.

Thus, in our case, *Rashi* understood that it would be more appropriate to accept that verses 2 and 3 *are,* in fact, in chronological order, and so he explains that Mo'av's terror (verse 3) was indeed a *result* of the Jewish military victories which Balak saw (verse 2).

What Only Balak Saw

However this begs the question: Why does verse 2 stress that *only* Balak "saw" the Jewish people's victories? Surely this would have been public knowledge to all the people of Mo'av?

To answer this question, *Rashi* writes, *"He said, 'If these two kings* [*Sichon and Og*] *in whom we placed our trust could not stand up to* [*the Jewish people*]*, then we certainly cannot.'"*

Here, *Rashi* is referring to a prior statement he made *in Parshas Chukas*, to explain why "*Sichon did not permit Israel to pass through his borders*" (21:23). *Rashi* writes that this was *"Because all the Cana'anite kings paid him a levy for protecting them against invading armies. Thus, when Israel said to him, 'Let me pass through your land'* (ibid. v. 22)*, he said to them, 'My entire purpose is only to protect them from you, so how can you say such a thing?'* [*Thus*] *'he went out...toward Israel'* (ibid. v. 23)*."*

Now, if it had been *public* knowledge that the Cana'anite kings paid Sichon a levy to protect their borders, then the Jewish people would never have made a futile request to "let me pass through your land." Evidently, the non-Jewish kings kept Sichon's protection a secret among themselves.

Thus, when Balak saw Sichon and Og defeated by the Jewish people, he realized that the national security of Mo'av was threatened, since Sichon and Og were the *"two kings in whom we placed our trust."* However, since the levy to Sichon and Og was not public knowledge, the *people* of Mo'av would not have been aware of the significance of what had occurred.

And since the Jewish people circumvented the entire land of Mo'av, it appeared that they were not planning to attack Mo'av at all. Consequently, the size of the Jewish people and their victory over Sichon and Og were not likely to have been the cause of significant concern to the people of Mo'av. So verse 2 stresses that Balak *alone* "saw everything that Israel had done to the Amorites," for he alone realized its implications for the security of Mo'av.

Thus when *Rashi* innovated that verses 2 and 3 have a cause and effect relationship (as explained above), he was informing the reader that Mo'av's terror in verse 3 was caused by Balak's making his own personal knowledge and fears public, i.e. that Sichon and Og had actually been paid to protect Mo'av. And then, *"Mo'av became terrified of Israel, because they were numerous."* Beforehand, the size and military might of the Jewish people had not been perceived as a threat to the Mo'avites, because they did not see Israel as an enemy; but when Balak suggested to them that Israel was indeed an enemy, and the only reason they had not attacked before was because of Sichon and Og's protection, *"Mo'av became terrified of Israel."*

(Based on *Likutei Sichos* vol. 8, p. 141*ff.*)

The Last Word

When the wicked Balak *"saw everything that Israel had done to the Amorites"* (v. 2), he could not restrain himself from telling his people (see *Toras Menachem*), and they *"became terrified of Israel"* (v. 3).

On the other hand, when Moshe feared for the safety of the Jewish people in the battle against Og, because Og had the merit of having helped Avraham (see *Rashi* to 21:34), he did not tell the Jewish people, so as not to unduly alarm them (cf. *Toras Menachem* ibid.). For Moshe was a true leader who prioritized the needs of his people before his own concerns.

(Based on *Likutei Sichos* vol. 8, pp. 148-9)

יָדַעְתִּי אֵת אֲשֶׁר־תְּבָרֵךְ מְבֹרָךְ וַאֲשֶׁר תָּאֹר יוּאָר: ז וַיֵּלְכוּ זִקְנֵי
מוֹאָב וְזִקְנֵי מִדְיָן וּקְסָמִים בְּיָדָם וַיָּבֹאוּ אֶל־בִּלְעָם וַיְדַבְּרוּ אֵלָיו
דִּבְרֵי בָלָק: ח וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וַהֲשִׁבֹתִי אֶתְכֶם
דָּבָר כַּאֲשֶׁר יְדַבֵּר יְהוָה אֵלָי וַיֵּשְׁבוּ שָׂרֵי־מוֹאָב עִם־בִּלְעָם:
ט וַיָּבֹא אֱלֹהִים אֶל־בִּלְעָם וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ:
י וַיֹּאמֶר בִּלְעָם אֶל־הָאֱלֹהִים בָּלָק בֶּן־צִפֹּר מֶלֶךְ מוֹאָב שָׁלַח
אֵלָי: יא הִנֵּה הָעָם הַיֹּצֵא מִמִּצְרַיִם וַיְכַס אֶת־עֵין הָאָרֶץ עַתָּה
לְכָה קָּבָה־לִּי אֹתוֹ אוּלַי אוּכַל לְהִלָּחֶם בּוֹ וְגֵרַשְׁתִּיו: יב וַיֹּאמֶר
אֱלֹהִים אֶל־בִּלְעָם לֹא תֵלֵךְ עִמָּהֶם לֹא תָאֹר אֶת־הָעָם כִּי
בָרוּךְ הוּא: [שני] [חמישי כשהן מחוברין] יג וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיֹּאמֶר
אֶל־שָׂרֵי בָלָק לְכוּ אֶל־אַרְצְכֶם כִּי מֵאֵן יְהוָה לְתִתִּי לַהֲלֹךְ
עִמָּכֶם: יד וַיָּקוּמוּ שָׂרֵי מוֹאָב וַיָּבֹאוּ אֶל־בָּלָק וַיֹּאמְרוּ מֵאֵן
בִּלְעָם הָלֵךְ עִמָּנוּ: טו וַיֹּסֶף עוֹד בָּלָק שְׁלֹחַ שָׂרִים רַבִּים
וְנִכְבָּדִים מֵאֵלֶּה: טז וַיָּבֹאוּ אֶל־בִּלְעָם וַיֹּאמְרוּ לוֹ כֹּה אָמַר בָּלָק
בֶּן־צִפֹּור אַל־נָא תִמָּנַע מֵהֲלֹךְ אֵלָי: יז כִּי־כַבֵּד אֲכַבֶּדְךָ מְאֹד
וְכֹל אֲשֶׁר־תֹּאמַר אֵלַי אֶעֱשֶׂה וּלְכָה־נָּא קָּבָה־לִּי אֶת הָעָם
הַזֶּה: יח וַיַּעַן בִּלְעָם וַיֹּאמֶר אֶל־עַבְדֵי בָלָק אִם־יִתֶּן־לִי בָלָק

הוּא מְנִי מָאִים אִכָּל לְאַנָּחָא בֵּיהּ קָרָב
וַאֲתָרְכִנֵּהּ מִן אַרְעָא אֲרֵי יְדַעְנָא יַת דִּי תְבָרֵךְ
מְבָרָךְ וְדִי תְלוֹט לִיט: ז וַאֲזָלוּ סָבֵי מוֹאָב וְסָבֵי
מִדְיָן וְקֻסְמַיָּא בִּידֵיהוֹן וַאֲתוֹ לְוָת בִּלְעָם
וּמַלִּילוּ עֲמֵהּ פִּתְגָמֵי בָלָק: ח וַאֲמַר לְהוֹן בִּיתוּ
הָכָא בְּלֵילְיָא וַאֲתֵיב יַתְכוֹן פִּתְגָמָא כְּמָא דִּי
יְמַלֵּל יְיָ עִמִּי וְאוֹרִיכוּ רַבְרְבֵי מוֹאָב עִם בִּלְעָם:
ט וַאֲתָא מֵימַר מִן קֳדָם יְיָ לְוָת בִּלְעָם וַאֲמַר
מָן גֻּבְרַיָּא הָאִלֵּין דְּעִמָּךְ: י וַאֲמַר בִּלְעָם קֳדָם
יְיָ בָּלָק בַּר צִפּוֹר מַלְכָּא דְמוֹאָב שְׁלַח לְוָתִי:
יא הָא עַמָּא דִּי נְפַק מִמִּצְרַיִם וַחֲפָא יַת עֵין
שִׁמְשָׁא דְאַרְעָא כְּעַן אִיתָא לוֹט לִי יָתֵהּ מָאִים
אִכָּל לְאַנָּחָא בֵּהּ קָרָב וַאֲתָרְכִנֵּהּ: יב וַאֲמַר יְיָ
לְבִלְעָם לָא תֵזֵל עִמְּהוֹן לָא תְלוֹט יַת עַמָּא
אֲרֵי בְרִיךְ הוּא: יג וְקָם בִּלְעָם בְּצַפְרָא וַאֲמַר
לְרַבְרְבֵי בָלָק אֱזִילוּ לְאַרְעֲכוֹן אֲרֵי לֵית רַעֲוָא
קֳדָם יְיָ לְמִשְׁבְּקִי לְמֵזֵל עִמְּכוֹן: יד וְקָמוּ רַבְרְבֵי
מוֹאָב וַאֲתוֹ לְוָת בָּלָק וַאֲמָרוּ סָרֵב בִּלְעָם
לְמֵיתֵי עִמָּנָא: טו וְאוֹסֵף עוֹד בָּלָק לְמִשְׁלַח
רַבְרְבִין סַגִּיאִין וְיַקִּירִין מֵאִלֵּין: טז וַאֲתוֹ לְוָת
בִּלְעָם וַאֲמָרוּ לֵהּ כְּדֵנָן אֲמַר בָּלָק בַּר צִפּוֹר
לָא כְעַן תִּתְמְנַע מִלְּמֵתֵי לְוָתִי: יז אֲרֵי יַקָּרָא
אֵיקָרְנָךְ לַחֲדָא וְכֹל דִּי תֵימַר לִי אֶעְבֵּד וְאֵיתָא
כְּעַן לוֹט לִי יַת עַמָּא הָדֵין: יח וַאֲתֵיב בִּלְעָם וַאֲמַר
לְעַבְדֵי בָלָק אִם יִתֶּן לִי בָלָק מְלֵי בֵיתֵהּ כְּסַף

לע"י

כמו כי תמילס[1]: (ו) **נבה בו**. לחי ועמי נכה בכס. דבר אחר לשון משנה הוא, מנכה לו מן הדמים[2], לחסר מכס מעט[3]: **כי ידעתי וגו'**. ע"י מלחמת סיחון שעזרתו להכות את מואב[3]: (ז) **וקסמים בידם**. כל מיני קסמים, שלא יאמר אין כלי תשמישי עמי. דבר אחר קסם זה נטלו בידם זקני מדין, לחמרו אם יצא עמהו בפעם הזאת יש בו ממש, ואם ידחקו אין בו תועלת, לפיכך כשאמר להם ליטו פה הלילה, אמרו אין בו תקוה, כיחזוקו והלכו להם, שנאמר ויעבו שרי מואב עם בלעם, אבל זקני מדין הלכו להם[3]: (ח) **לינו פה הלילה**. אין רוח הקודש שורה עליו אלא בלילה, וכן לכל נביאי אומות העולם, וכן לבן בחלום הלילה, שנאמר ויבא אלקים אל לבן הארמי בחלום הלילה[4]. כאדם הכותב אגל פלגש בכתבת[5]: **כאשר ידבר ה' אלי**. אם ימליכני לגבת עם בני אדם כמותכם אלך עמכם, שמא אין כבודו לתתי להלוך אלא עם שריס

גדולים מכם: **וישבו**. לשון עכבה: (ט) **מי האנשים האלה עמך**. להטעותו בה. אמר פעמים שאין הכל גלוי לפניו, אין דעתו שוה עליו, אף אני הרואה עת שאוכל לקללו ולא יכין[3]: (י) **בלק בן צפור וגו'**. אף על פי שאיני חשוב בעיניך, חשוב אני בעיני המלכיס[3]: (יא) **קבה לי**. זו קללה מארה לי, שהוא נוקב ומפרש: **וגרשתיו**. מן הטולס. ובלק לא אמר אלא ואגרשנו מן הארץ, שיני מבקש אלא להסיעם מעלי, ובלעם היה שונאם יותר מבלק[3]: (יב) **לא תלך עמהם**. אמר לו אם כן אקללם במקומי. אמר לו לא תאור את העם. אמר לו אם כן אברכם. אמר לו איעם אריכין לברכתך, כי ברוך הוא. משל אומרים לגרעה לא מדובשך ולא מעוקיץ[3]: (יג) **להלך עמכם**. אלא עם שריס גדולים מכם. למדנו שרוחו גדוחה ולא רצה לגלות שהוא ברשותו של מקום אלא בלשון גסות, לפיכך ויוסף עוד בלק: (יז) **כי כבד אכבדך מאד**.

CLASSIC QUESTIONS

● **How did Bilam's words to God in verse 11 differ from Balak's words to God in verse 6?** (v. 11)

Rashi: The term קָּבָה לִי "condemn for me," [used by Bilam here] is stronger than אָרָה לִי "curse for me" [used by Balak in verse 6], for "condemning" suggests a specific and detailed [curse].

[Bilam wanted to] "drive them away" [i.e. to rid them] from the world. But Balak said only to "drive them *out of the land*" (v. 6), [as if to say], "I only want to get them away from me." But Bilam hated them more than Balak did.

1 תהלים קיח, י 2 ב"מ קה: 3 תנחומא 4 פסוק ח 5 ויקרא רבה א, יג

7 *The elders of Mo'av and the elders of Midian went, with tools of black-magic in their hands (so that Bilam would not complain he did not have the right tools available). They came to Bilam and told him Balak's message.*

8 *He said to them, "Stay here overnight, and I will give you an answer when God speaks to me." So the Mo'avite dignitaries stayed with Bilam.*

9 *God came to Bilam and said, "Who are these men with you?"*

10 *Bilam said to God, "Balak the son of Tzipor the King of Mo'av has sent them to me (with this message):* 11 *'Look! The nation coming out of Egypt has covered the 'eye' of the land. Now come and condemn them for me. Perhaps I will (then) be able to fight with them and drive them away.'"*

12 *God said to Bilam, "Don't go with them! (And) don't curse the nation (even without going with them. They don't need your blessing either) because they are blessed."*

SECOND READING (5TH WHEN JOINED)

13 *When Bilam got up in the morning, he said to Balak's dignitaries, "Go back to your country, for God has refused to let me go with you (because you are not sufficiently high-ranking officers)."* 14 *So Mo'av's dignitaries set off.*

They returned to Balak and said, "Bilam refuses to come with us (because we're not high-ranking enough)."

15 *Balak sent many more dignitaries, higher in rank than these (previous ones).*

16 *They came to Bilam and said to him, "This is what Balak the son of Tzipor said, 'Please do not refrain from coming to me.* 17 *For I will give you tremendous honor (even more than in the past), and whatever you tell me to do I will do. So please come and condemn this people for me.'"*

18 *Bilam replied, saying to Balak's servants, "Even if Balak would give me his house full of silver and*

CLASSIC QUESTIONS

KLI YAKAR: According to *Rashi's* explanation, Bilam used harsher language about the Jewish people than Balak, because Bilam hated them more. However, this is difficult to accept because Bilam was speaking to God and knowing how much God loves the Jewish people he would not have used expressions that denote an additional measure of hatred for Israel, which might have caused God to refuse him permission to take up Balak's calling.

Rather, we are forced to conclude that, to the contrary, אָרַר (v. 6) is actually a stronger term than קָבַב (v. 11). And likewise, Bilam's statement to God that he had been asked to "drive away," the Jewish people (v. 11), was weaker than Balak's actual request to "drive them out *of the land*" (v. 6), because Balak's words suggested removing any trace of the Jewish people from the world.

TORAS MENACHEM

BALAK'S HATRED OF THE JEWISH PEOPLE (V. 11)

While ***Kli Yakar***'s criticisms of *Rashi* appear, at first glance, to be valid at the literal level, the following could be argued in defense of *Rashi*:

Rashi was troubled by a general problem here which led him to conclude that *"Bilam hated them more than Balak did."* Since the Jewish people had been commanded, *"Do not besiege Mo'av"* (*Devarim* 2:9, cited by *Rashi* above 21:26), there was no real basis for Balak to fear an attack from the Jewish people. The fact that Balak and his entire nation did fear the Jewish people indicates that they were simply unaware of this command, but Bilam was a prophet who clearly would have been aware of God's words.

So on reading the current account of how Balak attempted to enlist the help of Bilam to curse the Jewish people in an act of self-defense by Mo'av, the reader will wonder: Why did Bilam not simply tell Balak that the Jewish people were not going to attack them because God had instructed them not to?

This question forced *Rashi* to conclude that "*Bilam hated them more than Balak did,"* i.e. Balak's hatred for the Jewish people could at least be "veiled" in arguments of self-defense and national security. Bilam, on the other hand, hated the Jewish people to the extent that he wished them to be eliminated, *even though he knew that they posed no threat.**

Therefore, concluded *Rashi*, such a hostile, *irrational* hatred expressed itself in Bilam's choice of words when speaking of the Jewish people. Whereas Balak had requested Bilam to curse the Jewish people, Bilam desired to condemn them; and whereas Balak only wished to remove them from his land, Bilam wanted to remove them completely from the world.

Nevertheless, the Jewish people ultimately profited from Bilam's hatred, *"for when God reversed his mouth, he blessed them with a similar intensity with which he had intended to curse them,"* (*Rashi* to 24:6).

(Based on *Likutei Sichos* vol. 38, p. 85*ff.*)

*This explains why when speaking to God (in v. 11), Bilam completely omitted Balak's statement, *"They are sitting right by me (and are poised to attack)"* (v. 5), for Bilam knew that this was simply not true, as the Jewish people had been commanded not to attack Mo'av.

מְלֹא בֵיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת־פִּי יְהוָה אֱלֹהָי
לַעֲשׂוֹת קְטַנָּה אוֹ גְדוֹלָה: יט וְעַתָּה שְׁבוּ נָא בָזֶה גַּם־אַתֶּם
הַלָּיְלָה וְאֵדְעָה מַה־יֹּסֵף יְהוָה דַּבֵּר עִמִּי: כ וַיָּבֹא אֱלֹהִים |
אֶל־בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם־לִקְרֹא לְךָ בָּאוּ הָאֲנָשִׁים קוּם
לֵךְ אִתָּם וְאַךְ אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַעֲשֶׂה:
[שלישי] כא וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־אֲתֹנוֹ וַיֵּלֶךְ עִם־שָׂרֵי
מוֹאָב: כב וַיִּחַר־אַף אֱלֹהִים כִּי־הוֹלֵךְ הוּא וַיִּתְיַצַּב מַלְאַךְ יְהוָה
בַּדֶּרֶךְ לְשָׂטָן לוֹ וְהוּא רֹכֵב עַל־אֲתֹנוֹ וּשְׁנֵי נְעָרָיו עִמּוֹ: כג וַתֵּרֶא
הָאָתוֹן אֶת־מַלְאַךְ יְהוָה נִצָּב בַּדֶּרֶךְ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ וַתֵּט
הָאָתוֹן מִן־הַדֶּרֶךְ וַתֵּלֶךְ בַּשָּׂדֶה וַיַּךְ בִּלְעָם אֶת־הָאָתוֹן
לְהַטֹּתָהּ הַדָּרֶךְ: כד וַיַּעֲמֹד מַלְאַךְ יְהוָה בְּמִשְׁעוֹל הַכְּרָמִים גָּדֵר
מִזֶּה וְגָדֵר מִזֶּה: כה וַתֵּרֶא הָאָתוֹן אֶת־מַלְאַךְ יְהוָה וַתִּלָּחֵץ אֶל־
הַקִּיר וַתִּלְחַץ אֶת־רֶגֶל בִּלְעָם אֶל־הַקִּיר וַיֹּסֶף לְהַכֹּתָהּ:
כו וַיֹּסֶף מַלְאַךְ־יְהוָה עֲבוֹר וַיַּעֲמֹד בְּמָקוֹם צָר אֲשֶׁר אֵין־דֶּרֶךְ
לִנְטוֹת יָמִין וּשְׂמֹאול*: כז וַתֵּרֶא הָאָתוֹן אֶת־מַלְאַךְ יְהוָה וַתִּרְבַּץ
תַּחַת בִּלְעָם וַיִּחַר־אַף בִּלְעָם וַיַּךְ אֶת־הָאָתוֹן בַּמַּקֵל: כח וַיִּפְתַּח
יְהוָה אֶת־פִּי הָאָתוֹן וַתֹּאמֶר לְבִלְעָם מֶה־עָשִׂיתִי לְךָ כִּי

וּדְהָב לֵית לִי רְשׁוּ לְמֶעְבַּר עַל גְּזֵרַת מֵימְרָא
דַּיְיָ אֱלָהִי לְמַעְבַּד זְעֻרְתָּא אוֹ רַבְּתָא: יט וּכְעַן
אוֹרִיכוּ כְעַן הָכָא אַף אַתּוּן בְּלֵילְיָא וְאִדַּע מָא
יוֹסֵף יְיָ לְמַלָּלָא עִמִּי: כ וַאֲתָא מֵימַר מִן קֳדָם
יְיָ לְבִלְעָם בְּלֵילְיָא וַאֲמַר לֵהּ אִם לְמִקְרֵי לָךְ
אֲתוֹ גֻּבְרַיָּא קוּם אִזֵל עִמְּהוֹן וּבְרַם יַת פִּתְגָמָא
דִּי אֲמַלֵּל עִמָּךְ יָתֵהּ תַּעְבֵּד: כא וְקָם בִּלְעָם
בְּצַפְרָא וְזָרִז יַת אֲתָנֵהּ וַאֲזַל עִם רַבְרְבֵי מוֹאָב:
כב וּתְקֵף רָגְזָא דַּיְיָ אֲרֵי אָזֵל הוּא וְאִתְעַתַּד
מַלְאָכָא דַּיְיָ בְּאָרְחָא לְשָׂטָן לֵהּ וְהוּא רָכֵב עַל
אֲתָנֵהּ וּתְרֵין עוּלֵמוֹהִי עִמֵּהּ: כג וַחֲזַת אֲתָנָא
יַת מַלְאָכָא דַּיְיָ מְעַתַּד בְּאָרְחָא וְחַרְבֵּהּ
שְׁלִיפָא בִּידֵהּ וּסְטַת אֲתָנָא מִן אָרְחָא וַאֲזָלַת
בְּחַקְלָא וּמְחָא בִלְעָם יַת אֲתָנָא לְאַסְטָיוּתַהּ
לְאָרְחָא: כד וְקָם מַלְאָכָא דַּיְיָ בִּשְׁבִיל כַּרְמַיָּא
אַתְרָא דְּגָדֵרָא מִכָּא וְגָדֵרָא מִכָּא: כה וַחֲזַת
אֲתָנָא יַת מַלְאָכָא דַּיְיָ וְאִדְּחֶקֶת לְכָתְלָא
וְדִחֶקֶת יַת רַגְלָא דְּבִלְעָם לְכָתְלָא וְאוֹסֶף
לְמִמְחֵהּ: כו וְאוֹסֶף מַלְאָכָא דַּיְיָ לְמֶעְבַּר וְקָם
בַּאֲתַר עָק דְּלֵית אֹרַח לְמִסְטֵי לְיַמִּינָא
וְלִשְׂמָאלָא: כז וַחֲזַת אֲתָנָא יַת מַלְאָכָא דַּיְיָ
וּרְבַעַת תְּחוֹת בִּלְעָם וּתְקֵף רָגְזָא דִּבְלָעָם
וּמְחָא יַת אֲתָנָא בְּחֻטְרָא: כח וּפְתַח יְיָ יַת
פּוּמָא דַּאֲתָנָא וַאֲמָרַת לְבִלְעָם מָה עֲבָדִית לָךְ

*יתיר ו׳.

רש״י

יותר ממה שהיית נוטל לשעבר תני נותן לך: (יח) **מלא ביתו כסף וזהב.** למדנו שנפשו רחבה ומחמד ממון מחריס. אמר, רשוי לו ליתן לי כל כסף וזהב שלו, שהרי לריך לשכור חיילות רבות, ספק נולח ספק חיטו נולח, ואני ודאי נולח[1]: **לא אוכל לעבור.** על כרחו גלה שהוא ברשות אחרים, ונתגבח כאן שחיטו יכול לבטל הברכות שנתברכו האבות מפי הקכיכה[1]: (יט) **גם אתם.** פיו הכשילו, גם אתם סופכם ליגע בפחי נפש כראשונים[1]: **מה יסף.** לא ישנה דבריו מברכה לקללה הלזאת שלא יוסיף לברך, כאן נתגבח שעתיד להוסיף לכם ברכות על ידו[1]: (כ) **אם לקרא לך.** אם הקריאה שלך וסבור אתה ליטול עליה שכר, קום לך אתם: **ואך.** על כרחך את הדבר אשר אדבר אליך אותו תעשה, ואעפ״כ ויגל בלעם, אמר שמא אפתנו ויתרלה: (כא) **ויחבש את אתנו.** מכאן שהשואה מקלקלת את השורה, שחבש הוא בעלמו. אמר הקב״ה רשע כזה קדמך אברהם אביכם, שנאמר[2] ויחבש אברהם בבקר ויחבוש את חמורו[3]: **עם שרי מואב.** לבו כלבם שוה[1]: (כב) **כי**

הולך הוא. רואה שהדבר רע בעיני המקום ונתאוה ללילך: **לשטן לו.** מלאך של רחמים היה והיה רולה למנעו מלחטוא, שלא יחטא ויאבד[1]: **ושני נעריו עמו.** מכאן לאדם חשוב היולא לדרך יולין עמו שני אנשים לשמשו ומוזרים ומשמשים זה את זה[1]: (כג) **ותרא האתון.** והוא לא רואה, שאין הקב״ה רשות לבהמה לראות יותר מן האדם, שמתוך שיש בו דעת תטרף דעתו כשיראה מזיקין: **וחרבו שלופה בידו.** אמר רשע זה הגיע כלי לומנותו, שכלי זיינן של אומות העולם בחרב, והוא בא עליהם בפיו, שהוא אומנות שלהם, אף אני אתפוש את שלו ואהוג עליו באומנותו. וכן היה סופו ואת בלעם בן בעור הרגו בחרב[4]: (כד) **במשעול.** כתרגומו בשביל. וכן אם יאפוק עפר שומרון לשעליס[5], עפר כהדק בכפות הרגליס בהלוכן, וכן מי מדד בשעלו מים[6], ברגליו ובהלוכו: **גדר מזה וגדר מזה.** סתם גדר של אבנים הוא: (כה) **ותלחץ.** היא עלמה: **ותלחץ.** את אחריה את רגל בלעם: (כו) **ויוסף מלאך ה׳ עבור.** לעבור עוד לפניו להלוך להיות לפניו במקום

CLASSIC QUESTIONS

● **Why did God send an angel to obstruct Bilam?** (v. 22)

Rashi: It was an angel of mercy, for [God] wanted to prevent him from sinning, so that he would not die because of his sins.

● **Why did God make Bilam's donkey speak?** (v. 28)

Kli Yakar: God was telling Bilam that just as it is not a donkey's nature to speak, and it only was able to do so for the sake of the

1 תנחומא 2 בראשית כב, ג 3 סנהדרין קה: וראה לקו״ש חכ״ח ע׳ 157 ואילך. 4 במדבר לא, ח. 5 מ״א כ, י 6 ישעי׳ מ, יב

gold, I cannot transgress the word of God, my God, be it a small or large (transgression). [19] *Now, you should also please remain here overnight, and I will know what God will add when He speaks to me."*

[20] *God came to Bilam at night and said to him, "If (you feel) that the offer of these men (will be profitable) for you, get moving and go with them. But you must (only) do whatever I tell you."*

BILAM'S JOURNEY

22:21 THIRD READING

Bilam got up in the morning, saddled his donkey and went with the Mo'avite dignitaries. [22] *God was angry that he was going, and so God's angel was placed on the road to obstruct him. He was riding on his donkey, and his two lads were with him.* [23] *The donkey saw God's angel standing on the road, with a sword drawn in its hand, so the donkey turned aside from the road and went into a field. Bilam beat the donkey to get it back onto the road.*

[24] *God's angel stood in a path through the vineyards, with a wall on one side and a wall on the other side.* [25] *The donkey saw God's angel, and it pushed itself against the wall. It pressed Bilam's leg against the wall, and he beat it again.*

[26] *God's angel went further ahead, and stood in a narrow place where there was no room to turn right or left.* [27] *The donkey saw God's angel, and it crouched down under Bilam. Bilam became angry, and he beat the donkey with a stick.*

[28] *God opened the donkey's mouth, and it said to Bilam, "What have I done to you that made you hit me these three times?"*

CLASSIC QUESTIONS

Jewish people, likewise, Bilam's prophetic powers had only been granted for the sake of the Jewish people.

SFORNO: This miracle was intended to make Bilam repent, when he would be reminded that *"the utterances of the tongue come from God"* (*Proverbs* 16:1).

RAMBAN: Bilam was a sorcerer, so God made a startling miracle to warn him not to use sorcery to curse the Jewish people.

RALBAG: The entire story of Bilam's donkey was merely a prophetic *vision* of Bilam. For otherwise how would one explain: 1.) Why Bilam, who was a prophet, did not see God's angel at first, whereas his donkey did (v. 23). 2.) The point of God sending the angel to deter Bilam from his journey if he was not able to see it. 3.) The astonishing miracle of a speaking donkey, which does not appear to have been for any purpose, yet we are told that God does not make a miracle in vain.

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BILAM'S TALKING DONKEY (V. 28)

Ralbag writes that the account of Bilam's donkey was a prophetic vision and did not actually occur, due to a number of serious questions he poses at the literal level.

Rashi, however, maintained that Bilam's donkey was real, as he writes below that the donkey was not allowed to live, "*so that people should not say, 'This is the one that silenced Bilam with her rebuke, and he could not respond'*" (*Rashi* to v. 33).

Why does *Rashi* not address the issues raised by *Ralbag,* which clearly require clarification at the literal level?

THE EXPLANATION

In his commentary to verse 22, *Rashi* explains why God's angel was placed on the road to obstruct Bilam: "*It was an angel of mercy.* [*God*] *wanted to prevent him from sinning, so that he would not die because of his sins."* With these words, *Rashi* indicates that the miracles which were about to occur were not in vain, but rather, an act of *God's mercy* to help Bilam repent.

However, this begs the question: Since God knew that the miracle of a speaking donkey would fail to inspire Bilam to repentance, and it would prove necessary for God to "open Bilam's *eyes*" so that he could see the *"angel standing in the road with a sword drawn in its hand"* (v. 31), what was gained by making the donkey speak? Surely God could have just opened Bilam's *eyes* to see the angel in the first place?

In truth, however, God's way is to send *successive* messages of *increasing intensity* to a person in order to inspire him to repent. This concept is already familiar to the reader from one of *Rashi's* earlier comments, where he explains the message behind the sequence of laws in chapter 25 of the book of *Vayikra:*

"These passages were said in sequential order: First we are warned about the Sabbatical year (25:1ff.). *If a person desired money and was suspected of trading in the Sabbatical year, he will ultimately have to sell his belongings. And that is why the next passage states, 'When you make a sale to your fellow,'* (v. 14). *If he still does not repent, he will ultimately have to sell his hereditary land* (v. 25). *If he still does not repent, he will ultimately have to sell his house* (v. 29). *If he still does not repent, he will end up borrowing at interest* (v. 36-37)*—each of these cases getting progressively worse. If he still does not repent, he will end up selling himself as a slave* (v. 39-43). *If he still does not repent, he will not only sell himself to a Jew, but even to a non-Jew* (v. 47)" (*Rashi* to *Vayikra* 26:1).

We could ask a similar question here: If God knows that the person will not repent with a smaller sign, then why does He not just send the bigger

הִכִּיתָנִי זֶה שָׁלֹשׁ רְגָלִים: כח וַיֹּאמֶר בִּלְעָם֮ לָאָתוֹן כִּי הִתְעַלַּלְתְּ
בִּי לוּ יֶשׁ־חֶרֶב֒ בְּיָדִי כִּי עַתָּה הֲרַגְתִּיךְ: ל וַתֹּאמֶר הָאָתוֹן אֶל־
בִּלְעָם הֲלוֹא֮ אָנֹכִי אֲתֹנְךָ֒ אֲשֶׁר־רָכַבְתָּ עָלַי֙ מֵעוֹדְךָ֣ עַד־הַיּ֔וֹם
הַזֶּ֑ה הַהַסְכֵּ֨ן הִסְכַּנְתִּי֙ לַעֲשׂ֣וֹת לְךָ֔ כֹּ֖ה וַיֹּ֥אמֶר לֹֽא: לא וַיְגַל֙ יְהוָ֔ה
אֶת־עֵינֵ֖י בִּלְעָ֑ם וַיַּ֗רְא אֶת־מַלְאַךְ֙ יְהוָ֔ה נִצָּ֖ב בַּדֶּ֑רֶךְ וְחַרְבּ֣וֹ
שְׁלֻפָ֔ה בְּיָד֖וֹ וַיִּקֹּ֥ד וַיִּשְׁתַּ֖חוּ לְאַפָּֽיו: לב וַיֹּ֥אמֶר אֵלָ֖יו מַלְאַךְ֙ יְהוָ֔ה
עַל־מָ֥ה הִכִּ֖יתָ אֶת־אֲתֹנְךָ֣ זֶ֣ה שָׁלֹ֣שׁ רְגָלִ֑ים הִנֵּ֤ה אָנֹכִי֙ יָצָ֣אתִי
לְשָׂטָ֔ן כִּי־יָרַ֥ט הַדֶּ֖רֶךְ לְנֶגְדִּֽי: לג וַתִּרְאַ֨נִי֙ הָאָתוֹן֙ וַתֵּ֣ט לְפָנַ֔י זֶ֖ה
שָׁלֹ֣שׁ רְגָלִ֑ים אוּלַ֗י נָטְתָ֤ה מִפָּנַי֙ כִּי֙ עַתָּ֣ה גַם־אֹתְךָ֣ הָרַ֔גְתִּי
וְאוֹתָ֖הּ הֶֽחֱיֵ֥תִי: לד וַיֹּ֥אמֶר בִּלְעָ֖ם אֶל־מַלְאַ֣ךְ יְהוָ֑ה חָטָ֣אתִי כִּי֙
לֹ֣א יָדַ֔עְתִּי כִּ֤י אַתָּה֙ נִצָּ֣ב לִקְרָאתִ֔י בַּדָּ֑רֶךְ וְעַתָּ֗ה אִם־רַ֛ע
בְּעֵינֶ֖יךָ אָשׁ֥וּבָה לִֽי: לה וַיֹּ֥אמֶר מַלְאַ֖ךְ יְהוָ֑ה אֶל־בִּלְעָ֗ם לֵ֚ךְ עִם־
הָאֲנָשִׁ֔ים וְאֶפֶס֙ אֶת־הַדָּבָ֔ר אֲשֶׁר־אֲדַבֵּ֥ר אֵלֶ֖יךָ אֹת֣וֹ תְדַבֵּ֑ר
וַיֵּ֥לֶךְ בִּלְעָ֖ם עִם־שָׂרֵ֥י בָלָֽק: לו וַיִּשְׁמַ֣ע בָּלָ֔ק כִּ֥י בָ֖א בִּלְעָ֑ם וַיֵּצֵ֗א
לִקְרָאת֙וֹ אֶל־עִ֣יר מוֹאָ֔ב אֲשֶׁ֖ר עַל־גְּב֣וּל אַרְנֹ֑ן אֲשֶׁ֖ר בִּקְצֵ֥ה
הַגְּבֽוּל: לז וַיֹּ֥אמֶר בָּלָ֖ק אֶל־בִּלְעָ֑ם הֲלֹא֩ שָׁלֹ֨חַ שָׁלַ֜חְתִּי אֵלֶ֗יךָ
לִקְרֹא־לָךְ֙ לָמָ֣ה לֹא־הָלַ֔כְתָּ אֵלַ֔י הַאָמְנָ֥ם לֹ֖א אוּכַ֥ל כַּבֶּדֶֽךָּ:
לח וַיֹּ֥אמֶר בִּלְעָ֖ם אֶל־בָּלָ֑ק הִנֵּה־בָ֤אתִי אֵלֶ֙יךָ֙ עַתָּ֔ה הֲיָכֹ֥ל אוּכַ֖ל
דַּבֵּ֣ר מְאוּמָ֑ה הַדָּבָ֗ר אֲשֶׁ֤ר יָשִׂים֙ אֱלֹהִ֣ים בְּפִ֔י אֹת֥וֹ אֲדַבֵּֽר: [רביעי]
[ששי כשהן מחוברין] לט וַיֵּ֥לֶךְ בִּלְעָ֖ם עִם־בָּלָ֑ק וַיָּבֹ֖אוּ קִרְיַ֥ת חֻצֽוֹת:
מ וַיִּזְבַּ֥ח בָּלָ֖ק בָּקָ֣ר וָצֹ֑אן וַיִּשְׁלַ֣ח לְבִלְעָ֔ם וְלַשָּׂרִ֖ים אֲשֶׁ֥ר אִתּֽוֹ:

אֲרֵי מְחִיתַנִי דְּנַן תְּלַת זִמְנִין: כט וַאֲמַר בִּלְעָם
לַאֲתָנָא אֲרֵי חַיְכְתְּ בִּי אִלּוּ פוֹן אִית חַרְבָּא
בִּידִי אֲרֵי כְעַן קְטַלְתִּיךְ: ל וַאֲמָרַת אֲתָנָא
לְבִלְעָם הֲלָא אֲנָא אֲתָנָךְ דִּי רְכַבְתְּ עֲלַי
מִדְּאִיתָךְ עַד יוֹמָא הָדֵין הֲמֵילַף אַלֵּיפְנָא
לְמֶעְבַּד לָךְ כְּדֵין וַאֲמַר לָא: לא וּגְלָא יְיָ יַת
עֵינֵי בִלְעָם וַחֲזָא יַת מַלְאָכָא דְיְיָ מְעַתַּד
בְּאָרְחָא וְחַרְבֵּהּ שְׁלִיפָא בִּידֵהּ וּכְרַע וּסְגִיד
לְאַפּוֹהִי: לב וַאֲמַר לֵהּ מַלְאָכָא דְיְיָ עַל מָא
מְחֵתָא יַת אֲתָנָךְ דְּנַן תְּלַת זִמְנִין הָא אֲנָא
נְפַקִית לְמִסְטַן אֲרֵי גְלֵי קֳדָמַי דְּאוֹרַח רְעִי לְמֵזַל
בְּאָרְחָא לָקֳבְלִי: לג וַחֲזָתַנִי אֲתָנָא וּסְטַת מִן
קֳדָמַי דְּנַן תְּלַת זִמְנִין אִלּוּ פוֹן לָא סְטַת מִן
קֳדָמַי אֲרֵי כְעַן אַף יָתָךְ קְטָלִית וְיָתַהּ קַיֶּמִית:
לד וַאֲמַר בִּלְעָם לְמַלְאָכָא דְיְיָ חָבִית אֲרֵי לָא
יְדָעִית דִּי אַתְּ מְעַתַּד לָקֳדָמוּתִי בְּאָרְחָא וּכְעַן
אִם בִּישׁ בְּעֵינָיךְ אֵתוּב לִי: לה וַאֲמַר מַלְאָכָא
דְיְיָ לְבִלְעָם זְכִי עִם גֻּבְרַיָּא וּלְחוֹד יַת פִּתְגָמָא
דִּי אֲמַלֵּל עִמָּךְ יָתֵהּ תְּמַלֵּל וַאֲזַל בִּלְעָם עִם
רַבְרְבֵי בָלָק: לו וּשְׁמַע בָּלָק אֲרֵי אֲתָא בִלְעָם
וּנְפַק לָקֳדָמוּתֵהּ לְקִרְתָא דְמוֹאָב דִּי עַל תְּחוּם
אַרְנוֹן דִּי בְסִטַר תְּחוּמָא: לז וַאֲמַר בָּלָק
לְבִלְעָם הֲלָא מִשְׁלַח שְׁלָחִית לְוָתָךְ לְמִקְרֵי לָךְ
לְמָא לָא אֲתֵתָא לְוָתִי הַבְקוֹשְׁטָא חֲוֵיתָא אֲמַר
לֵית אֲנָא יְכִיל לְיַקָּרוּתָךְ: לח וַאֲמַר בִּלְעָם
לְבָלָק הָא אֲתֵיתִי לְוָתָךְ כְּעַן הֲמֵיכַל יָכְלָנָא
לְמַלָּלָא מִדָּעֵם פִּתְגָמָא דִּיהֵי יְיָ בְּפוּמִי יָתֵהּ
אֲמַלֵּל: לט וַאֲזַל בִּלְעָם עִם בָּלָק וַאֲתוֹ לְקִרְיַת
מָחוּזוֹהִי: מ וּנְכַס בָּלָק תּוֹרִין וְעָן וּשְׁלַח

רס"י

(כ) **ההסכן הסכנתי**. כתרגומו, וכן כלמל יסכן גבר. ורבותינו דרשו מקרא זה בגמרא לשון מרוי ליה, מאי טעמא לא רכבת מסוסית. לשון פרטיות בעלמא מקומות, סיומי מלות הרשה. רמז לו מתה בעלמא לעקור לומה המוגגת שלא רגלים בעגה[1]: (כח) **התעללת**. כתרגומו מבקש לעקור לומה המוגגת שלא רגלים בעגה[1]: (כט) **כי ירט הדרך לנגדי**. לשון גגלי ובזיון: **לו יש חרב בידי**. גגות גדולה היה לו דבר זה בעיני הבריס, זה הולך להרוג לומה שלמה בפיו, ולשתון זו לריך לכלי זיין[1]:

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sign first? Clearly, *we see* that God's approach to inspire a person to repentance consists of a series of progressively stronger signs.

Likewise, God first sent Bilam the miracle of a speaking donkey in order to inspire him to repentance, and when this failed, God sent him an *even* greater miracle, that he was able to see *"God's angel standing in the road with a sword drawn in its hand"* (v. 31).

Why was seeing the angel considered to be a greater miracle than the speaking donkey? Again, the matter can be gleaned from an earlier statement of *Rashi*. When Bilam told Balak's messengers to *"stay here overnight, and I will give you an answer when God speaks to me"* (v. 8), *Rashi* explains, *"The Divine Spirit rested on him only at night, and the same applied to all gentile prophets."*

1 תנחומא 2 דף ד: 3 שבת קה.

29 *Bilam said to the donkey, "It's because you've embarrassed me. If I had a sword in my hand, I'd kill you right now!"*

30 *The donkey said to Bilam, "Aren't I your donkey on which you have ridden since you first started, until today? Do I normally do this to you?"*

"No," he said.

31 *God opened Bilam's eyes, and he saw God's angel standing in the road with a sword drawn in its hand. He bowed and prostrated himself on his face.* 32 *God's angel said to him, "Why have you beaten your donkey these three times? Look, I have come out to obstruct you because you are hurrying on a journey against my (God).* 33 *When the donkey saw me, it turned away these three times. Had it not turned away from me, I would have killed you now and spared (the donkey)."*

34 *Bilam said to God's angel, "I have sinned, for I didn't know that you were standing opposite me on the road. Now, if it displeases you, I'll go back."*

35 *God's angel said to Bilam, "Go with these men, but you may only speak the words which I will tell you to say." So Bilam went with Balak's dignitaries.*

36 *Balak heard that Bilam was coming, so he went out towards him to the (largest) city of Mo'av, which is on the border of Arnon, at the extreme edge of the border (to show Bilam what important cities he needed to protect).*

37 *Balak said to Bilam, "Didn't I send (messengers) to you to call for you, many times? Why didn't you come to me (straightaway)? Aren't I able to honor you properly?"*

38 *Bilam said to Balak, "Look, (at least) I've come to you. Do (you think) I have any power to say anything (I want)? I will (only) speak whatever words God puts into my mouth."*

Fourth Reading (6th when joined)

39 *Bilam went with Balak, and they came to Kiryas-Chutzos.* 40 *Balak slaughtered an animal and a sheep and sent them to Bilam and to his dignitaries.*

רש"י

רעט, כי רחיתי נגד הדרך שהרג ומכר הדרך שהוא לכעסי ולהמרותי. ומקרא קצר הוא, כמו ותכל דוד[4]. ליצנא מחריגא ירע לשון רצון, וכן ועל ידי רשעים ירטני[5], מפיים ומנחם חותי על ידי רשעים, שחינן אלא מקניטים: **(לג) אולי נטתה.** כמו לולא, פעמים שחולי משמש בלשון לולא: **גם אתכה הרגתי.** הרי זה מקרא מסורס, והוא כמו גם הרגתי אותך, כלומר לא העכבה בלבד קריאתך על ידי, כי גם ההריגה: **ואותה החייתי.** ועתה מפני שדברה והוכיחתך ולא יכולת לעמוד בתוכחתה, כמו שכתוב ויאמר לא, הרגיזיה, שלא יאמרו זו היא שסלקה את בלעם בתוכחתה ולא יכול להשיב, שהם המקום על כבוד הבריות, וכן ואת הבהמה תהרוגו[6], וכן והרגת את האשה ואת הבהמה[7]: **(לד) כי לא ידעתי.** גם זה גנותו, ועל כרחו הודה, שהוא היה משתבח שיודע דעת עליון, ופיו העיד לא ידעתי: **אם רע בעיניך אשובה לי.** להתרים נגד המקום היה תשובה זו. אמר לו הוא בעצמו נוכי לנכח, ואתה מלאך מבטל את דבריו, למוד הוא בכך, שאומר דבר ומלאך מחזירו, אמר להבהמה קח את שלי וגו', וע"י מלאך בטל את דברו, אף אני אם רע בעיניך ארים לשוב[1]: **(לה) לך עם האנשים.** בדרך שאדם רוצה לילך בה, מוליכין אותו[8]: **ואפס.** על כרחך את הדבר אשר אדבר וגו': **לך עם האנשים.** כי חלקך עמהם וסופך להאבד מן העולם: **עם שרי בלק.** שמח לקללם כמותם[1]: **(לו) וישמע בלק.** שלח שלוחים לבשרו[1]: **אל עיר מואב.** אל מטרפולין שלו, עיר החשובה שלו, לומר רואה אני אותו מבקשים לעקור[1]: **(לז) האמנם לא אוכל כבדך.** נתנבא שסופו ללמת מעמו בקלון[1]: **(לט) קרית חצות.** עיר מלאה שווקים ונשים וטף בחוצותיה, לומר רואה ורחם שלא יעקרו אלו[1]: **(מ) בקר וצאן.** דבר מועט, בקר אחד ושה אחד

TORAS MENACHEM

Thus, in order for Bilam to see an angel of God *during the day*, when his journey took place, God had to change the nature of *prophecy itself*. And since this was a much greater miracle than changing the nature of an animal, God first performed the lesser feat in an attempt to inspire Bilam to repentance. Only when this failed did He perform the bigger miracle of changing the nature of prophecy itself—all in a merciful effort, *"to prevent him from sinning, so that he would not die because of his sins."*

We might still ask: Being that the donkey was able to speak, why did it not simply tell Bilam that it had seen an angel of God, rather than complaining, *"Do I normally do this to you"* (v. 30)?

This, too, is clarified by another comment of *Rashi,* who explains that the donkey was not allowed to live after its conversation with Bilam, "*so that people should not say, 'This is the one that silenced Bilam with its rebuke, and he could not respond,' for God cares about people's dignity*" (*Rashi* to v. 33). From this it follows that if Bilam had known that the donkey had seen God's angel, while he had not, it would have been an insult to his dignity. So being that "God cares about people's dignity," He spared Bilam this humiliation.

(Based on *Sichas Shabbos Parshas Balak* 5733; for an alternative explanation see *Likutei Sichos* vol. 28, pp. 341-2)

4 ש"ב יג, לט 5 איוב טז, יא 6 ויקרא כ, טז 7 שם טו 8 מכות י:

מא וַיְהִי בַּבֹּקֶר וַיִּקַּח בָּלָק אֶת־בִּלְעָם וַיַּעֲלֵהוּ בָּמוֹת בָּעַל וַיַּרְא מִשָּׁם קְצֵה הָעָם: כג א וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק בְּנֵה־לִי בָזֶה שִׁבְעָה מִזְבְּחֹת וְהָכֵן לִי בָּזֶה שִׁבְעָה פָרִים וְשִׁבְעָה אֵילִים: ב וַיַּעַשׂ בָּלָק כַּאֲשֶׁר דִּבֶּר בִּלְעָם וַיַּעַל בָּלָק וּבִלְעָם פָּר וָאַיִל בַּמִּזְבֵּחַ: ג וַיֹּאמֶר בִּלְעָם לְבָלָק הְתְיַצֵּב עַל־עֹלָתֶךָ וְאֵלְכָה אוּלַי יִקָּרֶה יְהוָה לִקְרָאתִי וּדְבַר מַה־יַּרְאֵנִי וְהִגַּדְתִּי לָךְ וַיֵּלֶךְ שָׁפִי: ד וַיִּקָּר אֱלֹהִים אֶל־בִּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחֹת עָרַכְתִּי וָאַעַל פָּר וָאַיִל בַּמִּזְבֵּחַ: ה וַיָּשֶׂם יְהוָה דָּבָר בְּפִי בִלְעָם וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תְדַבֵּר: ו וַיָּשָׁב אֵלָיו וְהִנֵּה נִצָּב עַל־עֹלָתוֹ הוּא וְכָל־שָׂרֵי מוֹאָב: ז וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר מִן־אֲרָם יַנְחֵנִי בָלָק מֶלֶךְ־מוֹאָב מֵהָרְרֵי־קֶדֶם לְכָה אָרָה־לִּי יַעֲקֹב וּלְכָה זֹעֲמָה יִשְׂרָאֵל: ח מָה אֶקֹּב לֹא קַבֹּה אֵל וּמָה אֶזְעֹם לֹא זָעַם יְהוָה: ט כִּי־מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְבָעוֹת אֲשׁוּרֶנּוּ

לְבִלְעָם וּלְרַבְרְבַיָּא דִּי עִמֵּהּ: מא וַהֲוָה בְצַפְרָא וּדְבַר בָּלָק יַת בִּלְעָם וְאַסְּקֵהּ לְרָמַת דַּחֲלַתְּהּ וַחֲזָא מִתַּמָּן קְצַת מִן עַמָּא: א וַאֲמַר בִּלְעָם לְבָלָק בְּנִי לִי הָכָא שַׁבְעָא מַדְבְּחִין וְאַתְקֶן לִי הָכָא שַׁבְעָא תּוֹרִין וְשַׁבְעָא דְכַרִין: ב וַעֲבַד בָּלָק כְּמָא דִי מַלִּיל בִּלְעָם וְאַסֵּק בָּלָק וּבִלְעָם תּוֹר וּדְכַר עַל כָּל מַדְבְּחָא: ג וַאֲמַר בִּלְעָם לְבָלָק אִתְעַתַּד עַל עֲלָתָךְ וְאֵיזִיל מָאִים יְעָרַע מֵימַר מִן קֳדָם יְיָ לֶקְדָמוֹתִי וּפִתְגָמָא דְיַחֲזַנְנִי וְאֵחַוֵי לָךְ וַאֲזַל יְחִידִי: ד וַעֲרַע מֵימַר מִן קֳדָם יְיָ לְוָת בִּלְעָם וַאֲמַר לֵהּ יַת שַׁבְעָא מַדְבְּחִין סַדָּרִית וְאַסֵּקִית תּוֹר וּדְכַר עַל כָּל מַדְבְּחָא: ה וְשַׁוִּי יְיָ פִּתְגָמָא בְּפוּמָא דְבִלְעָם וַאֲמַר תּוּב לְוָת בָּלָק וּכְדֵין תִּמַלֵּל: ו וְתָב לְוָתֵהּ וְהָא מְעַתַּד עַל עֲלָתֵהּ הוּא וְכָל רַבְרְבֵי מוֹאָב: ז וּנְטַל מַתְלֵהּ וַאֲמַר מִן אֲרָם דַּבְּרָנִי בָלָק מַלְכָּא דְמוֹאָב מִטּוּרֵי מַדִּינְחָא אֵיתָא לוּט לִי יַעֲקֹב וְאֵיתָא תָּרֵךְ לִי יִשְׂרָאֵל: ח מָא אֱלוֹטֵהּ דְּלָא לַטָּיֵהּ אֵל וּמָא אֲתָרְכֵהּ דְּלָא תָרְכֵהּ יְיָ: ט אֲרֵי מֵרֵישׁ טוּרַיָּא חֲזִיתֵהּ וּמֵרָמָתָא סְכִיתֵהּ הָא עַמָּא בִּלְחוֹדֵיהוֹן עֲתִידִין דְּיִתְסְנוּן עָלָמָא

נלבד: (מא) **במות בעל.** כתרגומו לרמת דחלתיה, שם עבודת גלולים: (ג) **אולי יקרה ה׳ לקראתי.** היגו רגיל לדבר עמי ביום: **וילך שפי.** כתרגומו יחידי, לשון שופי וסקט, שאין עמו אלא שתיקה: (ד) **ויקר.** לשון ערעי, לשון גנאי, לשון טומאת קרי, כלומר בקושי ובזיון, ולא היה נגלה עליו ביום אלא בשדיל לכרוזות תחתן של ישראל[1]: **את שבעת המזבחת.** שבעה מזבחות ערכתי חין כתיב כאן, אלא את שבעת המזבחות, אמר לפניו אבותיכם של אלו בנו לפניך שבעה מזבחות, ואני ערכתי כנגד כולן. אברהם בנה מזבח אחד[2], ויצחק בנה אחד[3], ויעקב בנה אחד[4]. ויאמר אברהם אל יצחק בנך אנכי[5]. ויעקב בנה שתים[6], אחד בשכם ואחד בבית אל[7]: **ואעל פר ואיל במזבח.** ואברהם לא העלה אלא איל אחד: (ז) **ארה לי יעקב ולכה זעמה ישראל.** בשני שמותיכם אמר לו לקללם, שמא אחד מהם היו מובחר: (ח) **מה אקב לא קבה אל.** כשהיו רחוים להתקלל לא נתקללו, כשהזכיר אבותיכם את שונם, כי בחפם הרגו איש[8], לא קלל אלא חפם, שנאמר ארור אפם. כשנכנס אבותיכם במרמה אלל אביו היה רחוי להתקלל, מה נאמר שם גם ברוך יהיה[9]. במדרגיה נאמר אלה יעמדו לברך את העם[10]. במקלליו לא נאמר ואלה יעמדו לקלל את העם, אלא על הקללה, לא רצה להזכיר עליהם שם קללה: **לא זעם ה׳.** אני אין כאן אלא שאני יודע לכוין בשעה שהקב״ה כועס בה, והוא לא בשם כל הימים הללו שבאתי אליך, וזהו שנאמר עמי זכר נא מה יעץ וגו׳[11] ומה ענה אותו בלעם וגו׳ למען דעת צדקות ה׳: (ט) **כי מראש צרים אראנו.** אני מסתכל ברחשיתם ובתחלת שרשיהם, ואני רואה אותם מיוסדים וחזקים כאוריס וגבעות הללו ע״י אבות

רס״י

CLASSIC QUESTIONS

● **What does "I see them from the head of rocks" mean? (v. 9)**

Rashi: I look at the "head" and beginning of their roots, and I see that they are well-founded and powerful, like these mountains and hills, because of their Patriarchs and Matriarchs.

Ramban: Bilam was simply declaring that he was looking down upon the Jewish people from a high place, as the Torah states explicitly that Balak took Bilam to a high place, *"he took him up to Bamos-Ba'al, and from there he saw part of the people"* (22:41).

Maharzu: At the literal level, Bilam was standing at the peak of mountains and hills. However, since it seems irrelevant to relate where he was standing, the *Midrash* taught that the rocks and hills refer to the Patriarchs and Matriarchs (*Maharzu* to *Bamidbar Rabah* 20:19).

TORAS MENACHEM

"Rocks" and "Hills" (v. 9)

At the beginning of the current passage we read how Balak took Bilam to a high place where he could look down upon the Jewish people and curse them: "*Balak took Bilam and brought him up to Bamos-Ba'al, and from there he saw part of the people*" (22:41). Thus, when Bilam later said, "*I see them from the head of rocks, I look at them from hills*" (v. 9), he simply appears to have been describing how he was standing upon a high point from where he could see the Jewish people, as ***Ramban*** writes. Why did *Rashi* reject this interpretation and offer instead an explanation based on the *Midrash*, that the "rocks" and "hills" allude to the founda-

1 ב״ר נב, ה 2 בראשית יב, ז 3 שם יג, יח 4 שם כב, ט 5 שם כו, כה 6 שם לג, כ 7 שם לה, יד. 8 בראשית מט, ו 9 שם כז, לג 10 דברים כז, יב 11 מיכה ו, ה 12 סנהדרין קה:

Bilam's First Parable

22:41 Then, in the morning Balak took Bilam and brought him up to Bamos-Ba'al, and from there he saw part of the people.

23 [1] Bilam said to Balak, "Build me seven altars here and prepare seven bulls and seven rams for me." [2] Balak did as Bilam had requested. Balak and Bilam offered up a bull and a ram on each altar.

[3] Bilam said to Balak, "Stand with your burnt-offering, and I'll go for a walk. Perhaps God will happen to appear to me and show me something that I can tell you." He then went off alone.

[4] God happened to appear to Bilam. (Bilam) said to Him, "I have set up (seven altars corresponding to) the seven altars (which the Patriarchs built for you), and I have offered up a bull and a ram on each altar."

[5] God then placed words in Bilam's mouth. He said, "Return to Balak and say as follows...."

[6] When he returned, Balak was standing next to his burnt offering. He was with all the Mo'avite dignitaries. [7] (Bilam) launched into his parable and said:

From Aram, Balak has brought me,
The king of Mo'av (has brought me) from the east mountains,
(He says), "Come, curse Ya'akov for me,
Come and bring anger against Israel."
[8] But how can I condemn,
One whom God has not condemned?
How can I bring anger,
If God has not been angered?
[9] I see them from the head of rocks,
I look at them from hills.

TORAS MENACHEM

tions of the Jewish people, the Patriarchs and Matriarchs? *Rashi* appears to have disregarded his own declared intention to explain scripture exclusively at the literal level.

Maharzu argues that the issue of where Bilam was standing is an irrelevant, redundant detail, which demands *Midrashic* interpretation.

However, it could be argued that Bilam's position on a high mountain where he could see *all* the Jewish people *is* relevant at the literal level, as it reconciles a contradiction between two other verses. Before Bilam's first parable, the Torah states that he was situated in Bamos-Ba'al, where "he saw *part* of the people" (22:41). Yet, after Bilam proceeded to bless, rather than curse the Jewish people, Balak suggested, "Come with me to another place from where you will see them. *You will only see a part of them, but not all of them"* (23:13), indicating that on the first occasion Bilam had indeed seen *all* of the Jewish people. Thus, there appears to be a need to take this verse ("*I see them from the head of rocks, I look at them from hills"*) literally, for with these words the reader discovers that Bilam had reached a summit where he did actually see all of the Jewish people.

So the question stands: Why did *Rashi* cite a *Midrashic* explanation, rather than the *literal* interpretation suggested by *Ramban?*

The Explanation

The Torah describes Bilam's first discourse as a "parable" (v. 7), indicating that it is metaphoric in nature. However, on reading Bilam's first parable, *Rashi* was troubled that it seems to be totally devoid of metaphor or imagery. Verses 7-8 are a straightforward introduction to explain why Bilam blessed the Jewish people; the latter part of verse 9 is a blessing for the Jewish people to "rest alone," and verse 10 describes the large size of the Jewish people, without the use of allegory or metaphor. Thus, the only section of Bilam's words which could actually constitute a "parable" are the words, *"I see them from the head of rocks, I look at them from hills."* Therefore *Rashi* explains that this was a metaphor for the strength of the Jewish people: *"They are well-founded and powerful, like these mountains and hills."*

(Based on *Likutei Sichos* vol. 28, p. 165*ff.*)

Sparks of Chasidus

Bilam spoke in parables, because plain language cannot capture the true greatness of the Jewish people. For example, Bilam used the metaphor of a rock to describe the strength of a Jew (v. 9), but in truth, the Jewish soul is even stronger than stone. For nothing in this world can erode the soul's attachment to God that keeps a Jew loyal to his Creator to the point of self-sacrifice.

(Based on *Likutei Sichos* vol. 28, pp. 171-2)

הֵן־עָם֙ כְּלָבִ֣יא יָק֔וּם וְכַאֲרִ֖י יִתְנַשָּׂ֑א לֹ֣א יִשְׁכַּ֗ב עַד־יֹאכַל֙ טֶ֔רֶף וְדַ֥ם חֲלָלִ֖ים יִשְׁתֶּֽה׃ כד לֹֽא־נָשָׂ֥א אִישׁ֙ לְהַבִּ֣יט אֵלָ֔יו וְלֹ֥א יִתְחַשַּׁ֖ב בַּגּוֹיִ֑ם מִֽי־מָנָ֣ה עֲפַ֣ר יַעֲקֹ֔ב וּמִסְפָּ֖ר אֶת־רֹ֣בַע יִשְׂרָאֵ֑ל תָּמֹ֤ת נַפְשִׁי֙ מ֣וֹת יְשָׁרִ֔ים וּתְהִ֥י אַחֲרִיתִ֖י כָּמֹֽהוּ׃ כה וַיֹּ֤אמֶר בָּלָק֙ אֶל־בִּלְעָ֔ם גַּם־קֹ֥ב לֹ֖א תְּקָבֶ֣נּוּ גַ֑ם וּבָרֵ֥ךְ לֹ֖א תְּבָרְכֶֽנּוּ׃ כו וַיַּ֥עַן בִּלְעָ֖ם וַיֹּ֣אמֶר אֶל־בָּלָ֑ק הֲלֹ֥א דִבַּ֛רְתִּי אֵלֶ֖יךָ לֵאמֹ֑ר כֹּ֚ל אֲשֶׁר־יְדַבֵּ֣ר יְהוָ֔ה אֹת֥וֹ אֶעֱשֶֽׂה׃ כז וַיֹּ֨אמֶר בָּלָ֜ק אֶל־בִּלְעָ֗ם לְכָה־נָּ֤א אֶקָּחֲךָ֙ אֶל־מָק֣וֹם אַחֵ֔ר אֲשֶׁ֥ר תִּרְאֶ֖נּוּ מִשָּׁ֑ם אוּלַ֣י יָשַׁ֤ר בְּעֵינֵי֙ הָֽאֱלֹהִ֔ים וְקִבְנֹ֥ו לִ֖י מִשָּֽׁם׃ כח וַיִּקַּ֤ח בָּלָק֙ אֶת־בִּלְעָ֔ם רֹ֖אשׁ הַפְּעֹ֑ר הַנִּשְׁקָ֖ף עַל־פְּנֵ֥י הַיְשִׁימֹֽן׃ כט וַיֹּ֤אמֶר בִּלְעָם֙ אֶל־בָּלָ֔ק בְּנֵ֥ה לִ֖י בָּזֶ֣ה שִׁבְעָ֣ה מִזְבְּחֹ֑ת וְהָכֵ֥ן לִ֖י בָּזֶ֣ה שִׁבְעָ֣ה פָרִ֔ים וְשִׁבְעָ֥ה אֵילִֽים׃ ל וַיַּ֣עַשׂ בָּלָ֔ק כַּאֲשֶׁ֥ר אָמַ֖ר בִּלְעָ֑ם וַיַּ֥עַל פָּ֛ר וָאַ֖יִל בַּמִּזְבֵּֽחַ׃

כד א וַיַּ֣רְא בִּלְעָ֔ם כִּ֣י ט֔וֹב בְּעֵינֵ֥י יְהוָ֖ה לְבָרֵ֣ךְ אֶת־יִשְׂרָאֵ֑ל וְלֹֽא־הָלַ֤ךְ כְּפַ֙עַם֙ בְּפַ֔עַם לִקְרַ֥את נְחָשִׁ֖ים וַיָּ֥שֶׁת פָּנָ֛יו אֶל־הַמִּדְבָּֽר׃ ב וַיִּשָּׂ֤א בִלְעָם֙ אֶת־עֵינָ֔יו וַיַּ֖רְא אֶת־יִשְׂרָאֵ֑ל שֹׁכֵ֥ן לִשְׁבָטָ֖יו וַתְּהִ֥י עָלָ֖יו רוּ֥חַ אֱלֹהִֽים׃ ג וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר נְאֻ֤ם בִּלְעָם֙ בְּנ֣וֹ בְע֔וֹר וּנְאֻ֖ם הַגֶּ֥בֶר שְׁתֻם־הָעָֽיִן׃ ד נְאֻ֤ם שֹׁמֵע֙ אִמְרֵי־אֵ֔ל אֲשֶׁ֥ר מַחֲזֵ֖ה שַׁדַּ֣י יֶחֱזֶ֑ה נֹפֵ֖ל וּגְלוּי עֵינָֽיִם׃ ה מַה־טֹּ֥בוּ אֹהָלֶ֖יךָ יַעֲקֹ֑ב מִשְׁכְּנֹתֶ֖יךָ יִשְׂרָאֵֽל׃ ו כִּנְחָלִ֣ים נִטָּ֔יוּ כְּגַנֹּ֖ת עֲלֵ֣י נָהָ֑ר כַּאֲהָלִ֣ים נָטַ֔ע כַּאֲרָזִ֖ים עֲלֵי־מָֽיִם׃ ז יִזַּל־מַ֙יִם֙ מִדָּלָ֔יו וְזַרְע֖וֹ בְּמַ֣יִם רַבִּ֑ים וְיָרֹ֤ם מֵאֲגַג֙ מַלְכֻּת֔וֹ וְתִנָּשֵׂ֖א מַלְכֻתֽוֹ׃ ח אֵ֣ל מוֹצִיא֔וֹ מִמִּצְרַ֖יִם כְּתוֹעֲפֹ֣ת רְאֵ֑ם ל֤וֹ יֹאכַל֙ גּוֹיִ֣ם צָרָ֔יו וְעַצְמֹתֵיהֶ֖ם יְגָרֹ֑ם וְחִצָּ֖יו יִמְחָֽץ׃ ט כָּרַ֤ע שָׁכַב֙ כְּאַרְיֵ֣ה וּכְלָבִ֔יא מִ֥י יְקִימֶ֖נּוּ בָּרֻ֣יךָ בְרָכֶ֑יךָ וְאֹרְרֶ֖יךָ אָר֥וּר אָרֹֽר׃ י וַיִּֽחַר־אַ֤ף בָּלָק֙ אֶל־בִּלְעָ֔ם וַיִּסְפֹּ֥ק אֶת־כַּפָּ֖יו וַיֹּ֣אמֶר בָּלָ֑ק אֶל־לְשֹׁ֤ן אֹיְבַי֙ קְרָאתִ֣יךָ קֵבֵ֔ב וְהִנֵּ֥ה בֵּרַ֖כְתָּ בָּרֵ֥ךְ זֶ֖ה שָׁלֹ֥שׁ פְּעָמִֽים׃ יא וְעַתָּ֕ה בְּרַח־לְךָ֖ אֶל־מְקֹמֶ֑ךָ אָמַ֣רְתִּי כַבֵּדְךָ֔ כִּבְּדָ֖ךְ וְהִנֵּ֥ה מְנָעֲךָ֖ יְהוָ֥ה מִכָּבֽוֹד׃ יב וַיֹּ֤אמֶר בִּלְעָם֙ אֶל־בָּלָ֔ק הֲגַ֣ם אֶל־מַלְאָכֶ֔יךָ אֲשֶׁ֥ר שָׁלַ֖חְתָּ אֵלַ֑י לֹ֥א דִבַּ֖רְתִּי לֵאמֹֽר׃ יג אִם־יִתֶּן־לִ֤י בָּלָק֙ מְלֹ֣א בֵית֔וֹ כֶּ֖סֶף וְזָהָ֑ב לֹא־אוּכַ֣ל לַעֲבֹ֗ר אֶת־פִּ֤י יְהוָה֙ לַעֲשׂ֣וֹת טֹ֔ובָה אוֹ־רָעָ֖ה מִלִּבִּ֑י אֲשֶׁ֥ר יְדַבֶּ֖ר יְהוָ֥ה אֹת֖וֹ אֲדַבֵּֽר׃ יד וְעַתָּ֕ה הִנֵּ֥ה אָנֹכִ֖י הֹלֵ֣ךְ לְעַמִּ֑י לְכָה֙ אִיעָצְךָ֔ אֵ֚ת אֲשֶׁ֣ר יַעֲשֶׂ֔ה הָעָ֥ם הַזֶּ֖ה לְעַמְּךָ֥ בְּאַחֲרִ֖ית הַיָּמִֽים׃ טו וַיִּשָּׂ֤א מְשָׁלוֹ֙ וַיֹּאמַ֔ר נְאֻ֖ם בִּלְעָ֣ם בְּע֑וֹר וּנְאֻ֖ם הַגֶּ֥בֶר שְׁתֻם־הָעָֽיִן׃ טז נְאֻ֤ם שֹׁמֵע֙ אִמְרֵי־אֵ֔ל וְיֹדֵ֥עַ דַּ֖עַת עֶלְיֹ֑ון מַחֲזֵ֤ה שַׁדַּי֙ יֶחֱזֶ֔ה נֹפֵ֖ל וּגְלוּי עֵינָֽיִם׃ יז אֶרְאֶ֣נּוּ וְלֹ֤א עַתָּה֙ אֲשׁוּרֶ֔נּוּ וְלֹ֥א קָרֹ֖ב דָּרַ֣ךְ כֹּוכָ֑ב וְקָם־שֵׁ֤בֶט מִיִּשְׂרָאֵל֙ וּמָחַ֣ץ פַּאֲתֵ֣י מוֹאָ֔ב וְקַרְקַ֖ר כָּל־בְּנֵ֥י שֵֽׁת׃ יח וְהָיָ֥ה אֱד֛וֹם יְרֵשָׁ֖ה וְהָיָ֣ה יְרֵשָׁ֑ה שֵׂעִ֤יר יְרֵשָׁיו֙ אֹיְבָ֔יו וְיִשְׂרָאֵ֖ל עֹשֶׂ֥ה חָֽיִל׃ יט וְיֵרֵ֥ד מִיַּעֲקֹ֖ב וְהִֽאֲבִ֥יד שָׂרִ֖יד מֵעִֽיר׃ כ וַיַּ֣רְא אֶת־עֲמָלֵ֔ק וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר רֵאשִׁית֙ גּוֹיִ֣ם עֲמָלֵ֔ק וְאַחֲרִיתֹ֖ו עֲדֵ֥י אֹבֵֽד׃ כא וַיַּ֣רְא אֶת־הַקֵּינִ֔י וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר אֵ֚יתָן מֹושָׁבֶ֔ךָ וְשׂ֥ים בַּסֶּ֖לַע קִנֶּֽךָ׃ כב כִּֽי־אִם־הָיָ֥ה לְבָעֵ֖ר קָ֑יִן עַד־מָ֥ה אַשּׁ֖וּר תִּשְׁבְּךָֽ׃ כג וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר אֹ֚י מִ֣י יִחְיֶ֔ה מִשָּׂמ֖וֹ אֵֽל׃ כד וְצִ֤ים מִיַּד־כִּתִּים֙ וְעִנּ֣וּ אַשּׁ֔וּר וְעִנּ֥וּ עֵבֶ֖ר וְגַם־הוּא֙ עֲדֵי־אֹבֵֽד׃ כה וַיָּ֣קָם בִּלְעָ֔ם וַיֵּ֖לֶךְ וַיָּ֣שָׁב לִמְקֹמֹ֑ו וְגַם־בָּלָ֖ק הָלַ֥ךְ לְדַרְכֹּֽו׃

כה א וַיֵּשֶׁב֙ יִשְׂרָאֵ֣ל בַּשִּׁטִּ֔ים וַיָּ֥חֶל הָעָ֖ם לִזְנ֥וֹת אֶל־בְּנ֥וֹת מוֹאָֽב׃ ב וַתִּקְרֶ֣אנָה לָעָ֔ם לְזִבְחֵ֖י אֱלֹהֵיהֶ֑ן וַיֹּ֤אכַל הָעָם֙ וַיִּשְׁתַּ֣חוּ לֵֽאלֹהֵיהֶ֔ן ג וַיִּצָּמֶד֙ יִשְׂרָאֵ֔ל לְבַ֖עַל פְּעֹ֑ור וַיִּחַ֥ר אַף־יְהוָ֖ה בְּיִשְׂרָאֵֽל׃ ד וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה קַ֚ח אֶת־כָּל־רָאשֵׁ֣י הָעָ֔ם וְהֹ֥וקַע אוֹתָ֖ם לַיהוָ֣ה נֶ֣גֶד הַשָּׁ֑מֶשׁ וְיָשֹׁ֥ב חֲרִ֛ון אַ֥ף יְהוָ֖ה מִיִּשְׂרָאֵֽל׃ ה וַיֹּ֣אמֶר מֹשֶׁ֔ה אֶל־שֹׁפְטֵ֖י יִשְׂרָאֵ֑ל הִרְג֗וּ אִ֚ישׁ אַנְשָׁיו֙ הַנִּצְמָדִ֣ים לְבַ֔עַל פְּעֹ֖ור׃ ו וְהִנֵּ֣ה אִ֗ישׁ מִבְּנֵי֙ יִשְׂרָאֵ֔ל בָּ֣א וַיַּקְרֵ֔ב אֶל־אֶחָ֖יו אֶת־הַמִּדְיָנִ֑ית לְעֵינֵ֣י מֹשֶׁ֔ה וּלְעֵינֵ֖י כָּל־עֲדַ֥ת בְּנֵֽי־יִשְׂרָאֵ֑ל וְהֵ֣מָּה בֹכִ֔ים פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ ז וַיַּ֣רְא פִּינְחָ֔ס בֶּן־אֶלְעָזָ֖ר בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֑ן וַיָּ֣קָם מִתֹּ֣וךְ הָעֵדָ֔ה וַיִּקַּ֥ח רֹ֖מַח בְּיָדֹֽו׃ ח וַיָּבֹ֣א אַחַ֣ר אִישׁ־יִשְׂרָאֵ֗ל אֶל־הַקֻּבָּה֙ וַיִּדְקֹ֣ר אֶת־שְׁנֵיהֶ֔ם אֶת־אִ֥ישׁ יִשְׂרָאֵ֖ל וְאֶל־הָֽאִשָּׁ֑ה אֶל־קִבְתָּ֣הּ וַתֵּעָצַ֔ר הַמַּגֵּפָ֖ה מֵעַ֥ל בְּנֵי־יִשְׂרָאֵֽל׃ ט וַיִּהְי֥וּ הַמֵּתִ֖ים בַּמַּגֵּפָ֑ה אַרְבָּעָ֥ה וְעֶשְׂרִ֖ים אָֽלֶף׃ י וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר׃ יא פִּינְחָ֣ס בֶּן־אֶלְעָזָ֞ר בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֗ן הֵשִׁ֤יב אֶת־חֲמָתִי֙ מֵעַ֣ל בְּנֵי־יִשְׂרָאֵ֔ל בְּקַנְאֹתֹ֥ו אֶת־קִנְאָתִ֖י בְּתֹוכָ֑ם וְלֹא־כִלִּ֥יתִי אֶת־בְּנֵי־יִשְׂרָאֵ֖ל בְּקִנְאָתִֽי׃ יב לָכֵ֖ן אֱמֹ֑ר הִנְנִ֥י נֹתֵ֛ן לֹ֥ו אֶת־בְּרִיתִ֖י שָׁלֽוֹם׃ יג וְהָיְתָ֣ה לֹּ֗ו וּלְזַרְעֹו֙ אַחֲרָ֔יו בְּרִ֥ית כְּהֻנַּ֖ת עֹולָ֑ם תַּ֗חַת אֲשֶׁ֤ר קִנֵּא֙ לֵאלֹהָ֔יו וַיְכַפֵּ֖ר עַל־בְּנֵ֥י יִשְׂרָאֵֽל׃ יד וְשֵׁם֙ אִ֣ישׁ יִשְׂרָאֵ֔ל הַמֻּכֶּ֖ה אֲשֶׁ֣ר הֻכָּ֑ה אֶת־הַֽמִּדְיָנִ֖ית זִמְרִ֥י בֶן־סָלֻ֛א נְשִׂ֥יא בֵית־אָ֖ב לַשִּׁמְעֹנִֽי׃ טו וְשֵׁם֙ הָֽאִשָּׁ֣ה הַמֻּכָּ֔ת הַמִּדְיָנִ֖ית כָּזְבִּ֑י בַּת־צ֥וּר רֹאשׁ־אֻמֹּ֛ות בֵּית־אָ֖ב בְּמִדְיָֽן׃ טז וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר׃ יז צָרֹ֥ר אֶת־הַמִּדְיָנִ֖ים וְהִכִּיתֶ֣ם אֹתָֽם׃ יח כִּ֣י צֹרְרִ֤ים הֵם֙ לָכֶ֔ם בְּנִכְלֵיהֶ֖ם אֲשֶׁ֣ר נָכְל֣וּ לָכֶ֑ם עַל־דְּבַ֤ר פְּעֹור֙ וְעַל־דְּבַ֣ר כָּזְבִּ֔י בַּת־נְשִׂ֥יא מִדְיָ֖ן אֲחֹתָ֑ם הַמֻּכָּ֗ה בְּיֹום֙ הַמַּגֵּפָ֔ה עַל־דְּבַ֖ר פְּעֹֽור׃

כה א וַיֵּ֤שֶׁב יִשְׂרָאֵל֙ בַּשִּׁטִּ֔ים וַיָּ֥חֶל הָעָ֖ם לִזְנ֥וֹת אֶל־בְּנ֥וֹת מוֹאָֽב׃ ב וַתִּקְרֶ֣אנָה לָעָ֔ם לְזִבְחֵ֖י אֱלֹהֵיהֶ֑ן וַיֹּ֤אכַל הָעָם֙ וַיִּשְׁתַּ֣חוּ לֵֽאלֹהֵיהֶ֔ן ג וַיִּצָּמֶד֙ יִשְׂרָאֵ֔ל לְבַ֖עַל פְּעֹ֑ור וַיִּחַ֥ר אַף־יְהוָ֖ה בְּיִשְׂרָאֵֽל׃ ד וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֔ה קַ֚ח אֶת־כָּל־רָאשֵׁ֣י הָעָ֔ם וְהֹ֥וקַע אוֹתָ֖ם לַיהוָ֣ה נֶ֣גֶד הַשָּׁ֑מֶשׁ וְיָשֹׁ֥ב חֲרִ֛ון אַ֥ף יְהוָ֖ה מִיִּשְׂרָאֵֽל׃ ה וַיֹּ֣אמֶר מֹשֶׁ֔ה אֶל־שֹׁפְטֵ֖י יִשְׂרָאֵ֑ל הִרְג֗וּ אִ֚ישׁ אַנְשָׁיו֙ הַנִּצְמָדִ֣ים לְבַ֔עַל פְּעֹ֖ור׃ ו וְהִנֵּ֣ה אִ֗ישׁ מִבְּנֵי֙ יִשְׂרָאֵ֔ל בָּ֣א וַיַּקְרֵ֔ב אֶל־אֶחָ֖יו אֶת־הַמִּדְיָנִ֑ית לְעֵינֵ֣י מֹשֶׁ֔ה וּלְעֵינֵ֖י כָּל־עֲדַ֥ת בְּנֵֽי־יִשְׂרָאֵ֑ל וְהֵ֣מָּה בֹכִ֔ים פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ ז וַיַּ֣רְא פִּינְחָ֔ס בֶּן־אֶלְעָזָ֖ר בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֑ן וַיָּ֣קָם מִתֹּ֣וךְ הָעֵדָ֔ה וַיִּקַּ֥ח רֹ֖מַח בְּיָדֹֽו׃ ח וַיָּבֹ֣א אַחַ֣ר אִישׁ־יִשְׂרָאֵ֗ל אֶל־הַקֻּבָּה֙ וַיִּדְקֹ֣ר אֶת־שְׁנֵיהֶ֔ם אֶת־אִ֥ישׁ יִשְׂרָאֵ֖ל וְאֶל־הָֽאִשָּׁ֑ה אֶל־קִבְתָּ֣הּ וַתֵּעָצַ֔ר הַמַּגֵּפָ֖ה מֵעַ֥ל בְּנֵי־יִשְׂרָאֵֽל׃ ט וַיִּהְי֥וּ הַמֵּתִ֖ים בַּמַּגֵּפָ֑ה אַרְבָּעָ֥ה וְעֶשְׂרִ֖ים אָֽלֶף׃ י וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר׃ יא פִּינְחָ֣ס בֶּן־אֶלְעָזָ֞ר בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֗ן הֵשִׁ֤יב אֶת־חֲמָתִי֙ מֵעַ֣ל בְּנֵי־יִשְׂרָאֵ֔ל בְּקַנְאֹתֹ֥ו אֶת־קִנְאָתִ֖י בְּתֹוכָ֑ם וְלֹא־כִלִּ֥יתִי אֶת־בְּנֵי־יִשְׂרָאֵ֖ל בְּקִנְאָתִֽי׃ יב לָכֵ֖ן אֱמֹ֑ר הִנְנִ֥י נֹתֵ֛ן לֹ֥ו אֶת־בְּרִיתִ֖י שָׁלֽוֹם׃ יג וְהָיְתָ֣ה לֹּ֗ו וּלְזַרְעֹו֙ אַחֲרָ֔יו בְּרִ֥ית כְּהֻנַּ֖ת עֹולָ֑ם תַּ֗חַת אֲשֶׁ֤ר קִנֵּא֙ לֵאלֹהָ֔יו וַיְכַפֵּ֖ר עַל־בְּנֵ֥י יִשְׂרָאֵֽל׃ יד וְשֵׁם֙ אִ֣ישׁ יִשְׂרָאֵ֔ל הַמֻּכֶּ֖ה אֲשֶׁ֣ר הֻכָּ֑ה אֶת־הַֽמִּדְיָנִ֖ית זִמְרִ֥י בֶן־סָלֻ֛א נְשִׂ֥יא בֵית־אָ֖ב לַשִּׁמְעֹנִֽי׃ טו וְשֵׁם֙ הָֽאִשָּׁ֣ה הַמֻּכָּ֔ת הַמִּדְיָנִ֖ית כָּזְבִּ֑י בַּת־צ֥וּר רֹאשׁ־אֻמֹּ֛ות בֵּית־אָ֖ב בְּמִדְיָֽן׃ טז וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר׃ יז צָרֹ֥ר אֶת־הַמִּדְיָנִ֖ים וְהִכִּיתֶ֣ם אֹתָֽם׃ יח כִּ֣י צֹרְרִ֤ים הֵם֙ לָכֶ֔ם בְּנִכְלֵיהֶ֖ם אֲשֶׁ֣ר נָכְל֣וּ לָכֶ֑ם עַל־דְּבַ֤ר פְּעֹור֙ וְעַל־דְּבַ֣ר כָּזְבִּ֔י בַּת־נְשִׂ֥יא מִדְיָ֖ן אֲחֹתָ֑ם הַמֻּכָּ֗ה בְּיֹום֙ הַמַּגֵּפָ֔ה עַל־דְּבַ֖ר פְּעֹֽור׃

וּבְעָמְמִיָּא לָא יִתְנַוֹּן גְּמִירָא׃ י מָן יֵיכוֹל לְמִמְנֵי דַּעְדְּקֵיָּא דְּבֵית יַעֲקֹב דַּאֲמִיר עֲלֵיהוֹן יְסָגּוּן כְּעַפְרָא דְּאַרְעָא אוֹ חֲדָא מֵאַרְבַּע מַשְׁרְיָתָא דְּיִשְׂרָאֵל תְּמוּת נַפְשִׁי מוֹתָא דְּקִשְׁיטוֹהִי וִיהֵי סוֹפִי כְּוָתְהוֹן׃ יא וַאֲמַר בָּלָק לְבִלְעָם מָה עֲבַדְתְּ לִי לְמֵילַט סַנְאַי דְּבַרְתִּיךְ וְהָא בָּרָכָא מְבָרְכַת לְהוֹן׃ יב וַאֲתִיב וַאֲמַר הֲלָא יַת דִּישַׁוֵּי יְיָ בְּפוּמִי יָתֵהּ אֶטַּר לְמַלָּלָא׃ יג וַאֲמַר לֵהּ בָּלָק אִיתָא כְּעַן עִמִּי לַאֲתַר אָחֳרָן דְּתַחֲזֵהּ מִתַּמָּן לְחוֹד קְצָתֵהּ תֶּחֱזֵי וְכֻלֵּהּ לָא תֶחֱזֵי וּתְלוֹטֵהּ לִי מִתַּמָּן׃ יד וְדַבְּרֵהּ לַחֲקַל סְכוּתָא לְרֵישׁ רָמָתָא וּבְנָא שִׁבְעָא מַדְבְּחִין וְאַסֵּק תּוֹר וּדְכַר עַל כָּל מַדְבְּחָא׃ טו וַאֲמַר לְבָלָק אִתְעַתַּד הָכָא עַל עָלָתָךְ וַאֲנָא אִתְמְטֵי עַד כָּא׃ טז וַעֲרַע מֵימַר מִן קֳדָם יְיָ לְבִלְעָם וְשַׂוִּי פִּתְגָמָא בְּפוּמֵהּ וַאֲמַר תּוּב לְוָת בָּלָק וּכְדֵין תִּמַלֵּל׃ יז וַאֲתָא לְוָתֵהּ וְהוּא מְעַתַּד עַל עָלָתֵהּ וְרַבְרְבֵי מוֹאָב עִמֵּהּ וַאֲמַר לֵהּ בָּלָק מָא מַלִּיל יְיָ׃ יח וּנְטַל מַתְלֵהּ וַאֲמַר קוּם בָּלָק וּשְׁמַע אֲצִית לְמֵימְרֵי בַּר צִפּוֹר׃ יט לָא כְמַלֵּי בְנֵי אֱנָשָׁא מֵימַר אֱלָהָא בְּנֵי אֱנָשָׁא אָמְרִין וּמְכַדְּבִין וְאַף לָא כְּעוֹבָדֵי בְנֵי בִשְׁרָא דִּי אִנּוּן גָּזְרִין לְמֶעְבַּד וְתַיְבִין וּמִתְמַלְכִין דְּהוּא אֲמַר

רס"י

ומכות[1]: **הן עם לבדד ישכון**. הוא משה זכו לו מצותיו. לשכון בדד, כתרגומו[2]: **ובגוים לא יתחשב**. כתרגומו, לא יהיו נעשין כלם עם אחד המומות, שנאמר כי מעשה כלם ככל הגויס וגו'[3] חינן נמנין עם השאר. דבר אחר כשהן שמחין חין חומה שמחה עמהם, שנאמר כי בדד ישכנו[4]. וכשהמומות בטובה, הם חוכלין עם כל אחד ואחד וחין עולה להם מן החשבון, וזהו, וגבויס לא יתחשב[1]: **(י) מי מנה עפר יעקב וגו'**. כתרגומו, דעדקיא דזית יעקב וכוי[5] מאחרע משריתא, אחרע[6] דגליס. דבר אחר עפר יעקב אין חשבון בחמות שהם מקיימין בעפר לא תחרוש בשור ובחמור[7], לא תזרע כלאיס[8], אפר פרה ועפר סוטה וכיוצא בהם[1]: **ומספר את רבע ישראל**. רביעותיהן, זרע היוצא מן התשמיש שלהם[1]: **תמת נפשי מות ישרים**. שבהם: **(יג) וקבנו לי**. לשון נווי, קללהו לי: **(יד) שדה צופים**. מקום גבוה היה שהם הלופפ עומד לשמור שם יבא חיל על העיר: **ראש הפסגה**. בלעם לא היה קוסם כבלק, רואה בלק שעתידה פרשה להפרץ בישראל משה שהם מת משה. כשבור

CLASSIC QUESTIONS

● **What does עֲפַר יַעֲקֹב mean? (v. 10)**

Rashi: As *Onkelos* renders, "the infants (דַּעְדְּקֵיָּא) of the house of Ya'akov, etc."

Another interpretation: עֲפַר יַעֲקֹב means "the soil of Ya'akov," [suggesting that] the number of *mitzvos* they fulfill with soil are innumerable: *"You may not plow with an ox and a donkey [together]"* (*Devarim* 22:10); *"You should not sow your field with a mixture of seeds"* (*Vayikra* 19:19); the ashes of the red heifer (*Bamidbar* 19:1*ff.*); the soil of the *sotah* (ibid 5:17), and others similar to these.

Onkelos: [עֲפַר יַעֲקֹב refers to] the infants (דַּעְדְּקֵיָּא) of the house of Ya'akov, about whom it was written, *"I will make your descendants like the soil* (עָפָר) *of the earth"* (*Bereishis* 13:16).

1 תנחומא 2 ראה שיחת ש"פ חו"ב תשל"ו 3 ירמי' ל, יא 4 דברים לב, יב 5 מזה שרש"י מעתיק מהתרגום **רק** התיבות "דעדקיא דבית יעקב", והמשך לשונו ("דאמיר עליהון יסגון כעפרא דארעא") רק **מרמז** ב"וכו'" – מוכח, שס"ל לרש"י דלפי התרגום "עפר יעקב" **פירושו** "דעדקיא דבית יעקב", והוספת התרגום "דאמיר עליהון כו'" הוא ענין **נוסף** בפי' "עפר יעקב", ואינו **מוכרח** להבנת פשט"מ (ע"פ לקו"ש חכ"ח ע' 168 הערה 39). 6 בברלינער (בב' מהדורות שלו) - "מארבע". ולכאורה כצ"ל, שהרי מפרש ל' התרגום "מארבע משריתא". אבל בדפוסים הנפוצים, וכן בדפוס ראשון ושני דפרש"י, ורוב כת"י רש"י (שתמ"י) "ארבע דגלים". (לקו"ש חל"ח ע' 90, הערה *1 . ועיי"ש). 7 דברים כב, י 8 ויקרא יט, יט 9 תהלים נ, י 10 בראשית א, גד 11 תהלים קיד, ח

It is a nation that will dwell alone,
And will not be reckoned with the nations.
10 *Who has counted the infants of Ya'akov?*
Or the number of (one of) the divisions of Israel?
May my soul die the death of the upright,
And let my end be like his.

11 *Balak said to Bilam, "What have you done to me? I took you to curse my enemies, and you've just blessed them!"*

12 *"Am I not careful to say only that which God puts into my mouth?" he replied.*

BILAM'S SECOND PARABLE

23:13 FIFTH READING

Balak said to him, "Come with me to another place from where you will see them. (Since you are not able to curse them all, I'll place you where) you will only see a part of them, but not all of them. Curse (at least part of*) them for me from there."*

14 *He took him to the lookouts' field, to the top of the summit. He built seven altars and offered up a bull and a ram on each altar.* 15 *(Bilam) said to Balak, "Stand here next to your burnt-offering, and (God) might happen to appear to me here."*

16 *God happened to appear to Bilam. He placed something into his mouth (to coerce it to speak positively about Israel to Balak). He said, "Return to Balak, and say the following...."*

17 *When (Bilam) came to (Balak), he was standing next to his burnt-offering. The Mo'avite dignitaries were with him.*

"What did God say?" Balak said to him.

18 *(Bilam) launched into his parable and said:*

Get up Balak (onto your feet), and hear (God's words)!
Listen closely to me, son of Tzipor!
19 *God is not a man that He should lie,*
Nor is He a mortal that will change His mind.
Would He say and not do?
Speak and not fulfill?

TORAS MENACHEM

Sparks of Chasidus

There is an inner connection between *Rashi's* two interpretations of verse 10: that the verse refers to "infants" or "soil" (see *Classic Questions*):

The highest possible manner of observing the *mitzvos* is with utter humility and complete dedication, regardless of understanding. This is alluded to by soil which is: a.) lowly, representing humility; and, b.) plain, alluding to a pure and simple service of God.

By observing *mitzvos* in the manner of "soil," *Rashi's* second interpretation, one elicits *Rashi's* first interpretation, that God will look upon the person with the inherent love that a father has for his "infant."

(Based on *Likutei Sichos* vol. 38, pp. 96-8)

BILAM'S FURTHER PRAISE (V. 10)

In verse 10, as Bilam comes to the conclusion of his first parable, he asks rhetorically: *"Who has counted the* עָפָר *of Ya'akov"*?

Rashi and ***Onkelos*** cite various interpretations of the term עָפָר in the context of this verse:

a.) עָפָר means infants (first interpretation of *Rashi*; first part of *Onkelos*).

b.) It means "soil," alluding to the numerous *mitzvos* that the Jewish people perform with soil (second interpretation of *Rashi*).

c.) That it means "soil," alluding to God's promise to Avraham that his descendants would be as abundant as soil (second part of *Onkelos*).

What is the reason, at the literal level, for *Rashi*'s two interpretations, and why did he not refer to the second part of *Onkelos*?

THE EXPLANATION

Rashi was troubled by the following problem: In his first parable, Bilam was offering an explanation to Balak why it was futile to curse the Jewish

*ע"פ פ' הספורנו

כ הִנֵּה בָרֵךְ לָקָחְתִּי וּבֵרַךְ וְלֹא אֲשִׁיבֶנָּה: כא לֹא־הִבִּיט אָוֶן
בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת
מֶלֶךְ בּוֹ: כב אֵל מוֹצִיאָם מִמִּצְרַיִם כְּתוֹעֲפֹת רְאֵם לוֹ: כג כִּי
לֹא־נַחַשׁ בְּיַעֲקֹב וְלֹא־קֶסֶם בְּיִשְׂרָאֵל כָּעֵת יֵאָמֵר לְיַעֲקֹב
וּלְיִשְׂרָאֵל מַה־פָּעַל אֵל: כד הֶן־עָם כְּלָבִיא יָקוּם וְכַאֲרִי יִתְנַשָּׂא
לֹא יִשְׁכַּב עַד־יֹאכַל טֶרֶף וְדַם־חֲלָלִים יִשְׁתֶּה: כה וַיֹּאמֶר בָּלָק
אֶל־בִּלְעָם גַּם־קֹב לֹא תְקָבֶנּוּ גַּם־בָּרֵךְ לֹא תְבָרְכֶנּוּ: כו וַיַּעַן
בִּלְעָם וַיֹּאמֶר אֶל־בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כָּל אֲשֶׁר־

וְעֶבֶד וְכָל מֵימְרֵהּ מִתְקַיְּם: כ הָא בְרִכָן
קַבֶּלִית וְאֶבְרְכִנֵּהּ לְיִשְׂרָאֵל וְלָא אָתֵב בִּרְכָתִי
מִנֵּהוֹן: כא אִסְתַּכָּלִית לֵית פָּלְחֵי גִּלּוּלִין
בְּדָרְבֵית יַעֲקֹב וְאַף לָא עָבְדֵי לֵאוּת שִׁקַּר
בְּיִשְׂרָאֵל מֵימְרָא דַיְיָ אֱלָהֵהוֹן בְּסַעֲדְהוֹן
וּשְׁכִינַת מַלְכְּהוֹן בֵּינֵיהוֹן: כב אֱלָהּ דְּאַפֵּקְנוּן
מִמִּצְרַיִם תָּקְפָּא וְרוּמָא דִּילֵהּ: כג אֲרֵי לָא
נַחֲשַׁיָּא צָבָן דְּיִיטַב לְדָרְבֵית יַעֲקֹב וְאַף לָא
קַסְמַיָּא רְעַן בְּרְבוּת בֵּית יִשְׂרָאֵל כְּעִדָּן
יִתְאֲמַר לְיַעֲקֹב וּלְיִשְׂרָאֵל מָא עֲבַד אֱלָהָא:
כד הָא עַמָּא כְּלֵיתָא שָׂרֵי וּכְאַרְיָא יִתְנַטַּל לָא
יִשְׁרֵי בְּאַרְעֵהּ עַד דְּיִקְטוֹל קְטוֹל וְנִכְסֵי עַמְמַיָּא
יֵירֵת: כה וַאֲמַר בָּלָק לְבִלְעָם אַף מֵילַט לָא
תְלוּטְנוּן אַף בָּרָכָא לָא תְבָרְכִנּוּן: כו וַאֲתֵיב

רס"ו

(כ) הנה ברך לקחתי. אתה שומעני מה דבר ה', קבלתי ממנו לברך תותם
(ס"ת ברך כמו לברך): וברך ולא אשיבנה. הוא ברך תותם ואני לא אחזיר
את ברכתו: **וברך.** כמו וּבָרֵךְ וכן הוא גזרת רי"ש, כמו חוֹיֵשׁ חֶרֶף[1], כמו
וכן ובוֹעֵט בָּרָךְ[2], המכלל ומבָרך את הגוזל ואומר, אל תירא כי לא תענש,
שלוש יהיה לך, מרגיז הוא להקב"ה. ואין לומר ברך שם דבר, שאם כן היה
נקוד בפתח קטן וטעמו למעלה, אבל לפי שהוא לשון פעל הוא נקוד קמץ
קטן, וטעמו למטה: **(כא) לא הביט און ביעקב וגו'.** כתרגומו. דבר אחר
אחרי פשוטו הוא נדרש מדרש נאה: **לא הביט.** הקב"ה הון שביעקב, כשהן
עובדין על דבריו אינו מדקדק אחריהם להתבונן בחוויות שלהם ובעמלן שהן
עובדין על דתו: **עמל.** לשון עבירה, כמו הרה עמל[3], כי אתה עמל וכעס
תביט[4], לפי שהעבירה היא עמל לפני המקום: **ה' אלהיו עמו.** אפילו
מכעיסין וממריס לפניו אינו אז מתוכן: **ותרועת מלך בו.** לשון חבה ורעות
כמו רעה דוד[5], אוהב דוד, ויתנה למרעהו[6], וכן תרגם יונקלוס ושכינת
מלכהון ביניהון: **(כב) אל מוציאם ממצרים.** אתה אומרת הבה עם יצא
ממצריס, לא יצא מעצמו אלא באלהים הוציאם[7]: **כתועפת ראם לו.** כתוקף
רוס וגובה שלו, וכן וכסף תועפות[8], לשון מעוז המה, ואומר אני שהוא לשון
ועוף יעופף[9], המעופף ברוס וגובה ותוקף רב הוא זה: **תועפת ראם.**
עפיפת גובה. דבר אחר תועפות ראם תוקף רמיס, ומתרגמינן אלו

השדים[10]: **(כג) כי לא נחש ביעקב.** כי רחוים הם לברכה שאין בהם
מנחשים וקוסמים: **בעת יאמר ליעקב וגו'.** עוד עתיד להיות עת כעת
הזאת אשר תגלה חבתן לעין כל שהן יושבין לפניו ולומדים תורה מפיו
ומחיצתן לפניו ממלאכי השרת, והם יאמרו להם מה פעל אל, וזהו שנאמר
והיו עיניך רואות את מוריך[11]. דבר אחר יאמר ליעקב אינו לשון עתיד, אלא
לשון הוה, אין צריכין למנחש וקוסם כי בכל עת שצריך להאמר ליעקב
ולישראל מה פעל הקב"ה ומה גזרותיו במרוס, אינן מנחשים וקוסמים אלא
ממסר להם על פי נביאיהם מה היא גזרת המקום, או חוריס ותומיס
מגידים להם, ואונקלוס לא תרגם כן: **(כד) הן עם כלביא יקום וגו'.**
כשהן עומדים משנתם שחרית, כן מתגברין כלביא וכאריה לחטוף את המצות,
ללמדם שלית לקרות את שמע ולהניח תפילין[12]: **לא ישכב.** בלילה על מטתו
עד שהוא אוכל ומחבל כל מזיק הבא לטרפו. כיוצא, קורא את שמע על מטתו
ומפקיד רוחו ביד המקום, בא מחנה וגייס להזיקם, הקב"ה שומרם וגואל
מלחמותם ומפילם חללים. דבר אחר הן עם כלביא יקום וגו'. כתרגומו: **ודם
חללים ישתה.** נתינה שאין משבר את עד שיפיל מלכי מדין חלליס ויהרג
הוא עמהם, שנאמר ואת בלעם בן בעור הקוסם הרגו בני ישראל בחרב על
חלליהם[13]: **(כה) גם קב לא תקבנו.** גם רחמון מוסיף על גם השני, וגם
השני על גם רחמון, וכן גם לי גם לך לא יהיה[14], וכן גם בחור גם בתולה[15]:

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people. Therefore, the most obvious interpretation of verse 10, at first glance would be that due to their numbers, there was no point in attempting to eliminate them (as in the second part of *Onkelos*).

However, according to *Rashi*, Bilam had already praised the Jewish people in verse 9 as being *"well-founded and powerful, like these mountains and hills, because of their Patriarchs and Matriarchs,"* indicating that they were an invincible enemy. So *Rashi* was troubled: What would Bilam be adding here in verse 10, by merely stating that the Jewish people were numerous? Had he not already established, in verse 9, that there was no chance of defeating the Jews due to their rock-like *strength*, which would protect them regardless of their number?

Due to this question, *Rashi* came to the conclusion that verse 10 must be indicating some *quality* possessed by the Jewish people (and not just an indication of their large *quantity*)—a quality which would provide further proof to Balak that his plans were futile.

But what could be a greater threat to Balak than the Jewish people being *"well-founded and powerful, like these mountains and hills"?*

Rashi concluded that in addition to being "well-founded and powerful *because of their Patriarchs and Matriarchs,"* the Jewish people also have qualities and merits *of their own* which made them a formidable enemy. And these qualities, concluded *Rashi*, are twofold: a.) The fact that God *inherently* loves the Jewish people; and, b.) The fact that they secure God's protection through their own merits.

Therefore *Rashi* explained that **עָפָר** refers to: a.) "infants," because a parent's love for an infant is inherent, and not earned; and b.) "soil" suggesting that *"the number of mitzvos they fulfill with soil are innumerable,"* so they secure God's protection also by their *own* merits.

(Based on *Likutei Sichos* vol. 38, p. 90*ff.*)

1 תהלים עד, יח 2 שם י, ג 3 תהלים ז, טו 4 שם י, יד 5 שמואל-ב טו, לז 6 שופטים טו, ו 7 ראה שיחת ש"פ בלק תשמ"ה 8 איוב כב, כה 9 בראשית א, כ 10 גיטין סח:
11 ישעי' ל, כ 12 תנחומא 13 יהושע יג, כג 14 מלכים-א ג, כו 15 דברים לב, כה

20 *I have received (instructions) to bless,*
He has blessed, and I will not retract it.
21 *He observed no evil (idolaters) among Ya'akov,*
And has seen no transgression in Israel.
(Even when Ya'akov rebels), God, his God, is with him,
He has the King's affection.
22 *God takes them out of Egypt,*
With His towering strength,
23 *For there is no divination in Ya'akov,*
And no sorcery in Israel.
In that (future) time (the angels) will say to Ya'akov and Israel,
'What has God done? (for Israel will be closer to God than the angels).
24 *Look! A people that rises like an awesome lion,*
And raises itself like a lion.
It does not lie down until it eats its prey,
And drinks the blood of the slain.
25 *Balak said to Bilam, "If you're not going to curse them, (at least) don't bless them!"*
26 *"Didn't I tell you," Bilam replied to Balak, "I will only do whatever God says."*

CLASSIC QUESTIONS

● How do the Jewish people rise like an awesome lion? (v. 24)

RASHI: When they arise from their sleep in the morning they show the vigor of an awesome lion and a [regular] lion in grasping *mitzvos* —to put on a *tallis* (prayer shawl), recite the *shema* and put on *tefilin* And he *"does not lie down,"* on his bed at night until he consumes and destroys any harmful thing that comes to cause him damage. How is this done? He recites the *shema* on his bed and entrusts his soul to God. If an army or a troop were then to come and attempt to harm them, God protects them, fights their battles and slays [the enemy].

Alternatively, the words, *"Look! A people that rises like an awesome lion etc."* are to be interpreted according to *Onkelos*.

ONKELOS: Look! A people that rises like an awesome lion, and raises itself like a lion. It will not settle in its land until it destroys [the enemy] and takes possession of the land of the nations.

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RISING LIKE AN AWESOME LION (v. 24)

In his commentary to verse 24, *Rashi* cites two interpretations:

The *Midrashic* interpretation that the "rising lion" alludes to the Jewish people rising with vigor to observe the *mitzvos*; and the interpretation of *Onkelos*, that the Jewish people were about to conquer the Land of Israel like a lion that devours its prey. Being that the interpretation of *Onkelos* is much closer to a literal understanding of the verse, why did *Rashi* cite it only as his secondary interpretation, *after* the words of the *Midrash*, which appear to be totally non-literal?

THE EXPLANATION

At the literal level, the context of Bilam's second parable that we read here is different from that of his first parable. When introducing his first parable, Bilam said, "*But how can I condemn one whom God has not condemned? How can I bring anger, if God has not been angered?*" (23:8), i.e. the purpose of this first parable was primarily to explain why Bilam could not curse the Jewish people (because *"they are well-founded and powerful, like these mountains and hills"— Rashi* to v. 9).

When embarking on his second parable, however, Bilam set a different tone: "*I have received (instructions) to bless, He has blessed, and I will not retract it*" (23:20), i.e. here Bilam indicated that he was not only *refraining*

The Last Word

According to *Rambam,* the words *"In that time..."* (v. 23) are a hint that when the world will be twice as old as it was when Bilam said his parable (2488 years from creation), *"prophecy will return to the Jewish people....and there is no doubt that this is a prelude to Mashiach"* (Epistle to Yemen, written in 4932 (1172), end of ch. 3).

Indeed, around the year 4976 (1216) we find a number of sages among the Jewish people who achieved prophecy: R' Shmuel the prophet and his son R' Yehudah Hachasid (1150-1217); R' Elazar of Worms, author of *Roke'ach* (1160-1238); *Ramban* (1194-1270); *Ra'avad* (c.1120-c.1200); and the Tosafist Ezra of Moncontour, known as "Ezra the Prophet" (c. 1230).

Unfortunately, this era of prophecy did not immediately lead to the redemption. Nevertheless, years later the *Ba'al Shem Tov* and his successors openly demonstrated the prophetic spirit once again, "*and there is no doubt that this is a prelude to Mashiach.*"

(Based on *Likutei Sichos* vol. 2, pp. 588-9)

יְדַבֵּר יְהוָה אֹתוֹ אֶעֱשֶׂה: [ששי] [שביעי כשהן מחוברין] כו וַיֹּאמֶר בָּלָק
אֶל־בִּלְעָם לְכָה־נָּא אֶקָּחֲךָ אֶל־מָקוֹם אַחֵר אוּלַי יִישַׁר בְּעֵינֵי
הָאֱלֹהִים וְקַבֹּתוֹ לִי מִשָּׁם: כח וַיִּקַּח בָּלָק אֶת־בִּלְעָם רֹאשׁ
הַפְּעוֹר הַנִּשְׁקָף עַל־פְּנֵי הַיְשִׁימֹן: כט וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק
בְּנֵה־לִי בָזֶה שִׁבְעָה מִזְבְּחֹת וְהָכֵן לִי בָּזֶה שִׁבְעָה פָּרִים
וְשִׁבְעָה אֵילִם: ל וַיַּעַשׂ בָּלָק כַּאֲשֶׁר אָמַר בִּלְעָם וַיַּעַל פָּר וָאַיִל
בַּמִּזְבֵּחַ: כד א וַיַּרְא בִּלְעָם כִּי טוֹב בְּעֵינֵי יְהוָה לְבָרֵךְ
אֶת־יִשְׂרָאֵל וְלֹא־הָלַךְ כְּפַעַם־בְּפַעַם לִקְרַאת נְחָשִׁים וַיָּשֶׁת
אֶל־הַמִּדְבָּר פָּנָיו: ב וַיִּשָּׂא בִלְעָם אֶת־עֵינָיו וַיַּרְא אֶת־יִשְׂרָאֵל
שֹׁכֵן לִשְׁבָטָיו וַתְּהִי עָלָיו רוּחַ אֱלֹהִים: ג וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר
נְאֻם בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן: ד נְאֻם שֹׁמֵעַ
אִמְרֵי־אֵל אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי עֵינָיִם: ה *מַה־טֹּבוּ
אָהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: ו כִּנְחָלִים נִטָּיוּ כִּגַּנַּת עֲלֵי

בִּלְעָם וַאֲמַר לְבָלָק הָלָא מַלֵּלִית עִמָּךְ לְמֵימַר
כָּל דִּימַלֵּל יְיָ יָתֵהּ אֶעְבֵּד: כז וַאֲמַר בָּלָק
לְבִלְעָם אֵיתָא כְּעַן אֲדַבְּרִנָּךְ לַאֲתַר אָחֳרָן
מָאִים יְהֵי רַעֲוָא מִן קֳדָם יְיָ וּתְלוֹטֵהּ לִי מִתַּמָּן:
כח וּדְבַר בָּלָק יַת בִּלְעָם רֵישׁ רָמָתָא
דְּמִסְתַּכְּיָא עַל אַפֵּי בֵית יְשִׁימוֹן: כט וַאֲמַר
בִּלְעָם לְבָלָק בְּנִי לִי הָכָא שַׁבְעָא מַדְבְּחִין
וְאַתְקֶן לִי הָכָא שַׁבְעָא תּוֹרִין וְשַׁבְעָא דְכָרִין:
ל וַעֲבַד בָּלָק כְּמָא דִי אֲמַר בִּלְעָם וְאַסֵּק תּוֹר
וּדְכַר עַל כָּל מַדְבְּחָא: א וַחֲזָא בִלְעָם אֲרֵי
תַקִּין קֳדָם יְיָ לְבָרָכָא יַת יִשְׂרָאֵל וְלָא הֲלַךְ
כְּזִמְנִין בִּזְמַן אֱלָהֵין לְקֳדָמוּת נְחָשַׁיָּא וְשַׁוִּי
לְמַדְבְּרָא (לְקֳבֵל עֲנָלָא דַעֲבָדוּ יִשְׂרָאֵל
בְּמַדְבְּרָא) אַפּוֹהִי: ב וּזְקֵף בִּלְעָם יַת עֵינוֹהִי
וַחֲזָא יַת יִשְׂרָאֵל שָׁרֶן לְשִׁבְטוֹהִי וּשְׁרַת עֲלוֹהִי
רוּחַ נְבוּאָה מִן קֳדָם יְיָ: ג וּנְטַל מַתְלֵהּ וַאֲמַר
אֲמַר בִּלְעָם בַּר בְּעוֹר וַאֲמַר גַּבְרָא דְשַׁפִּיר
חָזֵי: ד אֲמַר דְּשָׁמַע מֵימַר מִן קֳדָם אֵל וְחָזֵי מִן
קֳדָם שַׁדַּי חָזֵי שְׁכִיב וּמִתְגְּלֵי לֵהּ: ה מָא טָבָא
מַשְׁכְּנָךְ יַעֲקֹב בֵּית מִישְׁרָיִךְ יִשְׂרָאֵל: ו כְּנַחֲלִין
דְּמִדְבְּרִין כְּגִנַּת שַׁקְיָא דְעַל פְּרָת כְּבוּסְמָיָא

*בראש עמוד. סימן ב"ה שמ"ז.

לס"י

(כז) **וקבותו לי.** יין זה לשון לווי כמו וקבנו[1], חלח לשון עתיד, חולי ייסר בעיניו ותקבנו לי מסס, מלדיר"ם בלע"ז: (כח) **ראש הפעור.** קוסס היה בלק ורואה שהן עתידין ללקות על ידי פעור ולח היה יודע במה, חמר שמח הקלקלה תחול עליהם מסס, וכן כל החוזים בכוכבים רואים ואינם יודעים מה רואים: (ה) **וירא בלעם כי טוב וגו'.** חמר חיני לריך לגדוק בהקב"ה כי לח יחפון לקללס: **ולא הלך כפעם בפעם.** כלאשר עשה שתי פעמים: **לקראת נחשים.** לנחש חולי יקרה כי לקרחתו כרלונו, חמר רולה ולח רולה לקללס, חזכיר עוונותיהם והקללה על הזכרת עוונותיהם תחול: **וישת אל המדבר פניו.** כתרגומו: (ג) **וישא בלעם את עיניו.** בקש להכניס בהס עין רעה, והרי יש לך שלש מדותיו[2] עין רעה ורוח גבוהה ונפש רחבה כלמורים למעלה: **שוכן לשבטיו.** רלה כל שבט ושבט שוכן לעלמו ואינן מעורבין, רלה שאין פלחיהם מכוונין זה כנגד זה, שלח יהיו לתוך חבל חבירו[3]: **ותהי עליו רוח אלהים.** עלה בלעו שלח יקללס[4]: (ג) **בנו בעור.** כמו למעיינו מים[5]. ומדרש חגדה שניהם היו גדולים מחבותיהם, בלק בנו לפור, חביו בנו הוח במלכות, ובלעם גדול מחביו בנביחות, מנה בן פרס

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כיה: **שתם העין.** עיינו נקורה ומוללת לחוץ וחור שלה נראה פתוח, ולעתיד משנה הוח כדי שיסתום ויסתום ויגוב[6]. ורבותינו חמרו[7] לפי שחמר ומספר לח רובע ישראל, שהקב"ה יובע ומונה רביעיותיהן של ישראל מתי תבוח טפה שנולד בלדיק ממנה, חמר בלעו מי שהוח קדוש ומבריחו קדושים יסתכל בדבריס הללו, ועל דבר זה נסמית עיינו של בלעם. ויש מפרשים שתום העין פתוח העין, כמו שתרגם חונקלוס, ועל שחמר שתום העין ולח חמר שתום העינים, למדנו שסומא בחחת מעיניו היה[8]: (ד) **נפל וגלוי עינים.** פשוטו כתרגומו, שחין נראה עליו חלח בלילה כשהוח שוכב. ומדרש כשהיה גגלה עליו לח היה בו כח לעמוד על רגליו ונופל על פניו, לפי שהיה ערל ומחוס להיות גגלה עליו בקומה זקופה לפניו: (ה) **מה טבו אהליך.** על שראה פתחיהם שחינן מכוונין זה מול זה[3]: **משכנותיך.** חניותיך, כתרגומו. דבר חחר מה טובו חהלין, מה טובו חהל שילה ובית עולמים ביהובן שמקריבין בהן קרבנות לכפר עליהם: **משכנותיך.** לף כשהן חרבין, לפי שהן מזכין עליהם, וחרבנן כפרה על הנפשות, שנחמר[9] כלה כי' חת חמתו, ובמה כלה, ויחת חת בניון: (ו) **כנחלים נטיו.** שנחרכו ונמשכו לנטות למרחוק,

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from cursing the Jewish people, but now (the predominant theme was that) he was actively blessing them, as *Rashi* stresses in his commentary to verse 23, *"they are worthy of blessing."*

Consequently, in his commentary to Bilam's second parable, *Rashi* prioritized interpretations that bring to light the positive qualities of the Jewish people within Bilam's words, which explains to the reader why *"they are worthy of blessing."*

Thus, in our verse, *Rashi* considered the interpretation of *Onkelos* to be secondary, as according to *Onkelos* the verse does not speak of the positive traits of the Jewish people, but a gift which God planned to give them (the conquest of the Land). Only the *Midrashic* interpretation brings to light how Bilam proved that the Jewish people "are worthy of blessing," since they serve God with the utmost vigor, like an awesome lion.

(Based on *Likutei Sichos* vol. 33, pp. 149-151)

1 פסוק יג 2 אבות ה, יט 3 בבא בתרא ס. 4 ופ' תיבות "רוח אלקים" - שנתהפכה רוחו ומחשבתו להיות מתאים לרצונו ורוחו של אלקים (כמ"ש המפרשים). ועמעו דרש"י לפרש כן - ולא כפשוטו (כבתרגום וכו"כ מפרשים) שנחה עליו רוח נבואה, כי מהי השייכות והביאור ש"וירא את ישראל שוכן לשבטיו" תגרום להשראת השכינה עליו. וגם: כבר פרש"י (כג, ד) שגילוי הנבואה אל בלעם היתה באופן של "ויקר - לשון עראי, ל' גנאי, ל' טומאת קרי כלומר בקושי ובבזיון וכו'" וכאן הרי כתוב בל' כבוד, ומזה מוכח שאי"ז כוונת הכתוב (ע"פ לקו"ש חי"ג ע' 79, הערה 14). 5 תהלים קיד, ח 6 ע"ז נט. 7 נדה לא. 8 סנהדרין קה. 9 איכה ד, יא

Bilam's Third Parable

23:27 Sixth Reading (7th when joined)

Balak said to Bilam, *"Come now, I'll take you to a different place. Perhaps it will be right in God's eyes, and you will condemn them for me from there."* [28] *Balak took Bilam to the peak of Pe'or, overlooking the wastelands.*

[29] *Bilam said to Balak, "Build me seven altars here and prepare seven bulls and seven rams for me."* [30] *Balak did what Bilam told him, and offered up a bull and a ram on each altar.*

24 [1] *Bilam saw that blessing Israel was good in God's eyes, so he did not go to seek methods of divination (to communicate with God) as he had done the (previous) two times, (as God would surely tell him to bless Israel. Rather,) he focused on (the sins of the Jewish people, such as the Golden Calf in) the desert (hoping that this would discredit the Jews).* [2] *Bilam raised his eyes (hoping to cast the evil eye on them), but when he saw Israel settled (modestly) according to its tribes, he changed his mind to be like God (desired, and did not curse them).*

[3] *He launched into his parable and said:*

The word of Bilam the son of Be'or,
The word of a man with an open eye.
[4] *The word of the one who hears God's sayings,*
Who sees God's vision lying down,
Yet with open eyes.
[5] *Your tents are so good, O Ya'akov!*
Your dwellings, O Israel!
[6] *They spread out like streams,*
Like gardens by the river,

Classic Questions

● **Why did Bilam exclaim "Your tents are so good"? (v. 5)**

Rashi: Because he saw that the entrances were not opposite each other. "Your dwellings" thus refers to "your encampments," as *Onkelos* states.

Another explanation: *"Your tents are so good"*—The Tabernacle at Shiloh and the eternal Temple are so good when they are inhabited, for sacrifices are offered in them to atone for you. *"Your dwellings"* (מִשְׁכְּנֹתֶיךָ)—Even when they are desolate, for they are held as collateral security (מַשְׁכּוֹן) for you, and their destruction atones for your souls, as the verse states, *"God has exhausted His fury"* (Lamentations 4:11). And how did He exhaust it? *"He has kindled a fire in Tziyon"* (ibid.).

Toras Menachem

"Your Tents are So Good!" (v. 5)

Rashi brings two explanations to a verse when each has a certain inconsistency at the literal level, such that the two interpretations complement each other. Furthermore, *Rashi* always places the interpretation which has the less serious inconsistency first as his primary explanation, and leaves the interpretation which has the greater problem at the literal level as his second explanation.

What are the relative advantages and disadvantages of the two explanations that *Rashi* offers for verse 5?

The Explanation

Rashi explains two qualities that impressed Bilam *"when he saw Israel settled according to its tribes"* (v. 2), causing him to change his mind and not curse the Jewish people: "*He saw each tribe living by itself and not marrying with each other. He saw that their doorways did not face each other, so that one would not peer into each other's tents."*

Sparks of Chasidus

Rashi writes that Bilam was inspired by the Jewish tents, *"Because he saw that the entrances were not opposite each other"* (v.2, 5). The "arrangement of tents" alludes to scholars convening together to discuss matters of Torah, each one offering his own interpretations. Then, if their "entrances," meaning their mouths, are "opposite each other," i.e. their intention is to show that their own ideas are superior than those of the others, then woe to them and their souls! But if their intentions are for the sake of Heaven, then they are certainly deserving that the Divine presence should rest with them.

(Based on *Ohr Torah* of the *Mezritcher Magid,* p. 49a)

נָהָר כַּאֲהָלִים נָטָע יְהוָה כַּאֲרָזִים עֲלֵי־מָיִם: ז יִזַּל־מַיִם מִדָּלְיָו
וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ וְתִנַּשֵּׂא מַלְכֻתוֹ: ח אֵל
מוֹצִיאוֹ מִמִּצְרַיִם כְּתוֹעֲפֹת רְאֵם לוֹ יֹאכַל גּוֹיִם צָרָיו
וְעַצְמֹתֵיהֶם יְגָרֵם וְחִצָּיו יִמְחָץ: ט כָּרַע שָׁכַב כַּאֲרִי וּכְלָבִיא מִי
יְקִימֶנּוּ מְבָרֶכֶיךָ בָרוּךְ וְאֹרְרֶיךָ אָרוּר: י וַיִּחַר־אַף בָּלָק אֶל־
בִּלְעָם וַיִּסְפֹּק אֶת־כַּפָּיו וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם לָקֹב אֹיְבַי
קְרָאתִיךָ וְהִנֵּה בֵּרַכְתָּ בָרֶךְ זֶה שָׁלֹשׁ פְּעָמִים: יא וְעַתָּה בְּרַח־
לְךָ אֶל־מְקוֹמֶךָ אָמַרְתִּי כַּבֵּד אֲכַבֶּדְךָ וְהִנֵּה מְנָעֲךָ יְהוָה
מִכָּבוֹד: יב וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק הֲלֹא גַּם אֶל־מַלְאָכֶיךָ
אֲשֶׁר־שָׁלַחְתָּ אֵלַי דִּבַּרְתִּי לֵאמֹר: יג אִם־יִתֶּן־לִי בָּלָק מְלֹא
בֵיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת־פִּי יְהוָה לַעֲשׂוֹת טוֹבָה
אוֹ רָעָה מִלִּבִּי אֲשֶׁר־יְדַבֵּר יְהוָה אֹתוֹ אֲדַבֵּר: [שביעי] יד וְעַתָּה

הִנְנִי נֹצִיב יֵי כְּאַרְזִין דִּנְצִיבִין עַל מַיָּא: ז יִסְגֵּי
מַלְכָּא דְּיִתְרַבֵּא מִבְּנוֹהִי וְיִשְׁלוֹט בַּעֲמָמִין
סַגִּיאִין וְיִתְקוֹף מֵאֲגַג מַלְכֵּהּ וְתִתְנַטַּל
מַלְכוּתֵהּ: ח אֱלָהָא דְּאַפֵּקְנוּן מִמִּצְרַיִם תָּקְפָּא
וְרוּמָא דִּילֵהּ יֵיכְלוּן בְּנֵי יִשְׂרָאֵל נִכְסֵי עָמְמַיָּא
סַנְאֵיהוֹן וּבְבַזַּת מַלְכֵּיהוֹן יִתְפַּנְקוּן וְאַרְעָתְהוֹן
יַחְסְנוּן: ט יְנוּחַ יִשְׂרֵי בְתֻקְפָּא כְּאַרְיָא וּכְלֵיתָא
לֵית דְּיֵקִימִנֵּהּ בְּרִיכָיךְ יְהוֹן בָּרִיכִין וְלִיטָיךְ
יְהוֹן לִיטִין: י וּתְקֵף רָגְזָא דְּבָלָק בִּבְלְעָם
וְשַׁקְפִנִּין לִידוֹהִי וַאֲמַר בָּלָק לְבִלְעָם לְמֵילַט
סַנְאַי קְרִיתָךְ וְהָא בָּרָכָא מְבָרְכַת לְהוֹן דְּנַן
תְּלַת זִמְנִין: יא וּכְעַן זֵיל לָךְ לְאַתְרָךְ אֲמָרִית
יַקָּרָא אֲיַקְּרָנָךְ וְהָא מְנָעָךְ יְיָ מִן יְקָר: יב וַאֲמַר
בִּלְעָם לְבָלָק הֲלָא אַף לְאִזְנָדָיךְ דִּי שַׁלְחַת
לְוָתִי מַלֶּלִית לְמֵימָר: יג אִם יִתֶּן לִי בָּלָק מְלֵי
בֵיתֵהּ כְּסַף וּדְהַב לֵית לִי רְשׁוּ לְמֶעְבַּר עַל
גְּזֵרַת מֵימְרָא דַּיְיָ לְמֶעְבַּד טָבְתָא אוֹ בִישְׁתָא
מֵרְעוּתִי דִּימַלֵּל יְיָ יָתֵהּ אֲמַלֵּל: יד וּכְעַן הָא
אֲנָא אָזֵל לְעַמִּי אִיתָא אֲמַלְכִנָּךְ מָא דְּתַעְבֵּד

רס"י

כגוים שכתם נריו: **ועצמותיהם.** של נריס: **יגרם.** מנחס פתר בו לשון שבירה, וכן לח גרמו לבקר[5], וכן ותח חרשיה תגרמי[6], ואני חומר לשון עשה הוח, שמגרר הכשר בשניו מסביב והמוח שבפנים, ומעמיד הבשם על ערימותיה: **וחציו ימחץ.** חוקלוס תרגם חציו של נריס, חלוקה שלכם כמו בעלי חניס[7], מרי פלוגתח, וכן ימחץ, לשון ומחצה וחלפה רקתו[8], שיחנו חת חרשם. ויש לפתור לשון חניס ממש, חניו של הקב"ה ימחץ בדמם של נריס, יטבול ויצטבע בדמם, כמו למען תמחץ רגלך בדם[9] וחיטו זז מלשון מכה, כמו מחלתי[10], שהלגוע בדם נרחה כחילו מחוץ וגגוע: **(ט) ברע שכב כארי.** כתרגומו, יתיבו בחרשם בכח וגבורה: **(י) ויספוק.** ככה זו של זו: **(יג) לעבור את פי ה'.** כחן לח נחמר חלהי כמו שחמר ברחשונה[11], לפי שידע שנבחם בהקב"ה

חמרו רבותינו מברכותיו של חותו רשע חנו למדים מה היה בלבו לקללם כשחמר ויפת חל המדבר פניו, וכשהפך המקום חת פיו ברכם מעין חותן קללות שבקש לומר כו', כדחיתח בחלק[1]: **כאהלים.** כתרגומו, לשון מר וחהלות[2]: **נטע ה'.** גבן עדן. לשון חחר כחהלים נטע כ', כשמים המתוחין כחהל, שנחמר ויימתח כחהל לשבת[3]: **נטע ה'.** לשון נטיעה מלינו בחוכלים, שנחמר ויטע חהלי חפדנו[4]: **(ז) מדליו.** מבחרותיו. ופירושו כתרגומו: **וזרעו במים רבים.** לשון הללחה הוח זה, כזרע הזרוע על פני המים: **וירם מאגג מלכו.** מלך רחשון שלכם יכבוש חת חגג מלך עמלק: **ותנשא מלכתו.** של יעקב יותר ויותר, שיצח מחריו דוד ושלמה: **(ח) אל מוציאו ממצרים.** מי גורם לכם הגדולה הזחת, חל המוליחם ממלריים בתוקף ורוס שלו יחכל חת

Thus later, when Bilam praised the "tents" and "dwellings" of the Jewish people in his parable (v. 5), it follows that he was referring to these same two qualities which had led him to bless and not curse the Jews. So *Rashi* writes here that he praised the tents, *"because he saw that the entrances were not opposite each other,"* and adds that the "dwellings" refers to *"the encampments"* into distinct tribes.

However, *Rashi* was not satisfied with this interpretation alone, since:

a.) Why would Bilam mention a *detail* about the doorways ("your tents"), before the *overall description* of the camp being divided into tribes ("your dwellings")? Surely the general should come before the particular (as in *Rashi's* sequence to verse 2: *"He saw each tribe... He saw that their doorways etc."*)?

Furthermore, the non-mixing of tribes is surely a much more general issue, for it affected the future lineage of the Jewish people, so why did Bilam mention it last?

b.) Another problem is that according to *Rashi's* first interpretation, Bilam's remark about the Jewish encampments and tents did not constitute a prophecy, but a mere observation, so it should have been said *before* he launched into his prophecy (*"God's sayings...God's vision etc."*) in verse 4.

Therefore *Rashi* offered a second interpretation, that Bilam actually said words of prophecy about *the future*, that "your tents" refers to the future Tabernacle at Shiloh and the Holy Temple. The Tabernacle is referred to here as a tent because it was a temporary structure, and the use of the plural ("your tents") is meant to include the eternal Temple too. Likewise, "your dwellings" also refers to the future Tabernacle at Shiloh and Holy Temple, but this part of the verse is speaking of a time when they are in a state of desolation. Therefore, the Torah uses the term מִשְׁכְּנֹתֶיךָ (your dwellings) which is etymologically related to the term מַשְׁכּוֹן (collateral security), alluding to the fact that the Temple will ultimately be rebuilt.

Nevertheless, this interpretation is problematic, since:

a.) It is very difficult to accept at the literal level that the term "tent" (a temporary structure) refers to the eternal Temple.

1 סנהדרין קה. 2 שה"ש ד, יד 3 ישעי' מ, כב 4 דניאל יא, מה 5 צפני' ג, ג 6 יחזקאל כג, לד 7 בראשית מט, כג 8 שופטים ה, כו 9 תהלים סח, כד 10 דברים לב, לט 11 כב, יח

Like spices which God planted (in Eden),
Like cedars by the water.
7 *Water will flow from his wells,*
And his seed will have much water.
His king will prevail over Agag,
His sovereignty will be uplifted.
8 *God who brought them out of Egypt,*
With His towering strength.
Will consume the nations, his enemies,
Break their bones and dip His arrows (in their blood).
9 *He will crouch and lie down (in his land) like a lion, an awesome lion;*
Who will dare rouse him?
Those who bless you will be blessed,
And those who curse you will be cursed."

10 *Balak became furious at Bilam, and clapped his hands (together). Balak said to Bilam, "I called you to curse my enemies, and you've just now blessed them three times!* 11 *Run off home right now! I said I was going to give you tremendous honor, but God has just deprived you of honor."*

12 *Bilam said to Balak, "Didn't I even speak to the messengers you sent me, saying,* 13 *'If Balak gives me his house full of silver and gold, I cannot transgress the word of God to do either good or evil on my own (and) I will (only) say what God says'?"*

TORAS MENACHEM

b.) Being that the Tabernacle at Shiloh was a *temporary* structure, after it was destroyed its existence ceased forever. How then could it act as "collateral security" after its destruction?

Due to these problems *Rashi* could not suffice with this explanation and was forced to bring the first interpretation too.

And in the final analysis, the first interpretation is superior, since it is not flawed in the *actual explanation* but only in the *sequence*—either the order in which the terms are written in the verse, or the placement of the verse itself; whereas the second interpretation has a more serious problem, that the *explanation* of the terms "tents" and "dwellings" are partially inappropriate. Therefore *Rashi* placed the latter as his secondary interpretation because an inappropriate explanation is more problematic than an inappropriate sequence, at the literal level.

(Based on *Likutei Sichos* vol. 13, p. 78*ff.*)

Sparks of Chasidus

"HE WILL CROUCH...LIKE A LION" (v. 9)

The "crouching lion" is a metaphor for the might of the Jewish people lying dormant during the time of exile (*Bereishis Rabah* 98:7). But a lion can never be fully tamed, for it is *"one of the five types of wild animals which are predisposed to cause damage by their very nature, even if they have been tamed. Therefore if one of them causes damage...the owner is liable to pay full compensation"* (*Shulchan Aruch, Choshen Mishpat* 389:8).

Likewise, while the might of the Jewish people may appear to be dormant during the exile, they nevertheless remain strong like a crouched lion. This takes expression in the power of a Jew to remain loyal to the Torah and its *mitzvos* despite all obstacles, for the soul is impervious to the exile, and grants a Jew the strength to rise above it.

(Based on *Likutei Sichos* vol. 2, pp. 337-8)

"I CANNOT TRANSGRESS THE WORD OF GOD" (v. 13)

"The forces of evil themselves...are not invested in a body [which conceals God] so they are aware of their Master and do not rebel against Him by performing any [rebellious] act...which is not ordered by the Almighty, God forbid. Thus [representing the forces of evil] Bilam said, *"I cannot transgress the word of God etc."* (v. 13) ...for they are unable to transgress the Divine will at all, since they are aware that He is their life-force and sustenance....It is only because their nourishment and life-force is found within them in a state of "exile" that they see themselves as having independent power and thus deny God's Oneness. But they do not deny God completely... recognizing that their life-force and sustenance is passed down to them from God's will....Thus, a person who *transgresses* God's will is very much worse and inferior to the forces of evil...."

(Excerpted from *Tanya* ch. 24)

הִנְנִי הוֹלֵךְ לְעַמִּי לְכָה אִיעָצְךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ
בְּאַחֲרִית הַיָּמִים: טו וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר נְאֻם בִּלְעָם בְּנוֹ בְעֹר
וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן: טז נְאֻם שֹׁמֵעַ אִמְרֵי־אֵל וְיֹדֵעַ דַּעַת
עֶלְיוֹן מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי עֵינָיִם: יז אֶרְאֶנּוּ וְלֹא עַתָּה
אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל

וַאֲחַוִּי לָךְ מָא דַיַּעְבַּד עַמָּא הָדֵין לְעַמָּךְ בְּסוֹף
יוֹמַיָּא: טו וּנְטַל מַתְלֵהּ וַאֲמַר אֲמַר בִּלְעָם בַּר
בְּעוֹר וַאֲמַר גַּבְרָא דְּשַׁפִּיר חָזֵי: טז אֲמַר
דְּשָׁמַע מֵימַר מִן קֳדָם אֵל וְיָדַע מַדַּע מִן קֳדָם
עִלָּאָה חֲזוּ מִן קֳדָם שַׁדַּי חָזֵי שְׁכִיב וּמִתְגְּלֵי
לֵהּ: יז חֲזִיתֵהּ וְלָא כְעַן סְכִיתֵהּ וְלָא אִיתּוֹהִי
קָרִיב כַּד יְקוּם מַלְכָּא מִיַּעֲקֹב וְיִתְרַבֵּא מְשִׁיחָא
מִיִּשְׂרָאֵל וְיִקְטוֹל רַבְרְבֵי מוֹאָב וְיִשְׁלוֹט בְּכָל

רש"י

ועטרך: (יד) **הולך לעמי**. מעתה הריני כשאר עמי, שנסתלק הקב"ה מעליו: **לכה איעצך**. מה לך לעשות. ומה היא העצה, תלהיבם על חלוקה זמה הוא כו', כדאיתא בחלק[1]. תדע שבלעם השיא עצה זו להכשילם בזמה, שהרי נאמר[2] כן הגה היו לבני ישראל בדבר בלעם: **אשר יעשה העם הזה לעמך**. מקרא קצר הוא זה, היענך להכשילם, ואומר לך מה שהן עתידין להרע למואב באחרית הימים ומאן פתאי מואב[3]. כתרגום מפרש קוצר העברי ויקטול וכו': (טז) **ויודע דעת עליון**. לכוין בשעה שכועס בה[4]: (יז) **אראנו**[5]. רואה הוא שבאו על יעקב וגדולתן, אך לא עתה הוא, אלא לאחר זמן: **דרך כוכב**. כתרגומו, לשון דרך קשתו[6], שכוכב עובר כחץ, ובלע"ז דיסטינ"ט כלומר יקוס מזל: **וקם שבט**. רודה ומושל:

CLASSIC QUESTIONS

● **Why did Bilam stress, "I am going back to *my people* now"? (v. 14). He could have simply said, "I am going home."**

RASHI: [He was hinting]: "From now on, I am like the rest of my people," for God had departed from him.

● **Verses 17 and 18 are speaking about whom?**

RAMBAM: In the Torah passage concerning Bilam, he prophesies about two Mashiachs: The first Mashiach, David, who saved Israel from her oppressors; and the final Mashiach who will arise from his descendants and ultimately save Israel. There it is written: *"I see him, but not now"*—this refers to David; *"I perceive him, but he is not near"* (v. 17-18)—this refers to King Mashiach.

"A star will shoot forth from Ya'akov"—this refers to David; *"And a staff will arise from Israel"*—this refers to King Mashiach.

"He will crush the princes of Mo'av"—this refers to David, as the verse states, *"He smote Mo'av and measured them with a line"* (Sam. II 8:2); *"He will devastate all of the descendants of Sheis"*—this refers to King Mashiach, about whom it is written, *"He will rule from sea to sea"* (Zech. 9:10).

"Edom will be possessed"—this refers to David, as the verse states, *"Edom became the servants of David etc."* (Sam II 8:6; ibid.14); "[*Se'ir*...] *will be destroyed*"—this refers to Mashiach, as the verse states, *"Saviors will ascend Mount Zion* [*to judge Mount Eisav*"] (Ovad. 1:21).

(*Rambam, Laws of Kings* 11:1)

TORAS MENACHEM

BILAM'S FOURTH PARABLE (v. 14*ff*)

Why do we find that in the case of Bilam's prior three prophecies he first built an altar and offered sacrifices to God (23:1,14,29), and yet here, before Bilam's final prophecy, no sacrifices were made? The reason why he offered the sacrifices was presumably in the hope that the pleasure of the sacrifices on High would lead God to bestow a prophecy upon him, so it appears quite surprising that Bilam's longest and most profound parable about the End of Days was bestowed upon him without offering sacrifices first!

THE EXPLANATION

Rashi's commentary to verse 14 answers this question by stating, *"God had departed from him."* From this the reader will understand that Bilam's fourth parable was not being transmitted to him *at this point* as a prophetic vision, for he had now lost the power of prophecy. Rather, he was now repeating a prophecy that he had heard earlier.

In fact, the reader will remember that Moshe was praised with "not turning to his own affairs" after coming down from Mount Sinai and informing the Jewish people of the prophecy that he had heard straight away (*Rashi* to *Shemos* 19:14). If this was said in Moshe's *praise*, it was clearly not a practice followed by all prophets, so it is not surprising that Bilam now said a prophecy which he had heard at some point earlier and had not yet revealed.

(Based on *Sichas Motzo'ei Shabbos Parshas Balak* 5738)

Sparks of Chasidus

Rambam understood the verse, *"A star will shoot forth etc."* (v. 17) as referring to King David and Mashiach. The *Jerusalem Talmud*, however, uses the metaphor of a "star" in this verse to refer to even the ordinary Jew (*Ma'aser Sheni* 4:6).

At first glance, this appears to be a contradiction, for Mashiach represents the highest perfection possible in a human being, whereas the "ordinary" Jew includes every Jewish person, even the most simple. However, the matter can be reconciled based on the *Ba'al Shem Tov's* teaching that every Jew contains within him a "spark" of the soul of Mashiach (*Me'or Einayim* of R' Nachum of Chernobyl, *Bamidbar* 25:12). The verse therefore refers to both Mashiach himself and the "Mashiach" within us.

The presence of this "spark" of Mashiach has a twofold implication: a.) The verse states the star will "shoot forth," suggesting that one's personal spark of Mashiach should be revealed and "shoot out" into the world. b.) Every Jew is able to speed up and bring about the actual manifestation of Mashiach through revealing his own spark and adding in Torah and *mitzvos*.

(Based on *Likutei Sichos* vol. 2, p. 599)

1 סנהדרין קו. 2 במדבר לא, טז 3 פסוק יז 4 סנהדרין קה: 5 בנוגע לפרש"י בענין אחרית הימים ראה לקו"ש חי"ג ע' 85 6 איכה ב, ד

Bilam Foretells the End of Days

24:14 Seventh Reading

"I'm going back to my people now," (said Bilam). "Come, I will advise you (how to bring about Israel's downfall: Just tempt them to immorality with Mo'avite women....)
"(Now I will tell you) what this people will do to your people at the end of days." [15] *He launched into his parable and said:*

The word of Bilam, the son of Be'or,
The word of a man with an open eye.
[16] *The word of the one who hears God's sayings,*
And knows the thoughts of the Supernal One,
Who sees God's vision lying down,
Yet with open eyes.
[17] *I see him, but not now.*
I perceive him, but he is not near.
A star will shoot forth from Ya'akov,
And a staff will arise from Israel.

Toras Menachem

Two Mashiachs (v. 17-18)

In his *Laws of Kings*, ***Rambam*** clarifies in detail how each stanza of Bilam's metaphor about "the end of days" contains a reference to King David and to Mashiach. *Rambam* chose to cite Bilam's parable, as it is the only place in the Five Books of Moshe which indicates clearly that the final redemption will be brought about by Mashiach, and not by God alone. However, what is not clear is why *Rambam* cites Bilam's parable in such detail, quoting all four stanzas which refer to Mashiach, when just one of them would appear to have sufficed?

Another question is why *Rambam* quotes all the parts of Bilam's parable that speak of King David, which do not appear to be directly relevant to the subject at hand, the scriptural proof for the Messianic redemption.

A further problem is why *Rambam* refers to King David as "the first Mashiach." Why was David, and David alone, considered to be a precursor of Mashiach? While he was clearly a great Jewish leader, King David did not in fact redeem the Jewish people from exile. Why is Moshe not considered to be the first Mashiach, being that he successfully redeemed the Jewish people from Egypt? And if Mashiach simply refers to an anointed king, then why is Saul not the first Mashiach, since he was anointed as King of the Jewish people before David?

The Explanation

While classical Jewish sources associate the coming of Mashiach with a host of startling occurrences, in his *Laws of Kings*, *Rambam* sought to explain the concept from a strictly *halachic* (legal) point of view. Thus, *Rambam* describes Mashiach as having essentially one single goal: *"In his days, observance of the Torah's laws will return as in former times"* (Laws of Kings 11:1), i.e. the Messianic era is determined by a complete return to Torah observance.

Thus, according to *Rambam*, the Messianic Redemption is not a new phenomenon but a *return* to that time in Jewish history when the Torah was observed fully. Consequently, *Rambam* describes Mashiach as *"renewing the Davidic dynasty, restoring it to its initial sovereignty,"* for Mashiach has to repeat the work of King David, which led to a time of total Torah observance.*

So King David was, in effect, the "first Mashiach," since the "final Mashiach," merely has to *repeat* the precedent that was set by King David.

Phases in Mashiach's Progress

Bringing the Jewish people to a status of complete observance could be divided briefly into two areas: a.) Encouraging the Jewish people to observe *mitzvos* which they are able to observe but, for whatever reason, choose not to. b.) Making possible the observance of those commandments which are currently impossible to observe, through the construction of the Temple (for the reinstitution of sacrificial procedure) and return to the Land of Israel (to facilitate the observance of all the agricultural laws).

A closer analysis of *Rambam's* words (ibid.) reveals *four* distinct aspects of the coming of Mashiach:

1.) The development of his own personality and leadership skills: "*When a king*** *of the House of David will arrive, dedicated to the study*

*This does not mean that Mashiach as a leader cannot—or will not—make further remarkable innovations. It is simply that any additional innovations that he may bring fall outside his legally defined capacity as the Mashiach. For example, *Rambam* writes, *"One should not entertain the notion that the King Mashiach must work miracles and wonders, bring about new phenomena within the world, resurrect the dead, or perform other similar deeds"* (*Laws of Kings,* 11:1). But this does not mean to say that Mashiach will not perform such acts. Rather, *Rambam's* stress is that this is not the *purpose of* (and thus not the method of *identifying*) Mashiach's coming (See *Toras Menachem* to *Vayikra* 26:4). In other words, *Rambam's* "legal" treatment of Mashiach's coming emphasizes only that which is crucial and definitive to the Torah's conceptualization of Mashiach and omits that which is incidental and/or tentative. It follows, therefore, that *Rambam*'s omission of a concept here is not to be mistaken as a *denial* of its authenticity or its occurrence; it is merely an indication that the concept is not intrinsic to the definitive purpose of Mashiach's coming (See *Likutei Sichos* vol. 27, p.204*ff*.). **At this stage, Mashiach could not have reached the status of being a king as usually described by Jewish Law, for a full-fledged Jewish king can only be appointed by the *Sanhedrin* in conjunction with a prophet, and clearly, we

וּמָחַץ֙ פַּאֲתֵ֣י מוֹאָ֔ב וְקַרְקַ֖ר כָּל־בְּנֵ֥י שֵֽׁת׃ יח וְהָיָ֥ה אֱד֛וֹם יְרֵשָׁ֖ה
וְהָיָ֣ה יְרֵשָׁ֔ה שֵׂעִ֖יר אֹיְבָ֑יו וְיִשְׂרָאֵ֖ל עֹשֶׂ֥ה חָֽיִל׃ יט וְיֵרֵ֖ד מִיַּעֲקֹ֑ב
וְהֵאֲבִ֥יד שָׂרִ֖יד מֵעִֽיר׃ כ וַיַּ֥רְא אֶת־עֲמָלֵ֖ק וַיִּשָּׂ֣א מְשָׁלֹ֑ו וַיֹּ֗אמֶר
רֵאשִׁ֤ית גֹּויִם֙ עֲמָלֵ֔ק וְאַחֲרִיתֹ֖ו עֲדֵ֥י אֹבֵֽד׃ כא וַיַּ֥רְא אֶת־הַקֵּינִ֖י
וַיִּשָּׂ֣א מְשָׁלֹ֑ו וַיֹּ֗אמֶר אֵיתָ֤ן מֹושָׁבֶךָ֙ וְשִׂ֣ים בַּסֶּ֔לַע קִנֶּֽךָ׃ כב כִּ֥י אִם־
יִהְיֶ֖ה לְבָעֵ֑ר קָ֣יִן עַד־מָ֔ה אַשּׁ֖וּר תִּשְׁבֶּֽךָּ׃ כג וַיִּשָּׂ֥א מְשָׁלֹ֖ו וַיֹּ֑אמֶר
אֹ֚וי מִ֣י יִחְיֶ֔ה מִשֻּׂמֹ֖ו אֵֽל׃ כד וְצִיִּ֥ים מִיַּד־כִּתִּ֖ים וְעִנּ֣וּ אַשּׁ֑וּר
וְעִנּ֥וּ־עֵ֛בֶר וְגַם־ה֥וּא עֲדֵי־אֹבֵֽד׃ כה וַיָּ֥קָם בִּלְעָ֖ם וַיֵּ֣לֶךְ וַיָּ֑שָׁב

בְּנֵ֥י אֱנָשָׁ֖א׃ יח וְיִהְיֶ֤ה אֱדֹום֙ יְרֻשָּׁ֔ה וְיִהְיֶ֥ה יְרֻשָּׁ֖ה
שֵׂעִ֣יר לְבַעֲלֵ֣י דְּבָבֹ֑והִי וְיִשְׂרָאֵ֖ל יַצְלַ֥ח בְּנָכְסִֽין׃
יט וְיֵחוּת֙ חַד֙ מִדְּבֵ֣ית יַעֲקֹ֔ב וְיוֹבֵ֖ד מְשֵׁיזָ֑ב
מִקִּרְיַ֥ת עַמְמַיָּֽא׃ כ וַחֲזָ֖א יַ֣ת עֲמָלֵקָ֑אָה וּנְטַ֤ל
מַתְלֵהּ֙ וַאֲמַ֣ר רֵישׁ֔ קָרְבָיָ֖א דְּיִשְׂרָאֵ֣ל הֲוָ֑ה
עֲמָלֵקָ֗אָה וְסוֹפֵ֛הּ לְעָלְמָ֖א יְבַֽד׃ כא וַחֲזָ֖א יַ֣ת
שַׁלְמָאָ֑ה וּנְטַ֤ל מַתְלֵהּ֙ וַאֲמַ֣ר תַּקִּ֔יף בֵּ֖ית
מוֹתְבָ֑הּ וְשַׂ֥ו בִּכְרַ֖ךְ תַּקִּ֥יף מְדוֹרָֽךְ׃ כב אֲרֵ֥י אִם־
יְהֵ֖י לְשֵׁצָ֑אָה שַׁלְמָאָ֕ה עַד־מָ֥א אֲתוּרָ֖אָה
יְשַׁבְּנָֽךְ׃ כג וּנְטַ֤ל מַתְלֵהּ֙ וַאֲמַ֣ר וֵי֔ לְחַיָּבָ֖יָא
דְּיֵחוֹן֙ כַּד֙ יַעְבֵּ֣ד אֱלָהָ֔א יַ֖ת אִלֵּֽין׃ כד וְסִיעַ֗ן
יְצָטָרְחַ֤ן מֵרוֹמָאֵי֙ וְיַעֲנ֣וּן לְאָתּ֔וּר וְיִשְׁתְּבְּדוּן֙
לְעֵבֶ֣ר פְּרָ֔ת וְאַף֙ אִנּ֣וּן לְעָלְמָ֔א יְבַדּֽוּן׃ כה וְקָם

רש"י

ומחץ פאתי מואב. זה דוד, שנאמר בו השכב מוסס מרגלי וימד שני חבלים להמית וגו'[1]: **וקרקר.** לשון קורח כמו מני קרתי[2], מקבת בור נקרתם[3], יקרוב עורבי נחל[4], פורו"ש בלע"ז: **כל בני שת.** כל המומות, שכלם ילמו מן שת בנו של אדם הראשון: (יח) **והיה ירשה שעיר איביו.** לאויביו ישראל: (יט) **וירד מיעקב.** ועוד יכיר מוסל אחר מיעקב: **והאביד שריד מעיר.** מעיר החשובה של אדום והיא רומי, ועל מלך המשיח אומר כן, שנאמר בו וירד מיס עד יס[5], ולא יכיר שריד לבית עשו[6]: (כ) **וירא את עמלק.** נסתכל בפורעניותו של עמלק: **ראשית גוים עמלק.** הוא קדם את כלם להלחם בישראל, וכך תרגם יונקלוס, ואחריתו ליאבד בידם, שנאמר תמחה את זכר עמלק[7]: (כא) **וירא את הקיני.** לפי שהיה קיני תקוע אצל עמלק, כעין שנאמר ויאמר שמול אל הקיני וגו'[8], הזכירו אחר עמלק, נסתכל בגדולתן של בני יתרו שנאמר בהם תרעתים שמעתים שוכתים[9]: **איתן מושבך.** תמה אני מהיכן זכית לכך הלא אתה עמי היית בעלה הבא ותחכמה לו[10], ועתה תיסבת בחיתן ומעון של ישראל[11]: (כב) **כי אם יהיה לבער קין וגו'.** משריך שנתקעת לתוקף זה שחינך נוהד עוד מן העולם, כי אף אם אתה עתיד לגלות עם עשרת השבטים ותהיה לבער ממקום שנתיסדת עם, מה זכך: **עד מה אשור תשבך.** עד היכן הוא מגלה אותך, שמע ואחלה ותחבור, אין זה טרוד מן העולם, אלא טלטול ממקום למקום ותשוב עם שאר הגליות: (כג) **וישא משלו וגו'.** כיון שהזכיר את שביית אשור אמר: **אוי מי יחיה משומו אל.** מי יכול להחיות את עצמו משומו את אלה שלא ישים עליו הגוזר את אלה, שיעמוד שנתריב ויבלבל את כל האומות, ועוד יבואו ליס מיד כתיס ויעברו כתייס שכן תרמייס בבירניות גדולות של אשור: (כד) **ועבו אשור ועבו עבר.** ועבו אותם שבעבר הנהר: **וגם הוא עדי אובד.** וכן פירש דניאל עד דקטילת חיותא והוובד גשמה[12]: **וצים.** ספינות

TORAS MENACHEM

of the Torah and observance of the mitzvos like his father David, according to the Written law and the Oral law."

2.) His influence upon the Jewish people: "*He will compel all the Jewish people to walk in it* [the Torah] *and strengthen its fences...he has...built the Beis Hamikdash in its place, and he gathers in the dispersed ones of Israel."*

3.) Eliminating the power of those nations that interfere with Torah observance: "*He will fight the wars of God...he is victorious over all the nations around him."*

4.) Guiding the nations of the world to serve God: *"He will then perfect the entire world, to serve God in unison, as the verse states, 'I will make the peoples pure of speech so that they will all call upon the Name of God and serve Him with one purpose'* (Zeph. 3:9)."

In order to prove that these four qualities are both: i.) part of Mashiach's role, and, ii.) precedented in the leadership of King David, *Rambam* cited four full stanzas of Bilam's parable which refer to the four above-mentioned areas. And, in each case, Bilam's parable brings to light the superiority of Mashiach over David.

"'I see him, but not now'—refers to David; 'I perceive him, but he is not near'—refers to King Mashiach," i.e. each part of the verse speaks of an individual ("him"), namely, the personalities of David and Mashiach. And Mashiach is clearly the greater of the two, since his coming takes more time (he is *"not near"*) and thus is the product of more human effort on the part of mankind.

"'A star will shoot forth from Ya'akov'—refers to David; 'And a staff will arise from Israel'—refers to King Mashiach." Here the Torah refers to Mashiach's role as a leader over the Jewish people ("Israel"). His direct, powerful leadership is represented by a "staff," in contrast to David, who is represented by a somewhat aloof "star," symbolizing a weaker form of influence.

are speaking here of a period prior to the reconvening of the Sanhedrin. A further proof to this point is that *Rambam* refers to how Rabbi Akiva proclaimed "King Ben Koziba" (Bar Kochba) as Mashiach, although he was not in fact a full-fledged king according to Jewish law (*Likutei Sichos* vol. 8, p. 361).

1 שמואל-ב ח, ב 2 מלכים-ב יט, כד 3 ישעי' נא, א 4 משלי ל, יז 5 תהלים עב, ח 6 עובדי' א, יח 7 דברים כה, יט 8 שמואל-א טו, ו 9 דה"י ב, נה 10 שמות א, י 11 סנהדרין קו. 12 דניאל ז, יא

He will crush the princes of Mo'av,
He will devastate all the descendants of Sheis.
[18] *Edom will be possessed,*
Se'ir, his enemy, will be possessed,
And Israel will grow strong.
[19] *A ruler will come from Ya'akov,*
And destroy the remnant of a city.

[20] *When he saw (the future retribution of) Amalek, he launched into his parable and said:*
Amalek was the first of the nations (to fight Israel),
His end is eternal destruction.

[21] *When he saw (what would happen to) the Kenites, he launched into his parable and said:*
How firm is your dwelling place!
Your nest is set in stone.
[22] *For even if the Kenite is laid waste (and exiled),*
How far will Assyria take you captive?

[23] *(Pondering the Assyrian exile), he launched into his parable and said:*
Oh! Who can survive (God) placing these (things on him)?
[24] *Ships will come from the Kitites*
They will afflict Assyria and afflict the other side (of the river),
But he too will perish forever.

[25] *Bilam got moving. He went off and returned to his home, and Balak also went on his way.*

CLASSIC QUESTIONS

● Why did Bilam return home? (v. 25)

TZROR HAMOR: The verse could have simply stated that Bilam "went off home." Why was it necessary to write that he "went off *and returned* home"? Here the Torah hints that, despite the visions of greatness he had perceived for the Jewish people, he returned to his prior ways of sorcery.

● Why does the verse state "Balak went on his way"? (v.25)

OHR HACHAYIM: Balak did not escort Bilam home. Perhaps the Torah is also suggesting here that Balak ceased to be the King of Mo'av and "went on his way." For Balak was only appointed due to the threat of the Jewish people, and being that Bilam had shown that the Jewish people were peace-loving, Balak's leadership proved itself unnecessary.

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Concerning the elimination of enemy nations (aspect "3" above), the Torah states that David will merely "*crush*" the princes of Mo'av (v. 17), whereas Mashiach will "*devastate all* of the descendants of Sheis."

And the fourth quality, that of positively influencing the nations, is described in Bilam's fourth stanza (v. 18): "'*Edom will be possessed*'—*refers to David, as the verse states, 'Edom became the servants of David etc.'* (Sam. II 8:6; ibid.14)*; '*[*Se'ir*] *will be possessed*'—*refers to Mashiach, as the verse states, 'Saviors will ascend Mount Zion* [*to judge Mount Eisav'*] (Ovad. 1:21)."

Again here we see the superiority of Mashiach over David, for David merely subdued the nations as his "servants," whereas Mashiach will inspire them to the service of God, "Saviors will ascend Mount Zion to judge Mount Eisav; and the *kingdom will be God's*" (ibid.).

(Based on *Likutei Sichos* vol. 18, p. 271*ff.*)

THE DEPARTURE OF BILAM AND BALAK (V. 25)

Verse 25 appears, at first glance, to be redundant. We have completed a lengthy description of how Balak attempted to lure Bilam into cursing the Jewish people, and here, after Bilam's fourth parable of praise for the Jewish people, the plot had clearly ended. So why do we need to be told, "*Bilam got moving. He went off and returned to his home, and Balak also went on his way*"?

Furthermore, why did Bilam "return home," whereas Balak "went on his way"?

Surely *Rashi* should have answered these questions which require explanation at the literal level? [cf. ***Tzror Hamor*** and ***Ohr haChayim***]

THE EXPLANATION

Before beginning his fourth parable, Bilam declared, "*I'm going back to my people now*" (24:14), so we would expect that immediately after

לִמְקֹמוֹ וְגַם־בָּלָק הָלַךְ לְדַרְכּוֹ׃ פ כה א וַיֵּשֶׁב יִשְׂרָאֵל בַּשִּׁטִּים
וַיָּחֶל הָעָם לִזְנוֹת אֶל־בְּנוֹת מוֹאָב׃ ב וַתִּקְרֶאןָ לָעָם לִזְבְחֵי
אֱלֹהֵיהֶן וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲווּ לֵאלֹהֵיהֶן׃ ג וַיִּצָּמֶד יִשְׂרָאֵל
לְבַעַל פְּעוֹר וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל׃ ד וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה קַח אֶת־כָּל־רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיהוָה נֶגֶד
הַשֶּׁמֶשׁ וְיָשֹׁב חֲרוֹן אַף־יְהוָה מִיִּשְׂרָאֵל׃ ה וַיֹּאמֶר מֹשֶׁה אֶל־
שֹׁפְטֵי יִשְׂרָאֵל הִרְגוּ אִישׁ אֲנָשָׁיו הַנִּצְמָדִים לְבַעַל פְּעוֹר׃ ו וְהִנֵּה
אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיַּקְרֵב אֶל־אֶחָיו אֶת־הַמִּדְיָנִית לְעֵינֵי
מֹשֶׁה וּלְעֵינֵי כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְהֵמָּה בֹכִים פֶּתַח אֹהֶל
מוֹעֵד׃ [מפטיר] ז וַיַּרְא פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיָּקָם

בִּלְעָם וַאֲזַל וְתָב לְאַתְרֵהּ וְאַף בָּלָק אֲזַל
לְאָרְחֵהּ׃ א וְיתֵב יִשְׂרָאֵל בְּשִׁטִּין וְשָׁרֵי עַמָּא
לְמִטְעֵי בָּתַר בְּנַת מוֹאָב׃ ב וּקְרָאָה לְעַמָּא
לְדִבְחֵי טַעֲוָתְהוֹן וַאֲכַל עַמָּא וּסְגִידוּ
לְטַעֲוָתְהוֹן׃ ג וְאִתְחַבַּר יִשְׂרָאֵל לְבַעֲלָא פְּעוֹר
וּתְקֵף רָגְזָא דַיְיָ בְּיִשְׂרָאֵל׃ ד וַאֲמַר יְיָ לְמֹשֶׁה
דְּבַר יַת כָּל רֵישֵׁי עַמָּא וְדוּן וּקְטוֹל דְּחַיָּב
קְטוֹל קֳדָם יְיָ לָקֳבֵל שִׁמְשָׁא וְיתוּב תְּקוֹף רָגְזָא
דַיְיָ מִיִּשְׂרָאֵל׃ ה וַאֲמַר מֹשֶׁה לְדַיָּנֵי יִשְׂרָאֵל
קִטְולוּ גְּבַר גֻּבְרוֹהִי דְּאִתְחַבָּרוּ לְבַעֲלָא פְּעוֹר׃
ו וְהָא גַּבְרָא מִבְּנֵי יִשְׂרָאֵל אֲתָא וְקָרֵב לְוַת
אֲחוֹהִי יַת מִדְיָנֳתָא לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָּל
כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל וְאִנּוּן בָּכָן בִּתְרַע מַשְׁכַּן
זִמְנָא׃ ז וַחֲזָא פִּינְחָס בַּר אֶלְעָזָר בַּר אַהֲרֹן

כַּהֲנָא וְקָם מִגּוֹ כְּנִשְׁתָּא וּנְסִיב רָמְחָא בִּידֵהּ׃

רש"י

גדולות, כדכתיב ועי מדיר[1], ודורשי רבתה: (ה) **בשטים**. כך שמה[2]: **לזנות אל בנות מואב**. על ידי עלת בלעם כדאיתא בחלק[3]: (ג) **וישתחוו לאלהיהן**. כשתקף יצרו עליו ואומר לה כשמעי לי, והיא מוליאה לו דמות פעור מחיקה ואומרת לו כשתחוה לזה[4]: (ג) **פעור**. על שם שפוערין לפניו פי הטבעת ומוליאין רעי, וזו היא עבודתו[4]: **ויחר אף ה' בישראל**. שלא כהם מגפה: (ד) **קח את כל ראשי העם**. לשפוט את הטובדים לפעור[5]: **והוקע אותם**. את הטובדים: **והוקע**. היא תליה[5], כמו שמליון בבני שאול והוקעוהו לה' ושם תליה מפורשת. טובד עבודת תלילים בסקילה, וכל הנסקלין נתלין[6]: **נגד השמש**. לעין כל. ומדרש אגדה כשמש מודיע את החוטאים, כענן נקפל מכנגדו וכחמה זורחת עליו[7]: (ה) **הרגו איש אנשיו**. כל אחד ואחד מדייני

יסרחל כיה הורג שניס, ודייני יסרחל שמוכה רבות ושמונת אלפים, כדאיתא בסנהדרין[8]: (ו) **והנה איש מבני ישראל בא**. נתקבלו שבטו של שמעון אלל זמרי שהיה נשיא שלהם, אמרו לו אנו גדולין במיתה ואתה יוסב וכו', כדאיתא בגמרא כן בסנהדרין[9]: **את המדינית**. כזבי בת צור: **לעיני משה**. אמרו לו משה, זו אסורה או מותרת, אם תאמר אסורה, בת יתרו מי התירה לך וכו', כדאיתא בתס[10]: **והמה בוכים**. נתעלמה ממנו הלכה (כל הבועל ארמית קנאים פוגעים בו), נעו כלם בבכיה. בעגל עמד משה כנגד ששים רבוא, שנאמר ויטחן עד משר דק וגו'[11] וכאן רפו ידיו, אלא כדי שיבא פינחס ויטול את הרשות לו[7]: (ז) **וירא פינחס**. רואה מעשה ונזכר הלכה, אמר לו למשה מקובלני ממך הבועל ארמית קנאין פוגעין בו, אמר לו קריינא

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finishing his parable Bilam would have carried out his declared intention and returned home.

On the other hand, there is good reason to believe that Bilam in fact changed his mind and remained. For immediately after stating his intention to go home, Bilam offered Balak some advice: *"Come, I will advise you..."* (ibid.). *Rashi* explains: *"What was the advice? The God of this people hates immorality,"* i.e. Bilam advised Balak to tempt the Jewish men to be immoral with Moa'vite girls, as we find this plan carried out in the following passage (25:1*ff.*).

Now human nature is such that when one gives advice, one has a vested interest in seeing whether the advice bears fruit or not. And if we also bear in mind that Bilam had not yet received a *"house full of silver and gold"* (22:18), in payment for his services (since he had failed to curse the Jewish people), he had an extra reason to stay, in order to see if his advice would be correct. This might bring him substantial financial reward (especially as we know (*Rashi* ibid) that Bilam was a very greedy person). So, at the literal level, even though Bilam had declared, *"I'm going back to my people now,"* it is nevertheless logical to presume that he changed his mind and did not in fact leave.

In order to teach us otherwise, the Torah states that Bilam *"went off and returned to his home."* Again, *Rashi* did not have to clarify why Bilam

Sparks of Chasidus

The idol "Ba'al Pe'or" was worshiped in an extremely crude fashion, by depositing the body's waste matter before it (*Rashi* to v. 3). In other words, they made the unimportant important.

Chasidic thought teaches that the angels too have "waste matter." Just like the digestive system gradually sifts out the nutritious elements of the food, eventually leaving nothing but waste, likewise, the angels "sift out" the most lofty and pleasurable Divine emanations, which they pass to *Gan Eden* (Heaven), and allow the "wastage" to fall to earth. The "spiritual" wastage is the source of all physical pleasures found in this world.

The pursuit of physical pleasures (spiritual "wastage") is thus a subtle form of "Ba'al Pe'or." For it is fitting for man, who is made in God's image, to focus primarily on filling his life with more lofty spiritual pleasures.

(Based on *Likutei Sichos* vol. 4, p. 1327)

1 ישעי' לג, כא 2 ראה שיחת ש"פ בלק תשמ"א 3 סנהדרין קו. 4 ספרי 5 סנהדרין לה. 6 שם מה: 7 תנחומא 8 דף יז. 9 סנהדרין פב. 10 ראה לקו"ש חי"ז ע' 285 ואילך.
11 שמות לה, ז

Zealotry of Pinchas Stops the Plague

25 The Jewish people settled in Shitim, and (as a result of Bilam's plot) the people began to be immoral with Mo'avite girls. [2] (The Mo'avites) invited the (Jewish) people to feasts (that they made) to their gods, and the (Jewish) people ate and prostrated themselves to (the Mo'avite) gods. [3] Israel (thus) became attached to (the deity) Ba'al Pe'or.

God became furious with Israel (and sent a plague upon them).

[4] God said to Moshe, "Take all the leaders of the people (to judge those who worshiped idols) and hang them before God, in view of the sun (so everyone can see). Then God's fury will withdraw from Israel.

[5] Moshe said to the (eighty-eight thousand six hundred) judges of Israel, "Each of you should kill (two) men who became attached to Ba'al Pe'or."

[6] Then, an Israelite man came and brought (an important) Midianite woman to his brothers (and took her into a tent) in full view of Moshe and in full view of the entire congregation of the children of Israel.

(Moshe was indecisive because he could not recall what the law was in this case) and they were weeping at the entrance of the Tent of Meeting.

Maftir [7] But Pinchas, the son of Elazar the son of Aharon the priest, saw (what had happened, and remembered the law). He stood up from among the congregation and, taking a spear in his hand, [8] he went into

Classic Questions

● On what basis did Pinchas kill the offenders? (v. 7-8)

Rambam: If a man is seen cohabiting with a non-Jewish woman...in public, i.e. in the presence of ten or more Jews, then if zealots strike him and kill him they are considered to be praiseworthy and eager [to serve God.] This law is a [non-scriptural] tradition that has been passed down from Moshe at Mount Sinai. However, a [scriptural] proof can be found from the incident with Pinchas and Zimri.

The zealot is only allowed to strike them at the actual time when they are sinning, as in the case of Zimri where the verse states, "[*He pierced both of them—the Israelite man*] *and the woman—right through her abdomen*" (v. 8). However, once they have separated, he is no longer permitted to kill them, and if he did kill one of them at this point he would be [guilty of murder and hence] liable for the death penalty. If the zealot asks the Jewish Court for a ruling [permitting him to kill the sinner] he should not be given any response, even if the act of the sin is still taking place. Furthermore, if the zealot comes to kill the sinning cohabitor, and the cohabitor kills the zealot first in self-defense, then the cohabitor is not [guilty of murder and is thus not] subject to the death penalty.

Despite the fact that this sin does not incur the death penalty from the *Beis Din* [court], it should not be taken lightly, for there is a greater loss [to the Jewish people] through this sin than through all the other forbidden relations. For a son who is born as a result of forbidden relations [between two Jews] is his father's son in every respect and he is a Jew, even though he is a *mamzer* (illegitimate). However, the boy that is a child from a non-Jewish woman is not considered to be his child at all....

(*Laws of Forbidden Relations* 12:4-5,7)

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decided not to stay and see if his plan would succeed and bring him great reward, because the matter is understood from *Rashi's* earlier comment that *"God had departed from him"* (*Rashi* to v. 14), *i.e.* that Bilam lost his power of prophecy. Therefore Bilam's whole value and stature had disappeared, so he decided to leave.

As for the money, this could always be demanded later if his plan succeeded (which is what actually happened—*Rashi* to 31:8).

Based on the above we can now understand why the Torah stresses that "Balak went *on his way,*" whereas, "Bilam returned to his home." Balak clearly did not return home at this point to his royal palace, for he would have sought means to implement Bilam's plan, and this would have inevitably involved some campaigning with the people of Mo'av to convince them to release their daughters.

Rashi nevertheless deemed it unnecessary to clarify this distinction, between "going on one's way" and "returning home," as the reader will already be familiar with the idea from *Parshas Vayeitzei*, where we read that *"Lavan went off and returned to his home"* (*Bereishis* 32:1), whereas, *"Ya'akov went on his way"* (ibid. 2).

(Based on *Sichas Shabbos Parshas Balak* 5741)

The Zealotry of Pinchas (v. 7-8)

The following points of ***Rambam***'s ruling require some clarification:

a.) If the "sinning cohabitor" may be killed by the zealot, then we can presume that he must *deserve* this penalty. Why then, is it the case that *"once they have separated, he is no longer permitted to kill them"*? Surely, this is a sin for which the person is liable with his life, even *after* the sin is done?

b.) In praise of Pinchas' actions, the Torah uses the expression, *"because he was zealous for his God"* (*Bamidbar* 25:13), suggesting that this sin is a rebellion against God more than any other, as its vengeance is described as a "personal" act on behalf of God Himself. But in what respect, exactly, is this sin more an affront to God than any other?

מִתּוֹךְ הָעֵדָה וַיִּקַּח רֹמַח בְּיָדוֹ: ח וַיָּבֹא אַחַר אִישׁ־יִשְׂרָאֵל אֶל־הַקֻּבָּה וַיִּדְקֹר אֶת־שְׁנֵיהֶם אֶת אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־קֻבָּתָהּ וַתֵּעָצַר הַמַּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל: ט וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה אַרְבָּעָה וְעֶשְׂרִים אָלֶף: פ פ פ

ח וְעַל בָּתַר גַּבְרָא בַר יִשְׂרָאֵל לְקֻבָּתָא וּבָזַע יַת תַּרְוֵיהוֹן יַת גַּבְרָא בַר יִשְׂרָאֵל וְיַת אִתְּתָא לִמְעָהָא וְאִתְכְּלִי מוֹתָנָא מֵעַל בְּנֵי יִשְׂרָאֵל: ט וַהֲווֹ דְּמִיתוּ בְּמוֹתָנָא עַשְׂרִין וְאַרְבְּעָא אַלְפִין: פ פ פ

ק״ד פסוקים, מנו״ח סימן.

רס״ו

דמגרתא מיכו ליכוי פרווקא, מיד ויקח רומח בידו וגו׳[1]: **(ח) אל הקבה.** אל כמכל: **אל קבתה. (ס״ח אל הקיבה)** כמו הלחייס והקיבה, כוון בתוך

זכרות של זמרי ונקבות של כלב, ורמז כלס שלח לחנס הרגס, והרבה נסיס נעשו לו כו׳, כדאיתא בתס[1]: **חסלת פרשת בלק**

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c.) In reward for his zealotry, Pinchas was given the honor of priesthood (ibid.). But surely a person is a priest by virtue of the fact that he is *born* with the intrinsic qualities required to be a priest. How is it possible that a person could be *rewarded* for a particular good deed, by becoming a priest?

The Explanation

Rambam hints to the answer to all of these questions with the statement, "*There is a greater loss* [*to the Jewish people*] *through this sin than through all the other forbidden relations*":

In the case of other sins, including other forbidden relations, even if the child is illegitimate, he still remains Jewish. However, with the sin of cohabiting together with a non-Jewish woman, the result is that a *non-Jew* is born. Thus:

1.) The "result" of this sin is external to the person, and external to the Jewish people. The non-Jew has now been born, and this is an irreversible act.

2.) This sin breaches a boundary that no other sin is capable of, namely the boundary between Jew and non-Jew. As *Rambam* continues, *"a son*

1 סנהדרין פב:

the tent after the Israelite man and pierced (the spear through) both of them—the Israelite man, and the woman—right through her (lower) abdomen. The plague then ceased from the children of Israel.

[9] *A total of twenty-four thousand died in the plague.*

THE HAFTARAH FOR BALAK (AND CHUKAS-BALAK) IS ON PAGE 308.

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who is born as a result of forbidden relations is his father's son in every respect and he is a Jew....However, the boy that is born from the non-Jewish woman is not considered to be his son at all...."

3.) Concerning the act of conceiving a child, the *Talmud* states, that *"There are three partners in forming the child: the father, the mother...and God, who provides him with the soul"* (*Kidushin* 30b). In other words, when a child is conceived, God is "personally" involved (so to speak).

Consequently, when the act of conception is a sin, it turns out that not only did the person sin on his own, but he even "dragged" God with him (so to speak) into the act of sin, for God is an intrinsic partner in any act of conception.

With this, we can answer all of the above questions:

a.) With other sins, there is still some connection with the realm of holiness, since even an illegitimate child can perform *mitzvos*, etc. However, the effects of cohabiting with a non-Jewish woman are irreversible, for a non-Jew is born. Therefore, a zealot is only permitted to kill the sinner at the time of the act, for afterwards, it is too late.

b.) According to the *Talmud*, God is (so to speak) personally involved in the act of conception. Therefore, by killing a person who is cohabiting with a non-Jew one is "avenging" God, as it were, personally. This cannot be said with respect for other *mitzvos* (or their transgression) where God is not described as a "partner."

c.) The sin of cohabiting with a non-Jewish woman violates the intrinsic boundaries between Jew and non-Jew, as it causes a Jew to father a non-Jew. This is in defiance of the natural order which God arranged, where a Jew should only give birth to a Jew.

Therefore, when Pinchas avenged this sin, God rewarded him measure-for-measure with a privilege which also defied the natural order, i.e. that a person who was not born a priest should be granted the priesthood.

(Based on *Likutei Sichos* vol. 8, p. 150*ff.*)

parshas Pinchas

פרשת פינחס

The Name of the Parsha

What is the connection between Pinchas—who zealously avenged his God, bringing relief from a plague of Divine anger—and the other concepts which arise in *Parshas Pinchas*: The census (ch. 26), inheritance of the Land of Israel (ch. 27), and the festive sacrifices (ch. 28-29)? Surely, the name of the *Parsha* should reflect the *entire* content of a *parsha,* and not just its beginning?

Furthermore, what is the connection between *Parshas Pinchas* and the time of year when it is read—during, or immediately preceding the Three Weeks of mourning for the destruction of the Temple?

Our Sages taught that Pinchas possessed the soul of Eliyahu, the prophet who announces the true and complete Redemption (*Yalkut Shimoni, Pinchas* par. 771; *Zohar* II 190b). It is thus not surprising that, with his righteous indignation and passionate vengeance, Pinchas achieved a somewhat messianic transformation for the Jewish people of his time, from a situation of spiritual deprivation (the worship of Ba'al Pe'or) and national emergency (the plague), to one of Divine satisfaction.

This Divine satisfaction manifested itself in a number of ways: The census, which was an expression of God's affection for the Jewish people—"*Because they are precious to Him, He counts them all the time*" (*Rashi* to Bamidbar 1:1); the permanent inheritance of the Land of Israel via a divinely inspired lottery; and finally, the daily, *Shabbos* and festival sacrifices which are associated with joyfulness and celebration.

The theme of our *Parsha* is thus: The *transformation* of the Jewish people from spiritual deprivation to virtuousness.

It is no coincidence therefore that *Parshas Pinchas* is always read at the outset of the Three Weeks, for reading this *Parsha* empowers us to *transform* these three bleak weeks of Jewish history into *"days of feasting and rejoicing,"* with the true and complete redemption (*Rambam,* end of *Laws of Fast Days*).

Practically speaking, Pinchas has set an example for all of us, showing how to bring about this transformation. Namely, that whenever it is possible to further the moral or spiritual standing of others, one should not stand back and ponder, "Surely there are greater people than myself for this task!" Rather, like Pinchas, one must rise to the moment without hesitation.

And just as God granted Pinchas the soul of Eliyahu to carry out his mission, likewise, God will infuse every one of us with the necessary spirit to transform our current exile to a state of redemption. It is our job, however, to galvanize that spirit into action.

(Based on *Sichas Shabbos Parshas Pinchas* 5749; *Likutei Sichos* vol. 2, pp. 342-4)

י וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: יא *פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן
הַכֹּהֵן הֵשִׁיב אֶת־חֲמָתִי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקַנְאוֹ אֶת־קִנְאָתִי
בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי: יב לָכֵן אֱמֹר
הִנְנִי נֹתֵן לוֹ אֶת־בְּרִיתִי שָׁלוֹם**: יג וְהָיְתָה לוֹ וּלְזַרְעוֹ אַחֲרָיו
בְּרִית כְּהֻנַּת עוֹלָם תַּחַת אֲשֶׁר קִנֵּא לֵאלֹהָיו וַיְכַפֵּר עַל־בְּנֵי

י וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יא פִּינְחָס בַּר
אֶלְעָזָר בַּר אַהֲרֹן כַּהֲנָא אַתֵּב יַת חֵימְתִי מֵעַל
בְּנֵי יִשְׂרָאֵל בְּדִקְנָאֵי יַת קִנְאָתִי בֵּינֵיהוֹן וְלָא
שֵׁצִית יַת בְּנֵי יִשְׂרָאֵל בְּקִנְאָתִי: יב בְּכֵן אֱמַר
הָא אֲנָא גְּזַר לֵהּ יָת קְיָמִי שְׁלָם: יג וּתְהֵי לֵהּ
וְלִבְנוֹהִי בַּתְרוֹהִי קְיָם כְּהֻנַּת עָלָם חֲלַף דִּי קַנֵּי

*ר' זעירא **ו' קטיעא

רש"י

(יא) פינחס בן אלעזר בן אהרן הכהן. לפי שכיון שמצטיט מזה חותו, כריחיתם בן פוטי זה שפיטם חבי חמו עגליס לעבודת חלילים וכרג נשיא שבט מישראל, לפיכך בא בכתוב ויחסו אחר אחרן[1]: **בקנאו את קנאתי.** בנקמו את נקמתי, בקלפו את הקלף שהיה לי לקלוף. כל לשון קנאה הוא במתחרה לנקום נקמת דבר, תפרטמנ"ט בלע"ז: **(יב) את בריתי שלום.** שתהא לו לברית שלום, כאדם המחזיק טובה וחנות למי שעשה עמו טובה, אף כאן פירש לו הקב"ה שלומותיו: **(יג) והיתה לו. בריתי זאת: ברית כהנת עולם.** שאע"פ שכבר נתנה כהונה לזרעו של אהרן, לא נתנה אלא לאהרן ולבניו שנמשחו עמו ולתולדותיהם שיולידו אחר המשחתן, אבל פינחס שנולד קודם לכן ולא נמשח, לא בא לכלל כהונה עד כאן. וכן שניהו בזבחים[2] לא נתכהן פינחס עד שהרגו לזמרי: **לאלהיו.** בשביל אלהיו, כמו המקנא אתה לי[3], וקנאתי לציון[4], בשביל ציון:

CLASSIC QUESTIONS

● Why does verse 11 stress the lineage of Pinchas?

Rashi: Because the tribes ridiculed him, saying, "Have you seen the descendant of Puti [i.e. Yisro*], whose mother's father fattened calves for idol worship, and yet he killed a leader of one of the tribes of Israel?" Therefore, scripture traces his lineage to Aharon.

Sifsei Chachamim: At the end of *Parshas Balak,* the Torah already stated that Pinchas was *"the son of Elazar the son of Aharon the priest"* (25:7), so why does this point need to be stressed again here? *Rashi* concluded that the Torah stressed Pinchas' lineage again in response to the ridicule he suffered.

Kli Yakar: The tribes ridiculed him because it was difficult to believe that a person whose own father married somebody who was not born Jewish should feel genuine indignation against Zimri for cohabiting with a non-Jewish woman.

Likewise, Pinchas' grandfather was an idolater, so it is difficult to believe that he was genuinely disgusted by the worship of Ba'al Pe'or.

Be'er Basadeh: The tribes felt that the Torah only sanctions a true zealot to execute a person such as Zimri. They found it difficult to believe that his intentions were pure.

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The Lineage of Pinchas (v. 11)

On reading the opening of our *Parsha, Rashi* was troubled: Why does the Torah stress again that Pinchas was *"the son of Elazar the son of Aharon the priest,"* when this was already stated above (25:7) [as ***Sifsei Chachamim*** writes]?

Rashi answers that "*Scripture traces his lineage to Aharon,"* here (for a second time), *"because the tribes ridiculed him, saying, 'Have you seen the descendant of Puti, whose mother's father fattened calves for idol worship, and yet he killed a leader of one of the tribes of Israel?'"*

This prompts the following questions:

a.) Surely, "fattening cows" for the purposes of idol worship is a much less serious crime than the actual worship of idols, which is heresy. So, why did the tribes merely taunt Pinchas that his grandfather "fattened cows," when they could have stressed that Yisro had actually *worshiped* every idol in existence (*Rashi* to *Shemos* 18:11)?

b.) Why does *Rashi* stress that Yisro was Pinchas' "mother's father," and not simply his "grandfather"?

c.) Surely, Pinchas' act of vengeance was a personal affront only to the tribe of Shimon, whose leader Pinchas killed. We would presume, however, that the other tribes would be *thankful* for Pinchas' speedy action which stopped a brazen act of public indecency and halted the plague, saving many of their lives. On what basis did *Rashi* conclude that *all* the tribes ridiculed Pinchas?

d.) Did the tribes feel that Pinchas acted within the bounds of Jewish law or not? If they felt that Pinchas was legally justified in his actions, because, *"If someone cohabits with a non-Jewish woman* [*in public*]*, zealots have a right to strike him dead"* (*Rashi* to 25:7), then what was their complaint? And if they felt that the above law only applies to a true zealot who feels righteous indignation, and Pinchas did not fall into this category [as ***Be'er Basadeh*** writes], then it follows that, in their opinion, Pinchas had no right to kill Zimri. Why then did they not criticize Pinchas for *spilling innocent blood*, rather than stressing the fact that his grandfather fattened cows for idol worship?

The Explanation

In his commentary to verse 6, at the end of *Parshas Balak*, *Rashi* explains why everybody was weeping, rather than taking action, at Zimri's brazenness: "*The law was concealed from him* [*i.e. from Moshe*]. *So they all burst out weeping. At the incident of the Golden Calf Moshe stood up against six hundred thousand people... yet here he seemed helpless! However,* [*this was orchestrated*] *so that Pinchas could come and take* [*the reward*] *that he deserved."* Now, the tribes could not possibly have known, or even imagined, that God had concealed the law from Moshe in order to reward Pinchas. So when they saw that Moshe chose not to act and then Pinchas took action *in Moshe's presence,* they were outraged. How could Pinchas have been so disrespectful to Moshe and the other sages, who were surely aware of the law and yet had not taken

*See *Shemos* 6:25 and *Rashi* ibid.

1 סנהדרין פב: 2 דף קא: 3 במדבר יא, כט 4 זכרי' ח, ב

Pinchas is Awarded the Priesthood

25:10 God spoke to Moshe, saying: [11] *"Pinchas, the son of Elazar the son of Aharon the priest, has turned My anger away from the children of Israel by zealously avenging Me in their presence, and I did not destroy the children of Israel because of My zealous anger.* [12] *Therefore, say (to him): I am hereby giving him My covenant of peace.* [13] *It will be an eternal covenant of priesthood for him, and for his descendants after him, because he was zealous for his God and atoned for the children of Israel."*

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The Last Word

The Motives of a Critic

The tribes appeared to have convincing proof that Pinchas' motives were not pure (see *Rashi*), but they were mistaken. This teaches us a powerful lesson whenever we are tempted to find fault with another person's good deeds and question their motives: *One can never know another's true intentions*. So long as a person is doing good, he should not be put down or mocked, even if one has a "solid" proof that the person is insincere. And in any case, even if it were true, and the person indeed had ulterior motives, we are taught always to study Torah and perform *mitzvos* even for the wrong reason, since in this way one will eventually come to have pure motives (*Pesachim* 50b).

A deeper question here is: Where does the desire come from to find fault in people who are doing something good? In our case, the tribes appeared to have holy intentions: They were concerned that Pinchas had slighted the honor of Moshe by taking the law into his own hands (see *Toras Menachem*). Similarly, a person may imagine that he has a low tolerance for other people's bad intentions because he himself is humble, and thus he finds the pride of others distasteful.

In truth, however, the reverse is likely to be the case. The fact that a person criticizes the good deeds of another is probably because *the critic himself is proud* and does not like the idea that somebody else accomplished something that he did not. Of course, he will not admit this, even to himself, because his pride makes him lazy, and recognizing that somebody else has accomplished something makes it more uncomfortable to remain lazy. Therefore, his arrogance leads him to put down the other person's good deeds, so they do not wound his pride or inspire him to be a better person, which would require effort.

Furthermore, even if somebody's *mitzvah* observance does have overtones of haughtiness, the critic's pride is nevertheless *more* distasteful. For, ultimately, the person who "showed off" with his *mitzvah* was at least *honest* about his pride and did not attempt to conceal it. The critic, however, cannot tolerate the truth that he too is proud, and he thus stoops to dishonesty, veiling his pride in a "cloak" of humility and righteous indignation.

The lesson is obvious: It is much wiser to be an activist than a critic. For a little pride can make criticism destructive, rather than constructive, but a good deed always remains good, regardless of the intention.

(Based on *Likutei Sichos* vol. 8, pp. 167-9)

action? Pinchas had disgraced Moshe and the other sages by acting as if he alone was willing to take vengeance for God!

The fact that Moshe did not have Pinchas sentenced by the court for murder ultimately proved that Pinchas had been legally justified in his actions. Nevertheless, the tribes felt that Pinchas had acted disrespectfully to Moshe, since they were unaware that the law had been concealed from him by God. This led them to feel contempt for Pinchas, as they desired to defend Moshe's honor—and clearly, Moshe's honor was something that concerned *all* of the tribes, and not just the tribe of Shimon.

To the tribes, the "disrespectful" nature of Pinchas' actions indicated that he had not acted entirely out of moral necessity, but that he had allowed undesirable aspects of his personality to become unleashed. Pinchas, they concluded, was not a pure moralist but somewhat of an opportunist. Jumping to kill Zimri before Moshe had decided on the appropriate course of action, suggested that Pinchas had a sadistic disposition and simply reveled in the opportunity to spill blood as soon as the law permitted him to do so.

Where was the tribes' proof? *Rashi* explains their line of thinking: *"Have you seen the descendant of Puti whose mother's father fattened calves for idol worship?"* The tribes could not bring proof from the fact that Yisro (Puti) was an idol-worshiper in general, because idol-worship is an ideological mistake which is not inherited by one's children. Rather, they stressed that Yisro had a cruel, sadistic nature in that he fattened cows only in order to slaughter them (to idols), i.e. he was cruel to animals. And since a cruel *disposition* can be inherited, it follows—argued the tribes—that Pinchas' opportunist killing must be an expression of a tendency to cruelty that he inherited from his grandfather.

On the other hand, they argued, the person that Pinchas killed was an inherently kind person, a tribal leader, who cared for the needs of his people. In fact, Zimri did what he did, in an (albeit misguided) attempt to prove that it *was* permissible to cohabit with a non-Jewish woman, so as to save his tribe from being punished for doing likewise (see *Rashi* to 25:6). This point served to further the tribes' argument—for who, but a cruel, sadistic person would kill a leader who cared so much for his people? In fact, they argued, don't nice people just bring out the worst in nasty people, who cannot bear the fact that somebody could be genuinely good-natured?

Pinchas' Connection to Aharon

A serious flaw in the tribes' argument was that, in addition to being the grandson of Yisro, Pinchas was also Aharon's grandson. So how can we be sure that he inherited the negative qualities of Yisro and not the good traits of Aharon?

In answer to this point, the tribes stressed that Yisro was Pinchas' "*mother's father.*" By nature, a boy's disposition is most similar to that of his mother, and a girl to that of her father—a fact which the reader will have gleaned from *Rashi's* comment to *Bereishis* 46:15: *"The males are*

יִשְׂרָאֵל: יד וְשֵׁם אִישׁ יִשְׂרָאֵל הַמֻּכֶּה אֲשֶׁר הֻכָּה אֶת־הַמִּדְיָנִית
זִמְרִי בֶּן־סָלּוּא נְשִׂיא בֵית־אָב לַשִּׁמְעֹנִי: טו וְשֵׁם הָאִשָּׁה הַמֻּכָּה
הַמִּדְיָנִית כָּזְבִּי בַת־צוּר רֹאשׁ אֻמּוֹת בֵּית־אָב בְּמִדְיָן הִוא: פ
טז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יז צָרוֹר אֶת־הַמִּדְיָנִים וְהִכִּיתֶם
אוֹתָם: יח כִּי צֹרְרִים הֵם לָכֶם בְּנִכְלֵיהֶם אֲשֶׁר־נָכְלוּ לָכֶם
עַל־דְּבַר פְּעוֹר וְעַל־דִּבַּר כָּזְבִּי בַת־נְשִׂיא מִדְיָן אֲחֹתָם הַמֻּכָּה
בְּיוֹם־הַמַּגֵּפָה* עַל־דְּבַר פְּעוֹר: כו א וַיְהִי אַחֲרֵי הַמַּגֵּפָה ** פ
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן לֵאמֹר:
ב שְׂאוּ אֶת־רֹאשׁ | כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה
וָמַעְלָה לְבֵית אֲבֹתָם כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל: ג וַיְדַבֵּר מֹשֶׁה

*ס"א הַמֻּכָּה בְּיוֹם־הַמַּגֵּפָה **פסקא באמצע פסוק

קֶדֶם אֱלֹהִים וְכַפֵּר עַל בְּנֵי יִשְׂרָאֵל: יד וְשׁוּם
גַּבְרָא בַר יִשְׂרָאֵל קְטִילָא דִּי אִתְקְטֵל עִם
מִדְיָנָתָא זִמְרִי בַּר סָלּוּא רַב בֵּית אַבָּא לְבֵית
שִׁמְעוֹן: טו וְשׁוּם אִתְּתָא דְּאִתְקְטִילַת מִדְיָנָתָא
כָּזְבִּי בַת צוּר רֵישׁ אֻמֵּי בֵית אַבָּא בְּמִדְיָן הוּא:
טז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יז אָעֵק יַת
מִדְיָנָאֵי וְתִקְטֵל יַתְהוֹן: יח אֲרֵי מְעִיקִין אִנּוּן
לְכוֹן בְּנִכְלֵיהוֹן דִּי נְכִילוּ לְכוֹן עַל עֵסֶק פְּעוֹר
וְעַל עֵסֶק כָּזְבִּי בַת רַבָּא דְּמִדְיָן אֲחַתְהוֹן
דְּאִתְקְטִילַת בְּיוֹמָא דְּמוֹתָנָא עַל עֵסֶק פְּעוֹר:
א וַהֲוָה בָּתַר מוֹתָנָא וּמַלִּיל יְיָ לְמֹשֶׁה
וּלְאֶלְעָזָר בַּר אַהֲרֹן כַּהֲנָא לְמֵימָר: ב קַבִּילוּ
יַת חֶשְׁבַּן כָּל בְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל מִבַּר
עַשְׂרִין שְׁנִין וּלְעֵלָּא לְבֵית אֲבָהָתְהוֹן כָּל נָפֵק

רס"י

(יד) ושם איש ישראל וגו'. כסס[1] שייחס את הנדיק לעצמו ייחס את כרשע לגנאי[2]: **נשיא בית אב לשמעוני.** לאחד מחמשת בתי אבות שהיו לשבט שמעון. דבר אחר להודיע שבחו של פינחס, שאע"פ שהיה נשיא, לא מנע את עצמו מלקנא לחילול השם, לכך הודיעך הכתוב מי הוא המוכה[3]: **(טו) ושם האשה המכה וגו'.** להודיעך שנאחס של מדיניים שהפקירו את מלך לזנות כדי להחטיא את ישראל[4]: **ראש אומות.** לאחד מחמשת מלכי מדין את חוי ואת רקם ואת צור וגו'[5], והוא היה חשוב מכולם, שנאמר ראש אומות, ולפי שנהג בזיון בעצמו להפקיר בתו מנאו שליחי[4]: **בית אב.** חמשת בתי אבות היו למדין עיפה ועפר וחנוך ואבידע ואלדעה[6], והוא היה מלך לאחד מהם: **(יז) צרור.** כמו זכור[7], שמור[8], לשון כוונה. עליכם לחייב אותם: **(יח) כי צוררים הם לכם וגו' על דבר פעור.** שהפקירו בנותיהם לזנות, כדי להטעותכם אחר פעור. ואת מואב לא צוה להשמיד, מפני רות שהיתה עתידה ללאת מהם, כדאמרינן בגמ' קמא[9]: **(ח) ויהי אחרי המגפה וגו'.** משל לרועה שנכנסו זאבים[10] לתוך עדרו והרגו בהן והוא מונה אותן לידע מניין הנותרות. דבר אחר כשילאו ממלריים ומסרו למשה, נמסרו לו במנין, עכשיו שקרב למות ולהחזיר לאחרו, מחזירם במנין[4]: **(ג) לבית אבתם.**

CLASSIC QUESTIONS

● Why did God command a census at this time? (v. 1*ff.*)

Rashi: This could be compared to a shepherd whose flock was attacked by wolves and some sheep were killed, so he counted them to know how many were left.

Another interpretation: When they left Egypt and were placed in Moshe's hands, they were handed over to him with an account of their number. Now that he was close to death and would soon have to return his flock, he gave them back with an account of their number.

Sifsei Chachamim: *Rashi* was troubled: What is the connection between the end of the plague and the census? He thus brought the analogy of a shepherd counting his remaining sheep after some of them were killed by wolves, which explains the connection.

However, this solution is problematic, for if the purpose of the census was merely to quantify how many people survived the plague, then why did they not simply count the number that had passed away, rather than counting the *entire* population?

Due to this problem, *Rashi* brought a second interpretation, that the census occurred at this point because Moshe was soon to die and pass on his "flock." The reason why the census appears here is thus not directly connected with the plague, but rather, with God's command to destroy the Midianites, in verse 17 above. Later we will read how God told Moshe that he would pass away after the battle with Midian (below 31:2), so verse 17 above was, in effect, the first signal of Moshe's imminent passing. Therefore the census was carried out here: *"Now that he was close to death and would soon have to return his flock."*

However, this interpretation is flawed, as Moshe's death was still several months ahead, so it is difficult to understand why the census occurred now. Therefore, *Rashi* brought the first interpretation too.

TORAS MENACHEM

attributed to Leah whereas the females are attributed to Ya'akou, to teach you that if the woman emits seed first then she will give birth to a male and if the man emits seed first then she will give birth to a female." Thus, the tribes wished to argue that Pinchas would have inherited the disposition of his maternal, and not paternal grandfather.

Rashi thus explains, *"Scripture traces his lineage to Aharon,"* indicating that Pinchas actually inherited the nature of Aharon, who *"pursued peace and brought people who were fighting with each other to love each other"* (*Rashi* to 20:29 above). And this was proof that Pinchas' intentions had indeed been pure.

(Based on *Likutei Sichos* vol. 8, p. 160*ff.*; *Sichas Shabbos Parshas Pinchas* 5725)

1 בדפוס ראשון (ועוד): "במקום". ראה לקו"ש חי"ח ע' 169. 2 ראה שיחות ש"פ פינחס תשמ"ז. 3 מדרש אגדה 4 תנחומא 5 במדבר לא, ז 6 בראשית כה, ד 7 שמות כ, ז 8 דברים ה, יב
9 ח: 10 הטעם שכ' רש"י "זאבים" (ל' רבים) ולא "זאב" כבתנחומא ובמדב"ר, י"ל כי המגפה באה בסיבת חטא בנ"י, והיו ב' חטאים: לזנות אל בנות מואב, ויצמד לבעל פעור (לקו"ש חי"ח ע' 327)

14 *The name of the Israelite man that was killed, who was killed along with the Midianite woman, was Zimri the son of Salu, the leader of Shimon's paternal house.*

15 *The name of the Midianite woman who was killed was Kazby the daughter of Tzur, a national leader of a paternal house in Midian.*

16 *God spoke to Moshe, saying:* 17 *Be hostile to the Midianites and strike them down!** 18 *For they were hostile to you with their schemes which they plotted against you with the Pe'or affair and the affair of Kazby their sister, daughter of the Midianite leader, who was killed on the day of the plague (which came) because of the Pe'or affair.*

Moshe's Final Census

26 *It was after the plague. God spoke to Moshe and to Elazar the son of Aharon the priest, saying:* 2 *"Take the sum of the entire congregation of the children of Israel. (Include in this census all those) from twenty years old and upwards, according to their paternal houses, (i.e.) all who are fit to go out to the army in Israel."*

TORAS MENACHEM

Moshe's Final Census (v. 1*ff.*)

In his first interpretation, *Rashi* explains that the current census, *"could be compared to a shepherd whose flock was attacked by wolves and some sheep were killed, so he counted them to know how many were left."*

Sifsei Chachamim explains that *Rashi*'s comment was intended to clarify why the census came after the plague that killed many thousands of people, as verse 1 states, *"It was after the plague...."*

However, it is difficult to accept that this was *Rashi's* only intention, for the need to count a population after many lives has been lost is self-explanatory. Why would an *analogy* be needed to clarify this point?

Rashi's analogy here becomes even more confusing when we compare it with a similar analogy that he cited (in *Parshas Ki Sisa*) to explain why a census was carried out after the sin of the Golden Calf:

"This could be compared to a flock of sheep that was dear to its owner which was struck by a plague. When it ended, he said to the shepherd, 'I have a request for you: Count my sheep so that you know how many of them are left.' This was in order to make it known that they were dear to him" (*Rashi* to *Shemos* 30:16).

A number of key distinctions emerge here:

a.) In *Parshas Ki Sisa* the census was initiated by the "owner" of the sheep. Here, however, *Rashi* makes no reference to the owner, and writes that the census was carried out through the initiative of the "shepherd."

b.) In *Parshas Ki Sisa,* the sheep are killed by "a plague," and in our *Parsha,* by "wolves."

c.) In *Parshas Ki Sisa, Rashi* writes that the sheep were counted, "*to make it known that they were dear to him"* (i.e. the owner), whereas in our *Parsha* no reference is made to this point.

What is the reason for all these changes?

Rashi's Second Interpretation

Rashi was not satisfied with the above, and he continued:

"Another interpretation: When they left Egypt and were placed in Moshe's hands, they were handed over to him in a precise number. Now that he was close to death and would soon have to return his flock, he gave them back in a precise number."

What difficulty with *Rashi's* first interpretation prompted him to bring a second one?

Sifsei Chachamim argues that *Rashi* was troubled why a census of the entire population was necessary to ascertain how many people died in the plague. Surely, it would have been easier to count the casualties?

However, this is difficult to accept in light of *Rashi's* comment at the beginning of *Parshas Bamidbar: "Because they are precious to Him, He counts them all the time."* Clearly, a census is an expression of Divine affection for the Jewish people which God is eager to carry out at every opportunity, even if it is not necessary.

A further problem with *Rashi's* second interpretation is that it does not seem to explain the connection between the plague and the census, as *Sifsei Chachamim* asks. (*Sifsei Chachamim's* solution, requires familiarity with a later verse in *Parshas Matos* (See *Classic Questions*), and it is difficult to accept that *Rashi,* who wrote his commentary for the beginner, relied on the reader to be familiar with *later* material in order to understand the current discussion).

The Explanation

Earlier, at the end of *Parshas Balak,* we read how the Jewish people were punished for the sin of Ba'al Pe'or in two ways: i.) There was a plague which killed 24,000 people (25:9). ii.) *"Moshe said to the judges of Israel, 'Each of you should kill men who became attached to Ba'al Pe'or'"* (v. 5 ibid.). *Rashi* explains: *"Each one of the Jewish judges executed two men, and there were 88,000 Jewish judges."* From this it follows that 166,000 people were executed by the judges, a much greater loss than that which occurred through the plague.

So on reaching our verse, *Rashi* was troubled: Why does the Torah stress that the census was made "after the plague," omitting any mention of the losses that occurred through the judges which were *several times* greater?

To answer *this* question *Rashi* writes: *"This could be compared to a shepherd whose flock was attacked by wolves."* I.e. we are not speaking here of a case like that of *Parshas Ki Sisa,* where the *owner* of the sheep asks for his flock to be counted, "in order to make it known that they were dear to him," after an incident which was *beyond the shepherd's control*, "a plague." Rather, this census was the responsibility of the *shepherd himself*, due to, "an attack of wolves," something the shepherd should have averted, since it is his job to protect the sheep from wolves. Thus, by modifying the analogy here, *Rashi* has brought to light a distinction between Moshe's role in the sin of the Golden Calf (*Parshas Ki Sisa*) and

* See below, ch. 31.

וְאֶלְעָזָר הַכֹּהֵן אֹתָם בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ לֵאמֹר: ד מִבֶּן עֶשְׂרִים שָׁנָה וָמָעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הַיֹּצְאִים מֵאֶרֶץ מִצְרָיִם: [שני] ה רְאוּבֵן בְּכוֹר יִשְׂרָאֵל בְּנֵי רְאוּבֵן חֲנוֹךְ מִשְׁפַּחַת הַחֲנֹכִי לְפַלּוּא מִשְׁפַּחַת הַפַּלְאִי: ו לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרוֹנִי לְכַרְמִי מִשְׁפַּחַת הַכַּרְמִי: ז אֵלֶּה מִשְׁפְּחֹת הָרְאוּבֵנִי וַיִּהְיוּ פְקֻדֵיהֶם שְׁלֹשָׁה וְאַרְבָּעִים אֶלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים: ח וּבְנֵי פַלּוּא אֱלִיאָב: ט וּבְנֵי אֱלִיאָב נְמוּאֵל וְדָתָן וַאֲבִירָם הוּא־דָתָן וַאֲבִירָם קְרוּאֵי [ק' קְרִיאֵי] הָעֵדָה אֲשֶׁר הִצּוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּעֲדַת־קֹרַח בְּהַצֹּתָם עַל־יְהוָה: י וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־קֹרַח בְּמוֹת הָעֵדָה בַּאֲכָל הָאֵשׁ אֵת חֲמִשִּׁים וּמָאתַיִם אִישׁ וַיִּהְיוּ לְנֵס: יא וּבְנֵי־

חֵילָא בְּיִשְׂרָאֵל: ג וּמַלִּיל מֹשֶׁה וְאֶלְעָזָר כַּהֲנָא אֲמָרוּ לְמֶמְנֵי יַתְהוֹן בְּמֵישְׁרַיָּא דְמוֹאָב עַל יַרְדְּנָא דִירֵחוֹ לְמֵימָר: ד מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא כְּמָא דִי פַקִּיד יְיָ יַת מֹשֶׁה וּבְנֵי יִשְׂרָאֵל דִי נְפָקוּ מֵאַרְעָא דְמִצְרָיִם: ה רְאוּבֵן בּוּכְרָא דְיִשְׂרָאֵל בְּנֵי רְאוּבֵן חֲנוֹךְ זַרְעִית חֲנוֹךְ לְפַלּוּא זַרְעִית פַּלּוּא: ו לְחֶצְרוֹן זַרְעִית חֶצְרוֹן לְכַרְמִי זַרְעִית כַּרְמִי: ז אִלֵּין זַרְעַיָּת רְאוּבֵן וַהֲווֹ מְנָנֵיהוֹן אַרְבְּעִין וּתְלָתָא אַלְפִין וּשְׁבַע מְאָה וּתְלָתִין: ח וּבְנֵי פַלּוּא אֱלִיאָב: ט וּבְנֵי אֱלִיאָב נְמוּאֵל וְדָתָן וַאֲבִירָם הוּא דָתָן וַאֲבִירָם מְעָרְעֵי כְּנִשְׁתָּא דְאִתְכְּנִשׁוּ עַל מֹשֶׁה וְעַל אַהֲרֹן בְּכְנִשְׁתָּא דְקֹרַח בְּאִתְכַּנּוֹשֵׁיהוֹן עַל יְיָ: י וּפְתָחַת אַרְעָא יַת פּוּמַהּ וּבְלָעַת יַתְהוֹן וְיַת קֹרַח בְּמוֹתָא דִכְנִשְׁתָּא כַּד אֲכָלַת אֶשְׁתָּא יַת מָאתָן וְחַמְשִׁין גַּבְרָא וַהֲווֹ לְאָת: יא וּבְנֵי־

רס"י

על שבט כהנ יתיחסו, ולא אחר כאח: (ג) **וידבר משה ואלעזר הכהן אתם.** דברו עמס על זאת שלוה המקוס למוסאס: **לאמר.** אמרו לכס לריכיס אתס להמנות: (ד) **מבן עשרים שנה ומעלה כאשר צוה וגו'.** סיכה מניוס מבן עסריס שנה ומעלה, שנאמר כל העובר על הפקודיס וגו'[1]: (ה) **משפחת החנכי.** לפי שהיו באומות מזניו אותס ואומריס מה אלו מתיחסיו על שבטיכס, סבורין הס שלא שלטו במלרייס בחמותיכס, אס בגופס היו מושליס קל וחומר בנשותיכס, לפיכך הטיל הקב"ה שמו עליכס,

כ"ף מלד זכ ויו"ד מלד זכ, לומר, מעיד אני עליכס שכס בני אבותיכס. וזכו הוא שמפורש ע"י דוד שבטי יס עדות ליעראל[2], הכס הזכ מעיד עליכס לשבטיכס, לפיכך בכולס כתיב בהאזיני הפלואי, אבל בימנה לא כולך לומר משפחת הימיני, לפי שהכס קבוע בו יו"ד בראש וכ"ף בסוף[3]: (ט) **אשר הצו.** את יעראל על משה: **בהצתם.** את הטס על ה': **הצו.** הסיאו את יעראל לריב על משה, לשון הפעילו: (י) **ויהיו לנס.** לאות ולזכרון למען אשר לא יקרב אים זר להלוק עוד על הכהונה: (יא) **ובני קרח לא מתו.** הס היו בעלה

his role in the sin of Ba'al Pe'or. During the sin of the Golden Calf, Moshe was on Mount Sinai, and was thus not responsible for what happened. Therefore, the losses which the Jewish people incurred are compared to a "plague," which was beyond the control of the shepherd, and the census which followed the disaster was purely an expression of God's ("the owner's") love for the Jewish people, and not Moshe's ("the shepherd's") negligence.

However, during the sin of Ba'al Pe'or Moshe *was* present, so he might have felt responsible for some of the deaths. As *Rashi* writes, that when Zimri took Kazby into a tent in Moshe's presence, "*The law was concealed from him. So they all burst out weeping*" (25:6), and it was Pinchas—not Moshe—who remembered the law and took immediate action, causing the plague to stop. So, Moshe might have felt that he was culpable for some of the losses at least, since he had not remembered the law at a crucial moment.

Of course, *we* know that it was not Moshe's fault, since God had concealed the law from Moshe, "*so that Pinchas could come and take* [*the reward*] *that he deserved*" (*Rashi* ibid.). But Moshe did not know that, so he would have felt somewhat responsible for his "failure" amid this crisis of the plague. But he would *not* have felt the same way about the 166,000 people that were executed by the Jewish judges, since this was a clear ruling of the court.

Rashi's analogy thus explains why the Torah stresses that this census was "after the plague," omitting the fact that it was also after the execution of a further 166,000 people by the judges—because Moshe carried out this census with a sense of *personal responsibility* for the lives lost *during the plague* that were connected with *his* (apparent) negligence, which was not the case for the other losses. And, by counting the people after his "negligence," Moshe was affirming his intention to be a more responsible shepherd in the future.

Rashi's Second Interpretation

Rashi was not satisfied with his first interpretation, as it appears to be out of context here. For, if Moshe was now counting the Jewish people not merely to discharge an obligation from God, but as an important act of leadership, to re-commit himself to the people he was to lead *in the future*, he would have surely involved Yehoshua, who was soon to take over the leadership from Moshe just a few months later.

Therefore, *Rashi* cited a second interpretation which explains this matter more satisfactorily: *"When they left Egypt and were placed in Moshe's hands, they were handed over to him with an account of their number. Now that he was close to death and would soon have to return his flock, he gave them back with an account of their number."*

However, while this interpretation does explain why Yehoshua was not involved in the counting, it does not clarify why the census occurred here "after the plague," and not immediately before Moshe's passing. Therefore, *Rashi* cited it only as a secondary interpretation.

(Based on *Likutei Sichos* vol. 18, p. 326*ff.*)

1 שמות ל, יג 2 תהלים קכד, ב 3 מדרש אגדה

3 *Moshe and Elazar the priest spoke with (the people) in the plains of Mo'av, by the Jordan near Jericho, saying:* 4 *"(You must be counted) from the age of twenty years and upward, as God commanded Moshe and the children of Israel when coming out of Egypt."*

THE CENSUS RESULTS

SECOND READING

5 *Re'uvain (was) Yisra'el's firstborn. Re'uvain's descendants were:*

- *The Chanochi family, descended from Chanoch.*
- *The Palu'i family, descended from Palu.*
- 6 *The Chetzroni family, descended from Chetzron.*
- *The Karmi family, descended from Karmi.*

7 *These were the Re'uvainite families. They totalled forty-three thousand, seven hundred and thirty.*

- 8 *The sons of Palu were: Eli'av.*
- 9 *The sons of Eli'av were: Nemu'ail, Dasan and Aviram*

— (These were) the same Dasan and Aviram who were the communal delegates from Korach's group that incited (the people) against Moshe and Aharon, (thereby) inciting them against God. 10 *But the earth opened its mouth and swallowed them with Korach, when that group died, (and) when fire destroyed (the other) two hundred and fifty men. Thus they became a sign (of the right of Aharon's descendants to the priesthood).* 11 *Korach's sons, however, did not die. —*

CLASSIC QUESTIONS

● **What happened to Korach's sons? (v. 11)**

RASHI: They were the first to get involved in the conspiracy, but during the dispute they had thoughts of *teshuvah* (repentance) in their hearts. Therefore, a secure, elevated area was set apart for them in *Gehinom* (underground purgatory), and they settled there.

SIFSEI CHACHAMIM: *Rashi* was troubled by an open contradiction. Above it is written, "The earth opened its mouth, swallowing them and their houses, *all Korach's people* and all their property" (16:32), and yet here we read that Korach's own sons did not die? Therefore, *Rashi* explains how both statements are true: The earth did indeed swallow up Korach's sons, but they did not die, because "a secure, elevated area was set apart for them in *Gehinom,"* since they did *teshuvah*.

GUR ARYEH: Since they only *contemplated teshuvah* in their hearts, and did not do complete *teshuvah,* which requires verbal confession, they were still punished by being swallowed up. But due to their partial *teshuvah* they did not lose their lives.

SEFER HAZIKARON: They are still in *Gehinom* to this day.

NACHALAS YA'AKOV: How could Korach's sons still be in the underground *Gehinom? Rashi* writes explicitly that Korach saw prophetically *"a chain of great people descended from him: Shmuel... the twenty-four watches* [*of Levites in the Temple*]" (*Rashi* to 16:7). Clearly then, Korach's sons did eventually come out of *Gehinom* and father children.

● **Why is the fact that Korach's sons survived not mentioned in *Parshas Korach*? (v. 11)**

SHACH AL HATORAH: Because this would have been an affront to Moshe, who said that if *"the earth opens its mouth and swallows them... then you will know that these men have provoked God"* (*Shach al Hatorah* to 16:32).

TORAS MENACHEM

THE FATE OF KORACH'S SONS (V. 11)

Sifsei Chachamim and ***Gur Aryeh*** explain why *Rashi* concluded that, when the earth swallowed up Korach's sons, *"a protected, elevated area was set apart for them in Gehinom."*

However, they do not explain what led *Rashi* to conclude that, "They were *the first* to get involved in the conspiracy." What is the proof for this point, at the literal level?

A further, more general problem is why the fate of Korach's sons is mentioned *here*, amid the census of Re'uvain's descendants, and not in *Parshas Korach* itself? ***Shach al Hatorah*** argues that it would have been an affront to Moshe if we would have discovered in *Parshas Korach* that some of those who stood against him had survived.

But ultimately, all Korach's men were swallowed up exactly as Moshe had predicted, so why would it weaken Moshe's position if Korach's sons then survived because they had thoughts of *teshuvah*? And was it not Moshe's wish that Korach's assembly should do *teshuvah?*

A final question here concerns the offspring of Korach's sons. As ***Nachalas Ya'akov*** proves, Korach's sons must have been released from Gehinom at some point, since they produced descendants that included Shmuel the prophet and the twenty-four watches of the Temple. But when, at the literal level, did Korach's sons escape?

THE EXPLANATION

Rashi did not clarify when Korach's sons were released from *Gehinom,* or why their fate was recorded here in the account of Re'uvain's

קֹרַח לֹא־מֵתוּ: ס יב בְּנֵי שִׁמְעוֹן לְמִשְׁפְּחֹתָם לִנְמוּאֵל
מִשְׁפַּחַת הַנְּמוּאֵלִי לְיָמִין מִשְׁפַּחַת הַיָּמִינִי לְיָכִין מִשְׁפַּחַת
הַיָּכִינִי: יג לְזֶרַח מִשְׁפַּחַת הַזַּרְחִי לְשָׁאוּל מִשְׁפַּחַת הַשָּׁאוּלִי:
יד אֵלֶּה מִשְׁפְּחֹת הַשִּׁמְעֹנִי שְׁנַיִם וְעֶשְׂרִים אֶלֶף וּמָאתָיִם: ס
טו בְּנֵי גָד לְמִשְׁפְּחֹתָם לְצְפוֹן מִשְׁפַּחַת הַצְּפוֹנִי לְחַגִּי מִשְׁפַּחַת
הַחַגִּי לְשׁוּנִי מִשְׁפַּחַת הַשּׁוּנִי: טז לְאָזְנִי מִשְׁפַּחַת הָאָזְנִי לְעֵרִי
מִשְׁפַּחַת הָעֵרִי: יז לַאֲרוֹד מִשְׁפַּחַת הָאֲרוֹדִי לְאַרְאֵלִי מִשְׁפַּחַת
הָאַרְאֵלִי: יח אֵלֶּה מִשְׁפְּחֹת בְּנֵי־גָד לִפְקֻדֵיהֶם אַרְבָּעִים אֶלֶף
וַחֲמֵשׁ מֵאוֹת: ס יט בְּנֵי יְהוּדָה עֵר וְאוֹנָן וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ
כְּנָעַן: כ וַיִּהְיוּ בְנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם לְשֵׁלָה מִשְׁפַּחַת הַשֵּׁלָנִי
לְפֶרֶץ מִשְׁפַּחַת הַפַּרְצִי לְזֶרַח מִשְׁפַּחַת הַזַּרְחִי: כא וַיִּהְיוּ בְנֵי־
פֶרֶץ לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרֹנִי לְחָמוּל מִשְׁפַּחַת הַחֲמוּלִי:
כב אֵלֶּה מִשְׁפְּחֹת יְהוּדָה לִפְקֻדֵיהֶם שִׁשָּׁה וְשִׁבְעִים אֶלֶף וַחֲמֵשׁ
מֵאוֹת: ס כג בְּנֵי יִשָּׂשכָר לְמִשְׁפְּחֹתָם תּוֹלָע מִשְׁפַּחַת הַתּוֹלָעִי

כב בְּנֵי שִׁמְעוֹן לְמִשְׁפְּחֹתָם: ס יב בְּנֵי
לְנְמוּאֵל מִשְׁפַּחַת הַנְּמוּאֵלִי לְיָמִין מִשְׁפַּחַת הַיָּמִינִי לְיָכִין מִשְׁפַּחַת
יָמִין לְיָכִין מִשְׁפַּחַת יָכִין: יג לְזֶרַח מִשְׁפַּחַת זָרַח לְשָׁאוּל מִשְׁפַּחַת
לְשָׁאוּל מִשְׁפַּחַת שָׁאוּל: יד אֵלֶּה מִשְׁפְּחֹת שִׁמְעוֹן
עֶשְׂרִים וּשְׁנַיִם אֶלֶף וּמָאתָיִם: טו בְּנֵי גָד
לְזַרְעֵיתָהוֹן לְצְפוֹן מִשְׁפַּחַת צְפוֹן לְחַגִּי מִשְׁפַּחַת
חַגִּי לְשׁוּנִי מִשְׁפַּחַת שׁוּנִי: טז לְאָזְנִי מִשְׁפַּחַת אָזְנִי
לְעֵרִי מִשְׁפַּחַת עֵרִי: יז לַאֲרוֹד מִשְׁפַּחַת אֲרוֹדִי
לְאַרְאֵלִי מִשְׁפַּחַת אַרְאֵלִי: יח אֵלֶּה מִשְׁפְּחֹת בְּנֵי
גָד לְמִנְיָנֵיהוֹן אַרְבְּעִין אַלְפִין וַחֲמֵשׁ מְאָה:
יט בְּנֵי יְהוּדָה עֵר וְאוֹנָן וּמִית עֵר וְאוֹנָן בְּאַרְעָא
דִכְנָעַן: כ וַהֲווֹ בְנֵי יְהוּדָה לְזַרְעֵיתָהוֹן לְשֵׁלָה
מִשְׁפַּחַת שֵׁלָה לְפֶרֶץ מִשְׁפַּחַת פֶּרֶץ לְזֶרַח מִשְׁפַּחַת זָרַח
כא וַהֲווֹ בְנֵי פֶרֶץ לְחֶצְרוֹן מִשְׁפַּחַת חֶצְרוֹן
לְחָמוּל מִשְׁפַּחַת חָמוּל: כב אִלֵּין מִשְׁפְּחָת יְהוּדָה
לְמִנְיָנֵיהוֹן שִׁבְעִין וְשִׁתָּא אַלְפִין וַחֲמֵשׁ מְאָה:
כג בְּנֵי יִשָּׂשכָר לְזַרְעֵיתָהוֹן תּוֹלָע מִשְׁפַּחַת תּוֹלָעִי

רס"י

תחלה, ובשעת המחלוקת כרכרו תשובה בלבם, לפיכך נתבלר להם מקום גדול בגיהנם וישבו שם[1]: (יג) לזרח. הוא זוחר[2], לשון זוכר. אבל משפחת חמד בטלה, וכן חמם משבט בנימין, שהרי בעשרה בניו ירד למצרים[3] וכאן לא מנה אלא חמשה, וכן אזבון לגד[4], הרי שבע משפחות. ומלחתי בגמ' ירושלמית[5], שבשעת חלוקן עשרה כבוד ובאו הכנענים להלחם ביעקב ונתנו לב לחזור למצרים וחזרו לאחוריהם ח' משעות מהר הכרמל, שנאמר ובני ישראל נסעו מבארות בני יעקן מוסרה שם מת אהרן[6], והלא

בהר הכרמל מת, וממוסרה עד הר הכרמל שמונה משעות הם למפרע, אלא שחזרו לאחוריהם ורדפו בני לוי אחריהם להחזירם, והרגו מהם שבע משפחות, ומבני לוי נפלו ארבע משפחות, משפחת שמעי, ועזיאלי, ומבני יהר לא נמנו כאן אלא משפחת הקרחי, והרביעית לא ידעתי מה היא. ורבי תנחומא דרש שמתו במגפה בדבר בלעם, אבל לפי החשרון שחסר משבט שמעון במנין זה ממנין הראשון שבמדבר סיני, נראה שכל כ"ד אלף נפלו משבטו של שמעון: (טז) לאזני. תומר אני שזו משפחת אזבון, ואיני יודע למה לא נקראת

descendants, as he felt that the reader was in possession of enough information to understand the matter for himself:

In *Parshas Korach* we learned the fate of Korach's sons: "*They descended alive into the grave.... The earth covered them up, and they were lost to the congregation.*" At first glance, after reading that "they descended alive into the grave," the statement that "they were lost to the congregation" appears to be superfluous. However, when we read in our *Parsha* that *"Korach's sons did not die,"* we can appreciate, in retrospect, that with the words "they were lost to the congregation," the Torah was actually *fixing a time limit* to their sentence in *Gehinom*. Namely, that Korach's sons were only lost to *that* congregation, i.e. the congregation of Jewish people living at that time, but when "the congregation" would pass on Korach's sons would be released.

Thus, in *Parshas Korach,* nobody knew that, "Korach's sons did not die," because they were still below the ground. But when the census was carried out in our *Parsha,* after, *"all those destined to die in the desert had already perished"* (*Rashi* to 20:22, above), Korach's sons would have already been released, so it had become public knowledge that "Korach's sons did not die." Therefore, this fact was recorded in the census.

However, this only explains why Korach's family were mentioned in this census in general. Why though, were they mentioned among Re'uvain's descendants, and not below with the Levite families (v. 57*ff.*), being that Korach was a Levite?

At first glance, we might argue that since the Torah mentions here the fate of Dasan and Aviram (who were from the tribe of Re'uvain), it is logical to also mention Korach's sons, who were swallowed up by the earth at the same time as Dasan and Aviram.

In truth however, associating Dasan and Aviram together with Korach's sons appears to be unfair, since Dasan and Aviram were the primary instigators of Korach's rebellion who lost their lives, whereas Korach's sons disassociated themselves from the rebellion, by doing *teshuvah,* and lived. Thus, the fact that they *are* placed together with Dasan and Aviram led *Rashi* to conclude that Korach's sons were also "*the first* to get involved in the conspiracy," like Dasan and Aviram, but that nevertheless, their lives were later saved because of their thoughts of *teshuvah.*

And this brings to light the power of *teshuvah*: Even an *incomplete teshuvah* was sufficient to save the *instigators* of Korach's rebellion.

(Based on *Likutei Sichos* vol. 33, p. 170*ff.*)

1 סנהדרין קי. 2 בראשית מו, י 3 שם כא 4 שם טז 5 יומא פ"א ה"ב 6 דברים י, ו

12 *Shimon's descendants, according to their families:*
- *The Nemu'eli family, descended from Nemu'el.*
- *The Yamini family, descended from Yamin.*
- *The Yachini family, descended from Yachin.*
- 13 *The Zarchi family, descended from Zerach.*
- *The Sha'uli family, descended from Sha'ul.*

14 *(The total of) the Shimonite families (was) twenty-two thousand, two hundred.*

15 *Gad's descendants, according to their families:*
- *The Tzefoni family, descended from Tzefon.*
- *The Chagi family, descended from Chagi.*
- *The Shuni family, descended from Shuni.*
- 16 *The Ozni family, descended from Ozni.*
- *The Airi family, descended from Airi.*
- 17 *The Arodi family, descended from Arod.*
- *The Araili family, descended from Araili.*

18 *These were families of Gad's descendants. Their total number was forty thousand, five hundred.*

19 *Yehudah's (first two) sons were Air and Onan, but Air and Onan died in the land of Cana'an.*

20 *Yehudah's descendants, according to their families:*
- *The Shailani family, descended from Shailah.*
- *The Partzi family, descended from Peretz.*
- *The Zarchi family, descended from Zerach.*

21 *The descendants of Peretz were:*
- *The Chetzroni family, descended from Chetzron.*
- *The Chamuli family, descended from Chamul.*

22 *These were Yehudah's families. Their total number was seventy-six thousand, five hundred.*

23 *Yissachar's descendants, according to their families:*
- *The Tolai family, descended from Tola.*

TORAS MENACHEM

Sparks of Chasidus

The *Zohar* teaches that the letter *yud* was added to Pinchas' name and the letter *hei* was added to Yosef's name (see Psalms 81:6) because they were both zealous about the prohibition of cohabiting with a non-Jewish woman: Pinchas killed Zimri and Yosef resisted the persistent attempts of Potifar's wife (*Zohar* III 213b).

This sheds light on *Rashi's* explanation why each of the family names included in the census consisted of their paternal father's name with a *hei* added at the front and a *yud* at the end: *"The nations would taunt [Israel], saying, 'Why do they trace their lineage by tribe? Do they really think that the Egyptians did not have their way with their mothers?'... So God placed His Name upon them, hei at one side and yud at the other, as if to say, 'I testify that these people are indeed the sons of their fathers'"* (*Rashi* to v. 5). Thus, we see here that the same letters, *yud* and *hei,* were added to show that the Jewish people had been moral, like Pinchas and Yosef.

Why is this vigilance attested to by these two particular letters? Our Sages noted that the Hebrew words for "man" (אִישׁ) and "woman" (אִשָּׁה) only differ in the letters *yud* and *hei,* which spell God's Name. On this, they remarked, *"If a couple is found worthy, the Divine Presence will be with them"* (*Sotah* 17a). Here we see the Talmudic source that the letters *yud* and *hei* testify that God's people are pure and holy.

(Based on *Likutei Sichos* vol. 18, p. 483)

לְפֻוָּה מִשְׁפַּחַת הַפּוּנִי: כד לְיָשׁוּב מִשְׁפַּחַת הַיָּשֻׁבִי לְשִׁמְרֹן
מִשְׁפַּחַת הַשִּׁמְרֹנִי: כה אֵלֶּה מִשְׁפְּחֹת יִשָּׂשכָר לִפְקֻדֵיהֶם
אַרְבָּעָה וְשִׁשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת: ס כו בְּנֵי זְבוּלֻן לְמִשְׁפְּחֹתָם
לְסֶרֶד מִשְׁפַּחַת הַסַּרְדִּי לְאֵלוֹן מִשְׁפַּחַת הָאֵלֹנִי לְיַחְלְאֵל
מִשְׁפַּחַת הַיַּחְלְאֵלִי: כז אֵלֶּה מִשְׁפְּחֹת הַזְּבוּלֹנִי לִפְקֻדֵיהֶם
שִׁשִּׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת: ס כח בְּנֵי יוֹסֵף לְמִשְׁפְּחֹתָם מְנַשֶּׁה
וְאֶפְרָיִם: כט בְּנֵי מְנַשֶּׁה לְמָכִיר מִשְׁפַּחַת הַמָּכִירִי וּמָכִיר הוֹלִיד
אֶת־גִּלְעָד לְגִלְעָד מִשְׁפַּחַת הַגִּלְעָדִי: ל אֵלֶּה בְּנֵי גִלְעָד אִיעֶזֶר
מִשְׁפַּחַת הָאִיעֶזְרִי לְחֶלֶק מִשְׁפַּחַת הַחֶלְקִי: לא וְאַשְׂרִיאֵל
מִשְׁפַּחַת הָאַשְׂרִיאֵלִי וְשֶׁכֶם מִשְׁפַּחַת הַשִּׁכְמִי: לב וּשְׁמִידָע
מִשְׁפַּחַת הַשְּׁמִידָעִי וְחֵפֶר מִשְׁפַּחַת הַחֶפְרִי: לג וּצְלָפְחָד בֶּן־
חֵפֶר לֹא־הָיוּ לוֹ בָנִים כִּי אִם־בָּנוֹת וְשֵׁם בְּנוֹת צְלָפְחָד מַחְלָה
וְנֹעָה חָגְלָה מִלְכָּה וְתִרְצָה: לד אֵלֶּה מִשְׁפְּחֹת מְנַשֶּׁה וּפְקֻדֵיהֶם
שְׁנַיִם וַחֲמִשִּׁים אֶלֶף וּשְׁבַע מֵאוֹת: ס לה אֵלֶּה בְּנֵי־אֶפְרַיִם
לְמִשְׁפְּחֹתָם לְשׁוּתֶלַח מִשְׁפַּחַת הַשֻּׁתַלְחִי לְבֶכֶר מִשְׁפַּחַת
הַבַּכְרִי לְתַחַן מִשְׁפַּחַת הַתַּחֲנִי: לו וְאֵלֶּה בְּנֵי שׁוּתֶלַח לְעֵרָן
מִשְׁפַּחַת הָעֵרָנִי: לו אֵלֶּה מִשְׁפְּחֹת בְּנֵי־אֶפְרַיִם לִפְקֻדֵיהֶם שְׁנַיִם
וּשְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת אֵלֶּה בְּנֵי־יוֹסֵף לְמִשְׁפְּחֹתָם: ס
לח בְּנֵי בִנְיָמִן לְמִשְׁפְּחֹתָם לְבֶלַע מִשְׁפַּחַת הַבַּלְעִי לְאַשְׁבֵּל
מִשְׁפַּחַת הָאַשְׁבֵּלִי לַאֲחִירָם מִשְׁפַּחַת הָאֲחִירָמִי: לט לְשֻׁפוּפָם
מִשְׁפַּחַת הַשּׁוּפָמִי לְחוּפָם מִשְׁפַּחַת הַחוּפָמִי: מ וַיִּהְיוּ בְנֵי־בֶלַע
אַרְדְּ וְנַעֲמָן מִשְׁפַּחַת הָאַרְדִּי לְנַעֲמָן מִשְׁפַּחַת הַנַּעֲמִי: מא אֵלֶּה
בְּנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם וּפְקֻדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף

תּוֹלָע לְפָוָה זַרְעִית פּוּנִי: כד לְיָשׁוּב זַרְעִית יָשֻׁבִי לְשִׁמְרוֹן
יָשׁוּב לְשִׁמְרוֹן זַרְעִית שִׁמְרוֹן: כה אֵלֶּה זַרְעֵית
יִשָּׂשכָר לְמִנְיָנֵיהוֹן שִׁתִּין וְאַרְבְּעָא אַלְפִין
וּתְלַת מְאָה: כו בְּנֵי זְבוּלֻן לְזַרְעֲיָתְהוֹן לְסֶרֶד
זַרְעִית סֶרֶד לְאֵלוֹן זַרְעִית אֵלוֹן לְיַחְלְאֵל
זַרְעִית יַחְלְאֵל: כז אִלֵּין זַרְעֵית זְבוּלֻן
לְמִנְיָנֵיהוֹן שִׁתִּין אַלְפִין וַחֲמֵשׁ מְאָה: כח בְּנֵי
יוֹסֵף לְזַרְעֲיָתְהוֹן מְנַשֶּׁה וְאֶפְרָיִם: כט בְּנֵי
מְנַשֶּׁה לְמָכִיר זַרְעִית מָכִיר וּמָכִיר אוֹלִיד יָת
גִּלְעָד לְגִלְעָד זַרְעִית גִּלְעָד: ל אִלֵּין בְּנֵי גִלְעָד
אִיעֶזֶר זַרְעִית אִיעֶזֶר לְחֶלֶק זַרְעִית חֶלֶק:
לא וְאַשְׂרִיאֵל זַרְעִית אַשְׂרִיאֵלִי וְשֶׁכֶם זַרְעִית
שֶׁכֶם: לב וּשְׁמִידָע זַרְעִית שְׁמִידָע וְחֵפֶר
זַרְעִית חֵפֶר: לג וּצְלָפְחָד בַּר חֵפֶר לָא הֲוֹוֹ לֵהּ
בְּנִין אֶלָּהֵן בְּנָן וְשׁוּם בְּנַת צְלָפְחָד מַחְלָה
וְנָעָה חָגְלָה מִלְכָּה וְתִרְצָה: לד אִלֵּין זַרְעֵית
מְנַשֶּׁה וּמִנְיָנֵיהוֹן חַמְשִׁין וּתְרִין אַלְפִין וּשְׁבַע
מְאָה: לה אִלֵּין בְּנֵי אֶפְרַיִם לְזַרְעֲיָתְהוֹן
לְשׁוּתֶלַח זַרְעִית שׁוּתֶלַח לְבֶכֶר זַרְעִית בֶּכֶר
לְתַחַן זַרְעִית תָּחַן: לו וְאִלֵּין בְּנֵי שׁוּתֶלַח לְעָרָן
זַרְעִית עָרָן: לו אִלֵּין זַרְעֵית בְּנֵי אֶפְרַיִם
לְמִנְיָנֵיהוֹן תְּלָתִין וּתְרִין אַלְפִין וַחֲמֵשׁ מְאָה
אִלֵּין בְּנֵי יוֹסֵף לְזַרְעֲיָתְהוֹן: לח בְּנֵי בִנְיָמִין
לְזַרְעֲיָתְהוֹן לְבֶלַע זַרְעִית בָּלַע לְאַשְׁבֵּל זַרְעִית
אַשְׁבֵּל לַאֲחִירָם זַרְעִית אֲחִירָם: לט לִשְׁפוּפָם
זַרְעִית שְׁפוּפָם לְחוּפָם זַרְעִית חוּפָם: מ וַהֲווֹ
בְּנֵי בָלַע אַרְדְּ וְנַעֲמָן זַרְעִית הָאַרְדִּי לְנַעֲמָן
זַרְעִית נַעֲמִי: מא אִלֵּין בְּנֵי בִנְיָמִן לְזַרְעֲיָתְהוֹן
וּמִנְיָנֵיהוֹן אַרְבְּעִין וְחַמְשָׁא אַלְפִין וְשִׁית מְאָה:

רס"י

משפחתו על שמו: **(כד) לישוב.** הוא יוב האמור ביורדי מצרים, כי כל המשפחות נקראו על שם יורדי מצרים. והכולדין משם והלאה לא נקראו המשפחות על שמם, חוץ ממשפחות חפרים ומשם שמולדו כולם במצרים, וחרד ונעמן בני בלע בן בנימין. ומלאתי ביסודו של רבי משם הדרשן שירדה למן למצרים כשהיתה מעוברת מכם, לכך נחלקו למשפחות, כאהרון וחמול שהיו בני בניס ליהודה, וחבר ומלכיאל שהיו בני בניס של משה. ושם לגדה היה כרי טוב, ושם נאו, אומר אני, שהיו לבלע בני בניס הרבה, ומשניס הללו חרד ונעמן יצאה מכל אחד משפחה רבה ונקראו תולדות שאר הבניס על שם בלע, ותולדות הבניס הללו נקראו על שמם. וכן אני אומר בבני מכיר, שנחלקו לשתי משפחות, אחת נקראת על שמו ואחת נקראת על שם גלעד בנו.

1 שופטים פרק כ 2 מדרש אגדה

(כה) אלה משפחות יששכר. כתיב הכא "אלה" וכתיב התם "אלה" (בראשית מו, כא), מה להלן בני רחל אף כאן בני רחל. ומה להלן עשרה אף כאן עשרה. ומה להלן ארבעה בנים ושתי בנות אף כאן ארבעה בנים ושתי בנות. ומה להלן בנים ובנות אף כאן בנים ובנות. ומה להלן בנים ובנות בני בנים אף כאן בנים ובנות בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים. ומה להלן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים אף כאן בני בנים ובנות בני בנים. ומה להלן בני בנים ובנות בני בנים אף כאן בני בנים ובנות בני בנים. ומה להלן בני בנים ובנות בני בנים אף כאן בני בנים ובנות בני בנים. ומה להלן בני בנים ובנות בני בנים אף כאן בני בנים ובנות בני בנים. ומה להלן בני בנים ובנות בני בנים אף כאן בני בנים ובנות בני בנים. ומה להלן בני בנים ובנות בני בנים אף כאן בני בנים ובנות בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים בני בנים

- *The Puni family, descended from Puvah.*
- [24] *The Yashuvi family, descended from Yashuv.*
- *The Shimroni family, descended from Shimron.*

[25] *These were Yissachar's families. Their total number was sixty-four thousand, three hundred.*

[26] *Zevulun's descendants, according to their families:*

- *The Sardi family, descended from Sered.*
- *The Ailoni family, descended from Ailon.*
- *The Yachle'aili family, descended from Yachle'ail.*

[27] *These were the Zevulunite families. Their total number was sixty thousand, five hundred.*

[28] *The descendants of Yosef according to their families (included) Menasheh and Efrayim.*
[29] *The descendants of Menasheh:*

- *The Machiri family, descended from Machir. Machir fathered Gilad.*
- *The Giladi family, descended from Gilad.*

[30] *These were the families of Gilad's descendants:*

- *The Iyezri family, descended from Iyezer.*
- *The Chelki family, descended from Chailek.*
- [31] *The Asriaili family, descended from Asriail.*
- *The Shichmi family, descended from Shechem.*
- [32] *The Shmida'iy family, descended from Shmida.*
- *The Chefri family, descended from Chaifer.*
- [33] *Tzelafchad the son of Chaifer did not have sons, but daughters. The names of Tzelafchad's daughters were Machlah, No'ah, Choglah, Milcah and Tirtzah.*

[34] *These were Menasheh's families. Their total number was fifty-two thousand, seven hundred.*

[35] *These were Efrayim's descendants, according to their families:*

- *The Shusalchi family, descended from Shuselach.*
- *The Bachri family, descended from Becher.*
- *The Tachani family, descended from Tachan.*

[36] *These were the descendants of Shuselach: The Airani family, descended from Airan.*

[37] *These were the families of Efrayim's descendants. Their total number was thirty-two thousand, five hundred. (All) these were Yosef's descendants, according to their families.*

[38] *Binyamin's descendants, according to their families:*

- *The Bali family, descended from Bela.*
- *The Ashbaili family, descended from Ashbail.*
- *The Achirami family, descended from Achiram (also known as Achi).*
- [39] *The Shufami family, descended from Shefufam (also known as Mupim).*
- *The Chufami family, descended from Chufam.*

[40] *The sons of Bela were Ard and Na'aman:*

- *The Ardi family.*
- *The Na'ami family, descended from Na'aman.*

[41] *These were Binyamin's descendants, according to their families. Their total number was forty-five thousand, six hundred.*

וְשֵׁשׁ מֵאוֹת: ס מב אֵלֶּה בְּנֵי־דָן לְמִשְׁפְּחֹתָם לְשׁוּחָם מִשְׁפַּחַת
הַשּׁוּחָמִי אֵלֶּה מִשְׁפְּחֹת דָּן לְמִשְׁפְּחֹתָם: מג כָּל־מִשְׁפְּחֹת
הַשּׁוּחָמִי לִפְקֻדֵיהֶם אַרְבָּעָה וְשִׁשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: ס
מד בְּנֵי אָשֵׁר לְמִשְׁפְּחֹתָם לְיִמְנָה מִשְׁפַּחַת הַיִּמְנָה לְיִשְׁוִי
מִשְׁפַּחַת הַיִּשְׁוִי לִבְרִיעָה מִשְׁפַּחַת הַבְּרִיעִי: מה לִבְנֵי בְרִיעָה
לְחֶבֶר מִשְׁפַּחַת הַחֶבְרִי לְמַלְכִּיאֵל מִשְׁפַּחַת הַמַּלְכִּיאֵלִי: מו וְשֵׁם
בַּת־אָשֵׁר שָׂרַח: מז אֵלֶּה מִשְׁפְּחֹת בְּנֵי־אָשֵׁר לִפְקֻדֵיהֶם שִׁלְשָׁה
וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: ס מח בְּנֵי נַפְתָּלִי לְמִשְׁפְּחֹתָם
לְיַחְצְאֵל מִשְׁפַּחַת הַיַּחְצְאֵלִי לְגוּנִי מִשְׁפַּחַת הַגּוּנִי: מט לְיֵצֶר
מִשְׁפַּחַת הַיִּצְרִי לְשִׁלֵּם מִשְׁפַּחַת הַשִּׁלְמִי: נ אֵלֶּה מִשְׁפְּחֹת
נַפְתָּלִי לְמִשְׁפְּחֹתָם וּפְקֻדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף וְאַרְבַּע
מֵאוֹת: נא אֵלֶּה פְקוּדֵי בְנֵי יִשְׂרָאֵל שֵׁשׁ־מֵאוֹת אֶלֶף וָאֶלֶף שְׁבַע
מֵאוֹת וּשְׁלֹשִׁים: פ [שלישי] נב וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
נג לָאֵלֶּה תֵּחָלֵק הָאָרֶץ בְּנַחֲלָה בְּמִסְפַּר שֵׁמוֹת: נד לָרַב תַּרְבֶּה
נַחֲלָתוֹ וְלַמְעַט תַּמְעִיט נַחֲלָתוֹ אִישׁ לְפִי פְקֻדָיו יִתֵּן נַחֲלָתוֹ:
נה אַךְ־בְּגוֹרָל יֵחָלֵק אֶת־הָאָרֶץ לִשְׁמוֹת מַטּוֹת־אֲבֹתָם יִנְחָלוּ:
נו עַל־פִּי הַגּוֹרָל תֵּחָלֵק נַחֲלָתוֹ בֵּין רַב לִמְעָט: ס נז וְאֵלֶּה פְקוּדֵי

מב אֵלִין בְּנֵי דָן לְזַרְעֲיָתְהוֹן לְשׁוּחָם זַרְעִית
שׁוּחָם אִלֵּין זַרְעֲיַת דָּן לְזַרְעֲיָתְהוֹן: מג כָּל
זַרְעֲיַת שׁוּחָם לְמִנְיֵנֵיהוֹן שִׁתִּין וְאַרְבַּע אַלְפִּין
וְאַרְבַּע מְאָה: מד בְּנֵי אָשֵׁר לְזַרְעֲיָתְהוֹן לְיִמְנָה
זַרְעִית יִמְנָה לְיִשְׁוִי זַרְעִית יִשְׁוִי לִבְרִיעָה
זַרְעִית בְּרִיעָה: מה לִבְנֵי בְרִיעָה לְחֶבֶר זַרְעִית
חֶבֶר לְמַלְכִּיאֵל זַרְעִית מַלְכִּיאֵל: מו וְשׁוּם בַּת
אָשֵׁר סָרַח: מז אִלֵּין זַרְעַיָת בְּנֵי אָשֵׁר
לְמִנְיֵנֵיהוֹן חַמְשִׁין וּתְלָתָא אַלְפִּין וְאַרְבַּע
מְאָה: מח בְּנֵי נַפְתָּלִי לְזַרְעֲיָתְהוֹן לְיַחְצְאֵל
זַרְעִית יַחְצְאֵל לְגוּנִי זַרְעִית גּוּנִי: מט לְיֵצֶר
זַרְעִית יֵצֶר לְשִׁלֵּם זַרְעִית שִׁלֵּם: נ אִלֵּין זַרְעַיָת
נַפְתָּלִי לְזַרְעֲיָתְהוֹן וּמִנְיֵנֵיהוֹן אַרְבְּעִין וְחַמְשָׁא
אַלְפִּין וְאַרְבַּע מְאָה: נא אִלֵּין מִנְיָנֵי בְּנֵי
יִשְׂרָאֵל שִׁית מְאָה וְחַד אַלְפִּין שְׁבַע מְאָה
וּתְלָתִין: נב וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר:
נג לְאִלֵּין תִּתְפְּלַג אַרְעָא בַּאֲחָסָנָא בְּמִנְיַן
שְׁמָהָן: נד לְסַגִּיאֵי תַּסְגּוּן אֲחָסַנְתְּהוֹן וְלִזְעִירֵי
תַּזְעֲרוּן אֲחָסַנְתְּהוֹן גְּבַר לְפוּם מְנָיָנוֹהִי תִּתְיְהַב
אֲחָסַנְתֵּהּ: נה בְּרַם בְּעַדְבָּא תִּתְפְּלַג יַת אַרְעָא
לְשִׁמָהָן שִׁבְטֵי אֲבָהָתְהוֹן יַחְסָנוּן: נו עַל פּוּם
עַדְבָּא תִּתְפְּלַג אֲחָסַנְתְּהוֹן בֵּין סַגִּיאֵי לְזָעִירֵי:
נז וְאִלֵּין מְנָיָנֵי לֵוָאֵי לְזַרְעֲיָתְהוֹן לְגֵרְשׁוֹן

לס"ו

על שם סכיס יוסף שפוף בין המומות: (מב) **לשוחם**. הוא חושים: (מו) **ושם בת אשר שרח**. לפי שכיתה קיימת בחייס מנחה כאן: (נג) **לאלה תחלק הארץ**. ולא לפחותים מבן עשריס, אף על פי שאמו לכלל עשריס בטרס חלוק כתרן, שכרי שאב שניס כנשו ונשב חלקו, לא נטלו חלק בתרן אלא אלו שס מאות אלף ואלף, ואס כיה לאחד מכס שאב בניס, לא נטלו אלא חלק אביהס לבדו: (נד) **לרב תרבה נחלתו**. לשאב שכיה מרובה בחוכלוסין נתנו חלק רב,

TORAS MENACHEM

Sparks of Chasidus

While Jewish law obligates each person to observe *all* the *mitzvos,* there is always at least one particular *mitzvah* to which one's soul is drawn more strongly (cf. *Shabbos* 118b). According to *Chasidic* thought, this concept is hinted to by the fact that the Land was apportioned *"by means of a lottery"* (v. 55), suggesting that one's primary mission in life, one's spiritual "inheritance," has been pre-allotted to him on High, and that one has no choice in the matter.

The reason why a person's soul has a particular affinity to its "special *mitzvah"* is because each soul is a "spark" of the general soul which Adam possessed; and corresponding to its original "location" within Adam's soul, it will have a distinct spiritual path of its own. Consequently, through observing his "special *mitzvah"* the person will become spiritually fulfilled, which will give him additional enthusiasm in the observance of all the other *mitzvos too.*

How can a person discover what his "special *mitzvah"* is? There is no simple solution. However, being that a person's mission in life is centered around his "special *mitzvah,"* it follows that his "evil inclination" will oppose this *mitzvah* strongly, which may give a person a clue as to what it is. Furthermore, Divine Providence will inevitably lead a person to circumstances which are conducive to the observance of his "special *mitzvah."* [So if one is wealthy, for example, his special *mitzvah* is quite possibly to give charity].

In addition to all the above, every person in a given generation will have a "special *mitzvah,"* by virtue of the times in which he lives. And in our times, this is the obligation to promote knowledge, belief and yearning for the coming of Mashiach, since our souls have, by Divine Providence, been placed here in the last generation of Exile.

(Based on *Likutei Sichos* vol. 2, p. 346*ff.; Sefer Hama'amorim* 5708, p. 240, note 6; *Sefer Hasichos* 5752, vol. 1, p. 97)

42 *Dan's descendants, according to their families:*

– *The Shuchami family, descended from Shucham (Chushim). These were Dan's families.*

43 *The total number of all the Shuchamite families was sixty-four thousand, four hundred.*

44 *Asher's descendants, according to their families:*

– *The Yimnah family, descended from Yimnah.*
– *The Yishvi family, descended from Yishvi.*
– *The Briyi family, descended from Briyah.*

45 *The descendants of Briyah:*

– *The Chevri family, descended from Chaiver.*
– *The Malkiaili family, descended from Malkiail.*

46 *The name of Asher's daughter was Sarach.*

47 *These were the families of Asher's descendants. Their total was fifty-three thousand, four hundred.*

48 *Naftali's descendants, according to their families:*

– *The Yachtzaili family, descended from Yachtzail.*
– *The Guni family, descended from Guni.*
– 49 *The Yitzri family, descended from Yaitzer.*
– *The Shilaimi family, descended from Shilaim.*

50 *These were Naftali's families according to their families. Their total was forty-five thousand, four hundred.*

51 *This was the total number of the children of Israel (counted): Six hundred and one thousand, seven hundred and thirty.*

Division of the Land

26:52 Third Reading

God spoke to Moshe, saying: 53 "You should apportion the Land as an inheritance (only) among these names (who were included) in the (above) census. 54 To a large (tribe) you should give a larger inheritance and to a small (tribe) you should give a smaller inheritance. Each one should be given an inheritance according to its size. 55 You must only apportion the Land by means of a lottery. They will inherit it (in portions that are divided) according to the names of their tribal ancestors (that came out of Egypt). 56 Whether (a group) is numerous or small, their inheritance of land should be apportioned through the mouth of the (miraculous, talking) lottery.

רס"י

ומפ על פי שלח היו החלקים שויס, שכרי הכל לפי רבוי השבט חלקו החלקים, לא עשו חלח ע"י גורל, והגורל היה על פי רוח הקודש, כמו שמפורש בשבח בתרח[1] חלעזר הכהן היה מלובש בחוריס ותומיס, ואומר ברוח הקודש חס שבט פלוני עולה, תחום פלוני עולה עמו. והשבטיס היו כתובים בי"ב פתקין, וי"ב גבולים בי"ב פתקין, ובללום בקלפי והעשיה מכניס ידו לתוכה ונוטל שני פתקין, עולה בידו פתק של שס שבטו, ופתק של גבול המפורש לו, והגורל עלמו היה לווח ואומר אני הגורל עליתי לגבול פלוני, לשבט פלוני, שנאמר על פי הגורל[2], ולא נתחלקה הארץ בחדה, לפי שיש גבול משובח מחברו, חלא בשומא, בית כור רע כנגד בית סאה טוב, הכל לפי הדמיס[3]: **(נה) לשמות מטות אבותם.** חלו יולאי מלריס. שנה הכתוב נחלה זו מכל המחלות שבתורה, שכל המחלות החיים יורשים חת המתים וכחן מתים יורשים חת החיים. כיולד, שני חחים מיולאי מלריס, שהיו להם בנים בשאי הארץ, לזה חחד ולזה שלשה, כחחד נטל חלק חחד, והשלשה נטלו שלשה, שנאמר לחלה תחלק הארץ, חזרה נחלתן חלל חבי חביהן וחלקו הכל בשוה. וזהו שנאמר לשמות מטות חבותם יירשלו. שחחר שנטלו הבנים חלקוה לפי החבות שיולאי ממלריס, וחלו מתחלה חלקוה למיין יולאי מלריס לח היו נוטלין חלו החרבעה, חלא שני חלקים, עכשיו נטלו חרבעה חלקים[4]: **אך בגורל.** יולאו יהושע וכלב, וכן הוח חומר ויתנו לכלב חת חברון כאשר דבר משה[5], ואומר על פי ה' נתנו לו חת העיר חשר שאל[6]: **מטות אבתם.** יולאו גריס ועבדיס[1]: **(נו) על פי הגורל.** הגורל היה מדבר, כמו שפירשתי, מגיד שנתחלקה ברוח הקודש, לכך נאמר על פי ה'[3]:

1 דף קכב. 2 תנחומא 3 ספרי 4 בבא בתרא קיז. 5 שופטים א, כ 6 יהושע יט, נ

הַלֵּוִי לְמִשְׁפְּחֹתָם לְגֵרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשָׁנִי לִקְהָת מִשְׁפַּחַת
הַקְּהָתִי לִמְרָרִי מִשְׁפַּחַת הַמְּרָרִי: נח אֵלֶּה | מִשְׁפְּחֹת לֵוִי
מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחְלִי מִשְׁפַּחַת
הַמּוּשִׁי מִשְׁפַּחַת הַקָּרְחִי וְקְהָת הוֹלִד אֶת־עַמְרָם: נט וְשֵׁם |
אֵשֶׁת עַמְרָם יוֹכֶבֶד בַּת־לֵוִי אֲשֶׁר יֻלְּדָה אֹתָהּ לְלֵוִי בְּמִצְרָיִם
וַתֵּלֶד לְעַמְרָם אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְאֵת מִרְיָם אֲחֹתָם:
ס וַיִּוָּלֵד לְאַהֲרֹן אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־
אִיתָמָר: סא וַיָּמָת נָדָב וַאֲבִיהוּא בְּהַקְרִיבָם אֵשׁ־זָרָה לִפְנֵי
יְהוָה: סב וַיִּהְיוּ פְקֻדֵיהֶם שְׁלֹשָׁה וְעֶשְׂרִים אֶלֶף כָּל־זָכָר
מִבֶּן־חֹדֶשׁ וָמָעְלָה כִּי | לֹא הָתְפָּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי

זַרְעִית גֵּרְשׁוֹן לִקְהָת זַרְעִית קְהָת לִמְרָרִי
זַרְעִית מְרָרִי: נח אֵלֶּין זַרְעַיָת לֵוִי זַרְעִית לִבְנִי
זַרְעִית חֶבְרוֹן זַרְעִית מַחְלִי זַרְעִית מוּשִׁי
זַרְעִית קָרַח וּקְהָת אוֹלֵד יַת עַמְרָם: נט וְשׁוּם
אִתַּת עַמְרָם יוֹכֶבֶד בַּת לֵוִי דְּיִלְדַת יָתָהּ לְלֵוִי
בְּמִצְרָיִם וְיִלְדַת לְעַמְרָם יַת אַהֲרֹן וְיַת מֹשֶׁה
וְיַת מִרְיָם אֲחָתְהוֹן: ס וְאִתְיְלִיד לְאַהֲרֹן יַת
נָדָב וְיַת אֲבִיהוּא יַת אֶלְעָזָר וְיַת אִיתָמָר:
סא וּמִית נָדָב וַאֲבִיהוּא בְּקָרוֹבֵיהוֹן אֶשְׁתָּא
נוּכְרֵתָא קֳדָם יְיָ: סב וַהֲווֹ מְנָיֵנֵיהוֹן עֶשְׂרִין
וְתַלָתָא אַלְפִין כָּל דְּכוּרָא מִבַּר יַרְחָא וּלְעֵלָא
אֲרֵי לָא אִתְמְנִיאוּ בְּגוֹ בְּנֵי יִשְׂרָאֵל אֲרֵי לָא
אִתְיְהִיבַת לְהוֹן אַחֲסָנָא בְּגוֹ בְּנֵי יִשְׂרָאֵל:

רס"י

(נח) **אלה משפחת לוי.** חסר כאן משפחת השמעי והעזיאלי וקנת מן הילכרי: (נט) **אשר ילדה אתה ללוי.** משמו ילדתה במלריס, [לידתה במלריס] ואין הורתה במלריס. כשנכנסו לתוך החומה ילדתה, והיא השלימה מנין שבעים, שכתוב בפרטן אי אתה מוצא שלש שבעים ושבע[2]: **(סג) כי לא התפקדו בתוך בני ישראל.** להיות נמנין בני עשריס שנה, ומה טעם: **כי לא נתן להם נחלה.** וכשמנין מבן עשריס שנה היו בני נחלה, שנאמר איש לפי פקודיו יותן

CLASSIC QUESTIONS

● **Why did the tribe of Levi not receive an allotment of land? Are they allowed to possess any land at all? (v. 62)**

Rambam: The entire tribe of Levi is prohibited from taking a share in the apportionment of the Land of Cana'an, and is also prohibited from sharing the spoils when they conquer cities, as the verse states, *"The priests, the Levites, all the tribe of Levi, shall have no portion nor inheritance"* (*Devarim* 18:1), i.e. they will have no portion of the spoils, or an inheritance of land. Likewise it is written, *"You will not come to possess their Land, nor will you have a portion along with them"* (*Bamidbar* 18:20)...

It appears to me that this rule only applies to the lands that were sworn by covenant to Avraham, Yitzchak and Ya'akov, that were then bequeathed to their children and distributed among them. However, other lands that are conquered by a Jewish king may be owned by priests and Levites, and their spoils may be shared, as is the case with any other Jew.

Why did the tribe of Levi not merit a portion in the Land of Israel and its spoils, as their brothers did? Because they have been separated out to serve God as His ministers....Therefore they were also separated from worldly matters. They are not required to fight in a war, like other Jewish people, and they do not inherit the Land (*Laws of the Sabbatical and Jubilee Years* 13:10-12).

Smag: In the future era, the Levites will be given a portion in the Land, as the *Talmud* suggests (see *Bava Basra* 122a, and *Rashbam* ibid.).

Minchas Chinuch: I cannot understand the *Talmud's* assertion that the Levites will receive a portion in the Land in the future. For the prohibition against the Levites owning a portion of the Land is one of the 613 commandments, all of which are in force *eternally*. So how could this prohibition be waived in the future?

In any case, *Rambam* clearly did not accept that the Levites would be apportioned land in the future, as he omits this point from his Code (*Mitzvah* 408).

TORAS MENACHEM

The Levites' Inheritance (v.62)

Minchas Chinuch writes that *Rambam* did not rule in favor of the view that the Levites will be apportioned land in the future era, arguing that if *Rambam* did accept this point he would have said so explicitly.

However, there is a principle that ***Smag*** adhered to *Rambam's* rulings steadfastly (see *Yad Malachi*, *klalei haSmag* 46), and in our case, *Smag* concludes that in the future time the tribe of Levi *will* have a portion in the Land of Israel. We may therefore presume with confidence that *Smag* maintained that this was the view of *Rambam*. So we need to find a clear indication of this in *Rambam's* ruling. We also need to answer the objection of *Minchas Chinuch*: Since the prohibition against a Levite owning a portion of the Land is one of the 613 commandments which are in force *eternally*, how could *Rambam* rule that this prohibition will be waived in the future?

The Explanation

It would seem that *Rambam* himself answered these questions with his choice of phrase, "The entire tribe of Levi is prohibited from taking a share in the apportionment of the *Land of Cana'an*," rather than his usual

1 ספרי 2 במדבר רבה יג, כ

Census of the Levites

26:57 *These were the Levite families included in the census:*

– *The Gershoni family, descended from Gershon. The Kehosi family, descended from Kehos. The Merari family, descended from Merari.*

58 *These were the Levite families:*

– *The Livni family, the Chevroni family, the Machli family, the Mushi family, the Korchi family.*

– *Kehos fathered Amram.* 59 *The name of Amram's wife was Yocheved, the daughter of Levi, whom (Levi's wife) bore to Levi in Egypt.*

– *For Amram, (Yocheved) bore Aharon and Moshe, and their sister Miriam.* 60 *Nadav, Avihu, Elazar and Isamar were born to Aharon.* 61 *Nadav and Avihu died when they offered up an extraneous fire before God.*

62 *The total number counted was twenty-three thousand. (This included) every male aged one month and upward. (The Levites) were not counted with the (other) children of Israel (from the age of twenty), since they did not receive any inheritance (of land) together with the children of Israel.*

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expression the "Land of Israel."* In the future era, the "Land of Israel" will be expanded to include the lands of the Kenites, Kenizites and Kadmonites, but the term "Land of Cana'an" can *only* refer to the land of the *seven* nations at the time of Yehoshua's conquest. Thus, while "the entire tribe of Levi is prohibited from taking a share... of the *Land of Cana'an*," they *may* be granted ownership of part of the *three additional lands*, when they are acquired in the future era.**

However, this answer seems to contradict the explicit statement of *Rambam* that "the tribe of Levi did not merit a portion in the Land of Israel and its spoils, as their brethren did, *because they have been separated out to serve God as His ministers.... Therefore they were also separated from worldly matters."* If the reason why the Levites were not allowed a portion in the Land of Cana'an is in order to be separated from "worldly matters," then how could they be apportioned *any* land in the future?

It could be argued, however, that there are two different categories of land given by God to the Jewish people: One is an "inheritance," and the second is a "gift." God gave the lands of the seven nations as an "inheritance," in order to give the Jewish people a homeland, similar to that possessed by other nations. And since the concept of a homeland is not exclusive to the Jewish people, it comes under the category of "worldly matters," forbidden to the Levites, who may "not receive any inheritance" (v. 62).

But the additional three lands to be granted in the future—the lands of the Kenites, Kenizites and Kadmonites—will not be given out of the *necessity* for the Jewish people to have their own homeland, but rather as a *gift* from God. This is evident from the verse, "When God, your God, will *expand* your borders" (*Devarim* 19:8), which suggests that God will give the Jewish people land beyond that which is necessary. Consequently, ownership in these extra portions is not a "worldly matter," (an "inheritance"), and is therefore not a problem for the Levites.

Levites in the Future Era

Rambam writes at the end of his *Mishneh Torah,* that in the Messianic Era, *"the entire world will only be occupied with the knowledge of God"* (*Laws of Kings* 12:4). From this it appears that the distinction between Levites and other Jews will then fade away, because *all* Jews ("the entire world") will be devoted to "the knowledge of God" and they will thus be free from "worldly matters." Nevertheless, in the future era the Jewish people *will* possess the Land of Cana'an (i.e. the seven lands) as an inheritance.

Apparently then, owning a portion of the Land of Cana'an is *not* a contradiction to being "separated from worldly matters"!

The answer to this problem can be found in *Rambam's* words, earlier in the very same law: *"In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delights will be as freely available as dust. The entire world will only be occupied with the knowledge of God."*

Here *Rambam* makes clear that the Jewish people will be removed from worldly matters for a different reason than the Levites: The Levites were *actively* "separated out to serve God as His ministers," *whereas* the rest of the Jewish people will become "occupied with the knowledge of God," *by default* (for circumstantial reasons), because "there will be neither famine nor war, *etc.*"

In other words, the Levites are *intrinsically* ministers of God who were "hand-picked" for the task, and are thus aloof from worldly matters. The rest of the Jewish people by comparison are not intrinsically aloof from worldly affairs, and it is only because worldly distractions will be eliminated in the Messianic Era that it will eventually become possible for them to be devoted to the knowledge and worship of God on a full-time basis. Thus, even in that time the distinction will remain between Levites and other Jews.

(Based on *Likutei Sichos* vol. 38, p. 103*ff.*)

* Later in the same law *Rambam* does refer to the "Land of Israel." The question here is why he used the term "Land of Canaan" in this one instance. **Nevertheless, these details were not written by *Rambam* explicitly in the *Mishneh Torah,* (and were merely hinted to by the use of the term "the Land of Cana'an"), since *Rambam* chose only to include those laws which are specifically mentioned in the *Talmud* as clear legal conclusions, but not concepts that are cited parenthetically amid another discussion (see *Yad Malachi*, *klalei haRambam,* par. 2, 5).

לֹא־נִתַּן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃ סג אֵלֶּה פְּקוּדֵי מֹשֶׁה
וְאֶלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּעַרְבֹת מוֹאָב עַל
יַרְדֵּן יְרֵחוֹ׃ סד וּבְאֵלֶּה לֹא־הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן
הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּמִדְבַּר סִינָי׃ סה כִּי־אָמַר
יְהוָה לָהֶם מוֹת יָמֻתוּ בַּמִּדְבָּר וְלֹא־נוֹתַר מֵהֶם אִישׁ כִּי
אִם־כָּלֵב בֶּן־יְפֻנֶּה וִיהוֹשֻׁעַ בִּן־נוּן׃ ס כז א וַתִּקְרַבְנָה בְּנוֹת
צְלָפְחָד בֶּן־חֵפֶר בֶּן־גִּלְעָד בֶּן־מָכִיר בֶּן־מְנַשֶּׁה לְמִשְׁפְּחֹת
מְנַשֶּׁה בֶן־יוֹסֵף וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מַחְלָה נֹעָה וְחָגְלָה וּמִלְכָּה
וְתִרְצָה׃ ב וַתַּעֲמֹדְנָה לִפְנֵי מֹשֶׁה וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי
הַנְּשִׂיאִם וְכָל־הָעֵדָה פֶּתַח אֹהֶל־מוֹעֵד לֵאמֹר׃ ג אָבִינוּ מֵת
בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְתוֹךְ הָעֵדָה הַנּוֹעָדִים עַל־יְהוָה
בַּעֲדַת־קֹרַח כִּי־בְחֶטְאוֹ מֵת וּבָנִים לֹא־הָיוּ לוֹ׃ ד לָמָּה יִגָּרַע

סג אֵלֶּה מִנְיָנֵי מֹשֶׁה וְאֶלְעָזָר כַּהֲנָא דִּי מְנוֹ יַת
בְּנֵי יִשְׂרָאֵל בְּמֵישְׁרַיָּא דְמוֹאָב עַל יַרְדְּנָא
דִּירֵיחוֹ׃ סד וּבְאִלֵּין לָא הֲוָה גְּבַר מִמְּנָיֵנֵי מֹשֶׁה
וְאַהֲרֹן כַּהֲנָא דִּי מְנוֹ יַת בְּנֵי יִשְׂרָאֵל בְּמַדְבְּרָא
דְסִינָי׃ סה אֲרֵי אֲמַר יְיָ לְהוֹן מֵמַת יְמוּתוּן
בְּמַדְבְּרָא וְלָא אִשְׁתְּאַר מִנְּהוֹן אֱנָשׁ אֱלָהֵן
כָּלֵב בַּר יְפֻנֶּה וִיהוֹשָׁעַ בַּר נוּן׃ א וְקָרִיבָא בְּנַת
צְלָפְחָד בַּר חֵפֶר בַּר גִּלְעָד בַּר מָכִיר בַּר
מְנַשֶּׁה לְזַרְעַית מְנַשֶּׁה בַּר יוֹסֵף וְאִלֵּין שְׁמָהַת
בְּנָתֵיהּ מַחְלָה נֹעָה וְחָגְלָה וּמִלְכָּה וְתִרְצָה׃
ב וְקָמָא קֳדָם מֹשֶׁה וְקֳדָם אֶלְעָזָר כַּהֲנָא וְקֳדָם
רַבְרְבַיָּא וְכָל כְּנִשְׁתָּא בִּתְרַע מַשְׁכַּן זִמְנָא
לְמֵימָר׃ ג אֲבוּנָא מִית בְּמַדְבְּרָא וְהוּא לָא הֲוָה
בְּגוֹ כְּנִשְׁתָּא דְאִזְדַּמְּנוּ עַל יְיָ בְּכְנִשְׁתָּא דְקֹרַח
אֲרֵי בְּחוֹבֵיהּ מִית וּבְנִין לָא הֲווֹ לֵהּ׃ ד לְמָא
יִתְמְנַע שְׁמָא דְאָבוּנָא מִגּוֹ זַרְעִיתֵהּ אֲרֵי לֵית

נחלתו[1]: **(סד) ובאלה לא היה איש וגו׳.** מכל על כנסיס לא נגזרה גזרת המרגלים, לפי שכן היו מחבבות את הארץ. כהנסיס חומריס נתנה רשם ונשובה מלרימה[2], וכנסיס חומרות תנה לנו אחוזה[3]. לכך נסמכה פרשת בנות ללפחד לכאן[4]: **(ה) למשפחת מנשה בן יוסף.** למה נאמר, והלא כבר נאמר בן מנשה, אלא לומר לך יוסף חבב את הארץ, שנאמר והעליתם את עלמותי וגו'[5], ובנותיו חבבו את הארץ, שנאמר תנה לנו אחוזה. ולמדך שכיו כולם לדיקים, שכל מי שמעשיו ומעשה אבותיו סתומים ופרט לך הכתוב באחד מהם ליחסו לשבח, הרי זה לדיק בן לדיק. ואם יחסו לגנאי כגון בת ישמעאל בן נתניה בן אלישמע[6], בידוע שכל הנזכרים עמו רשעים היו[4]: **מחלה נעה וגו׳.** ולהלן הוא אומר ותכיינה מחלה תרלה[7], מגיד שכולן שקולות זו כזו, לפיכך שנה את סדרן: **(ג) לפני משה ולפני אלעזר.** מגיד שלא עמדו לפניהם אלא בשעת הארגעים, אחר שעמד אהרן[4]: **לפני משה.** ואחר כך לפני אלעזר, אפשר אם משה לא ידע אלעזר יודע, אלא סרס המקרא ודרשהו, דברי רבי יהושיע. אבא חנן משום רבי אלעזר אומר בשעת המדרש היו יושבים, ועמדו לפני כולם: **(ג) והוא לא היה וגו׳.** לפי שהיו בעות לומר בחטאו מת, נזקקו לומר לא בחטא מתלוננים ולא בעדת קרח שהלו על הקב"ה, אלא בחטאו לבדו מת, ולא החטיא את אחריס עמו[4]. רבי עקיבא אומר מקושש עלים היה. ורבי שמעון אומר מן המעפילים היה[9]: **(ד) למה יגרע שם**

CLASSIC QUESTIONS

● **Why did *Tzelafchad's* daughters stress that their father "was not part of Korach's assembly"? (v. 3)**

Rashi: Since they were coming to say that *"he died due to his own sin"* (v. 3), they had to state that it was not the sin of the complainers, nor was he in Korach's assembly who incited [the people] against God (16:1*ff.*). Rather, he died only because of his own sin, and he did not cause others to sin along with him. R' Akiva says: "He was the wood-gatherer" (15:32-36). R' Shimon says: "He was among those who were defiant [attempting to enter the Land, after the sin of the spies] (14:40-45).

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Tzelafchad's Sin (*Rashi* to v. 3)

In the current passage (27:1-7), we read the story how Tzelafchad's daughters were granted a portion of the Land in response to a plea to Moshe: *"Why should our father's name be missed out from his family because he had no son? Give us a portion along with our father's brothers!"* (v. 4). Before launching into their plea, Tzelafchad's daughters said the following words of introduction: *"Our father died in the desert. He was not part of the group that rebelled against God in Korach's assembly, but rather, he died due to his own sin"* (v. 3).

Rashi clarifies that this introduction contains four succinct points:

a.) That Tzelafchad was not one of "the complainers." Presumably, this refers to those who "*complained against Moshe and Aharon,"** after Korach met his end, saying, *"You have killed God's people!"* (17:6).

b.) Tzelafchad was not party to Korach's rebellion.

c.) He died as a result of a private sin.

d.) Thus, he was not responsible for corrupting anybody else.

However, why is *any* of this relevant, at the literal level? Where do we find in scripture, or in *Rashi's* commentary, that the members of Korach's

*The "sin of the complainers" could *also* refer to the incident where *"the children of Israel complained about Moshe and Aharon"* (14:2), after hearing the report of the spies. However, at first glance, this appears difficult to accept, since *Rashi* writes (in the name of R' Shimon) that Tzelafchad was one of those who regretted losing faith after the sin of the spies and was defiant to enter the Land, which indicates that he *had originally* been one of the complainers. (However, see *"The Explanation"* below).

1פסוק נד 2 במדבר יד, ד 3 שם כו, ד 4 ספרי 5 שמות יג, יט 6 מלכים-ב כה, כה 7 במדבר לו, יא 8 ספרי. ראה לקו"ש ח"ח ע' 200 9 שבת צו:

63 *This (concludes) the census of Moshe and Elazar the priest, who counted the children of Israel in the Plains of Mo'av, by the Jordan, near Jericho.* 64 *Among these (who were counted here, there) was not one man who had been included in the census of Moshe and Aharon when they counted the children of Israel in the Sinai desert.* 65 *For God had said to them that they would definitely die in the desert. Not one man remained from them, except for Calev the son of Yefuneh and Yehoshua the son of Nun.*

Complaint of Tzelafchad's Daughters

27 *The daughters of Tzelafchad—the son of Chaifer, who was the son of Gilad, who was the son of Machir, who was the son of Menasheh, from the families of Yosef's son Menasheh—came forward. His daughters' names were Machlah, No'ah, Choglah, Milcah and Tirtzah.* 2 *They stood before Moshe, Elazar the priest, the (tribal) leaders and the entire congregation, at the entrance of the Tent of Meeting, saying,* 3 *"Our father died in the desert. He was not part of the group that rebelled against God (nor was he) in Korach's assembly, but rather, he died due to his own sin. He had no sons.*

CLASSIC QUESTIONS

● **Why does the passage about *Tzelafchad's* daughters follow after the census?**

Rashi: *"Among these there was not one man* [*who had been included in the census of Moshe and Aharon when they counted the children of Israel in the Sinai desert*]*"* (v. 64)—but the women were not included in the decree [which followed the sin of] the spies, for they cherished the Land. The men said, *"Let's appoint a leader and return to Egypt!"* (14:4), but the women said, *"Give us a portion"* [in the Land] (27:4). That is why the passage of Tzelafchad's daughters follows here (*Rashi* to v. 64).

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rebellion or the subsequent "complainers" forfeited their rights to the Land, or that such a penalty was administered to individuals that caused *others* to sin? Likewise, the "private" nature of the sin which led to Tzelafchad's death does not appear to have any relevance here. So how did this "introduction" of Tzelafchad's daughters support their claim that they should be given their father's portion of the Land?

Rashi then proceeds to cite a difference of opinion as to what Tzelafchad's sin was: *"R' Akiva says: 'He was the wood-gatherer.' R' Shimon says: 'He was among those who were defiant* [*attempting to enter the Land, after the sin of the spies*]*.'"*

Being that *Rashi's* self-declared intention is to explain *"only the literal meaning of scripture"* (*Rashi* to *Bereishis* 3:8), his comments here demand

The Last Word

According to *Rashi* (cited in *Classic Questions*), the story of Tzelafchad's daughters stresses how women have many impressive qualities in which they are simply superior to men: *"The men said, 'Let's appoint a leader and return to Egypt!'* (14:4)*, but the women said, 'Give us a portion'* [*in the Land*] (27:4)*."*

In our times too, the superior qualities with which women have been endowed are crucial to the survival of the Jewish people. This fact comes to light when one considers the long-reaching effects of the *mitzvos* whose observance is almost exclusively in the hands of women, as we will soon explain.

If the Jewish people are essentially virtuous, then why is our actual situation so lamentable, with the tides of assimilation growing as the years pass by? Or, to phrase it differently: If the Jewish people are *by nature* resilient to the morally and spiritually destructive influences of society—because every Jew possesses a "part of God" in his soul, which can never be silenced—how is it that society has succeeded in leading the Jewish people away from the Torah?

Of course, there are many answers to this question. However, the primary corrupting influence is not merely being *nurtured* in a world of debased values, but rather, the effect that our surroundings have on the *nature* of a Jew.

If a child is born from a union which was not sanctified by the laws of family purity (*taharas hamishpachah*), the inherently refined nature of the Jewish mind and heart is compromised in that child (besides the possible negative effects on the physical health of the child). Thus, a wide-scale breach in the observance of these laws has a far-reaching effect, as it predisposes the Jewish people to a susceptibility for embracing morally corrupt ideologies and lifestyles, which has led to the situation in which we find ourselves today.

Of course, the Jewish soul always shines, and it has the capability of withstanding even this setback. But then it is subjected to a further onslaught—non-kosher food. According to Jewish sources, eating non-kosher food not only dulls the mind from finding inspiration in spiritual matters, it even has a corrupting effect on the personality (see *Bachaye & Abarbanel* to *Vayikra* 11:13; *Rema* to *Shulchan Aruch, Yoreh De'ah* 81:7).

It follows therefore that the woman, who is practically responsible for the observance of laws of family purity and *kashrus* in the home, has a major influence on the destiny of the Jewish people. For by molding refined characteristics into her children's *nature*, she paints a brighter future for the next generation—and this is a *unique* privilege which is entrusted into the hands of the Jewish woman.

(Based on *Likutei Sichos* vol. 13, p. 256*ff*.)

שֵׁם־אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֵּן תְּנָה־לָּנוּ אֲחֻזָּה
בְּתוֹךְ אֲחֵי אָבִינוּ: ה וַיַּקְרֵב מֹשֶׁה אֶת־מִשְׁפָּטָן* לִפְנֵי יְהוָה: פ
[רביעי] ו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ז כֵּן בְּנוֹת צְלָפְחָד דֹּבְרֹת
נָתֹן תִּתֵּן לָהֶם אֲחֻזַּת נַחֲלָה בְּתוֹךְ אֲחֵי אֲבִיהֶם וְהַעֲבַרְתָּ אֶת־
נַחֲלַת אֲבִיהֶן לָהֶן: ח וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ
כִּי־יָמוּת וּבֵן אֵין לוֹ וְהַעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבִתּוֹ: ט וְאִם־אֵין

*ו' רבתי

לַיהּ בַּר הַב לָנָא אַחֲסָנָא בְּגוֹ אֲחֵי אֲבוּנָא:
ה וְקָרֵב מֹשֶׁה יַת דִּינְהֶן קֳדָם יְיָ: ו וַאֲמַר יְיָ
לְמֹשֶׁה לְמֵימָר: ז יָאוּת בְּנַת צְלָפְחָד מְמַלְלָן
מְתַּן תִּתֵּן לְהוֹן אֲחֻזַת אַחֲסָנָא בְּגוֹ אֲחֵי
אֲבוּהֶן וְתַעֲבַר יַת אַחֲסָנַת אֲבוּהֶן לְהֶן: ח וְעִם
בְּנֵי יִשְׂרָאֵל תְּמַלֵּל לְמֵימַר גְּבַר אֲרֵי יְמוּת וּבַר
לֵית לֵהּ וְתַעְבְּרוּן יַת אַחֲסָנְתֵּהּ לִבְרַתֵּהּ:
ט וְאִם לֵית לַהּ בְּרַתָּא וְתִתְּנוּן יַת אַחֲסָנְתֵּהּ
לַאֲחוֹהִי: י וְאִם לֵית לֵהּ אַחִין וְתִתְּנוּן יַת

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אבינו. ולמה נקרוס בן עומדות, ולא לומר כנקבות חסובות זרע, תמיכה לממנו ליכסי[1]: **כי אין לו בן.** הא לא כיה לו בן לא היו תובעות כלום. מגיד שחכמניות היו[2]: **(כ) ויקרב משה את משפטן.** נתעלמה הלכה ממנו וכלן נפרע על שנטל עטרה לומר והדבר אשר יקשה מכם תקריבון אלי[3]. דבר אחר רמויה כיתה פרשה זו להכתב על ידי משה, אלא שזכו בנות צלפחד ונכתבה על ידן[4]: **(ז) כן בנות צלפחד דברת.** כתרגומו יאות, כך כתובה פרשה זו לפני במרום[2], מגיד שראתה עינן מה שלא ראתה עינו של משה: **כן בנות צלפחד דברת.** יפה תבעו. משרי חדש שהקב"ה מודה לדבריו[5]: **נתן תתן.** שני חלקים, חלק אבותן, שהיה מיועד מלריש, וחלקו עם אחיו בנכסי חפר[2]: **והעברת.** לשון העברה (ס"א עברה) הוא כמי שאינו מניח בן ליורשו[6]. דבר אחר על שם שהבת מעברת נחלה משבט לשבט שבנה ובעלה יורשין אותה, שלא תסוב נחלה לא מלוה אלא לאותו הדור בלבד, וכן והעברתם את נחלתו

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some justification. A literal interpretation must be indicated by the *text of scripture itself* (in contrast to a *Midrashic* interpretation which may have only a loose connection with the text). So why does the text of scripture *force* us to conclude that Tzelafchad was either the "wood-gatherer" or one of the "defiant ones"? There appears to be no direct reference to these associations in the verse at all.

And why does *Rashi* cite *two* opinions of Tzelafchad's sin? We need to identify the advantage of each opinion, at the literal level.

Another facet of a literal study is that the original source of an idea is irrelevant, since simplicity and contextual consistency alone validate a literal interpretation. Thus, when *Rashi does* cite the source or author of a given interpretation (which is the exception rather than the rule), it is an indication to the reader that, on this occasion, the source or author *is* relevant at the literal level, i.e. the interpretation needs to be perceived in light of the character and thought-system of the one who authored it.

So we need to explain: Why did *R' Akiva* understand that Tzelafchad was the wood-gatherer, and *R' Shimon* perceive him to be one of the "defiant ones"?

What was the Complaint of Tzelafchad's Daughters?

In order to answer the above questions, we first need to address a fundamental problem concerning the plea of Tzelafchad's daughters, at the literal level. At the time when the current narrative occurred, some forty years after the Exodus, the entire generation that had left Egypt had already passed away (see 26:64 above). And yet, it is only here in our *Parsha* that the Land of Israel was *actually* allotted to the Jewish people for the first time, *"You should apportion the Land as an inheritance (only) among these names (who were included) in the (above) census"* (ibid. v. 53. See *Rashi* ibid.).* Thus it follows that, until this point, *nobody* had been granted any rights to the Land. So how could Tzelafchad's daughters have argued that they wished to inherit their father's allotment of land when he never had the rights to any land, since he was not alive when land was allotted *for the first time* in our *Parsha?*

The Explanation

While they were still in Egypt, God told the Jewish people, *"I will take you out from under the burdens of Egypt... I will bring you to the Land... and I will give it to you as a heritage'"* (*Shemos* 6:6-8), i.e. God promised to give the Land to the generation that left Egypt (*"to you"*). However, when they later complained after the report of the spies and said, *"If only we had died in the land of Egypt! Or if only we had died in this desert!"* (*Bamidbar* 14:2), God responded, *"I will do to you none other than what you said to My ears... You will not come to the Land"* (ibid. 28-30).

Nevertheless, God did not revoke His promise *completely*, but rather, passed the merit of entering the Land to their children, *"As for your children... I will bring them (there)"* (ibid. v. 31).

From this it follows that when we read, in our *Parsha,* how the Land was allotted to this second generation (the children of those who left Egypt), they actually received their portion *due to the connection with their parents* (which is why the allotment of Land was partially readjusted in light of the census of their parents' generation—See *Rashi* to 26:55. I.e. even according to *Rashi's* stance, at the literal level, that the Land was apportioned to the second generation [see note*], it was nevertheless a merit which they were granted on behalf of their parents, and thus their parents' rights to the Land were reflected in the apportionment.)

The daughters of Tzelafchad argued that, on this basis, they had a right to land too, since both their father and grandfather were among those that left Egypt. If Tzelafchad would have had a son, his rights to a portion of land (as well as his father's right) would have been passed to his son, who would now have been awarded this land after the census. So, being that there was no son, the daughters argued, *"Why should our father's name be missed out from his family because he had no son? Give us a portion along with our father's brothers!"* (v. 4).

The Daughters' Introduction

With the above in mind, we can now explain the daughters' introductory words, in verse 3.

*There is a view that the Land was already allotted to the generation that *left* Egypt (*Bava Basra* 118), which would explain the claim of Tzelafchad's daughters; but *Rashi* rejects this view in his commentary to 26:55.

1 בבא בתרא קיט: 2 ספרי 3 דברים א, יז 4 סנהדרין ז.
5 ספרי. ראה לקו"ש חי"ג ע' 256, הערה 1. 6 בבא בתרא קכ.

[4] *Why should our father's name be missed out from his family because he had no son? Give us a portion along with our father's brothers!"*

[5] *Moshe (didn't know what to, do so he) brought their case before God.*

FOURTH READING

[6] *God spoke to Moshe, saying:* [7] *"Tzelafchad's daughters speak well. Give them a double portion of inheritance along with their father's brothers. Transfer their father's inheritance to them."*

Laws of Inheritance

[8] *Speak to the children of Israel, saying:*

- *If a man dies and has no son, you should transfer his inheritance to his daughter.*

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Before they could argue that their father's merits to the Land should pass to them, the daughters had to first establish that their father had indeed been one of those who had left Egypt. So they began by stressing, *"Our father died in the desert."*

However, the fact that Tzelafchad died in the desert presented the possibility that his death was due to a sin associated with the Land, through which he forfeited his rights to possess any land. Therefore, his daughters wanted to make clear precisely what sin had caused his death, so that Moshe would know that Tzelafchad had not forfeited his rights to land.

But the daughters were faced with a problem: To disclose their fathers' sin "*before Moshe, Elazar the priest, the (tribal) leaders and the entire congregation*" (v. 2), would be disrespectful to their father. On the other hand, if they did not make known the cause of their father's death, their claim to land could not be substantiated.

So the daughters decided that the only way to preserve their father's honor, while at the same time making known the sin for which he died, was by a process of elimination: They would say which sins he was *not* party to, thus leading Moshe to the correct conclusion.

This is the meaning of *Rashi's* words, *"They were coming to say that 'he died due to his own sin,'"* i.e. to prove that the sin had not affected his connection with the Land. But they could not say which sin it was out of respect, so "*they had to state that it was not the sin of the complainers, nor was he in Korach's assembly who incited* [*the people*] *against God,"* thus ruling out sins that were connected with the Land, by a process of elimination.**

"Rather," concluded the daughters, *"he died only because of his own sin,"* which was nothing to do with the Land—but they could not openly state what that sin was, out of honor for their father.

R' Akiva and R' Shimon

The reader will thus be left with the question: Which sin were the daughters referring to? This is not a matter of plain curiosity for the reader, but rather, a fact that needs to be understood to fully appreciate why this sin had no connection with the Land.

Therefore, *Rashi* continues, *"R' Akiva says: 'He was the wood-gatherer,'"* for this explains how Tzelafchad's sin was a purely personal matter which was in no way expressive of a dislike for the Land; and it meant that Tzelafchad would have passed away before the sin of the spies and would thus not have been party to any public complaints about the Land. It also occurred before the giving of the Torah (see *Rashi* to 15:32), when a transgression was less grave in nature.

R' Shimon, however, argued that he was among those who were defiant, attempting to enter the Land after the sin of the spies, as this would have strengthened the daughters' claim to a greater extent. For it showed how their father had repented for the sin of not wanting to enter the Land and had expressed a strong *desire* to enter, ultimately sacrificing his very life for this goal (14:45).

R' Shimon preferred this interpretation, for he placed great importance on the *rationale* of scripture, to the extent that he maintained that (in certain cases) new laws can be extrapolated from a scriptural precept through extending its rationale to different scenarios (see *Gitin* 49b). Thus, in our case R' Shimon favored the interpretation that supported the daughters' argument for a portion in the Land with the *strongest*

The Last Word

When Tzelafchad's daughters told Moshe that their father was not part of Korach's rebellion (v. 3), which was a *personal* attack against Moshe, how could Moshe possibly judge their case impartially, knowing that Tzelafchad had been one of his own supporters? For this reason, Moshe was forced to bring their case directly *"before God"* (v. 5), to obtain an unbiased verdict.

This teaches us a powerful lesson about the human susceptibility to bias. Moshe was God's faithful servant whom He deemed worthy to transmit the Torah to all future generations. The only "vested interest" Moshe could have here was that the person involved did not participate in a rebellion that occurred 39 years previously. Nevertheless, this was considered sufficient grounds for Moshe not to desire to judge the case himself due to a person's natural tendency to bias!

Here we see, once again, the importance of always involving a third party when making personal decisions, so as to negate the influence of personal bias.

(Based on *Sicha* of 3rd Night Of *Succos* 5747)

**According to this understanding the "sin of the complainers" must have been the people's complaint after the sin of the spies—and not the "sin of the complainers" which followed Korach's demise (17:6), [see note on p. 222]—because this was a rebellion against entering the Land: "*The children of Israel complained... 'If only we had died in the land of Egypt! Or if only we had died in this desert!' etc."* (14:2). And Korach's congregation sinned against the Land, by complaining, *"You have not brought us to a land flowing with milk and honey"* (16:14).

לוֹ בַּת וּנְתַתֶּם אֶת־נַחֲלָתוֹ לְאָחָיו: ט וְאִם־אֵין לוֹ אַחִים וּנְתַתֶּם
אֶת־נַחֲלָתוֹ לַאֲחֵי אָבִיו: י וְאִם־אֵין אַחִים לְאָבִיו וּנְתַתֶּם
אֶת־נַחֲלָתוֹ לִשְׁאֵרוֹ הַקָּרֹב אֵלָיו מִמִּשְׁפַּחְתּוֹ וְיָרַשׁ אֹתָהּ
וְהָיְתָה לִבְנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה: פ יא וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה
וּרְאֵה אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל: יב וְרָאִיתָה אֹתָהּ
וְנֶאֱסַפְתָּ אֶל־עַמֶּיךָ גַּם־אָתָּה כַּאֲשֶׁר נֶאֱסַף אַהֲרֹן אָחִיךָ:
יד כַּאֲשֶׁר מְרִיתֶם פִּי בְּמִדְבַּר־צִן בִּמְרִיבַת הָעֵדָה לְהַקְדִּישֵׁנִי
בַּמַּיִם לְעֵינֵיהֶם הֵם מֵי־מְרִיבַת קָדֵשׁ מִדְבַּר־צִן: ס טו וַיְדַבֵּר
מֹשֶׁה אֶל־יְהוָה לֵאמֹר: טז יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחֹת
לְכָל־בָּשָׂר אִישׁ עַל־הָעֵדָה: יז אֲשֶׁר־יֵצֵא לִפְנֵיהֶם וַאֲשֶׁר יָבֹא
לִפְנֵיהֶם וַאֲשֶׁר יוֹצִיאֵם וַאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֲדַת יְהוָה
כַּצֹּאן אֲשֶׁר אֵין־לָהֶם רֹעֶה: יח וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לְךָ
אֶת־יְהוֹשֻׁעַ בִּן־נוּן אִישׁ אֲשֶׁר־רוּחַ בּוֹ וְסָמַכְתָּ אֶת־יָדְךָ עָלָיו:

אַחַסַנְתֵּהּ לַאֲחֵי אֲבוּהִי: יא וְאִם לֵית אַחִין
לַאֲבוּהִי וְתִתְּנוּן יַת אַחֲסַנְתֵּהּ לְקָרִיבֵהּ דְּקָרִיב
לֵהּ מִזַּרְעִיתֵהּ וְיֵרַת יָתָהּ וּתְהֵי לִבְנֵי יִשְׂרָאֵל
לִגְזֵרַת דִּין כְּמָא דִּי פַקִּיד יְיָ יַת מֹשֶׁה:
יב וַאֲמַר יְיָ לְמֹשֶׁה סַק לְטוּרָא דַּעֲבָרַאי הָדֵין
וַחֲזֵי יַת אַרְעָא דִּי יְהָבִית לִבְנֵי יִשְׂרָאֵל:
יג וְתֶחֱזֵי יָתַהּ וְתִתְכְּנֵשׁ לְעַמָּיךְ אַף אַתְּ
כְּמָא דִּי אִתְכְּנִישׁ אַהֲרֹן אָחוּךְ: יד כְּמָא דִּי
סָרֶבְתּוּן עַל מֵימְרִי בְּמַדְבְּרָא דְצִן בְּמֻצּוּת
כְּנִשְׁתָּא לְקַדָּשׁוּתִי בְּמַיָּא לְעֵינֵיהוֹן אִנּוּן מֵי
מַצּוּת רְקָם מַדְבְּרָא דְצִן: טו וּמַלִּיל מֹשֶׁה קֳדָם
יְיָ לְמֵימָר: טז יְמַנֵּי יְיָ אֱלָהָא רוּחַיָּא לְכָל
בִּשְׂרָא גְּבַר עַל כְּנִשְׁתָּא: יז דִּי יִפּוֹק קֳדָמֵיהוֹן
וְדִי יֵעוֹל קֳדָמֵיהוֹן וְדִי יַפֵּקִנּוּן וְדִי יַעֲלִנּוּן וְלָא
תְּהֵי כְּנִשְׁתָּא דַיְיָ כְּעָנָא דִּי לֵית לְהֶן רָעֵי:
יח וַאֲמַר יְיָ לְמֹשֶׁה דְּבַר לָךְ יַת יְהוֹשָׁעַ בַּר נוּן
גְּבַר דִּי רוּחַ נְבוּאָה בֵּהּ וְתִסְמוֹךְ יַת יְדָךְ
עֲלוֹהִי: יט וּתְקֵים יָתֵהּ לָקֳדָם אֶלְעָזָר כַּהֲנָא

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לבתו[1], כגון הוא אומר ונתתם, ובת הוא אומר והעברתם: (יא) **לשארו הקרב אליו ממשפחתו**. ואין משפחה קרויה אלא משפחת האב[2]: (יב) **עלה אל הר העברים**. למה נסמכה לכאן, כיון שאמר הקב"ה נתן תתן לבם, אמר משה רבונו של עולם, אמת הוא אבל הגזירה ואכנס לארץ. אמר לו הקב"ה גזרתי במקומה עומדת[3]. דבר אחר כיון שאכנס אני גד ובני ראובן שמח ואמר כמדומה שהואיל לי נדרי, משל למלך שגזר על בנו שלא יכנס לפתח פלטין שלו ונכנס לשער הבא אחריו, לחלר הבא אחריו, לטרקלין הבא אחריו, כיון שבא ליכנס לקיטון, א"ל בני מכאן ואילך אתה אסור ליכנס[2]: (יג) **באשר נאסף אהרן אחיך**. מכאן שנתאוה משה למיתתו של אהרן[2]. דבר אחר אין אתה טוב ממנו[3], על אשר לא קדשתם, הא אם קדשתם אותי עדיין לא הגיע זמנכם להפטר. בכל מקום שכתב כתב סרחונם, לפי שנגזרה גזרה על דור המדבר למות במדבר בעון שלא האמינו, לכך בקש משה שיכתב סרחונו, שלא יאמרו אף הוא מן הממרים היה. משל לאדם שלוקות בבית דין אחת קלקלה ואחת מכלה פגי שביעית וכו', אף כאן בכל מקום שהזכיר מיתתן הזכיר סרחונם, להודיע שלא היתה בהם אלא זו בלבד: (יד) **הם מי מריבת קדש**. הם לבדם אין בהם עון אחר. דבר אחר הם שאמרו במרה, הם היו שהמרו בים סוף, הם עלמם שהמרו במדבר צן:

(טו) **וידבר משה אל ה' וגו'**. להודיע שבאן של צדיקים שכשנפטרין מן העולם מניחין לרכן ועוסקין בצרכי צבור[2]: **לאמר**. אמר לו הסיבני אם אתה ממנה לכם פרנס אם לאו[2]: (טז) **יפקד ה'**. כיון שאמע משה שאמר לו המקום תן נחלת לצלפחד לבנותיו אמר הגיע שעה שאתבע לרכי שיירשו בני את גדולתי. אמר לו הקב"ה לא כך עלתה במחשבה לפני, כדאי הוא יהושע ליטול שכר שמושו שלא מש מתוך האהל. וזהו שאמר[4] שאמה נוצר תאנה יאכל פריה[3]: **אלהי הרוחות**. למה נאמר, אמר לפניו רבש"ע גלוי וידוע לפניך דעתו של כל אחד ואחד ואין דומין זה לזה, מנה עליהם מנהיג שיהא סובל כל אחד ואחד לפי דעתו[3]: (יז) **אשר יצא לפניהם**. לא כדרך מלכי האומות שיושבים בבתיהם ומשלחין את חיילותיהם למלחמה, אלא כמו שעשיתי אני שנלחמתי בסיחון ועוג, שנאמר אל תירא אותו[5]. וכדרך שעשה יהושע, שנאמר וילך יהושע אליו ויאמר לו הלנו אתה אם לצרינו וגו'[6]. וכן בדוד הוא אומר כי הוא יוצא ובא לפנינו[7], יוצא בראש ונכנס בראש[2]: **ואשר יוציאם**. בזכיותיו: **ואשר יביאם**. בזכיותיו. דבר אחר ואשר יביאם שלא תעשה לו כדרך שאתה עושה לי, שאיני מכניסן לארץ: (יח) **קח לך**. קחנו בדברים ושריך שזכית להכניס בניו של מקום: **לך**. את שבדוק לך את זה אתה מכיר[2]: **אשר רוח בו**. כאשר שאלת שיוכל להלוך כנגד רוחו של כל אחד ואחד[2]: **וסמכת את ידך עליו**. תן לו

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rationale, namely, that their father had been one of the "defiant ones" who lost his life out of *love* for the Land. R' Akiva, on the other hand, was famous for championing the inherent, virtuous nature of the Jewish people, so he preferred the interpretation that Tzelafchad was the wood-gatherer, for this minimized the extent of the sin as much as possible, both in terms of its significance and its influence on others.

(Based on *Likutei Sichos* vol. 8, p. 171*ff.*)

1 פסוק ח 2 ספרי 3 תנחומא 4 משלי כז, יח 5 במדבר כא, לד 6 יהושע ה, יג 7 שמואל-א יח, טז

- [9] *If he has no daughter, you should give his inheritance to his brothers.*
- [10] *If he has no brothers, you should give his inheritance to his father's brothers.*
- [11] *If his father has no brothers, you should give his inheritance to the relative who is closest to him in his (father's) family, who will inherit it.*

This will be a statutory law for the Jewish people, as God commanded Moshe.

Yehoshua is Appointed as Moshe's Successor

27:12 *God said to Moshe, "Ascend here, up the Avarite mountains, and look at the Land which I have given to the children of Israel. [13] When you have seen it, you too will be gathered to your people, just as Aharon your brother was gathered, [14] because you disobeyed My command in the desert of Tzin during the communal dispute (when you were supposed) to sanctify Me with the water in their presence. They were the "waters of strife" at Kadaish, in the desert of Tzin."*

[15] Moshe spoke to God, saying: [16] "O God (Who knows) everybody's thoughts! God must appoint somebody (capable) over the congregation, [17] (somebody) who will (courageously) go out (to war) ahead of them and return in front of them; (somebody whose merit is sufficient) to lead them out (to war) and bring them back (safely), so that God's congregation will not be like sheep that have no shepherd."

[18] God said to Moshe, "Persuade your (own loyal servant) Yehoshua the son of Nun (to accept the leadership, for) he is a strong-willed person. Lay your hand upon him, [19] and present him to Elazar the

Classic Questions

● **Why did Moshe ask for a successor to be appointed at this point in time? (v. 16)**

Rashi: When Moshe heard God tell him to give Tzelafchad's inheritance to his daughters, he said, "It is time to ask for my own needs, that my son should inherit my high position."

God said to him, "That thought did not arise in My mind! Yehoshua deserves to be rewarded for his service, because he *"would not depart from the tent"* (*Shemos* 33:11). This is the meaning of what Shlomo said, *"The one who guards the fig tree eats its fruit"* (Prov. 27:18).

Midrash: God said to Moshe, *"The one who guards the fig tree eats its fruit."* Your sons sat around and did not busy themselves with Torah study. But Yehoshua served you with devotion and showed you much respect. Morning and evening he was the one who put up the benches in your academy and spread the carpets over them. He served you to the best of his ability, so it is appropriate that he should serve the Jewish people and not lose his reward (*Bamidbar Rabah* 21:14).

Megaleh Amukos: Moshe was surely aware that his sons were not as learned as Yehoshua, so why did he ask that his son should be his successor?

Moshe was actually requesting that the job of leadership should be divided into two. Moshe's son would inherit the position of king and be the military leader. But since Yehoshua excelled in the area of Torah study, he would be appointed as the leader in Torah matters.

But God replied that there can only be one leader, in the spirit of the saying that *"two kings cannot wear the same crown"* (*Chullin* 60b; *Megaleh Amukos* par. 1, cited in *Yalkut Re'uvaini*).

Toras Menachem

Moshe's Request (v. 16)

In his commentary to verse 16, *Rashi* explains, based on the ***Midrash***, that when Moshe requested from God to *"appoint somebody (capable) over the congregation,"* he had his own son in mind. God, however, rejected Moshe's suggestion on the basis that Moshe's sons *"sat around and did not busy themselves with Torah study."*

Megaleh Amukos explains that Moshe was clearly aware of this fact, and was not requesting that God appoint his son *instead* of Yehoshua, but rather, that his son would inherit the position of military leader and Yehoshua would be appointed as the leader in Torah matters.

However, this leaves us with a further question: Why did God reject the suggestion of Moshe? Certainly, "two kings cannot use the same crown" —but *two* crowns could be given, allotting each leader with his own authority. And, this is precisely what *did* occur in later generations, as *Rambam* writes:

"The wisest of all of them [*the Sanhedrin*] *is appointed as the head... this position was termed by the Sages as 'nasi'... and this person has the equivalent position of Moshe Rabeinu..."* (*Laws of Sanhedrin*, end of chap. 18). Here we see that the *nasi* acted as leader in all matters of Torah (*Sanhedrin*) and he was considered to be the successor of Moshe. Yet, at the very same time, there was also a Jewish king who dealt with military matters, and their roles did not overlap, as the law states: *"A Jewish king is not permitted to sit on the Sanhedrin"* (ibid. 2:4).

So, what would be problematic with Moshe's son becoming king, and Yehoshua becoming *nasi*?

The Explanation

The key distinction between a king and a *nasi* is that a king is a ruler, whereas a *nasi* is largely a *representative*. The king is the absolute monarch, as the *Midrash* states, *"the only one above him is Hashem his God"* (*Sifra, Vayikra* 4:22); whereas the *nasi represents* the *Sanhedrin* but

יט וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָל־הָעֵדָה וְצִוִּיתָה
אֹתוֹ לְעֵינֵיהֶם: כ וְנָתַתָּה מֵהוֹדְךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָּל־עֲדַת
בְּנֵי יִשְׂרָאֵל: כא וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד וְשָׁאַל לוֹ בְּמִשְׁפַּט
הָאוּרִים לִפְנֵי יְהוָה עַל־פִּיו יֵצְאוּ וְעַל־פִּיו יָבֹאוּ הוּא וְכָל־
בְּנֵי־יִשְׂרָאֵל אִתּוֹ וְכָל־הָעֵדָה: כב וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה
אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמִדֵהוּ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי
כָּל־הָעֵדָה: כג וַיִּסְמֹךְ אֶת־יָדָיו עָלָיו וַיְצַוֵּהוּ כַּאֲשֶׁר דִּבֶּר יְהוָה
בְּיַד־מֹשֶׁה: פ [חמישי] כח א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב צַו
אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ

וְלָקָדֶם כָּל בְּנִשְׁתָּא וּתְפַקֵּד יָתֵהּ לְעֵינֵיהוֹן:
כ וְתִתֵּן מִזִּיוָךְ עֲלוֹהִי בְּדִיל דִּי יְקַבְּלוּן מַנְדַּע כָּל
בְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל: כא וְלָקָדֶם אֶלְעָזָר
כַּהֲנָא יְקוּם וְיִשְׁאַל לֵהּ בְּדִין אוּרִיָּא קֳדָם יְיָ עַל
מֵימְרֵהּ יְהוֹן נָפְקִין וְעַל מֵימְרֵהּ יְהוֹן עָלִין הוּא
וְכָל בְּנֵי יִשְׂרָאֵל עִמֵּהּ וְכָל בְּנִשְׁתָּא: כב וַעֲבַד
מֹשֶׁה כְּמָא דִּי פַקִּיד יְיָ יָתֵהּ וּדְבַר יַת יְהוֹשֻׁעַ
וַאֲקִימֵהּ קֳדָם אֶלְעָזָר כַּהֲנָא וְקָדֶם כָּל בְּנִשְׁתָּא:
כג וּסְמַךְ יַת יְדוֹהִי עֲלוֹהִי וּפַקְּדֵהּ כְּמָא דִּי
מַלִּיל יְיָ בִּידָא דְמֹשֶׁה: א וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: ב פַּקֵּד יַת בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
יַת קָרְבָּנִי לְחֵם סְדוּר לְקָרְבָּנַי לְאִתְקַבָּלָא
בְּרַעֲוָא תִּטְרוּן לְקָרָבָא קֳדָמַי בְּזִמְנֵהּ: ג וְתֵימַר

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מתורגמן שידרום בחייך, שלא יאמרו עליו, לא היה לו להכריס רחם בימי משה[1]: **(יט) וצויתה אתו.** על ישראל, דע שטרחנין הם סרבנים הם, על מנת שתקבל עליך: **(כ) ונתתה מהודך עליו.** זה קירון עור פניו: **מהודך.** ולא כל הודך נמלינו למדין פני משה כחמה פני יהושע כלבנה[1]: **למען ישמעו כל עדת בני ישראל.** שיהיו נוהגין בו כבוד וירא כדרך שנוהגין בך: **(כא) ולפני אלעזר הכהן יעמד.** הרי שאלתך שאלת שתין הכבוד הזה זז (ס"ת נוטל) מכית תבין, שאף יהושע יהא צריך לאלעזר[2]: **ושאל לו.** כשילטרך לעמת למלחמה: **על פיו.** של אלעזר: **ובכל העדה.** סנהדרין[3]: **(כב) ויקח את יהושע.**

לקחו בדברים והודיעו מתן שכר פרנסי ישראל לעולם הבא[1]: **(כג) ויסמך את ידיו.** בעין יפה יותר ויותר ממה שנלטווה. שהקב"ה אמר לו וסמכת את ידך, והוא עשה בשתי ידיו, ועשאו ככלי מלא וגדוש ומלאו מחכמתו בעין יפה[1]: **באשר דבר ה'.** אף לענין הכוד נתן מכודו עליו: **(ד) צו את בני ישראל.** מה תמור למעלה יפקוד כ'. תמר לו הקב"ה עד שאתה מצוני על בני, צוה את בני עלי. משל לבת מלך שהיתה נפטרת מן העולם והיתה מפקדת לבעלה על בניה וכו', כדאיתא בספרי[4]: **קרבני.** זה הדם[1]: **לחמי.** אלו תימורין, וכן הוא אומר והקטירם הכהן המזבחה לחם אשה[5]: **לאשי.** הנתנין לאשי מזבחי:

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does not rule it, as the laws are issued via majority vote. Consequently, the leadership of the *nasi* poses no threat to the king.

However, in the case of Yehoshua there was an exception to this rule. For in his generation, Yehoshua took full, *personal* responsibility for all matters of Torah. This fact is evident from the "chain of Torah transmission" that *Rambam* lists in the introduction to his *Mishneh Torah* which indicates how Moshe had transmitted the entire Torah to Yehoshua personally.*

Thus Yehoshua was the *absolute* authority on all matters of Torah**, unlike subsequent leaders who merely headed the supreme court (as *Rambam* describes how in each generation the Torah was transmitted by the primary sage "and his court."). Consequently, it was impossible for Yehoshua's role as sole Torah authority and the role of king to be fulfilled by two people, as both would be in a position of absolute power. Therefore, God replied to Moshe that it is impossible to have two absolute leaders for Torah and military matters.

Two Distinct Roles

We might argue, however, that the Torah leadership and military leadership are ultimately two, totally separate tasks. One leads in purely spiritual matters and the other is an entirely physical type of leadership, so it is conceivable that each could have its own absolute authority, as there is no overlap.

However, in truth, the two forms of leadership are inseparable as they are two expressions of the same goal. *Rambam* writes about the role of a Jewish king: *"His purpose and objective should be to promote the true faith, to fill the world with righteousness, to crush the might of the wicked and to fight the wars of God. For a king is only appointed in the very first instance for the sake of law and war"* (*Laws of Kings*, end of chap. 4).

Here, we see that the physical leadership is not separate from spiritual matters, but that rather, the *entire purpose* of establishing a monarchy is to establish a force capable of leading the world to follow the ways of the Torah. Thus, the king and *nasi* actually fulfill two halves of the same process: The *Sanhedrin* issues the laws and the king aims to enforce them. So, clearly, it would be impossible for both leaders to be in a position of *absolute* power, since their purpose is a unified one. Consequently, in a case where the *nasi was given* absolute power over matters of Torah and not merely the representative leadership of the *Sanhedrin*—as it was with Yehoshua—the role of king and *nasi must* be fulfilled by just one person.

*Even though *"Moshe taught the entire Oral Law in his court of 70 elders, and Elazar, Pinchas and Yehoshua received it from Moshe"* (*Rambam* ibid.), the fact that Yehoshua *alone* transmitted the Torah to the generation that followed him (ibid.) indicates that Moshe had transmitted the Torah to Yehoshua in a way that he was *personally* responsible for it.
**And this explains why Yehoshua was never anointed. For, a Torah leadership is not established by anointing, but rather, by *smicha*, where the previous leader places his hands on his successor. Since Yehoshua was primarily a leader in matters of Torah, it was therefore more appropriate that he should take his new position through *smicha* (see v. 23). This also explains why the *mitzvah* of anointing a king is not mentioned explicitly in the Torah. For, the ideal situation is that one person should be *both* king and *nasi*. Thus, the need to anoint a king only arose later, out of necessity.

1 ספרי 2 תנחומא 3 יומא עג: 4 ראה לקו"ש חי"ג ע' 99 ואילך 5 ויקרא יג, טז

priest and the entire congregation. Instruct him in their presence. [20] *Grant him some of the glow (that is on your face), so that the entire congregation of the children of Israel will listen (to him, just as they listen to you.* [21] *When Yehoshua needs to go to war), he should stand in front of Elazar the priest and ask him to clarify the law through the Urim*, before God. They will go (out to war only by) the word (of Elazar) and they will come back (from war) by his word—both he together with all Israel, and the entire congregation (of the Sanhedrin)."*

[22] *Moshe did what God had commanded him. He took Yehoshua and presented him to Elazar the priest and the entire congregation.* [23] *He laid his hands upon him and instructed him, in accordance with what God had said to Moshe.*

THE COMMUNAL OFFERINGS

28 FIFTH READING

God spoke to: Moshe, saying: [2] *Command the children of Israel. Say to them:*

- *You should be careful to offer to Me (each communal offering) in its appointed time, including: (The blood of) My offering (and the parts of the animal burnt on the Altar as) My food on My fires—a pleasant aroma for Me.*

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Moshe, however, thought that Yehoshua would be incapable of bearing the burden of Torah leadership singlehandedly, because Yehoshua's intensity was only *"like the moon,"* unlike that of Moshe which was, *"like the sun"* (*Rashi* to v. 20). Therefore, his suggestion was that Yehoshua should be a *nasi* that *represents* the other sages, whereas Moshe's son would take on the physical leadership.

A ROLE MODEL FOR MASHIACH'S LEADERSHIP

Based on the above, we can gain some insight into the dual role of Mashiach's leadership over the Jewish people.

On the one hand *Rambam* stresses that Mashiach, *"will compel all the Jewish people to walk in* [*the way of Torah*] *strengthen its fences, and he will fight the wars of God... he builds the Beis Hamikdash* [*Holy Temple*] *in its place and he gathers in the dispersed ones of Israel... He will then perfect the entire world..."* (*Laws of Kings* 11:4). All of these activities are clearly the work of a king whose job is, *"to promote the true religion, to fill the world with righteousness, to crush the might of the wicked and to fight the wars of God"* (ibid, end of ch. 4).

However, *Rambam* also mentions qualities of Mashiach that characterize a *nasi*: *"That King who will arise from the seed of David will be a greater genius than Shlomo, and a great prophet... therefore he will teach all the people and show them the way of God, and all the nations will come to hear him."* (*Laws of Teshuvah* 9:2). As a result of this, in the Messianic Era: *"The occupation of the entire world will be solely to know God. The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the full extent of human potential...."* (end of *Laws of Kings*).

Thus, *Rambam* rules that Mashiach will be the combination of both king and *nasi* in one person, just like Moshe and Yehoshua.**

TWO PHASES IN THE LEADERSHIP OF MASHIACH

Of Mashiach's two roles, the most revolutionary is that of king. For, *"to promote the true religion, to fill the world with righteousness,"* to the extent that the entire world lives with an awareness of God is an unprecedented innovation.

The role of *nasi,* on the other hand, is specific to the teaching of Torah. And while Mashiach will teach phenomenal, new insights into Torah, these are actually deeper insights of the original Torah that was given at Mount Sinai. Thus, the role of king is more revolutionary than that of *nasi.*

Nevertheless, there is a distinctive quality that Mashiach's role of *nasi* possesses over that of king. Namely, that eventually Mashiach's role as king will end. For when the world is united in serving God it will no longer be necessary *"to promote the true religion, to fill the world with righteousness, to crush the might of the wicked and to fight the wars of God."* However, the task of expounding the secrets of Torah, the role of nasi, will endure forever.

(Based on *Likutei Sichos* vol. 23, p.190*ff*; vol. 35, p.206*ff*.)

The Last Word

"MY FOOD ON MY FIRES..." (V. 1)

God describes the daily sacrifices as "My food," a metaphor that suggests that the sacrifices actually "sustain" the Almighty, so to speak. So, being that the prayers were instituted as a direct compensation for the absence of the sacrifices (*Brachos* 26b), it follows that every one of our daily prayers is of tremendous significance to God, to the extent that He describes them as His very "sustenance" ("My food").

(Based on *Likutei Sichos* vol. 13, pp. 103-4)

*See *Shemos* 28:30. **Out of this discussion comes a halachic peculiarity. It was explained above that when a person is both king and *nasi,* he is not anointed. Thus, it appears that Mashiach too will not be anointed. Such a conclusion is difficult to understand, as the very word "Mashiach" means "anointed one," but perhaps it could be argued that the word *Mashiach* comes from an entirely different etymological root, from the word **למשחה** meaning "greatness"—See *Zevachim* 91a.

נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ: ג וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה
אֲשֶׁר תַּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם
עֹלָה תָּמִיד: ד אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ
הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם: ה וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה
בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין: ו עֹלַת תָּמִיד הָעֲשָׂיָה בְּהַר
סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה: ז וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ
הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה: ח וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה רֵיחַ
נִיחֹחַ לַיהוָה: פ ט וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: י עֹלַת שַׁבַּת
בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ: פ יא וּבְרָאשֵׁי חָדְשֵׁיכֶם
תַּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים
בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: יב וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה
בְּלוּלָה בַשָּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה
בַשָּׁמֶן לָאַיִל הָאֶחָד: יג וְעִשָּׂרֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה
בַשָּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה: יד וְנִסְכֵּיהֶם

לְהוֹן דֵּין קָרְבָּנָא דִּי תְקָרְבוּן קֳדָם יְיָ אִמְּרִין
בְּנֵי שְׁנָא שַׁלְמִין תְּרֵין לְיוֹמָא עֲלָתָא תְּדִירָא:
ד יַת אִמְּרָא חַד תַּעְבֵּד בְּצַפְרָא וְיַת אִמְּרָא
תִּנְיָנָא תַּעְבֵּד בֵּין שְׁמַשַּׁיָּא: ה וְחַד מִן עֲשְׂרָא
בְּתַלַּת סְאִין סָלְתָּא לְמִנְחָתָא דְּפִילָא בְּמִשַּׁח
כְּתִישָׁא רַבְעוּת הִינָא: ו עֲלָתָא תְּדִירָא
דְּאִתְעֲבִידָא בְּטוּרָא דְסִינַי לְאִתְקַבָּלָא בְּרַעֲוָא
קָרְבָּנָא קֳדָם יְיָ: ז וְנִסְכֵּהּ רַבְעוּת הִינָא לְאִמְּרָא
חַד בְּקוּדְשָׁא יְתַנֵּסַּךְ נִסּוּךְ דַּחֲמַר עַתִּיק קֳדָם
יְיָ: ח וְיַת אִמְּרָא תִּנְיָנָא תַּעְבֵּד בֵּין שְׁמַשַּׁיָּא
כְּמִנְחַת צַפְרָא וּכְנִסְכֵּהּ תַּעְבֵּד קָרְבַּן דְּמִתְקַבֵּל
בְּרַעֲוָא קֳדָם יְיָ: ט וּבְיוֹמָא דְּשַׁבְּתָא תְּרֵין
אִמְּרִין בְּנֵי שְׁנָא שַׁלְמִין וּתְרֵין עֲשְׂרוֹנִין סָלְתָּא
דְּמִנְחָתָא דְּפִילָא בְּמִשַּׁח וְנִסְכֵּהּ: י עֲלַת
שַׁבְּתָא דְּתִתְעֲבֵד בְּשַׁבַּתָּא עַל עֲלָתָא תְּדִירָא
וְנִסְכֵּהּ: יא וּבְרֵישֵׁי יַרְחֵיכוֹן תְּקָרְבוּן עֲלָתָא
קֳדָם יְיָ תּוֹרִין בְּנֵי תוֹרֵי תְּרֵין וּדְכַר חַד אִמְּרִין
בְּנֵי שְׁנָא שַׁבְעָא שַׁלְמִין: יב וּתְלָתָא עֲשְׂרוֹנִין
סָלְתָּא מִנְחָתָא דְּפִילָא בְּמִשַּׁח לְתוֹרָא חַד
וּתְרֵין עֲשְׂרוֹנִין סָלְתָּא מִנְחָתָא דְּפִילָא בְּמִשַּׁח
לְדִכְרָא חַד: יג וְעֲשְׂרוֹנָא עֲשְׂרוֹנָא סָלְתָּא
מִנְחָתָא דְּפִילָא בְּמִשַּׁח לְאִמְּרָא חַד עֲלָתָא
לְאִתְקַבָּלָא בְּרַעֲוָא קָרְבָּנָא קֳדָם יְיָ:
יד וְנִסְכֵּיהוֹן פַּלְגוּת הִינָא יְהֵי לְתוֹרָא וְתַלְתוּת
הִינָא לְדִכְרָא וְרַבְעוּת הִינָא לְאִמְּרָא חַמְרָא

רס"י

תשמרו. שיהיו כהניס וגויס ויסרחליס עומדין על גביו מכאן למדו ותקנו מעמדות[1]: **במועדו.** בכל יום הוא מועד לתמידים[2]: **(ג) ואמרת להם.** מלמד שנדרש דין[3]: **שנים ליום.** כפשוטו, ועיקרו בא ללמד שיהיו נסתרין כנגד היום, תמיד של שחר במערב ושל בין הערבים במזרחן של טבעות[4]: **(ד) את הכבש אחד.** לפ על פי שכבר נאמר בפרשת ותאב תצוה וזה לשון תעשה וגו', היה יכול מזכיר לימי המלואים, וכאן לוה לדורות: **(ה) סלת למנחה.** מנחת נסכים: **(ו) העשיה בהר סיני.** כלומר שנעשו בימי המלואים. דבר אחר העשויה בהר סיני, לקיים עולת תמיד לעולת הר סיני

TORAS MENACHEM

Sparks of Chasidus

Continual Offerings and Occasional Offerings

Through the sacrifices, the *Shechinah* (Divine Presence) entered the Holy Temple, from which it spread throughout the entire world. It follows then, that each different type of sacrifice was responsible for a different aspect of Godly revelation, and this was reflected by the nature of the sacrifice and the mode in which it was offered.

The sacrifices which are discussed here in the current passage could be broadly divided into two categories: a.) *Continual Offerings*—the two offerings which are offered on a daily basis, each morning and afternoon (v. 3-8). b.) *Occasional Offerings*—brought on a special occasion, such as *Shabbos, Rosh Chodesh* (New Month) or a festival (v. 8*ff.*).

The fact that the occasional offerings were bound by a specific time suggests that, likewise, the spiritual revelation which they brought also possessed a certain limitation. The continual offerings, however, were offered every single day, suggesting that they brought a totally unlimited form of spiritual revelation that could not be "contained" by any particular time or moment.

(Based on *Likutei Sichos* vol. 28, p. 189)

1 תענית כז. 2 ראה לקו"ש חכ"ח ע' 182 ואילך 3 ספרי 4 יומא סב: 5 שמות כט, לח

The Continual Offerings

3 *Say to the (court): This is the fire-offering which you should (ensure is) offered to God:*

- *Two perfect (unblemished) lambs in their first year each day, as a daily burnt-offering.* 4 *You should offer one lamb in the morning, and you should offer the other lamb in the afternoon.*
- 5 *(Offer) a tenth of an eifah* of fine flour as a meal-offering, mixed with a quarter of a hin** of crushed (olive) oil.*

6 *(It is) a daily burnt-offering, (like) the one offered up at Mount Sinai—a pleasant aroma (for God), a fire-offering to God.*

- 7 *Its accompanying libation should be a quarter of a hin (of wine) for each lamb, to be poured on the holy (Altar) as a libation of strong wine to God.*
- 8 *You should offer up the second lamb in the afternoon. You should offer it up with the same meal-offering and libation as the morning (offering. It is) a fire-offering with a pleasant aroma to God.*

The Additional Offering of Shabbos

9 *On the day of Shabbos, (offer):*

- *Two perfect (unblemished) lambs in their first year.*
- *Two tenths (of an eifah of) fine flour as a meal-offering, mixed with oil.*
- *Its accompanying (wine) libation.*
- 10 *The burnt-offering of Shabbos (may only be offered) on its (appropriate) Shabbos; (it may not be compensated for on a later Shabbos).*
- *(All of the above is to be offered) in addition to the daily burnt-offering and its accompanying libation.*

The Communal Rosh Chodesh Offering

11 *At the beginning of every month, you should offer:*

- *A burnt-offering to God: two young bulls, one ram, and seven lambs in their first year, (all) perfect (and unblemished).*
- 12 *Three tenths (of an eifah) of fine flour mixed with oil as a meal-offering for each bull, two tenths (of an eifah) of fine flour mixed with oil as a meal-offering for each ram,* 13 *and one tenth (of an eifah) of fine flour mixed with oil as a meal-offering for each lamb.*

(It is) a burnt-offering with a pleasant aroma (for God), a fire-offering to God.

רס"י

לותה שיתקריבה לפני מתן תורה שכתוב בה ויעש בלגנות[5] מלמד שטעונה כלי: (ז) **ונסכו**. יין: **בקדש הסך**. על המזבח יתנסכו: **נסך שכר**. יין המשכר פרט ליין מגתו[6]: (ח) **ריח ניחח**. נחת רוח לפני שאמרתי ונעשה רצוני[7]: (י) **עלת שבת בשבתו**. ולא עולת שבת זו בשבת אחרת, כרי שלא הקריב בשבת זו שומע אני יקריב שתים לשבת הבאה, תלמוד לומר בשבתו, מגיד שאם עבר יומו בטל קרבנו: **על עלת התמיד**. אלו מוספין, לבד מותן שני כבשים של עולת התמיד. ומגיד שאין קרבין אלא בין שני התמידין[7], וכן בכל המוספין נאמר על עולת התמיד לתלמוד זה: (יב) **ושלשה עשרונים**.

*Equivalent to 2.48 liters or 5.26 U.S. pints. **Equivalent to 1.04 liters or 2.19 U.S. pints.

5 שמות כד, ו 6 ב"ב צז. 7 ספרי

חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין
לַכֶּבֶשׂ יַיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה: טו וּשְׂעִיר
עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ: ס
[ששי] טז וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח
לַיהוָה: יז וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג שִׁבְעַת יָמִים
מַצּוֹת יֵאָכֵל: יח בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה
לֹא תַעֲשׂוּ: יט וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר
שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:
כ וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי
עֶשְׂרֹנִים לָאָיִל תַּעֲשׂוּ: כא עִשָּׂרוֹן עִשָּׂרוֹן תַּעֲשֶׂה לַכֶּבֶשׂ הָאֶחָד
לְשִׁבְעַת הַכְּבָשִׂים: כב וּשְׂעִיר חַטָּאת אֶחָד לְכַפֵּר עֲלֵיכֶם:
כג מִלְבַד עֹלַת הַבֹּקֶר אֲשֶׁר לְעֹלַת הַתָּמִיד תַּעֲשׂוּ אֶת־אֵלֶּה:
כד כָּאֵלֶּה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לֶחֶם אִשֵּׁה רֵיחַ־נִיחֹחַ
לַיהוָה עַל־עוֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ: כה וּבַיּוֹם הַשְּׁבִיעִי
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: ס
כו וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה
בְּשָׁבֻעֹתֵיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ: כז וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר
שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה: כח וּמִנְחָתָם סֹלֶת

דָּא עֲלַת רֵישׁ יַרְחָא בְּאִתְחַדָּתוּתֵהּ כֵּן לְכָל
רֵישֵׁי יַרְחֵי שַׁתָּא: טו וּצְפִיר בַּר עִזֵּי חַד
לְחַטָּאתָא קֳדָם יְיָ עַל עָלָתָא תְּדִירָא יִתְעֲבֵד
וְנִסְכֵּהּ: טז וּבְיַרְחָא קַדְמָאָה בְּאַרְבְּעַת עַשְׂרָא
יוֹמָא לְיַרְחָא פִּסְחָא קֳדָם יְיָ: יז וּבְחַמְשַׁת
עַשְׂרָא יוֹמָא לְיַרְחָא הָדֵין חַגָּא שִׁבְעָא יוֹמִין
פַּטִּיר יִתְאֲכַל: יח בְּיוֹמָא קַדְמָאָה מְעָרַע קַדִּישׁ
כָּל עִבִידַת פֻּלְחָן לָא תַעְבְּדוּן: יט וּתְקָרְבוּן
קָרְבָּנָא עֲלָתָא קֳדָם יְיָ תּוֹרִין בְּנֵי תוֹרֵי תְּרֵין
וּדְכַר חַד וְשִׁבְעָא אִמְּרִין בְּנֵי שָׁנָא שַׁלְמִין יְהוֹן
לְכוֹן: כ וּמִנְחַתְהוֹן סְלִתָּא דְּפִילָא בְּמִשְׁחָ
תְּלָתָא עִשְׂרוֹנִין לְתוֹרָא וּתְרֵין עִשְׂרוֹנִין
לְדִכְרָא תַּעְבְּדוּן: כא עִשְׂרוֹנָא עִשְׂרוֹנָא תַּעְבֵּד
לְאִמְּרָא חַד בֵּן לִשְׁבְעָא אִמְּרִין: כב וּצְפִירָא
דְחַטָּאתָא חַד לְכַפָּרָא עֲלֵיכוֹן: כג בַּר מֵעֲלַת
צַפְרָא דְהִיא עֲלַת תְּדִירָא תַּעְבְּדוּן יַת אִלֵּין:
כד כְּאִלֵּין תַּעְבְּדוּן לְיוֹמָא שִׁבְעָא יוֹמִין לְחֵם
קָרְבַּן דְּמִתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ עַל עָלָתָא
תְּדִירָא יִתְעֲבֵד וְנִסְכֵּהּ: כה וּבְיוֹמָא שְׁבִיעָאָה
מְעָרַע קַדִּישׁ יְהֵי לְכוֹן כָּל עִבִידַת פֻּלְחָן לָא
תַעְבְּדוּן: כו וּבְיוֹמָא דְבִכּוּרַיָּא בְּקָרוֹבֵיכוֹן
מִנְחָתָא חַדַתָּא קֳדָם יְיָ בְּעַצְרַתֵיכוֹן מְעָרַע
קַדִּישׁ יְהֵי לְכוֹן כָּל עִבִידַת פֻּלְחָן לָא תַעְבְּדוּן:
כז וּתְקָרְבוּן עֲלָתָא לְאִתְקַבָּלָא בְּרַעֲוָא קֳדָם יְיָ
תּוֹרִין בְּנֵי תוֹרֵי תְּרֵין וּדְכַר חַד שַׁבְעָא אִמְּרִין
בְּנֵי שָׁנָא: כח וּמִנְחַתְהוֹן סְלִתָּא דְּפִילָא בְּמִשְׁחָ
תְּלָתָא עִשְׂרוֹנִין לְתוֹרָא חַד תְּרֵין עִשְׂרוֹנִין

רס"י

כמשפט נסכי פר, שכן הן קבועין בפרשת נסכים[1]: (יד) **זאת עלת חדש בחדשו.** שאם עבר יומו בטל קרבנו ושוב אין לו תשלומין[2]: (טו) **ושעיר עזים וגו'.** כל שעירי המוספין באין לכפר על טומאת מקדש וקדשיו, ככל כמו שמפורש במס' שבועות. ומשתנה שעיר ראש חדש שנאמר בו לה', ללמדך

TORAS MENACHEM

The Last Word

"In The First Month..."

"Pesach ushers in sunny and warm springtime. In Nature, spring brings forth to the surface the natural forces which were hidden during the winter, and out come the blossoms, which turn into ripe fruits later on.

"Applying this idea to the human element, there can be a state of 'winter,' of apparent unproductivity in the life of a person. But no Jew or Jewess should consider themselves and certainly should not be considered by others as having terminated their usefulness, even though a long time of fruitlessness has elapsed. Given the proper inspiration and stimulus, the state of 'winter' can easily and suddenly be changed into 'spring' and blossom time, which eventually will ripen into good fruits for God and man."

(Excerpt from a Letter written by the Rebbe on the 1st of Iyar 5711)

1 במדבר טו, ט 2 ספרי 3 דף ט.

- [14] *The accompanying libations are: A half of a hin (of wine) for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb.*
- *This burnt-offering of each new month (must be offered) on its (appropriate) month throughout the months of the year; (there is no possibility of compensation).*
- [15] *One young male goat should be offered up as a sin-offering to God (to atone for your inadvertent ritual contamination of the Temple).*
- *(All of the above is to be offered) in addition to the daily burnt-offering and its libation.*

The Communal Pesach Offerings

Sixth Reading

- [16] *In the first month, on the fourteenth day of the month, (bring) a Pesach-offering to God.*
- [17] *On the fifteenth day of this month, a festival (begins). You must eat matzos for seven days.*
- [18] *The first day is a holy celebration:*
  - *You may not perform any manual work.*
  - [19] *You should offer a fire-offering, a burnt-offering to God: Two young bulls, one ram, and seven lambs in their first year. They should be perfect (and unblemished) for you.*
  - [20] *Their accompanying meal-offerings (should be from) fine flour mixed with oil. You should offer three tenths (of an eifah of flour) for each bull, two tenths for the ram,* [21] *and you should offer one tenth for each lamb, for all seven lambs.*
  - [22] *One young male goat (should be brought) as a sin-offering, to atone for your (inadvertent ritual contamination of the Temple).*
  - [23] *You should offer these up in addition to the morning burnt-offering which is offered as a daily burnt-offering.*
- [24] *You should offer the same as this every day for seven days.*

It is a fire-offering, "food" for the Altar, a pleasant aroma for God.

- *You should offer all this in addition to the daily burnt-offering and its accompanying libation.*
- [25] *The seventh day will be a holy celebration for you. You may not perform any manual work.*

The Communal Shavu'os Offerings

[26] *On your festival of Shavu'os, the "Day of the Firstfruits," when you offer a meal-offering to God from the new (crop of wheat), you will have a holy celebration:*

- *You may not perform any manual work.*
- [27] *You should offer a burnt-offering as a pleasant aroma to God: Two young bulls, one ram, and seven lambs in their first year.*

שמכפר על שאין בו ידיעה לא בתחילה ולא בסוף, שאין מכיר בחטא אלא הקב"ה בלבד, ושאר העבירות למדין ממנו. ומדרשו בתגדה אמר הקב"ה, הביאו כפרה עלי על שמעטתי את הירח: **על עלת התמיד יעשה**. כל הקרבן הזה: **ונסכו**. אין ונסכו מוסב על העגיר, שאין נסכים לחטאת: (יח) **כל מלאכת עבודה**. אפילו מלאכה הצריכה לכם, כגון דבר האבד המותרת בחולו של מועד אסורה ביום טוב: (יט) **פרים**. כנגד אברהם, שנאמר ואל הבקר רץ אברהם[4]: **אילים**. כנגד יצחק: **כבשים**. כנגד יעקב, והכבשים הפריד יעקב[5]. ניסודו של רבי משה הדרשן רחיתי זאת: (כד) **כאלה תעשו ליום**. שלא יהיו פותחין והולכין כפרי החג[2]: (כו) **וביום הבכורים**. חג השבועות קרוי בכורי קציר חטים על שם שתי הלחם, שהם

4 בראשית יח, ז 5 שם ל, מ

בְּלוּלָה בַּשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד שְׁנֵי עֶשְׂרֹנִים
לָאַיִל הָאֶחָד: כט עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת
הַכְּבָשִׂים: ל שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם: לא מִלְּבַד עֹלַת
הַתָּמִיד וּמִנְחָתוֹ תַּעֲשׂוּ תְּמִימִם יִהְיוּ־לָכֶם וְנִסְכֵּיהֶם: פ
כט א וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
ב וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד
כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: ג וּמִנְחָתָם סֹלֶת בְּלוּלָה
בַּשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר שְׁנֵי עֶשְׂרֹנִים לָאָיִל: ד וְעִשָּׂרוֹן
אֶחָד לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: ה וּשְׂעִיר־עִזִּים אֶחָד
חַטָּאת לְכַפֵּר עֲלֵיכֶם: ו מִלְּבַד עֹלַת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלַת
הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם כְּמִשְׁפָּטָם לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה:
ס ז וּבֶעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ: ח וְהִקְרַבְתֶּם
עֹלָה לַיהוָה רֵיחַ נִיחֹחַ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים
בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: ט וּמִנְחָתָם סֹלֶת בְּלוּלָה
בַּשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד:
י עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: יא שְׂעִיר־
עִזִּים אֶחָד חַטַּאת מִלְּבַד חַטַּאת הַכִּפֻּרִים וְעֹלַת הַתָּמִיד

לְדִכְרָא חַד: כט עִשְׂרוֹנָא עִשְׂרוֹנָא לְאִמְּרָא חַד
לְשַׁבְעָא אִמְּרִין: ל צְפִיר בַּר עִזִּין חַד לְכַפָּרָא
עֲלֵיכוֹן: לא בַּר מֵעֲלַת תְּדִירָא וּמִנְחָתֵהּ
תַּעְבְּדוּן שַׁלְמִין יְהוֹן לְכוֹן וְנִסְכֵּיהוֹן:
א וּבְיַרְחָא שְׁבִיעָאָה בְּחַד לְיַרְחָא מְעָרַע
קַדִּישׁ יְהֵי לְכוֹן כָּל עֲבִידַת פָּלְחָן לָא תַעְבְּדוּן
יוֹם יַבָּבָא יְהֵא לְכוֹן: ב וְתַעְבְּדוּן עֲלָתָא
לְאִתְקַבָּלָא בְּרַעֲוָא קֳדָם יְיָ תּוֹר בַּר תּוֹרֵי חַד
דִּכַר חַד אִמְּרִין בְּנֵי שְׁנָא שַׁבְעָא שַׁלְמִין:
ג וּמִנְחָתְהוֹן סָלְתָא דְּפִילָא בְּמִשַׁח תְּלָתָא
עִשְׂרוֹנִין לְתוֹרָא תְּרֵין עִשְׂרוֹנִין לְדִכְרָא:
ד וְעִשְׂרוֹנָא חַד לְאִמְּרָא חַד לְשַׁבְעָא אִמְּרִין:
ה וּצְפִיר בַּר עִזִּי חַד לְחַטָּאתָא לְכַפָּרָא
עֲלֵיכוֹן: ו בַּר מֵעֲלַת יַרְחָא וּמִנְחָתֵהּ וַעֲלַת
תְּדִירָא וּמִנְחָתֵהּ וְנִסְכֵּיהוֹן כִּדְחָזֵי לְהוֹן
לְאִתְקַבָּלָא בְּרַעֲוָא קֻרְבָּנָא קֳדָם יְיָ: ז וּבְעַשְׂרָא
לְיַרְחָא שְׁבִיעָאָה הָדֵין מְעָרַע קַדִּישׁ יְהֵי לְכוֹן
וְתוֹעַנּוּן יַת נַפְשָׁתֵיכוֹן כָּל עֲבִידְתָּא לָא
תַּעְבְּדוּן: ח וּתְקָרְבוּן עֲלָתָא קֳדָם יְיָ לְאִתְקַבָּלָא
בְּרַעֲוָא תּוֹר בַּר תּוֹרֵי חַד דִּכַר חַד אִמְּרִין בְּנֵי
שְׁנָא שַׁבְעָא שַׁלְמִין יְהוֹן לְכוֹן: ט וּמִנְחָתְהוֹן
סָלְתָא דְּפִילָא בְּמִשַׁח תְּלָתָא עִשְׂרוֹנִין לְתוֹרָא
תְּרֵין עִשְׂרוֹנִין לְדִכְרָא חַד: י עִשְׂרוֹנָא
עִשְׂרוֹנָא לְאִמְּרָא חַד לְשַׁבְעָא אִמְּרִין:
יא צְפִיר בַּר עִזִּין חַד חַטָּאתָא בַּר מֵחַטָּאתָא
דְּכִפּוּרַיָּא וַעֲלַת תְּדִירָא וּמִנְחָתֵהּ וְנִסְכֵּיהוֹן:

TORAS MENACHEM

Sparks of Chasidus

Four Aspects of the Festivals (v. 1-34)

It has often been pointed out that man's mission in life includes also "elevating" the environment in which he lives, in accordance with the Divine intent in the entire Creation and in all its particulars, by infusing holiness and Godliness into all the aspects of the physical world within his reach—in the so-called "Four Kingdoms"—*domeim, tzome'ach, chai* and *medaber* (inorganic matter, vegetable, animal, and man).

Significantly, this finds expression in the special *mitzvos* which are connected with the beginning of the year, by way of introduction to the entire year—in the festivals of the month of *Tishrei*:

The *mitzvah* of the *succah*, the Jew's house of dwelling during the seven days of *Succos*, where the walls of the *succah* represent the "inorganic kingdom";

The *mitzvah* of the "four kinds"—*esrog, lulav, myrtle and willow*—which come from the "vegetable kingdom";

The *mitzvah* of *shofar* on *Rosh Hashanah*, the shofar being a horn of an animal;

And all of these things (by virtue of being Divine commandments, *mitzvos*) are elevated through the *medaber*, the "speaking" (human) being—the person carrying out the said (and all other) *mitzvos*, whereby he elevates also himself and mankind—Both in the realm of doing as well as that of not doing—the latter is represented in the *mitzvah* of the fast on the Holy Day, the Day of Atonement, *Yom Kippur*.

Thus, through infusing holiness into all four kingdoms of the physical world and making them into "vessels" (and instruments) of Godliness in carrying out God's command—a Jew elevates them to their true perfection.

(Excerpt from a letter written by the Rebbe on the 18th of *Elul*, 5738)

- [28] *Their accompanying meal-offerings (should be) fine flour mixed with oil: Three tenths (of an eifah) for each bull, two tenths for the ram,* [29] *and one tenth for each lamb, for all seven lambs.*
- [30] *(Offer) one young male goat to atone for your (inadvertent ritual contamination of the Temple).*
- [31] *You should offer this in addition to the daily burnt-offering and its accompanying meal-offering.*
- *The (offerings) should be perfect (quality) for you, as well as their libations.*

The Communal Rosh Hashanah Offerings & Shofar

29 [1] *In the seventh month, on the first day, you will have a holy celebration:*

- *You may not perform any manual work.*
- *It will be a day of (shofar) sounding for you.*
- [2] *You should bring a burnt-offering as a pleasant aroma to God: One young bull, one ram, and seven lambs in their first year, (all) perfect (and unblemished).*
- [3] *Their accompanying meal-offerings (should be) fine flour mixed with oil: Three tenths (of an eifah) for the bull, two tenths for the ram,* [4] *and one tenth for each lamb, for the seven lambs.*
- [5] *(Offer) one young male goat as a sin-offering to atone for your (inadvertent ritual contamination of the Temple).*
- [6] *(All this is) in addition to the Rosh Chodesh burnt-offering and its accompanying meal-offering, and (in addition to) the daily burnt-offering and its accompanying meal-offering and libations, as prescribed for them*

(It will be) a pleasant aroma, a fire-offering to God.

The Communal Yom Kippur Offerings

[7] *On the tenth day of this seventh month, you will have a holy celebration:*

- *You must afflict yourselves.*
- *You may not perform any work.*
- [8] *You should bring a burnt-offering to God, as a pleasant aroma: one young bull, one ram, and seven lambs in their first year. They should be perfect (and unblemished).*
- [9] *Their accompanying meal-offering (should be) fine flour mixed with oil: Three tenths (of an eifah) for the bull, two tenths for the ram,* [10] *and one tenth for each lamb, for the seven lambs.*
- [11] *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the atonement sin-offering and the daily burnt-offering, its accompanying meal-offering and libations.*

רס"ו

רשׁוּיִס לְמִנְחַת חִטִּים הַבְּחִיס מִן הַחִדֵּם[1]: (לוֹ) **תְּמִימִם יִהְיוּ לָכֶם וְנִסְכֵּיהֶם.** סַף הַנִּסְכִּיס יִהְיוּ תְּמִימִס. לְמִדּוּ רְבּוֹתֵינוּ[2] מִכָּאן שֶׁהַטֶּלֶה קְמְחִין פְּסוּל לַנִּסְכִּיס: (ו) **מִלְּבַד עֹלַת הַחֹדֶשׁ.** מוֹסִפִּי רִחַם חֵדֵם שֶׁהוּא זִיוֹס רִחַם הַבָּא: (יוֹ) **מִלְּבַד חַטַּאת הַכִּפֻּרִים.** שָׁעִיר הַנַּעֲשֶׂה בְּפָנִיס הֶחְמוּר בְּאַחֲרֵי מוֹת[3], שֶׁגַּס הוּא חַטֹּאת: **וְעֹלַת הַתָּמִיד.** וּמִלְּבַד עוֹלַת הַתָּמִיד תַּעֲשׂוּ עוֹלוֹת הַלָּלוּ:

1 מנחות פד: 2 שם פז. 3 ויקרא טז

וּמִנְחָתָהּ וְנִסְכֵּיהֶם: ס יב [שביעי] וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ
הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ וְחַגֹּתֶם חַג לַיהוָה שִׁבְעַת יָמִים: יג וְהִקְרַבְתֶּם עֹלָה
אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם
שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ:
יד וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד
לִשְׁלֹשָׁה עָשָׂר פָּרִים שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד לִשְׁנֵי הָאֵילִם:
טו *וְעִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְאַרְבָּעָה עָשָׂר כְּבָשִׂים:
טז וּשְׂעִיר־עִזִּים אֶחָד חַטָּאת מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ
וְנִסְכָּהּ: ס יז וּבַיּוֹם הַשֵּׁנִי פָּרִים בְּנֵי־בָקָר שְׁנֵים עָשָׂר אֵילִם
שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: יח וּמִנְחָתָם
וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
יט וּשְׂעִיר־עִזִּים אֶחָד חַטָּאת מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ
וְנִסְכֵּיהֶם: ס כ וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עַשְׁתֵּי־עָשָׂר אֵילִם שְׁנָיִם
כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: כא וּמִנְחָתָם וְנִסְכֵּיהֶם
לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט: כב וּשְׂעִיר חַטָּאת

יג וּבְחַמְשַׁת עַשְׂרָא יוֹמָא לְיַרְחָא שְׁבִיעָאָה
מְעָרַע קַדִּישׁ יְהֵי לְכוֹן כָּל עִבִידַת פָּלְחָנָא לָא
תַּעְבְּדוּן וּתְחַגּוּן חַגָּא קֳדָם יְיָ שַׁבְעָא יוֹמִין:
יג וּתְקָרְבוּן עֲלָתָא קָרְבַּן דְּמִתְקַבֵּל בְּרַעֲוָא
קֳדָם יְיָ תּוֹרִין בְּנֵי תּוֹרֵי תְּלַת עֲשַׂר דְּכָרִין
תְּרֵין אִמְּרִין בְּנֵי שְׁנָא אַרְבְּעָא עֲשַׂר שַׁלְמִין
יְהוֹן: יד וּמִנְחָתְהוֹן סָלְתָּא דְּפִילָא בְּמִשְׁח
תְּלָתָא עִשְׂרוֹנִין לְתוֹרָא חַד לִתְלָתָא עֲשַׂר
תּוֹרִין תְּרֵין עִשְׂרוֹנִין לְדִכְרָא חַד לִתְרֵין
דְּכְרִין: טו וְעִשְׂרוֹנָא עִשְׂרוֹנָא לְאִמְּרָא חַד
לְאַרְבְּעַת עֲשַׂר אִמְּרִין: טז וּצְפִיר בַּר עִזִּין חַד
חַטָּאתָא בַּר מֵעֲלַת תְּדִירָא מִנְחָתָהּ וְנִסְכָּהּ:
יז וּבְיוֹמָא תִנְיָנָא תּוֹרִין בְּנֵי תּוֹרֵי תְּרֵי עֲשַׂר
דְּכְרִין תְּרֵין אִמְּרִין בְּנֵי שְׁנָא אַרְבְּעָא עֲשַׂר
שַׁלְמִין: יח וּמִנְחָתְהוֹן וְנִסְכֵּיהוֹן לְתוֹרִין
לְדִכְרִין וּלְאִמְּרִין בְּמִנְיָנֵיהוֹן כְּדָתָן: יט וּצְפִיר
בַּר עִזִּין חַד חַטָּאתָא בַּר מֵעֲלַת תְּדִירָא
וּמִנְחָתָהּ וְנִסְכֵּיהוֹן: כ וּבְיוֹמָא תְּלִיתָאָה תּוֹרִין
חַד עֲשַׂר דְּכְרִין תְּרֵין אִמְּרִין בְּנֵי שְׁנָא
אַרְבְּעָא עֲשַׂר שַׁלְמִין: כא וּמִנְחָתְהוֹן וְנִסְכֵּיהוֹן
לְתוֹרִין לְדִכְרִין וּלְאִמְּרִין בְּמִנְיָנֵיהוֹן כְּדָתָן:
כב וּצְפִירָא דְחַטָּאתָא חַד בַּר מֵעֲלַת תְּדִירָא

*נקוד על ו' השני'

רס"י

ונסכיהם. מוסב על המוספין הכתובים ועל תעשו והוא לשון ליווי מלבד עולת התמיד ומנחתה תעשו את אלה ונסכיהם. וכן כל ונסכיהם המזכירים בכל המועדות חוץ משל קרבנות החג שכל ונסכה ונסכיהם ונסכיה שבכה מוסבים על התמיד וחינן לשון ליווי, שהרי נסכיהם של מוספין כתובין לעצמן בכל יום ויום: **(יח) ומנחתם ונסכיהם לפרים.** פרי החג שבעים הם. כנגד שבעים אומות שמתמעטים והולכים, סימן כליה להם, ובימי המקדש היו מגינין עליהם מן היסורין: **ולכבשים.** כנגד ישראל שנקראו שה פזורה[1], והם קבועים ומניינם תשעים ושמונה לכלות מהם תשעים ושמונה קללות שבמשנה תורה. בשני נאמר ונסכיהם על שני תמידי היום ולא שינה הכתוב אלא לדרוש, כמו שאמרו רז"ל בשני ונסכיהם, בשני ונסכיה, בשביעי כמשפטם, מ"ס יו"ד מ"ס, הרי כאן מיס, רמז לנסוך המים מן התורה בחג[2]:

CLASSIC QUESTIONS

● **What do the bulls and lambs of *Succos* represent?**

RASHI: *"Their accompanying meal-offerings and their libations, for the bulls"* (v. 18)—The seventy bulls of the festival correspond to the seventy nations, which progressively decrease in number, symbolizing their destruction. In Temple times, [the bulls] would protect [the nations] from punishments. *"The lambs"*—correspond to the Jewish people, who are called, *"a scattered lamb"* (Jer. 50:17), but their number remains constant [fourteen lambs per day], totalling ninety-eight [over the seven days], in order to eradicate the ninety-eight curses related in Deuteronomy (28:15-68).

GUR ARYEH: *Rashi* was troubled why the number of bulls offered decreases each day, in seeming defiance of the principle that we always increase in matters of holiness (*Brachos* 28a). *Rashi* explains that the decrease in bulls alludes to the destruction of the nations.

TORAS MENACHEM

THE ANIMAL SACRIFICES OF SUCCOS (v. 12-34)

In his commentary to verse 18, *Rashi* explains the significance of the seventy bulls and ninety-eight lambs that were sacrificed over the course of the festival of *Succos*. This prompts the following questions:

a.) Why is *Rashi's* comment necessary at the *literal* level?

b.) Why does *Rashi* explain the *general* significance of the sacrifices here in his commentary to verse 18, amid the Torah's description of the sacrifices offered on the *second* day of *Succos*?

1 ירמי' ב, יז 2 ספרי

THE COMMUNAL SUCCOS OFFERINGS

SEVENTH READING

12 *On the fifteenth day of the seventh month, you will have a holy celebration:*

- *You may not perform any manual work.*
- *You will celebrate a festival to God for seven days.*

(On the first day):

- 13 *You should offer a burnt-offering, a fire-offering as a pleasant aroma to God: Thirteen young bulls, two rams, and fourteen lambs in their first year. They should be perfect (and unblemished).*
- 14 *Their accompanying meal-offering (should be) fine flour mixed with oil: three tenths (of an eifah) for each bull, for the thirteen bulls, two tenths for each ram, for the two rams,* 15 *and one tenth for each lamb, for the fourteen lambs.*
- 16 *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libation.*

17 *On the second day:*

- *Twelve young bulls, two rams, and fourteen lambs in their first year, perfect (and unblemished).*
- 18 *Their accompanying meal-offerings and their libations, for the bulls, for the rams, and for the lambs, according to their legally required number (stated on the first day*).*
- 19 *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libations.*

DAY OF SUCCOS	BULLS	LAMBS
FIRST	13	14
SECOND	12	14
THIRD	11	14
FOURTH	10	14
FIFTH	9	14
SIXTH	8	14
SEVENTH	7	14
TOTAL	70	98

20 *On the third day:*

- *Eleven bulls, two rams, and fourteen lambs in their first year, perfect (and unblemished).*
- 21 *Their accompanying meal-offerings and their libations, for the bulls, for the rams, and for the lambs, according to their legally required number (stated on the first day).*

TORAS MENACHEM

At first glance, we might argue that *Rashi* was troubled by the question why the number of bulls offered decreases on a daily basis [as ***Gur Aryeh*** writes], and this fact only becomes apparent upon reading the sacrifices offered on the second day.

However, if this was genuinely troubling *Rashi* then he would have alerted us to this point on reading verse 17, as it is there that we discover that only 12 bulls were being offered on the second day, in contrast to 13 on the previous day. The fact that *Rashi* makes his comment on verse 18 suggests that he is addressing a problem that arises on reading *this* verse.

c.) What message do the bulls convey about the nations? On the one hand, they symbolize *destruction*; but on the other hand, these sacrifices would *protect* the nations from punishments.

THE EXPLANATION

When a person studies the Torah strictly at the literal level—the method of *Rashi*—this does not mean that he is *unaware* of the presence of deeper allusions and insights within the text; it is simply that these allusions are beyond the scope of his current study. Thus, when a person reads that the number of sacrifices has a varying pattern on a daily basis, it is obvious—even at the literal level—that there is significance to the change occurring each day, even though it may fall outside a literal discussion to discern *what* the significance is.

Thus, the changing number of bulls offered each day during *Succos* is not a problem which *Rashi* needed to address. *The fact* that there is some significance here is obvious to the reader without *Rashi's* assistance; but

*ע"פ פ' הרמב"ן כאן, רש"י ד"ה רב אשי סוכה מז. (לקו"ש חכ"ג ע' 200, הערה 15).

אֶחָד מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ: ס כג וּבַיּוֹם הָרְבִיעִי
פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר
תְּמִימִם: כד מִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים
בְּמִסְפָּרָם כַּמִּשְׁפָּט: כה וּשְׂעִיר־עִזִּים אֶחָד חַטָּאת מִלְּבַד עֹלַת
הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ: ס כו וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה
אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:
כז וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם
כַּמִּשְׁפָּט: כח וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ
וְנִסְכָּהּ: ס כט וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים
בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: ל וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים
לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט: לא וּשְׂעִיר חַטָּאת אֶחָד
מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ וְנִסְכֶּיהָ: ס לב וּבַיּוֹם הַשְּׁבִיעִי
פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר
תְּמִימִם: לג וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים
בְּמִסְפָּרָם כְּמִשְׁפָּטָם: לד וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת

וּמִנְחָתָהּ וְנִסְכָּהּ: כג וּבְיוֹמָא רְבִיעָאָה תּוֹרִין
עַשְׂרָא דִּכְרִין תְּרֵין אִמְּרִין בְּנֵי שְׁנָא אַרְבְּעָא
עֲשַׂר שַׁלְמִין: כד מִנְחַתְהוֹן וְנִסְכֵּיהוֹן לְתוֹרִין
לְדִכְרִין וּלְאִמְּרִין בְּמִנְיָנֵיהוֹן כִּדְחָזֵי: כה וּצְפִירָ
בַּר עִזִּין חַד חַטָּאתָא בַּר מֵעֲלַת תְּדִירָא
מִנְחָתָהּ וְנִסְכָּהּ: כו וּבְיוֹמָא חֲמִישָׁאָה תּוֹרִין
תִּשַׁע דִּכְרִין תְּרֵין אִמְּרִין בְּנֵי שְׁנָא אַרְבְּעָא
עֲשַׂר שַׁלְמִין: כז וּמִנְחַתְהוֹן וְנִסְכֵּיהוֹן לְתוֹרִין
לְדִכְרִין וּלְאִמְּרִין בְּמִנְיָנֵיהוֹן כִּדְחָזֵי:
כח וּצְפִירָא דְחַטָּאתָא חַד בַּר מֵעֲלַת תְּדִירָא
וּמִנְחָתָהּ וְנִסְכָּהּ: כט וּבְיוֹמָא שְׁתִיתָאָה תּוֹרִין
תְּמַנְיָא דִּכְרִין תְּרֵין אִמְּרִין בְּנֵי שְׁנָא אַרְבְּעָא
עֲשַׂר שַׁלְמִין: ל וּמִנְחַתְהוֹן וְנִסְכֵּיהוֹן לְתוֹרִין
לְדִכְרִין וּלְאִמְּרִין בְּמִנְיָנֵיהוֹן כִּדְחָזֵי:
לא וּצְפִירָא דְחַטָּאתָא חַד בַּר מֵעֲלַת תְּדִירָא
מִנְחָתָהּ וְנִסְכָּהּ: לב וּבְיוֹמָא שְׁבִיעָאָה תּוֹרִין
שַׁבְעָא דִּכְרִין תְּרֵין אִמְּרִין בְּנֵי שְׁנָא אַרְבְּעָא
עֲשַׂר שַׁלְמִין: לג וּמִנְחַתְהוֹן וְנִסְכֵּיהוֹן לְתוֹרִין
לְדִכְרִין וּלְאִמְּרִין בְּמִנְיָנֵיהוֹן כִּדְחָזֵי לְהוֹן:
לד וּצְפִירָא דְחַטָּאתָא חַד בַּר מֵעֲלַת תְּדִירָא

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the concept which is being alluded to falls outside a discussion at the literal level.

However, what *did* trouble *Rashi* is why the Torah appears to send contradictory messages about the change (and lack of change) between one day's sacrifices and the next. First we read that the number of bulls changed on the second day (v. 17), suggesting that the *significance* of the sacrifices on the second day had also changed. But then, we read in verse 18 that meal-offerings and libations for the sacrifices were *"according to their legally required number (stated on the first day),"* which sends the opposite message, that the offerings were so similar in number (and consequently, in significance) that there is no need to say *how many* were offered since they were the *same as the first day.* Thus the reader will wonder: Are we speaking here of a series of offerings that share a similar theme, or not?

To answer this question, *Rashi* writes: *"The seventy bulls of the festival corresponded to the seventy nations, which progressively decrease in number,"* i.e. in truth there is one *single* significance behind all the bull sacrifices here: they refer to the seventy nations. The fact that the sacrifices change in number *every* day is not, in this case, indicative that the concept has changed; it always refers to the nations. Rather, the decrease in number here merely alludes to a further detail about the nations themselves, that they will eventually be destroyed.

However, this leaves us with another question: The reader already knows that offering sacrifices is always associated with something positive, since the Torah has mentioned on numerous occasions how sacrifices bring Divine forgiveness, atonement and cause *"a pleasant aroma for God."* How could this case be different, that the sacrifices are associated with the *destruction* of the nations?

To answer this question, *Rashi* stresses that the sacrifices are merely "*symbolizing* their destruction," i.e. the sacrifices themselves are indeed

The Last Word

The Seventy Bulls of Succos

- The gradually decreasing number of bulls, which symbolizes the "destruction" of the nations in the future era (as *Rashi* writes), does not mean that the non-Jewish nations will cease to exist. Rather, it means that their *negative influence* will cease, leaving only nations that are allies and friends to the Jewish people.

  (*Sicha* of Night of *Hoshanah Rabah* 5747)

- While the spiritual refinement of the nations cannot be achieved by offering sacrifices in the current era, nevertheless, by reciting scriptural verses which speak of these sacrifices this effect is achieved today too—as the verse states, *"the words of our lips will be instead of bulls"* (*Hoshe'a* 14:3).

  (*Sefer Hama'amorim Melukat* vol. 4, p. 24)

- [22] *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libation.*

[23] *On the fourth day:*

- *Ten bulls, two rams, and fourteen lambs in their first year, perfect (and unblemished).*
- [24] *Their accompanying meal-offerings and their libations, for the bulls, for the rams, and for the lambs, according to their legally required number (stated on the first day).*
- [25] *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libation.*

[26] *On the fifth day:*

- *Nine bulls, two rams, and fourteen lambs in their first year, perfect (and unblemished).*
- [27] *Their accompanying meal-offerings and their libations, for the bulls, for the rams, and for the lambs, according to their legally required number (stated on the first day).*
- [28] *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libation.*

[29] *On the sixth day:*

- *Eight bulls, two rams, and fourteen lambs in their first year, perfect (and unblemished).*
- [30] *Their accompanying meal-offerings and their libations, for the bulls, for the rams, and for the lambs, according to their legally required number (stated on the first day).*
- [31] *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libations.*

[32] *On the seventh day:*

- *Seven bulls, two rams and fourteen lambs in their first year, perfect (and unblemished).*
- [33] *Their accompanying meal-offerings and their libations, for the bulls, for the rams, and for the lambs, according to the legally required number for them (stated on the first day).*
- [34] *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libation.*

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positive and do not have a destructive *effect* on the nations. Their decreasing number is merely *symbolic* of the fact that these nations will eventually cease to exist (however, see *"The Last Word,"* here).

But what, then, is the positive effect of the sacrifices? *Rashi* continues: *"In Temple times,"* (i.e. when the sacrifices were actually offered and had an effect), they *"would protect* [*the nations*] *from punishments*."

And this is not a contradiction to *Rashi's* earlier statement that the bulls are a symbol of destruction, since: a.) Here we are speaking of the *effect* of the sacrifices as distinct from their symbolism. b.) Even their positive effect does not contradict their negative symbolism, for ultimately the sacrifices only offered a *temporary* protection for the nations from "punishments," but those punishments will *eventually* be visited upon them.

(Based on *Likutei Sichos* vol. 23, p. 198*ff.*)

הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ׃ ס [מפטיר] לה בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃ לו וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה פַּר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם׃ לז מִנְחָתָם וְנִסְכֵּיהֶם לַפָּר לָאַיִל וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ לח וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃ לט אֵלֶּה תַּעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לְבַד מִנִּדְרֵיכֶם וְנִדְבֹתֵיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם וּלְנִסְכֵּיכֶם וּלְשַׁלְמֵיכֶם׃ ל א וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ פ פ

קס״ח פסוקים, לחל״ק סימן. ואל״י פלה״ו סימן.

מִנְחָתָהּ וְנִסְכָּהּ׃ לה בְּיוֹמָא תְּמִינָאָה כְּנֵשׁ (כְּנִישִׁין) יְהֵי לְכוֹן כָּל עֲבִידַת פָּלְחַן לָא תַעְבְּדוּן׃ לו וּתְקָרְבוּן עֲלָתָא קׇרְבַּן דְּמִתְקַבֵּל בִּרְעָוָא קֳדָם יְיָ תּוֹר חַד דִּכַר חַד אִמְּרִין בְּנֵי שְׁנָא שַׁבְעָא שַׁלְמִין׃ לז מְנַחֲתְהוֹן וְנִסְכֵּיהוֹן לְתוֹרָא לְדִכְרָא וּלְאִמְּרִין בְּמַנְיָנֵיהוֹן כַּדְּחָזֵי׃ לח וּצְפִירָא דְחַטָּאתָא חַד בַּר מֵעֲלַת תְּדִירָא וּמִנְחָתָהּ וְנִסְכָּהּ׃ לט אִלֵּין תַּעְבְּדוּן קֳדָם יְיָ בְּמוֹעֲדֵיכוֹן בַּר מִנְדְּרֵיכוֹן וְנִדְבַתְכוֹן לַעֲלָוָתְכוֹן וּלְמַנְחָתְכוֹן וּלְנִסְכֵּיכוֹן וּלְנִכְסַת קוּדְשֵׁיכוֹן׃ א וַאֲמַר מֹשֶׁה לִבְנֵי יִשְׂרָאֵל כְּכֹל דִּי פַקִּיד יְיָ יַת מֹשֶׁה׃ פ פ פ

רס״י

(לה) **עצרת תהיה לכם**. עצוריס בעשיית מלאכה[1]. דבר אחר עצרת עלרו מלגלת, מלמד שטעון ליעכ[2]. ומדרשו בהגדה לפי שכל ימות הרגל הקריבו כנגד שבעים חומות וכשבחין ללכת, אמר להס המקום בבקשה מכס עשו לי סעודה קטנה כדי שאהנה מכס: (לו) **פר אחד איל אחד**. חיל (אלו) כנגד ישראל, כתעכבו לי מעט עוד. ולשון אחר הוא זה, כשניס הפטריס מאביכס והוא אומר להס קשה עלי פרידתכס עכשו עוד יום אחד. משל למלך שעשה סעודה וכו', כדאיתא בפס' סוכה[3]. ובמדרש רבי תנחומא למדה תורה דרך ארץ, שמי שיש לו אכסניי יום ראשון מאכילו פטומות, למחר מאכילו דגיס, למחר מאכילו בשר בהמה, למחר מאכילו קטניות, למחר מאכילו ירק, פוחת והולך כפרי החג: (לט) **אלה תעשו לה׳ במועדיכם**. דבר הקלוב לחובה: **לבד מנדריכם**. אס בחתס לידור קרבנות ברגל, מלוה היא בידכס או נדריס או נדבות שנדרתס כל השנה תקריבוס ברגל, שמא יקשה לו לאחור ולעלות לירושלים ולהקריב נדריו, ונמלא עובר בבל תאחר: (ל) **ויאמר משה אל בני ישראל**. להפסיק הטעין, דברי רבי ישמעאל, לפי שעד כאן דבריו של מקום ופרשת נדריס מתחלת בדבורו של משה, הולרך להפסיק תחלה ולומר שאחר משה ואמר פרשה זו לישראל, שאס לא כן יש בשמעו שלא אמר להס זו אלא בפרשת נדריס בתחיל דבריו[4]: **חסלת פרשת פנחס**

CLASSIC QUESTIONS

● **How is *Shemini Atzeres* a day of "restriction"? (v. 35)**

RASHI: It is restricted from performing manual work.

Alternatively: *atzeres* means "restrict yourselves from leaving." This indicates that they were required to remain [in Jerusalem] overnight.

The *Agadic* interpretation is: Being that they brought sacrifices all the days of the festival [of *Succos*], corresponding to the seventy nations, when they came to leave, God said to them, "Please make Me a small feast, so that I can have some pleasure from you alone."

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SHEMINI ATZERES (V. 35)

Whenever *Rashi* brings more than one interpretation we need to clarify the various strengths and weaknesses of each interpretation, and how those strengths and weaknesses complement each other. The sequence of *Rashi's* interpretations is also significant, as *Rashi* always places the most preferable interpretation first. How, then, are we to understand *Rashi's* three interpretations of verse 35?

THE EXPLANATION

Rashi was troubled why all the other festivals which are referred to in this *Parsha* are described by scripture as a מִקְרָא קֹדֶשׁ ("a holy celebration"), with the exception of *Shemini Atzeres*, which is merely described as "a day of restriction." This suggested to *Rashi* that the Torah is giving here a *new definition* to the festival of *Shemini Atzeres* that differs in nature from all the other festivals recorded in the Torah.

1 חגיגה יח. 2 ספרי 3 סוכה נה: 4 ספרי. ראה לקו״ש חי״ח ע׳ 342 ואילך.

The Communal Shemini Atzeres Offerings

Maftir

35 *The eighth day will be a time of restriction for you:*

- *You may not perform any manual work.*
- 36 *You should bring a burnt-offering, a fire-offering as a pleasant aroma to God: One bull, one ram, and seven lambs in their first year, perfect (and unblemished).*
- 37 *(Offer) their accompanying meal-offerings and their libations, for the bull, for the ram, and for the lambs, according to the legally required number.*
- 38 *(Offer) one young male goat for a sin-offering (to atone for your inadvertent ritual contamination of the Temple).*
- *(All this is) in addition to the daily burnt-offering, its accompanying meal-offering and libation.*

39 *All the above is what you should offer to God on your festivals, in addition to (voluntary offerings that) you vowed and (other) voluntary offerings—your burnt-offerings, your meal-offerings, your libations, and your peace offerings.*

30 1 *Moshe told the children of Israel everything that God had commanded Moshe.*

THE HAFTARAH FOR PINCHAS IS ON PAGE 309. [IF PARSHAS PINCHAS FALLS IN THE THREE WEEKS, THE HAFTARAH FOR PARSHAS MATOS IS READ INSTEAD - PAGE 312]

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But how is this festival different from all other festivals?

Rashi's first interpretation is that "it is restricted from performing manual work," i.e. on other festivals the prohibition against manual work is a function of the holiness of the day (the fact that it is a "holy celebration"). In the case of *Shemini Atzeres*, however, the prohibition against performing work is the very definition of the *day itself*. We do not refrain from work because it is a "holy celebration,"* but rather, due to the fact that it is "a time of restriction"—as the verse stresses, *"The eighth day will be a time of restriction for you"* therefore, *"You may not perform any manual work."*

Rashi, however, was not satisfied with this interpretation, as it leaves the verse out of context with the surrounding passage. For this entire section discusses the *sacrifices* of the festival, but according to the above interpretation verse 35 breaks the thematic flow to discuss a completely different aspect of festival observance, the requirement to refrain from manual work.

Due to this problem, *Rashi* cited a further interpretation which explains how our verse is consistent with the theme of the passage—the sacrifices: *"atzeres means restrict yourselves from leaving,"* i.e. they were required to stay in Jerusalem, because this is the site where the sacrifices were offered.

However, while this interpretation is more contextually consistent, it presents us with a problem why the Torah went out of its way to describe this festival as an *atzeres* ("restriction"). For already by informing us that it is the "eighth day" the reader understands that staying in Jerusalem was required, just as it was on the seven previous days. Thus, according to this interpretation, it appears that the Torah went out of its way to use an unusual expression (*atzeres*) when it was not necessary to do so.

Therefore, *Rashi* continues: "This teaches that they were required to remain *overnight,"* i.e. at the literal level the term *atzeres* teaches us a unique quality about this festival, that in contrast to all the other festivals where one was only required to be in Jerusalem during the day, here one was required to remain at night too.

Nevertheless, in the final analysis this interpretation also has a major drawback, as it renders the first half of verse 35 disconnected from the second half: First we read, "*The eighth day will be a time of restriction for you,"* i.e. one must stay in Jerusalem overnight, and then the subject immediately jumps: *"You may not perform any manual work."*

Thus, while this interpretation is contextually superior (as explained above), it is nevertheless a less satisfactory explanation of the verse itself. So *Rashi* cited it only as a secondary interpretation.

The Agadic Interpretation

Having read *Rashi*'s first two interpretations, the reader will appreciate *how* Shemini Atzeres is different from the other festivals—either because it is *defined* by a restraint from work (1st interpretation) or because it requires staying overnight in Jerusalem (2nd interpretation). However, the reader is still left without an explanation *why* this festival is different.

Therefore, *Rashi* cited the "*Agadic* interpretation," not as a third interpretation of the verse, but rather, as a clarification of the unique quality of this festival which was highlighted by the previous two interpretations: *"Being that all the days of the festival* [*of Succos*] *they brought sacrifices, corresponding to the seventy nations, when they came to leave, God said to them, 'Please make Me a small feast, so that I can have some pleasure from you alone,'"* i.e. since this day is merely an "extension" of *Succos*, we can understand why its definition is just to refrain from work (since it is not really a festival, "a holy day" in its own right); and why one is required to stay overnight, since the whole purpose of the day is to remain "with God" in Jerusalem a little longer.

(Based on *Likutei Sichos* vol. 33, p. 176*ff.*)

* For a comparison of the Torah's descriptions of *Shemini Atzeres* in *Parshas Pinchas* and *Parshas Emor,* see *Likutei Sichos* vol. 33, p. 179.

Parshas Pinchas contains 6 positive *mitzvos*

1. The laws of inheritance [27:8*ff.*].
2. The daily burnt-offerings [28:2].
3. The additional offering of Shabbos [28:9].
4. The additional offering of Rosh Chodesh [28:11-15].
5. The additional offering of Shavuos [28:26].
6. To sound the shofar on Rosh Hashanah [29:1].

parshas Matos

פרשת מטות

The Name of the Parsha

Parshas Matos is always read during the three weeks of mourning over the destruction of the Holy Temple, an event which plunged the Jewish people into a physical and spiritual exile from which they have not yet recovered. It is not surprising, therefore, that the name of the *Parsha* contains a message of inspiration which helps us overcome the adversities of exile.

Scripture uses two terms to refer to the tribes of Israel: a.) *shevatim;* b.) *matos*. The difference between them is that "*matos*" are branches that have become *detached* from the tree, and have *hardened* to form a staff or a rod. "*Shevatim,*" on the other hand, refers to branches that still remain attached to their trunk, and are thus soft and flexible.

Chasidic thought teaches that the "branch" and the "rod" allude to the soul's development as it passes from a heavenly setting to an earthly setting. In heaven, the soul is consciously "attached" to God, like the branch which remains attached to its trunk. But before embarking on its mission, the soul is "immature." It has never faced an obstacle in its relationship with God and, consequently, has never enjoyed the additional "bonding" that is brought to a relationship by overcoming obstacles. Likewise, the "hidden reserves" of powers that were granted to the soul to overcome situations of adversity lie dormant and undiscovered.

However, when the soul is placed in its earthly setting, in a physical body in the times of exile, all this soon changes. Like a branch that is detached from its trunk, the soul loses its effortless, emotional enwrapment with the Creator and finds itself in a world which is antagonistic to holiness and truth. But we are promised that, with the necessary effort, the tender "branch" will soon harden to become a firm and rigid "rod" that is unbending in its dedication to God.

Parshas Matos thus teaches us that God has given us the ability to live according to the laws of the Torah under *all circumstances*. It is only a matter of will and determination on the part of the Jew, since, potentially, we have the fullest capacity to live up to the will and the commandments of God, the Creator and Master of the world.

(Based on *Likutei Sichos* vol. 18, pp. 382-4)

ב וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה: ג אִישׁ כִּי־יִדֹּר נֶדֶר לַיהוָה אוֹ־הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־הַיֹּצֵא מִפִּיו יַעֲשֶׂה: ד וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַיהוָה וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֻרֶיהָ: ה וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וֶאֱסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם: ו וְאִם־הֵנִיא אָבִיהָ אֹתָהּ בְּיוֹם שָׁמְעוֹ כָּל־נְדָרֶיהָ וֶאֱסָרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא יָקוּם

ב וּמַלִּיל מֹשֶׁה עִם רֵישֵׁי שִׁבְטַיָּא לִבְנֵי יִשְׂרָאֵל לְמֵימַר דֵּין פִּתְגָמָא דִּי פַקִּיד יְיָ: ג גְּבַר אֲרֵי יִדַּר נְדַר קֳדָם יְיָ אוֹ יְקַיֵּם קְיָם לְמֵסַר אֵסָר עַל נַפְשֵׁהּ לָא יְבַטֵּל פִּתְגָמֵהּ כְּכֹל דִּיפּוֹק מִפּוּמֵהּ יַעְבֵּד: ד וְאִתְּתָא אֲרֵי תִדַּר נְדַר קֳדָם יְיָ וְתֵסַר אֵסָר בְּבֵית אֲבוּהָא בְּרַבְיוּתָהָא: ה וְיִשְׁמַע אֲבוּהָא יַת נִדְרָהּ וְאֵסָרָהּ דִּי אֲסָרַת עַל נַפְשָׁהּ וְיִשְׁתּוֹק לָהּ אֲבוּהָא וִיקוּמוּן כָּל נִדְרָהָא וְכָל אֵסָרִי דִּי אֲסָרַת עַל נַפְשָׁהּ יְקוּמוּן: ו וְאִם אַעְדִּי אֲבוּהָא יָתָהּ בְּיוֹמָא דִּשְׁמַע כָּל נִדְרָהָא וֶאֱסָרָהָא דִּי אֲסָרַת עַל נַפְשָׁהּ לָא יְקוּמוּן וּמֵן קֳדָם יְיָ יִשְׁתְּבֵק לָהּ אֲרֵי אַעְדִּי אֲבוּהָא יָתָהּ:

רס"י

(ב) ראשי המטות. חלק כבוד לנשיאים ללמדם תחלה ואחר כך לכל בני ישראל. ומנין שלא שאר הדברות כן, תלמוד לומר ויצוהו אליו מכאן וכל הנשיאים בעדה וידבר משה אליהם ואחרי כן נגשו כל בני ישראל[1]. ומה ראה לאומרה כאן, למד שהפרת נדריס ביחיד מומחה[2] ושם אין יחיד מומחה מפר בשלשה הדיוטות[3]. או יכול שלא אמר משה פרשה זו אלא לנשיאים בלבד, נאמר כאן זה הדבר, ונאמר בשחוטי חוץ זה הדבר[4], מה להלן נאמרה לאהרן ולבניו ולכל בני ישראל, שנאמר דבר אל אהרן וגו'[4], אף זו נאמרה לכולן[3]: **זה הדבר.** משה נתנבא בכה אמר כי כחצות הלילה[5], והנשיאים נתנבאו בכה אמר כי, מוסף עליהם משה שנתנבא בלשון זה הדבר[2]. דבר אחר זה הדבר מיעוט הוא, לומר שהחכם בלשון התרה ובעל (וחכ) בלשון הפרה, בלשון הכתוב כאן, ושם חלפו אין מותר ואין מופר[2]: **(ג) נדר.** האומר הרי עלי קונם שלא אוכל או שלא אעשה דבר פלוני, יכול אפילו נשבע שיאכל ונשבע אני קורא עליו ככל היוצא מפיו יעשה, תלמוד לומר לאסור אסר, את שמותר ולא להתיר את האסור: **לא יחל דברו.** כמו לא יחלל דברו, לא יעשה דבריו חולין[2]: **(ד) בבית אביה.** ברשות אביה ואפילו אינה בביתו[2]: **בנעוריה.** שלא קטנה ולא בוגרת, שהקטנה אין נדרה נדר והבוגרת אינה ברשותו של אביה להפר נדריה. ואי זו היא קטנה, אמרו רבותינו בת אחת עשרה שנה ויום אחד נדריה נדקין. אם ידעה לשם מי נדרה ולשם מי הקדישה נדרה נדר. בת שתים עשרה שנה ויום אחד אינה צריכה להבדק[6]: **(ו) ואם הניא אביה אותה.** אם מגע אותה מן הנדר, כלומר שהפר לה. הגאה זו איני יודע מה היא, כשהוא אומר ושם ביום שמוע אישה ויניא אותה והפר[7], הוי אומר הגאה זו הפרה[2]. ופשוטו לשון מניעה והסרה וכן ולמה תניאון[8], וכן שמן רוקח אל

CLASSIC QUESTIONS

● **Was this passage said *only* to the tribal heads? (v. 2)**

Rashi: [Moshe] honored the leaders by teaching them first, and only later the rest of the Jewish people.

From where do we know that with other commandments he did likewise? From the following verse: *"Aharon and all the leaders of the community returned to him, and Moshe would speak to them. Afterwards, all the children of Israel would draw near"* (*Shemos* 34:31-32).

But why did scripture choose to mention this point here?

To indicate that when the annulment of vows is done by an individual he must be an expert [such as a tribal "leader"]. If no individual expert is available, it may be annulled by three laymen.

Mishnah: The Rabbinic principle of releasing vows [through asking an expert] "floats in the air," i.e. it has no real basis in scripture (*Chagigah* 10a).

TORAS MENACHEM

The Connection Between Vows & Tribal Heads (v. 2)

Rashi addresses the question why verse 2 suggests that the current passage was said only to the "tribal heads" and not to all the Jewish people. Surely, the laws of vows which are recorded here apply to *all* Jews?

Rashi rejects the notion that these laws were actually taught only to the tribal leaders, and concludes that scripture is alluding to an unwritten law: The reason why the Torah stresses the connection between tribal leaders and the laws of vows is *"to indicate that when the annulment of vows is done by an individual he must be an expert,"* such as a tribal leader. And, *"if no individual expert is available, it may be annulled by three laymen,"* who, in the absence of any better solution, constitute an *ad hoc* "Jewish court."

Rashi here is alluding to the rabbinic principle that a person who regrets a vow that he made may seek an "expert" to release him from the vow. As *Rashi* himself explains in his commentary to the *Talmud*, the expert is able to *"find a loophole for the person, due to the implications that this vow imposes on him.* [*The expert demonstrates that*] *if the person had originally been aware of these implications he would never have made the vow, thus showing that the vow was invalid in the first place"* (*Rashi* to *Gitin* 63b, s.v. *charatah*).

However, this principle is a rabbinic law which "has no real basis in scripture," as the ***Mishnah*** states. *Rashi*, in his commentary to the *Chumash*, however, presumes that the reader is familiar with this concept, writing, *"when the annulment of vows is done by an individual...,"* as if the student of scripture is *already* aware that vows can be annulled by

1 שמות לד, לב 2 ספרי 3 נדרים עח. 4 ויקרא יז, ב 5 שמות יא, ד 6 נדה מה: 7 פסוק ט 8 במדבר לב, ז

The Laws of Personal Vows

30:2 *Moshe spoke to the children of Israel's tribal heads, saying: This is what God has commanded:* [3] *(Concerning the principle that*) when a person makes a vow to God or makes an oath to prohibit himself (something which the Torah permits), he may not violate his word (and) he must act in accordance with whatever he uttered—(the following rules apply*):*

- [4] *If a woman is in her adolescence (and thus still) under (the jurisdiction) of her father's house, (and) she makes a vow to God, or imposes a ban (on herself):*
  - [5] *If her father heard about her vow, or her ban which she forbade to herself, and her father remained silent, then all her vows stand, and any ban that she forbade to herself stands.*
  - [6] *But if, on the day he hears about it, her father vetoes her (vow by annulling her words) then all her vows and her bans that she forbade to herself will not stand.*

CLASSIC QUESTIONS

● **Is it desirable for a person to make vows? (v. 3)**

Mishnah: Vows are a "fence" for abstinence (*Avos* 3:13).

Jerusalem Talmud: Is it not enough what the Torah has forbidden to you that you wish to forbid yourself from other things too? (*Nedarim* 9:1)

TORAS MENACHEM

finding a loophole. All that our verse seems to add is the detail that this individual must be an expert.

But how is the reader supposed to know that an individual can release a person from vows *in the first place*?

A Logical Approach

Perhaps it could be argued that *Rashi* deemed the process of finding a loophole in a vow to be totally logical, and thus (at the literal level) does not *require* any basis in scripture. The expert does not *annul* a pre-existing vow, which would definitely need some scriptural source, since scripture decrees that all vows are binding; instead, he *releases* the person from the vow by demonstrating that *the vow was never valid in the first place* (as explained above). This, it would seem, is in sharp contrast to the laws described in the current passage, where a father or husband *annuls* his daughter or wife's vow through a *scripturally empowered* right of annulment.

Rashi deemed it to be *obvious* that if a loophole is found in any vow, a person can avoid observing what he originally (and mistakenly) thought to be a binding vow. Therefore, *Rashi* did not have to inform us of this principle.

What *Rashi* did teach us, based on verse 2, is that the person who finds that loophole must be an expert, which is why the Torah openly addressed this passage to the leaders, the "experts" of the Jewish people.

However, in the final analysis, this explanation is unacceptable, because:

i.) It is difficult to accept at the literal level that there are two totally different mechanisms ("annulment" and "release through a loophole") through which the obligation of vows can be removed, when *Rashi* makes no indication of such a major distinction in his commentary.

ii.) On the contrary, *Rashi* writes explicitly that the only distinction between an expert and a father in the way they remove vows is in the *language* they must use ("an expert must use *words that imply releasing,*

Sparks of Chasidus

At first glance, the advice of the ***Jerusalem Talmud*** (see *Classic Questions*), that one should avoid making vows, appears to contradict the ***Mishnah***'s teaching that vows are a valuable tool for a person to restrain himself from physical indulgence.

In truth, however, there is no contradiction, since these two texts are addressing two different types of people. The *Mishnah* addresses a person who *cannot* restrain himself from excessive physical indulgence which interferes with his observance of Torah. Thus for him the *only solution* is to make a vow of abstinence. The *Jerusalem Talmud,* however, speaks of a person who is able to utilize physical pleasures for holy purposes, and for such a person it would be *inadvisable* to abstain from these physical things, since the purpose of creation is to *sanctify the physical world*, so that it becomes a "home" for God below.

Based on the above we can also appreciate why an "expert" may release a person from his vows (see *Rashi* to v. 2). For, at first glance this is difficult to understand: Surely the purpose of a Jewish sage is to guide a person to a more spiritual life; so if a person has vowed to abstain from something physical should he not be *encouraged* to do so by the sage, and not be released from his vow? In truth, however, one who is at the highest level of Godly service must *involve* himself with the physical world to sanctify it. And it is to this goal that the sage attempts to lift the person, rendering the vow unnecessary.

(*Likutei Sichos* vol. 13, pp. 107-8; *Sichas Shabbos Parshas Matos-Masei* 5733)

* See *Likutei Sichos* vol. 13, p. 106.

וַיהוָה יִסְלַח־לָהּ כִּי־הֵנִיא אָבִיהָ אֹתָהּ: ו וְאִם־הָיוֹ תִהְיֶה לְאִישׁ
וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ:
ח וְשָׁמַע אִישָׁהּ בְּיוֹם שָׁמְעוֹ וְהֶחֱרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ וֶאֱסָרָהּ
אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקֻמוּ: ט וְאִם בְּיוֹם שְׁמֹעַ אִישָׁהּ יָנִיא
אוֹתָהּ וְהֵפֵר אֶת־נִדְרָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא שְׂפָתֶיהָ אֲשֶׁר
אָסְרָה עַל־נַפְשָׁהּ וַיהוָה יִסְלַח־לָהּ: י וְנֵדֶר אַלְמָנָה וּגְרוּשָׁה כֹּל
אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם עָלֶיהָ: יא וְאִם־בֵּית אִישָׁהּ נָדָרָה
אוֹ־אָסְרָה אִסָּר עַל־נַפְשָׁהּ בִּשְׁבֻעָה: יב וְשָׁמַע אִישָׁהּ וְהֶחֱרִשׁ
לָהּ לֹא הֵנִיא אֹתָהּ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה
עַל־נַפְשָׁהּ יָקוּם: יג וְאִם־הָפֵר יָפֵר אֹתָם | אִישָׁהּ בְּיוֹם שָׁמְעוֹ
כָּל־מוֹצָא שְׂפָתֶיהָ לִנְדָרֶיהָ וּלְאִסַּר נַפְשָׁהּ לֹא יָקוּם אִישָׁהּ
הֲפֵרָם וַיהוָה יִסְלַח־לָהּ: יד כָּל־נֵדֶר וְכָל־שְׁבֻעַת אִסָּר לְעַנֹּת
נָפֶשׁ אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יְפֵרֶנּוּ: טו וְאִם־הַחֲרֵשׁ יַחֲרִישׁ לָהּ
אִישָׁהּ מִיּוֹם אֶל־יוֹם וְהֵקִים אֶת־כָּל־נְדָרֶיהָ אוֹ אֶת־כָּל־
אֲסָרֶיהָ אֲשֶׁר עָלֶיהָ הֵקִים אֹתָם כִּי־הֶחֱרִשׁ לָהּ בְּיוֹם שָׁמְעוֹ:

ז וְאִם מֵהֲוָה תֶּהֱוֵי לִגְבַר וְנִדְרָהָא עֲלָהּ אוֹ
פִּרוּשׁ סְפָוָתָהָא דִּי אֶסְרַת עַל נַפְשָׁהּ:
ח וְיִשְׁמַע בַּעְלָהּ בְּיוֹמָא דִשְׁמַע וְיִשְׁתּוֹק לָהּ
וְיקוּמוּן נִדְרָהָא וֶאֱסָרָהָא דִּי אֶסְרַת עַל נַפְשָׁהּ
יְקוּמוּן: ט וְאִם בְּיוֹמָא דִשְׁמַע בַּעְלָהּ אַעְדִּי
יָתָהּ וּבַטֵּל יַת נִדְרָהָא דִּי עֲלָהּ וְיַת פִּרוּשׁ
סְפָוָתָהָא דִּי אֶסְרַת עַל נַפְשָׁהּ וּמִן קֳדָם יְיָ
יִשְׁתְּבֵק לָהּ: י וּנְדַר אַרְמְלָא וּמְתָרְכָא כֹּל
דִּי אֶסְרַת עַל נַפְשָׁהּ יְקוּם עֲלָהּ: יא וְאִם בֵּית
בַּעְלַהּ נָדְרַת אוֹ אֶסְרַת אִסָּר עַל נַפְשָׁהּ
בְּקְיוֹם: יב וְיִשְׁמַע בַּעְלָהּ וְיִשְׁתּוֹק לָהּ לָא
אַעְדִּי יָתָהּ וְיקוּמוּן כָּל נִדְרָהָא וְכָל אִסָּר
דִּי אֶסְרַת עַל נַפְשָׁהּ יְקוּמוּן: יג וְאִם בַּטָּלָא
יְבַטֵּל יַתְהוֹן בַּעְלָהּ בְּיוֹמָא דִי שְׁמַע כָּל
אַפְקוּת סְפָוָתָהָא לְנִדְרָהָא וּלְאֵסַר נַפְשָׁהּ לָא
יְקוּמוּן בַּעְלָהּ הֲפָרִנּוּן וּמִן קֳדָם יְיָ יִשְׁתְּבֵק לָהּ:
יד כָּל נֵדֶר וְכָל קְיוֹמַת אִסָּר לְסַגָּפָא נַפְשׁ
בַּעְלָהּ יְקַיְמִנּוּן וּבַעְלָהּ יְבַטְּלִנּוּן: טו וְאִם
מְשַׁתֵּק יְשַׁתֵּק לָהּ בַּעְלָהּ מִיּוֹם לְיוֹם וְיַקֵּים יַת
כָּל נִדְרָהָא אוֹ יַת כָּל אֱסָרָהָא דִּי עֲלָהּ יְקַיֵּם

רס"ו

יני רשב"י[1], וכן וידעתם את תנואתי[2], את אשר סרתם מעלי: **וה' יסלח לה.** כמה כתוב מדבר בהפר את נדרה בנזיר ושמע בעלה[3] והפר לה וכיוצא לו ידעה ועוברת על נדרה ושותה יין ומטמאה למתים, זו היא שלריכה סליחה, ואף על פי שהוא מופר. ואם המופרים לריכים סליחה, קל וחומר לשמיען מופרים[4]: (ז) **ואם היו תהיה לאיש.** זו חרוסה, או חיוו חלה נשואה, כשהוא חומר ואם בית חיתה נדרה, הרי נשואה חמור, וכאן בחרוסה, ואע"פ לחלוק בה, שחיבה ובעלה מפירין נדריה. הפר בחד ולא הפר בשנים או הפר בשנים ולא הפר בחד, הרי זה חיוו מופר, ואין לריך לומר אם קיים אחד מהם[5]: **ונדריה עליה.** שנדרה בבית חתיה ולא שמע בהן חתיה ולא הופרו ולא הוקמו[4]: (ח) **ושמע אישה וגו'.** הרי לך שאם קיים הבעל שהוא קיים: (ט) **והפר את נדרה אשר עליה.** יכול אפילו לא הפר הא, תלמוד לומר בנעוריה בית אביה[6], כל שבעוריה ברשות אביה היא[4]: (י) **כל אשר אסרה על נפשה יקום עליה.** לפי שאינה לא ברשות זה ולא ברשות בעל, ובאלמנה מן הנשואין הכתוב מדבר[4], אבל אלמנה מן האירוסין, את הבעל מתרוקנה וחזרה לרשות הא[7]: (יא) **ואם בית אישה נדרה.** בנשואה הכתוב מדבר: (יד) **כל נדר וכל שבועת אסר וגו'.** לפי שאמר שהבעל מפר, יכול כל נדריס בממע, תלמוד לומר לענות נפש, חיוו מפר חלה נדרי עוני נפש בלבד. וכמ מפורשים בממכת נדריס[8]: (טו) **מיום אל יום.** שלא תאמר מעת

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and a husband, *words of annulment*"—*Rashi* to v. 2, s.v. *ze hadavar*), which indicates that the actual *mechanism* though which the vow is removed is the same.

The Explanation

Rather, it would seem that at the literal level there is only one mechanism by which a vow can be canceled, and that is through *annulment,* as the Torah indicates explicitly in the current passage how a father or husband may annul the vow of his daughter or wife. Likewise in the case of an expert, at the literal level, the expert has the power to *annul* the words of a vow, as *Rashi* stresses, "When the *annulment* of vows is done by an individual he must be an expert."

Rashi did not need to clarify the scriptural basis that an expert has the right to annul a vow, since he deemed it to be self-evident: In the same way a father has the right to annul his daughter's vow, because he is an authority figure (*Rashi* to v. 4), the tribal leaders have the right to annul the vows of their followers, over whom they are authority figures. *Rashi* only adds that this is not limited to the head of one's tribe in particular, but rather *any* authority figure (such as an expert in Jewish law) is acceptable for this purpose. And, in exceptional circumstances where an expert cannot be found, even three laymen can form an *ad hoc* "court," which is authorized to annul a vow.

(Based on *Likutei Sichos* vol. 33, p. 186*ff*.)

1 תהלים קמא, ה 2 במדבר יד, לד 3 בספר הזכרון כאן: "ומצאתי כנוסחא אחת דפוסיית באשה שנדרה בנזיר ושמע **אבי**ו והפר לה, ונכון הוא", וזהו הגירסא הנכונה בהתאם למ"ש בפסוק "ואם הניא אביו אותה... כי הניא אביו אותה". ומה שמצינו ברוב הדפוסים הגירסא "ושמע **בעלה**", הרי זה שיבוש וטעות (שיחת ש"פ מטו"מ תשמ"ז). 4 ספרי 5 נדרים סז. 6 פסוק יז 7 נדרים ע. 8 דף עט.

- *(If she is unaware of her father's veto, and subsequently violated her "vow"), God will forgive her because her father vetoed her (vow, and thus annulled it).*

- [7] *If she is (betrothed) to a man while her (earlier) vows (are still pending) upon her, (because her father did not hear about the vows, so they were never ratified or annulled); or (she has a pre-existing) verbal obligation which she imposed upon herself (which was not heard by her father):*
  - [8] *(If) the man to whom she is (betrothed) hears about it but remains silent on the day that he hears about it, her vows will stand, and her ban that she forbade to herself will stand (even if her father annuls them).*
  - [9] *But if the man to whom she is (betrothed) vetoes her (vow) on the day he heard about it (as her father did), he revokes the vow (pending) upon her, or the verbal obligation which she forbade to herself (jointly with her father).*
  - *(If she is unaware of the veto, and subsequently violated her "vow"), God will forgive her (because it was, in fact, annulled).*
- [10] *(Concerning) the vow of a widow or a divorcee: Anything that she forbids to herself will stand for her (as a vow, since she is not under the jurisdiction of her husband or her father).*
- [11] *If (a married woman) made a vow or banned something from herself with an oath in her husband's house:*
  - [12] *(If) her husband heard about it and remained silent, not vetoing her, all her vows will stand, and every ban that she forbade to herself will stand.*
  - [13] *But if her husband vetoes them on the day he hears about them, then anything she uttered as her vows or personal bans will not stand.*
  - *(Since) her husband has vetoed them (thus annulling them, if she is unaware of this and subsequently violated her "vow"), God will forgive her (because it was, in fact, annulled).*
  - [14] *(However, it is only regarding) a vow or oath of self-affliction (that) her husband (has the right) either to ratify or annul it.*
  - [15] *(Concerning the time limit on the husband): If her husband remained silent (during the whole) day until (the next) day (begins, in the evening), then he has ratified all the vows and prohibitions which are (pending) upon her. He has ratified them because he remained silent on the day he heard about it.*

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The Last Word

Ironically, the Torah attributes more power of annulment to a man who is merely *betrothed** to a woman than a man who is fully married. For a man who is betrothed to a woman can annul her vows made prior to betrothal (v. 7-9), whereas a man who is fully married is only able to annul vows made "in her husband's house" (v. 11), and not beforehand. The reason for this peculiarity is because a man annuls his betrothed wife's earlier vows jointly with her father, in whose house she made the vows (see v. 9 and *Rashi* ibid).

One who is betrothed to a woman represents a person whose service of God is still incomplete. Nevertheless, the betrothed person has an advantage that he still relies on "the father" of his betrothed, i.e. on Divine assistance. However, when a person reaches spiritual maturity, alluded to by full marriage, this may ironically give him a false sense of independence, causing him to forget "the Father." The moral is obvious: A person should always attribute his success to Divine blessing, and not to himself.

(Based on *Likutei Sichos* vol. 2, pp. 613-4)

* In Jewish law, once a woman is betrothed she is considered a married woman, and if her husband wishes to leave her, she needs a divorce. However, this does not permit the couple to live together as man and wife until the procedure of *nisu'in* (full marriage) is carried out. In Talmudic times there would be a break, usually of a full year, between these two procedures. Nowadays, both procedures are carried out consecutively, under the wedding canopy.

מז וְאִם־הָפֵר יָפֵר אֹתָם אַחֲרֵי שָׁמְעוֹ וְנָשָׂא אֶת־עֲוֹנָהּ: יז אֵלֶּה
הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב
לְבִתּוֹ בִּנְעֻרֶיהָ בֵּית אָבִיהָ: פ [שני] לא א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: ב נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תֵּאָסֵף
אֶל־עַמֶּיךָ: ג וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם
אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־יְהוָה בְּמִדְיָן: ד אֶלֶף
לַמַּטֶּה אֶלֶף לַמַּטֶּה לְכֹל מַטּוֹת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא:
ה וַיִּמָּסְרוּ מֵאַלְפֵי יִשְׂרָאֵל אֶלֶף לַמַּטֶּה שְׁנֵים־עָשָׂר אֶלֶף חֲלוּצֵי
צָבָא: ו וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לַמַּטֶּה לַצָּבָא אֹתָם וְאֶת־
פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן לַצָּבָא וּכְלֵי הַקֹּדֶשׁ וַחֲצֹצְרוֹת
הַתְּרוּעָה בְּיָדוֹ: ז וַיִּצְבְּאוּ עַל־מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה וַיַּהַרְגוּ כָּל־זָכָר: ח וְאֶת־מַלְכֵי מִדְיָן הָרְגוּ עַל־חַלְלֵיהֶם
אֶת־אֱוִי וְאֶת־רֶקֶם וְאֶת־צ֥וּר וְאֶת־חוּר וְאֶת־רֶ֖בַע חֲמֵ֣שֶׁת
מַלְכֵ֣י מִדְיָ֑ן וְאֶת֙ בִּלְעָ֣ם בֶּן־בְּע֔וֹר הָרָ֖גוּ בֶּחָֽרֶב: ט וַיִּשְׁבּוּ בְנֵי־
יִשְׂרָאֵל אֶת־נְשֵׁי מִדְיָן וְאֶת־טַפָּם וְאֶת כָּל־בְּהֶמְתָּם וְאֶת־כָּל־

מז וְאִם־הָפֵר יָפֵר אֹתָם אַחֲרֵי שָׁמְעוֹ וְנָשָׂא אֶת־עֲוֹנָהּ: יז אֵלֶּה
הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב
לְבִתּוֹ בִּנְעֻרֶיהָ בֵּית אָבִיהָ: פ [שני] לא א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: ב נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תֵּאָסֵף
אֶל־עַמֶּיךָ: ג וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם
אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־יְהוָה בְּמִדְיָן: ד אֶלֶף
לַמַּטֶּה אֶלֶף לַמַּטֶּה לְכֹל מַטּוֹת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא:
ה וַיִּמָּסְרוּ מֵאַלְפֵי יִשְׂרָאֵל אֶלֶף לַמַּטֶּה שְׁנֵים־עָשָׂר אֶלֶף חֲלוּצֵי
צָבָא: ו וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לַמַּטֶּה לַצָּבָא אֹתָם וְאֶת־
פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן לַצָּבָא וּכְלֵי הַקֹּדֶשׁ וַחֲצֹצְרוֹת
הַתְּרוּעָה בְּיָדוֹ: ז וַיִּצְבְּאוּ עַל־מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה וַיַּהַרְגוּ כָּל־זָכָר: ח וְאֶת־מַלְכֵי מִדְיָן הָרְגוּ עַל־חַלְלֵיהֶם
אֶת־אֱוִי וְאֶת־רֶקֶם וְאֶת־צ֥וּר וְאֶת־חוּר וְאֶת־רֶ֖בַע חֲמֵ֣שֶׁת
מַלְכֵ֣י מִדְיָ֑ן וְאֶת֙ בִּלְעָ֣ם בֶּן־בְּע֔וֹר הָרָ֖גוּ בֶּחָֽרֶב: ט וַיִּשְׁבּוּ בְנֵי־
יִשְׂרָאֵל אֶת־נְשֵׁי מִדְיָן וְאֶת־טַפָּם וְאֶת כָּל־בְּהֶמְתָּם וְאֶת־כָּל־

יַתְהוֹן אֲרֵי שָׁתַק לָהּ בְּיוֹמָא דִּשְׁמָע: מז וְאִם
בַּטָּלָא יְבַטֵּל יַתְהוֹן בָּתַר דִּשְׁמָע וְיִקַּבֵּל יַת
חוֹבָהּ: יז אִלֵּין קְיָמַיָּא דִּי פַקֵּיד יְיָ יַת מֹשֶׁה בֵּין
גְּבַר לְאִתְּתֵהּ בֵּין אַבָּא לִבְרַתֵּהּ בְּרַבְיוּתָהָא
בֵּית אֲבוּהָא: א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר:
ב אִתְפָּרַע פָּרְעָנוּת בְּנֵי יִשְׂרָאֵל מִן מְדָיָנָאֵי
בָּתַר כֵּן תִּתְכְּנֵשׁ לְעַמָּךְ: ג וּמַלֵּיל מֹשֶׁה עִם
עַמָּא לְמֵימַר זְרִיזוּ מִנְּכוֹן גֻּבְרִין לְחֵילָא וְיהוֹן
עַל מְדָיָן לְמֵיהַב פָּרְעָנוּת דִּין עַמָּא דַיְיָ בְּמְדָיָן:
ד אַלְפָּא לְשִׁבְטָא אַלְפָּא לְשִׁבְטָא לְכֹל שִׁבְטַיָּא
דְיִשְׂרָאֵל תְּשַׁלְּחוּן לְחֵילָא: ה וְאִתְבְּחָרוּ
מֵאַלְפֵיָּא דְיִשְׂרָאֵל אַלְפָּא לְשִׁבְטָא תְּרֵי עֲשַׂר
אַלְפִין מְזָרְזֵי חֵילָא: ו וּשְׁלַח יַתְהוֹן מֹשֶׁה
אַלְפָּא לְשִׁבְטָא לְחֵילָא יַתְהוֹן וְיַת פִּינְחָס בַּר
אֶלְעָזָר כַּהֲנָא לְחֵילָא וּמָנֵי דְקוּדְשָׁא וְחַצָּצְרָת
יַבָּבְתָּא בִּידֵהּ: ז וְאִתְחַיָּלוּ עַל מְדָיָן כְּמָא דִי
פַקֵּיד יְיָ יַת מֹשֶׁה וּקְטָלוּ כָּל דְּכוּרָא: ח וְיַת
מַלְכֵי מְדָיָן קְטָלוּ עַל קְטִילֵיהוֹן יַת אֱוִי וְיַת
רֶקֶם וְיַת צוּר וְיַת חוּר וְיַת רֶבַע חַמְשָׁא מַלְכֵי
מְדָיָן וְיַת בִּלְעָם בַּר בְּעוֹר קְטָלוּ בְּחַרְבָּא:
ט וּשְׁבוֹ בְנֵי יִשְׂרָאֵל יַת נְשֵׁי מְדָיָן וְיַת טַפְלְהוֹן
וְיַת כָּל בְּעִירְהוֹן וְיַת כָּל גֵּיתֵיהוֹן וְיַת כָּל

לע"י

לעת, לכך נאמר מיום אל יום, ללמדך שאין מפר אלא עד שתאסך[1]:
(טז) **אחרי שמעו.** אחרי ששמע וקייס, שאמר אפשי בו, וחזר וכפר לה
אפילו בו ביום[2]: **ונשא את עונה.** הוא נכנס תחתיה. למדנו מכאן שהגורם
תקלה לחבירו הוא נכנס תחתיו לכל עונשין[2]: **(ז) מאת המדינים.** ולא מאת
המוחזים, שהמוחזים נכנסו לדבר מחמת יראה שהיו יראים מהם, שיהיו
שוללים אותם, שלא נאמר אלא אל תתגר בם מלחמה. אבל מדיינים נתעברו
על ריב לא להם. דבר אחר מפני שהי פרידות טובות שים לי להוליא מהם,
רות המואבית ונעמה העמונית[3]: **(ג) וידבר משה וגו'.** אף על פי ששמע
שמיתתו תלויה בדבר עשה ששמהה ולא איחר[2]: **החלצו.** כתרגומו לשון חלוצי
צבא[4] מזוייניס: **אנשים.** לדיקוס[5], וכן בחר להו אנשים[6], וכן אנשים חכמים
וידועים[7]: **נקמת ה'.** שהעומד כנגד ישראל, כאלו עומד כנגד הקב"ה[8]:
(ד) **לכל מטות ישראל.** לרבות שבט לוי: (ה) **וימסרו.** להודיעך שאפילו של
רועי ישראל כמה הם חביבים על ישראל, עד שלא שמעו במיתתו מה הוא
אומר עוד מעט ושקלוני[9], ומששמעו שמיתת משה תלויה בנקמת מדין, לא
רצו ללכת עד שנמסרו על כרחן: (ו) **אותם ואת פינחס.** מגיד שהיה פינחס
שקול כנגד כולם. ומפני מה הלך פינחס ולא הלך אלעזר, אמר הקב"ה מי

שהתחיל במצוה, שהרג כזבי בת צור, יגמור. דבר אחר שהלך לנקום נקמת
יוסף אבי אמו, שנאמר והמדינים מכרו אותו[10]. ומניין שהיתה אמו של פינחס
משל יוסף, שנאמר מצנפת פוטיאל[11], מזרע יתרו שפיטם עגליו לעבודה זרה
ומזרע יוסף שפטפט בילהו. דבר אחר שהיה משוח מלחמה[12]: **ובלי הקדש.**
זה כהרון והלין. שהיה בלעם ומפרית מלכי מדין בכשפיס, והוא
עומו פורח עמהם. כראה להם את הלוין, שהשם חקוק בו, והם נופלים, לכך
נאמר על חלליהם במלכי מדין[13], שנופלים על החללים מן האויר, וכן בבלעם
כתיב אל חלליהם בספר יהושע[14]: **בידו.** ברשותו וכן ויקח את כל ארצו
מידו[15]: (ח) **חמשת מלכי מדין.** וכי היו רואה שהמשה מהם הכתוב, למה
הוזקק לומר חמשת, אלא ללמדך ששוו כולם בעצה והושוו כולם בפורענות.
בלעם הלך שם ליטול שכר עשרים וארבעה אלף שהפיל מישראל בעצתו, ויאל
ממדין לקראת ישראל ומשיאן עצה רעה. אמר להם אם כשהייתם שמיס רבות
לא יכולתם להם, ועכשיו כי"ב אלף אתם באים להלחם. אתנו לו שכרו משלם
ולא קפחוהו[2]: **בחרב.** הוא בא על ישראל, והחליף חומתו בחומותם, שאין
נופלים אלא בפיהם ע"י תפלה ובקשה. ובא הוא ותפש חומותם לקללם
בפיו, אף הם באו עליו והחליפו חומותם בחומות המות שבאין בחרב,

CLASSIC QUESTIONS

● **Did the tribe of Levi have to fight? (v. 4)**

Rashi: [The words] *"All the tribes"* come to include the tribe of Levi.

Rambam: Why did the tribe of Levi not merit a portion in the Land of Israel and its spoils, as their brothers did? Because they have been separated out to serve God as His ministers... Therefore they were also separated from worldly matters. They are not required to fight in war, like other Jewish people, and they do not inherit the Land (*Laws of the Sabbatical and Jubilee Years* 13:12).

1 נדרים עו: 2 ספרי 3 בבא קמא לח: 4 פסוק ה 5 תנחומא 6 שמות יז, ט 7 דברים א, טו
8 ראה לקו"ש חכ"ג ע' 76 הערה 25, ושיחת ש"פ מטו"מ תש"מ. 9 שמות יז, ד 10 בראשית לז, לו
11 שמות ו, כה 12 סוטה מג. 13 פסוק ח 14 יג, כב. תנחומא. 15 במדבר כא, כו

- [16] *If, after having heard about (a vow and ratifying it that day), he then annuls it (later in the day), he will be responsible for her sin.*

[17] *These are the suprarational* commands which God commanded Moshe concerning a man and his wife, (and) a father and his adolescent daughter who is (under the jurisdiction of) her father's house.*

The War Against Midian

31 SECOND READING

God spoke to Moshe, saying, [2] *"Take revenge against the Midianites for the children of Israel. After that, you will be gathered to your people."*

[3] *Moshe (immediately) spoke to the people, saying, "From among yourselves, get men armed and ready for combat against Midian, to carry out God's revenge against Midian.* [4] *You should send for the army a thousand from each tribe; a thousand from each tribe. (This applies to) all the tribes of Israel."*

[5] *From Israel's population, one thousand (men) were handed over from each tribe, (totaling) twelve thousand armed for combat.* [6] *Moshe sent them, the thousand from each tribe, for the army. (He sent) them with Pinchas the son of Elazar the priest to the army, with the sacred vessels and the signal trumpets entrusted to him.*

[7] *They besieged Midian, as God had commanded Moshe, and they killed every male.* [8] *They killed the Midianite kings, (who fell) upon their (own people's) corpses. The five kings of Midian (that they killed were): Evi, Rekem, Tzur, Chur, and Reva. They killed Bilam the son of Be'or with a sword.*

[9] *The children of Israel took the Midianite women captive, along with their small children.*

TORAS MENACHEM

THE WAR AGAINST MIDIAN (v. 1*ff.*)

In contrast to other wars, where the Levites did not fight, *Rashi* writes (in his commentary to verse 4) that the Levites *were* required to fight in the war against Midian.

However, this is difficult to understand in light of ***Rambam***'s explanation that the Levites were exempt from fighting because: *"they have been separated out to serve God as His ministers.... Therefore they were also separated from worldly matters."* Why was an exception made in *this* case?

The explanation is that the war against the seven Cana'anite nations was fought in order to conquer and settle their land, which would then lead to a life of plowing and sowing the land. Thus the Levites, who were "*separated from worldly matters,*" did not participate in this war.

However, the war against Midian was not fought in order to conquer territory, but rather it was purely *"to carry out God's revenge."*** Thus, the war did not fall into the category of "worldly matters," but rather, it was solely an act of serving God—fitting indeed for the Levites, who "*have been separated out to serve God as His ministers."*

(Based on *Likutei Sichos* vol. 28, p. 344; vol. 23, p. 210)

Sparks of Chasidus

According to Chasidic thought, the war against the seven Cana'anite nations alludes to the "battle" of refining one's *overtly* undesirable character traits (which fall into seven broad categories, stemming from the seven emotional faculties of the Animal Soul). Consequently, this "war" is not relevant to the tribe of Levi, or to those who aspire to their spiritual level—as *Rambam* writes that this could be: *"any type of person... whose spirit inspires him, and he resolves in his mind to set himself apart* [*from worldly pursuits*]*, to stand before God and serve as His minister, to work for Him, and to know God"* (end of *Laws of the Sabbatical and Jubilee Years*).

In contrast, the war against Midian involved fighting against a *subtle* type of evil which is found in virtually every personality, even those who dedicate themselves as full time "ministers" of God. Thus, even the Levites, and those among the Jewish people who devote themselves *"to stand before God and serve as His minister,"* must participate in waging the spiritual war against Midian.

What is the "subtle evil" that can plague even the most dedicated servant of God? Chasidic thought explains that this is a lack of unity and camaraderie between one man and another, indicating underlying emotions of divisiveness and unjustified hatred. All this arises from a sense of over-inflated self-importance, which causes a person to be intolerant of others and eventually view them as enemies. Clearly the war against these attributes is very important indeed!

(Based on *Likutei Sichos* vol. 28, p. 344; s.v. *Heichlatzu* 5659***)

* For an explanation why the apparently rational laws of vows are described by the Torah as *chukim* (suprarational commands) see *Sichas Shabbos Parshas Matos-Masei* 5733.
**It was only *after* the war that the tribes of Re'uvain and Gad decided to settled there. ***In English: *On Ahavas Yisra'el* (*Sichos in English*, 1988).

מִקְנֵהֶם וְאֶת־כָּל־חֵילָם בָּזָזוּ: י וְאֶת כָּל־עָרֵיהֶם בְּמוֹשְׁבֹתָם
וְאֵת כָּל־טִירֹתָם שָׂרְפוּ בָאֵשׁ: יא וַיִּקְחוּ אֶת־כָּל־הַשָּׁלָל וְאֶת
כָּל־הַמַּלְקוֹחַ בָּאָדָם וּבַבְּהֵמָה: יב וַיָּבִאוּ אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר
הַכֹּהֵן וְאֶל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶת־הַשִּׁבְי וְאֶת־הַמַּלְקוֹחַ וְאֶת־
הַשָּׁלָל אֶל־הַמַּחֲנֶה אֶל־עַרְבֹת מוֹאָב אֲשֶׁר עַל־יַרְדֵּן יְרֵחוֹ: ס
[שלישי] [שני כשהן מחוברין] יג וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל־נְשִׂיאֵי
הָעֵדָה לִקְרָאתָם אֶל־מִחוּץ לַמַּחֲנֶה: יד וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי
הֶחָיִל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצְּבָא הַמִּלְחָמָה:
טו וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הַחִיִּיתֶם כָּל־נְקֵבָה: טז הֵן הֵנָּה הָיוּ
לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם לִמְסָר־מַעַל בַּיהוָה עַל־דְּבַר־פְּעוֹר
וַתְּהִי הַמַּגֵּפָה בַּעֲדַת יְהוָה: יז וְעַתָּה הִרְגוּ כָל־זָכָר בַּטָּף וְכָל־
אִשָּׁה יֹדַעַת אִישׁ לְמִשְׁכַּב זָכָר הָרֹגוּ: יח וְכֹל הַטַּף בַּנָּשִׁים אֲשֶׁר
לֹא־יָדְעוּ מִשְׁכַּב זָכָר הַחֲיוּ לָכֶם: יט וְאַתֶּם חֲנוּ מִחוּץ לַמַּחֲנֶה
שִׁבְעַת יָמִים כֹּל הֹרֵג נָפֶשׁ וְכֹל | נֹגֵעַ בֶּחָלָל תִּתְחַטְּאוּ בַיּוֹם
הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם וּשְׁבִיכֶם: כ וְכָל־בֶּגֶד וְכָל־כְּלִי־
עוֹר וְכָל־מַעֲשֵׂה עִזִּים וְכָל־כְּלִי־עֵץ תִּתְחַטָּאוּ: ס כא וַיֹּאמֶר
אֶלְעָזָר הַכֹּהֵן אֶל־אַנְשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה זֹאת חֻקַּת
הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: כב אַךְ אֶת־הַזָּהָב וְאֶת־

נִכְסֵיהוֹן בִּזּוּ: י וְיָת כָּל קִרְוֵיהוֹן בְּמוֹתָבָנֵיהוֹן
וְיָת כָּל בֵּית סְגִדָתְהוֹן אוֹקִידוּ בְנוּרָא: יא וּשְׁבוּ
יַת כָּל עָדָאָה וְיָת כָּל דִּבְרְתָּא בֶּאֱנָשָׁא
וּבִבְעִירָא: יב וְאַיְתִיוּ לְוָת מֹשֶׁה וּלְוָת אֶלְעָזָר
כָּהֲנָא וּלְוָת כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל יַת שִׁבְיָא
וְיַת דִּבְרְתָּא וְיַת עָדָאָה לְמַשְׁרִיתָא לְמֵישְׁרָיָא
דְמוֹאָב דִּי עַל יַרְדָּנָא דִירֵחוֹ: יג וּנְפָקוּ מֹשֶׁה
וְאֶלְעָזָר כָּהֲנָא וְכָל רַבְרְבֵי כְנִשְׁתָּא
לְקֳדָמוּתְהוֹן לְמִבָּרָא לְמַשְׁרִיתָא: יד וּרְגִיז מֹשֶׁה
עַל דְּמַנָּן עַל חֵילָא רַבָּנֵי אַלְפִין וְרַבָּנֵי
מָאוָתָא דַּאֲתוֹ מֵחֵיל קְרָבָא: טו וַאֲמַר לְהוֹן
מֹשֶׁה הַקַיֶּמְתּוּן כָּל נְקֻבָּא: טז הָא אִנִּין הֲוָאָה
לִבְנֵי יִשְׂרָאֵל בְּעֵצַת בִּלְעָם לְשַׁקָּרָא שְׁקָר
קֳדָם יְיָ עַל עֵסֶק פְּעוֹר וַהֲוַת מוֹתָנָא בִּכְנִשְׁתָּא
דְיָ: יז וּכְעַן קְטוֹלוּ כָל דְּכוּרָא בְּטַפְלָא וְכָל
אִתְּתָא דְיַדַעַת גְּבַר לְמִשְׁכְּבֵי דְכוּרָא קְטוֹלוּ:
יח וְכֹל טַפְלָא בִּנְשָׁיָא דִי לָא יְדָעָא מִשְׁכְּבֵי
דְכוּרָא קַיְימוּ לְכוֹן: יט וְאַתּוּן שְׁרוֹ מִבָּרָא
לְמַשְׁרִיתָא שַׁבְעָא יוֹמִין כֹּל דִּי קְטַל נַפְשָׁא
וְכֹל דִּי קָרַב בְּקְטִילָא תְּדוֹן עֲלוֹהִי בְּיוֹמָא
תְּלִיתָאָה וּבְיוֹמָא שְׁבִיעָאָה אַתּוּן וּשְׁבֵיכוֹן:
כ וְכָל לְבוּשׁ וְכָל מָן דִּמְשַׁךְ וְכָל עוֹבַד מְעַזֵי
וְכָל מָן דְּאָע תְּדוֹן עֲלוֹהִי: כא וַאֲמַר אֶלְעָזָר
כָּהֲנָא לְגַבְרֵי חֵילָא דַּאֲתוֹ לְקָרָבָא דָּא גְּזֵרַת
אוֹרַיְתָא דִּי פַקִּיד יְיָ יַת מֹשֶׁה: כב בְּרַם יַת

לע"י

שנאמר ועל חרבך תחיה[1]: (י) **טירתם**. מקום פלטרין שלהם, שהוא לשון מושב כומריס יודעי חוקיהם. דבר אחר לשון מושב שריהם, כמו שמתורגם סרני פלשתים[2] טורני פלשתאי[3]: (יא) **ויקחו את כל השלל וגו'**. מגיד שהיו כשרים ונדיקים ולא נחשדו על הגזל לשלוח יד בדבר שלא כרשות, שנאמר את כל השלל וגו'[3], ועליהם מפורש בקבלה שניך כעדר הרחלים וגו'[4], אף חנפי המלחמה שביך כולם נדיקים[5]: **שלל**. הן מטלטלין של מלבוש ותכשיטין: **בז**. הוא ביזת מטלטלין שאינם תכשיטין: **מלקוח**. חדש ובהמה. ובמקום שכתוב שבי חלל מלקוח, שבי בחדש ומלקוח בבהמה: (יג) **ויצאו משה ואלעזר הכהן**. לפי שרואו את נערי ישראל יוצאים לחטוף מן הבזה[5]: (יד) **ויקצף משה על פקודי החיל**. ממונים על החיל, ללמדך שכל שרחון הדור תלוי בגדולים שיש בה בידם למחות[3]: (טז) **בדבר בלעם**. אמר להם חפילו אחת מכוסים כל המונות (ס"א המומות) שבעולם אין אחת יכולים לכסם, שמא מרובים אחת מן המנרים שהיו עם מאות רבוא בחור. בואו ונשיאכם עמה. אלהיכם של אלו שונא זמה הוא וכו', כדאיתא בחלק[6] ובספרי[7]: **הן הנה**. מגיד שהיו מכירין אותן. זו היא שנכתב בלעם בה: (יז) **וכל אשה יודעת איש**. רחויה להבעל אף על פי שלא נבעלה. ולפי הנין העבירום והרחויה להבעל פניה מוריקות[8]: **הרגו**. למה חזר ואמר, להפסיק הענין, דברי ר' ישמעאל[3], שאם אני קורא הרגו כל זכר בטף וכל אשה יודעת איש וכל

1 בראשית כז, מ 2 יהושע יג, ג 3 ספרי 4 שה"ש ו, ו 5 ראה שיחת ש"פ מטות תשמ"א. 6 סנהדרין קו. 7 ראה לקו"ש חי"ח ע' 357 8 יבמות ס: 9 ראה שיחת ש"פ מטו"מ תשמ"ו.
10 ספרי. וראה לקו"ש חכ"ח ע' 200 ואילך. 11 יחזקאל לד, לא 12 במדבר יט, יד 13 יבמות סא. וראה שיחת ש"פ מטו"מ תש"מ. 14 חולין כה: 15 ויקרא י, מז 16 במדבר כ, י"א

They plundered all their animals and herds, and all their possessions. [10] *They set fire to all their residential cities and their cloisters.*

[11] *They took all the booty and all the plunder of both man and beast (but kept nothing for themselves).* [12] *They brought the captives, the plunder, and the booty to Moshe, Elazar the priest and the entire community of Israel, to the camp at the plains of Mo'av by the Jordan at Jericho.*

THIRD READING (2ND WHEN JOINED)

[13] *(When they heard that some youths had gone outside the camp to grab plunder) Moshe, Elazar the priest, and all the leaders of the community went out to meet them outside the camp (to put an end to it).*

[14] *Moshe became angry with the officers of the army, (both) the officers over thousands (of men) and the officers over hundreds (of men), who had returned from the campaign of war.* [15] *Moshe said to them, "You've allowed all the females to live?* [16] *They were the very ones who acted on Bilam's words against the children of Israel to betray God in the Pe'or affair, resulting in a plague among God's congregation!"*

[17] *"Now kill every male child! And kill every woman capable of knowing a man, (I mean every one) who could sleep with a male.* [18] *But you may keep alive all the young girls who have never experienced sleeping with a man."*

PURIFICATION, PURGING & IMMERSION FOLLOWING THE WAR

31:19 *"You must stay outside the camp for seven days. Whoever killed a person or who touched a corpse should cleanse himself (with the sprinkling water of the Red Heifer*) on the third and seventh day. (And just as) you (require purification because you are members of the covenant, so too,) your captives (will require purification when they enter the covenant).* [20] *All garments, leather articles, any goat products, and every wooden article must be cleansed (with sprinkling water)."*

[21] *Elazar the priest said to the soldiers returning from battle: "This (purification through sprinkling water which was stated above**) is the suprarational law of the Torah that God commanded Moshe.*

- [22] *"However, (in addition to ritually purifying the vessels with sprinkling water, Moshe also taught us that they must be purged from the flavor of the non-kosher food, as follows): The gold, the*

CLASSIC QUESTIONS

● Why did Elazar clarify the law of purging vessels, and not Moshe? (v. 21)

RASHI: Since Moshe fell into a state of anger (v. 14), he fell into a state of error: The laws of purging vessels belonging to gentiles were concealed from him. We find a similar incident occurred on the eighth day of inauguration, as the verse states, *"He became angry with Elazar and Isamar"* (*Vayikra* 10:16)—he fell into a state of anger, so he fell into a state of error [criticizing them for burning the sin-offering (see *Rashi* ibid)]. Likewise [when Moshe said]: *"Listen, you rebels!"* (above 20:10), *"he hit the rock"* (ibid. 11). Through anger, he came to err.

● What did Elazar tell them? (v. 22)

RASHI: Even though Moshe warned you only about the laws of ritual impurity, you must be further warned about the laws of purging.... Even after their purification from the ritual impurity caused by a corpse (v. 20), you still may not use vessels until they have been purified from the [flavor of] non-kosher meat that they absorbed.

TORAS MENACHEM

MOSHE'S ERROR (*RASHI* TO V. 21)

In the current passage we read how the vessels that were captured by the Jewish people as plunder from the war against Midian were required to be cleansed with sprinkling water (into which ashes of the Red Heifer had been mixed), to remove the ritual impurity that had been caused by contact with a corpse. This law was taught to the Jewish people by Moshe in verse 20.

In verse 22, Elazar added another law, that the vessels needed to be purged, i.e. since these vessels had been used to cook non-kosher food, the flavor of that food had seeped into the walls of the vessels. Thus, if a person cooked kosher food in one of these vessels, the non-kosher flavor would seep out of the walls of the vessel into the food, thus rendering it non-kosher. To avoid this problem, the vessels had to be *"passed through fire"* (v. 23), which would purge the flavors that are in the walls of the vessel (see *Rashi* to v. 22).

In his commentary to verse 21, *Rashi* explains why this latter law was taught by Elazar, and not Moshe: *"Since Moshe fell into a state of anger* (v. 14), *he fell into a state of error: The laws of purging vessels belonging to gentiles were concealed from him."* *Rashi* continues to explain that this had occurred on two previous occasions: In *Parshas Shemini*, when Moshe had become angry that a sin-offering goat had been burned; and in *Parshas Chukas*, when Moshe erred in hitting the rock.

* See above 19:9. **See *Likutei Sichos* vol. 8, p. 183.

הַכֶּסֶף אֶת־הַנְּחֹשֶׁת אֶת־הַבַּרְזֶל אֶת־הַבְּדִיל וְאֶת־הָעֹפָרֶת: כג כָּל־דָּבָר אֲשֶׁר־יָבֹא בָּאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהֵר אַךְ בְּמֵי נִדָּה יִתְחַטָּא וְכֹל אֲשֶׁר לֹא־יָבֹא בָּאֵשׁ תַּעֲבִירוּ בַמָּיִם: כד וְכִבַּסְתֶּם בִּגְדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי וּטְהַרְתֶּם וְאַחַר תָּבֹאוּ אֶל־הַמַּחֲנֶה: ס [רביעי] כה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כו שָׂא אֶת רֹאשׁ מַלְקוֹחַ הַשְּׁבִי בָּאָדָם וּבַבְּהֵמָה אַתָּה וְאֶלְעָזָר הַכֹּהֵן וְרָאשֵׁי אֲבוֹת הָעֵדָה: כז וְחָצִיתָ אֶת־הַמַּלְקוֹחַ בֵּין תֹּפְשֵׂי הַמִּלְחָמָה

דַּהֲבָא וְיַת כַּסְפָּא יַת נְחָשְׁתָּא יַת פַּרְזְלָא יַת אַבְצָא וְיַת אֳבָרָא: כג כָּל מִדַּעַם דְּמִתַּעַל בְּנוּרָא תַּעַבְרֻנֵּהּ בְּנוּרָא וְיִדְכֵּי בְּרַם בְּמֵי אַדְיוּתָא יִתְדֵּי וְכֹל דִּי לָא מִתַּעַל בְּנוּרָא תַּעַבְרֻנֵּהּ בְּמַיָּא: כד וְתִתְחַוְרוּן לְבוּשֵׁיכוֹן בְּיוֹמָא שְׁבִיעָאָה וְתִדְכוֹן וּבָתַר כֵּן תֵּעָלוֹן לְמַשְׁרְיָתָא: כה וַאֲמַר יְיָ לְמֹשֶׁה לְמֵימָר: כו קַבֵּל יַת חֶשְׁבַּן דַּבְרַת שַׁבְיָא בֶּאֱנָשָׁא וּבִבְעִירָא אַתְּ וְאֶלְעָזָר כָּהֲנָא וְרֵישֵׁי אֲבָהַת כְּנִשְׁתָּא: כז וּתְפַלֵּיג יַת דְּבַרְתָּא בֵּין גַּבְרֵי מְגִיחֵי קְרָבָא דִּנְפָקוּ לְחֵילָא

לא:כב-כז

עוד יש להזכיר לכם על הלכות גיעול. ואף לשון מיעוט, כלומר ממועטין אתם מלהשתמש בכלים אפילו לאחר טהרתן מטומאת המת, עד שיטהרו מבליעת איסור גמורות. ורבותינו אמרו אף את הזהב לומר שצריך להעביר חלודה שלו קודם שיגעילנו, וזהו לשון אף, שלא יהא שם חלודה, אף המתכת יהיה כמות שהוא: **(כג) כל דבר אשר יבא באש.** לפשל בו כלום: **תעבירו באש.** כדרך תשמישו כגעלתו, מה שתשמישו ע"י חמין, יגעילנו בחמין, ומה שתשמישו ע"י גלי, כגון הספוד והמסכלה, ילבננו בגחור[1]: **אך במי נדה יתחטא.** לפי פשוטו חטוי זה לטהרו מטומאת מת.

חמר להם שריכין הכלים גיעול לטהרם מן האיסור, וחטוי לטהרן מן הטומאה. ורבותינו דרשו מכאן, שאף להכשירן מן האיסור הטעין טבילה לכלי מתכות. ומי נדה הכתובין כאן דרשו מים הראויים לנדות בהם נדה. וכמה הם, תרגעים שהם[1]: **וכל אשר לא יבא באש.** כל דבר שאין תשמישו ע"י האור, כגון כוסות וגלוחיות שתשמישן בצונן וגם בלעו איסור: **תעבירו במים.** מטבילן ודיו ודוקא כלי מתכות: **(כד) אל המחנה.** למחנה שכינה, שאין טמא מת טעון שילוח ממחנה לויה וממחנה ישראל[2]: **(כו) שא את ראש.** קח את החשבון: **(כז) וחצית את המלקוח**

TORAS MENACHEM

Rashi's comments prompt the following questions:

a.) Being that Moshe's anger had led him to err on these two previous occasions, why did *Rashi* wait until this *third* occasion to explain the principle that anger leads to error?

b.) What Moshe said was, in fact, correct. He had *rightly* instructed the people to purify the vessels from the ritual impurity of a corpse by applying sprinkling water. What Moshe had failed to do was to inform them of the *additional* procedure, that the vessels needed to be purged too, since he had failed to recall this detail—as *Rashi* writes, "The laws of purging vessels belonging to gentiles *were concealed from him.*" Surely this is not an "error" (i.e. a misjudgment), but rather, an *omission* of an additional, totally unrelated law, being that ritual purification and purging are two completely different concepts?

The Explanation

The fact that non-kosher flavors absorbed in a vessel need to be removed before kosher food is cooked in it is *logical*, and clearly, Moshe would have been aware of this fact. Thus when *"the laws of purging vessels... were concealed from him,"* and he failed to recall the *method* of removing these flavors, Moshe was nevertheless aware of the *necessity* to remove them. But since he could only recall one procedure that needed to be performed with these vessels (the application of sprinkling water) Moshe presumed that *this single procedure* would achieve *both* goals: It would remove the ritual impurity caused by a corpse, *and* it would remove the non-kosher flavors from the vessels.

Moshe's reasoning was simple: We see that a few drops of sprinkling water had an effect that was far beyond its site of application, removing ritual impurity from the *entire* vessel, even though the water was only applied to a small part of the vessel. So Moshe reasoned: Being that the sprinkling water is extremely powerful and has a far-reaching effect *beyond the site where it is applied*, it must be able to remove the flavors from the vessel too.

Of course, if Moshe had remembered the law that flavors are actually removed through purging, he would not have been led to make this assumption. But since the law was concealed from him, and he knew that the flavors had to be removed somehow, he presumed that the far-reaching effects of the sprinkling water were not limited to removing impurity, and that they could remove flavor too.

The Last Word

Anger and Forgetfulness

A *rizal* considered anger to be a more serious sin than all others. For when a person commits any sin other than becoming angry, his soul still remains in his body. But when angry, a person's soul *departs* from his body and is replaced by an "external soul." This explains why one tends to forget his Torah studies through becoming angry, due to the departure of the soul.

(*Sha'ar Ha-Yichudim* at end; see *Likutei Torah, Pinchas* 80d; see *Sicha* of *Shabbos Parshas Va'eira* 5711).

"With regard to the question of temper, and especially where we are speaking of anger, this weakness can be controlled by reflecting on the verse, *"I visualize God before me always"* (Psalms 16:8), which is also the introduction to the first part of the *Shulchan Aruch* [Code of Jewish Law], and thus an introduction to the entire code regulating Jewish behavior in the daily life. By reflecting upon the fact that one is *always*—at every moment—in the presence of God, how is it possible for him to sink so far as to display any kind of temper?"

(Excerpt from a letter written by the Rebbe in 5733)

1 ע"ז עה: 2 פסחים סז.

silver, the copper, the iron, the tin, and the lead, [23] whatever is used in fire, must be passed through fire by you, and then it will be purified.

- *"They must, however, (also) be cleansed with sprinkling water (alternatively: with mikvah water).*
- *"Whatever (utensils) are not used in fire (but rather, with cold foods), should be passed through (mikvah) water by you (straightaway, since they do not need to be purged).*
- [24] *"You should wash your garments on the seventh day and (they will) become ritually pure. Afterwards, you may enter the camp."*

Dividing the Spoils of War

31:25 Fourth Reading

God spoke to Moshe, saying, [26] "Calculate the total plunder of the captured people and animals. You (should do this) together with Elazar the priest and the community's paternal (tribal) leaders. [27] Divide the plunder equally between the soldiers that went out to battle and (the rest of) the entire congregation.

Classic Questions

● Why were the laws of purging given here? (v. 23)

Ramban: In the earlier wars with Sichon and Og the Jewish people had also taken plunder (*Devarim* 2:35), which presumably included non-kosher vessels. Nevertheless, those wars were part of the conquest of the Land of Israel, and the *Talmud* states that during the conquest they were allowed to eat non-kosher food (*Chulin* 17a)—and certainly then, to eat from non-kosher vessels. The war with Midian, however, was not part of the conquest of the Land of Israel so, for the first time, the Jewish people were faced with purging the non-kosher vessels, which is why the laws of purging were given at this point.

Har Tzvi: *Ramban* explains why the laws of purging were given at this point, but he does not explain why the requirement to immerse vessels in a *mikvah* (v. 23) was only given here. In truth, however, it is inappropriate to ask why a *mitzvah* was given at a particular time and not beforehand, since the obligation only arises at the time when the Torah deemed fit to introduce it. The case of purging vessels however, appears to be an exception to this principle, since it is a *logical extension* of the prohibitions against eating non-kosher food, that were *already in force*. That is why *Ramban* was troubled by this question in particular (*Har Tzvi, Responsa Yoreh De'ah* 109).

● What law do we learn from verse 23?

Rashi: Our Rabbis expounded from here that even to make [vessels] fit for use from [their association with] forbidden food, immersion [in a *mikvah*] is required for metal utensils.

Toras Menachem

Thus, when *Rashi* writes that "he fell into a state of *error*," this does not contradict his statement that "the laws of purging vessels...*were concealed* from him." Because, as a result of the fact that the law of purging was concealed from Moshe, he was led to make the erroneous presumption that sprinkling water can remove flavors too.

Moshe's Prior Errors

While Moshe came to an erroneous conclusion here as a result of his anger, the previous occasions where Moshe seemed to have erred in anger were not such clear-cut mistakes. In our case, Moshe had been lacking crucial information (which was "concealed from him") that led him to make a presumption that has no basis in Torah. But on the previous occasions, it appeared that Moshe had followed a path of Torah logic:

In the case of the sin-offering that was burnt, provoking Moshe's anger in *Parshas Shemini*, *Rashi* explains (*Vayikra* 10:16) that Moshe and Aharon differed over an extremely subtle and intricate argument (about whether the laws of mourning concerning a temporary offering applied to a permanent offering too), and both sides appear to have a Torah-based argument. Likewise, the reason why Moshe hit the rock had a logic within the system of Torah, as *Rashi* explains (above 20:11) that Moshe followed the instructions which *God gave to him* on a previous occasion, to strike the rock at Choraiv (*Shemos* 17:6).

In both these cases the *final conclusion* of the argument was not in Moshe's favor. But if a person presents an argument which is valid according to Torah, he is not deemed to be mistaken if the *final ruling* does not favor him. Rather, he made a valid point, but ultimately, another view was deemed to be more appropriate. So, from these previous two cases we have no proof that anger leads to error, since it was not clear that Moshe erred.

In our case, however, where Moshe clearly made an outright mistake—when he failed to recall crucial information—we have a clear basis to conclude, *"Since Moshe fell into a state of anger, he fell into a state of error."*

And now, having proven that anger does indeed lead to error, we see *retroactively* that in the previous two cases where Moshe's argument was rejected it was probably not because Moshe had a valid point of view but rather, it was a clouding of judgment that came as a result of anger.

(Based on *Likutei Sichos* vol. 8, p. 182*ff.*)

Immersion of Vessels (*Rashi* to v. 23)

Ramban explains why the laws of purging vessels were given at this time, and not earlier, after the wars against Sichon and Og. ***Har Tzvi*** asks why *Ramban* did not explain a similar question: Why was the requirement to *immerse* vessels acquired from a non-Jew in the *mikvah* introduced only here? He answers that the question why a *mitzvah* was introduced at a certain point is not a valid one, since the Torah has the right to introduce a precept whenever it sees fit to do so. *Har Tzvi* also explains that *Ramban*

הַיֹּצְאִים לַצָּבָא וּבֵין כָּל־הָעֵדָה: כח וְהֵרַמְתָּ מֶכֶס לַיהוָה מֵאֵת אַנְשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לַצָּבָא אֶחָד נֶפֶשׁ מֵחֲמֵשׁ הַמֵּאוֹת מִן־הָאָדָם וּמִן־הַבָּקָר וּמִן־הַחֲמֹרִים וּמִן־הַצֹּאן: כט מִמַּחֲצִיתָם תִּקָּחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה: ל וּמִמַּחֲצַת בְּנֵי־ יִשְׂרָאֵל תִּקַּח | אֶחָד | אֶחָז מִן־הַחֲמִשִּׁים מִן־הָאָדָם מִן־הַבָּקָר מִן־הַחֲמֹרִים וּמִן־הַצֹּאן מִכָּל־הַבְּהֵמָה וְנָתַתָּה אֹתָם לַלְוִיִּם שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה: לא וַיַּעַשׂ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: לב וַיְהִי הַמַּלְקוֹחַ יֶתֶר הַבָּז אֲשֶׁר בָּזְזוּ עַם הַצָּבָא צֹאן שֵׁשׁ־מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וַחֲמֵשֶׁת אֲלָפִים: לג וּבָקָר שְׁנַיִם וְשִׁבְעִים אָלֶף: לד וַחֲמֹרִים אֶחָד וְשִׁשִּׁים אָלֶף: לה וְנֶפֶשׁ אָדָם מִן־הַנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר

וּבֵין כָּל בְּנֹשְׁתָּא: כח וְתַפְרֵשׁ נְסִיבָא קֳדָם יְיָ מִן גַּבְרֵי מְגִיחֵי קְרָבָא דְּנָפְקוּ לְחֵילָא חַד נַפְשָׁא מֵחַמֵשׁ מְאָה מִן אֱנָשָׁא וּמִן תּוֹרֵי וּמִן חֲמָרֵי וּמִן עָנָא: כט מִפַּלְגוּתְהוֹן תִּסְבּוּן וְתִיהַב לְאֶלְעָזָר כַּהֲנָא אַפְרְשׁוּתָא קֳדָם יְיָ: ל וּמִפַּלְגוּת בְּנֵי יִשְׂרָאֵל תִּסַּב חַד דְּאִתַּחַד מִן חַמְשִׁין מִן אֱנָשָׁא מִן תּוֹרֵי מִן חֲמָרֵי וּמִן עָנָא מִכָּל בְּעִירָא וְתִיהַב יַתְהוֹן לְלֵוָאֵי נָטְרֵי מַטְרַת מַשְׁכְּנָא דַיְיָ: לא וַעֲבַד מֹשֶׁה וְאֶלְעָזָר כַּהֲנָא כְּמָא דִי פַקִיד יְיָ יַת מֹשֶׁה: לב וַהֲוָה דְּבַרְתָּא שְׁאָר בִּזָּא דִי בְזוֹ עַמָּא דִי נְפָקוּ לְחֵילָא עָנָא שִׁית מְאָה וְשַׁבְעִין וְחַמְשָׁא אַלְפִין: לג וְתוֹרֵי שַׁבְעִין וּתְרֵין אַלְפִין: לד וַחֲמָרֵי שְׁתִּין וְחַד אַלְפִין: לה וְנַפְשָׁא דֶאֱנָשָׁא מִן נְשַׁיָּא דִי לָא יְדָעָא מִשְׁכְּבֵי דְכוּרָא כָּל נַפְשָׁתָא תְּלָתִין

רס"י

בין תפשי המלחמה וגו'. חציו לאלו וחציו לאלו: **(לב) ויהי המלקוח יתר הבז.** לפי שלא נמנו להכריס מכס מן המטלטלין חלק מן המלקוח, כתב את כללן של המטלטלין אשר בזזו עם הנפש חיים לו ולא נא לכלל חלוקה, מספר הצאן וגו':

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had a special reason for asking his question in connection with the purging of vessels (since purging is connected with the laws of *kashrus* in general, which were already in force).

However, being that *Ramban* himself does not make even a brief reference to the distinction that *Har Tzvi* suggests, it would be preferable to find a solution which is indicated in the words of *Ramban* himself—or in *Rashi's* words (on which *Ramban's* comments here are based).

The Explanation

Rashi writes that the reason why vessels need to be immersed in a *mikvah* before use is *"to make* [*vessels*] *fit for use from* [*their association with*] *forbidden food."* At first glance this is difficult to understand, since even if the vessels of a gentile were never used with forbidden food, they still require immersion when a Jew acquires them (*Shulchan Aruch*, *Yoreh De'ah* 120:1). In fact, *Rashi* himself emphasizes this point, writing that those vessels from the plunder of Midian that, "*had not absorbed* [*the flavor*] *of forbidden food*" *nevertheless* required immersion (*Rashi* to v. 23, s.v. *vechol asher lo yavo*). Why then does he write that the purpose of immersion is "to make [vessels] fit for use after [their association *with*] *forbidden food*"?

The answer to this problem can be gleaned by comparing this comment of *Rashi* with his explanation of the *mitzvah* of *purging* vessels: *"You still may not use vessels until they have been purified from the* [*flavor of*] *non-kosher meat that they absorbed"* (*Rashi* to v. 22, cited in *Classic Questions* above). Note that *Rashi* describes purging as a process of "purification" whereas he defines immersion in a *mikvah* as a process aimed at making the vessels *"fit for use."* Now, "purification" can only occur when some impurity is present (in this case, the flavor of non-kosher food), which is then removed. Rendering something "fit for use" however, does not necessarily mean that an item has become contaminated; rather, we could just be speaking here of an additional phase of preparation required before use.

Thus, when *Rashi* describes immersion in a *mikvah,* not as a type of purification (to *remove* impurity), but as a process of rendering vessels "fit for use," he makes clear that this preparatory phase is required both for vessels that *have* been contaminated with non-kosher food *and* for those that were *never* contaminated.

Rashi clarifies that the reason for this immersion is "to make [vessels] fit for use *from* [*their association with*] *forbidden food."* The fact that the vessels were in the *possession* of a gentile means that they were *associated* with forbidden food, i.e. they were in a position where contamination with non-kosher food was a *possibility*. Therefore, the Torah requires immersion to rid the vessels of this association, regardless of whether they were actually contaminated or not.

(In fact, this resembles another command issued in the current passage, to "kill every woman *capable* of knowing a man, (I mean every one) who *could* sleep with a male" (v. 17), regardless of whether this had occurred or not, since it had been a possibility).

We now have a simple answer to *Har Tzvi's* problem (that *Ramban* explained why the *mitzvah* of purging was not given directly after the war against Sichon and Og, but failed to address the same question about the *mitzvah* of immersing vessels in a *mikvah*). For being that *Ramban's* words are based on *Rashi's* comment here, and *Rashi* clarifies that the purpose of immersion is "to make [vessels] fit for use *after* [*their association with*] *forbidden food,"* it is obvious from *Ramban's* comments why immersion of vessels was not required after the war against Sichon and Og—because that war was part of the conquest of the Land of Israel during which it was *permitted* to eat non-kosher food. Therefore, it is self-evident that at that time there was no need to "disassociate" the vessels from forbidden food through the precept of immersion.

(Based on *Likutei Sichos* vol. 18, p. 363*ff.*)

28 *"You should take a tax for God from the soldiers who went out to battle: From the people, from the cattle, donkeys, and sheep (take) one individual from every five hundred.* 29 *Take this from their half (of the plunder) and give it to Elazar the priest as a gift to God.**

30 *"From the half belonging to the children of Israel take one fiftieth of the people, cattle, donkeys, sheep, and all the animals, and give them to the Levites, the guardians of God's Tabernacle."**

31 *Moshe and Elazar the priest did what God had commanded Moshe.*

32 *The (total) plunder—in addition to the spoils that the army had taken as spoils (from inanimate objects that were not taxable)—was:*

- *Six hundred and seventy-five thousand sheep.*
- 33 *Seventy-two thousand cattle.*
- 34 *Sixty-one thousand donkeys.*
- 35 *And people: The total number of the women who had not experienced sleeping with a man, was thirty-two thousand.*

CLASSIC QUESTIONS

● Why does the Torah state in detail how God's instructions to divide plunder were carried out? (v. 32-47)

RAMBAN: To inform us of a miracle, that from the time the plunder was taken, until the time it was distributed, not one of the animals died.

OHR HACHAYIM: *Ramban's* explanation does not convince me, for the fact that no animals were lost in this short period of time does not appear to be a miracle. And why would the Torah list all these details of the plunder just to convey that single point?

Rather, it appears to me that the details of the plunder's distribution were recorded to clarify the meaning of the command to take *"one individual from every five hundred"* (v. 28). For this could have one of two interpretations:

i.) Either one counts 500 animals and then gives one as the "tax";

ii.) Or perhaps one was to take 499 and then give one to the "tax"?

The details of the plunder's distribution were thus recorded to indicate that the latter method was God's intention.

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THE DETAILS OF THE PLUNDER'S DISTRIBUTION (V. 32-47)

Ramban and ***Ohr haChayim*** both address the question why the Torah describes in such great detail how God's instructions to divide the plunder were carried out.

Being that this is a question at the literal level, we would have expected *Rashi* to address it. *Rashi's* silence here suggests that he deemed the explanation to require no further commentary, so we need to clarify how this matter can be explained at the literal level.

Ramban's solution (that the Torah informs us here of a miracle that none of the animals died before they were distributed), appears difficult to accept at the literal level, for what was the purpose of this miracle? Are we not taught that God does not perform a miracle in vain? And if God's intention was to prevent the Jewish people from losing resources through the death of animals, surely God has many means of ensuring that His people are supported financially and do not have to resort to a miracle?

Ohr haChayim's solution indeed appears to be more literal, but *Rashi* makes no indication of it at all. What then was *Rashi's* understanding of the matter?

THE EXPLANATION

After reading God's command to divide the plunder into two, and take a tax of 1 in 500 from one half and 1 in 50 to form the other half, we are left with the question: What was to be done with the remainder? Surely the number of cattle, donkeys, sheep and people in each half of the plunder would not have *each* been exactly divisible by 500 and by 50?

The Torah thus specifies the details of how all the different types of plunder were divided to inform the reader that, remarkably, this was the case: half of *each type* of plunder was exactly divisible by 500 and 50, with no remainder at all! Consequently, the reader will understand why God had not given any instructions what to do with the remaining plunder, since there simply was no remainder.

While the fact that this division occurred precisely was not supernatural (for it is *possible* that the division would be completed perfectly) it was nevertheless an extremely unlikely occurrence. So it begs the question: Why did God orchestrate the plunder to be perfectly divisible?

Again, *Rashi* did not answer this question, as it can be understood from a literal reading of scripture. After stating that a tax of 1 in 500 was to be given (v. 28), the Torah instructs, *"Take this from their half"* (v. 29), suggesting that the *entire* half was to be taxed, *without exception*. So, if the entire plunder had not been exactly divisible into two, or if this half of the plunder had not been exactly divisible by 500, God's command would not have been fulfilled properly, since some of the plunder would have remained untaxed.

The unusual occurrence of all the amounts being exactly divisible was thus orchestrated on High in order to help the Jewish people perform a *mitzvah*, that of taxing *all* the plunder.

Likewise, the fact that not one of the animals died during the entire procedure was not a breach of the laws of nature, but rather, a highly unusual occurrence which enabled the Jewish people to do this *mitzvah* in the best way possible.

The lesson is obvious: We should always trust that God will orchestrate events, enabling observance of His *mitzvos* in the best way possible.

(Based on *Likutei Sichos* vol. 13, p. 110*ff.*)

*Even though plunder was forbidden for priests and Levites (*Rashi* to *Devarim* 18:1), here the plunder first passed into the Jewish people's possession, before being given *by the Jewish people* to the priests and Levites as a "gift for God" (*Likutei Sichos* vol. 28, p. 217, note 84. For an explanation according to *halachah*, see *Likutei Sichos* vol. 23, p. 206*ff.*).

כָּל־נָ֫פֶשׁ שְׁנַ֥יִם וּשְׁלֹשִׁ֖ים אָֽלֶף׃ לו וַתְּהִי֙ הַמֶּחֱצָ֔ה חֵ֖לֶק הַיֹּצְאִ֑ים
בַּצָּבָ֗א מִסְפַּ֛ר הַצֹּ֥אן שְׁלֹשׁ־מֵא֖וֹת אֶ֥לֶף וּשְׁלֹשִׁ֛ים אָ֖לֶף וְשִׁבְעַ֥ת
אֲלָפִ֑ים וַחֲמֵ֥שׁ מֵא֖וֹת׃ לז וַיְהִ֤י הַמֶּ֙כֶס֙ לַֽיהוָ֔ה מִן־הַצֹּ֕אן שֵׁ֥שׁ
מֵא֖וֹת חָמֵ֥שׁ וְשִׁבְעִֽים׃ לח וְהַבָּקָ֕ר שִׁשָּׁ֥ה וּשְׁלֹשִׁ֖ים אָ֑לֶף וּמִכְסָ֖ם
לַֽיהוָ֥ה שְׁנַ֖יִם וְשִׁבְעִֽים׃ לט וַחֲמֹרִ֕ים שְׁלֹשִׁ֥ים אֶ֖לֶף וַחֲמֵ֣שׁ מֵא֑וֹת
וּמִכְסָ֖ם לַֽיהוָ֥ה אֶחָ֖ד וְשִׁשִּֽׁים׃ מ וְנֶ֥פֶשׁ אָדָ֖ם שִׁשָּׁ֣ה עָשָׂ֑ר אָ֔לֶף
וּמִכְסָ֖ם לַֽיהוָ֥ה שְׁנַ֖יִם וּשְׁלֹשִֽׁים נָֽפֶשׁ׃ מא וַיִּתֵּ֥ן מֹשֶׁ֛ה אֶת־מֶ֥כֶס
תְּרוּמַ֖ת יְהוָ֑ה לְאֶלְעָזָ֣ר הַכֹּהֵ֔ן כַּאֲשֶׁ֥ר צִוָּ֖ה יְהוָ֥ה אֶת־מֹשֶֽׁה׃
[חמישי] מב וּמִמַּחֲצִ֖ית בְּנֵ֣י יִשְׂרָאֵ֑ל אֲשֶׁ֥ר חָצָ֖ה מֹשֶׁ֥ה מִן־הָאֲנָשִׁ֖ים
הַצֹּבְאִֽים׃ מג וַתְּהִ֣י מֶחֱצַ֣ת הָעֵדָ֗ה מִן־הַצֹּ֛אן שְׁלֹשׁ־מֵא֥וֹת אֶ֖לֶף
וּשְׁלֹשִׁ֣ים אֶ֑לֶף שִׁבְעַ֥ת אֲלָפִ֖ים וַחֲמֵ֥שׁ מֵאֽוֹת׃ מד וּבָקָ֕ר שִׁשָּׁ֥ה
וּשְׁלֹשִׁ֖ים אָֽלֶף׃ מה וַחֲמֹרִ֕ים שְׁלֹשִׁ֥ים אֶ֖לֶף וַחֲמֵ֣שׁ מֵאֽוֹת׃ מו וְנֶ֥פֶשׁ
אָדָ֖ם שִׁשָּׁ֣ה עָשָׂ֑ר אָֽלֶף׃ מז וַיִּקַּ֣ח מֹשֶׁ֗ה מִמַּחֲצַת֙ בְּנֵ֣י־יִשְׂרָאֵ֔ל
אֶת־הָאֶחָ֖ד מִן־חַמִּשִּׁ֣ים מִן־הָאָדָ֑ם וּמִן־הַבְּהֵמָ֗ה וַיִּתֵּ֙ן
אֹתָ֙ם֙ לַלְוִיִּ֔ם שֹׁמְרֵ֖י מִשְׁמֶ֣רֶת מִשְׁכַּ֔ן יְהוָ֑ה כַּאֲשֶׁ֥ר צִוָּ֖ה יְהוָ֥ה
אֶת־מֹשֶֽׁה׃ מח וַיִּקְרְבוּ֙ אֶל־מֹשֶׁ֔ה הַפְּקֻדִ֕ים אֲשֶׁ֖ר לְאַלְפֵ֣י הַצָּבָ֑א
שָׂרֵ֥י הָאֲלָפִ֖ים וְשָׂרֵ֥י הַמֵּאֽוֹת׃ מט וַיֹּ֣אמְר֔וּ אֶל־מֹשֶׁ֖ה עֲבָדֶ֑יךָ
נָשְׂא֗וּ אֶת־רֹ֛אשׁ אַנְשֵׁ֥י הַמִּלְחָמָ֖ה אֲשֶׁר־בְּיָדֵ֑נוּ וְלֹא־נִפְקַ֥ד מִמֶּ֖נּוּ
אִֽישׁ׃ נ וַנַּקְרֵ֞ב אֶת־קָרְבַּ֣ן יְהוָ֗ה אִישׁ֮ אֲשֶׁ֣ר מָצָא֒ כְּלִי־זָהָב֙
אֶצְעָדָ֣ה וְצָמִ֔יד טַבַּעַת֙ עָגִ֣יל וְכוּמָ֔ז לְכַפֵּ֥ר עַל־נַפְשֹׁתֵ֖ינוּ לִפְנֵ֥י
יְהוָֽה׃ נא וַיִּקַּ֣ח מֹשֶׁ֣ה וְאֶלְעָזָ֔ר הַכֹּהֵ֖ן אֶת־הַזָּהָ֑ב מֵאִתָּ֕ם כָּל כְּלִ֖י
מַעֲשֶֽׂה׃ נב וַיְהִי֙ | כָּל־זְהַ֣ב הַתְּרוּמָ֔ה אֲשֶׁ֥ר הֵרִ֖ימוּ לַֽיהוָ֑ה שִׁשָּׁ֣ה
עָשָׂ֗ר אֶ֚לֶף שְׁבַ֣ע־מֵא֔וֹת וַחֲמִשִּׁ֖ים שֶׁ֥קֶל מֵאֵ֖ת שָׂרֵ֣י הָאֲלָפִ֑ים
וּמֵאֵ֥ת שָׂרֵ֖י הַמֵּאֽוֹת׃ נג אַנְשֵׁ֥י הַצָּבָ֖א בָּזְז֥וּ אִ֖ישׁ לוֹ׃ נד וַיִּקַּ֣ח מֹשֶׁ֗ה
וְאֶלְעָזָר֙ הַכֹּהֵ֔ן אֶת־הַזָּהָ֖ב מֵאֵ֣ת שָׂרֵ֣י הָאֲלָפִ֑ים וְהַמֵּאוֹת֙ וַיָּבִ֣אוּ
אֹת֔וֹ אֶל־אֹ֖הֶל מוֹעֵ֣ד זִכָּר֥וֹן לִבְנֵֽי־יִשְׂרָאֵ֛ל לִפְנֵ֥י יְהוָֽה׃ פ

וּתְרֵין אַלְפִין׃ לו וַחֲוַת פַּלְגוּתָא חֲלַק גָּבְרַיָּא
דִּי נְפָקוּ לְחֵילָא מִנְיַן עָנָא תְּלַת מְאָה וּתְלָתִין
וּשְׁבַע אַלְפִין וַחֲמֵשׁ מְאָה׃ לז וַהֲוָה נְסִיבָא
קֳדָם יְיָ מִן עָנָא שֵׁית מְאָה שַׁבְעִין וְחָמֵשׁ׃
לח וְתוֹרֵי תְּלָתִין וְשִׁתָּא אַלְפִין וּנְסִיבְהוֹן קֳדָם
יְיָ שַׁבְעִין וּתְרֵין׃ לט וַחֲמָרֵי תְּלָתִין אַלְפִין
וַחֲמֵשׁ מְאָה וּנְסִיבְהוֹן קֳדָם יְיָ שִׁתִּין וְחַד׃
מ וְנַפְשָׁא דֶּאֱנָשָׁא שִׁתָּא עֲשַׂר אַלְפִין וּנְסִיבְהוֹן
קֳדָם יְיָ תְּלָתִין וּתְרֵין נַפְשִׁין׃ מא וְיַהַב מֹשֶׁה
יַת נְסִיב אַפְרְשׁוּתָא קֳדָם יְיָ לְאֶלְעָזָר כַּהֲנָא
כְּמָא דִּי פַקִּיד יְיָ יַת מֹשֶׁה׃ מב וּמִפַּלְגוּת בְּנֵי
יִשְׂרָאֵל דִּי פְלַג מֹשֶׁה מִן גָּבְרַיָּא דִּי נְפָקוּ
לְחֵילָא׃ מג וַחֲוַת פַּלְגוּת כְּנִשְׁתָּא מִן עָנָא
תְּלַת מְאָה וּתְלָתִין וְשַׁבְעָא אַלְפִין וַחֲמֵשׁ
מְאָה׃ מד וְתוֹרֵי תְּלָתִין וְשִׁתָּא אַלְפִין׃
מה וַחֲמָרֵי תְּלָתִין אַלְפִין וַחֲמֵשׁ מְאָה׃
מו וְנַפְשָׁא דֶּאֱנָשָׁא שִׁתָּא עֲשַׂר אַלְפִין׃ מז וּנְסִיב
מֹשֶׁה מִפַּלְגוּת בְּנֵי יִשְׂרָאֵל יַת דְּאִתְפְּרַשׁ
חַד מִן חַמְשִׁין מִן אֱנָשָׁא וּמִן בְּעִירָא וְיַהַב
יַתְהוֹן לְלֵוָאֵי נָטְרֵי מַטְרַת מַשְׁכְּנָא דַּיְיָ
כְּמָא דִּי פַקִּיד יְיָ יַת מֹשֶׁה׃ מח וְקָרִיבוּ לְוָת
מֹשֶׁה דִּמְמַנָּן עַל אַלְפֵי חֵילָא רַבָּנֵי אַלְפִין
וְרַבָּנֵי מָאוָתָא׃ מט וַאֲמָרוּ לְמֹשֶׁה עַבְדָּיִךְ
קַבִּילוּ יַת חֶשְׁבַּן גַּבְרֵי מְגִיחֵי קְרָבָא דִּי עִמָּנָא
וְלָא שְׁגָא מִנָּנָא אֱנָשׁ׃ נ וְקָרַבְנָא יַת קָרְבָּנָא דַּיְיָ
גְּבַר דְּאַשְׁכַּח מַן דְּדָהָב שִׁרְיָן וְשִׁבְכִין עִזְקָן
קַדָּשִׁין וּמָחוֹךְ לְכַפָּרָא עַל נַפְשָׁתָנָא קֳדָם יְיָ׃
נא וּנְסִיב מֹשֶׁה וְאֶלְעָזָר כַּהֲנָא יַת דַּהֲבָא
מִנְּהוֹן כָּל מָן דְּעוֹבָדָא׃ נב וַהֲוָה כָּל דְּהַב
אַפְרְשׁוּתָא דִּי אַפְרִישׁוּ קֳדָם יְיָ שִׁתָּא עֲשַׂר
אַלְפִין שְׁבַע מְאָה וְחַמְשִׁין סְלְעִין מִן רַבָּנֵי
אַלְפִין וּמִן רַבָּנֵי מָאוָתָא׃ נג גַּבְרֵי דְּחֵילָא בָּזוּ
גְּבַר לְנַפְשֵׁהּ׃ נד וּנְסִיב מֹשֶׁה וְאֶלְעָזָר כַּהֲנָא
יַת דַּהֲבָא מִן רַבָּנֵי אַלְפִין וּמָאוָתָא וְאַיְתִיו
יָתֵהּ לְמַשְׁכַּן זִמְנָא דְּכִרְנָא לִבְנֵי יִשְׂרָאֵל קֳדָם

לפ״י

(מב) **וממחצית בני ישראל אשר חצה משה.** לעדה וכוליה לכס מן כאנסיס כלומפיס: (מג) **ותהי מחצת העדה.** כך וכן: (מז) **ויקח משה** וגו׳: (מח) **הפקודים.** כממוניס: (מט) **ולא נפקד.** ולא נחסר ותרגומו ולא שגא, אף כוח בלשון מרמי חסרון, כמו תנכי לחטענכ[1], תרגומו דכוח

(מג) **וממחצית בני ישראל אשר חצה משה.** לעדה וכוליה לכס מן כאנסיס כלומפיס: (מג) **ותהי מחצת העדה.** כך וכן: (מז) **ויקח משה** וגו׳: (מח) **הפקודים.** כממוניס: (מט) **ולא נפקד.** ולא נחסר ותרגומו דכוח שגיא ממניגת, וכן כי יפקד מושכך[2], יחסר מקוס מושכך, אים כרגיל ליאכ סם. וכן ויפקד מקוס דוד[3], נחסר מקומו ואין אים יושב סם: (נ) **אצעדה.** אלו למידים של רגל: **וצמיד.** של יד: **עגיל.** נזמי אוזן: **וכומז.** דפוס של בית כרחס לכפר על כרכור כלאכ של בנות מדין[4]:

1 בראשית לא, לט 2 שמואל-א כ, יח 3 שם כה 4 שבת סד.

36 *(Thus, these were the taxes from) the half that was apportioned to those who went out to battle:*

- *The number of sheep was three hundred and thirty-seven thousand, five hundred.* 37 *Thus, the tax to God from the sheep was six hundred and seventy-five.*
- 38 *Thirty-six thousand cattle, of which the tax to God was seventy-two.*
- 39 *Thirty thousand, five hundred donkeys, of which the tax to God was sixty-one.*
- 40 *Sixteen thousand people, of which the tax to God was thirty-two people.*

41 *Moshe gave the tax, which was a gift to God, to Elazar the priest, as God had commanded Moshe.*

Fifth Reading

42 *(The following was the calculation) from the half allotted to the children of Israel, which Moshe had divided from the men who had gone into the army.* 43 *The community's half (consisted of):*

- *Three hundred and thirty-seven thousand, five hundred sheep.*
- 44 *Thirty-six thousand cattle.*
- 45 *Thirty-thousand, five hundred donkeys.*
- 46 *Sixteen thousand people.*

47 *Moshe took one fiftieth of the children of Israel's half, (from) the people and the animals, and gave them to the Levites, the guardians of God's Tabernacle.*

The Officers' Offering

31:48 *The officers appointed over the army's thousands (of men)—the commanders of (units of) a thousand (men) and the commanders of (units of) a hundred (men)—approached Moshe.* 49 *They said to Moshe, "Your servants counted the soldiers who were under us, and not one man is missing from us!* 50 *So we have brought an offering for God: All the gold items which people found—anklets, bracelets, rings, earrings, and body ornaments—to atone for our souls before God (for thoughts about the Midianite women).*

51 *Moshe and Elazar the priest took all the finished gold items from them.* 52 *The total of the gift of gold which they dedicated to God was sixteen thousand, seven hundred and fifty shekels, donated by the officers over thousands (of men) and the officers over hundreds (of men).*

—53 *The soldiers, however, took the spoils (they found) for themselves.—*

54 *Moshe and Elazar the priest took the gold from the officers over thousands (of men) and the officers over hundreds (of men) and brought it to the Tent of Meeting, as a remembrance for the children of Israel before God.*

TORAS MENACHEM

The Last Word

"Not One Man is Missing From Us!" (v. 49)

Although the Jewish people won numerous victories in the other wars they waged, they always suffered some casualties. In the war against Midian, however, all the Jewish soldiers returned safely, and the officers declared in astonishment, *"Not one man is missing from us"* (v. 49).

From the victory of the physical battle against Midian, we can learn a lesson about the ongoing spiritual war against Midian: Eradicating conflicts and bringing love and unity between Jews (see *Sparks of Chasidus* at beginning of chapter 31). When a person embarks on such a war, he is given the assurance that he will return whole in body, soul and even financially, and he will declare, *"Not one man is missing from us!"*

And surely, with this in mind he will carry out his mission with joy and gladness, knowing that with the proper dedication, he is assured of success.

(Based on *Sicha* of the 16th of Tammuz 5744)

[ששי] [שלישי כשהן מחוברין] **לב** א וּמִקְנֶה | רַב הָיָה לִבְנֵי רְאוּבֵן
וְלִבְנֵי־גָד עָצוּם מְאֹד וַיִּרְאוּ אֶת־אֶרֶץ יַעְזֵר וְאֶת־אֶרֶץ גִּלְעָד
וְהִנֵּה הַמָּקוֹם מְקוֹם מִקְנֶה: ב וַיָּבֹאוּ בְנֵי־גָד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ
אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־נְשִׂיאֵי הָעֵדָה לֵאמֹר:
ג עַטָרוֹת וְדִיבֹן וְיַעְזֵר וְנִמְרָה וְחֶשְׁבּוֹן וְאֶלְעָלֵה וּשְׂבָם וּנְבוֹ
וּבְעֹן: ד הָאָרֶץ אֲשֶׁר הִכָּה יְהוָה לִפְנֵי עֲדַת יִשְׂרָאֵל אֶרֶץ מִקְנֶה
הִוא וְלַעֲבָדֶיךָ מִקְנֶה: ס ה וַיֹּאמְרוּ אִם־מָצָאנוּ חֵן בְּעֵינֶיךָ יִתֵּן
אֶת־הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ לַאֲחֻזָּה אַל־תַּעֲבִרֵנוּ אֶת־הַיַּרְדֵּן:
ו וַיֹּאמֶר מֹשֶׁה לִבְנֵי־גָד וְלִבְנֵי רְאוּבֵן הַאַחֵיכֶם יָבֹאוּ לַמִּלְחָמָה
וְאַתֶּם תֵּשְׁבוּ פֹּה: ז וְלָמָּה תנואון [ק׳ תְנִיאוּן] אֶת־לֵב בְּנֵי יִשְׂרָאֵל
מֵעֲבֹר אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה: ח כֹּה עָשׂוּ אֲבֹתֵיכֶם
בְּשָׁלְחִי אֹתָם מִקָּדֵשׁ בַּרְנֵעַ לִרְאוֹת אֶת־הָאָרֶץ: ט וַיַּעֲלוּ עַד־
נַחַל אֶשְׁכּוֹל וַיִּרְאוּ אֶת־הָאָרֶץ וַיְנִיאוּ אֶת־לֵב בְּנֵי יִשְׂרָאֵל
לְבִלְתִּי־בֹא אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה: י וַיִּחַר־אַף יְהוָה
בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר: יא אִם־יִרְאוּ הָאֲנָשִׁים הָעֹלִים
מִמִּצְרַיִם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה אֶת הָאֲדָמָה אֲשֶׁר
נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב כִּי לֹא־מִלְאוּ אַחֲרָי:
יב בִּלְתִּי כָּלֵב בֶּן־יְפֻנֶּה הַקְנִזִּי וִיהוֹשֻׁעַ בִּן־נוּן כִּי מִלְאוּ אַחֲרֵי
יְהוָה: יג וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיְנִעֵם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה
עַד־תֹּם כָּל־הַדּוֹר הָעֹשֶׂה הָרָע בְּעֵינֵי יְהוָה: יד וְהִנֵּה קַמְתֶּם
תַּחַת אֲבֹתֵיכֶם תַּרְבּוּת אַנְשִׁים חַטָּאִים לְסָפוֹת עוֹד עַל חֲרוֹן
אַף־יְהוָה אֶל־יִשְׂרָאֵל: טו כִּי תְשׁוּבֻן מֵאַחֲרָיו וְיָסַף עוֹד לְהַנִּיחַ

יְיָ: א וּבְעִיר סַגִּי הֲוָה לִבְנֵי רְאוּבֵן וְלִבְנֵי גָד
תַּקִּיף לַחֲדָא וַחֲזוֹ יַת אֲרַע יַעְזֵר וְיַת אֲרַע
גִּלְעָד וְהָא אַתְרָא אֲתַר כָּשֵׁר לְבֵית בְּעִיר:
ב וַאֲתוֹ בְנֵי גָד וּבְנֵי רְאוּבֵן וַאֲמָרוּ לְמֹשֶׁה
וּלְאֶלְעָזָר כַּהֲנָא וּלְרַבְרְבֵי כְנִשְׁתָּא לְמֵימָר:
ג מַכְלְלָתָא וּמַלְבְּשָׁתָא וְכוּמְרִין וּבֵית נִמְרִין
וּבֵית חֶשְׁבָּנָא וּבַעֲלֵי דִבְבָא וְסִיחָא וּבֵית
קָרְתָּא דְמֹשֶׁה וּבְעוֹן: ד אַרְעָא דִי מְחָא יְיָ יַת
יַתְבָהָא קֳדָם כְּנִשְׁתָּא דְיִשְׂרָאֵל אַרַע כָּשְׁרָא
לְבֵית בְּעִיר הִיא וּלְעַבְדָּךְ אִית בְּעִיר:
ה וַאֲמָרוּ אִם אַשְׁכַּחְנָא רַחֲמִין בְּעֵינָךְ
תִּתְיְהִיב יַת אַרְעָא הָדָא לְעַבְדָּךְ לְאַחֲסָנָא
לָא תְעַבְרִנָּנָא יַת יַרְדְּנָא: ו וַאֲמַר מֹשֶׁה לִבְנֵי
גָד וְלִבְנֵי רְאוּבֵן הַאֲחֵיכוֹן יַעֲלוּן לְקְרָבָא וְאַתּוּן
תֵּיתְבוּן הָכָא: ז וּלְמָא תוֹנוּן יַת לִבָּא דִבְנֵי
יִשְׂרָאֵל מִלְמֶעְבַּר לְאַרְעָא דִיהַב לְהוֹן יְיָ:
ח כְּדֵין עֲבָדוּ אֲבָהַתְכוֹן כַּד שְׁלָחִית יַתְהוֹן
מֵרְקַם גֵּיאָה לְמֶחֱזֵי יַת אַרְעָא: ט וְסָלִיקוּ עַד
נַחְלָא דְאִשְׁכְּלָא וַחֲזוֹ יַת אַרְעָא וְאוֹנִיו יַת לִבָּא
דִבְנֵי יִשְׂרָאֵל בְּדִיל דְּלָא לְמֵעַל לְאַרְעָא דִיהַב
לְהוֹן יְיָ: י וּתְקֵף רָגְזָא דַיְיָ בְּיוֹמָא הַהוּא וְקַיֵּים
לְמֵימָר: יא אִם יֶחֱזוֹן גֻּבְרַיָּא דְסָלִיקוּ מִמִּצְרַיִם
מִבַּר עַשְׂרִין שְׁנִין וּלְעֵלָּא יַת אַרְעָא דִי קַיֵּמִית
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אֲרֵי לָא אַשְׁלִימוּ
בָּתַר דַּחֲלְתִּי: יב אֱלָהֵן כָּלֵב בַּר יְפֻנֶּה קְנָזָאָה
וְיהוֹשָׁעַ בַּר נוּן אֲרֵי אַשְׁלִימוּ בָּתַר דַּחֲלְתָּא
דַיְיָ: יג וּתְקֵף רָגְזָא דַיְיָ בְּיִשְׂרָאֵל וְטָרְדִנּוּן
בְּמַדְבְּרָא אַרְבְּעִין שְׁנִין עַד דְּסָף כָּל דָּרָא
דַּעֲבִיד דְּבִישׁ קֳדָם יְיָ: יד וְהָא קַמְתּוּן חֲלַף
אֲבָהַתְכוֹן תַּלְמִידֵי גֻּבְרַיָּא חַיָּבַיָּא לְאוֹסָפָא עוֹד
עַל תְּקוֹף רָגְזָא דַיְיָ לְיִשְׂרָאֵל: טו אֲרֵי תְּתוּבוּן

(ג) **עטרות ודיבון וגו׳.** מארץ סיחון ועוג היו: (ו) **האחיכם.** לעזון תמיכה הוא: (ז) **ולמה תניאון.** תסירו ותמנעו לבם מעבור שיהיו סבורים שאתם ירחים לעבור מפני המלחמה וחוזק העריס והעם: (ח) **מקדש ברנע.** כך שמה, ושמי קדש היו: (יג) **הקנזי.** חורגו של קנז היה, וילדה לו חמו של כלב את עתניאל[1]: (יג) **וינעם.** ויטלטלם. מן נע ונד[2] (ס״ח וטלטלם בנע ונד): (יד) **לספות.** כמו ספו שנה על שנה[3], עוולותיכם ספו וגו׳[4], לעזון תוספת:

CLASSIC QUESTIONS

● **Did Re'uvain and Gad's descendants not want to join their brothers at war? What did Moshe reply? (v. 2*ff.*)**

Ramban: Moshe suspected that they were scared to fight, like the spies (see above 13:31), so he accused them of lacking trust in God (v.6–15). Therefore they responded that they were not at all scared and that they would lead the conquest (v. 16-19).

Ohr haChayim: Re'uvain and Gad's descendants stressed that since God had defeated so many lands for the Jewish people (v. 4), the conquest of the Land of Israel was clearly also going to be aided by miraculous assistance from God, and that their own help would thus not be required. Moshe replied that, while it was indeed true that God would assist them and that, in essence, the help of Re'uvain and

1 סוטה יא: 2 בראשית ד, יב 3 ישעי׳ כט, א 4 ירמי׳ ז, כא

The Request of Re'uvain and Gad's Descendants

32 Sixth Reading (3rd when joined)

Re'uvain and Gad's descendants had a lot of livestock, an extraordinarily large amount. They saw the land of Ya'azer and the land of Gilad, and it was clearly a suitable place for livestock.
[2] *Gad's descendants and Re'uvain's descendants came and spoke to Moshe and to Elazar the priest and to the leaders of the community, saying,* [3] *"(The lands of) Ataros, Divon, Ya'azer, Nimrah, Cheshbon, Elaleh, Sevam, Nevo, and Be'on—*[4] *the land which God defeated in front of the congregation of Israel—is a land suitable for livestock, and your servants have (a lot of) livestock."* [5] *They said, "If it finds favor in your eyes, let this land be given to your servants as a heritage. Do not take us across the Jordan."*

[6] *Moshe said to Gad's descendants and Re'uvain's descendants, "Your brothers should go to war while you stay here?* [7] *Why are you discouraging the children of Israel from crossing over to the Land which God has given them?* [8] *This is exactly what your fathers did when I sent them from Kadesh-Barne'a to explore the Land.* [9] *They went up to the Valley of Eshkol, saw the Land, and then they discouraged the children of Israel from crossing into the land which God has given them.* [10] *God became angry on that day, and He made an oath, saying,* [11] *'None of the men from the age of twenty years and over who came out of Egypt will see the Land that I swore to Avraham, to Yitzchak, and to Ya'akov, because they did not follow Me wholeheartedly* [12]*—except for Calev the son of Yefuneh the Kenizite, and Yehoshua the son of Nun, because they followed God wholeheartedly.'* [13] *God became angry with Israel, and He made them wander in the desert for forty years until the entire generation who acted wrongly in God's eyes had passed on.*

[14] *"You've just now protested in the same way as your fathers. What a group of wicked men, who are further inciting God's anger against Israel!* [15] *If you turn away from Him, He will leave you in the desert*

Classic Questions

Gad's descendants was not required, nevertheless, the rest of the Jewish people would not understand that this was their intention. The people would interpret the lack of willingness to fight as plain fear. So Moshe argued to them, *"Why are you discouraging the children of Israel?"* (v. 7).

Tzror Hamor: Moshe said to them: The Land is the most glorious of lands! How could you treat it with such disdain [by choosing not to live in it]? Perhaps the Jewish people will think it has something really disgraceful about it, or some hidden defect.... You are blaspheming and despising the Holy Land!

Toras Menachem

The Request of Re'uvain and Gad's Descendants

Ramban writes that Moshe suspected Re'uvain and Gad's descendants of being scared to fight and lacking trust in God, which is why he strongly criticized them, comparing them to the spies.

However, at the literal level it is difficult to accept *Ramban's* argument, because:

a.) According to this interpretation, it seems that from the very first instance Re'uvain and Gad's descendants were in fact willing to participate in the war, and it was only that Moshe had *incorrectly* presumed that they were not willing to fight because they were scared. However, at the literal level, their statement, *"Do not take us across the Jordan"* (v. 5), suggests that initially they did *not* wish to fight and that later they changed their mind.

b.) Furthermore, it is difficult to accept that Moshe totally misunderstood the intentions of Re'uvain and Gad's descendants.

Therefore, it would seem that,, at the literal level the explanation of ***Ohr haChayim*** is more acceptable (Re'uvain and Gad's descendants felt that their assistance in conquering the Land was unnecessary, because God was going to fight the war for the Jewish people in any case). According to this explanation, Moshe *correctly* understood their intentions, but feared that *the Jewish people* would misinterpret them. Therefore, he convinced Re'uvain and Gad's descendants to change their minds and join the war.

However, this leaves us with the following questions:

a.) If Moshe indeed understood that Re'uvain and Gad's descendants did not lack confidence that the Jewish people would safely enter the Land, then why (in v. 8-14) did he compare them to the spies, who had said, *"We are unable to go up against the people, for they are stronger than us"* (13:31)?

b.) Re'uvain and Gad's descendants merely made a *request* not to enter the Land, "*if it finds favor in your eyes...*" (v. 5). Why, then did Moshe rebuke them so strongly?

Apparently, in addition to criticizing Re'uvain and Gad's descendants for the bad impression they were making on the rest of the Jewish people (as explained above), Moshe also felt that, regardless of their willingness to go to war, their very request to live outside the Land of Israel was a disgrace, as ***Tzror Hamor*** writes. Therefore, he rebuked them harshly, comparing them to the spies (see *Sparks of Chasidus* overleaf).

(Based on *Likutei Sichos* vol. 8, p. 186*ff.*)

בַּמִּדְבָּר וְשִׁחַתֶּם לְכָל־הָעָם הַזֶּה: ס טז וַיִּגְּשׁוּ אֵלָיו וַיֹּאמְרוּ
גִּדְרֹת צֹאן נִבְנֶה לְמִקְנֵנוּ פֹּה וְעָרִים לְטַפֵּנוּ: יז וַאֲנַחְנוּ נֵחָלֵץ
חֻשִׁים לִפְנֵי בְּנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם־הֲבִיאֹנָם אֶל־מְקוֹמָם
וְיָשַׁב טַפֵּנוּ בְּעָרֵי הַמִּבְצָר מִפְּנֵי יֹשְׁבֵי הָאָרֶץ: יח לֹא נָשׁוּב אֶל־
בָּתֵּינוּ עַד הִתְנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ: יט כִּי לֹא נִנְחַל
אִתָּם מֵעֵבֶר לַיַּרְדֵּן וָהָלְאָה כִּי בָאָה נַחֲלָתֵנוּ אֵלֵינוּ מֵעֵבֶר
הַיַּרְדֵּן מִזְרָחָה: פ [שביעי] [רביעי כשהן מחוברין] כ וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה
אִם־תַּעֲשׂוּן אֶת־הַדָּבָר הַזֶּה אִם־תֵּחָלְצוּ לִפְנֵי יְהוָה לַמִּלְחָמָה:
כא וְעָבַר לָכֶם כָּל־חָלוּץ אֶת־הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוֹ
אֶת־אֹיְבָיו מִפָּנָיו: כב וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְאַחַר תָּשֻׁבוּ
וִהְיִיתֶם נְקִיִּם מֵיְהוָה וּמִיִּשְׂרָאֵל וְהָיְתָה הָאָרֶץ הַזֹּאת לָכֶם
לַאֲחֻזָּה לִפְנֵי יְהוָה: כג וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה
וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם: כד בְּנוּ־לָכֶם עָרִים
לְטַפְּכֶם וּגְדֵרֹת לְצֹנַאכֶם וְהַיֹּצֵא מִפִּיכֶם תַּעֲשׂוּ: כה וַיֹּאמֶר בְּנֵי־
גָד וּבְנֵי רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ כַּאֲשֶׁר אֲדֹנִי
מְצַוֶּה: כו טַפֵּנוּ נָשֵׁינוּ מִקְנֵנוּ וְכָל־בְּהֶמְתֵּנוּ יִהְיוּ־שָׁם בְּעָרֵי
הַגִּלְעָד: כז וַעֲבָדֶיךָ יַעַבְרוּ כָּל־חֲלוּץ צָבָא לִפְנֵי יְהוָה לַמִּלְחָמָה
כַּאֲשֶׁר אֲדֹנִי דֹבֵר: כח וַיְצַו לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן וְאֶת
יְהוֹשֻׁעַ בִּן־נוּן וְאֶת־רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל:
כט וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם־יַעַבְרוּ בְנֵי־גָד וּבְנֵי־רְאוּבֵן | אִתְּכֶם
אֶת־הַיַּרְדֵּן כָּל־חָלוּץ לַמִּלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ
לִפְנֵיכֶם וּנְתַתֶּם לָהֶם אֶת־אֶרֶץ הַגִּלְעָד לַאֲחֻזָּה: ל וְאִם־לֹא
יַעַבְרוּ חֲלוּצִים אִתְּכֶם וְנֶאֶחֲזוּ בְּתֹכְכֶם בְּאֶרֶץ כְּנָעַן: לא וַיַּעֲנוּ
בְּנֵי־גָד וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל־עֲבָדֶיךָ כֵּן

בְּמַדְבְּרָא וּתְחַבְּלוּן לְכָל עַמָּא הָדֵין: טז וְקָרִיבוּ
לְוָתֵהּ וַאֲמָרוּ חַטְרִין דְּעָן נִבְנֵי לִבְעִירָנָא הָכָא
וְקִרְוִין לְטַפְלָנָא: יז וַאֲנַחְנָא נְזְדָרֵז סַבְעִין קֳדָם
בְּנֵי יִשְׂרָאֵל עַד דִּי נְעֲלִינוּן לְאַתְרֵיהוֹן וְיֶתְבוּן
טַפְלָנָא בְּקִרְוִין כְּרִיכַן מִן קֳדָם יָתְבֵי אַרְעָא:
יח לָא נְתוּב לְבֵיתָנָא עַד דְּיֵחְסְנוּן בְּנֵי יִשְׂרָאֵל
גְּבַר אַחֲסַנְתֵּהּ: יט אֲרֵי לָא נַחְסִין עִמְּהוֹן
מֵעִבְרָא לְיַרְדְּנָא וּלְהָלְאָה אֲרֵי קַבֶּלְנָא
אַחֲסַנְתָּנָא לָנָא מֵעִבְרָא לְיַרְדְּנָא מַדִּינְחָא:
כ וַאֲמַר לְהוֹן מֹשֶׁה אִם תַּעַבְדוּן יַת פִּתְגָמָא
הָדֵין אִם תִּזְדָּרְזוּן קֳדָם עַמָּא דַיְ לְקָרָבָא:
כא וְיִעְבַּר לְכוֹן כָּל דְּמָזְרֵז יַת יַרְדְּנָא קֳדָם
עַמָּא דַיְ עַד דִּיתְרַךְ יַת בַּעֲלֵי דְבָבוֹהִי מִן
קֳדָמוֹהִי: כב וְתִתְכְּבֵשׁ אַרְעָא קֳדָם עַמָּא דַיְ
וּבָתַר כֵּן תְּתוּבוּן וּתְהוֹן זַכָּאִין מִן קֳדָם יְיָ
וּמִיִּשְׂרָאֵל וּתְהֵי אַרְעָא הָדָא לְכוֹן לְאַחֲסָנָא
קֳדָם יְיָ: כג וְאִם לָא תַעְבְּדוּן כֵּן הָא חַבְתּוּן
קֳדָם יְיָ וּדְעוּ חוֹבַתְכוֹן דִּי תַשְׁכַּח יַתְכוֹן:
כד בְּנוּ לְכוֹן קִרְוִין לְטַפְלְכוֹן וְחַטְרִין לְעָנְכוֹן
וּדְיִפּוֹק מִפּוּמְכוֹן תַּעְבְּדוּן: כה וַאֲמָרוּ בְנֵי גָד
וּבְנֵי רְאוּבֵן לְמֹשֶׁה לְמֵימַר עַבְדָּיךְ יַעְבְּדוּן
כְּמָא דִי רִבּוֹנִי מְפַקֵּד: כו טַפְלָנָא נְשָׁנָא גֵּיתָנָא
וְכָל בְּעִירָנָא יְהוֹן תַּמָּן בְּקִרְוֵי גִּלְעָד:
כז וְעַבְדָּיךְ יַעְבְּרוּן כָּל מְזָרֵז חֵילָא קֳדָם עַמָּא
דַיְ לְקָרָבָא כְּמָא דִי רִבּוֹנִי מְמַלֵּל: כח וּפַקִּיד
לְהוֹן מֹשֶׁה יַת אֶלְעָזָר כַּהֲנָא וְיַת יְהוֹשָׁעַ בַּר
נוּן וְיַת רֵישֵׁי אֲבָהַת שִׁבְטַיָּא לִבְנֵי יִשְׂרָאֵל:
כט וַאֲמַר מֹשֶׁה לְהוֹן אִם יַעְבְּרוּן בְּנֵי גָד וּבְנֵי
רְאוּבֵן עִמְּכוֹן יַת יַרְדְּנָא כָּל דְּמָזְרֵז לְקָרָבָא
קֳדָם עַמָּא דַיְ וְתִתְכְּבֵשׁ אַרְעָא קֳדָמֵיכוֹן
וְתִתְּנוּן לְהוֹן יַת אַרְעָא דִּגְלְעָד לַאֲחַסָּנָא:
ל וְאִם לָא יַעְבְּרוּן מְזָרְזִין עִמְּכוֹן וְיַחְסְנוּן
בֵּינֵיכוֹן בְּאַרְעָא דִכְנָעַן: לא וַאֲתִיבוּ בְנֵי גָד
וּבְנֵי רְאוּבֵן לְמֵימַר יַת דִּי מַלִּיל יְיָ לְעַבְדָּיךְ כֵּן

(טז) **נבנה למקננו פה.** חסיס היו על ממונס יותר מבניכס ובנותיכס, שהקדימו מקניכס לטפס. חמר להס משה לח כן עשו העיקר עיקר והטפל טפל, גמו לכס תחלה ערים לטפכס ואחר כך גדרות לצאנכס[1]: (יז) **ואנחנו נחלץ חשים.** נזדיין מהיריס, כמו מכר שלח חס זה[2], ימכר יחשבה[3]: **לפני בני ישראל.** ברחשי גיסות, מתוך שגדוריס היו, שכן נאמר בגד וטרף זרוע לח קדקד[4], ולח משה חזר ופירש לכס בחלה הדבריס ומלו לחתכס בעת הכיח וגו'[5] חלוציס תעברו לפני לחיכס בני ישראל כל בני חיל. וביריחו כתיב והחלון הולך לפניכם[6], זה רחובן וגד שקיימו חגאס: **וישב טפנו.** בעודנו

(כח) **ויאמר בני גד.** כולס כאיס לחד: (כח) **ויצו להם.** כמו עליכס, ועל

1 תנחומא 2 ישעי' ח, ג 3 שם ה 4 דברים לג, כ 5 שם ג, יח 6 ישעי' ו, יג 7 תהלים ח, ח

מלל לחיגו: **בערי המבצר.** שנבנה עכשיו: (יט) **מעבר לירדן וגו'.** בעבר המערבי: **כי באה נחלתנו.** כבר קבלנוה בעבר המזרחי: (כד) **לצנאכם.** תיבה זו מגזרת לגה וחלפיס כלס[7], שחין בו חל"ף מפסיק בין נו"ן לגד"י, וחל"ף שבח כחן לחר הגו"ן במקום כ"ף של לגה הוח. מיסודו של רי משה הדרשן למדתי כן: **והיצא מפיכם תעשו.** לגבוה שקבלתם עליכם לעבור למלחמה עד כבוש וחלוק. שמשה לח בקש מהס חלח וגכבשה וחחר תשובו, והס קבלו עליהס עד שתגחל, כרי כוסיפו להתעכב שבע שחלקו, וכן עשו:

again, and you'll destroy this entire nation!"

[16] *They approached him and said, "We'll build sheep enclosures for our livestock here and cities for our children.* [17] *We'll then arm ourselves quickly (and go) ahead of the children of Israel (and fight) until we've brought them to their place. (Meanwhile) our children will live in the fortified cities due to the (threat of) the land's inhabitants.* [18] *We'll not return to our homes until each member of the children of Israel has taken possession of his inheritance.* [19] *For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance (will have already) come to us on the east side of the Jordan."*

Seventh Reading (4th when joined)

[20] *Moshe said to them, "If you do this thing (that you said), if you arm yourselves for battle before God,* [21] *and your army crosses the Jordan before God until He has driven out His enemies before Him,* [22] *and the Land will be conquered before God—then afterwards you may return. You will be free (of any obligation) to God and Israel, and this land will become your heritage before God.*

[23] *"But, if you do not do so, then you will have sinned against God, and you should know that your sin will find you.* [24] *So build yourselves cities for your children and enclosures for your sheep, and do what your mouths have uttered."*

[25] *Gad's descendants and Re'uvain's descendants spoke to Moshe, saying, "Your servants will do as my master commands.* [26] *Our children and our wives, our livestock and our cattle will remain there, in the cities of Gilad.* [27] *(We), your servants, who are armed for combat before God, will cross over (the Jordan) to battle, as my master has spoken."*

[28] *Moshe gave instructions about them to Elazar the priest and Yehoshua the son of Nun and all the paternal heads of the children of Israel's tribes.* [29] *Moshe said to them, "If the descendants of Gad and Re'uvain cross the Jordan with you before God, and the Land is conquered before you, give them the land of Gilad as a heritage.* [30] *But if they do not cross over with you armed (for battle), they will receive an inheritance with you in the land of Cana'an."*

[31] *Gad's descendants and Re'uvain's descendants answered, saying, "We will do what God has said*

CLASSIC QUESTIONS

● **What was the result of Re'uvain and Gad's descendants' mentioning their sheep before their children? (v. 16)**

Midrash: God said to them: "You have shown more affection for your sheep than for your [children's] souls! Your lives will have no blessing!" About them it is said, *"An inheritance gained hastily in the beginning will not be blessed in the end"* (Prov. 20:21).... They cherished their money and settled outside the Land of Israel, therefore they were exiled first of all the tribes (*Bamidbar Rabah* 22:9,7).

TORAS MENACHEM

Sparks of Chasidus

If the suggestion of Re'uvain and Gad's descendants was so inappropriate, as the ***Midrash*** suggests, why did Moshe agree to it? Surely, Moshe was concerned with the interests of *all* the Jewish people, including the descendants of Re'uvain and Gad?

Chasidic thought explains that, like the spies, Re'uvain and Gad's descendants wished to live a spiritual life, detached from worldly affairs (see *Sparks of Chasidus* to 13:32 above). Thus, they did not wish to enter the Land, which would lead to a demanding life of agriculture, but preferred instead to remain as shepherds, a profession that would leave them much time for Torah study and prayer.

However, *unlike* the spies, they did not suggest that *all* the Jewish people follow their example. They were fully aware that the ultimate purpose of creation is to sanctify the physical world, which means that most Jews need to be engaged in a predominantly physical life. But, they argued, there was a need for a *minority* of the Jewish people to be less involved with physical matters, devoting all their time to Torah study and prayer, to provide support and inspiration for the rest of the people (as indeed is the case to this day). And to make this intention clear, they offered to lead the conquest of the Land (v. 17-19), showing that they wished to *assist* the rest of the people and not remain aloof from them.

Thus, being that Re'uvain and Gad's descendants did not propose that *all* the people remain outside the Land, and they delineated a role for themselves which was supportive of (and not isolated from) the rest of the Jewish people, Moshe agreed to their plan.

However, in the final analysis, while they presented a plan which appeared to harmonize introspection with integration, their decision not to enter the Land reflected a *subtle* imbalance away from the Torah's emphasis on integration. And, as a result of this, many years later they were the first tribes to be exiled, as the *Midrash* states.

(Based on *Likutei Sichos* vol. 8, pp. 189-191)

נַעֲשֶׂה: לב נַחְנוּ נַעֲבֹר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאִתָּנוּ אֲחֻזַּת נַחֲלָתֵנוּ מֵעֵבֶר לַיַּרְדֵּן: לג וַיִּתֵּן לָהֶם | מֹשֶׁה לִבְנֵי־גָד וְלִבְנֵי רְאוּבֵן וְלַחֲצִי | שֵׁבֶט מְנַשֶּׁה בֶּן־יוֹסֵף אֶת־מַמְלְכֻת סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת־מַמְלְכֻת עוֹג מֶלֶךְ הַבָּשָׁן הָאָרֶץ לְעָרֶיהָ בִּגְבֻלֹת עָרֵי הָאָרֶץ סָבִיב: לד וַיִּבְנוּ בְנֵי־גָד אֶת־דִּיבֹן וְאֶת־עָטָרֹת וְאֶת עֲרֹעֵר: לה וְאֶת־עָטְרֹת שׁוֹפָן וְאֶת־יַעְזֵר וְיָגְבְּהָה: לו וְאֶת־בֵּית נִמְרָה וְאֶת־בֵּית הָרָן עָרֵי מִבְצָר וְגִדְרֹת צֹאן: לז וּבְנֵי רְאוּבֵן בָּנוּ אֶת־חֶשְׁבּוֹן וְאֶת־אֶלְעָלָא וְאֵת קִרְיָתָיִם: לח וְאֶת־נְבוֹ וְאֶת־בַּעַל מְעוֹן מוּסַבֹּת שֵׁם וְאֶת־שִׂבְמָה וַיִּקְרְאוּ בְשֵׁמֹת אֶת־שְׁמוֹת הֶעָרִים אֲשֶׁר בָּנוּ: [מפטיר] לט וַיֵּלְכוּ בְּנֵי מָכִיר בֶּן־מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדָהּ וַיּוֹרֶשׁ אֶת־הָאֱמֹרִי אֲשֶׁר־בָּהּ: מ וַיִּתֵּן מֹשֶׁה אֶת־הַגִּלְעָד לְמָכִיר בֶּן־מְנַשֶּׁה וַיֵּשֶׁב בָּהּ: מא וְיָאִיר בֶּן־מְנַשֶּׁה הָלַךְ וַיִּלְכֹּד אֶת־חַוֹּתֵיהֶם וַיִּקְרָא אֹתָהֶן חַוֹּת יָאִיר: מב וְנֹבַח הָלַךְ וַיִּלְכֹּד אֶת־קְנָת וְאֶת־בְּנֹתֶיהָ וַיִּקְרָא לָהּ* נֹבַח בְּשִׁמוֹ: פ פ פ

נַעֲבֹד: לב נַחְנָא נְעִבַר מְזָרְזִין קֳדָם עַמָּא דַיְיָ לְאַרְעָא דִכְנָעַן וְעִמָּנָא אֲחוּדַת אַחֳסַנְתָּנָא מֵעִבְרָא לְיַרְדְּנָא: לג וִיהַב לְהוֹן מֹשֶׁה לִבְנֵי גָד וְלִבְנֵי רְאוּבֵן וּלְפַלְגוּת שִׁבְטָא דִמְנַשֶּׁה בַּר יוֹסֵף יַת מַלְכוּת סִיחוֹן מַלְכָּא דֶאֱמוֹרָאָה וְיַת מַלְכוּת עוֹג מַלְכָּא דְמָתְנָן אַרְעָא לְקִרְוָהָא בְּתְחוּמִין קִרְוֵי אַרְעָא סְחוֹר סְחוֹר: לד וּבְנוֹ בְּנֵי גָד יַת דִּיבוֹן וְיַת עֲטָרוֹת וְיַת עֲרוֹעֵר: לה וְיַת עַטְרוֹת שׁוֹפָן וְיַת יַעְזֵר וְרָמָתָא: לו וְיַת בֵּית נִמְרָה וְיַת בֵּית הָרָן קִרְוִין כְּרִיכָן וְחַטְרִין דְעָן: לז וּבְנֵי רְאוּבֵן בְּנוֹ יַת חֶשְׁבּוֹן וְיַת אֶלְעָלָא וְיַת קִרְיָתָיִם: לח וְיַת נְבוֹ וְיַת בַּעַל מְעוֹן מַקַּפַּן שְׁמָהָן וְיַת שִׂבְמָה וּקְרוֹ בְשָׁמָהָן יַת שְׁמָהַת קִרְוָיָא דִי בְנוֹ: לט וַאֲזָלוּ בְּנֵי מָכִיר בַּר מְנַשֶּׁה לְגִלְעָד וְכִבְשׁוּהָ וְתָרִיךְ יַת אֱמוֹרָאָה דִי בָהּ: מ וִיהַב מֹשֶׁה יַת גִּלְעָד לְמָכִיר בַּר מְנַשֶּׁה וִיתֵב בָּהּ: מא וְיָאִיר בַּר מְנַשֶּׁה אֲזַל וּכְבַשׁ יַת כַּפְרָנֵיהוֹן וּקְרָא יַתְהֶן כַּפְרָנֵי יָאִיר: מב וְנֹבַח אֲזַל וּכְבַשׁ יַת קְנָת וְיַת כַּפְרָנָהָא וּקְרָא לָהּ נֹבַח בִּשְׁמֵהּ: פ פ פ

קי״ב פסוקים, בק״י סימן. יק״ב סימן. עיב״ל סימן.

*לא מפיק ה׳

רס״י

תגמס מינה מלעזר ויהושע, כמו כי ילחם לכם[1]: (לג) **ואתנו אחזת נחלתנו.** כלומר בידינו וברשותנו תהי אחוזת נחלתנו מעבר הזה: (לו) **ערי מבצר וגדרות צאן.** זה סוף הפסוק מוסב על תחלת הענין, ויבנו בני גד את העריס הללו להיות ערי מבצר וגדרות לצאן: (לח) **ואת נבו ואת בעל מעון מוסבת שם.** נבו ובעל מעון שמות עבודה זרה הם, והיו האמוריים קוריס עריהם על שם עבודה זרה שלהם, ובני ראובן הסבו את שמם לשמות אחריהם, וזהו מוסבות שם, נבו ובעל מעון מוסבות לשם אחר: **ואת שבמה.** נמו שמה והיא שבט המורה למעלה[2]: (לט) **ויורש.** כתרגומו ותריך. **שתיבת** רי״ש משמשת שתי חלוקות לשון ירושה ולשון הורשה, שהוא טירוד ותירוך: (מא) **חותיהם.** כפרניהון[3]: **ויקרא אתהן חות יאיר.** לפי שלש היו לו בניש קרחש בשמו לזכרון[3]: (מב) **ויקרא לה נבח.** לה היו מפיק ה״ח. ורמיתי ביסודו של רבי משה הדרשן לפי שלא נתקיים לה שם זה, לפיכך הוא רפה, שמשמע מדרשו כמו לח. ותמהני מה ידרוש בשתי תיבות הדומות לה ויאמר לה בועז[4], לבנות לה בית[5]: **חסלת פרשת מטות**

CLASSIC QUESTIONS

● **Why was "half the tribe of Menasheh" also given an inheritance of land on the east of the Jordan? (v. 33)**

Ibn Ezra: They had also petitioned with the descendants of Re'uvain and Gad, but the Torah did not mention them up to this point because they were only half a tribe.

Ramban: Initially, only Re'uvain and Gad's descendants had requested land to the east of the Jordan, but when Moshe saw that this land was too big for them, he asked if any other tribe wished to join them. Part of the tribe of Menasheh took him up on the offer, presumably because they too had a lot of livestock (cf. v. 1).

Tzror Hamor: The half of Menasheh's tribe that settled east of the Jordan did not choose to settle there. Rather, Moshe commanded them to settle there in order to protect the tribes of Re'uvain and Gad. For it was the merit of Yosef—Menasheh's father—that protected the Jewish people, so Moshe wanted Yosef's descendants to live wherever the Jewish people were found.

Pnei Moshe: The Torah states that "Moshe gave" the land to one half of the tribe of Menasheh (v. 33), and no mention is made that they requested it for themselves, as was the case with Re'uvain and Gad's descendants (commentary to *Jerusalem Talmud, Bikurim* 1:8).

1 שמות יד, יד 2 פסוק ג 3 ראה לקו״ש חל״ח ע׳ 117 ואילך. 4 רות ב, יד 5 זכרי׳ ה, יא. ראה לקו״ש חי״ז ע׳ 371 ואילך.

to your servants. [32] *We will cross over, armed before God to the land of Cana'an (and conquer it). Then we will come to possess our inheritance on this side of the Jordan."*

[33] *Moshe gave Gad's descendants and Re'uvain's descendants and half the tribe of Menasheh, Yosef's son: The kingdom of Sichon, King of the Amorites, and the kingdom of Og, King of Bashan. (He gave) the land together with the cities within its borders, and the cities of the surrounding territory.*

[34] *Gad's descendants built (the cities of) Divon, Ataros, Aro'er,* [35] *Atros-Shofan, Ya'azer, Yogbehah,* [36] *Bais Nimrah and Bais Haran. (They built them all to be) fortified cities with sheep enclosures.*

[37] *The descendants of Re'uvain built (the cities of): Cheshbon, Elaleh, Kiryasayim,* [38] *Nevo, Ba'al Me'on—changing the names (of these latter two, since they were named after foreign deities)—and Sivmah. They retained the names of the other cities that they built.*

MAFTIR [39] *The children of Machir, the son of Menasheh went to Gilad and conquered it, driving out the Amorites who were there.* [40] *Moshe gave Gilad to Machir the son of Menasheh, and he settled in it.*

[41] *Ya'ir, the son of Menasheh, went and conquered their villages, and called them "Ya'ir's Villages."*

[42] *Novach went and conquered Kenas and its surrounding villages. He called it Novach, after his own name.*

HAFTARAHS: MATOS - P.312. MATOS-MASEI - P. 314.

TORAS MENACHEM

THE LAND OF HALF THE TRIBE OF MENASHEH (V. 33)

After the lengthy discussion of the plea made by Re'uvain and Gad's descendants to settle on the east side of the Jordan, it is somewhat surprising to read that Moshe also gave some of this land to "half the tribe of Menasheh," a group that had not been mentioned at all up to this point.***Ramban*** explains that the land had been too big for the tribes of Re'uvain and Gad, so Moshe requested that another tribe offer to join them.

However, this appears to be difficult to accept, since Moshe had strongly opposed the petition of the tribes of Re'uvain and Gad to settle outside the Land of Israel, to the extent that he compared them to the spies (v. 6–15), and he only conceded when they promised to lead the military conquest of the Land. Thus, it appears unlikely that Moshe would *actively seek* more tribes to join Re'uvain and Gad *outside* the Land of Israel.

Tzror Hamor argues that Moshe commanded half the tribe of Menasheh to remain with Re'uvain and Gad's descendants so that the merit of Yosef would protect them. However, it is difficult to accept that Moshe would have prevented half a tribe from entering the promised Land, in order to protect individuals that had *not* wanted to enter.

Ibn Ezra argues that half the tribe of Menasheh had in fact petitioned with the descendants of Re'uvain and Gad all along, but that the Torah makes no mention of this because they were only half a tribe.

However, at the literal level, the argument of ***Pnei Moshe*** would be more acceptable, that: a.) Menasheh's descendants were not mentioned earlier because they did not request to settle east of the Jordan; and, b.) It was *Moshe* who commanded them to settle there, as the Torah states that "Moshe gave" the land to them (v. 33).

But this leaves us with the question: Why did Moshe *prevent* half the tribe of Menasheh from entering the Promised Land?

THE EXPLANATION

When Moshe received the Torah at Sinai, it was a single revelation that contained every aspect of Judaism that was later to develop from it. Even the future revelations of the Messianic Era, which will greatly surpass anything witnessed until then, are rooted in the Torah that was already given to Moshe.

From this we can understand that even though Moshe did not merit to enter the Land of Israel he nevertheless had a connection to it—which is why *"God showed him the Land"* (*Devarim* 34:1) before he passed away. Likewise the expanded borders of the Land of Israel that will exist in the Messianic Era, including the lands east of the Jordan, also have an intrinsic connection to Moshe, by virtue of the fact that he received the entire Torah. Consequently, Moshe wished some of these lands to be inhabited upon his instruction, as a *prelude* to their full occupation in the times of Mashiach, in order to stress his personal connection with the *entire* Land.

Nevertheless, Moshe did not wish to deprive any one tribe from entering the Land, so he instructed *half* a tribe to settle there, spreading this tribe across the Land's present and future borders.

Why was the tribe of Menasheh chosen for this special task? Because this tribe had expressed a unique love for the Land, when Tzelafchad's daughters (who were from the tribe of Menasheh) pleaded to Moshe that they wanted to be included in the allocation of the Land, and God consented to their plea (see above 27:1*ff*).

The tribes of Re'uvain and Gad settled east of the Jordan: a.) Due to their own request; b.) Because they cared about their material possessions (see *Classic Questions* to v. 16); and, c.) In a way that they forfeited their rights to the Land of Israel. The "half of the tribe of Menasheh," by contrast, settled there as an expression of their connection to Moshe, his Torah and the *full* territory of the Land of Israel which will be occupied in the future.

(Based on *Likutei Sichos* vol. 28, p. 210*ff*.)

Parshas Matos contains 1 positive *mitzvah* & 1 prohibition

1. The law of annulling a vow [30:3].
2. Not to break a vow [30:3].

parshas Masei

פרשת מסעי

The Name of the Parsha

It is a problem that we all suffer from in one form or another—complacency. Not because we are lazy or shy away from hard work, but simply because any genuine accomplishment brings a sense of satisfaction, and that naturally leads a person towards complacency.

Recall, for a moment, the last time you set yourself an ambitious goal and then worked hard to achieve it. You put yourself under tremendous pressure, imposed restrictions on yourself and on others and were constantly grappling with self-doubt that jeopardized the prospects of success. And what did you feel like when the goal was finally achieved? A sense of relief, of satisfaction and true freedom: "At last, I can now breathe!"

Now ask yourself: At that very moment, did you feel like setting yourself *another* ambitious goal, and plunging back into the constraints of a strict regimen all over again?

Of course, if you felt that you had not yet acquired enough knowledge, made enough money or performed enough good deeds, you would overcome the feeling of complacency that success brings and start all over again. But how many times could you do it? Our natural tendency, especially in areas of Torah and *mitzvos,* is that at a certain point we simply lose the drive to change, and so we allow our personal limitations—real or imaginary—to take a firm grasp.

Our *Parsha* teaches an inspiring message about the need to re-inspire ourselves with continuous growth spurts. The word *Masei* means "journeys," as in the opening verse of our *Parsha, "The following are the journeys of the children of Israel by which they left the land of Egypt."* Now, to be precise, only the *first* of the 42 journeys listed here was actually a journey out of the geographical border of Egypt; the remainder were wanderings in the desert. So why does the Torah suggest that *all* 42 journeys were a process by which they "left Egypt"?

Chasidic thought explains that *Mitzrayim,* the Hebrew term for Egypt, connotes "limitation" (*meytzar*). Thus, the Torah is teaching us here that even when we leave our personal "Egypt," breaking through a limitation to achieve a goal, *another* "Egypt" looms ahead to hold us back from achieving our *next* goal.

There is simply no limit to how much we can achieve with dedicated effort and simple faith. We may have "camped" after our prior "journey," but we must prepare straightaway to journey again, *departing from* the *new* "Egypt" we find ourselves in. For we will only reach our true destination when we and all the Jewish people arrive in the Land of Israel, with the true and complete redemption.

(Based on *Likutei Sichos* vol. 2, p. 348*ff.*)

לג א אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם
לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן: ב וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם
לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם: ג וַיִּסְעוּ
מֵרַעְמְסֵס בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן
מִמָּחֳרַת הַפֶּסַח יָצְאוּ בְנֵי־יִשְׂרָאֵל בְּיָד רָמָה לְעֵינֵי כָּל־מִצְרָיִם:
ד וּמִצְרַיִם מְקַבְּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל־בְּכוֹר
וּבֵאלֹהֵיהֶם עָשָׂה יְהוָה שְׁפָטִים: ה וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמְסֵס
וַיַּחֲנוּ בְסֻכֹּת: ו וַיִּסְעוּ מִסֻּכֹּת וַיַּחֲנוּ בְאֵתָם אֲשֶׁר בִּקְצֵה הַמִּדְבָּר:
ז וַיִּסְעוּ מֵאֵתָם וַיָּשָׁב עַל־פִּי הַחִירֹת אֲשֶׁר עַל־פְּנֵי בַּעַל צְפֹן

א אִלֵּין מַטְלָנֵי בְנֵי יִשְׂרָאֵל דִּי נְפָקוּ מֵאַרְעָא
דְּמִצְרַיִם לְחֵילֵיהוֹן בִּידָא דְמֹשֶׁה וְאַהֲרֹן: ב וּכְתַב מֹשֶׁה יַת מַפְקָנֵיהוֹן לְמַטְלָנֵיהוֹן עַל
מֵימְרָא דַיְיָ וְאִלֵּין מַטְלָנֵיהוֹן לְמַפְקָנֵיהוֹן: ג וּנְטָלוּ מֵרַעְמְסֵס בְּיַרְחָא קַדְמָאָה בְּחַמְשָׂא
עַשְׂרָא יוֹמָא לְיַרְחָא קַדְמָאָה מִבָּתַר פִּסְחָא נְפָקוּ בְנֵי יִשְׂרָאֵל בְּרֵישׁ גְּלִי לְעֵינֵי כָּל מִצְרָאֵי:
ד וּמִצְרָאֵי מְקַבְּרִין יַת דִּי קְטַל יְיָ בְּהוֹן כָּל
בּוּכְרָא וּבְטַעֲוָתְהוֹן עֲבַד יְיָ דִּינִין: ה וּנְטָלוּ בְנֵי
יִשְׂרָאֵל מֵרַעְמְסֵס וּשְׁרוֹ בְּסֻכֹּת: ו וּנְטָלוּ מִסֻּכֹּת
וּשְׁרוֹ בְּאֵתָם דִּי בִסְטַר מַדְבְּרָא: ז וּנְטָלוּ
מֵאֵתָם וְתָב עַל פּוּם חִירְתָא דִּי קֳדָם בְּעֵל

רס"י

(ה) אלה מסעי. למה נכתבו המסעות הללו, להודיע חסדיו של מקום, שאעפ"י שגזר עליהם לטלטלם ולהטיעם במדבר, לא תאמר שהיו נעים ומטולטלים ממסע למסע כל הארבעים שנה ולא היתה להם מנוחה, שהרי אין כאן אלא ארבעים ושתים מסעות. לא מכם י"ד, שכולם היו בשנה הראשונה, קודם גזירה, משנסעו מרעמסס עד שבאו לרתמה, שמשם נשתלחו המרגלים, שנאמר ואחר נסעו העם מחצרות וגו'[1] שלח לך אנשים וגו'[2], וכאן הוא אומר ויסעו מחצרות ויחנו ברתמה, כאן הוקרנו, כאן חשבת את רשתך וכו': **(ז) ומצרים מקברים.** טרודים בחבלם:

CLASSIC QUESTIONS

● Are these journeys not already documented? (v. 1*ff*)

Rashi: Why were these journeys written? To inform us of God's kindness, that although He had decreed that they would wander aimlessly in the desert, one should not imagine that they were wandering from place to place throughout the forty years and they had no rest. For we see that there are only forty-two encampments; deduct fourteen of them which all took place in the first year, before the decree, from when they journeyed from Ramses (v. 3) until they arrived in Rismah (v. 18) where the spies were sent... subtract a further eight encampments which took place after Aharon's death: from Hor Hahar to the plains of Mo'av (v. 37-48), which were all during the fortieth year—and you will find that throughout the thirty-eight years they made only twenty journeys. I found this in the treatise of R' Moshe Hadarshan.

R' Tanchuma offers a different explanation: [The account of the journeys] is analogous to a king whose son became sick, and he took him to a faraway place to be healed. On the way back, the father began to mention all the stages of their journey, saying to him, "This is where we slept. This is where we felt cold. Here you had a headache, *etc.*"

TORAS MENACHEM

The Forty-Two Journeys (v. 1*ff*)

Whenever *Rashi* brings two interpretations it is because each has a significant problem at the literal level, which is compensated for by the other interpretation. In our case, we need to explain why *Rashi* cited two explanations for the list of encampments which the Torah records here: that of R' Moshe Hadarshan and of R' Tanchuma.

And why does *Rashi* use the unusual expression, "R' Tanchuma *offers a different explanation,"* unlike the normal practice of *Rashi* to write, "R' Tanchuma says," or, "another opinion," *etc.*?

The Explanation

According to R' Moshe Hadarshan, the Torah recorded a list of the encampments of the Jewish people here to inform us of *"God's kindness... that throughout the thirty-eight years they made only twenty journeys."* However, if this were the only reason why the Torah recorded these encampments, then it could have just mentioned *those* twenty journeys, which occurred over a period of thirty-eight years (journeys 16-33). Surely, the other journeys do *not* bring to light "the kindness of God," and thus they need not have been mentioned?

Due to this difficulty, *Rashi* cited the further interpretation of R' Tanchuma, that since the Jewish people had now reached their final port of call before entering the Land, God was "recalling," so to speak, the events that had occurred in the various locations. This explains why journeys 1-15 and 34-42 are mentioned here, even though they were also recorded earlier.

However, R' Tanchuma's interpretation fails to explain why journeys 16-33 were recorded here, since the details of these encampments are mentioned here *for the first time*, and thus at the literal level there is

1 במדבר יב, טז 2 שם יג, ב

The Forty-Two Journeys of the Jewish People

33 *The following are the journeys of the children of Israel by which they left the land of Egypt, in their regiments, by the hand of Moshe and Aharon.* [2] *Moshe recorded the starting points of their journeys, (given) by the word of God. The following were their journeys and their starting points.*

Journeys 1-12: From the Exodus to Sinai

[1] [3] *They journeyed from Ramses in the first month. On the fifteenth day of the first month, the day following the Pesach offering, the children of Israel left triumphantly in the presence of all the Egyptians.* [4] *The Egyptians were (busy) burying (their dead) because God had struck their firstborn and had performed acts of judgment upon their gods.*

[2] [5] *The children of Israel journeyed from Ramses and camped in Sukos.*

[3] [6] *They journeyed from Sukos and camped in Eisam, at the edge of the desert.*

[4] [7] *They journeyed from Eisam and settled at the "Mouth of the Rocks," opposite Ba'al Tzefon, and they camped in front of Migdal.*

Notes: Journeys 1-12: From Leaving Egypt Until the Giving of the Torah: [1-2] *Shemos* 12:37. This was on 15th of Nisan 2448. [3] ibid. 13:20. This was the following day (*Rashi* ibid.). [4] ibid. 14:2. This was the third day after their departure, throughout which they headed back towards Egypt in order to confuse Pharaoh into thinking that they were trapped (ibid. 3 and *Rashi*). The "Mouth of the Rocks" is also known as Pisom (ibid.).

TORAS MENACHEM

nothing to recall about these encampments, as there do not appear to be any special events that were associated with them.

In the final analysis, the interpretations of R' Moshe Hadarshan and R' Tanchuma are perfectly complementary: R' Moshe Hadarshan explains why the Torah recorded journeys 16-33, and R' Tanchuma explains the need for journeys 1-15 and 34-42. Therefore, to highlight the perfect symmetry here, *Rashi* stressed, "R' Tanchuma offers a *different* explanation," i.e. his explanation is not an *alternative approach* to that of R' Moshe Hadarshan, but rather, he simply explains a *different part* of the text.

(Based on *Likutei Sichos* vol. 18, p. 390, note 4; *Sichas Shabbos Parshas Matos-Masei* 5725)

Sparks of Chasidus

Living in this world which conceals God's presence, while striving constantly to remain loyal to His Will is a considerable challenge. The eventful journeys of the Jewish people, with all the ups and downs that they endured, allude to the *spiritual* journeys of life, *"from the day one is born until one passes to the next world"* (*Ba'al Shem Tov,* cited in *Degel Machaneh Efrayim*, beginning of *Parshas Masei*).

Upon reaching the afterlife, however, we are granted a higher perspective of things, where we can appreciate in retrospect how every obstacle was, in fact, for the good. Similarly, we are promised that with the coming of Mashiach we will actually *thank* God for the trials and tribulations that He placed in our path—*"You will say on that day, 'Thank you God for becoming angry with me'"* (Isaiah 12:1).

Rashi's two interpretations of life's journeys (see *Classic Questions*) reflect the two perspectives of "life" and "afterlife." R' Moshe Hadarshan spoke about the journeys and their difficulties as they were experienced *at the time*. Thus, despite the apparently harsh decree of wandering in the desert for 40 years (an expression of God's anger, which they could not truly appreciate at the time), they were nevertheless grateful for "the kindness of God," that they *could* recognize: the fact that they were only required to relocate their camp twenty times in thirty-eight years.

R' Tanchuma, however, spoke from the perspective of the afterlife, where one "looks back" and "recalls" one's time in this world and is able to truly appreciate how every setback was nothing more than a prelude to reaching greater heights.

These two perspectives were thus a reflection of the Sages that taught them:

The name "Moshe" connotes "drawing down" from the heavens *into this world* [*"She named him Moshe, and she said, 'For I drew him from the water'"—Shemos* 2:10]. R' Moshe Hadarshan's view of the soul's journeys was thus the view of the soul as it is invested in a body *in this world*, i.e. amid the journeys of life where the truth is obscured.

R' Tanchuma's name, on the other hand, means "comfort," alluding to the appreciation of the inner purpose of life's obstacles that comes in the afterlife—bringing him to the realization that they were completely worthwhile, after all.

(Based on *Likutei Sichos* vol. 18, p. 394, note 40)

וַיַּחֲנוּ לִפְנֵי מִגְדֹּל׃ ח וַיִּסְעוּ מִפְּנֵי הַחִירֹת וַיַּעַבְרוּ בְתוֹךְ־הַיָּם
הַמִּדְבָּרָה וַיֵּלְכוּ דֶּרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבַּר אֵתָם וַיַּחֲנוּ בְּמָרָה׃
ט וַיִּסְעוּ מִמָּרָה וַיָּבֹאוּ אֵילִמָה וּבְאֵילִם שְׁתֵּים עֶשְׂרֵה עֵינֹת מָיִם
וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ־שָׁם׃ י וַיִּסְעוּ מֵאֵילִם וַיַּחֲנוּ עַל־יַם־סוּף׃
יא וַיִּסְעוּ מִיַּם־סוּף וַיַּחֲנוּ בְּמִדְבַּר־סִין׃ יב וַיִּסְעוּ מִמִּדְבַּר־סִין
וַיַּחֲנוּ בְּדָפְקָה׃ יג וַיִּסְעוּ מִדָּפְקָה וַיַּחֲנוּ בְּאָלוּשׁ׃ יד וַיִּסְעוּ מֵאָלוּשׁ
וַיַּחֲנוּ בִּרְפִידִם וְלֹא־הָיָה שָׁם מַיִם לָעָם לִשְׁתּוֹת׃ טו וַיִּסְעוּ
מֵרְפִידִם וַיַּחֲנוּ בְּמִדְבַּר סִינָי׃ טז וַיִּסְעוּ מִמִּדְבַּר סִינָי וַיַּחֲנוּ
בְּקִבְרֹת הַתַּאֲוָה׃ יז וַיִּסְעוּ מִקִּבְרֹת הַתַּאֲוָה וַיַּחֲנוּ בַּחֲצֵרֹת׃
יח וַיִּסְעוּ מֵחֲצֵרֹת וַיַּחֲנוּ בְּרִתְמָה׃ יט וַיִּסְעוּ מֵרִתְמָה וַיַּחֲנוּ בְּרִמֹּן
פָּרֶץ׃ כ וַיִּסְעוּ מֵרִמֹּן פָּרֶץ וַיַּחֲנוּ בְּלִבְנָה׃ כא וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ
בְּרִסָּה׃ כב וַיִּסְעוּ מֵרִסָּה וַיַּחֲנוּ בִּקְהֵלָתָה׃ כג וַיִּסְעוּ מִקְּהֵלָתָה
וַיַּחֲנוּ בְּהַר־שָׁפֶר׃ כד וַיִּסְעוּ מֵהַר־שָׁפֶר וַיַּחֲנוּ בַּחֲרָדָה׃ כה וַיִּסְעוּ
מֵחֲרָדָה וַיַּחֲנוּ בְּמַקְהֵלֹת׃ כו וַיִּסְעוּ מִמַּקְהֵלֹת וַיַּחֲנוּ בְּתָחַת׃
כז וַיִּסְעוּ מִתָּחַת וַיַּחֲנוּ בְּתָרַח׃ כח וַיִּסְעוּ מִתָּרַח וַיַּחֲנוּ בְּמִתְקָה׃
כט וַיִּסְעוּ מִמִּתְקָה וַיַּחֲנוּ בְּחַשְׁמֹנָה׃ ל וַיִּסְעוּ מֵחַשְׁמֹנָה וַיַּחֲנוּ
בְּמֹסֵרוֹת׃ לא וַיִּסְעוּ מִמֹּסֵרוֹת וַיַּחֲנוּ בִּבְנֵי יַעֲקָן׃ לב וַיִּסְעוּ מִבְּנֵי
יַעֲקָן וַיַּחֲנוּ בְּחֹר הַגִּדְגָּד׃ לג וַיִּסְעוּ מֵחֹר הַגִּדְגָּד וַיַּחֲנוּ בְּיָטְבָתָה׃
לד וַיִּסְעוּ מִיָּטְבָתָה וַיַּחֲנוּ בְּעַבְרֹנָה׃ לה וַיִּסְעוּ מֵעַבְרֹנָה וַיַּחֲנוּ

צִיּוֹן וּשְׁרוֹ קֶדֶם מִגְדֹּל׃ ח וְנָטָלוּ מִן פּוּם
חִירָתָא וַעֲבָרוּ בְגוֹ יַמָּא לְמַדְבְּרָא וַאֲזָלוּ מַהֲלַךְ
תְּלָתָא יוֹמִין בְּמַדְבְּרָא דְאֵתָם וּשְׁרוֹ בְּמָרָה׃
ט וְנָטָלוּ מִמָּרָה וַאֲתוֹ לְאֵילִם וּבְאֵילִם תְּרֵי
עֲשַׂר מַבּוּעִין דְּמַיִן וְשַׁבְעִין דִּיקְלִין וּשְׁרוֹ תַּמָּן׃
י וְנָטָלוּ מֵאֵילִם וּשְׁרוֹ עַל יַמָּא דְסוּף׃ יא וְנָטָלוּ
מִיַּמָּא דְסוּף וּשְׁרוֹ בְּמַדְבְּרָא דְסִין׃ יב וְנָטָלוּ
מִמַּדְבְּרָא דְסִין וּשְׁרוֹ בְּדָפְקָה׃ יג וְנָטָלוּ
מִדָּפְקָה וּשְׁרוֹ בְּאָלוּשׁ׃ יד וְנָטָלוּ מֵאָלוּשׁ וּשְׁרוֹ
בִּרְפִידִים וְלָא הֲוָה תַּמָּן מַיָּא לְמֵעַמָּא לְמִשְׁתֵּי׃
טו וְנָטָלוּ מֵרְפִידִים וּשְׁרוֹ בְּמַדְבְּרָא דְסִינָי׃
טז וְנָטָלוּ מִמַּדְבְּרָא דְסִינָי וּשְׁרוֹ בְּקִבְרֵי
דְמִשַּׁאֲלֵי׃ יז וְנָטָלוּ מִקִּבְרֵי דְמִשַּׁאֲלֵי וּשְׁרוֹ
בַּחֲצֵרֹת׃ יח וְנָטָלוּ מֵחֲצֵרֹת וּשְׁרוֹ בְּרִתְמָה׃
יט וְנָטָלוּ מֵרִתְמָה וּשְׁרוֹ בְּרִמּוֹן פָּרֵץ׃ כ וְנָטָלוּ
מֵרִמּוֹן פָּרֵץ וּשְׁרוֹ בְּלִבְנָה׃ כא וְנָטָלוּ מִלִּבְנָה
וּשְׁרוֹ בְּרִסָּה׃ כב וְנָטָלוּ מֵרִסָּה וּשְׁרוֹ
בִּקְהֵלָתָה׃ כג וְנָטָלוּ מִקְּהֵלָתָה וּשְׁרוֹ
בְּטוּרָא דְשָׁפֶר׃ כד וְנָטָלוּ מִטּוּרָא דְשָׁפֶר
וּשְׁרוֹ בַּחֲרָדָה׃ כה וְנָטָלוּ מֵחֲרָדָה וּשְׁרוֹ
בְּמַקְהֵלֹת׃ כו וְנָטָלוּ מִמַּקְהֵלֹת וּשְׁרוֹ בְּתָחַת׃
כז וְנָטָלוּ מִתָּחַת וּשְׁרוֹ בְּתָרַח׃ כח וְנָטָלוּ
מִתָּרַח וּשְׁרוֹ בְּמִתְקָה׃ כט וְנָטָלוּ מִמִּתְקָה
וּשְׁרוֹ בְּחַשְׁמֹנָה׃ ל וְנָטָלוּ מֵחַשְׁמֹנָה וּשְׁרוֹ
בְּמוֹסֵרוֹת׃ לא וְנָטָלוּ מִמּוֹסֵרוֹת וּשְׁרוֹ בִּבְנֵי יַעֲקָן׃
לב וְנָטָלוּ מִבְּנֵי יַעֲקָן וּשְׁרוֹ בְּחֹר הַגִּדְגָּד׃
לג וְנָטָלוּ מֵחֹר הַגִּדְגָּד וּשְׁרוֹ בְּיָטְבָתָה׃
לד וְנָטָלוּ מִיָּטְבָתָה וּשְׁרוֹ בְּעַבְרוֹנָה׃ לה וְנָטָלוּ

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(יח) ויחנו ברתמה. על סס לשון כרע שלֹ מרגליס, שנאמר[1] מה יתן לך ומה יוסיף לך לשון רמיה חלי גבור שנויים עם גחלי רתמים[2]׃

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[5] Pharaoh began to pursue the Jewish people from the 19th to 20th of Nisan, and on the eve of the 21st of Nisan the Reed Sea split (*Rashi* to *Shemos* 14:5). They arrived at Marah three days later, on the 24th of Nisan (ibid. 15:22), where Moshe sweetened the bitter waters for them. They were also given some parts of the Torah to study and some *mitzvos* (see *Rashi* to 15:25 ibid). [6] Ibid. 15:27. (See *Sichas Shabbos Parshas Masei* 5744 for an explanation why the Torah stresses the presence of "*twelve springs of water and seventy palm trees.*") [7] Journeys 2-12 were all in the vicinity of the Reed Sea, but here they camped literally at the edge of the Sea (*Onkelos* and *Targum Yonason*). Cf. *Shemos* 15:27. [8] They arrived at the Desert of Sin on the 15th of Iyar (ibid. 16:1). Here their supplies of bread ran out and the manna came down (see *Rashi* to 16:35 ibid.). [9-10] Journeys within the Desert of Sin, not mentioned in the book of *Shemos*. [11] ibid. 17:1. [12] They arrived at the Sinai Desert on the 1st of Sivan (ibid. 19:1). Here the Torah was given and the Tabernacle constructed and inaugurated, as described in the remainder of the book of *Shemos* and the book of *Vayikra*. **Journeys 13-15: From the Giving of the Torah Until the Sin of The Spies:** [13] The departure from the Sinai Desert was almost a year later, on the 20th of Iyar 2449 (*Bamidbar* 10:11). Miraculously, they covered the three-day journey to Kivros-Hata'avah in just one day (*Rashi* to *Bamidbar* 10:33), arriving on the eve of the 21st of Iyar (*Likutei Sichos* vol. 19, p. 1, note 6). They remained there 30 days (*Rashi* to *Devarim* 1:2). [14] *Bamidbar* 11:35. They departed Kivros-Hata'avah on the 21st of Sivan, and arrived in Chatzairos that evening, the eve of the 22nd of Sivan (*Likutei Sichos* ibid). Miriam then slandered Moshe, and she was quarantined for seven days (22nd of Sivan until the morning of the 28th—*Likutei Sichos* ibid), during which time they remained in Chatzairos (*Bamidbar* 12:15). [15] They departed Chatzairos immediately and arrived in Rismah (Kadaish-Barne'a) in the desert of Paran (*Bamidbar* 12:16) that evening, the eve of the 29th of Sivan (*Likutei Sichos* ibid). They thus completed the eleven-day journey from Mount Sinai to Kadaish-Barne'a in just three days (*Rashi* to *Devarim* ibid), namely the 20th, 21st, and 28th of Sivan (*Likutei Sichos* ibid.). The spies were sent out on the 29th of Sivan (*Rashi* to *Devarim* ibid.), probably on the morning of the 29th (*Likutei Sichos* ibid). **Journeys 16-33: Wandering in the Desert for 38 Years:** [16] After the sin of the spies, it was decreed that the generation would not enter the Land and would wander in the desert (*Bamidbar* 14:33). For the next 19 years they stayed in Kadaish-Barne'a (*Rashi* to *Devarim* 1:46). The following 18 encampments spanned a further 19 years, as they moved gradually eastwards across the entire southern border of Mount Se'ir as far east as Mo'av (*Rashi* to *Devarim* 2:1), before returning via Etzyon Gaver to Kadaish-Barne'a (*Bamidbar* 33:36; *Rashi* to *Devarim* 1:46). The precise location of these encampments is not known (with the exception of Etzyon-Gaver).

1 תהלים קכ, ג 2 מדרש אגדה

[5] [8] *They journeyed from "the Rocks," and crossed through the sea to the desert. They walked for three days in the Eisam desert and camped in Marah.*

[6] [9] *They journeyed from Marah and arrived in Eilim. In Eilim there were twelve springs of water and seventy palm trees, and they camped there.*

[7] [10] *They journeyed from Eilim and camped by the Reed Sea.*

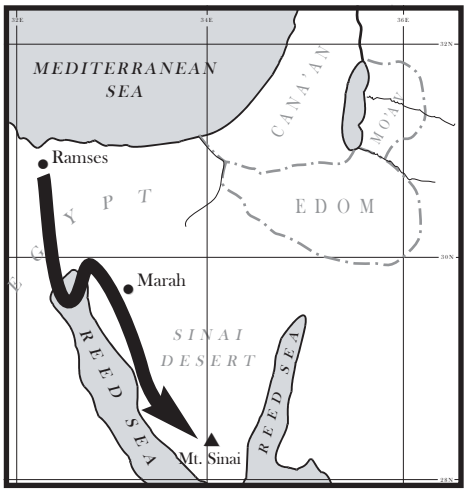
[8] [11] *They journeyed from the Reed Sea and camped in the Desert of Sin.*

[9] [12] *They journeyed from the Desert of Sin and camped in Dofkah.*

[10] [13] *They journeyed from Dofkah and camped in Alush.*

[11] [14] *They journeyed from Alush and camped in Refidim, but there was no water for the people to drink.*

[12] [15] *They journeyed from Refidim and camped in the Sinai desert.*



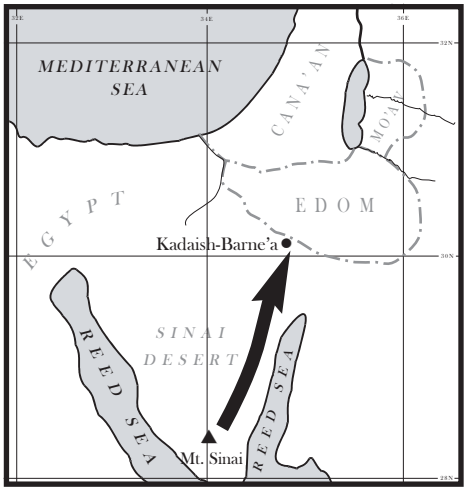
JOURNEYS 1-12: EXODUS TO SINAI (6 WEEKS)

Journeys 13-15: Sinai-Kadaish-Barne'a

[13] [16] *They journeyed from the Sinai desert and camped in Kivros-Hata'avah.*

[14] [17] *They journeyed from Kivros-Hata'avah and camped in Chatzairos.*

[15] [18] *They journeyed from Chatzairos and camped in Rismah (also known as Kadaish-Barne'a).*



JOURNEYS 13-15: SINAI TO KADAISH-BARNE'A (5 WEEKS)

Journeys 16-33: Desert Wanderings

[16] [19] *They journeyed from Rismah and camped in Rimon-Paretz.*

[17] [20] *They journeyed from Rimon-Paretz and camped in Livnah.*

[18] [21] *They journeyed from Livnah and camped in Risah.*

[19] [22] *They journeyed from Risah and camped in Kehailasah.*

[20] [23] *They journeyed from Kehailasah and camped in Mount Shafer.*

[21] [24] *They journeyed from Mount Shafer and camped in Charadah.*

[22] [25] *They journeyed from Charadah and camped in Makhailos.*

[23] [26] *They journeyed from Makhailos and camped in Tachas.*

[24] [27] *They journeyed from Tachas and camped in Tarach.*

[25] [28] *They journeyed from Tarach and camped in Miskah.*

[26] [29] *They journeyed from Miskah and camped in Chashmonah.*

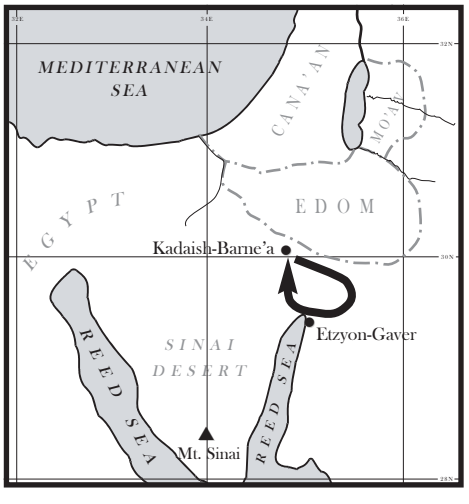
[27] [30] *They journeyed from Chashmonah and camped in Mosairos.*

[28] [31] *They journeyed from Mosairos and camped in Benay Ya'akan.*

[29] [32] *They journeyed from Benay Ya'akan and camped in Chor Hagidgad.*

[30] [33] *They journeyed from Chor Hagidgad and camped in Yotvasah.*

[31] [34] *They journeyed from Yotvasah and camped in Avronah.*



JOURNEYS 16-33: WANDERINGS IN THE DESERT (38 YEARS)

בְּעֶצְיֹן גָּבֶר: לו וַיִּסְעוּ מֵעֶצְיֹן גָּבֶר וַיַּחֲנוּ בְּמִדְבַּר־צִן הִוא קָדֵשׁ:
לז וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בְּהֹר הָהָר בִּקְצֵה אֶרֶץ אֱדוֹם: לח וַיַּעַל
אַהֲרֹן הַכֹּהֵן אֶל־הֹר הָהָר עַל־פִּי יְהוָה וַיָּמָת שָׁם בִּשְׁנַת
הָאַרְבָּעִים לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי
בְּאֶחָד לַחֹדֶשׁ: לט וְאַהֲרֹן בֶּן־שָׁלֹשׁ וְעֶשְׂרִים וּמְאַת שָׁנָה בְּמֻתוֹ
בְּהֹר הָהָר: ס מ וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד וְהוּא־יֹשֵׁב בַּנֶּגֶב
בְּאֶרֶץ כְּנָעַן בְּבֹא בְּנֵי יִשְׂרָאֵל: מא וַיִּסְעוּ מֵהֹר הָהָר וַיַּחֲנוּ
בְּצַלְמֹנָה: מב וַיִּסְעוּ מִצַּלְמֹנָה וַיַּחֲנוּ בְּפוּנֹן: מג וַיִּסְעוּ מִפּוּנֹן וַיַּחֲנוּ
בְּאֹבֹת: מד וַיִּסְעוּ מֵאֹבֹת וַיַּחֲנוּ בְּעִיֵּי הָעֲבָרִים בִּגְבוּל מוֹאָב:
מה וַיִּסְעוּ מֵעִיִּם וַיַּחֲנוּ בְּדִיבֹן גָּד: מו וַיִּסְעוּ מִדִּיבֹן גָּד וַיַּחֲנוּ
בְּעַלְמֹן דִּבְלָתָיְמָה: מז וַיִּסְעוּ מֵעַלְמֹן דִּבְלָתָיְמָה וַיַּחֲנוּ בְּהָרֵי
הָעֲבָרִים לִפְנֵי נְבוֹ: מח וַיִּסְעוּ מֵהָרֵי הָעֲבָרִים וַיַּחֲנוּ בְּעַרְבֹת
מוֹאָב עַל יַרְדֵּן יְרֵחוֹ: מט וַיַּחֲנוּ עַל־הַיַּרְדֵּן מִבֵּית הַיְשִׁמֹת עַד

מֵעַבְרָה וּשְׁרוֹ בְּעֶצְיֹן גָּבֶר: לו וּנְטָלוּ מֵעֶצְיֹן
גָּבֶר וּשְׁרוֹ בְּמַדְבְּרָא דְּצִן הִיא רְקָם: לז וּנְטָלוּ
מֵרְקָם וּשְׁרוֹ בְּהֹר טוּרָא בִּסְיָפֵי אַרְעָא דֶּאֱדוֹם:
לח וְסָלֵק אַהֲרֹן כַּהֲנָא לְהֹר טוּרָא עַל מֵימְרָא
דַּיְיָ וּמִית תַּמָּן בִּשְׁנַת אַרְבְּעִין לְמִפַּק בְּנֵי
יִשְׂרָאֵל מֵאַרְעָא דְּמִצְרַיִם בְּיַרְחָא חֲמִשָּׁאָה
בְּחַד לְיַרְחָא: לט וְאַהֲרֹן בַּר מְאָה וְעַשְׂרִין
וּתְלַת שְׁנִין כַּד מִית בְּהֹר טוּרָא: מ וּשְׁמַע
כְּנַעֲנָאָה מַלְכָּא דַּעֲרָד וְהוּא יָתֵב בְּדָרוֹמָא
בְּאַרְעָא דִּכְנָעַן בְּמֵיתֵי בְּנֵי יִשְׂרָאֵל: מא וּנְטָלוּ
מֵהֹר טוּרָא וּשְׁרוֹ בְּצַלְמֹנָה: מב וּנְטָלוּ
מִצַּלְמֹנָה וּשְׁרוֹ בְּפוּנֹן: מג וּנְטָלוּ מִפּוּנֹן וּשְׁרוֹ
בְּאֹבֹת: מד וּנְטָלוּ מֵאֹבֹת וּשְׁרוֹ בְּמִגְזַת עֲבָרַיֵּי
בִּתְחוּם מוֹאָב: מה וּנְטָלוּ מִמִּגְזָתָא וּשְׁרוֹ
בְּדִיבֹן גָּד: מו וּנְטָלוּ מִדִּיבֹן גָּד וּשְׁרוֹ בְּעַלְמֹן
דִּבְלָתָיְמָה: מז וּנְטָלוּ מֵעַלְמֹן דִּבְלָתָיְמָה וּשְׁרוֹ
בְּטוּרֵי דַּעֲבָרַיֵּי דְּקֳדָם נְבוֹ: מח וּנְטָלוּ מִטּוּרֵי
דַּעֲבָרַיֵּי וּשְׁרוֹ בְּמֵישְׁרַיָּא דְּמוֹאָב עַל יַרְדְּנָא
דִּירֵחוֹ: מט וּשְׁרוֹ עַל יַרְדְּנָא מִבֵּית יְשִׁימוֹת עַד

רס"י

(לח) **על פי ה'**. מלמד שמת בנשיקה[1]: (מ) **וישמע הכנעני**. כאן למדך שמיתת אהרן היה בהסתר, שנסתלקו ענני כבוד וכסדור שנתנה רשות להלחם בישראל, לפיכך חזר וכתבה[2]: (מד) **בעיי העברים**. לשון חרבות וגלים, כמו לעי הסדה[3], שמו את ירושלים לעיים[4]: (מט) **מבית הישמת עד אבל השטים**. כאן למדך שיעור מחנה ישראל י"ב מיל, דאמר רבה בר בר חנה לדידי חזי לי ההוא אתרא וכו'[5]: **אבל השטים**. מיסור של שטים אבל

CLASSIC QUESTIONS

● **Why does the Torah state the age at which Aharon passed away? (v. 39)**

Jerusalem Talmud: The 123 years of Aharon's life correspond to the 123 times that the Jewish people answer "*halleluka*" when reciting *hallel* (*Shabbos* 16:1).

Rambam: In the days of the early sages the custom for reciting *hallel* was as follows:

After the leader who was reciting the *hallel* made the blessing, he said the word "*halleluka*" and the congregation responded "*halleluka*!"

He said, "*halelu avdei Hashem,*" and the congregation responded "*halleluka*!"

He then said, "*halelu es shaim Hashem,*" and the congregation responded "*halleluka*!"

He then said, "*Yehi shaim Hashem mevorach me'atah ve'ad olam,*" and the congregation responded "*halleluka!*"

This continued with each verse so that they answered "*halleluka!*" a total of 123 times throughout the recitation of *hallel*. This number corresponds to the years that Aharon lived....

This is an ancient custom which is appropriate to follow.

(*Laws of Megilah and Chanukah* 3:12-14)

TORAS MENACHEM

The Years of Aharon's Life (v. 39)

The ***Jerusalem Talmud*** and ***Rambam*** explain that Aharon's 123 years correspond to the number of verses in *hallel*. But what is the significance of this connection, more than the superficial similarity between the number of verses and his lifespan? And why did *Rambam* deem it necessary to mention the connection between Aharon and *hallel*?

A further question concerns *Rambam's* recommendation that "*this is an ancient custom which is appropriate to follow.*" Commentaries to the *Talmud* (*Succah* 38a) explain that this custom of a responsive *hallel* was instituted because there was a decline in Jewish knowledge in those days, to the extent that many people were not familiar with the text of *hallel*. Thus, it became necessary to devise a method whereby the congregation could fulfill their obligation to recite *hallel* without knowing the words.

So what, according to *Rambam*, is so admirable about this practice that makes it "appropriate to follow" at other times, when people *are* familiar with *hallel*? Surely it was only devised for negative reasons, due to the desperation of the times?

And why does *Rambam* require the response of "*halleluka*" after *every* verse in *hallel*, in contrast to other opinions (*Tosfos, Ran & Ritvah*) which only require responses for the first chapter of *hallel*?

1 בבא בתרא יז. וראה שיחת ש"פ מסעי תשכ"ז. 2 ראש השנה ג. וראה לקו"ש ח"ח ע' 192 ואילך. 3 מיכה א, ו 4 תהלים עט, א 5 ערובין נה: וראה שיחת ש"פ מטו"מ תשל"ו, תשמ"ו.

[32] [35] *They journeyed from Avronah and camped in Etzyon-Gaver.*

[33] [36] *They journeyed from Etzyon-Gaver and camped in the Desert of Tzin, which is Kadaish.*

JOURNEYS 34-42: JOURNEY TOWARDS THE LAND OF ISRAEL

[34] [37] *They journeyed from Kadaish and camped at Hor Hahar, at the edge of the land of Edom.*

—[38] Aharon the priest went up Hor Hahar and died there (by a kiss) from God's mouth, on the first day of the fifth month in the fortieth year of the children of Israel's exodus from Egypt. [39] Aharon was one hundred and twenty-three years old when he died at Hor Hahar. [40] The Cana'anite King of Arad, who dwelt in the south in the land of Cana'an, heard (that the clouds of glory had departed after Aharon's passing and) the children of Israel had come. (Presuming that they were weak, he attacked them).—

[35] [41] *They journeyed from Hor Hahar and camped in Tzalmonah.*

[36] [42] *They journeyed from Tzalmonah and camped in Punon.*

[37] [43] *They journeyed from Punon and camped in Ovos.*

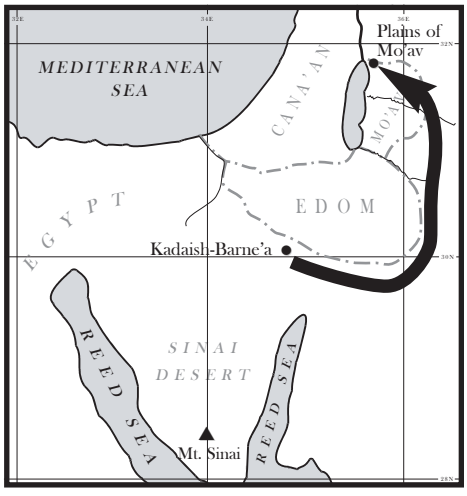
[38] [44] *They journeyed from Ovos and camped at Iyay Ha'avarim, on the Mo'avite boundary.*

[39] [45] *They journeyed from Iyim and camped in Divon-Gad.*

[40] [46] *They journeyed from Divon-Gad and camped in Almon-Divlasoymah.*

[41] [47] *They journeyed from Almon-Divlasoymah and camped in the Avarite mountains, in front of Mount Nevo.*

[42] [48] *They journeyed from the Avarite mountains and camped in the plains of Mo'av, by the Jordan, near Jericho. [49] They camped along the Jordan from Bais Yeshimos to Avel Shitim, in the plains of Mo'av.*



JOURNEYS 34-42: TOWARDS THE LAND OF ISRAEL (3-6 MONTHS)

[33] They arrived at Kadaish on 1st of Nissan, 2484 (*Bamidbar* 20:1), and Miriam passed away there. Kadaish appears to be identical with Rismah (Kadaish-Barne'a) mentioned above (journeys 15-16). See appendix to the book of *Devarim*. **JOURNEYS 34-42: JOURNEY AROUND EDOM AND MO'AV THROUGH AMORITE TERRITORY TO THE PLAINS OF MO'AV:** At this point, the Jewish people were ready to enter the Land of Israel, since the previous generation had died (*Rashi* to *Bamidbar* 20:22). Moshe requested permission from the King of Edom to pass northward through the Land of Edom into the Land of Israel, but his request was denied (*Bamidbar* 20:14-21). Thus, they were forced to retrace the steps of their parents along the south side of Mount Se'ir, heading east (*Rashi* to *Bamidbar* 21:4), circumventing the Land of Edom until they reached Mo'av (journeys 34-38): [34] Hor Hahar was a double mountain on the border of Edom (See *Bamidbar* 20:23). Aharon passed away there on 1st of Av, 2484. (For an explanation as to why the Torah stresses this point: see *Sichas Shabbos Parshas Masei* 5744 for a literal explanation; and *Likutei Sichos* vol. 8, pp. 198-199; ibid. vol. 18, p. 411 for a Chasidic interpretation.) At this point a rebellion occurred when, fearing the imminent attack by the King of Arad, a group turned back eight journeys, until they were halted in their tracks by the Levites (see *Devarim* 10:6-7 and *Rashi*). The Jewish people were then attacked by the King of Arad (*Bamidbar* 21:1). [37] See *Bamidbar* 21:10. [38] Ibid. 11. [39] This appears to be the encampment at the "Zered Brook" mentioned in *Bamidbar* 21:12. They then traveled north, circumventing the land of Mo'av (*Rashi* to 21:13 ibid.). [40] This appears to be the encampment "*on the other side of the Arnon (Brook)*" (ibid. 13), where the Amorites were miraculously defeated (see ibid 14-20 and *Rashi*). The Jewish people then traveled through the Land of the Amorites, defeating Sichon (ibid. 21:21-30). [41] This was followed by the war against Og (ibid. v. 33-35) and the Ba'al Pe'or affair (ch. 25 ibid). [42] They passed across the width of the Amorite Land and camped by the Jordan (ibid. 22:1).This was followed by the events of the remainder of the book of *Bamidbar* chapters 26*ff.* and the book of *Devarim*.

TORAS MENACHEM

THE EXPLANATION

If *Rambam* understood that answering "*halleluka!*" alone was a mere leniency, then he certainly would not recommend that "it is appropriate to follow" this custom. How could it be "appropriate" to follow a leniency?

Rather, according to *Rambam* the "ancient custom" of reciting *hallel* is not a leniency at all. In fact, it is the *ideal* method of reciting *hallel.* Despite the fact that the *causes* that led to this method of reciting *hallel* were negative, the solution nevertheless contains no compromise or leniency. This is because *Rambam* understood that by answering "*halleluka!*" alone one fulfills the obligation to recite *hallel* exactly as if one would have said the *entire hallel* oneself (rather like the principle that a person who says *amen* is like the one who makes the blessing—*Rambam, Laws of Blessings* 1:11).

אָבֵל הַשִּׁטִּים בְּעַרְבֹת מוֹאָב: ס [שני] [חמישי כשהן מחוברין] נ וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ לֵאמֹר: נא דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן
אֶל־אֶרֶץ כְּנָעַן: נב וְהוֹרַשְׁתֶּם אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם
וְאִבַּדְתֶּם אֶת כָּל־מַשְׂכִּיֹּתָם וְאֶת כָּל־צַלְמֵי מַסֵּכֹתָם תְּאַבֵּדוּ
וְאֶת כָּל־בָּמוֹתָם תַּשְׁמִידוּ: נג וְהוֹרַשְׁתֶּם אֶת־הָאָרֶץ וְיִשַּׁבְתֶּם־
בָּהּ כִּי לָכֶם נָתַתִּי אֶת־הָאָרֶץ לָרֶשֶׁת אֹתָהּ: [שלישי] נד וְהִתְנַחַלְתֶּם
אֶת־הָאָרֶץ בְּגוֹרָל לְמִשְׁפְּחֹתֵיכֶם לָרַב תַּרְבּוּ אֶת־נַחֲלָתוֹ
מֵישַׁר שִׁטִּין בְּמֵישָׁרֶיָא דְמוֹאָב: נ וּמַלֵּיל יְיָ עִם
מֹשֶׁה בְּמֵישָׁרֶיָא דְמוֹאָב עַל יַרְדְּנָא דִירֵחוֹ
לְמֵימָר: נא מַלֵּל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
אֲרֵי אַתּוּן עָבְרִין יַת יַרְדְּנָא לְאַרְעָא דִכְנָעַן:
נב וּתְתָרְכוּן יַת כָּל יָתְבֵי אַרְעָא מִן קֳדָמֵיכוֹן
וְתֵבְדוּן יַת כָּל בֵּית סְגִדַּתְהוֹן וְיַת כָּל צַלְמֵי
מַתְכַּתְהוֹן תֵּבְדוּן וְיַת כָּל בָּמַתְהוֹן תְּשֵׁצוּן:
נג וּתְתָרְכוּן יַת יָתְבֵי אַרְעָא וְתִיתְבוּן בַּהּ אֲרֵי
לְכוֹן יְהָבִית יַת אַרְעָא לְמֵירַת יָתָהּ:
נד וְתַחְסְנוּן יַת אַרְעָא בְּעַדְבָא לְזַרְעֲיַתְכוֹן
לְסַגִּיאֵי תַּסְגְּנוּן יַת אַחֲסָנָתְהוֹן וְלִזְעֵירֵי תַּזְעִירוּן

רס"י

שמו: (נה) כי אתם עברים את הירדן וגו' והורשתם וגו'. וכלה כמה פעמים כוזכרו על כך, ללה כך חמר לכם משה כשחתם עוברים בירדן ביבשה, על מנת כן תעברו, ושם לאו מיס בחין ושוטפין חתכם, וכן מלינו **שחמר** לכם יהושע[1] בעודם בירדן[2]: **(נג) והורשתם.** וגרשתם: **משכיתם.** כתרגומו בית סגדתהון, על שם שהיו מסככין חת הקרקע בגלפת חגניס **של שיש** להשתחוות עליהם בפיהם ידיס ורגליס, כדכתיב ומבן מסכית לא תתנו בארלכם להשתחוות עליה[3]: **מסכתם.** כתרגומו מתכתהון: **(נג) והורשתם את הארץ.** והורשתם חותה מיושביה ולא וישבתם בה, תוכלו להתקיים בה, ושם לאו לא תוכלו להתקיים בה: **(נד) אל אשר יצא לו שמה.** מקרח קלר הוח זה, חל מקום חשר יצח לו שמה הגורל לו יהיה:

CLASSIC QUESTIONS

● **What does verse 53 teach us?**

Rashi: *"You shall rid the Land"*—You should rid it of its inhabitants, and then: *"You should settle in it"*—Only then will you be able to survive there. But if not, you will not be able to survive there.

Ramban: In my opinion, this verse conveys a positive command of the Torah...that God commanded the Jewish people to settle in the Land of Israel....Thus we find that our Sages greatly praised the *mitzvah* of living in the Land of Israel and the prohibition of leaving it. It is in this verse that the *mitzvah* is conveyed.

Megilas Esther: *Rambam* clearly did not agree with *Ramban* that it is a *mitzvah* from the Torah to live in the Land of Israel, as he omitted this precept from his *Sefer Hamitzvos*. Presumably, *Rambam* maintained that verse 53 was a command to Moshe and Yehoshua which was only in force until the Jewish people were exiled from the Land, but not to all future generations, until Mashiach will come (commentary to *Ramban's* "omissions" from *Sefer Hamitzvos,* positive 4).

Rambam: [9] One should not emigrate from the Land of Israel, except for the purposes of studying Torah or in order to get married... so too, one may leave for the purposes of business. However, one may not leave on a permanent basis.... [10] The Sages would kiss the ground of the Land of Israel, and kiss its rocks and roll on its earth... [11] Our Sages said that any person who lives in the Land of Israel will be forgiven for his sins...even if he walks four cubits there, he will merit life in the World to Come. So too if a person is buried there, he is atoned for.... [12] A person should always live in the Land of Israel, even in a town which is mainly inhabited by non-Jews, rather than live in the Diaspora in a town which is predominantly Jewish. If a person leaves [the Land of Israel] to go to the Diaspora it is as if he worshiped idols, as the verse states, *"For they have driven me this day from abiding with the inheritance of God, saying, go serve other gods"* (Sam. I 26:19). Just as one may not emigrate from the Land to the Diaspora, so too one may not emigrate from Babylon in order to live in another country, as the verse states (Jer. 27:22), *"They will be carried to Babylon, and there they will be"* (*Laws of Kings*, 5:9-12).

TORAS MENACHEM

Since one is fulfilling one's *entire* obligation through answering "*halleluka!*" it follows that, according to *Rambam*, it is necessary to make a response after *every single* verse, and not just at specific highlights. Thus a total of 123 responses are required.

In the final analysis, *Rambam*'s recommended method of *hallel* has both advantages of being: a.) in total communal harmony, through responsive recital; and yet b.) not at the expense of any individual following a leniency, for each person is considered to have recited the entire *hallel* himself.

Genuine unity without compromise was the life mission of Aharon. After he passed away, at 123 years, the entire Jewish people mourned (above 20:29). And they mourned even more than after Moshe's passing, as Aharon was a person who constantly pursued communal peace (See *Rashi ibid.*). Thus the communal recital of *hallel* and Aharon's 123 years share a common theme.

In fact, even the *reason* for this type of *hallel* recital is reminiscent of Aharon. For, just as the responsive *hallel* was instituted for the sake of simple Jews, likewise, Aharon's life was devoted to bringing simple people closer to Torah.

(Based on *Likutei Sichos* vol. 23, p. 229*ff.*)

1 יהושע ד, י 2 סוטה לד. 3 ויקרא כו, א

Entering the Land

33:50 SECOND READING (5TH WHEN JOINED)

God spoke to Moshe in the plains of Mo'av by the Jordan near Jericho, saying: [51] *"Speak to the children of Israel and say to them: 'When you cross the Jordan into the land of Cana'an (the waters of the Jordan will split for you. But this is on condition that)* [52] *you drive out all the inhabitants of the Land from before you, destroy all their temples, destroy their molten idols, and demolish their high places.* [53] *You should rid the Land (of its inhabitants, then) you should settle in it, for I have given you the Land to occupy it.*

THIRD READING

[54] *"'You should allocate the possession of the Land to your families by a lottery. Give a larger inheritance to a large (family), and give a smaller inheritance to a small (family). Wherever the lot falls*

TORAS MENACHEM

"You Should Settle in It" (v. 53)

Even though ***Rambam*** (and *Rashi**) disagreed with the view of ***Ramban***, and maintained that it is *not* a biblical command to live in the Land of Israel—as ***Megilas Esther*** writes—*Rambam* nevertheless devoted a significant part of his *Laws of Kings* in praise of living in the Land.

Rambam's words prompt a number of questions:

a.) *Rambam* does not cite any verse from the Torah to prove that there is an obligation to live in the Land or that there is a prohibition to leave. Nevertheless, he does write that, according to Torah, a Jew *should* live in the Land of Israel, and *should not* leave. What, then, is the basis of this requirement?

b.) The sequence of laws here is difficult to understand. First, in law 9 *Rambam* writes that, *"One should not emigrate from the Land of Israel, etc."* Then, in laws 10 and 11 he describes the great qualities of the Land and how it was cherished by the Sages. And only afterwards, in law 12, does he write, *"A person should always live in the Land of Israel etc."* But surely it would be more logical to place this last statement (*"A person should always live in the Land of Israel"*) at the beginning, and *then* go on to describe how one should not leave and how the Land is great?

c.) Why does *Rambam* write, "Just as one may not emigrate from *the Land* to the Diaspora," instead of, "one may not emigrate from *the Land of Israel* to the Diaspora"? Surely, he is not merely trying to be brief, as he has written "the Land of Israel" in full so many other times?

d.) One of the reasons for the prohibition of leaving Babylon *"is because there are many Yeshivos* (Talmudic academies) *found there which are constantly strengthening the institution of Torah"* (*Rashi* to end of *Kesubos*). Presumably, this would mean that after the Yeshivos in Babylon closed down, the prohibition of leaving ceased. However, *Rambam* does not mention this point at all. His sole proof is from the verse, "*They will be carried to Babylon,*" which suggests that the prohibition of leaving Babylon continued after its Yeshivos closed. What, then, is the basis of *Rambam's* position?

The Explanation

When we speak of the uniqueness of the Land of Israel we always speak of its *holiness*. We call it the Holy Land, and we understand that holiness is the key distinguishing quality which sets it apart from all other lands. However, there is a further uniqueness of the Land of Israel, that it is a land that was *chosen* by God: *"The Land of Israel is cherished, as it was chosen by God"* (*Midrash Tanchuma, Re'eh* 8). This is totally distinct from the concept of holiness. We find this also by the Jewish people, who also possess the two independent qualities of *holiness* and *chosenness*.

Rambam does not state explicitly which of these two qualities is the basis of the laws cited above. But, we will attempt to fathom which is the key *halachic* factor behind each of the above laws, and in this way we will be able to answer all of the above questions.

Let us turn first to the final law, *"Just as one may not emigrate from the Land to the Diaspora, so too one may not emigrate from Babylon, etc."*

It would seem that this law arises due to the *chosenness* of the Land, for a number of reasons:

a.) Babylon is not a holy land. Therefore, *Rambam's* comparison between the Land of Israel and Babylon cannot be based on the former's holiness: "*Just as* one may not emigrate from the Land to the Diaspora, *so too* one may not emigrate from Babylon *etc.*" Therefore we must be speaking here of the chosenness of the Land. God *chose* Babylon as the place where the Jewish people would reside during exile, and so *Rambam* argues that "just as" God chose the Land of Israel as the ideal place to live for the Jewish people in good times, "so too" He chose Babylon as their home during exile times.

b.) To support this assertion, *Rambam* cites the verse, "*They will be carried to Babylon, and there they will be,*" which indicates that God chose Babylon as an Exile-home for the Jewish people.

c.) To stress the point further, *Rambam* refers, not to the "Holy Land," or even "the Land of Israel," but simply, "the Land." In this way, he

The Last Word

"As for your mentioning the fact that according to the opinion of several *poskim* [legal authorities] it is a *mitzvah* to live in *Eretz Yisra'el,* surely you know that all *poskim* agree that there are 612 additional *mitzvos* to be observed by Jews everywhere, and especially by those already living in the Holy Land. Indeed, those who are already there and are fulfilling the *mitzvah* of living in *Eretz Yisra'el* should surely concentrate on the rest of the 612 *mitzvos*—those which apply nowadays, of course....

"*Yishuv Eretz Yisra'el* [settling in the Land of Israel] is so closely linked with the observance of the *mitzvos,* as also so clearly underscored in the prayer which we have been saying for thousands of years: "*Because of our sins we have been exiled from our Land*" [*Additional service for festivals*]. This clearly indicates that every Jew who wants to help nullify the result (exile from our land) must first of all nullify the cause (our sins)."

(Excerpt from a letter written by the Rebbe in 5731)

* See *Likutei Sichos* vol. 13, p. 122, note 4.

וְלַמְעַט תַּמְעִיט אֶת־נַחֲלָתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגּוֹרָל לוֹ יִהְיֶה לְמַטּוֹת אֲבֹתֵיכֶם תִּתְנָחָלוּ: נה וְאִם־לֹא תוֹרִישׁוּ אֶת־ יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשִׂכִּים בְּעֵינֵיכֶם וְלִצְנִנִים בְּצִדֵּיכֶם וְצָרְרוּ אֶתְכֶם עַל־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ: נו וְהָיָה כַּאֲשֶׁר דִּמֵּיתִי לַעֲשׂוֹת לָהֶם אֶעֱשֶׂה לָכֶם: פ לד א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־הָאָרֶץ כְּנָעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנָעַן לִגְבֻלֹתֶיהָ: ג וְהָיָה לָכֶם פְּאַת־נֶגֶב מִמִּדְבַּר־צִן עַל־יְדֵי אֱדוֹם וְהָיָה לָכֶם גְּבוּל

יַת אַחֲסַנְתְּהוֹן לְדִיפּוֹק לֵהּ תַּמָּן עַדְבָּא דִּי לֵהּ יְהֵי לְשִׁבְטֵי אֲבָהַתְכוֹן תַּחְסְנוּן: נה וְאִם לָא תְתָרְכוּן יַת יָתְבֵי אַרְעָא מִן קֳדָמֵיכוֹן וְיְהֵי דִּי תַשְׁאֲרוּן מִנְּהוֹן לְסִיעַן נָטְלַן וְזֵן לָקֳבֵלֵיכוֹן וּלְמַשְׁרַיָן מַקְפַּנְכוֹן וְיעִיקוּן לְכוֹן עַל אַרְעָא דִּי אַתּוּן יָתְבִין בָּהּ: נו וִיהֵי כְּמָא דִּי חֲשָׁבִית לְמֶעְבַּד לְהוֹן אֶעְבַּד לְכוֹן: א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב פַּקֵּד יַת בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן אֲרֵי אַתּוּן עָלִין לְאַרְעָא דִּכְנָעַן דָּא אַרְעָא דִּי תִתְפְּלַג לְכוֹן בְּאַחֲסָנָא אַרְעָא דִּכְנָעַן לְתְחוּמָהָא: ג וִיהֵי לְכוֹן רוּחַ דָּרוֹמָא מִמַּדְבְּרָא דְצִין עַל תְּחוּמֵי אֱדוֹם וִיהֵי לְכוֹן תְּחוּם דָּרוֹמָא מִסְיָפֵי יַמָּא דְמִלְחָא קְדוּמָא:

לקט"י

למטות אבותיכם. לפי חסדון יונתי מצריס. דבר אחר בשנים עשר גבולין כמנין השבטים: **(נה) והיה אשר תותירו מהם.** יהיו לכם לרעה: **לשבים בעיניכם.** ליתדות המנקרות עיניכם. תרגום של יתדות שיכיח[1]: **ולצנינם.** פותרים זו הפותרים לשון מסוכת קוצים בסוככת תחכם לסגור ולכלוא תחכם מחין יונת ובח: **וצררו אתכם.** כתרגומו: **(ג) זאת הארץ אשר תפול לכם וגו'.** לפי שהרבה מלות מוכגות בארץ ואין מוכגות בחוצה לארץ, הולרך לכתוב מלרני גבולי רוחותיה סביב, לומר לך מן הגבולים הללו ולפניס המלות מוכגות: **תפול לכם.** על שם שמתחלקה בגורל ולקראת חלוקה לשון נפילה. ומדרש מגדה חומר ע"י שהפיל הקב"ה שריסה של ע'[2] חומות מן השמים וכפתן לפני משה, חמר לו רחה חין בהם עוד כח[3]: **(ג) והיה לכם פאת נגב.** רוח דרומית משר מן המזרח למערב: **ממדבר צן.** משר חגל חדום מתחלת מקלוע דרומית מזרחית של ארץ תשעת המטות. כיולד, שלש ארלות יושבות בדרומה של ארץ ישרחל זו חגל זו, קלת ארץ מלריס, וארץ חדום כולה וארץ מוחב כולה. ארץ מלריס במקלוע דרומית מערבית, שנחמר בפרשה זו[4] מעלמון נחלה מלריס והיו תולחותיו היחה. ונחל מלריס היה מהלך על פני כל ארץ מלריס[5], שנחמר מן השיחור חשר על פני מלריס, ומפסיק בין ארץ מלריס לארץ ישרחל. וארץ חדום חגלה לגד במזרח וארץ מוחב חגל ארץ חדום בסוף הדרום למזרח, וכשילחו ישרחל ממלריס, חס רלה המקום לקרב חת כניסתם לחרץ היה מעבירם חת הגילום לגד לפון ובחין לחרץ ישרחל, ולח עשה כן, וזהו שנחמר ולח נחס חלהים דרך חרץ פלשתים[6], שהם יושבים על היס במערבה של חרץ כנען, כעין שנחמר בפלשתים יושבי חבל היס גוי כרתים[7]. ולח נחס חותו הדרך חלח הסיבן והוליחס דרך דרומה

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indicates that we are speaking here of a quality possessed by the Land *independent* of its holiness, namely, its chosenness.

d.) Since the distinctiveness of Babylon was that it was chosen by God, it follows that even after the Yeshivos of Babylon closed, the prohibition of leaving *during exile* remained (unlike *Rashi's* view, mentioned above).

From all of this we can conclude that here, in law 12, *Rambam* is speaking of the chosenness of the Land of Israel, and not its holiness.

Now, let us turn to the beginning of this section of *Rambam*. In laws 10-11 *Rambam* describes how the Sages cherished the Land and how it can atone for sin, which can only be a result of the Land's holiness. Therefore, it follows that when he opens the section with the words, *"One should not emigrate from the Land of Israel etc."* (law 9), he is speaking of a prohibition that arises from the *holiness* of the land (not its chosenness).

We have now established that laws 9-11 speak of the *holiness* of the Land of Israel, and that the concluding part of law 12 (the prohibition of leaving Babylon) is speaking of *chosenness*. However, the opening passage of law 12 gives evidence in both directions.

Rambam begins, "A person should always live in the Land of Israel... If a person leaves [the Land of Israel] to go to the Diaspora it is *as if he worshiped idols*." This suggests that by leaving the Land one is turning away from the Divine Presence (*Shechinah*) which rests there, i.e. one rejects the holiness of the Land. However, the fact that *Rambam* quotes the verse, "for they have driven me this day from abiding with the *inheritance* of God," suggests that we are speaking here of chosenness.

Thus, it appears that *Rambam* perceived both elements here, and ruled that a Jew should live in the Land of Israel, for both reasons: because it is holy *and* because it is chosen.

To stress this point further he placed this law ("A person should always live in the Land of Israel,"), not at the beginning of the entire discussion, where it would seem to belong, but in between the discussion of the holiness of the Land (laws 9-11) and the chosenness of Babylon (end of law 12) to show that the Land of Israel possesses both aspects.

Nevertheless, in the final analysis, the fact that *Rambam* included the recommendation to live in *Eretz Yisra'el* in law 12 (which speaks of chosenness) would suggest that, ultimately, he perceived that the main reason that a Jew should live in *Eretz Yisra'el* is because it is chosen.

(Based on *Likutei Sichos* vol. 18, p. 399*ff.*)

1 שמות לח, כ 2 בכל הדפוסים שראיתי נאמר **שבעים** אומות! לבד דפוס ראשון ושני וברש"י כת"י בהם נאמר "שבעה אומות". וכן הובא ברבנו בחיי. ואולי הי' כתובה רק התחלת התיבה ובקו הסיום על אות האחרונה, והשלימה המעתיק כפי דעתו (לקו"ש חי"ג ע' 122, הערה 6). 3 תנחומא 4 פסוק ה 5 יהושע יג, ג 6 שמות יג, יז 7 צפני' ב, ה

(for a person) that will be his (portion). You will inherit (a portion) corresponding to (the size) of your paternal tribes (that left Egypt).

55 *"'But if you do not drive out the inhabitants of the Land from before you, then those whom you leave over will be like spikes in your eyes and thorns in your sides. They will harass you in the Land in which you settle.* 56 *Then I will do to you what I had intended to do to them.'"*

Borders of the Land

34 *God spoke to Moshe, saying:* 2 *Command the children of Israel and say to them: When you arrive in the land of Cana'an, the following is the Land which will fall to you as an inheritance: The Land of Cana'an according to its borders:*

3 *Your southern border (from east to west) will be by the desert of Tzin, along (the border of) Edom:*

Classic Questions

● **Why does the Torah specify the borders of the Land here? (v. 2*ff*)**

Rashi: Since many *mitzvos* are practiced in the Land [of Israel] and do not apply outside the Land, it was necessary for scripture to chart the outer limits of its boundaries from all sides, to inform you that the *mitzvos* are practiced everywhere within these borders.

Ralbag: God informed them of the precise parameters of the Land, so that they would not conquer too little or too much land.

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The Borders of the Land (v. 2*ff*.)

In his commentary to verse 2, *Rashi* explains that the Torah describes the borders of the Land of Israel here in order to make known where the *mitzvos* that only apply in the Land are to be performed.

However, at the literal level, it seems that the interpretation of ***Ralbag*** is more appropriate here, that God informed the Jewish people of the borders so they would know exactly which lands to conquer. For at this point in time the Jewish people were preparing to conquer the Land. What forced *Rashi* to conclude that the description of the Land's borders here was primarily connected with the observance of *mitzvos* which would only become relevant *much later, after* they conquered the Land?

The Explanation

Rashi's conclusion was based on two points: a.) Verse 2 stresses: "the following is the Land which *will fall to you* as an inheritance." The stress that the Land would "fall" to the Jewish people appears superfluous here, suggesting that the Land would pass *effortlessly* into the possession of the Jewish people through the help of God. From this, *Rashi* concluded that the current passage cannot only be referring to the conquest of the Land by the people, but it must also be connected with *God's* relationship with the Land. So *Rashi* concluded that we are speaking here about the *mitzvos* which are observed exclusively in the Land.

b.) Since the conquest was to be conducted by Yehoshua, and not Moshe, we would have expected the Torah to state, "Command Yehoshua." The fact that this passage was addressed specifically to Moshe indicated to *Rashi* that the main emphasis here is not the *conquest* of the Land, but the *mitzvos* that are to be observed in the Land, which were indeed taught to the Jewish people by Moshe.

(Based on *Likutei Sichos* vol. 13, pp. 122-4)

The Last Word

"The Land...According to its Borders" (v. 2)

I am completely and unequivocally opposed to the surrender of any of the liberated areas currently under negotiation, such as Yehudah and Shomron, the Golan, etc., for the simple reason, and only reason, that surrendering any part of them would contravene a clear *Psak-Din* [ruling] in *Shulchan Aruch* (*Orach Chayim*, sec. 329, par. 6,7). I have repeatedly emphasized that this Psak-Din has *nothing* to do with the sanctity of *Eretz Yisra'el,* or with the "days of Mashiach," the Geulah, and similar considerations, but solely with the rule of *Pikuach-Nefesh* [danger to life]. This is further emphasized by the fact that this *Psak-Din* has its source in the *Talmud* (*Eruvin* 45a), where the *Gemora* cites as an illustration of a "border-town" under the terms of this *Psak-Din*—the city of Neharde'a in *Babylon* (present-day Iraq)—clearly *not* in *Eretz Yisra'el*. I have emphasized time and time again that it is a question of, and should be judged purely on the basis of, *Pikuach-Nefesh,* not geography.

The said *Psak-Din* deals with a situation where gentiles (the term is גוים, *not* enemies) besiege a Jewish border-town, ostensibly to obtain "straw and hay," and then *leave*. But because of the *possible* danger, not only to the Jews of the town, but also to other cities, the *Shulchan Aruch* rules that upon receiving news of the gentiles (even only *preparations*), the Jews must mobilize *immediately* and take up arms even on Shabbos—in accordance with the rule that "*Pikuach-Nefesh* supersedes Shabbos."

Should there be a question whether the risk does in fact create a situation of *Pikuach-Nefesh*, then—as in the case of illness, where a medical authority is consulted—the authority to make a judgment is

(continued on p. 277)

נֶגֶב מִקְצֵה יָם־הַמֶּלַח קֵדְמָה: ד וְנָסַב לָכֶם הַגְּבוּל מִנֶּגֶב
לְמַעֲלֵה עַקְרַבִּים וְעָבַר צִנָה והיה [קְ וְהָיוּ] תּוֹצְאֹתָיו מִנֶּגֶב
לְקָדֵשׁ בַּרְנֵעַ וְיָצָא חֲצַר־אַדָּר וְעָבַר עַצְמֹנָה: ה וְנָסַב הַגְּבוּל
מֵעַצְמוֹן נַחְלָה מִצְרַיִם וְהָיוּ תוֹצְאֹתָיו הַיָּמָּה: ו וּגְבוּל יָם וְהָיָה
לָכֶם הַיָּם הַגָּדוֹל וּגְבוּל זֶה־יִהְיֶה לָכֶם גְּבוּל יָם: ז וְזֶה־יִּהְיֶה
לָכֶם גְּבוּל צָפוֹן מִן־הַיָּם הַגָּדֹל תְּתָאוּ לָכֶם הֹר הָהָר: ח מֵהֹר
הָהָר תְּתָאוּ לְבֹא חֲמָת וְהָיוּ תּוֹצְאֹת הַגְּבֻל צְדָדָה: ט וְיָצָא
הַגְּבֻל זִפְרֹנָה וְהָיוּ תוֹצְאֹתָיו חֲצַר עֵינָן זֶה־יִּהְיֶה לָכֶם גְּבוּל
צָפוֹן: י וְהִתְאַוִּיתֶם לָכֶם לִגְבוּל קֶדְמָה מֵחֲצַר עֵינָן שְׁפָמָה:
יא וְיָרַד הַגְּבֻל מִשְּׁפָם הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה
עַל־כֶּתֶף יָם־כִּנֶּרֶת קֵדְמָה: יב וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ
תוֹצְאֹתָיו יָם הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב:
יג וַיְצַו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר
תִּתְנַחֲלוּ אֹתָהּ בְּגוֹרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתִשְׁעַת הַמַּטּוֹת

ד וְיִסְחַר לְכוֹן תְּחוּמָא מִדְּרוֹמָא לְמַסְקָנָא
דְּעַקְרַבִּים וְיִעְבַר לְצִן וְיהוֹן מַפְקָנוֹהִי מִדְּרוֹמָא
לְרִקְם גֵּיאָה וְיִפּוֹק לַחֲצַר אַדָּר וְיִעְבַר לְעַצְמוֹן:
ה וְיִסְחַר תְּחוּמָא מֵעַצְמוֹן לְנַחֲלָא דְּמִצְרַיִם
וְיהוֹן מַפְקָנוֹהִי לְיַמָּא: ו וּתְחוּם מַעַרְבָּא וְיהֵי
לְכוֹן יַמָּא רַבָּא וּתְחוּמַהּ דֵּין יְהֵי לְכוֹן תְּחוּם
מַעַרְבָּא: ז וְדֵין יְהֵי לְכוֹן תְּחוּם צְפוּנָא מִן יַמָּא
רַבָּא תְּכַוְּנוּן לְכוֹן לְהַר טוּרָא: ח מֵהַר טוּרָא
תְּכַוְּנוּן לְמֵטֵי חֲמָת וִיהוֹן מַפְקָנוֹהִי דִּתְחוּמָא
לְצֶדָד: ט וְיִפּוֹק תְּחוּמָא לְזִפְרוֹן וִיהוֹן מַפְקָנוֹהִי
לַחֲצַר עֵינָן דֵּין יְהֵי לְכוֹן תְּחוּם צְפוּנָא:
י וּתְכַוְּנוּן לְכוֹן לִתְחוּם קִדּוּמָא מֵחֲצַר עֵינָן
לְשָׁפָם: יא וְיֵחוֹת תְּחוּמָא מִשָּׁפָם לְרִבְלָה
מִמַּדְנַח לָעָיִן וְיֵחוֹת תְּחוּמָא וְיִמְטֵי עַל כֵּיף יַם
גִּינֵסַר קִדּוּמָא: יב וְיֵחוֹת תְּחוּמָא לְיַרְדְּנָא וִיהוֹן
מַפְקָנוֹהִי לְיַמָּא דְמִלְחָא דָּא תְּהֵי לְכוֹן אַרְעָא
לִתְחוּמָהָא סְחוֹר סְחוֹר: יג וּפַקִּיד מֹשֶׁה יַת
בְּנֵי יִשְׂרָאֵל לְמֵימַר דָּא אַרְעָא דִּי תִתְחַפְנוּן
יָתָהּ בְּעַדְבָּא דִּי פַקִּיד יְיָ לְמִיתַּן לְתִשְׁעַת

לפ"ו

מלא המדבר, והוא שקרוי יחזקאל מדבר העמים[1], לפי שהיו כמה חומות יוצאות בגדו, והולכין אצל דרומה מן המערב כלפי מזרח תמיד, עד שבאו לדרומה של ארץ אדום, ובקצו ממלך אדום שיניחם לעבור דרך ארצו ולהכנס לארץ דרך רחבה, ולא רצה. והוצרכו לסבוב את כל דרומה של אדום עד גוף לדרומה של ארץ מואב, שנאמר וגם אל מלך מואב שלח ולא אבה[2]. והלכו כל דרומה של מואב עד סופה ומשם הפכו פניהם לנפון עד שסבבו כל אצל מזרחי שלה לרחבה וכשבלו את מזרחה מלאו את ארץ סיחון ועוג שהיו יושבין במזרחה של ארץ כנען והירדן מפסיק ביניהם. וזהו שנאמר ויפתח וילך במדבר ויסב את ארץ אדום ואת ארץ מואב ויבא ממזרח שמש לארץ מואב[3]. וכבשו את ארץ סיחון ועוג שהיתה בצפונה של ארץ מואב. וקרבו עד הירדן והוא כנגד מקצוע נפונית מערבית של ארץ מואב, נמלא שארץ כנען שבעבר הירדן למערב היה מקצוע דרומית מזרחית שלה אצל אדום: (ד) **ונסב לכם הגבול מנגב למעלה עקרבים**. כל מקום שנאמר ונסב או ויצא, מלמד שלא היה אצל כולך ויוצא לאחון, יוצא אצל ועוקם לגד נפונו של עולם בחלכסון למערב ועובר אצל דרומה של מעלה עקרבים, נמלא מעלה עקרבים נפנים מן אצל: **ועבר צנה**. אל תן כמו מצרימה: **והיו תוצאותיו**. קצותיו. דרומה של קדש ברנע: **ויצא חצר אדר**. מתפשט אצל ומרחיב לגד נפון של עולם ומשך עוד בחלכסון למערב ובא לו לחצר אדר ומשם לעצמון ומשם לנחל מצרים. ולשון ונסב האמור כאן לפי שבאת אצל חצר אדר שהתחיל להרחיב מתפשט את קדש ברנע ורוחב אותה רצועה שבלטה לגד נפון היתה מקדש ברנע עד עצמון ומשם והלאה מתקצר אצל ונסב לגד דרומה ובא לו לנחל מצרים ומשם לגד המערב אל היס הגדול שהוא אצל מערבה של כל ארץ ישראל. נמלא שנחל מצרים במקצוע מערבית דרומית: (ה) **והיו תוצאותיו הימה**. אל אצל המערב שאין עוד גבול נגד מאריך לגד המערב מתס והלאה: (ו) **וגבול ים**. ואצל מערבי אמר: **והיה לכם הים הגדול**. למאר: **וגבול**. הנסין שבאותן היס אף הס מן הגבול[4] והס חייס, שקורין אינזול"ס: (ז) **גבול צפון**. אצל נפון: **מן הים הגדול תתאו לכם הר ההר**. שהוא במקצוע נפונית מערבית. ורואתו מתפיע ונכנס לתוך היס ויש מרוחב היס לפניס היאנו וחולה היאנו: **תתאו**. תתפעו לכס לנטות ממערב לנפון אל הר ההר: **תתאו**. לשון סיבה, כאו אל תת הרגיס[5], ותאי בתער[1] היוצא שקורין אפנדי"ן, שהוא מוסב ומשופע: (ח) **מהר ההר**. תסבו ותלכו אל אצל הנפון לגד המזרח ותפגעו בלבא חמת, זו אנטוכיה: **תוצאות הגבול**. סופי הגבול. כל מקום שנאמר תוצאות הגבול, או האאר כלה עס לגמרי ואינו עובר להלן כלל, או מתפשט ומרחיב ויוצא לאחוריו להמשיך להלן בחלכסון יותר אן הרוחב הראשון, ולעניו רואה האדה הראשון קצותו תוצאות, שבס כלתה תוצה אדה: (ט) **והיו תוצאתיו חצר עינן**. הוא היה סוף האאר לנפוני. ונמלאת חצר עינן במקצוע נפונית מזרחית. ומשם והתאויתם לכס אל אצל המזרחי: (י) **והתאויתם**. לשון הסבה ונטיה כאו תתאו: **שפמה**. באאר המזרחי ומשם הרבלה: (יא) **מקדם לעין**. עס מקום. והאאר הולך במזרחו נמלא העין לפניס אן האאר ומחרץ ישראל הוא: **וירד הגבול**. כל שהגבול הולך מלפון לדרום הוא יורד והולך: **ומחה על כתף**. עבר: **ים כנרת קדמה**. שיהא יס כנרת תוך לגבול באאר, והגבול במזרח יס כנרת, ומשם יורד אל הירדן והירדן מושך ובא אן הלפון לדרום בחלכסון נוטה לגד מזרח ומתקרב לגד ארץ כנען כנגד יס כנרת ומושך לגד מזרחה של י"י כנגד יס כנרת עד שנופל היס המלח ומשם הלה הגבול בתולאותיו אל יס האאר, שאאתו התחלת

1 יחזקאל כ, לה 2 שופטים יא, ז 3 שם פסוק יח 4 גיטין ח. 5 דברי הימים-ב יב, יא 6 יחזקאל מ, י

The southern border will stretch from the edge of the Salt Sea in the east; [4] *the border then turns south of Ma'aleh-Akrabim, passing toward Tzin, and its edge will be south of Kadaish-Barne'a; then it will extend to Chatzar-Adar and continue towards Azmon;* [5] *the border then turns from Azmon to the stream of Egypt (which forms the border with Egypt), and its end will be at the (Mediterranean) Sea.*

[6] *Your western border will be through the Great (Mediterranean) Sea (including the islands within) the border. This will be your western border.*

[7] *The following will be your northern border: From the Great (Mediterranean) Sea turn yourselves toward Hor Hahar;* [8] *from Hor Hahar turn towards the route to Chamas; the (northernmost) point of the border will be towards Tzedad;* [9] *the border will then extend to Tzifron, and its end will be Chatzar-Ainan. This will be your northern border.*

[10] *You should then turn yourselves toward the eastern border: From Chatzar-Ainan to Shefam;* [11] *the border then goes down from Shefam towards Rivlah, to the east of Ayin; the border then goes down and hits the eastern shore of Lake Kineret.* [12] *The border then continues down along the Jordan, and its end is the Salt Sea.*

This will be your Land, defined by its surrounding borders.

[13] *Moshe commanded the children of Israel saying, "This (stated above) is the Land that God has commanded to give to nine and a half tribes, which you are to apportion as an inheritance through a*

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vested in the military experts. If military experts decide that there is a danger of *Pikuach-Nefesh*, there could be no other overriding considerations, since *Pikuach-Nefesh* overrides everything else. Should the military experts declare that while there is such a risk, yet it should be taken for some other reason, such as *political* considerations (good will of the gentiles) this would clearly be contrary to the *Psak-Din,* for the *Psak-Din* requires that Pikuach-Nefesh, not political expediency, should be the decisive factor.

Now in regard to the liberated areas, all military experts, Jewish and non-Jewish, agree that in the present situation giving up any part of them would create serious security dangers. No-one says that giving up any part of them would enhance the *defensibility* of the borders. But some military experts are prepared to take a chance in order not to antagonize Washington and/or to improve the "international image," etc. To follow this line would not only go against the clear *Psak-Din*, but would also ignore costly lessons of the *past*. One glaring case in point is "the Yom-Kippur War." Days and hours before the attack, there were urgent sessions of the government discussing the situation with the military. Military intelligence pointed to unmistakeable evidence that an Egyptian attack was imminent, and the military experts advised a preemptive strike that would save many lives and prevent an invasion. However, the politicians, with the acquiescence of some military experts, rejected this action on the ground that such a step, or even a general mobilization, before the Egyptians *actually* crossed the border, would mean being branded as the aggressor, and would jeopardize relations with the USA. This decision was contrary to the said *Psak-Din* of the *Shulchan Aruch*, as pointed out above. The tragic results of that decision bore out the validity of the *Shulchan Aruch's* position (as if it were necessary), for many lives were *needlessly* sacrificed, and the situation came close to total disaster, but for God's mercies. Suffice it to mention that the then Prime Minister later admitted that all her life she would be haunted by that tragic decision.

I know, of course, that there are Rabbis who are of the opinion that in the present situation, as they see it, it would be permissible from the viewpoint of the *Shulchan-Aruch* to return areas from *Eretz Yisra'el*. But it is also known on what information they based this view. One argument is that the present situation is not identical with the hypothetical case of a state of "being besieged by gentiles." A second argument is that the present surrendering of some areas would not endanger lives.

That these arguments are based on misinformation is patently clear. The Arab neighbors are prepared *militarily*; what is more, they do demand these areas as theirs *to keep*, and openly declare that if not surrendered voluntarily, they will take them by force, and eventually everything else. A Rabbi who says that the said *Psak-Din* of the *Shulchan Aruch* does not apply in the present situation is completely misinformed on what the situation actually is....

I was taken to task for placing so much emphasis on the security of *Eretz Yisra'el,* the argument being that what has protected the Jewish people during the long *Galus* has been the study of Torah and the practice of *Mitzvos*; hence Torah-observant Jews should not make the inviolability of *Eretz Yisra'el* as the overriding cause. I countered that they missed the point, for my position has nothing to do with *Eretz Yisra'el* as such, but with the *Pikuach-Nefesh* of the Jews living there—which would apply to any part of the world.

It is said that my pronouncements on the issues are more political than Rabbinic. Inasmuch as the matter has to do with *Pikuach Nefesh,* it is surely the duty of *every* Jew, be he Rabbi or layman, to do all permitted by the *Shulchan Aruch* to help forestall—or, at any rate, minimize—the danger. In a case of *Pikuach-Nefesh*, every possible effort must be made, even if there is ספק (doubt) and many doubts whether the effort will succeed.

(Excerpt from a letter written by the Rebbe in 5741)

וַחֲצִי הַמַּטֶּה: יד כִּי לָקְחוּ מַטֵּה בְנֵי הָרְאוּבֵנִי לְבֵית אֲבֹתָם
וּמַטֵּה בְנֵי־הַגָּדִי לְבֵית אֲבֹתָם וַחֲצִי מַטֵּה מְנַשֶּׁה לָקְחוּ
נַחֲלָתָם: טו שְׁנֵי הַמַּטּוֹת וַחֲצִי הַמַּטֶּה לָקְחוּ נַחֲלָתָם מֵעֵבֶר
לִירְדֵּן יְרֵחוֹ קֵדְמָה מִזְרָחָה: פ [רביעי] [ששי כשהן מחוברין] טז וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יז אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יְנַחֲלוּ
לָכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וִיהוֹשֻׁעַ בִּן־נוּן: יח וְנָשִׂיא אֶחָד
נָשִׂיא אֶחָד מִמַּטֶּה תִּקְחוּ לִנְחֹל אֶת־הָאָרֶץ: יט וְאֵלֶּה שְׁמוֹת
הָאֲנָשִׁים לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יְפֻנֶּה: כ וּלְמַטֵּה בְנֵי שִׁמְעוֹן
שְׁמוּאֵל בֶּן־עַמִּיהוּד: כא לְמַטֵּה בִנְיָמִן אֱלִידָד בֶּן־כִּסְלוֹן:
כב וּלְמַטֵּה בְנֵי־דָן נָשִׂיא בֻקִּי בֶן־יָגְלִי: כג לִבְנֵי יוֹסֵף לְמַטֵּה בְנֵי־
מְנַשֶּׁה נָשִׂיא חַנִּיאֵל בֶּן־אֵפֹד: כד וּלְמַטֵּה בְנֵי־אֶפְרַיִם נָשִׂיא
קְמוּאֵל בֶּן־שִׁפְטָן: כה וּלְמַטֵּה בְנֵי־זְבוּלֻן נָשִׂיא אֱלִיצָפָן בֶּן־
פַּרְנָךְ: כו וּלְמַטֵּה בְנֵי־יִשָּׂשכָר נָשִׂיא פַּלְטִיאֵל בֶּן־עַזָּן: כז וּלְמַטֵּה
בְנֵי־אָשֵׁר נָשִׂיא אֲחִיהוּד בֶּן־שְׁלֹמִי: כח וּלְמַטֵּה בְנֵי־נַפְתָּלִי
נָשִׂיא פְּדַהְאֵל בֶּן־עַמִּיהוּד: כט אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל

שִׁבְטֵין וּפַלְגוּת שִׁבְטָא: יד אֲרֵי קַבִּילוּ שִׁבְטָא
דִּבְנֵי רְאוּבֵן לְבֵית אֲבָהַתְהוֹן וְשִׁבְטָא דִּבְנֵי גָד
לְבֵית אֲבָהַתְהוֹן וּפַלְגוּת שִׁבְטָא דִּמְנַשֶּׁה
קַבִּילוּ אַחֲסַנְתְּהוֹן: טו תְּרֵין שִׁבְטִין וּפַלְגוּת
שִׁבְטָא קַבִּילוּ אַחֲסַנְתְּהוֹן מֵעִבְרָא לְיַרְדְּנָא
דִּירֵחוֹ קִדּוּמָא מַדִּינְחָא: טז וּמַלִּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: יז אִלֵּין שְׁמָהַת גֻּבְרַיָּא דִּי יַחְסְנוּן
לְכוֹן יַת אַרְעָא אֶלְעָזָר כַּהֲנָא וְיהוֹשֻׁעַ בַּר נוּן:
יח וְרַבָּא חַד רַבָּא חַד מִשִּׁבְטָא תִּסְבּוּן
לְאַחֲסָנָא יַת אַרְעָא: יט וְאִלֵּין שְׁמָהַת גֻּבְרַיָּא
לְשִׁבְטָא דִּיהוּדָה כָּלֵב בַּר יְפֻנֶּה: כ וּלְשִׁבְטָא
דִּבְנֵי שִׁמְעוֹן שְׁמוּאֵל בַּר עַמִּיהוּד: כא לְשִׁבְטָא
דִּבְנְיָמִן אֱלִידָד בַּר כִּסְלוֹן: כב וּלְשִׁבְטָא דִּבְנֵי
דָן רַבָּא בֻקִּי בַּר יָגְלִי: כג לִבְנֵי יוֹסֵף לְשִׁבְטָא
דִּבְנֵי מְנַשֶּׁה רַבָּא חַנִּיאֵל בַּר אֵפֹד:
כד וּלְשִׁבְטָא דִּבְנֵי אֶפְרַיִם רַבָּא קְמוּאֵל בַּר
שִׁפְטָן: כה וּלְשִׁבְטָא דִּבְנֵי זְבוּלֻן רַבָּא אֱלִיצָפָן
בַּר פַּרְנָךְ: כו וּלְשִׁבְטָא דִּבְנֵי יִשָּׂשכָר רַבָּא
פַּלְטִיאֵל בַּר עַזָּן: כז וּלְשִׁבְטָא דִּבְנֵי אָשֵׁר רַבָּא
אֲחִיהוּד בַּר שְׁלוֹמִי: כח וּלְשִׁבְטָא דִּבְנֵי נַפְתָּלִי
רַבָּא פְּדַהְאֵל בַּר עַמִּיהוּד: כט אִלֵּין דִּי פַקֵּיד

רס"י

מגר מקלוט דרומית מזרחית. כרי סובבת אותה לארבע רוחותיה: **(טו) קדמה מזרחה.** אל פני העולם שהם במזרח, שרוח מזרחית קרויה פניס, ומערבית קרויה אחור, לפיכך דרום לימין ולפון לשמאל: **(יז) אשר ינחלו לכם.** בשבילכם כל נשיא ונשיא אפוטרופוס לשבטו ומחלק נחלת השבט למשפחות ולגברים ובורר לכל אחד ואחד חלק הגון. ומה שהם עושין יהיה עשוי כאלו עשאום שלוחים[1]. ולא יתכן לפרש לכם זה ככל לכם שבמקרא, שאם כן היה לו לכתוב ינחילו לכם. ימחלו משמע שהם נוחלים לכם בשבילכם ובמקומכם, כמו כי יגחס לכסי: **(יח) לנחול את הארץ.** שיכת נוחל וחולק

CLASSIC QUESTIONS

● How did these leaders represent their tribes? (v. 17)

Rashi: *"Who will inherit the Land for you"* (v. 17)—on your behalf. Each leader is a trustee for his tribe, to divide the tribal inheritance among families and men. He chooses an appropriate portion for each one, and whatever they do is binding, as if they had been designated as agents [by the members of the tribes].

One cannot render the word **לָכֶם** according to its usual meaning in scripture ("to you"), for then the Torah would have used [the causative conjugation] **יַנְחִילוּ לָכֶם** "they will inherit it to you." The use of [the simple conjugation] **יִנְחֲלוּ** means that "they will inherit *for* you," on your behalf and in your place—as in the verse, *"God will fight for you"* (*Shemos* 14:14).

Mizrachi: The Torah only mentions the leaders inheriting land on behalf of their tribes. What led *Rashi* to conclude that these leaders were also appointed to divide the land amongst the families and other individuals *within* the tribe?

Because the division of land among the tribes was accomplished by means of the lottery (see *Rashi* to 26:54), so the appointment of the leaders as trustees must have been just to divide the land *within* the tribe.

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Tribal Leaders Appointed to Divide the Land (v. 17)

In his commentary to verse 17, *Rashi* explains that the purpose of appointing the tribal leaders at this time was so that each would act as *"a trustee for his tribe, to divide the tribal inheritance among families and individuals."*

Rashi's comments prompt the following questions:

a.) Verse 17 makes *no mention* of the tribal leaders, referring only to "Elazar the priest and Yehoshua the son of Nun," and it is only in verse 18 that we are told to "take one leader *from each tribe*." So how could *Rashi* conclude *from verse 17* that the tribal leaders were trustees ?

b.) Scripture makes no reference here to the division of land *within* the tribes themselves to the various families and individuals. Why then did

1 קדושין מב: 2 שמות יד, יד

lottery. [14] *For the tribe of Re'uvain's descendants, according to their paternal house, and the tribe of Gad's descendants, according to their paternal house, and half the tribe of Menasheh have already received their inheritance.* [15] *(These) two and a half tribes have received their inheritance on this side of the Jordan, near Jericho, facing 'forward,' (i.e.) eastward."*

Tribal Leaders Appointed to Divide the Land

34:16 Fourth Reading (6th when joined)

God spoke to Moshe saying: [17] *These are the names of the men who will inherit the Land for you: Elazar the priest and Yehoshua the son of Nun.* [18] *You should take one leader from each tribe; one leader is to acquire the Land (on your behalf).*

[19] *These are the names of the men:*

For the tribe of Yehudah, Calev the son of Yefuneh.

[20] *For the tribe of Shimon's descendants, Shmuel the son of Amihud.*

[21] *For the tribe of Binyamin, Elidad the son of Kislon.*

[22] *The leader of the tribe of Dan's descendants is Buki the son of Yogli.*

[23] *For the descendants of Yosef:*

The leader for the tribe of Menasheh's descendants is Chanial the son of Aifod.

[24] *The leader for the tribe of Efrayim's descendants is Kemu'ail the son of Shiftan.*

[25] *The leader of the tribe of Zevulun's descendants is Elitzafan the son of Parnach.*

[26] *The leader of the tribe of Yissachar's descendants is Palti'ail the son of Azan.*

[27] *The leader of the tribe of Asher's descendants is Achihud the son of Shlomi.*

[28] *The leader of the tribe of Naftali's descendants is Pedah'ail the son of Amihud.*

[29] *These are the ones whom God commanded to apportion the inheritance of the land of Cana'an to the children of Israel.*

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Rashi not simply conclude that the Torah is speaking here of the distribution of land at the *tribal* level?

Mizrachi answers that the tribal allocation of land was via lottery, as *Rashi* himself writes (26:54), so the appointment of the leaders here must have been for a *further* purpose: to divide the land *within* the tribes.

However this begs the question: Why could we not learn simply that the leaders were appointed here to represent their tribes *in the lottery itself?* I.e. that each leader represented his tribe in the lottery by drawing the lots on the tribe's behalf (see *Rashi* ibid.).

The Explanation

Verse 17 states, "These are the names of the men who will inherit the Land *for* you," i.e. that the leaders would actually take possession of the land *on behalf* of their followers, as *Rashi* explains here at length. Therefore, *Rashi* concluded that the "leaders" referred to here could not possibly be Elazar and Yehoshua mentioned at the end of the verse, since neither of these two individuals inherited land on behalf of a segment of the Jewish people. While it could be said that Elazar and Yehoshua were responsible for the task of apportioning the land *to* the Jewish people, they did not take possession of the land themselves (on behalf of the people) and then pass it to the people. So, "the men who will inherit the Land *for* you," must refer to the leaders of each tribe.

However, this begs the question: If verse 17 refers to the tribal leaders, and *not* Elazar and Yehoshua, then why are Elazar and Yehoshua mentioned at all in the verse?

Two Types of Leadership

In order to answer this question, we must first address a general issue concerning the role of the tribal leaders, for we find that their leadership possessed two dimensions:

a.) They were communal representatives, whose task was to be concerned for the needs of their communities.

b.) They were Divinely appointed leaders. Just as we find that Moshe was appointed by God to be the head of the Jewish nation, so too the tribal leaders were appointed by God to be the heads of their tribes.

A major distinction between these two roles is that, as communal representatives, the leaders acted as "executive officers" on behalf of the public, as agents of the community. On the other hand, in their Divinely appointed role, the leaders remained as *private* individuals who were like "sovereigns" or "heads of state" who remained distinct from the rest of their tribe. Their actions were only considered to be representative of their tribes because they were the most important members of their tribes in their own right, and they thus were a reflection of the entire tribe.

The above distinction is not only a theoretical one, it also has a practical ramification:

In their communal role, the leaders were representatives of the community *as a whole*. Thus, they did not focus on the private needs of any individual person, but only on how those individuals were affected by *communal* issues. On the other hand, in their Divinely appointed role as tribal heads the leaders had a *personal* connection with every member of

אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן: פ [חמישי] לה א וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ לֵאמֹר: ב צַו אֶת־בְּנֵי
יִשְׂרָאֵל וְנָתְנוּ לַלְוִיִּם מִנַּחֲלַת אֲחֻזָּתָם עָרִים לָשָׁבֶת וּמִגְרָשׁ
לֶעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לַלְוִיִּם: ג וְהָיוּ הֶעָרִים לָהֶם לָשָׁבֶת
וּמִגְרְשֵׁיהֶם יִהְיוּ לִבְהֶמְתָּם וְלִרְכֻשָׁם וּלְכָל חַיָּתָם: ד וּמִגְרְשֵׁי
הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם מִקִּיר הָעִיר וָחוּצָה אֶלֶף אַמָּה
סָבִיב: ה וּמַדֹּתֶם מִחוּץ לָעִיר אֶת־פְּאַת־קֵדְמָה אַלְפַּיִם בָּאַמָּה
וְאֶת־פְּאַת־נֶגֶב אַלְפַּיִם בָּאַמָּה וְאֶת־פְּאַת־יָם | אַלְפַּיִם בָּאַמָּה
וְאֶת פְּאַת צָפוֹן אַלְפַּיִם בָּאַמָּה וְהָעִיר בַּתָּוֶךְ זֶה יִהְיֶה לָהֶם
מִגְרְשֵׁי הֶעָרִים: ו וְאֵת הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אֵת שֵׁשׁ־
עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֻס שָׁמָּה הָרֹצֵחַ וְעֲלֵיהֶם תִּתְּנוּ
אַרְבָּעִים וּשְׁתַּיִם עִיר: ז כָּל־הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם

יְיָ לְאַחֲסָנָא יַת בְּנֵי יִשְׂרָאֵל בְּאַרְעָא דִכְנָעַן:
א וּמַלֵּיל יְיָ עִם מֹשֶׁה בְּמֵישְׁרַיָּא דְמוֹאָב עַל
יַרְדְּנָא דִירֵחוֹ לְמֵימָר: ב פַּקֵּיד יַת בְּנֵי יִשְׂרָאֵל
וְיִתְּנוּן לְלֵוָאֵי מֵאֲחֲסָנַת אֲחוּדַתְהוֹן קִרְוִין
לְמִתַּב וְרֶוַח לְקִרְוַיָּא סַחֲרָנֵיהוֹן תִּתְּנוּן לְלֵוָאֵי:
ג וְיהוֹן קִרְוַיָּא לְהוֹן לְמִתַּב וְרַוְחֵיהוֹן יְהוֹן
לִבְעִירְהוֹן וּלְקִנְיָנֵיהוֹן וּלְכֹל חֵיוָתְהוֹן: ד וּרְוָחֵי
קִרְוַיָּא דִי תִתְּנוּן לְלֵוָאֵי מִכּתֶל קִרְתָּא וּלְבָרָא
אַלַף אַמִּין סְחוֹר סְחוֹר: ה וְתִמְשְׁחוּן מִבָּרָא
לְקִרְתָּא יַת רוּחַ קִדּוּמָא תְּרֵין אַלְפִּין בְּאַמִּין
וְיַת רוּחַ דְּרוֹמָא תְּרֵין אַלְפִּין בְּאַמִּין וְיַת רוּחַ
מַעַרְבָּא תְּרֵין אַלְפִּין בְּאַמִּין וְיַת רוּחַ צִפּוּנָא
תְּרֵין אַלְפִּין בְּאַמִּין וְקִרְתָּא בְּמִצְיָעָא דֵּין יְהֵי
לְהוֹן רְוָחֵי קִרְוַיָּא: ו וְיַת קִרְוַיָּא דִי תִתְּנוּן
לְלֵוָאֵי יַת שֵׁית קִרְוֵי שֵׁזָבוּתָא דִי תִתְּנוּן
לְמֵעֲרַק לְתַמָּן קְטוֹלָא וַעֲלֵיהוֹן תִּתְּנוּן אַרְבְּעִין
וְתַרְתֵּין קִרְוִין: ז כָּל קִרְוַיָּא דִי תִתְּנוּן לְלֵוָאֵי

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מותר במקומכם: (כט) **לנחל את בני ישראל.** שכם יחילו מותר לכם למחלקותיה: (ג) **ומגרש.** ריוח מקום חלק חוץ לעיר סביב להיות לנוי לעיר, ומין רשמין לבנות שם בית ולא לנטוע כרם ולא לזרוע זריעה: (ג) **ולכל חיתם.** לכל נרכיהם: (ד) **אלף אמה סביב.** ומחריו הוא מומר מלפיס

CLASSIC QUESTIONS

● **Verse 2 states that the Levites were given cities "to live in." Does that mean they owned the cities or not?**

Jerusalem Talmud: Rabbi Meir says: "Priests and Levites may not [make the tithe declaration (see *Devarim* 26:12*ff.*)] since they did not take a portion of the Land." Rabbi Yosi says: "They have cities with their open spaces!"

[In another place] we learned: "[The cities] were given to them as an inheritance"—these are the words of Rabbi Yehudah. Rabbi Meir

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their tribe which they represented. Consequently they were expected to care for the needs of every individual, as *Rashi* stressed above, *"a leader who can tolerate each individual, according to his disposition"* (27:16).

Based on the above distinction, we can now explain *Rashi's* comments to verse 17:

Above, we posed the question why verse 17 mentions Elazar and Yehoshua, being that, according to *Rashi,* the verse is referring to the inheritance of land by the tribal leaders on behalf of their tribes.

Now, Elazar and Yehoshua were divinely appointed leaders who did not represent their tribes by communal appointment. The tribal leaders, on the other hand, fulfilled *both* communal and divinely appointed roles. Thus, when reading verse 17, *Rashi* understood that the Torah chose to equate the tribal leaders with Elazar and Yehoshua to indicate that we are speaking here of Divinely appointed leadership *in which the tribal leaders are similar to Elazar and Yehoshua.* Thus, it is as if the verse is saying: *"These are the names of the men (that are tribal leaders) who will inherit the Land for you. (They will do so in their Divinely appointed capacity, similar to that of) Elazar the priest and Yehoshua the son of Nun."*

In their Divinely appointed capacity, the leaders were responsible for seeing to the needs of every *individual* member of the tribe, as explained above. And this is what led *Rashi* to conclude, "Each leader was a trustee for his tribe, to divide the tribal inheritance *among families and individuals,"* i.e. right down to the needs of the individual members of their tribes—*"He chose an appropriate portion for each one."*

(Based on *Likutei Sichos* vol. 33, p. 199*ff.*)

Ownership of the Levite Cities (v. 2)

The ***Jerusalem Talmud*** cites a difference of opinion whether the cities which were given to the Levites were actually owned by the Levites or not. Rabbi Meir maintained that the Levites did not own their cities, and that consequently, a.) they did not make a tithe declaration, which depends on land ownership; and, b.) they did not charge rent to a person seeking haven there. However, Rabbi Yosi and Rabbi Yehudah maintained that the Levites did own their cities, and thus they could, a.) make a tithe declaration and, b.) charge rent.

Rambam does not give any clear ruling concerning the ownership of the cities. He does, however, make a ruling regarding the issue of whether the Levites had the right to charge rent to a murderer seeking haven in one of the cities. *Rambam* rules that the law differs, depending on which cities we are speaking about: The Levites had a total of 48 cities, of which

Cities for the Levites

35 Fifth Reading

God spoke to Moshe in the plains of Mo'av, by the Jordan near Jericho, saying: [2] *Command the children of Israel:*

- *They should give the Levites cities to live in from their hereditary possession (of land).*
- *You should give the Levites (non-developed) open spaces around the cities (to enhance their beauty).*
- [3] *The cities will be theirs to live in, and the open spaces will be for their cattle, their property, and for all their needs.*
- [4] *The areas of open space for the cities which you should give to the Levites (should extend) from the wall of the city outward, one thousand cubits all around (as a non-developed space).*
- [5] *You should measure from outside the city, two thousand cubits on the eastern side, two thousand cubits on the southern side, two thousand cubits on the western side, and two thousand cubits on the northern side, with the city in the middle. This will be your (Levite) cities' (extended) open spaces, (for agriculture).*
- [6] *Among the cities you will give to the Levites, six should be Cities of Refuge, which you should provide (as places) to which a murderer can flee.*
- *In addition to this, you should provide forty-two cities.* [7] *Thus, the total number of cities you should give to the Levites will be forty-eight cities, together with their open spaces.*

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says: "They were given the rights to live there [but not rights of ownership]." Thus, we see that Rabbi Yehudah held in accordance with Rabbi Yosi, and that Rabbi Meir was consistent in his opinion.

Likewise [we see the same consistency in what] we learned: "[A murderer seeking refuge] would have to pay rent to the Levites" —these are the words of Rabbi Yehudah [who maintained that the Levites owned their cities]. Rabbi Meir says: "They did not have to pay the Levites rent" [since Rabbi Meir maintained that the Levites did not own their cities." (*Jerusalem Talmud, Ma'aser Sheni* 5:9, according to the text and interpretation of *Pnei Moshe*).

Rambam: Even though the tribe of Levi does not have a portion in the Land, the Jewish people have already been commanded to give them cities to live in and for open space. These cities are: the six Cities of Refuge, to which were added 42 [further] cities, and the additional Cities of Refuge in the days of Mashiach. All these are for the Levites (*Laws of the Sabbatical and Jubilee Years* 13:1).

If a murderer lives in one of the [six] Cities of Refuge, he does not have to pay rent. If he lives in one of the other [42] Levite cities, he must pay rent to his landlord (*Laws of a Murderer and the Protection of Life* 8:10).

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Sparks of Chasidus

It is no coincidence that the Cities of Refuge were also Levite cities. When Levi was born, his mother said, *"Now this time my husband will be attached (yiLaVeh) to me"* (*Bereishis* 29:34), indicating that the name Levi denotes reattachment after a period of disconnection. Thus, when the accidental murderer becomes "disconnected" from God via his sin, he seeks refuge in a Levite city, so that the association with the Levites will assist in re-establishing and revealing his connection with God. And practically speaking, this was the result of associating with the Levites, who were full time "ministers" of God that devoted their entire lives to promoting the observance of *mitzvos*—both *mitzvos* between man and God, and *mitzvos* between man and his fellow.

(Based on *Likutei Sichos* vol. 25, pp. 97-8)

six were *dedicated* Cities of Refuge (see v. 6-7), and the remaining 42 also acted as Cities of Refuge if an accidental murderer actively sought refuge there. *Rambam* rules that in the 42 cities, the Levites had the right to charge rent to a murderer seeking haven, whereas in the six dedicated Cities of Refuge, the Levites did not have the right to charge rent.

Thus, based on the argument of the *Jerusalem Talmud* that charging rent is an indication of ownership, it follows that *Rambam* ruled that the Levites owned their 42 cities, but not the six dedicated Cities of Refuge.

However, it could be argued that even according to *Rambam*, the Levites had the rights of ownership of all 48 cities, and the only reason why they were prohibited from charging rent in the six Cities of Refuge is due to an *additional clause* in the law. For the *Babylonian Talmud* teaches that scripture itself exempts any murderer seeking haven from paying rent in one of the six cities, in v. 12: "These cities should serve *for you* as a refuge from an avenger." The stress that the cities are "for you," says the *Babylonian Talmud*, indicates that the cities are set aside "for all your needs," so that someone seeking asylum will have no expenses at all (*Makos* 13a).

אַרְבָּעִים וּשְׁמֹנֶה עִיר אֹתָהֶן וְאֶת־מִגְרְשֵׁיהֶן: ח וְהֶעָרִים אֲשֶׁר
תִּתְּנוּ מֵאֲחֻזַּת בְּנֵי־יִשְׂרָאֵל מֵאֵת הָרַב תַּרְבּוּ וּמֵאֵת הַמְעַט
תַּמְעִיטוּ אִישׁ כְּפִי נַחֲלָתוֹ אֲשֶׁר יִנְחָלוּ יִתֵּן מֵעָרָיו לַלְוִיִּם: פ
[ששי] [שביעי כשהן מחוברין] ט וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: י דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן
אַרְצָה כְּנָעַן: יא וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם
וְנָס שָׁמָּה רֹצֵחַ מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה: יב וְהָיוּ לָכֶם הֶעָרִים
לְמִקְלָט מִגֹּאֵל וְלֹא יָמוּת הָרֹצֵחַ עַד־עָמְדוֹ לִפְנֵי הָעֵדָה
לַמִּשְׁפָּט: יג וְהֶעָרִים אֲשֶׁר תִּתֵּנוּ שֵׁשׁ־עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם:
יד אֵת | שְׁלֹשׁ הֶעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת | שְׁלֹשׁ הֶעָרִים
תִּתְּנוּ בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה: טו לִבְנֵי יִשְׂרָאֵל וְלַגֵּר
וְלַתּוֹשָׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ־הֶעָרִים הָאֵלֶּה לְמִקְלָט לָנוּס
שָׁמָּה כָּל־מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה: טז וְאִם־בִּכְלִי בַרְזֶל | הִכָּהוּ וַיָּמֹת
רֹצֵחַ הוּא מוֹת יוּמַת הָרֹצֵחַ: יז וְאִם בְּאֶבֶן יָד אֲשֶׁר־יָמוּת בָּהּ
הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת יוּמַת הָרֹצֵחַ: יח אוֹ בִכְלִי עֵץ־יָד

אַרְבָּעִים וְתַמְנֵי קִרְוִין יַתְהֶן וְיָת רְוָחֵיהֶן:
ח וְקִרְוַיָּא דִּי תִתְּנוּן מֵאֲחוּדַת בְּנֵי יִשְׂרָאֵל מִן
סַגִּיאֵי תַּסְגּוּן וּמִן זְעֵירֵי תַּזְעִירוּן גְּבַר כְּפוּם
אַחֲסָנָתֵהּ דִּי יַחְסְנוּן יִתֵּן מִקְרְוֹהִי לְלֵוָאֵי:
ט וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: י מַלֵּל עִם בְּנֵי
יִשְׂרָאֵל וְתֵימַר לְהוֹן אֲרֵי אַתּוּן עָבְרִין יָת
יַרְדְּנָא לְאַרְעָא דִּכְנָעַן: יא וְתַזְמְנוּן לְכוֹן קִרְוִין
קִרְוֵי שֵׁזְבוּתָא יְהֵוְיָן לְכוֹן וְיֵעֲרוֹק לְתַמָּן קָטוֹלָא
דְּיִקְטוֹל נַפְשָׁא בְּשָׁלוּ: יב וִיהוֹן לְכוֹן קִרְוַיָּא
לְשֵׁזְבָא מִגָּאֵל דְּמָא וְלָא יְמוּת קָטוֹלָא עַד
דְּיֵקוּם קֳדָם כְּנִשְׁתָּא לְדִינָא: יג וְקִרְוַיָּא דִּי
תִתְּנוּן שֵׁית קִרְוֵי שֵׁזְבוּתָא יְהֵוְיָן לְכוֹן: יד יָת
תְּלַת קִרְוַיָּא תִּתְּנוּן מֵעִבְרָא לְיַרְדְּנָא וְיָת תְּלַת
קִרְוַיָּא תִּתְּנוּן בְּאַרְעָא דִּכְנָעַן קִרְוֵי שֵׁזְבוּתָא
יְהֵוְיָן: טו לִבְנֵי יִשְׂרָאֵל וּלְגִיּוֹרָא וּלְתוֹתָבָא
בֵּינֵיכוֹן יְהֵוְיָן שֵׁית קִרְוַיָּא הָאִלֵּין לְשֵׁזָבָא
לְמֵעֲרוֹק לְתַמָּן כָּל דְּיִקְטוֹל נַפְשָׁא בְּשָׁלוּ:
טז וְאִם בְּמָן דְּפַרְזְלָא מְחָהִי וְקָטְלֵהּ קָטוֹלָא
הוּא אִתְקְטָלָא יִתְקְטֵל קָטוֹלָא: יז וְאִם בַּאֲבָנָא
דְּמִתְנָסְבָא בִידָא דְּהִיא כְּמַסַּת דִּי יְמוּת בָּהּ
מְחָהִי וְקָטְלֵהּ קָטוֹלָא הוּא אִתְקְטָלָא יִתְקְטֵל
קָטוֹלָא: יח אוֹ בְּמָן דְּאָע דְּמִתְנַסֵּב בִּידָא דְּהִיא

רס"י

בְּהַכּוֹרֵג בְּכָל דֶּבֶר לְרֵיחַ שֶׁיֵּהָנֶה בּוֹ שִׁיעוּר כְּדֵי לְהַמִּית, שֶׁנֹּאמַר בְּכוֹלֵם תֵּצֵא יוֹתֵר מִן הַכַּרְזֶל, שֶׁגְּלוּי וִידוּעַ לִפְנֵי הַקָּבָ"ה שֶׁהַכַּרְזֶל מַמִּית בְּכָל שֶׁהוּא חִפּוּלוֹ מֻחְלָט, לְפִיכָךְ לֹא נִתְּנָה בּוֹ תּוֹרַת שִׁיעוּר לִכְתּוֹב בּוֹ חֹסֶר יוֹתֵר מִן בּוֹ[3]. וְאֵם תֹּאמַר בְּהַכּוֹרֵג בְּשׁוֹגֵג הַכָּתוּב מְדַבֵּר, כְּרֵי הוּא לוֹמַר לְמַטֶּה מִן בְּכָל חֹסֶר יוֹתֵר מִכֵּה בְּלֹא רְצוֹת וְגוֹ', לְמַד עַל הַמּוֹרִיס לְמַעְלָה שֶׁבְּהַכּוֹרֵג בְּמִזִּיד הַכָּתוּב מְדַבֵּר: **(יז) באבן יד.** שִׁים כַּה מִלְּמַטָּה יד: **אשר ימות בה.** שִׁים כַּה שִׁיעוּר לְהָמִית, כְּתַרְגּוּמוֹ. לְפִי שֶׁנֹּאמַר וְהִכָּה מִשּׁוּם דְּבָעֵי שִׁים אֶת רַעֲהוּ בְּאֶבֶן[6], וְלֹא נִתַּן בּוֹ שִׁיעוּר, יָכוֹל כָּל שֶׁהוּא, לְכָךְ נֹאמַר חֹסֶר יוֹתֵר מִכַּה[3]: **(יח) או בכלי עץ יד.** לְפִי שֶׁנֹּאמַר וְכִי יַכֶּנּוּ אִישׁ אֶת עַבְדּוֹ אוֹ אֶת

בְּהַכּוֹרֵג בְּכָל דֶּבֶר לְרֵיחַ שֶׁיֵּהָנֶה בּוֹ שִׁיעוּר כְּדֵי לְהַמִּית, שֶׁנֹּאמַר בְּכוֹלֵם תֵּצֵא יוֹתֵר מִן הַכַּרְזֶל, שֶׁגְּלוּי וִידוּעַ לִפְנֵי הַקָּבָ"ה שֶׁהַכַּרְזֶל מַמִּית בְּכָל שֶׁהוּא חִפּוּלוֹ מֻחְלָט, לְפִיכָךְ לֹא נִתַּן בּוֹ שִׁיעוּר לִכְתּוֹב בּוֹ חֹסֶר יוֹתֵר מִן בּוֹ[3]. וְאֵם תֹּאמַר בְּהַכּוֹרֵג בְּשׁוֹגֵג הַכָּתוּב מְדַבֵּר, כְּרֵי הוּא לוֹמַר לְמַטֶּה מִן בְּכָל חֹסֶר יוֹתֵר מִכֵּה בְּלֹא רְצוֹת וְגוֹ', לְמַד עַל הַמּוֹרִיס לְמַעְלָה שֶׁבְּהַכּוֹרֵג בְּמִזִּיד הַכָּתוּב מְדַבֵּר: **(יז) באבן יד.** שִׁים כַּה מִלְּמַטָּה יד: **אשר ימות בה.** שִׁים כַּה שִׁיעוּר לְהָמִית, כְּתַרְגּוּמוֹ. לְפִי שֶׁנֹּאמַר וְהִכָּה מִשּׁוּם דְּבָעֵי שִׁים אֶת רַעֲהוּ בְּאֶבֶן[6], וְלֹא נִתַּן בּוֹ שִׁיעוּר, יָכוֹל כָּל שֶׁהוּא, לְכָךְ נֹאמַר חֹסֶר יוֹתֵר מִכַּה[3]: **(יח) או בכלי עץ יד.** לְפִי שֶׁנֹּאמַר וְכִי יַכֶּנּוּ אִישׁ אֶת עַבְדּוֹ אוֹ אֶת

TORAS MENACHEM

Thus, when *Rambam* wrote that a murderer does not have to pay rent in one of the six cities, it is not because he maintained that the cities were not owned by the Levites, as we had earlier presumed, but rather, because he held in accordance with the clause of the *Babylonian Talmud*.

So in the final analysis, *Rambam* maintained that *all* 48 cities were actually owned by the Levites. In fact, this conclusion seems to be supported by *Rambam's* statement that "*all these* are for the Levites" (see *Classic Questions*), i.e. that *all* the Levite cities have the *same* status in terms of their Levite ownership.

Now we are left with just one question: If the Levites *owned* their cities, then why does verse 2 state that they were merely given "cities *to live in*"?

Two explanations could be argued:

a.) The Torah uses this expression about the Levite's property since they did not have their own unified portion of Land, but only cities that were *scattered* among the portions of the other tribes.

b.) The 48 cities were owned *collectively* by the tribe of Levi. So each individual Levite did not have full ownership of the property that he occupied. Thus, even though a Levite was entitled to sell his property or bequeath it to his children, he was nevertheless only selling the right to live on the property. The overall ownership of Land belonged to the tribe of Levi as a whole.

(Based on *Likutei Sichos* vol. 25, pp. 93-6)

1 סוטה כז: 2 בראשית כז, כ 3 ספרי 4 הושע ו, ז 5 מכות י. 6 שמות כא, יח

- [8] *When you give cities from the hereditary land of the children of Israel, you should take more (land) from a larger (inheritance) and less (land) from a smaller one. Each one should give cities to the Levites, commensurate with (the size of) the inheritance allotted to him.*

Cities of Refuge for Unintentional Murder

35:9 Sixth Reading (7th when joined)

God spoke to Moshe, saying: [10] *Speak to the children of Israel and say to them:*

- *When you cross the Jordan to the land of Cana'an,* [11] *you should prepare (special) cities for yourselves. They will be Cities of Refuge for you, such that a murderer who killed a person unintentionally can flee there.*
- [12] *These cities should serve for you as a refuge from an avenger, so that the murderer will not die until he stands in judgment before the congregation.*
- [13] *The cities that you will provide will serve as six Cities of Refuge for you:* [14] *You should provide the three cities in Transjordan and the three cities in the land of Cana'an to act as Cities of Refuge.*
- [15] *These six cities should be a refuge for the children of Israel, the convert and resident (alien) among them, so that anyone who unintentionally kills a person can flee there.*

Laws Pertaining to Intentional Murder

- [16] *If a person struck another with an iron instrument and he dies, he is a murderer (no matter how small the instrument was). The murderer must be put to death.*
- [17] *If a person struck another with a fist-sized stone which is (big enough to be) deadly, and he dies, he is a murderer. The murderer must be put to death.* [18] *Or (if he strikes) with a fist-sized*

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Sparks of Chasidus

Parshas Masei is a bright conclusion to the first four Books of Moshe, where we read how the Jewish people had completed all their difficult journeys in the desert and how they finally stood ready to enter their homeland. Consequently, most of this *Parsha* concerns the various laws which would become relevant after the Jewish people would actually enter their Land.

However, amid all this "good news," we read here a rather negative chapter about "Cities of Refuge" for murderers, and further laws of unintentional and intentional murder (v. 9-33).

Now admittedly, designating Cities of Refuge is a *mitzvah* connected with entering the Land, but why does the Torah then digress to discuss *further* laws of unintentional and intentional murder (v. 16-33) which could have been included in another *Parsha*?

According to conventional thinking the Torah's primary meaning is its literal interpretation, and more spiritual interpretations are present only in the form of metaphor and allusion. However, Rabbi Yeshayah Hurwitz (1560-1630) taught, *"The Torah speaks about the upper worlds and alludes to the lower worlds"* (*Shaloh* 13b), *i.e.* the Torah's *primary* meaning is its spiritual message, and the fact that this is expressed in physical terms "alludes" to the counterpart of that message in the physical world, which is a reflection ("allusion") of the true, spiritual reality.

On this basis it could be argued that the Torah's primary intent here in discussing murder is a form of spiritual "murder," of which a person may be guilty after completing numerous spiritual "journeys":

It was explained above (*"The Name of the Parsha"*), that the 42 journeys in the desert are *all* described as "journeys out of Egypt (*Mitzrayim*)." This is because each "journey" of spiritual growth that we make ultimately leads to a feeling of restriction and limitation (*meytzar*) with our prior accomplishments, and this in turn inspires a further "journey" of growth.

However, having completed *numerous* journeys, our spiritual aspirations become greater, and consequently, we might find our current spiritual state not only "limiting," but *totally unacceptable*. Perhaps, when the person reflects upon all the time that he wasted in the past and all the God-given talents that he failed to utilize effectively, he will feel that his current spiritual standing is outrageous —like an act of murder!

A person's desire to grow will always be proportional to the void that he feels. Thus, by coming to an awareness that one has committed spiritual "murder," one will surely be motivated, not only to improve, but to make a *quantum leap* by which one's perfection of tomorrow bears no resemblance to that of today.

(Based on *Sichas Shabbos Parshas Matos-Masei* 5749)

אֲשֶׁר־יָמֻ֥ת בּ֖וֹ הִכָּ֑הוּ וַיָּמֹ֥ת רֹצֵ֖חַ הֽוּא מ֥וֹת יוּמַ֖ת הָרֹצֵֽחַ׃ יט גֹּאֵ֣ל
הַדָּ֔ם הֽוּא יָמִ֖ית אֶת־הָרֹצֵ֑חַ בְּפִגְעוֹ־בֽוֹ הֽוּא יְמִתֶֽנּוּ׃ כ וְאִם־
בִּשְׂנָאָ֣ה יֶהְדְּפֶ֔נּוּ אוֹ־הִשְׁלִ֥יךְ עָלָ֖יו בִּצְדִיָּ֑ה וַיָּמֹֽת׃ כא אוֹ֩ בְאֵיבָ֨ה
הִכָּ֜הוּ בְּיָד֗וֹ וַיָּמֹ֙ת֙ מ֣וֹת־יוּמַ֔ת הַמַּכֶּ֖ה רֹצֵ֣חַ הֽוּא גֹּאֵ֥ל הַדָּ֖ם יָמִ֥ית
אֶת־הָרֹצֵ֖חַ בְּפִגְעוֹ־בֽוֹ׃ כב וְאִם־בְּפֶ֥תַע בְּלֹא־אֵיבָ֖ה הֲדָפָ֑ן אוֹ־
הִשְׁלִ֥יךְ עָלָ֖יו כָּל־כְּלִ֥י בְּלֹא צְדִיָּֽה׃ כג אוֹ֩ בְכָל־אֶ֨בֶן אֲשֶׁר־יָמ֜וּת
בָּהּ֙ בְּלֹ֣א רְא֔וֹת וַיַּפֶּ֥ל עָלָ֖יו וַיָּמֹ֑ת וְהוּא֙ לֹא־אוֹיֵ֣ב לּ֔וֹ וְלֹ֥א מְבַקֵּ֖שׁ
רָעָתֽוֹ׃ כד וְשָׁפְט֣וּ הָעֵדָ֔ה בֵּ֥ין הַמַּכֶּ֖ה וּבֵ֣ין גֹּאֵ֑ל הַדָּמִ֖ים עַ֥ל
הַמִּשְׁפָּטִ֖ים הָאֵֽלֶּה׃ כה וְהִצִּ֤ילוּ הָעֵדָה֙ אֶת־הָרֹצֵ֔חַ מִיַּד֙ גֹּאֵ֣ל
הַדָּ֔ם וְהֵשִׁ֥יבוּ אֹת֖וֹ הָעֵדָ֑ה אֶל־עִ֣יר מִקְלָטוֹ֗ אֲשֶׁר־נָ֤ס שָׁמָּה֙
וְיָשַׁ֣ב בָּ֔הּ עַד־מ֖וֹת הַכֹּהֵ֣ן הַגָּדֹ֑ל אֲשֶׁר־מָשַׁ֥ח אֹת֛וֹ בְּשֶׁ֥מֶן
הַקֹּֽדֶשׁ׃ כו וְאִם־יָצֹ֤א יֵצֵא֙ הָרֹצֵ֔חַ אֶת־גְּב֖וּל עִ֣יר מִקְלָטֹ֑ו אֲשֶׁ֥ר
יָנ֖וּס שָֽׁמָּה׃ כז וּמָצְא֨וּ אֹת֜וֹ גֹּאֵ֣ל הַדָּ֗ם מִח֚וּץ לִגְב֣וּל עִיר־מִקְלָטֹו֔

כְּמַסַּת דִּי יְמוּת בֵּהּ מְחָהִי וְקָטְלֵהּ קָטוֹלָא הוּא
אִתְקְטָלָא יִתְקְטֵל קָטוֹלָא׃ יט גָּאֵל דְּמָא הוּא
יְקָטוֹל יַת קָטוֹלָא כַּד אִתְחַיַּב לֵהּ מִן דִּינָא הוּא
יְקָטְלִנֵּהּ׃ כ וְאִם בְּסִנְאָה דְּחָהִי אוֹ רְמָא עֲלוֹהִי
בְּכַמְנָא וְקָטְלֵהּ׃ כא אוֹ בְדִבְבוּ מְחָהִי בִידֵהּ
וְקָטְלֵהּ אִתְקְטָלָא יִתְקְטֵל מַחֲיָא קָטוֹלָא הוּא
גָּאֵל דְּמָא יְקָטוֹל יַת קָטוֹלָא כַּד אִתְחַיַּב לֵהּ מִן
דִּינָא׃ כב וְאִם בְּתֻכֵּף בְּלָא דְבָבוּ דְּחָהִי אוֹ
רְמָא עֲלוֹהִי כָּל מָן בְּלָא כְּמַן לֵהּ׃ כג אוֹ
בְּכָל אַבְנָא דְּהִיא כְּמַסַּת דִּי יְמוּת בַּהּ בְּלָא
חֲזֵי וּרְמָא עֲלוֹהִי וְקָטְלֵהּ וְהוּא לָא סָנֵי לֵהּ
וְלָא תָּבַע בִּישְׁתֵּהּ׃ כד וִידוּנוּן בְּנִשְׁתָּא בֵּין
מַחֲיָא וּבֵין גָּאֵל דְּמָא עַל דִּינַיָּא הָאִלֵּין׃
כה וְיֵשֵׁיזְבוּן בְּנִשְׁתָּא יַת קָטוֹלָא מִיַּד גָּאֵל דְּמָא
וְיָתִיבוּן יָתֵהּ בְּנִשְׁתָּא לְקִרְיַת שֵׁזְבוּתֵהּ דִּי עֲרַק
לְתַמָּן וְיִתֵּב בָּהּ עַד דִּימוּת כַּהֲנָא רַבָּא
דִּי רַבִּי יָתֵהּ בְּמִשְׁחָה קוּדְשָׁא׃ כו וְאִם מְפַקָּק
יִפּוֹק קָטוֹלָא יַת תְּחוּם קִרְיַת שֵׁזְבוּתֵהּ דִּי
עֲרַק לְתַמָּן׃ כז וְיִשְׁכַּח יָתֵהּ גָּאֵל דְּמָא מִבָּרָא
לִתְחוּם קִרְיַת שֵׁזְבוּתֵהּ וְיִקְטוֹל גָּאֵל דְּמָא יַת

לע"י

חמתו בשבט[1], יכול כל שהוא, לכך נאמר בעץ אשר ימות בו, שיכה בו כדי להמית[2]: (יט) **בפגעו בו**. לפילו בתוך ערי מקלט: (כ) **בצדיה**. כתרגומו בכמנא בזמרא: (כב) **בפתע**. בהוסס. ותרגומו בתכיף שכיח סמוך לו, ולא כיח לו שהות להזכר עליו: (כג) **או בכל אבן אשר ימות בה**. ככתוב: **בלא ראות**. שלא ראהו: **ויפל עליו**. מכאן אמרו הכורע דרך ירידה גולה, דרך עלייה אינו גולה[3]: (כה) **עד מות הכהן הגדול**. שהוא בא לכפרות שכינה בישראל ולאחריך ימיהם, והרוגה בא לסלק את השכינה מישראל ומקלר את ימי החיים. לינו כדאי שיכא לפני כהן גדול[2]. דבר אחר לפי שהיה לו לכהן גדול להתפלל שלא תתרע תקלה זו לישראל בחייו[4]: **אשר משח אותו בשמן הקדש**. לפי פשוטו מן המקראות הקלרים הוא, שלא פירש מי משחו, אלא כמו אשר משחו המושח אותו בשמן הקדש. ורבותינו דרשוהו במסכת מכות[5] לרחייה דבר, ללמד שאם עד שלא נגמר דינו את כהן גדול ומנו אחר תחתיו ולאחר מכאן נגמר דינו, חוזר בתיתתו אל בני, שנאמר אשר משח אותו, וכי הוא משחו לכהן אלא משחו אותו, אלא להביא את השפחה

CLASSIC QUESTIONS

● **May the murderer leave his City of Refuge under any circumstances? (v.26)**

Rambam: If a person leaves the boundaries of the City of Refuge intentionally, then he is permitting himself to die, and the [bereaved relative] may avenge the [deceased's] blood and kill him. If another person kills him, he is not liable for any penalty, since the verse states, *"he has no blood"* (v. 27)....

A person who is exiled may never leave his City of Refuge, even to perform a *mitzvah*...or even to act as a witness in court to save a person's life, or to save a person from a non-Jew or from a river, or from a fire, or from a collapsed building. In fact, even if the entire Jewish people depend on this person, he may not leave. This law applies until the High Priest passes away. If the person does leave the City of Refuge, he is permitting himself to die, as we have explained. (*Laws of a Murderer and the Protection of Life* 5:10; 7:8).

Tiferes Yisra'el: Being that all of the Torah's laws are suspended in a case of danger to life, why should our case be an exception, that to save a person's life the exiled murderer cannot be permitted to leave the City of Refuge, even on a temporary basis?

One might argue that a person is not expected to put his own life at risk in order to save another person's life, and through leaving the City of Refuge the accidental murderer is freeing himself to be a target for the bereaved family who may wish to avenge the deceased's blood. However this fails to explain the law that if the lives of the entire Jewish people depend on this person, he may not leave. For, how could this person close the door to the entire Jewish people, merely to protect himself from the risk of being attacked? (*Makos*, end of chap. 2).

Aruch Hashulchan: Since the person in question was the agent of an accidental murder, it is unlikely that such an unfortunate person could be the one who will bring good fortune to others. Therefore, he is not permitted to leave (*Choshen Mishpat* 425:57).

Minchas Chinuch: This requirement for the murderer to stay in the City of Refuge is a decree of scripture (*mitzvah* 410).

1 שמות כא, כ 2 ספרי 3 מכות ז: 4 ראה לקו"ש חל"ג ע' 206 ואילך. 5 דף יא:

wooden instrument which is (big enough to be) deadly, and he dies, he is a murderer. The murderer must be put to death.

- [19] *An avenger of the blood may kill the (intentional) murderer. He may kill him (even) when he meets him (in a City of Refuge).*
- [20] *If a person pushed another out of hatred, or he threw something at him with premeditation, and he died;* [21] *or if he maliciously struck him with his hand and he died, the attacker must be put to death. He is (considered to be) an (intentional) murderer. The avenger of the blood may kill this murderer (even) when he meets him (in a City of Refuge).*

Laws Pertaining to Unintentional Murder

35:22 *But if a person pushed another accidentally, without malice, or threw an object at him without premeditation,* [23] *or he threw a stone which is deadly down at another without seeing (him) and it killed him, but he was not his enemy and did not want to hurt him,* [24] *then the congregation should enact justice between the attacker and the avenger of the blood, according to the following laws:*

- [25] *The congregation should protect the murderer from the avenger of the blood. The congregation should return him to the City of Refuge to which he had fled.*
- *He must remain there until the death of the High Priest, the one who was anointed with the sacred oil.*
- [26] *But if the murderer goes outside the border of the City of Refuge to which he had fled,* [27] *and the avenger of the blood finds him outside the limits of his City of Refuge, and the avenger of the*

TORAS MENACHEM

Straying From a City of Refuge (v. 25)

Rambam records the law that a person who is exiled to a City of Refuge is not required to leave under any circumstances, even to perform a *mitzvah* or to save another's life. ***Tiferes Yisra'el*** questions why this should be the case, being that all the laws of the Torah are suspended in order to save life, and yet here we read that the person is not forced to leave the City of Refuge even to save the entire Jewish people!

Aruch Hashulchan argues that since the person in question was the agent of an accidental murder, it is unlikely that he will bring good fortune to others. However, this answer seems to be of no *halachic* relevance, since any danger to life *always* causes the suspension of Jewish law, no matter how "fortunate" or "unfortunate" the potential rescuer may be.

Minchas Chinuch writes that the requirement for an accidental murderer to stay in the City of Refuge is a suprarational "scriptural decree." However, this answer is also difficult to understand, since when faced with a danger to life we override even a scriptural decree.

Why then is the accidental murderer not permitted to leave the City of Refuge in order to save another person?

The Explanation

Rambam's statement, "If a person leaves the boundaries of the City of Refuge intentionally, *he is permitting himself to die,*" seems to be superfluous. What would be lacking if *Rambam* would have written more simply, "If a person leaves the boundaries of the City of Refuge intentionally, then the bereaved relative may avenge the deceased's blood and kill him *etc.*"?

It could be argued that, in addition to the basic principle that a bereaved family member may kill the accidental murderer if he leaves the City of Refuge, *Rambam* is teaching us here a further point:

In reference to the Cities of Refuge the Torah states, "He may flee to one of these cities *and live*" (*Devarim* 4:42). This suggests that in essence the accidental murderer no longer deserves to live and that the Torah has decreed that his life should be taken away. Only, this decree of the Torah does not apply within the boundaries of the City of Refuge, and therefore according to Jewish Law this person is only permitted to remain alive so long as he is within a City of Refuge.

Thus the accidental murderer is "legally dead," but the Torah grants him a new lease of life within the strict boundaries of the City of Refuge. So, if

The Last Word

Our Sages taught, *"The words of Torah protect,"* like a City of Refuge (*Makos* 10a). A person may be tempted to step outside the spiritual "City of Refuge" of Torah, and make compromises in Jewish law on the basis that he is "saving a life" (cf. *Classic Questions*). I.e. while he admits the compromise is wrong, he feels it is necessary in order to draw the person towards Torah and *mitzvos* and to save his life, spiritually.

The law teaches that one does not leave the City of Refuge, even to save a life. For the "city" of Torah is the very life of a Jew, from which he cannot leave.

(Based on *Likutei Sichos* vol. 38, pp. 131-2)

וְרָצָ֣ה גֹּאֵ֣ל הַדָּ֡ם אֶת־הָרֹצֵ֣חַ אֵין־לוֹ֩ דָּ֨ם׃ כח כִּ֤י בְעִיר֙ מִקְלָט֔וֹ
יֵשֵׁ֖ב עַד־מ֣וֹת הַכֹּהֵ֑ן הַגָּד֔וֹל וְאַחֲרֵ֣י מ֔וֹת הַכֹּהֵ֖ן הַגָּד֑וֹל יָשׁ֥וּב
הָרֹצֵ֖חַ אֶל־אֶ֥רֶץ אֲחֻזָּתֽוֹ׃ כט וְהָי֥וּ אֵ֛לֶּה לָכֶ֖ם לְחֻקַּ֣ת מִשְׁפָּ֑ט
לְדֹרֹתֵיכֶ֖ם בְּכֹ֥ל מוֹשְׁבֹתֵיכֶֽם׃ ל כָּל־מַכֵּה־נֶ֖פֶשׁ לְפִ֣י עֵדִ֑ים יִרְצַ֥ח
אֶת־הָרֹצֵ֖חַ וְעֵ֣ד אֶחָ֑ד לֹא־יַעֲנֶ֥ה בְנֶ֖פֶשׁ לָמֽוּת׃ לא וְלֹא־תִקְח֣וּ
כֹ֔פֶר לְנֶ֖פֶשׁ רֹצֵ֑חַ אֲשֶׁר־הֽוּא־רָשָׁ֥ע לָמ֖וּת כִּי־מ֥וֹת יוּמָֽת׃
לב וְלֹא־תִקְח֣וּ כֹ֔פֶר לָנ֖וּס אֶל־עִ֣יר מִקְלָט֑וֹ לָשׁ֣וּב לָשֶׁ֔בֶת בָּאָ֖רֶץ
עַד־מ֥וֹת הַכֹּהֵֽן׃ לג וְלֹא־תַחֲנִ֥יפוּ אֶת־הָאָ֖רֶץ אֲשֶׁ֣ר אַתֶּ֣ם בָּ֑הּ כִּ֣י
הַדָּ֗ם הוּא֙ יַחֲנִ֣יף אֶת־הָאָ֔רֶץ וְלָאָ֥רֶץ לֹא־יְכֻפַּ֖ר לַדָּ֣ם אֲשֶׁר־
שֻׁפַּךְ־בָּ֑הּ כִּ֖י אִ֥ם בְּדַ֖ם שֹׁפְכֽוֹ׃ לד וְלֹ֥א תְטַמֵּ֛א אֶת־הָאָ֖רֶץ אֲשֶׁ֣ר
אַתֶּ֑ם יֹשְׁבִ֥ים בָּ֖הּ אֲשֶׁ֥ר אֲנִ֛י שֹׁכֵ֥ן בְּתוֹכָ֖הּ כִּ֣י אֲנִ֣י יְהוָ֔ה שֹׁכֵ֖ן
בְּתוֹךְ֙ בְּנֵ֣י יִשְׂרָאֵֽל׃ פ [שביעי] לו א וַיִּקְרְב֗וּ רָאשֵׁי֙ הָאָב֣וֹת
לְמִשְׁפַּ֣חַת בְּנֵי־גִלְעָ֣ד בֶּן־מָכִ֔יר בֶּן־מְנַשֶּׁ֖ה מִמִּשְׁפְּחֹ֣ת בְּנֵ֣י יוֹסֵ֑ף
וַיְדַבְּר֗וּ לִפְנֵי֙ מֹשֶׁ֣ה וְלִפְנֵ֣י הַנְּשִׂאִ֔ים רָאשֵׁ֖י אָב֣וֹת לִבְנֵ֥י יִשְׂרָאֵֽל׃
ב וַיֹּאמְר֗וּ אֶת־אֲדֹנִי֙ צִוָּ֣ה יְהוָ֔ה לָתֵ֤ת אֶת־הָאָ֙רֶץ֙ בְּנַחֲלָ֔ה בְּגוֹרָ֖ל
לִבְנֵ֣י יִשְׂרָאֵ֑ל וַאדֹנִ֣י צֻוָּ֔ה בַּיהוָ֕ה לָתֵ֖ת אֶת־נַחֲלַ֣ת צְלָפְחָ֑ד
אָחִ֖ינוּ לִבְנֹתָֽיו׃ ג וְהָי֞וּ לְאֶחָ֣ד מִבְּנֵ֣י שִׁבְטֵ֣י בְנֵי־יִשְׂרָאֵ֗ל לְנָשִׁים֙
וְנִגְרְעָ֣ה נַחֲלָתָ֔ן מִנַּחֲלַ֖ת אֲבֹתֵ֑ינוּ וְנוֹסַ֗ף עַל֙ נַחֲלַ֣ת הַמַּטֶּ֔ה אֲשֶׁ֥ר
תִּהְיֶ֖ינָה לָהֶ֑ם וּמִגֹּרַ֛ל נַחֲלָתֵ֥נוּ יִגָּרֵֽעַ׃ ד וְאִם־יִהְיֶ֣ה הַיֹּבֵ֗ל לִבְנֵי

קָטוֹלָ֣א לִ֔ית לֵ֖ה דְּמָֽא׃ כח אֲרֵ֣י בְקַרְיַ֔ת
שֵׁזָבוּתֵ֖הּ יִתֵּ֑ב עַ֚ד דִּימוּת֙ כַּהֲנָ֣א רַבָּ֔א וּבָתַ֕ר
דִּימוּת֙ כַּהֲנָ֣א רַבָּ֔א יְתוּב֙ קָטוֹלָ֣א לַאֲרַ֔ע
אַחֲסָנְתֵּ֖הּ׃ כט וְיהוֹן֙ אִלֵּ֣ין לְכ֔וֹן לִגְזַרַ֖ת דִּ֑ין
לְדָרֵיכ֖וֹן בְּכָ֥ל מוֹתְבָנֵיכוֹן׃ ל כָּל֩ דְּיִקְטוֹל֙ נַפְשָׁ֔א
לְפ֥וּם סַהֲדִ֖ין יִקְטוֹל֙ יַת֙ קָטוֹלָ֔א וְסָהִ֥יד חַ֖ד לָ֑א
יִסְהַ֥ד בֶּאֱנָ֖שׁ לְמִקְטַֽל׃ לא וְלָ֣א תְקַבְּל֔וּן מָמ֖וֹן
עַ֣ל אֱנַ֣שׁ קָטוֹל֮ דִּ֣י הוּא֒ חַ֣יָּב לְמִקְטַ֔ל אֲרֵ֖י
אִתְקְטָלָ֥א יִתְקְטַֽל׃ לב וְלָ֣א תְקַבְּל֔וּן מָמ֖וֹן
לְמֵעָרוֹק֙ לְקַרְיַ֣ת שֵׁזָבוּתֵ֔הּ לְמִתּ֥וּב לְמִתַּ֖ב
בְּאַרְעָ֑א עַ֚ד דִּימוּת֙ כַּהֲנָ֔א׃ לג וְלָ֣א תְחַיְּב֔וּן יַת֙
אַרְעָ֣א דִּי֙ אַתּ֣וּן בָּ֔הּ אֲרֵ֥י דָמָ֖א הוּא֙ מְחַיֵּ֣ב יַת֙
אַרְעָ֔א וּלְאַרְעָ֕א לָ֥א מִתְכַּפַּ֖ר עַל־דַּ֣ם זַכַּ֑י
דְּאִתְשַׁ֖ד בָּ֥הּ אֱלָהֵ֖ן בְּדַ֥ם אַשְׁתְּדֵֽהּ׃ לד וְלָ֣א
תְסָאֲבוּן֮ יַת֒ אַרְעָ֣א דִּי֙ אַתּ֣וּן יַתְבִ֔ין בָּ֖הּ דִּ֑י
שְׁכִינְתִּ֣י שָׁרְיָ֔א בְּגַוֵּ֖הּ אֲרֵ֥י אֲנָ֛א יְיָ֖ דְּשָׁכְנְתִּ֥י
שָׁרְיָ֖א בְּגוֹ֥ בְּנֵ֖י יִשְׂרָאֵֽל׃ א וְקָרִ֣יבוּ רֵישֵׁ֗י
אֲבָהָתָא֙ לְזַרְעִ֣ית בְּנֵ֣י גִלְעָ֔ד בַּ֖ר מָכִ֣יר בַּ֑ר
מְנַשֶּׁ֗ה מִזַּרְעִ֛ית בְּנֵ֥י יוֹסֵ֖ף וּמַלִּ֑ילוּ קֳדָ֣ם מֹשֶׁ֗ה
וְקֳדָ֙ם֙ רַבְרְבַ֣יָּא רֵישֵׁ֔י אֲבָהָתָ֖א לִבְנֵ֥י יִשְׂרָאֵֽל׃
ב וַאֲמָ֗רוּ יַת֙ רִבּוֹנִ֣י פַקִּ֔יד יְיָ֖ לְמִתַּ֣ן יַת֙ אַרְעָ֔א
בְּאַחֲסָנָ֖א בְּעַדְבָ֣א לִבְנֵ֣י יִשְׂרָאֵ֑ל וְרִבּוֹנִ֣י אִתְפַּקַּ֔ד
בְּמֵימְרָ֕א דַּיְיָ֖ לְמִתַּ֣ן יַת֙ אַחֲסָנַ֣ת צְלָפְחָ֔ד
אָחוּנָ֖א לִבְנָתֵֽיהּ׃ ג וְיֶהֱוֹ֣ן לְחַ֔ד מִבְּנֵ֖י שִׁבְטַ֣יָּא
דִבְנֵ֣י יִשְׂרָאֵ֑ל לְנָשִׁ֔ין וְתִתְמְנַ֤ע אַחֲסָנְתְּהֶן֙
מֵאַחֲסָנַ֣ת אֲבָהָתָ֔נָא וְתִתּוֹסַ֕ף עַל֙ אַחֲסָנַ֣ת
שִׁבְטָ֔יָא דִּ֥י תְהֶוְיָ֖ן לְהוֹן֑ וּמֵעֲדַ֞ב אַחֲסָנְתָּ֣נָא
יִתְמְנַ֗ע׃ ד וְאִם֙ יְהִ֣י יוֹבְלָ֔א לִבְנֵ֖י יִשְׂרָאֵ֑ל

ניימיו שממחזירו במיתתו: (כז) **אין לו דם**. כרי הוא כהורג את המת שאין
לו דס: (כט) **בכל מושבתיכם**. למד שתכת סנהדרין [קטנה] מוהגת בחולה
לארץ כל זמן שמוהגת בארץ ישראל[1]: (ל) **כל מכה נפש וגו'**. הצא להרגו על
שהכה את הנפש: **לפי עדים ירצח**. שיעידו שנמזיד והתרתה הרגו[1]:
(לא) **ולא תקחו כפר**. לא יפטר בממון[2]: (לב) **ולא תקחו כפר לנוס אל
עיר מקלטו**. למי שהג אל עיר מקלטו שהרג בשוגג אינו נפטר מגלות בממון
ליתן כופר לשוב לשבת בארץ בטרם ימות הכהן: **לנוס**. כמו לנפ, כמו שוכי
מלחמה[3], שנצבו מן המלחמה, וכן נוגי ממועד[4], וכן כי מוליט היו[5], כאשר
תאמר שוב על מי שנצב כבר, ומול על מי שמל כבר, כן תאמר לנוס על מי
שנס כבר, וקורהו נוס כלומר מוברת. ואס תאמר לנוס לברוח, ותפרשהו לא
תקהו כופר למי שיש לו לברוח לפטרו מן הגלות, לא ידעתי היאך יאמר לשוב
לשבת בארץ, הרי עדיין לא נס ומהיכן ישוב: (לג) **ולא תחניפו**. ולא
תרשיעו, כתרגומו ולא תחייבון: (לד) **אשר אני שכן בתוכה**. שלא תשכינו
אותי בטומאתכ: **כי אני ה' שוכן בתוך בני ישראל**. אף בזמן שהם
טמאים שכינה (שרויה) ביניהם[6]: (ג) **ונוסף על נחלת המטה**. שהרי בנה
יורשה והבן מתיחס על שבט אביו: (ד) **ואם יהיה היובל**. מכאן היה רבי
יהודה[7] אומר עתיד היובל שיפסוק[8]: **ואם יהיה היובל**. כלומר אין זו מכירה
שמוזרת ביובל, שהרובה אינה מוזרת, ואפילו אם יהיה היובל לא תחזור

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he leaves, it is as if he passes upon himself the death sentence, and he is literally "permitting himself to die."

And with this, we can understand why the accidental murderer is not permitted to leave the City of Refuge even to save a life. For even if one argued that a person should *risk* his life to save another, one could never permit a person to render himself *halachically dead*, under *any* circumstances.

(Based on *Likutei Sichos* vol. 38, p. 127*ff.*)

1 ספרי 2 כתובות לז: 3 מיכה ב, ח 4 צפני' ג, יח 5 יהושע ה, ה 6 ספרי 7 ראה שיחת ש"פ מטו"מ תשמ"ז. 8 תו"כ ויקרא ב, יד

blood kills the murderer, he has no (liability for the) blood (he spilled). [28] *For (the accidental murderer) must remain in his City of Refuge until the High Priest dies, and only after the High Priest has died may the murderer return to the land which is his possession.*

- [29] *(The small Sanhedrin) will be (a body that issues) laws of justice for you, throughout all your generations, in all the places that you live (even outside the Land of Israel, so long as the small Sanhedrin exists inside the Land too).*
- [30] *(When an avenger of the blood) kills a person, the murderer may only be put to death based on the testimony of witnesses (who first warned the murderer).*
- *A single witness may not testify against a person to put him to death.*
- [31] *Do not accept an atonement fee for the life of a murderer who is condemned to death, because he must be put to death.*
- [32] *Do not accept an atonement fee for one who has fled to his City of Refuge, to allow him to return to live in the Land, before the priest has died.*

[33] *Do not corrupt the Land in which you live, for the (spilling of) blood corrupts the Land, and blood which is shed in the Land cannot be atoned for except by the blood of the one who shed it.* [34] *Do not defile the Land where you reside, in which I dwell, for I am God Who dwells among the children of Israel.*

PRESERVING THE TRIBAL INHERITANCE OF LAND

36 SEVENTH READING

The paternal heads of the family of the descendants of Gilad—the son of Machir, the son of Menasheh, of the families of Yosef's descendants—approached and spoke before Moshe and the leaders, the paternal heads of the children of Israel. [2] *They said, "God commanded my master to give the Land as an inheritance via lottery to the children of Israel, and our master was commanded by God to give the inheritance of Tzelafchad, our brother, to his daughters.* [3] *Now, if they marry a member of another tribe of the children of Israel, their inheritance will be deducted from the inheritance of our father, and it will be added to the inheritance of the tribe into which they marry. Thus, it will be deducted from the lot of our inheritance.* [4] *Even when the children of Israel will have a Jubilee year*

CLASSIC QUESTIONS

● **When does God dwell among the children of Israel? (v.34)**

SIFRI: The Jewish people are cherished [by God], for even when they are impure, the *Shechinah* (Divine Presence) is with them, as the verse states, *"In which I dwell"* (v. 34), and it further states, *"Do not defile the Land"* (ibid.). Rabbi Nasan says: "The Jewish people are cherished, for in every place that they were exiled the *Shechinah* was with them...." Rebbi says: "What could this be compared to? To a king who said to his servant, 'If you want me, I am with my son. Any time that you want me, I am with my son." Thus, the verse states, *"He dwells among them amid their impurity"* (*Vayikra* 16:16).

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Sparks of Chasidus

Being that Rabbi Nasan already taught, *"Even when they are impure, the Shechinah is with them"* (***Sifri,*** cited in *Classic Questions*), what did Rebbi add with his analogy?

Rabbi Nasan was speaking about the *soul's* relationship with God, which is *"literally a piece of God from above"* (*Tanya* ch. 2). Thus God "cherishes" the Jewish people because of their special souls and wishes always to be found "among them."

Rebbi, on the other hand, was describing the Jewish *body's* relationship with God. Unlike the soul, the body does not openly exhibit any holiness, and is not enwrapped in a natural, emotional bond with its Creator. Nevertheless, God has an *essential* connection with the Jewish body due to the fact that He chose the Jewish people to be His own. Thus, even when the body demonstrates no overt connection to God, the *Shechinah* nevertheless says, "I am with *my son*."

(Based on *Likutei Sichos* vol. 23, pp. 220-1)

יִשְׂרָאֵל֙ וְנוֹסָפָ֣ה נַחֲלָתָ֔ן עַל֙ נַחֲלַ֣ת הַמַּטֶּ֔ה אֲשֶׁ֥ר תִּהְיֶ֖ינָה לָהֶ֑ם
וּמִנַּחֲלַ֥ת מַטֵּ֖ה אֲבֹתֵ֥ינוּ יִגָּרַ֖ע נַחֲלָתָֽן׃ ה וַיְצַ֣ו מֹשֶׁ֗ה אֶת־בְּנֵ֛י
יִשְׂרָאֵ֖ל עַל־פִּ֣י יְהוָ֑ה לֵאמֹ֗ר כֵּ֚ן מַטֵּ֣ה בְנֵי־יוֹסֵ֔ף דֹּבְרִ֖ים׃ ו זֶ֣ה
הַדָּבָ֗ר אֲשֶׁר־צִוָּ֤ה יְהוָה֙ לִבְנ֣וֹת צְלָפְחָ֔ד לֵאמֹ֖ר לַטּ֣וֹב בְּעֵינֵיהֶ֑ם
תִּהְיֶ֣ינָה לְנָשִׁ֔ים אַ֚ךְ לְמִשְׁפַּ֣חַת מַטֵּ֔ה אֲבִיהֶ֖ם תִּהְיֶ֥ינָה לְנָשִֽׁים׃
ז וְלֹא־תִסֹּ֥ב נַחֲלָ֛ה לִבְנֵ֥י יִשְׂרָאֵ֖ל מִמַּטֶּ֣ה אֶל־מַטֶּ֑ה כִּ֣י אִ֣ישׁ
בְּנַחֲלַ֥ת מַטֵּ֛ה אֲבֹתָ֖יו יִדְבְּק֥וּ בְנֵי־יִשְׂרָאֵֽל׃ ח וְכָל־בַּ֨ת יֹרֶ֜שֶׁת
נַחֲלָ֗ה מִמַּטּוֹת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל לְאֶחָ֖ד מִמִּשְׁפַּ֣חַת מַטֵּ֣ה אָבִ֑יהָ תִּהְיֶ֣ה
לְאִשָּׁ֔ה לְמַ֗עַן יִֽירְשׁוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אִ֖ישׁ נַחֲלַ֥ת אֲבֹתָֽיו׃ ט וְלֹא־
תִסֹּ֥ב נַחֲלָ֛ה מִמַּטֶּ֖ה לְמַטֶּ֣ה אַחֵ֑ר כִּֽי־אִ֣ישׁ בְּנַחֲלָתֹ֗ו יִדְבְּק֛וּ מַטּ֥וֹת
בְּנֵ֖י יִשְׂרָאֵֽל׃ י כַּאֲשֶׁ֥ר צִוָּ֛ה יְהוָ֖ה אֶת־מֹשֶׁ֑ה כֵּ֣ן עָשׂ֔וּ בְּנ֖וֹת
צְלָפְחָֽד׃ [מפטיר] יא וַתִּהְיֶ֨ינָה מַחְלָ֜ה תִּרְצָ֗ה וְחָגְלָ֛ה וּמִלְכָּ֖ה וְנֹעָ֑ה
בְּנ֣וֹת צְלָפְחָ֔ד לִבְנֵ֖י דֹּדֵיהֶ֥ן לְנָשִֽׁים׃ יב מִמִּשְׁפְּח֥וֹת בְּנֵי־מְנַשֶּׁ֖ה
בֶּן־יוֹסֵ֣ף הָי֔וּ לְנָשִׁ֑ים וַתְּהִ֤י נַחֲלָתָן֙ עַל־מַטֵּ֣ה מִשְׁפַּ֔חַת אֲבִיהֶֽן׃
יג אֵ֚לֶּה הַמִּצְוֹ֣ת וְהַמִּשְׁפָּטִ֔ים אֲשֶׁ֥ר צִוָּ֛ה יְהוָ֖ה בְּיַד־מֹשֶׁ֑ה אֶל־
בְּנֵ֣י יִשְׂרָאֵ֔ל בְּעַרְבֹ֥ת מוֹאָ֖ב עַל־יַרְדֵּ֥ן יְרֵחֽוֹ׃

וְתִתּוֹסַף אַחֲסַנְתְּהֶן עַל אַחֲסַנַת שִׁבְטָא דִּי
תְהֶוְיָן לְהוֹן וּמֵאַחֲסַנַת שִׁבְטָא דַּאֲבָהָתָנָא
יִתְמְנַע אַחֲסַנְתְּהֶן׃ ה וּפַקִּיד מֹשֶׁה יַת בְּנֵי
יִשְׂרָאֵל עַל מֵימְרָא דַיְיָ לְמֵימַר יָאוּת שִׁבְטָא
דִּבְנֵי יוֹסֵף מְמַלִּלִין׃ ו דֵּין פִּתְגָמָא דִּי פַקִּיד יְיָ
לִבְנָת צְלָפְחָד לְמֵימַר לִדְתַקִּין בְּעֵינֵיהוֹן תֶּהֱוְיָן
לִנְשִׁין בְּרַם לְזַרְעִית שִׁבְטָא דַּאֲבוּהֶן תֶּהֱוְיָן
לִנְשִׁין׃ ז וְלָא תִסְחַר אַחֲסָנָא לִבְנֵי יִשְׂרָאֵל
מִשִּׁבְטָא לְשִׁבְטָא אֲרֵי גְּבַר בְּאַחֲסָנַת שִׁבְטָא
דַּאֲבָהָתּוֹהִי יִדְבְּקוּן בְּנֵי יִשְׂרָאֵל׃ ח וְכָל בְּרַתָּא
יָרְתַת אַחֲסָנָא מִשִּׁבְטֵי בְּנֵי יִשְׂרָאֵל לְחַד
מִזַּרְעִית שִׁבְטָא דַּאֲבוּהָא תְּהֵי לְאִנְתּוּ בְּדִיל
דִּי יֵרְתוּן בְּנֵי יִשְׂרָאֵל גְּבַר אַחֲסָנַת אֲבָהָתּוֹהִי׃
ט וְלָא תִסְחַר אַחֲסָנָא מִשִּׁבְטָא לְשִׁבְטָא
אָחֳרָנָא אֲרֵי גְּבַר בְּאַחֲסַנְתֵּהּ יִדְבְּקוּן שִׁבְטֵי
דִּבְנֵי יִשְׂרָאֵל׃ י כְּמָא דִּי פַקִּיד יְיָ יַת מֹשֶׁה כֵּן
עַבְדוּ בְּנַת צְלָפְחָד׃ יא וַהֲוָאָה מַחְלָה תִּרְצָה
וְחָגְלָה וּמִלְכָּה וְנָעָה בְּנַת צְלָפְחָד לִבְנֵי
אֲחֵי אֻמְּהֶן לְנָשִׁין׃ יב מִזַּרְעִית בְּנֵי מְנַשֶּׁה בַּר
יוֹסֵף הֲוָאָה לְנָשִׁין וַהֲוַת אַחֲסַנְתְּהֶן עַל שִׁבְטָא
זַרְעִית אֲבוּהֶן׃ יג אִלֵּין פִּקּוּדַיָּא וְדִינַיָּא דִּי
פַקִּיד יְיָ בִּידָא דְמֹשֶׁה לְוָת בְּנֵי יִשְׂרָאֵל
בְּמֵישְׁרַיָּא דְמוֹאָב עַל יַרְדְּנָא דִירֵחוֹ׃ חזק

חֲזַק חֲזַק וְנִתְחַזֵּק

קל״ב פסוקים, מחל״ה חול״ה סימן.

סכום פסוקי דספר במדבר אלף ומאתים ושמנים ושמנה אפר״ח סימן. וחציו והיה האיש אשר אבחר בו מטהו יפרח: ופרשיותיו עשרה. יי בדד ינחנו סימן. וסדריו ל״ב. לב טהור ברא לי אלהים סימן. (ס״א וסדריו כ״ח). ופרקיו ל״ו. לו חכמו ישכילו זאת סימן. מנין הפתוחות שתים ותשעים והסתומות ששים ושש. הכל מאה וחמשים ושמנה פרשיות. אני חלק״ך ונחלתך סימן:

כגחלה לשבטו, וגמלץ שנוספה על נחלת המטה תשר תהייה להם: (ח) **וכל בת ירשת נחלה.** שלח היה בן לאחיה: (יא) **מחלה תרצה וגו׳.** כאן מנאן לפי גדולתן זו מזו בשניס ונשאו כסדר תולדותן, וכאל המקרא מנאן לפי חכמתן ומגיד שנקוטות זו כזו[1]: **חסלת פרשת מסעי**

1 בבא בתרא קכ. ראה לקו״ש ח״ח ע׳ 200 ואילך.

(when hereditary land returns to its owner), their inheritance will be added to the inheritance of the tribe into which they marry, and their inheritance will be deducted from the inheritance of our father's tribe."

[5] *Moshe commanded the children of Israel with God's word saying, "The tribe of Yosef's descendants speak well.* [6] *This is what God has commanded regarding Tzelafchad's daughters: Let them marry whom they wish, but they may marry only within the family of their father's tribe.* [7] *Thus, the inheritance of the children of Israel will not be transferred from tribe to tribe, as each person from the children of Israel will remain attached to the inheritance of his father's tribe.* [8] *Every girl from the children of Israel's tribes who inherits property (because her father had no son) should marry a member of her father's tribe, so that each one of the children of Israel will inherit the property of his fathers.* [9] *No inheritance will be transferred from one tribe to another tribe, for each person of the tribes of the children of Israel will remain bound to his own inheritance."* [10] *Tzelafchad's daughters did what God had commanded Moshe.*

MAFTIR [11] *Machlah, Tirtzah, Choglah, Milcah and No'ah married their cousins.* [12] *They married into the families of the descendants of Menasheh, Yosef's son, and their inheritance remained within the family of their father's tribe.*

[13] *These are the commandments and the laws that God commanded the children of Israel through Moshe in the plains of Mo'av, by the Jordan near Jericho.*

The congregation*, followed by the reader, proclaim:

Be strong! Be strong! And may we be strengthened!

THE HAFTARAH FOR MASEI (& MATOS-MASEI) IS ON PAGE 314 [IT IS READ EVEN ON ROSH CHODESH].

Maftir: *Rosh Chodesh*—p. 322.

TORAS MENACHEM

Sparks of Chasidus

THE END OF THE BOOK OF *BAMIDBAR*—THE FOURTH BOOK OF THE TORAH

One represents *unity*, which is indicative of Godliness and spirituality. *Two* represents *dichotomy* and *division*, alluding to the physical world, which hides God and acts as an obstacle in Divine service. *Three* is the reconciliation of *one* and *two, i.e.* to bring Divine illumination and inspiration to the physical world, which is the goal and purpose of creation.

But, as we know, this process is fraught with difficulty. In attempting to sanctify the physical world, a person is likely either to remain too spiritual and aloof—in which case he will not be effective in bringing his spirituality "down to earth"—or too influenced by the physical world, which would compromise his ability to live in a spirit of true sanctity and purity.

So *three* represents the *incomplete* harmonization of *one* and *two*, because it still remains influenced by, and torn between, both of these worlds.

However, if one persists, a perfect balance *can* be achieved, and eventually a person is able to lift himself above both spiritual and physical imbalance. He no longer has moods of transcendence, when he desires only to escape the world's limitations and join in an ecstatic union with God. And likewise, he no longer finds that involving himself in physical matters distracts him from his mission in this world.

This level of perfect integration between spiritual enlightenment and worldly involvement (*one* and *two*), is alluded to by the number *four*, which is a step removed from both *one* and *two*, representing the ability not to be over influenced by either of these two contradictory worlds. The *four*-type personality is balanced and stable, like a chair possessing four legs which stands firmly on the ground.

All this sheds light on the fact that we finish the *fourth* book of the Torah in the period of mourning for the destruction of the Temple. For the way to end this long, bitter exile** and bring the true and final redemption is to harmonize our personalities in a *four*-like manner. And then we will enjoy a *permanent* redemption, because it is built on steady foundations.

(Based on *Sichas Shabbos Parshas Matos-Masei* 5751)

*According to *Chabad* custom, the person called to the Torah also recites *chazak chazak venischazeik,* in contrast to those authorities who deem this to be an interruption before the blessing which is said after reading the Torah (*Sefer Haminhagim,* p. 31; See *Likutei Sichos* vol. 24, p. 411; ibid. vol. 25, p. 474*ff.* See also *Chikrai Minhagim* by Rabbi Eliyahu Yochanan Gurary (*Oholei Shem—Lubavitch,* 5759), p. 126*ff.*). **Which is in fact the *fourth* exile: 1. The Babylonian exile (423-371 BCE), 2. The Median exile (371-356 BCE), 3.The Greek exile (318-138 BCE), and 4. The exile of Rome (68 CE until the present day).

Parshas Masei contains 2 positive *mitzvos* & 4 prohibitions

1. To provide cities for the Levites, which also act as Cities of Refuge [35:2].
2. Not to execute a guilty person before he is tried [35:12].
3. To compel an unintentional murderer to go to a City of Refuge [35:25].
4. A witness in a capital case should not judge it [35:30].
5. Not to take a redemption fee to save a murderer from the death penalty [35:31].
6. Not to take a redemption fee to free a person from being exiled to a City of Refuge [35:32].

Haftaros

הפטרות

The person who was called up for *Maftir* says the following before reading the *Haftarah*:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים
בֶּאֱמֶת בָּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה
עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

After the *Haftarah* the following blessings are recited:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל
הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן
הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֱמֶת וָצֶדֶק:

נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר
אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם, כִּי אֵל
מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַנֶּאֱמָן
בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נֶפֶשׁ
תּוֹשִׁיעַ וּתְשַׂמֵּח בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ,
מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ, וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ, בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ,
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת
כְּבוֹדוֹ, כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ, שֶׁלֹּא יִכְבֶּה נֵרוֹ
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מָגֵן דָּוִד:

On fast days end here. On *Shabbos* (including *Shabbos Chol HaMo'ed*) continue°:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְאָרֶת:

עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת (On *Shabbos Chol HaMo'ed Succos* add — וְיִשְׂרָאֵל וְהַזְּמַנִּים):

°On a Festival, and *Shabbos* that coincides with a Festival continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (On *Shabbos*—וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם

Pesach	*Shavuos*	*Succos*	*Shemini Atzeres / Simchas Torah*
חַג הַמַּצּוֹת	חַג הַשָּׁבוּעוֹת	חַג הַסֻּכּוֹת	שְׁמִינִי עֲצֶרֶת הַחַג

הַזֶּה, וְעַל־יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (On *Shabbos*—לִקְדֻשָּׁה וְלִמְנוּחָה) לְשָׂשׂוֹן וּלְשִׂמְחָה, לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (On *Shabbos*—הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים:

°On *Rosh Hashanah* continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (On *Shabbos*—וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם הַזִּכָּרוֹן הַזֶּה, וְעַל־יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (On *Shabbos*—לִקְדֻשָּׁה וְלִמְנוּחָה) לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, וּתְבָרְךָ מַלְכֵּנוּ אֶמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (On *Shabbos*—הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

°On *Yom Kippur* continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (On *Shabbos*—וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, וְעַל־יוֹם סְלִיחַת הֶעָוֹן הַזֶּה, וְעַל יוֹם מִקְרָא קֹדֶשׁ הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (On *Shabbos*—לִקְדֻשָּׁה וְלִמְנוּחָה) לִסְלִיחָה וְלִמְחִילָה וּלְכַפָּרָה, לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, וּתְבָרְךָ מַלְכֵּנוּ אֶמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ, וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (On *Shabbos*—הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

Bamidbar / במדבר

(Hosea 2:1-22)

ב א וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר
לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם
לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי: ב וְנִקְבְּצוּ
בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ
אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל: ג אִמְרוּ
לַאֲחֵיכֶם עַמִּי וְלַאֲחוֹתֵיכֶם רֻחָמָה: ד רִיבוּ בְאִמְּכֶם
רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישָׁהּ וְתָסֵר
זְנוּנֶיהָ מִפָּנֶיהָ וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ: ה פֶּן־
אַפְשִׁיטֶנָּה עֲרֻמָּה וְהַצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ וְשַׂמְתִּיהָ
כַּמִּדְבָּר וְשַׁתְּתָהָ כְּאֶרֶץ צִיָּה וַהֲמִתִּיהָ בַצָּמָא: ו וְאֶת־
בָּנֶיהָ לֹא אֲרַחֵם כִּי־בְנֵי זְנוּנִים הֵמָּה: ז כִּי זָנְתָה
אִמָּם הֹבִישָׁה הוֹרָתָם כִּי אָמְרָה אֵלְכָה אַחֲרֵי
מְאַהֲבַי נֹתְנֵי לַחְמִי וּמֵימַי צַמְרִי וּפִשְׁתִּי שַׁמְנִי
וְשִׁקּוּיָי: ח לָכֵן הִנְנִי שָׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים וְגָדַרְתִּי
אֶת־גְּדֵרָהּ וּנְתִיבוֹתֶיהָ לֹא תִמְצָא: ט וְרָדְפָה אֶת־
מְאַהֲבֶיהָ וְלֹא־תַשִּׂיג אֹתָם וּבִקְשָׁתַם וְלֹא תִמְצָא
וְאָמְרָה אֵלְכָה וְאָשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן כִּי טוֹב
לִי אָז מֵעָתָּה: י וְהִיא לֹא יָדְעָה כִּי אָנֹכִי נָתַתִּי לָהּ

2:1 (In the time of the redemption) the number of the children of Israel will be like the sand of the sea(shore), which can neither be measured nor counted. Instead of being called "You are not My people," they will be called "children of the living God."

Unified leadership of Mashiach

2 The children of Yehudah and the children of Yisra'el will be gathered together, and they will appoint for themselves (Mashiach as their) one head. They will go up from the land (of their exile to their own Land), for great is the day when God's scattered (people will be gathered). 3 Say to your brothers (from the ten lost tribes), "My people!" and to your (lost) sisters, "Object of pity!"

Israel, the "unfaithful wife"

4 (But until the redemption, O righteous ones), reprimand your (congregation which is compared to a) "mother." Reprimand her (for her bad ways), for she is no (longer) My "wife" (since she has betrayed Me), and I am no (longer) her Husband. Let her remove her (make-up) from her face (which she used as an enticement for) harlotry, and her (perfume) from between her breasts (which she used as an enticement) for adultery. 5 Or else, I will strip her naked (to embarrass her) and leave her standing like the day she was born. I will make her (public property) like a desert, and I will make her (public) like an arid land, and cause her to die of thirst.

6 And I will not pity her "children" (i.e. the righteous ones of the congregation) for they are "children of harlots" (who tolerated the sins of Israel). 7 For their "mother" (the people of Israel) was a harlot; she who conceived them behaved shamefully. For (the Jewish people placed their trust in the stars, believing that this would be a source of sustenance, like a woman) who says, "I will go after my lovers, those who give my bread and my water, my wool and my flax, my oil and my drinks."

The Husband's reactions

8 Therefore, behold, I will close off her route (of sustenance) with thorns, and I make a fence against her (so she has no sustenance from the stars), and she will not find her paths (of sustenance). 9 Though she will pursue her "lovers" (offering incense to the stars), she will not come close to them (to receive anything from them); she will seek them and not find them.

Then she will say, "I will go and return to my First Husband (to God), for it was better for me then than now." 10 For she did

Haftarah of Parshas Bamidbar

This *Haftarah* mentions *"the number of the children of Israel"* (v. 1), similar to the census described in the *Parsha*. The *Haftarah* was said by Hoshe'a the prophet in the eighth century B.C.E.

The *Haftarah* opens with a vision of the future Redemption, when the kingdoms of Yehudah and Israel will come under the unified leadership of Mashiach (2:1-3). The Children of Israel are instructed to reprimand their "Mother" Israel, the nation who has gone astray after her "lovers" (false gods). She abandons her first Husband (God), imagining that her "lovers" will supply her with all her needs (4-7). The threat of punishment thus looms (8-15). But God will restore His intimate relationship with the Jewish people and renew His covenant with them (16-25).

2:1. וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר—*The number of the children of Israel will be like the sand of the sea(shore), which can neither be measured nor counted.* The *Talmud* notes that this verse appears to be self-contradictory. First we read that that the Jewish people will be present in a *finite*, albeit very large number

הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וְכֶסֶף הִרְבֵּיתִי לָהּ וְזָהָב
עָשׂוּ לַבָּעַל: יא לָכֵן אָשׁוּב וְלָקַחְתִּי דְגָנִי בְּעִתּוֹ
וְתִירוֹשִׁי בְּמוֹעֲדוֹ וְהִצַּלְתִּי צַמְרִי וּפִשְׁתִּי לְכַסּוֹת
אֶת־עֶרְוָתָהּ: יב וְעַתָּה אֲגַלֶּה אֶת־נַבְלָתָהּ לְעֵינֵי
מְאַהֲבֶיהָ וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי: יג וְהִשְׁבַּתִּי כָּל־
מְשׂוֹשָׂהּ חַגָּהּ חָדְשָׁהּ וְשַׁבַּתָּהּ וְכֹל מוֹעֲדָהּ:
יד וְהַשְׁמֹתִי גַּפְנָהּ וּתְאֵנָתָהּ אֲשֶׁר אָמְרָה אֶתְנָה הֵמָּה
לִי אֲשֶׁר נָתְנוּ־לִי מְאַהֲבָי וְשַׂמְתִּים לְיַעַר וַאֲכָלָתַם
חַיַּת הַשָּׂדֶה: טו וּפָקַדְתִּי עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים
אֲשֶׁר תְּקַטֵּיר לָהֶם וַתַּעַד נִזְמָהּ וְחֶלְיָתָהּ וַתֵּלֶךְ אַחֲרֵי
מְאַהֲבֶיהָ וְאֹתִי שָׁכְחָה נְאֻם־יְהוָה: טז לָכֵן הִנֵּה אָנֹכִי
מְפַתֶּיהָ וְהֹלַכְתִּיהָ הַמִּדְבָּר וְדִבַּרְתִּי עַל־לִבָּהּ:
יז וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם וְאֶת־עֵמֶק עָכוֹר
לְפֶתַח תִּקְוָה וְעָנְתָה שָּׁמָּה כִּימֵי נְעוּרֶיהָ וּכְיוֹם
עֲלוֹתָהּ מֵאֶרֶץ־מִצְרָיִם: יח וְהָיָה בַיּוֹם־הַהוּא נְאֻם־
יְהוָה תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי:
יט וַהֲסִרֹתִי אֶת־שְׁמוֹת הַבְּעָלִים מִפִּיהָ וְלֹא־יִזָּכְרוּ
עוֹד בִּשְׁמָם: כ וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם־
חַיַּת הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה
וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבֹּר מִן־הָאָרֶץ
וְהִשְׁכַּבְתִּים לָבֶטַח: כא וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם
וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:
כב וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת־יְהוָה:

not realize that (to begin with) it was I Who gave her the corn, the wine, and the oil. It was I Who gave her much silver and gold, but they used it for (the deity) Ba'al.

[11] Therefore, I will return and take My corn at its (ripening) time and My wine in its appointed season! I will (cause the sheep to die and thus) take away My wool and My flax (which I gave her) to cover her nakedness (and she will have nothing to wear). [12] And now (that she will have no wool or flax) her disgrace will be revealed to the eyes of her "lovers" (the stars who fail to support her), and no man(-made deity) will save her from My hand.

[13] I will put an end to all her rejoicing—her festival, her New Moon, her Shabbos, and all her (High) Holidays. [14] I will turn to wasteland her vine and her fig tree, about which she said, "They are my (harlotry) fees, which my lovers have given me." I will make (her private orchards into a public) forest and the beasts of the field will devour them.

[15] I will remind her of the days of (worshiping) the deities of Ba'al, to whom she burnt incense. (It was as if) she adorned herself with her earrings and her jewelry, and went after her lovers. Yet she forgot (to worship) Me!— says God.

Reconciliation

[16] Therefore, behold, I will charm her and lead her into the desert (where no other men are found), and I will speak to her heart (to bring her back to serve Me). [17] Then, out of (her love that she reawakens for Me) there, I will give her (back her) vineyards, and (her) desolate valley will become a (charming) gate (where people) hope to gather. She will sing out loud there, as in the days of her youth (before the exile, just as she sang) on the day of her coming out from the land of Egypt. [18] What will happen on that day—says God—is that you will call Me "my man" and you will no longer call Me "my Ba'al." [19] I will remove the names of the Ba'al deities from her mouth, and they will no longer be mentioned by their (proper) names (but rather, by derogatory names).

A new covenant

[20] On that day, I will make a covenant for them with the beasts of the field, the birds of the sky and the creeping things of the earth (no longer to destroy). I will banish the bow, the sword, and war from the earth, and I will let them lie safely. [21] I will betroth you to Me forever (and never despise you again). I will betroth you to Me (as a reward) for your righteousness and justice, lovingkindness and mercy. [22] I will betroth you to Me with (your) faith (in Me), and you will know God.

("*like the sand of the sea*"), but the verse then concludes that the number will in fact be *infinite*—"*which can neither be measured nor counted*" (*Yoma* 22b). How could something be both finite *and* infinite?

Chasidic thought explains that the paradox conveyed by this verse alludes to the dual identity of a *mitzvah*. Every *mitzvah* is a Divine command, the infinite will of God; and yet the successful observance of a *mitzvah* is dependent on fixed rules which dictate the time, place and other specific criteria pertaining to the act. We can thus ask a similar question: If the *mitzvah* is an infinite, Godly act, why is it limited by so many fixed rules?

The answer is that a *mitzvah* is intended, not to *replace* the physical with something spiritual, but rather, to *harmonize* matter and spirit. And since the physical world is intrinsically limited, God, so to speak, limited the *mitzvos* to be compatible with the physical world, thus achieving a marriage of the infinite and the finite which is the very purpose of creation (*Likutei Sichos* vol. 19, p. 24*ff.*).

Naso / נשא

(Judges 13:2-25)

יג ב וַיְהִי֙ אִ֣ישׁ אֶחָ֔ד מִצָּרְעָ֖ה מִמִּשְׁפַּ֣חַת הַדָּנִ֑י וּשְׁמ֖וֹ
מָנ֥וֹחַ וְאִשְׁתּ֛וֹ עֲקָרָ֥ה וְלֹ֖א יָלָֽדָה׃ ג וַיֵּרָ֣א מַלְאַ֣ךְ־יְהוָ֗ה
אֶל־הָאִשָּׁה֙ וַיֹּ֣אמֶר אֵלֶ֔יהָ הִנֵּה־נָ֥א אַתְּ־עֲקָרָ֖ה וְלֹ֣א
יָלַ֑דְתְּ וְהָרִ֥ית וְיָלַ֖דְתְּ בֵּֽן׃ ד וְעַתָּ֗ה הִשָּׁמְרִי־נָ֙א֙ וְאַל־
תִּשְׁתִּ֣י יַ֔יִן וְשֵׁכָ֖ר וְאַל־תֹּאכְלִ֣י כָּל־טָמֵ֑א׃ ה כִּ֣י הִנָּ֤ךְ
הָרָה֙ וְיֹלַ֣דְתְּ בֵּ֔ן וּמוֹרָ֖ה לֹא־יַעֲלֶ֣ה עַל־רֹאשׁ֑וֹ כִּֽי־
נְזִ֤יר אֱלֹהִים֙ יִהְיֶ֣ה הַנַּ֔עַר מִן־הַבָּ֖טֶן וְה֣וּא יָחֵ֑ל
לְהוֹשִׁ֥יעַ אֶת־יִשְׂרָאֵ֖ל מִיַּ֥ד פְּלִשְׁתִּֽים׃ ו וַתָּבֹ֥א הָאִשָּׁ֖ה
וַתֹּ֣אמֶר לְאִישָׁ֑הּ לֵאמֹר֙ אִ֣ישׁ הָאֱלֹהִ֣ים בָּ֔א אֵלַ֖י
וּמַרְאֵ֣הוּ כְמַרְאֵ֣ה מַלְאַ֣ךְ הָאֱלֹהִ֗ים נוֹרָ֥א מְאֹ֛ד וְלֹ֥א
שְׁאִלְתִּ֖יהוּ אֵ֣י מִזֶּ֣ה הֽוּא־וְאֶת־שְׁמ֥וֹ לֹא־הִגִּ֖יד לִֽי׃
ז וַיֹּ֣אמֶר לִ֔י הִנָּ֥ךְ הָרָ֖ה וְיֹלַ֣דְתְּ בֵּ֑ן וְעַתָּ֗ה אַל־תִּשְׁתִּי֙ |
יַ֣יִן וְשֵׁכָ֔ר וְאַל־תֹּאכְלִ֖י כָּל־טָמְאָ֑ה כִּֽי־נְזִ֤יר אֱלֹהִים֙
יִהְיֶ֣ה הַנַּ֔עַר מִן־הַבֶּ֖טֶן עַד־י֥וֹם מוֹתֽוֹ׃ ח וַיֶּעְתַּ֥ר מָנ֖וֹחַ
אֶל־יְהוָ֑ה וַיֹּאמַ֗ר בִּ֤י אֲדֹנָי֙ אִ֣ישׁ הָאֱלֹהִ֣ים אֲשֶׁר־
שָׁלַ֔חְתָּ יָבוֹא־נָ֥א עוֹד֙ אֵלֵ֔ינוּ וְיוֹרֵ֖נוּ מַה־נַּעֲשֶׂ֥ה לַנַּ֖עַר
הַיּוּלָֽד׃ ט וַיִּשְׁמַ֤ע הָאֱלֹהִים֙ בְּקֹ֣ול מָנ֔וֹחַ וַיָּבֹ֥א מַלְאַ֛ךְ
הָאֱלֹהִ֖ים עוֹד֙ אֶל־הָאִשָּׁ֔ה וְהִ֥יא יוֹשֶׁ֖בֶת בַּשָּׂדֶ֑ה
וּמָנ֣וֹחַ אִישָׁ֔ה אֵ֥ין עִמָּ֖הּ׃ י וַתְּמַהֵ֣ר הָאִשָּׁ֗ה וַתָּ֙רָץ֙
וַתַּגֶּ֣ד לְאִישָׁ֔הּ וַתֹּ֣אמֶר אֵלָ֔יו הִנֵּ֥ה נִרְאָ֖ה אֵלַ֑י הָאִ֣ישׁ
אֲשֶׁר־בָּ֥א בַיּ֖וֹם אֵלָֽי׃ יא וַיָּ֣קָם וַיֵּ֤לֶךְ מָנוֹחַ֙ אַחֲרֵ֣י
אִשְׁתּ֔וֹ וַיָּבֹ֖א אֶל־הָאִ֑ישׁ וַיֹּ֣אמֶר ל֔וֹ הַאַתָּ֥ה הָאִ֖ישׁ

13:2 *There was a man from Tzarah, from the (tribal) family of Dan, whose name was Mano'ach. His wife was barren and had never given birth.*

God's angel appears

3 *An angel of God appeared to the woman, and said to her, "Look! Now, you are barren and have not given birth, but you will conceive and bear a son.* 4 *So now, be careful not to (do anything forbidden to a nazirite): to drink wine or mature wine, or to eat anything that is ritually impure,* 5 *because you will conceive and bear a son, and a razor must not come upon his head, for the lad will be a nazirite to God from the womb. He will begin to save Israel from the Philistines."*

Mano'ach is informed

6 *The woman (thinking that she had seen a prophet), came and spoke to her husband, saying, "A man of God came to me, and his appearance looked like an angel of God, (his face was) very awesome. I did not ask him where he was from, for when I asked his name, he didn't tell me.* 7 *He said to me, 'You are about to conceive and bear a son. Now, do not drink wine or mature wine, and do not eat anything that is ritually impure, for the lad will be a nazirite to God from the womb until the day of his death.'"*

8 *Mano'ach prayed to God and said, "Please, my Master! Let the man of God whom You sent come now again to us and teach us (more about) what we should do to the lad that will be born."*

The angel reappears

9 *God listened to Mano'ach's request, and the angel of God came again to the woman. She was sitting in the field. Mano'ach her husband was not with her.* 10 *The woman hurried and ran, and told her husband.*

"Look!" She said to him. "The man that came to me that day has appeared to me!" 11 *Mano'ach stood up and followed his wife.*

He came to the man and said to him, "Are you the

Haftarah of Parshas Naso

This *Haftarah* mentions the nazirite vow made by Shimshon's (Samson's) parents, similar to the laws of a nazirite described in the *Parsha.*

The *Haftarah* relates the events surrounding the birth of Shimshon, a warrior of the Jewish people who utilized his extraordinary strength to combat the Philistine oppression of Israel and perform heroic feats. At the opening of the *Haftarah,* an angel of God appears to the barren wife of Mano'ach, promising her a child so unique that she must observe the laws of naziriteship even during pregnancy (13:2-5). She informs her husband, who promptly prays to God for a further revelation (6-8). The angel appears again, this time speaking to both Mano'ach and his wife, and offers further encouragement. He declines an offer of food and refuses to give his name (9-18). The angel then ascends back to heaven in the flames of Mano'ach's sacrifice (19-20). Finally realizing that they had in fact seen an angel of God (and not merely a prophet), Mano'ach fears that he is destined to die, but his wife comforts him, citing the acceptance of his sacrifice as a sign of Divine approval (21-23). The *Haftarah* concludes by briefly recording Shimshon's birth and growth to a man of strength in the Camp of Dan (24-25).

5. כִּי נְזִיר אֱלֹהִים יִהְיֶה הַנַּעַר מִן הַבָּטֶן—*For the lad will be a nazirite to God from the womb.* According to Jewish law, the promise of an angel is not sufficient to render a person a nazirite. And being that we find no indication that Shimshon took a nazirite vow in later life, how did he

אֲשֶׁר־דִּבַּרְתְּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי: יב וַיֹּאמֶר מָנוֹחַ
עַתָּה יָבֹא דְבָרֶיךָ מַה־יִּהְיֶה מִשְׁפַּט־הַנַּעַר וּמַעֲשֵׂהוּ:
יג וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל־מָנוֹחַ מִכֹּל אֲשֶׁר־אָמַרְתִּי
אֶל־הָאִשָּׁה תִּשָּׁמֶר: יד מִכֹּל אֲשֶׁר־יֵצֵא מִגֶּפֶן הַיַּיִן
לֹא תֹאכַל וְיַיִן וְשֵׁכָר אַל־תֵּשְׁתְּ וְכָל־טֻמְאָה
אַל־תֹּאכַל כֹּל אֲשֶׁר־צִוִּיתִיהָ תִּשְׁמֹר: טו וַיֹּאמֶר
מָנוֹחַ אֶל־מַלְאַךְ יְהוָה נַעְצְרָה־נָּא אוֹתָךְ וְנַעֲשֶׂה
לְפָנֶיךָ גְּדִי עִזִּים: טז וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל־מָנוֹחַ
אִם־תַּעְצְרֵנִי לֹא־אֹכַל בְּלַחְמֶךָ וְאִם־תַּעֲשֶׂה עֹלָה
לַיהוָה תַּעֲלֶנָּה כִּי לֹא־יָדַע מָנוֹחַ כִּי־מַלְאַךְ יְהוָה
הוּא: יז וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ יְהוָה מִי שְׁמֶךָ
כִּי־יָבֹא דְבָרְךָ [דבריך כ'] וְכִבַּדְנוּךָ: יח וַיֹּאמֶר לוֹ מַלְאַךְ
יְהוָה לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וְהוּא־פֶלְאִי*: יט וַיִּקַּח
מָנוֹחַ אֶת־גְּדִי הָעִזִּים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצּוּר
לַיהוָה וּמַפְלִא לַעֲשׂוֹת וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים: כ וַיְהִי
בַּעֲלוֹת הַלַּהַב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיְמָה וַיַּעַל מַלְאַךְ־
יְהוָה בְּלַהַב הַמִּזְבֵּחַ וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים וַיִּפְּלוּ
עַל־פְּנֵיהֶם אָרְצָה: כא וְלֹא־יָסַף עוֹד מַלְאַךְ יְהוָה
לְהֵרָאָה אֶל־מָנוֹחַ וְאֶל־אִשְׁתּוֹ אָז יָדַע מָנוֹחַ
כִּי־מַלְאַךְ יְהוָה הוּא: כב וַיֹּאמֶר מָנוֹחַ אֶל־אִשְׁתּוֹ
מוֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ: כג וַתֹּאמֶר לוֹ אִשְׁתּוֹ לוּ
חָפֵץ יְהוָה לַהֲמִיתֵנוּ לֹא־לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה
וְלֹא הֶרְאָנוּ אֶת־כָּל־אֵלֶּה וְכָעֵת לֹא הִשְׁמִיעָנוּ

man that spoke to (my) wife?"

"I am," he said.

[12] *Mano'ach said, "(At first I was uncertain about this, but) now (I see you have returned I am sure) your words will materialize! (Please tell me) what rules should be followed with the lad, and what must he do?"*

[13] *The angel of God said to Mano'ach, "Be careful of everything that I said to (your) wife.* [14] *She must not eat anything that comes from the grapevine. She must not drink any wine or mature wine. She must not eat anything that is ritually impure. Be careful about everything that I commanded her."*

Angel refuses to stay

[15] *"Please stay a while," Mano'ach said to the angel of God, "and we'll prepare a goat for you."*

[16] *The angel of God said to Mano'ach, "If (you want me) to stay (to feed me the goat), I will not eat your meal. And if you want to prepare (the goat as) a burnt-offering, you must offer it to God (so why keep me?)"*

—(Obviously,) Mano'ach did not know that (the man) was an angel of God (otherwise he would not have offered him food).—

[17] *"What's your name?" Mano'ach said to the angel of God. "As when your words will materialize we (will want to) honor you."*

[18] *The angel of God said to him, "(I don't want honor), so why do you ask for my name? It's (actually) a secret."*

Mano'ach's offering accepted

[19] *Mano'ach took the goat and the meal-offering, and offered it upon the rock (as a burnt-offering) to God. (The angel) wondrously produced (fire from the rock), and Mano'ach and his wife looked on.* [20] *Then as the flame went up from the altar towards heaven, the angel of God went up in the altar's flame. Mano'ach and his wife looked on, and they fell on their faces to the ground.*

Angel departs

[21] *(After going up in the flame) the angel of God did not reappear to Mano'ach and his wife, and then (after seeing all this), Mano'ach realized that it was an angel of God.* [22] *Mano'ach said to his wife, "We're going to die, because we have seen (an angel of) God!"*

Mano'ach fears death

[23] *"If God wanted to kill us," his wife said to him, "He would not have accepted a burnt-offering and a meal-offering from us, and He would not have shown us all these things. (If it was) time (for us to die), He would not let us (merit to) hear something like this."*

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actually become a nazirite? It could be argued that Shimshon's legal naziriteship was acquired by a similar process through which a gentile child converts to Judaism. Initially, a child undergoes the necessary conversion requirements (such as ritual immersion), but it is only when the child reaches adulthood and does not revoke his observance of Jewish law that the conversion is binding. If, however, on reaching adulthood he chooses not to follow a Jewish lifestyle, then the conversion is retroactively annulled (see *Kesubos* 11a). Likewise, it could be argued that Shimshon's nazirite status was conferred *tentatively* upon him in childhood by the angel's statement, and the legal naziriteship became binding retroactively when he chose not to reject the lifestyle of a nazir on reaching adulthood (*Likutei Sichos* vol. 18, p. 63*ff.*).

23. וְכָעֵת לֹא הִשְׁמִיעָנוּ כָּזֹאת—*(If it was) time (for us to die), He would not let us (merit to) hear something like this.* After the two proofs of Divine favor offered by Mano'ach's wife—that God had accepted their sacrifice, and that they had seen an angel (v. 23)—what was added by her third proof, "*(If it was) time (for us to die), He would not let us (merit to) hear something like this*"? Surely, *seeing* the Godly angel was a bigger merit than merely *hearing* him, so having already pointed to a greater experience, why stress a lesser one?

בָּזֹאת: כה וַתֵּלֶד הָאִשָּׁה בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן
וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ יְהוָה: כו וַתָּחֶל רוּחַ יְהוָה
לְפַעֲמוֹ בְּמַחֲנֵה־דָן בֵּין צָרְעָה וּבֵין אֶשְׁתָּאֹל:

[24] *The woman gave birth to a son and called him Shimshon. The lad grew, and God blessed him.* [25] *A spirit (of strength) from God began to move him to the camp of Dan (to show acts of strength and wonder. The camp of Dan was) between Tzarah and Eshta'ol.*

Shimshon is born

בהעלותך / Beha'aloscha

(Zechariah 2:14 – 4:7)

ב יד רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי
בְּתוֹכֵךְ נְאֻם־יְהוָה: טו וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם
הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־יְהוָה
צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ: טז וְנָחַל יְהוָה אֶת־יְהוּדָה
חֶלְקּוֹ עַל אַדְמַת הַקֹּדֶשׁ וּבָחַר עוֹד בִּירוּשָׁלָם: יז הַס
כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי נֵעוֹר מִמְעוֹן קָדְשׁוֹ:
ג א וַיַּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי
מַלְאַךְ יְהוָה וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשִׂטְנוֹ: ב וַיֹּאמֶר
יְהוָה אֶל־הַשָּׂטָן יִגְעַר יְהוָה בְּךָ הַשָּׂטָן וְיִגְעַר יְהוָה

2:14 *"Sing and rejoice, daughter of Tziyon, for I am coming (to Jerusalem) and I will dwell in your midst," says God.* [15] *"Many nations will attach themselves to God on that day, and they will become My people (too and believe in Me, but nevertheless) I will dwell (only) in your midst." Then you will know that the God of hosts sent me (only) to you.*

Return of the Divine Presence

[16] *God will let Yehudah take possession of his position in the Holy Land (never to be exiled again), and (God) will once again choose Yerushalayim (to have His Shechinah dwell there).* [17] *Be silent before God (all you nations! Never again speak badly of the Jewish people), for (then) He will be roused from His holy abode (to exact retribution on the nations).*

Restoration of the Land

3:1 *(In the prophetic vision) He then showed me Yehoshua the High Priest standing before God's angel, with Satan standing at (Yehoshua's) right to incriminate him (for failing to rebuke his children when they married non-Jewish women).*

The First Vision: High Priest in "Soiled Garments"

[2] *(An angel of) God said to Satan, "God will reprimand you, O Satan! He Who chooses Yerushalayim will reprimand you!*

Metzudos David argues that hearing the angel's promise of Shimshon's birth was the best proof that they would not die, for otherwise the child would not be able to be born. However, at the literal level, this is difficult to accept since: a.) This only proves that Mano'ach's wife would live, not Mano'ach himself. b.) Even for Mano'ach's wife, it was only a proof that she would live nine months more. c.) To be truly alive means to have one's own independent existence and not merely to exist for the sake of somebody else.

Rather, it would appear that the statement of Mano'ach's wife was intended literally, that the *Godly revelation* experienced through hearing the angel was greater than seeing him. How is this to be understood?

Seeing is an experience which is highly tangible and concrete, as opposed to hearing, which is more distant and vague. Thus, one normally sees physicality, but one only "hears" spirituality.

However, at the giving of the Torah, the Jewish people, *"saw that which is usually heard and they heard that which is usually seen"* (*Mechilta*), i.e. they had a direct, concrete experience ("seeing") of spirituality ("which is usually heard (distant)"); and furthermore, even physicality itself, "which is usually seen," was vague, as if "heard" from a distance.

Of the two experiences, the latter is, in fact, the greater. For even if one sometimes "sees" spirituality, one may at other times see physicality too. But to "hear" physicality as something only vague and removed means that one's awareness of the spiritual is *constant*, even when eating and sleeping. And this is what Mano'ach's wife explained to her husband: The angel had given them not only a short-lived, transcendent experience of spirituality (seeing), but they had *heard* the angel too—spiritual awareness had become perceptible even from within their physical lives (*Sichas Shabbos Parshas Naso* 5726; *Likutei Sichos* vol. 6. p. 127).

Haftarah of Parshas Beha'aloscha

This *Haftarah* describes the Menorah (4:2), which is also depicted at the beginning of the *Parsha.* The *Haftarah* was said by Zechariah around 520 B.C.E. as part of the prophet's efforts to encourage the Jewish people returning from Babylonian captivity to rebuild the Temple.

This *Haftarah* is also read on the first Shabbos of Chanukah, primarily due to its reference to the Menorah. Chasidic thought explains further that even the *Haftarah's* opening ("S*ing and rejoice, daughter of Tziyon*") shares a thematic connection with Chanukah. *Tziyon* literally means "mark" or "designation," suggesting that through their acts of worship, the Jewish people are actually a "sign" of God's presence on earth. However, when they fail to serve God properly, they cease to be such a sign and are termed the mere "*daughter* of Tziyon." The *Haftarah*

בְּךָ הַבּוֹחֵר בִּירוּשָׁלִַם הֲלוֹא זֶה אוּד מֻצָּל מֵאֵשׁ:
ג וִיהוֹשֻׁעַ הָיָה לָבֻשׁ בְּגָדִים צוֹאִים וְעֹמֵד לִפְנֵי
הַמַּלְאָךְ: ד וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לְפָנָיו לֵאמֹר
הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה
הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת:
ה וְאֹמַר יָשִׂימוּ צָנִיף טָהוֹר עַל־רֹאשׁוֹ וַיָּשִׂימוּ הַצָּנִיף
הַטָּהוֹר עַל־רֹאשׁוֹ וַיַּלְבִּשֻׁהוּ בְּגָדִים וּמַלְאַךְ יְהוָה
עֹמֵד: ו וַיָּעַד מַלְאַךְ יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר:
ז כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם
אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי
וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין
הָעֹמְדִים הָאֵלֶּה: ח שְׁמַע־נָא יְהוֹשֻׁעַ | הַכֹּהֵן הַגָּדוֹל
אַתָּה וְרֵעֶיךָ הַיֹּשְׁבִים לְפָנֶיךָ כִּי־אַנְשֵׁי מוֹפֵת הֵמָּה
כִּי־הִנְנִי מֵבִיא אֶת־עַבְדִּי צֶמַח: ט כִּי | הִנֵּה הָאֶבֶן
אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ עַל־אֶבֶן אַחַת שִׁבְעָה
עֵינָיִם הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ נְאֻם יְהוָה צְבָאוֹת וּמַשְׁתִּי

Why, this (Yehoshua was miraculously saved like) a brand rescued from fire (so how can you prosecute him)?"

[3] *Now, Yehoshua was wearing 'soiled clothes' (i.e. sins) while standing before the angel.* [4] *(The angel) spoke up loudly and said to (the other angels) standing before him, "Remove the 'soiled clothes' (i.e. the non-Jewish women) from his (sons)!"*

He said to him, "See, I have taken away your (past) sins from you and (when your current sins will cease you will see that) I am clothing you in beautiful clothes (i.e merits)."

[5] *Then I (prayed for Yehoshua), saying, "Let them place a pure (priestly) turban on his head (signifying that his descendants would inherit the priesthood." My prayer was immediately answered) and they put the pure turban on his head and clothed him in garments, while God's angel stood by.*

The Future

[6] *(Afterwards,) God's angel warned Yehoshua, saying,* [7] *"This is what the God of hosts said: 'If you(r children will) walk in My paths and keep the things (I told them) to keep, then you(r children) will (be appointed) to take charge of My house (forever) and guard My courtyard. (So too in the spiritual world) I will (reward you and your children and) permit you to walk among those (angels) who stand (there).'*

[8] *Now listen Yehoshua, the High Priest! You and also your companions (who were saved from a fiery furnace) who sit before you, for they are people (worthy) of miracles. Look! I will bring My servant Tzemach (i.e. Mashiach).'"*

[9] *"Here is the (foundation) stone (of the Third Temple) that I will place before Yehoshua('s descendant, the High Priest, for him to place. There will be) seven eyes (guarding) a single stone (of the Temple, from Above). I will (participate in the construction of the Temple by) engraving inscriptions (on its stones)," says the God of hosts, "and I will remove the sin of that*

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teaches us that even in such a pitiful state, the Jewish people are told to "*sing and rejoice,*" because they are inherently close to God and can easily come to serve Him again. Clearly, this is reminiscent of the story of Chanukah, when the Jewish people had become estranged from God and were at the level of "daughter of Tziyon," but were re-instated at the level of "Tziyon" through the miracle that occurred (*Sichas Shabbos Parshas Vayeishev* 5740, par. 5-7).

The *Haftarah* opens with words of comfort about the return of the Divine presence and restoration of the Land (2:14-17). We then read the first of two visions depicted in the *Haftarah,* that of the "High Priest in soiled garments" who is condemned for his children's sins by the Satan, but vindicated by God's angel (3:1-5). This is followed by promises of a restored Temple and the coming of Mashiach (6-10). In the second vision, Zechariah sees the gold Menorah, a metaphor for Mashiach's Divine spirit through which he will effortlessly subdue nations (4:1-7).

3:2 הֲלוֹא זֶה אוּד מֻצָּל מֵאֵשׁ—*Why, this (man) is like a brand rescued from a fire.* God's angel reprimanded the Satan for speaking disparagingly about one who was a "brand rescued from a fire." As Rabbi Yosef Caro explains, in his commentary to this verse, *"Only a tiny part of the Jewish people remain, like a brand saved from a fire, and you wish to utter judgments against them so that I should destroy them?"*

In our post-Holocaust generation, every Jew is, quite literally, a "brand rescued from the fire." God's blank dismissal of Satan's criticisms (that Jews possess the "soiled garments" of sin etc.) teaches us a powerful lesson—that in our generation, the key emphasis must be on lifting the spirits of the Jewish people through stressing the innate worth of every single Jew, and God's love to the Jew which is extended regardless of his level of observance (*Sichas Shabbos Parshas Vayechi* 5751; *Mikeitz* 5745).

7. וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה—*I will permit you to walk among those (angels) who stand (there).* In comparison to the angels, who are described as being static ("standing"), the soul is depicted as a dynamic ("walking") entity. This does not mean to say that an angel cannot enjoy spiritual growth *at all*; rather, it means that whatever progress the angel makes is always *proportional* to its prior standing. A soul, on the other hand, is capable of making a truly "quantum leap."

An illustration of these two types of progress can be found in the sphere of Torah study. Normally, whatever knowledge a person has acquired assists him in gaining further knowledge, because the fresh information that he seeks is compatible with, and builds upon, his existing structure. However, we do find, for example, that Rabbi Zeira conducted one hundred fasts in order to forget the Babylonian Talmud so that he would be able to study the Jerusalem Talmud (*Bava Metzia* 85a). Apparently, this

אֶת־עֲוֹן הָאָרֶץ־הַהִיא בְּיוֹם אֶחָד: י בַּיּוֹם הַהוּא נְאֻם
יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת גֶּפֶן
וְאֶל־תַּחַת תְּאֵנָה: ד א וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי
וַיְעִירֵנִי כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ: ב וַיֹּאמֶר אֵלַי מָה
אַתָּה רֹאֶה וָאֹמַר [ויאמר כ'] רָאִיתִי | וְהִנֵּה מְנוֹרַת זָהָב
כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה
וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ: ג וּשְׁנַיִם
זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ:
ד וָאַעַן וָאֹמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה־אֵלֶּה
אֲדֹנִי: ה וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא
יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וָאֹמַר לֹא אֲדֹנִי: ו וַיַּעַן וַיֹּאמֶר
אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־זְרֻבָּבֶל לֵאמֹר לֹא
בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר יְהוָה צְבָאוֹת:
ז מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר וְהוֹצִיא
אֶת־הָאֶבֶן הָרֹאשָׁה תְּשֻׁאוֹת חֵן חֵן לָהּ:

land in one day. [10] On that day," says the God of hosts, "you will invite each other to come and (take shade) under the vines and under the fig trees (to enjoy the bountiful goodness which will then be)."

Second vision: the Menorah

4:1 Then, the angel that spoke with me returned and roused me, like a man woken from his sleep.

[2] "What do you see (in your prophetic vision)?" he asked me.

I said, "I see a Menorah made entirely of gold, with a bowl on its top (containing oil). It has seven lamps, and each (of these lamps) that are on its top has seven pipes (to carry the oil from the bowl). [3] Near it are two olive (trees), one to the right of the bowl and one to its left."

[4] Then I spoke up and asked the angel that spoke with me, "My master, what are these (alluding to)?"

[5] "Don't you know what they are?" replied the angel that spoke with me.

"No, my master!" I said.

Mashiach's power

[6] Then he answered me as follows, "This is the word of God about (Mashiach, a descendant of) Zerubavel: 'Not by (his) might, nor by (his) power (will the nations become subservient to Mashiach), but rather (it will be effortless, like the kindling of a Menorah,) through My spirit (by which I will subdue the nations),' says the God of hosts.

[7] 'Who are you (Gog and Magog to appear as) a great mountain in Zerubavel's (Mashiach's) path, when (in truth you will be easily) flattened. (Mashiach) will produce the precious stone (the foundation of the Temple) amid cheers of "Beautiful (stone)! Beautiful (stone) is she!"'"

SHELACH / שלח

(Joshua 2:1-24)

ב א וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם אֲנָשִׁים
מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־
יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב
וַיִּשְׁכְּבוּ־שָׁמָּה: ב וַיֵּאָמַר לְמֶלֶךְ יְרִיחוֹ לֵאמֹר הִנֵּה

Yehoshua's spies hide in Rachav's house

2:1 *Yehoshua the son of Nun sent two men from Shitim to spy out the mindset (of the Land's inhabitants), saying, "Go and see the Land and Jericho."*

They went, and came to the house of a lady named Rachav who sold food, and they slept there.

[2] (A messenger) informed the King of Jericho, saying,

was because Rabbi Zeira was about to make a "quantum leap" to a new level of study where his prior knowledge would actually be an impediment (*Sefer Hama'amarim* 5711-3, pp. 246-7).

HAFTARAH OF PARSHAS SHELACH

This *Haftarah* relates the story of the delegation of spies which Yehoshua sent to scout the Land of Cana'an shortly before its conquest, similar to the story of Moshe's spies which is related in the *Parsha*.

The *Haftarah* opens as the two spies are commissioned and sent by Yehoshua and, on arriving in Cana'an, seek refuge in the house of a lady named Rachav (2:1). When news reaches the King, he demands that Rachav release the men, but she claims that they have already left the city, while in truth they are hidden on the roof (2-6). The King's men leave the city in pursuit, and the city gate is locked (7). Rachav relates to the men how the Cana'anite people were still terrified of the Jewish people due to their miraculous assistance from God, and she strikes a

אֲנָשִׁים בָּאוּ הֵנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחְפֹּר
אֶת־הָאָרֶץ: ג וַיִּשְׁלַח מֶלֶךְ יְרִיחוֹ אֶל־רָחָב לֵאמֹר
הוֹצִיאִי הָאֲנָשִׁים הַבָּאִים אֵלַיִךְ אֲשֶׁר־בָּאוּ לְבֵיתֵךְ
כִּי לַחְפֹּר אֶת־כָּל־הָאָרֶץ בָּאוּ: ד וַתִּקַּח הָאִשָּׁה
אֶת־שְׁנֵי הָאֲנָשִׁים וַתִּצְפְּנוֹ וַתֹּאמֶר | כֵּן בָּאוּ אֵלַי
הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאַיִן הֵמָּה: ה וַיְהִי הַשַּׁעַר
לִסְגֹּר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצָאוּ לֹא יָדַעְתִּי אָנָה הָלְכוּ
הָאֲנָשִׁים רִדְפוּ מַהֵר אַחֲרֵיהֶם כִּי תַשִּׂיגוּם: ו וְהִיא
הֶעֱלָתַם הַגַּגָּה וַתִּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ הָעֲרֻכוֹת לָהּ
עַל־הַגָּג: ז וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל
הַמַּעְבְּרוֹת וְהַשַּׁעַר סָגָרוּ אַחֲרֵי כַּאֲשֶׁר יָצְאוּ
הָרֹדְפִים אַחֲרֵיהֶם: ח וְהֵמָּה טֶרֶם יִשְׁכָּבוּן וְהִיא
עָלְתָה עֲלֵיהֶם עַל־הַגָּג: ט וַתֹּאמֶר אֶל־הָאֲנָשִׁים
יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה
אֵימַתְכֶם עָלֵינוּ וְכִי נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם:
י כִּי שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף
מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרָיִם וַאֲשֶׁר עֲשִׂיתֶם לִשְׁנֵי
מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן לְסִיחֹן וּלְעוֹג
אֲשֶׁר הֶחֱרַמְתֶּם אוֹתָם: יא וַנִּשְׁמַע וַיִּמַּס לְבָבֵנוּ
וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה
אֱלֹהֵיכֶם הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
מִתָּחַת: יב וְעַתָּה הִשָּׁבְעוּ־נָא לִי בַּיהוָה כִּי־עָשִׂיתִי
עִמָּכֶם חָסֶד וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד
וּנְתַתֶּם לִי אוֹת אֱמֶת: יג וְהַחֲיִתֶּם אֶת־אָבִי וְאֶת־אִמִּי
וְאֶת־אַחַי וְאֶת־אַחְיוֹתַי [אחותי כ'] וְאֵת כָּל־אֲשֶׁר לָהֶם

"Behold! Men from the children of Israel have come here tonight to search the land!"

3 The King of Jericho sent a message to Rachav, saying, "Release the men who have come to you that have entered your house, for they have come to search the entire land!"

4 The woman had taken the two men and had hidden each one (separately). She said, "Yes, the men came to me. I didn't know where they were from. 5 When it was time to close the city gate at night, the men went off. I don't know where they went. (It wasn't long ago, so if) you chase after them quickly you'll catch them."

6 She had taken them up to the roof, and hidden them (well) in the flax stalks that were arranged upon the roof.

7 The (King's) men pursued them in the direction of the Jordan, until the river-crossings. As soon as the pursuers had gone out, the gate was shut.

8 Before (the spies) were asleep, she came up to them on the roof. The people fear defeat *9 She said to the men, "I know that God has given you the Land, and that dread of you has fallen upon us. All the inhabitants of the land have melted away because of you.*

10 "For we have heard how God dried up the water of the Reed Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sichon and Og, whom you completely destroyed.

11 "And as soon as we heard, our hearts melted. Because of you, everybody was downhearted, for God your Almighty God is Almighty in heaven above and on the earth below."

12 "Now, I beg, swear to me by God, since I have shown you kindness, that you will also show kindness to my father's house, and give me a true sign (so that we will not be harmed), 13 and so you will keep alive my father and my mother, and my brothers and my sisters, and (preserve) all that they have. Deliver our lives from death!"

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deal that her family will be saved when the conquest of Cana'an takes place (8-21). After hiding by a mountain for three days, the men return and report to Yehoshua that "*the Land's inhabitants melted (in fear) of us*" (22-24).

A number of key distinctions are evident when one compares the mission of Moshe's spies, in the *Parsha,* to those of Yehoshua's, in the *Haftarah*: a.) Moshe sent spies on his own initiative, without a direct command from God, whereas Yehoshua must have been explicitly commanded to send spies (for he would not have personally risked repeating the fiasco that occurred in Moshe's days). b.) Moshe's spies were sent "to *explore* the Land," whereas Yehoshua's spies were sent to "*spy* out." c.) Moshe sent twelve spies, one from each tribe, whose names were publicized, whereas Yehoshua sent only two spies whose names are not disclosed in scripture. Likewise, Moshe's spies did not conceal their presence and their mission was public knowledge, whereas Yehoshua's spies went on a secret mission. d.) Moshe's spies traveled across the entire land, whereas Yehoshua's spies visited only Rachav's house.

All these points reflect a difference in purpose behind the two missions. Moshe did not need to send spies for tactical reasons, because he had been promised a supernatural victory by God. His men were merely sent

וְהַצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מָמָוֶת: יד וַיֹּאמְרוּ לָהּ
הָאֲנָשִׁים נַפְשֵׁנוּ תַּחְתֵּיכֶם לָמוּת אֶם לֹא תַגִּידוּ
אֶת־דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת־יְהוָה לָנוּ אֶת־הָאָרֶץ
וְעָשִׂינוּ עִמָּךְ חֶסֶד וֶאֱמֶת: טו וַתּוֹרִדֵם בַּחֶבֶל בְּעַד
הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר הַחוֹמָה וּבַחוֹמָה הִיא יוֹשָׁבֶת:
טז וַתֹּאמֶר לָהֶם הָהָרָה לֵכוּ פֶּן־יִפְגְּעוּ בָכֶם הָרֹדְפִים
וְנַחְבֵּתֶם שָׁמָּה שְׁלֹשֶׁת יָמִים עַד שׁוֹב הָרֹדְפִים
וְאַחַר תֵּלְכוּ לְדַרְכְּכֶם: יז וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים
נְקִיִּם אֲנַחְנוּ מִשְּׁבֻעָתֵךְ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ: יח הִנֵּה
אֲנַחְנוּ בָאִים בָּאָרֶץ אֶת־תִּקְוַת חוּט הַשָּׁנִי הַזֶּה
תְּקַשְׁרִי בַּחַלּוֹן אֲשֶׁר הוֹרַדְתֵּנוּ בּוֹ וְאֶת־אָבִיךְ
וְאֶת־אִמֵּךְ וְאֶת־אַחַיִךְ וְאֵת כָּל־בֵּית אָבִיךְ תַּאַסְפִי
אֵלַיִךְ הַבָּיְתָה: יט וְהָיָה כֹּל אֲשֶׁר־יֵצֵא מִדַּלְתֵי בֵיתֵךְ |
הַחוּצָה דָּמוֹ בְרֹאשׁוֹ וַאֲנַחְנוּ נְקִיִּם וְכֹל אֲשֶׁר יִהְיֶה
אִתָּךְ בַּבַּיִת דָּמוֹ בְרֹאשֵׁנוּ אִם־יָד תִּהְיֶה־בּוֹ: כ וְאִם־
תַּגִּידִי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נְקִיִּם מִשְּׁבֻעָתֵךְ אֲשֶׁר
הִשְׁבַּעְתָּנוּ: כא וַתֹּאמֶר כְּדִבְרֵיכֶם כֵּן־הוּא וַתְּשַׁלְּחֵם
וַיֵּלֵכוּ וַתִּקְשֹׁר אֶת־תִּקְוַת הַשָּׁנִי בַּחַלּוֹן: כב וַיֵּלְכוּ
וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ
הָרֹדְפִים וַיְבַקְשׁוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא מָצָאוּ:
כג וַיָּשֻׁבוּ שְׁנֵי הָאֲנָשִׁים וַיֵּרְדוּ מֵהָהָר וַיַּעַבְרוּ וַיָּבֹאוּ
אֶל־יְהוֹשֻׁעַ בִּן־נוּן וַיְסַפְּרוּ־לוֹ אֵת כָּל־הַמְּצָאוֹת
אוֹתָם: כד וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיָדֵנוּ
אֶת־כָּל־הָאָרֶץ וְגַם־נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפָּנֵינוּ:

[14] *The men said to her, "(We pledge) our lives (to defend) yours from death, if you will not tell (anybody about) this discussion of ours. Then, what will happen is, when God gives us the Land we will deal with you kindly and truly."*

The spies' promise

[15] *She let them down by a rope through the window (out of the town), for her house was in the town wall and she dwelt in the wall.* [16] *She said to them, "Go to the mountain in case the pursuers catch you. Hide yourselves there for three days until the pursuers return, and afterwards go on your way."*

[17] *The men said to her, "We (want to) be blameless of (not fulfilling) your oath which you made us swear (so we will make ourselves clear).* [18] *When we come into the Land, bind this line of scarlet thread in the window by which you let us down, and bring your father and your mother, and your brothers and your entire father's household home to you.* [19] *Then if anyone goes out of the doors of your house outside, his blood will be upon his head, and we will be blameless. But whoever will be with you in the house, his blood will be upon our head if a hand is laid upon him.* [20] *And if you tell (anyone) of this discussion of ours, then we will be blameless of your oath which you have made us swear."*

[21] *She said, "It will be as you say." She sent them off, and they left. (And later when the Jewish army invaded), she bound the scarlet line in the window.*

[22] *They went, and came to the mountain, and stayed there three days until the pursuers returned. The pursuers chased them all the way, but they did not find them.*

[23] *The two men returned and came down from the mountain. They crossed over and came to Yehoshua the son of Nun, and told him all that had happened to them.*

The spies return safely

[24] *They said to Yehoshua, "God has delivered all the Land into our hands. Also, all the Land's inhabitants melted (in fear) of us."*

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of his own volition to collect information ("to explore"), so that the people would have evidence that the Land *"is a very, very good Land"* (*Bamidbar* 14:7), and would thus carry out its occupation with additional enthusiasm and joy. Therefore it was important that each tribe should have its own representative, each of whom would scout the entire Land, ensuring each tribe an excellent share regardless of the portion that they would ultimately be allotted. And being that they were confident of supernatural protection, they did not need to conceal themselves.

In fact, it could be argued that, in a certain respect, this mission was actually *successful*, because positive information about the Land was obtained and, despite the tragic rebellion that later occurred, *this positive view of the Land would eventually have made a powerful impression on the Jewish people.* Thus, when Yehoshua came to conquer the land forty years later, it was not necessary to gather information about the land so as to rouse enthusiasm among the people, as this had already been done by Moshe. Rather, Yehoshua's spies were only necessary for tactical reasons, because the promise of a supernatural victory had been forfeited, and therefore only a small number of secret spies were needed. And as soon as they had proof (from Rachav) that the Cana'anite people were expecting defeat (v. 9-11), their mission was complete and they were able to report back home (*Sichas Shabbos Parshas Shelach* 5751).

KORACH / קרח

(I Samuel 11:14 - 12:22)

Sha'ul confirmed as King

11:14 *Shmuel said to the people, "Let's go to Gilgal, and renew the monarchy there." 15 All the people went to Gilgal. They (all willingly) confirmed Sha'ul as King there, before God in Gilgal, and they slaughtered peace-offerings there before God. Sha'ul and all the people rejoiced greatly.*

Shmuel's final speech

12:1 *Shmuel said to all Israel, "Look! I have listened to your request about everything which you said to me, and I have appointed a king to reign over you. 2 Now, look! The (new) king is walking before you! I have become old and aged. My sons are (supporting the King) here with you. I have walked before you from my youth and until this day."*

Shmuel's honest leadership

3 "Here I am! Testify against me before God and before His anointed (King): Have I taken anybody's ox? Have I taken anybody's donkey? Have I robbed anybody? Have I oppressed anybody? Did I take a payment from anyone's hand that caused me to hide my eyes (about his wrongdoing and not punish him properly? Tell me) while I can respond to you!"

4 They said, "You did not rob us or oppress us, nor did you take anything from anyone's hand."

5 He said to them, "God is your witness, and His anointed (King) is witness this day, that you have not found anything (inappropriate) in my hand."

"(God and His anointed are our) witness," they said.

Shmuel's critique: A king was never needed in the past

6 Shmuel said to the people, "God made (miracles through) Moshe and Aharon, and brought your fathers up from the land of Egypt. 7 Now, stand and I will debate with you before God, concerning all the righteous acts which He did to you and to your forefathers."

8 "When Ya'akov came to Egypt, and your fathers cried out to God, and God sent Moshe and Aharon

יא יד וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם לְכוּ וְנֵלְכָה הַגִּלְגָּל
וְנְחַדֵּשׁ שָׁם הַמְלוּכָה: טו וַיֵּלְכוּ כָל־הָעָם הַגִּלְגָּל
וַיַּמְלִכוּ שָׁם אֶת־שָׁאוּל לִפְנֵי יְהוָה בַּגִּלְגָּל וַיִּזְבְּחוּ־
שָׁם זְבָחִים שְׁלָמִים לִפְנֵי יְהוָה וַיִּשְׂמַח שָׁם שָׁאוּל
וְכָל־אַנְשֵׁי יִשְׂרָאֵל עַד־מְאֹד: יב א וַיֹּאמֶר שְׁמוּאֵל
אֶל־כָּל־יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְקֹלְכֶם לְכֹל אֲשֶׁר־
אֲמַרְתֶּם לִי וָאַמְלִיךְ עֲלֵיכֶם מֶלֶךְ: ב וְעַתָּה הִנֵּה
הַמֶּלֶךְ | מִתְהַלֵּךְ לִפְנֵיכֶם וַאֲנִי זָקַנְתִּי וָשַׂבְתִּי וּבָנַי
הִנָּם אִתְּכֶם וַאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְּעֻרַי
עַד־הַיּוֹם הַזֶּה: ג הִנְנִי עֲנוּ בִי נֶגֶד יְהוָה וְנֶגֶד מְשִׁיחוֹ
אֶת־שׁוֹר | מִי לָקָחְתִּי וַחֲמוֹר מִי לָקָחְתִּי וְאֶת־מִי
עָשַׁקְתִּי אֶת־מִי רַצּוֹתִי וּמִיַּד־מִי לָקַחְתִּי כֹּפֶר
וְאַעְלִים עֵינַי בּוֹ וְאָשִׁיב לָכֶם: ד וַיֹּאמְרוּ לֹא עָשַׁקְתָּנוּ
וְלֹא רַצּוֹתָנוּ וְלֹא־לָקַחְתָּ מִיַּד־אִישׁ מְאוּמָה: ה וַיֹּאמֶר
אֲלֵיהֶם עֵד יְהוָה בָּכֶם וְעֵד מְשִׁיחוֹ הַיּוֹם הַזֶּה כִּי לֹא
מְצָאתֶם בְּיָדִי מְאוּמָה וַיֹּאמֶר עֵד: ו וַיֹּאמֶר שְׁמוּאֵל
אֶל־הָעָם יְהוָה אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן
וַאֲשֶׁר הֶעֱלָה אֶת־אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם: ז וְעַתָּה
הִתְיַצָּבוּ וְאִשָּׁפְטָה אִתְּכֶם לִפְנֵי יְהוָה אֵת
כָּל־צִדְקוֹת יְהוָה אֲשֶׁר־עָשָׂה אִתְּכֶם וְאֶת־
אֲבֹתֵיכֶם: ח כַּאֲשֶׁר־בָּא יַעֲקֹב מִצְרַיִם וַיִּזְעֲקוּ

HAFTARAH OF PARSHAS KORACH

This *Haftarah* speaks of Shmuel, a descendant of Korach, including his declaration of innocence (12:3), which is similar to that of Moshe in the *Parsha* (16:15).

The *Haftarah* opens as Shmuel gathers the nation at Gilgal in order to establish Sha'ul as King of Israel, after a long period of regional leadership under the Judges. At an earlier gathering in Mitzpah, Sha'ul had already been appointed King, but the first ceremony lacked the required consensus. Now, however, after Sha'ul had demonstrated his military prowess by saving the Gilad from Amorite hostility, Shmuel gathers the people once again to re-establish Sha'ul's monarchy. This time, the gathering is a resounding success (11:14-15).

The main body of the *Haftarah* consists of a speech by Shmuel, the outgoing leader, in which he expresses his reservations about the newly formed monarchy. (Initially, Shmuel had been opposed to the people's request to appoint a King, and acquiesced only due to a Divine command).

After opening words in which Shmuel stresses his own honest leadership—which is promptly attested to by the people—(12:1-5), he traces Jewish history from the times of the Exodus, demonstrating how a king was never necessary because God is the King (6–12). He thus warns the people how important it is to continue to recognize the supreme authority of God now that a King has been appointed (13-15). To demonstrate that God's acceptance of the people's demands for a King is no proof of the appropriateness of the request, Shmuel announces that

אֲבֹתֵיכֶם אֶל־יְהוָה וַיִּשְׁלַח יְהוָה אֶת־מֹשֶׁה וְאֶת־
אַהֲרֹן וַיּוֹצִיאוּ אֶת־אֲבֹתֵיכֶם מִמִּצְרַיִם וַיֹּשְׁבוּם
בַּמָּקוֹם הַזֶּה: ט וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר
אֹתָם בְּיַד סִיסְרָא שַׂר־צְבָא חָצוֹר וּבְיַד־פְּלִשְׁתִּים
וּבְיַד מֶלֶךְ מוֹאָב וַיִּלָּחֲמוּ בָם: י וַיִּזְעֲקוּ אֶל־יְהוָה
וַיֹּאמְרוּ [ויאמר כ'] חָטָאנוּ כִּי עָזַבְנוּ אֶת־יְהוָה וַנַּעֲבֹד
אֶת־הַבְּעָלִים וְאֶת־הָעַשְׁתָּרוֹת וְעַתָּה הַצִּילֵנוּ מִיַּד
אֹיְבֵינוּ וְנַעַבְדֶךָּ: יא וַיִּשְׁלַח יְהוָה אֶת־יְרֻבַּעַל וְאֶת־
בְּדָן וְאֶת־יִפְתָּח וְאֶת־שְׁמוּאֵל וַיַּצֵּל אֶתְכֶם מִיַּד
אֹיְבֵיכֶם מִסָּבִיב וַתֵּשְׁבוּ בֶּטַח: יב וַתִּרְאוּ כִּי נָחָשׁ מֶלֶךְ
בְּנֵי־עַמּוֹן בָּא עֲלֵיכֶם וַתֹּאמְרוּ לִי לֹא כִּי־מֶלֶךְ יִמְלֹךְ
עָלֵינוּ וַיהוָה אֱלֹהֵיכֶם מַלְכְּכֶם: יג וְעַתָּה הִנֵּה הַמֶּלֶךְ
אֲשֶׁר בְּחַרְתֶּם אֲשֶׁר שְׁאִלְתֶּם וְהִנֵּה נָתַן יְהוָה
עֲלֵיכֶם מֶלֶךְ: יד אִם־תִּירְאוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֹתוֹ
וּשְׁמַעְתֶּם בְּקֹלוֹ וְלֹא תַמְרוּ אֶת־פִּי יְהוָה וִהְיִתֶם
גַּם־אַתֶּם וְגַם־הַמֶּלֶךְ אֲשֶׁר מָלַךְ עֲלֵיכֶם אַחַר יְהוָה
אֱלֹהֵיכֶם: טו וְאִם־לֹא תִשְׁמְעוּ בְּקוֹל יְהוָה וּמְרִיתֶם
אֶת־פִּי יְהוָה וְהָיְתָה יַד־יְהוָה בָּכֶם וּבַאֲבֹתֵיכֶם:
טז גַּם־עַתָּה הִתְיַצְּבוּ וּרְאוּ אֶת־הַדָּבָר הַגָּדוֹל הַזֶּה
אֲשֶׁר יְהוָה עֹשֶׂה לְעֵינֵיכֶם: יז הֲלוֹא קְצִיר־חִטִּים
הַיּוֹם אֶקְרָא אֶל־יְהוָה וְיִתֵּן קֹלוֹת וּמָטָר וּדְעוּ וּרְאוּ
כִּי־רָעַתְכֶם רַבָּה אֲשֶׁר עֲשִׂיתֶם בְּעֵינֵי יְהוָה לִשְׁאֹול
לָכֶם מֶלֶךְ: יח וַיִּקְרָא שְׁמוּאֵל אֶל־יְהוָה וַיִּתֵּן יְהוָה
קֹלֹת וּמָטָר בַּיּוֹם הַהוּא וַיִּירָא כָּל־הָעָם מְאֹד
אֶת־יְהוָה וְאֶת־שְׁמוּאֵל: יט וַיֹּאמְרוּ כָּל־הָעָם אֶל־
שְׁמוּאֵל הִתְפַּלֵּל בְּעַד־עֲבָדֶיךָ אֶל־יְהוָה אֱלֹהֶיךָ
וְאַל־נָמוּת כִּי־יָסַפְנוּ עַל־כָּל־חַטֹּאתֵינוּ רָעָה לִשְׁאֹל

(without a king), they brought your fathers out of Egypt, and they settled them in this place.

9 *"But they forgot God, their God, and He delivered them into the hand of Sisera—the commander of the army of Chatzor—into the hand of the Philistines, and into the hand of the King of Mo'av, who waged war with them (without a king)."*

10 *"They cried out to God and said, 'We have sinned, for we have abandoned God, and have served the deities of Ba'al and Ashtaros! Now, save us from the hand of our enemies, and we will serve You!'* 11 *And God sent Yeruba'al, Bedan, Yiftach, and Shmuel, and He saved you (without a king) from the hand of your surrounding enemies, and you lived in safety."*

12 *"When you saw that Nachash, the King of the Ammonite nation, came upon you, you said to me, 'We don't want (the judge to lead us to war, as in the days of our fathers, but we want) the king that rules over us (to lead us to war.' But you were foolish, because) God your God is your King (and He is the One Who saves you at war, not the judge or human king)."*

The people are urged to fear God

13 *"But now you have the king whom you have chosen, whom you have requested, and God has now (consented for him to be) appointed as a King over you.* 14 *If you will fear God, and serve Him, and listen to His voice, and do not rebel against God's commandments, both you and the King who reigns over you, then you will follow behind God your God (when He leads you at war).* 15 *But, if you will not listen to God's voice, and you rebel against God's commandments, God's hand will be against you and against your (kings who are like your) 'fathers.'"*

Shmuel's miraculous proof

16 *"Now (if you are wondering why God agreed to appoint a king over you, being that it was an inappropriate request), stand and see this great thing which God will do before your eyes (which will prove that God grants people's requests even if they are inappropriate).* 17 *Is it not the wheat harvest today (when rain is destructive)? I will (nevertheless) call to God, and He will send thunder and rain! Then you will know and see that what you did, to ask for yourselves a King was (likewise) very bad in the eyes of God (even though He granted your request)."*

18 *Shmuel called to God, and God sent thunder and rain on that day, and all the people feared God and Shmuel greatly.*

The people beg for forgiveness

19 *All the people said to Shmuel, "Pray for your servants to God your God and let us not die! For we have added evil to all our sins by asking for a king for ourselves."*

He will now pray to God for rain, which is extremely damaging at the time of the wheat harvest, and God will respond, despite the destructiveness of the request (16-17). When the rains swiftly follow, the people beg Shmuel to pray for the rains to end, and his point is thus made emphatically (18–19). Shmuel uses the opportunity to stress, once again, the paramount importance of obedience to God (20-22).

לָנוּ מֶלֶךְ: כ וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם אַל־תִּירָאוּ
אַתֶּם עֲשִׂיתֶם אֵת כָּל־הָרָעָה הַזֹּאת אַךְ אַל־תָּסוּרוּ
מֵאַחֲרֵי יְהוָה וַעֲבַדְתֶּם אֶת־יְהוָה בְּכָל־לְבַבְכֶם:
כא וְלֹא תָסֻרוּ כִּי | אַחֲרֵי הַתֹּהוּ אֲשֶׁר לֹא־יוֹעִילוּ
וְלֹא יַצִּילוּ כִּי־תֹהוּ הֵמָּה: כב כִּי לֹא־יִטֹּשׁ יְהוָה
אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל יְהוָה
לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם:

[20] *"Do not fear." Shmuel said to the people. "You have (already) done all this evil, but do not turn away from following God. Serve God with all your heart (and your sin will be forgiven).* [21] *Do not turn away (from God), for then (you would be following) after empty things which cannot help or save (you), since they are empty.* [22] *For God will not abandon His people for the sake of His great Name, since (it would be a desecration of His Name if he abandoned you, because everyone knows that) God desired to make you a people for Himself."*

CHUKAS / חקת

(Judges 11:1-33)

יא א וְיִפְתָּח הַגִּלְעָדִי הָיָה גִּבּוֹר חַיִל וְהוּא בֶּן־אִשָּׁה
זוֹנָה וַיּוֹלֶד גִּלְעָד אֶת־יִפְתָּח: ב וַתֵּלֶד אֵשֶׁת־גִּלְעָד
לוֹ בָּנִים וַיִּגְדְּלוּ בְנֵי־הָאִשָּׁה וַיְגָרְשׁוּ אֶת־יִפְתָּח
וַיֹּאמְרוּ לוֹ לֹא־תִנְחַל בְּבֵית־אָבִינוּ כִּי בֶן־אִשָּׁה
אַחֶרֶת אָתָּה: ג וַיִּבְרַח יִפְתָּח מִפְּנֵי אֶחָיו וַיֵּשֶׁב בְּאֶרֶץ
טוֹב וַיִּתְלַקְּטוּ אֶל־יִפְתָּח אֲנָשִׁים רֵיקִים וַיֵּצְאוּ עִמּוֹ:
ד וַיְהִי מִיָּמִים וַיִּלָּחֲמוּ בְנֵי־עַמּוֹן עִם־יִשְׂרָאֵל: ה וַיְהִי
כַּאֲשֶׁר־נִלְחֲמוּ בְנֵי־עַמּוֹן עִם־יִשְׂרָאֵל וַיֵּלְכוּ זִקְנֵי
גִלְעָד לָקַחַת אֶת־יִפְתָּח מֵאֶרֶץ טוֹב: ו וַיֹּאמְרוּ

Yiftach's life

11:1 *Yiftach (the son) of Gilad was a mighty warrior. He was the son of a harlot (but it was nevertheless certain that) Gilad had fathered Yiftach.*

[2] *(Afterwards,) Gilad's wife bore him sons. His wife's sons grew up and drove Yiftach out. They said to him, "You will not inherit in our father's house because you are the son of another woman."*

[3] *Yiftach fled from his brothers and he settled in the land of Tov. Low class men gathered around Yiftach, and they went around with him.*

Yiftach invited to lead the battle

[4] *A long time later, the people of Amon went to war with Israel.* [5] *What happened was, when the people of Amon were fighting with Israel the elders of Gilad went to take Yiftach from the land of Tov (back to Gilad).*

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19. כִּי יָסַפְנוּ עַל כָּל חַטֹּאתֵינוּ רָעָה לִשְׁאֹל לָנוּ מֶלֶךְ—*We have added evil to all our sins by asking for a king for ourselves.* At first glance it is difficult to understand why appointing a King should have been considered a sin, when the Torah in fact states that it is a ***mitzvah*** for the people to appoint a king over themselves (*Devarim* 17:15*ff.*)!

Chasidic thought explains that a Jewish king can perform one of two very different roles. At a basic level, the king is an authority figure who is responsible for maintaining law and order, and encouraging the people to fulfill their simple religious obligations. If, however, the community has developed to the point where it is self-sufficient in basic matters of morality and *mitzvah* observance, then the king is able to fulfill a much greater role—to act as a sage and mentor for the people, guiding them in areas in which they are not sufficiently gifted to chart on their own.

This latter role was the intention when introducing the *mitzvah* to appoint a king, that the people who are *already* observing the commandments properly should be elevated by the king to a higher level of commitment than they could have achieved unaided. But the people requested from Shmuel to have "a king to judge us *like the nations*" (I Samuel 8:5), i.e. a basic authority figure and not an exalted mentor. Therefore, he rebuked them for having fallen so low, but he nevertheless assisted them in appointing such a king, as it was indeed necessary.

And this provides us with an important lesson for our times: That while our rabbinic mentors are primarily intended for more lofty spiritual guidance, it is nevertheless necessary for *every* person to maintain a close relationship with his or her mentor, even if this is required for nothing else than to encourage that person to perform basic religious obligations (*Likutei Sichos* vol. 24, p. 104*ff.*).

HAFTARAH OF PARSHAS CHUKAS

This *Haftarah* discusses the conquest of Sichon and Og, mentioned in the *Parsha*.

The *Haftarah* takes place in the eleventh century B.C.E., when the nation is beginning to repent for years of idol worship which had brought about Philistine and Amonite oppression. As the people remove their alien gods, the Amonites launch a further attack on Israel, prompting the military officers to offer the prize role of army chief to whoever is first to

לְיִפְתָּח לְכָה וְהָיֵיתָה לָּנוּ לְקָצִין וְנִלָּחֲמָה בִּבְנֵי עַמּוֹן:
ז וַיֹּאמֶר יִפְתָּח לִזְקְנֵי גִלְעָד הֲלֹא אַתֶּם שְׂנֵאתֶם
אוֹתִי וַתְּגָרְשׁוּנִי מִבֵּית אָבִי וּמַדּוּעַ בָּאתֶם אֵלַי עַתָּה
כַּאֲשֶׁר צַר לָכֶם: ח וַיֹּאמְרוּ זִקְנֵי גִלְעָד אֶל־יִפְתָּח
לָכֵן עַתָּה שַׁבְנוּ אֵלֶיךָ וְהָלַכְתָּ עִמָּנוּ וְנִלְחַמְתָּ בִּבְנֵי
עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ לְכֹל יֹשְׁבֵי גִלְעָד: ט וַיֹּאמֶר
יִפְתָּח אֶל־זִקְנֵי גִלְעָד אִם־מְשִׁיבִים אַתֶּם אוֹתִי
לְהִלָּחֵם בִּבְנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לְפָנָי אֲנֹכִי
אֶהְיֶה לָכֶם לְרֹאשׁ: י וַיֹּאמְרוּ זִקְנֵי־גִלְעָד אֶל־יִפְתָּח
יְהוָה יִהְיֶה שֹׁמֵעַ בֵּינוֹתֵינוּ אִם־לֹא כִדְבָרְךָ כֵּן
נַעֲשֶׂה: יא וַיֵּלֶךְ יִפְתָּח עִם־זִקְנֵי גִלְעָד וַיָּשִׂימוּ הָעָם
אוֹתוֹ עֲלֵיהֶם לְרֹאשׁ וּלְקָצִין וַיְדַבֵּר יִפְתָּח אֶת־כָּל־
דְּבָרָיו לִפְנֵי יְהוָה בַּמִּצְפָּה: יב וַיִּשְׁלַח יִפְתָּח מַלְאָכִים
אֶל־מֶלֶךְ בְּנֵי־עַמּוֹן לֵאמֹר מַה־לִּי וָלָךְ כִּי־בָאתָ אֵלַי
לְהִלָּחֶם בְּאַרְצִי: יג וַיֹּאמֶר מֶלֶךְ בְּנֵי־עַמּוֹן אֶל־
מַלְאֲכֵי יִפְתָּח כִּי־לָקַח יִשְׂרָאֵל אֶת־אַרְצִי בַּעֲלוֹתוֹ
מִמִּצְרַיִם מֵאַרְנוֹן וְעַד־הַיַּבֹּק וְעַד־הַיַּרְדֵּן וְעַתָּה
הָשִׁיבָה אֹתָן בְּשָׁלוֹם: יד וַיֹּסֶף עוֹד יִפְתָּח וַיִּשְׁלַח
מַלְאָכִים אֶל־מֶלֶךְ בְּנֵי עַמּוֹן: טו וַיֹּאמֶר לוֹ כֹּה אָמַר
יִפְתָּח לֹא־לָקַח יִשְׂרָאֵל אֶת־אֶרֶץ מוֹאָב וְאֶת־אֶרֶץ
בְּנֵי עַמּוֹן: טז כִּי בַּעֲלוֹתָם מִמִּצְרַיִם וַיֵּלֶךְ יִשְׂרָאֵל
בַּמִּדְבָּר עַד־יַם־סוּף וַיָּבֹא קָדֵשָׁה: יז וַיִּשְׁלַח יִשְׂרָאֵל
מַלְאָכִים | אֶל־מֶלֶךְ אֱדוֹם | לֵאמֹר אֶעְבְּרָה־נָּא
בְאַרְצֶךָ וְלֹא שָׁמַע מֶלֶךְ אֱדוֹם וְגַם אֶל־מֶלֶךְ מוֹאָב
שָׁלַח וְלֹא אָבָה וַיֵּשֶׁב יִשְׂרָאֵל בְּקָדֵשׁ: יח וַיֵּלֶךְ
בַּמִּדְבָּר וַיָּסָב אֶת־אֶרֶץ אֱדוֹם וְאֶת־אֶרֶץ מוֹאָב וַיָּבֹא
מִמִּזְרַח־שֶׁמֶשׁ לְאֶרֶץ מוֹאָב וַיִּחֲנוּ בְּעֵבֶר אַרְנֹן
וְלֹא־בָאוּ בִּגְבוּל מוֹאָב כִּי אַרְנֹן גְּבוּל מוֹאָב:
יט וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־סִיחֹן מֶלֶךְ־הָאֱמֹרִי
מֶלֶךְ חֶשְׁבּוֹן וַיֹּאמֶר לוֹ יִשְׂרָאֵל נַעְבְּרָה־נָּא בְאַרְצְךָ

[6] *They said to Yiftach, "Come and become our leader, and we'll fight with the people of Amon."*

[7] *"But didn't you despise me," said Yiftach to the elders of Gilad, "and (help my brothers) drive me from my father's house? (If you sincerely regretted what you did), why have you (only) come to me now when you're in trouble (and not before)?"*

[8] *"(Not at all!)" the elders of Gilad said to Yiftach. "(We hold you in great esteem and) therefore we've come (in person) to you now (and did not just send a messenger). Go with us, and fight with the people of Amon, and you will become our leader, over all the inhabitants of Gilad!"*

Yiftach's conditional consent

[9] *Yiftach said to the elders of Gilad, "(That's not what I call an expression of great esteem). If you bring me back to fight with the people of Amon, and God delivers them before me, I will (obviously be entitled to) be your head. (If you want to show me esteem appoint me as your leader now!)*

[10] *"God will bear witness between us if we do not do as you say," the elders of Gilad said to Yiftach.*

[11] *Yiftach went with the elders of Gilad, and the people appointed him (immediately) as a leader and ruler over them. And Yiftach recited all his words (of prayer) before God in Mitzpah.*

[12] *Yiftach sent messengers to the King of Amon, saying, "What (hatred) is there (between) me and you, that you have come to me to fight in my land?"*

[13] *The King of Amon said to Yiftach's messengers, "Because Israel took away my land, when they came out of Egypt, from Arnon and up to the Yabok, and up to the Jordan. Now (please) restore them peacefully."*

Yiftach attempts appeasement

[14] *Yiftach sent messengers again to the King of Amon* [15] *and said to him, "This is what Yiftach says: Israel did not take the land of Mo'av and the land of Amon (from you!* [16] *What happened was), when they came up from Egypt, and Israel went through the wilderness up to the Reed Sea, they came to Kadaish.* [17] *Israel sent messengers to the King of Edom saying, 'Let me pass now through your land,' but the King of Edom did not listen. He also sent (messengers) to the King of Mo'av, and he was (also) unwilling. So Israel stayed in Kadaish.* [18] *Then they went through the desert, and went around the land of Edom and the land of Mo'av. They came to the east of the land of Mo'av, and encamped on the other side of the Arnon, but they did not come within the border of Mo'av, for (the) Arnon (was) the border of Mo'av.*

[19] *"Then Israel sent messengers to Sichon, King of the*

fight the Amonites and defeat them. The *Haftarah* describes the diplomatic process by which the mighty warrior Yiftach is lured to this challenge, in which he is ultimately triumphant.

The *Haftarah* opens with a brief account of Yiftach's sad life, how he was born to a harlot and expelled from his home by his half-brothers and subsequently mixed with undignified company (11:1-3). The current

עַד־מְקוֹמִי׃ כ וְלֹא־הֶאֱמִין סִיחֹן אֶת־יִשְׂרָאֵל עָבֹר
בִּגְבֻלוֹ וַיֶּאֱסֹף סִיחוֹן אֶת־כָּל־עַמּוֹ וַיִּחֲנוּ בְּיָהְצָה
וַיִּלָּחֶם עִם־יִשְׂרָאֵל׃ כא וַיִּתֵּן יְהוָה אֱלֹהֵי־יִשְׂרָאֵל
אֶת־סִיחֹן וְאֶת־כָּל־עַמּוֹ בְּיַד יִשְׂרָאֵל וַיַּכֻּם וַיִּירַשׁ
יִשְׂרָאֵל אֵת כָּל־אֶרֶץ הָאֱמֹרִי יוֹשֵׁב הָאָרֶץ הַהִיא׃
כב וַיִּירְשׁוּ אֵת כָּל־גְּבוּל הָאֱמֹרִי מֵאַרְנוֹן וְעַד־הַיַּבֹּק
וּמִן־הַמִּדְבָּר וְעַד־הַיַּרְדֵּן׃ כג וְעַתָּה יְהוָה | אֱלֹהֵי
יִשְׂרָאֵל הוֹרִישׁ אֶת־הָאֱמֹרִי מִפְּנֵי עַמּוֹ יִשְׂרָאֵל
וְאַתָּה תִּירָשֶׁנּוּ׃ כד הֲלֹא אֵת אֲשֶׁר יוֹרִישְׁךָ כְּמוֹשׁ
אֱלֹהֶיךָ אוֹתוֹ תִּירָשׁ וְאֵת כָּל־אֲשֶׁר הוֹרִישׁ יְהוָה
אֱלֹהֵינוּ מִפָּנֵינוּ אוֹתוֹ נִירָשׁ׃ כה וְעַתָּה הֲטוֹב טוֹב
אַתָּה מִבָּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב הֲרוֹב רָב עִם־
יִשְׂרָאֵל אִם־נִלְחֹם נִלְחַם בָּם׃ כו בְּשֶׁבֶת יִשְׂרָאֵל
בְּחֶשְׁבּוֹן וּבִבְנוֹתֶיהָ וּבְעַרְעֹר וּבִבְנוֹתֶיהָ וּבְכָל־
הֶעָרִים אֲשֶׁר עַל־יְדֵי אַרְנֹן שְׁלֹשׁ מֵאוֹת שָׁנָה
וּמַדּוּעַ לֹא־הִצַּלְתֶּם בָּעֵת הַהִיא׃ כז וְאָנֹכִי לֹא־
חָטָאתִי לָךְ וְאַתָּה עֹשֶׂה אִתִּי רָעָה לְהִלָּחֶם בִּי
יִשְׁפֹּט יְהוָה הַשֹּׁפֵט הַיּוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבֵין בְּנֵי
עַמּוֹן׃ כח וְלֹא שָׁמַע מֶלֶךְ בְּנֵי עַמּוֹן אֶל־דִּבְרֵי יִפְתָּח
אֲשֶׁר שָׁלַח אֵלָיו׃ כט וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה
וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת־מְנַשֶּׁה וַיַּעֲבֹר אֶת־מִצְפֵּה
גִּלְעָד וּמִמִּצְפֵּה גִּלְעָד עָבַר בְּנֵי עַמּוֹן׃ ל וַיִּדַּר יִפְתָּח
נֶדֶר לַיהוָה וַיֹּאמַר אִם־נָתוֹן תִּתֵּן אֶת־בְּנֵי עַמּוֹן
בְּיָדִי׃ לא וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדַּלְתֵי בֵיתִי
לִקְרָאתִי בְּשׁוּבִי בְשָׁלוֹם מִבְּנֵי עַמּוֹן וְהָיָה לַיהוָה
וְהַעֲלִיתִהוּ עוֹלָה׃ לב וַיַּעֲבֹר יִפְתָּח אֶל־בְּנֵי עַמּוֹן
לְהִלָּחֶם בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ׃ לג וַיַּכֵּם מֵעֲרוֹעֵר
וְעַד־בּוֹאֲךָ מִנִּית עֶשְׂרִים עִיר וְעַד אָבֵל כְּרָמִים
מַכָּה גְדוֹלָה מְאֹד וַיִּכָּנְעוּ בְּנֵי עַמּוֹן מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃

Amorites, the King of Cheshbon. Israel said to him, 'Please let us pass through your land up to my place (the Land of Cana'an, which God has given me).' [20] But Sichon did not trust Israel to pass through his border. Sichon gathered all his people, they encamped in Yahtzah, and he fought with Israel. [21] And God, the God of Israel, delivered Sichon and all his people into the hand of Israel. They defeated them, and Israel took possession of all the land of the Amorites, the inhabitants of that land. [22] They took possession of the entire border of the Amorites, from the Arnon up to the Yabok, and from the desert up to the Jordan.

[23] "Now God, the God of Israel, has driven out the Amorites from before His people Israel, and you want to possess it? [24] Surely that which Kamosh, your god, gives you to possess, you may possess; and all that which God our God has driven out from before us, we will possess.

[25] "Now, are you any better than Balak the son of Tzipor, King of Mo'av? Did he ever strive with Israel, or did he ever fight against them? [26] When Israel lived in Cheshbon and its towns, and in Aro'air and its towns, and in all the cities that are along Arnon for three hundred years, why did you not recover them (from us) (during) that time? [27] I have not sinned against you, and you are wronging me by fighting against me. May God, the Judge, decide this day between the children of Israel and between the children of Amon."

Negotiations fail

[28] The King of Amon did not listen to the words of Yiftach which he had sent him.

[29] Yiftach had a spirit (of bravery) from God. He went through Gilad and Menasheh, he went through Mitzpeh of Gilad, and from Mitzpeh of Gilad he went to (fight with) the people of Amon (in their territory).

[30] Yiftach made a vow to God and said, "If You will deliver the people of Amon into my hand, [31] then whatever comes forth, that comes out of the doors of my house towards me, when I return in peace from the people of Amon, will be for God, and I will offer it up for a burnt-offering (if it is fit for a sacrifice)."

Yiftach triumphant at battle

[32] Yiftach went over to the people of Amon to fight against them, and God delivered them into his hand. [33] He defeated them from Aro'air until you come to Minis, twenty cities, and up to Avail Keramim, a very great defeat. The children of Amon were then subordinated to the children of Israel.

story then begins, as the elders of Gilad invite Yiftach to the challenge of fighting the Amonites, offering the prize of military leadership if he succeeds (4-6). After some negotiation, Yiftach accepts on the condition that he is made the leader immediately (7-11). A communication then

BALAK (& CHUKAS-BALAK) / בלק (וחקת–בלק)

(Micah 5:6 – 6:8)

ה וְהָיָה ׀ שְׁאֵרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים כְּטַל
מֵאֵת יְהוָה כִּרְבִיבִים עֲלֵי־עֵשֶׂב אֲשֶׁר לֹא־יְקַוֶּה
לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם׃ ז וְהָיָה שְׁאֵרִית יַעֲקֹב
בַּגּוֹיִם בְּקֶרֶב עַמִּים רַבִּים כְּאַרְיֵה בְּבַהֲמוֹת יַעַר
כְּכְפִיר בְּעֶדְרֵי־צֹאן אֲשֶׁר אִם־עָבַר וְרָמַס וְטָרַף וְאֵין
מַצִּיל׃ ח תָּרֹם יָדְךָ עַל־צָרֶיךָ וְכָל־אוֹיְבֶיךָ יִכָּרֵתוּ׃
ט וְהָיָה בַיּוֹם־הַהוּא נְאֻם־יְהוָה וְהִכְרַתִּי סוּסֶיךָ
מִקִּרְבֶּךָ וְהַאֲבַדְתִּי מַרְכְּבֹתֶיךָ׃ י וְהִכְרַתִּי עָרֵי אַרְצֶךָ
וְהָרַסְתִּי כָּל־מִבְצָרֶיךָ׃ יא וְהִכְרַתִּי כְשָׁפִים מִיָּדֶךָ
וּמְעוֹנְנִים לֹא יִהְיוּ־לָךְ׃ יב וְהִכְרַתִּי פְסִילֶיךָ
וּמַצֵּבוֹתֶיךָ מִקִּרְבֶּךָ וְלֹא־תִשְׁתַּחֲוֶה עוֹד לְמַעֲשֵׂה
יָדֶיךָ׃ יג וְנָתַשְׁתִּי אֲשֵׁרֶיךָ מִקִּרְבֶּךָ וְהִשְׁמַדְתִּי עָרֶיךָ׃
יד וְעָשִׂיתִי בְאַף וּבְחֵמָה נָקָם אֶת־הַגּוֹיִם אֲשֶׁר לֹא
שָׁמֵעוּ׃ ו א שִׁמְעוּ־נָא אֵת אֲשֶׁר־יְהוָה אֹמֵר קוּם
רִיב אֶת־הֶהָרִים וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ׃ ב שִׁמְעוּ
הָרִים אֶת־רִיב יְהוָה וְהָאֵתָנִים מֹסְדֵי אָרֶץ כִּי רִיב

5:6 *The remnant of Ya'akov will be among (Gog and his) many nations, like dew sent by God (in reward for their trust in Him); like heavy rain upon vegetation that does not hope for any man and does not wait for the sons of men.*

Trust in God

7 *The remnant of Ya'akov will be among the nations, amid many peoples (but due to their trust in God they will be) like a lion among the animals of the forest, like a young lion among the flocks of sheep, which, if it passes through, tramples and tears (into pieces), and no one can save anything.* 8 *Then your hand will be raised above your oppressors, and all your enemies will be destroyed.*

9 *Then, on that day—says God—I will eliminate your (reliance on) horses from you, and I will destroy your chariots (for you will rely only on God).* 10 *I will eliminate the (need for walled) cities of your land, and I will break down all your fortresses.* 11 *I will eliminate sorcery from your hand (since you will see my Providence so clearly), and you will have no soothsayers.* 12 *I will eliminate your graven images and your monuments from among you (for everybody will recognize the One God), and you will no longer prostrate yourselves to (idols) that you made by hand.* 13 *I will uproot your idolatrous trees from among you, and I will destroy your enemies.* 14 *In anger and fury I will take vengeance upon the nations as will never have been heard (of before).*

The day of Redemption

6:1 *Listen now to what God says: "Raise (your voice, O prophet, and debate with Israel) so that (your voice) competes with the mountains, and the hills hear My voice.* 2 *Listen, O mountains, to God's dispute, and you mighty ones, the foundations of*

God's dispute

follows between Yiftach and the King of Amon, in an attempt to make peace, but it fails (12-28). Vowing to return all the booty to God, Yiftach leads Israel's army to battle and is victorious (29-33).

HAFTARAH OF PARSHAS BALAK

This *Haftarah* mentions how God confounded the plot of Balak (6:5), described in the *Parsha*. The *Haftarah* was said by the prophet Michah (Micah), a contemporary of Yeshayah, in the eighth century B.C.E. Both prophets spoke at length about the fate of Jerusalem during a period of increasing Assyrian power, though Yeshayah focused more on political and military events, whereas Michah's emphasis lay on social issues, such as the corrupt influences of the wealthy elite.

The *Haftarah* opens with a forecast of the time immediately preceding the future redemption, when only a remnant of Israel remains, but they are strong due to their trust in God (5:6-8). When the day of redemption arrives, God will destroy Israel's weapons and fortresses, for God Himself will provide all necessary protection, and all idolatry will be eliminated (9-13). He will also take vengeance on the wicked nations (14).

We then begin a new chapter, in which God calls upon the prophet to rouse the people to a spiritual reckoning (6:1-2). They are to remember all the acts of Divine kindness—the Exodus, salvation from Balak's plot and safe arrival in the Land (3-5). Michah then questions what the people must do to repent, perhaps some form of elaborate sacrificial worship? God, however, dismisses this suggestion with a simple response, "*Just to do justice, love kindness, and walk humbly with your God*" (6-8).

5:6. אֲשֶׁר לֹא יְקַוֶּה לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם—*That does not hope for any man and does not wait for the sons of men.* While the most obvious similarity between the *Parsha* and *Haftarah* is below, in chap. 6, verse 5, it is difficult to accept that this connection is limited to just one verse. There must also be a connection between the *Parsha* and the opening of the *Haftarah*, which expresses the theme of the *Haftarah* as a whole. Furthermore, the *Haftarah* must share a connection with the conclusion of the *Parsha* (*Tosfos, Megilah* 23a).

In our case, there is a strong thematic connection between the opening of the *Haftarah,* the need to trust in God and not man, and the conclusion of the *Parsha*, the sin of Ba'al Pe'or.

Chasidic thought explains that the worship of Ba'al Pe'or was motivated by an over-prioritization of physical pleasure (see *Sparks of Chasidus*, end of *Parshas Balak,* page 1036). Likewise, the warning at the opening of the *Haftarah* not to trust in man teaches us that God alone is

לַיהוָה עִם־עַמּוֹ וְעִם־יִשְׂרָאֵל יִתְוַכָּח: ג עַמִּי מֶה־ עָשִׂיתִי לָךְ וּמָה הֶלְאִיתִיךָ עֲנֵה בִי: ד כִּי הֶעֱלִיתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבֵּית עֲבָדִים פְּדִיתִיךָ וָאֶשְׁלַח לְפָנֶיךָ אֶת־מֹשֶׁה אַהֲרֹן וּמִרְיָם: ה עַמִּי זְכָר־נָא מַה־יָּעַץ בָּלָק מֶלֶךְ מוֹאָב וּמֶה־עָנָה אֹתוֹ בִּלְעָם בֶּן־בְּעוֹר מִן־הַשִּׁטִּים עַד־הַגִּלְגָּל לְמַעַן דַּעַת צִדְקוֹת יְהוָה: ו בַּמֶּה אֲקַדֵּם יְהוָה אִכַּף לֵאלֹהֵי מָרוֹם הַאֲקַדְּמֶנּוּ בְעוֹלוֹת בַּעֲגָלִים בְּנֵי שָׁנָה: ז הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן הַאֶתֵּן בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי: ח הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־יְהוָה דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ:

the earth! For God has a dispute with His people, and with Israel He will contend."

Acts of Divine kindness

3 *"My people! (Remember all the good) that have I done (for you), and how have I wearied you (to accept My yoke)? Testify against Me!* 4 *For I brought you up out of the land of Egypt, I redeemed you from the house of (your) slavery, and I sent you (great leaders), Moshe, Aharon, and Miriam.* 5 *My people! Remember now what Balak King of Mo'av devised, and what Bilam the son of Be'or answered him. From Shitim (where you sinned with Ba'al Pe'or, I nevertheless took you into the Land of Israel) to Gilgal (on the other side of the Jordan, so that) you may recognize the righteous deeds of God."*

Method of repentance

6 *(But the people will say): "With what will I come before God (to reply) and bow before the Supernal God? Will I come before Him with burnt-offerings, with yearling calves?* 7 *Will God be pleased with thousands of rams (as sacrifices), or with myriad streams of oil (poured on meal-offerings)? Will I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"*

8 *"He has told you, O man, what is good, and what God demands of you:*

"Just to do justice, love kindness, and walk discreetly with your God (when observing His commands)."

PINCHAS / פינחס

(I Kings 18:46-19:21)

If *Parshas Pinchas* occurs during the Three Weeks, the *Haftarah* for *Parshas Matos* [page 312] is read instead.

יח מו וְיַד־יְהוָה הָיְתָה אֶל־אֵלִיָּהוּ וַיְשַׁנֵּס מָתְנָיו וַיָּרָץ לִפְנֵי אַחְאָב עַד־בֹּאֲךָ יִזְרְעֶאלָה: יט א וַיַּגֶּד

Eliyahu flees the storm

18:46 *God's hand was with Eliyahu (granting him strength). He fastened his belt (in order to run faster) and ran in front of Achav's (chariot) until he reached Yizre'el.*

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responsible for what happens in this world and, despite what may appear to be the case, the confines of the physical world do not dictate in any way the outcome of an event. Thus, the message of both the *Parsha* and *Haftarah* is to perceive physicality as nothing more than an "axe in the hand of the chopper," a tool by which the Divine will can be implemented in this world (*Likutei Sichos* vol. 18, p. 293*ff.*).

6:5. מַה יָּעַץ בָּלָק מֶלֶךְ מוֹאָב וּמֶה עָנָה אֹתוֹ בִּלְעָם בֶּן בְּעוֹר—*What Balak King of Mo'av devised, and what Bilam the son of Be'or answered him.* This verse clarifies why the *Parsha* is named "Balak" and not "Bilam." For, one would think that the *Parsha's* name should reflect its primary content, and the vast majority of the *Parsha* is devoted to Bilam's attempts to curse the Jewish people.

However, this verse makes clear that it was Balak who "devised" the plan and Bilam merely "answered" his call. The *Parsha* is thus named Balak, after the one who instigated and masterminded Bilam's (unsuccessful) activities (*Sichas Shabbos Parshas Balak* 5733; *Likutei Sichos* vol. 23, p. 171, note 57).

8. וְהַצְנֵעַ לֶכֶת עִם אֱלֹהֶיךָ—*And walk discreetly with your God.* This verse teaches that one must be careful not to be at all conspicuous about one's piety, as the *Talmud* states, *"A person should always be artful in piety"* (*Brachos* 17a), i.e. one should act wisely so that one's piety should not be noticed at all. Many of the early Chasidim concealed their true level of observance, and if it was subsequently discovered, they were genuinely distressed (*Hayom Yom,* 8th of *Tishrei*).

In our generation, however, there is a need to spread the wellsprings of Judaism (especially Jewish mysticism) to as many people as possible, and it is impossible to do such a task "discreetly." Rather, we need to follow the advice of *Rashba,* who wrote that, "It is a *mitzvah* to publicize those who perform a *mitzvah*" (*Responsa* 1:581). Furthermore, even in one's own religious life, a sincere effort to be discreet about one's piety is likely

אַחְאָב לְאִיזֶבֶל אֵת כָּל־אֲשֶׁר עָשָׂה אֵלִיָּהוּ וְאֵת
כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בֶּחָרֶב: ב וַתִּשְׁלַח
אִיזֶבֶל מַלְאָךְ אֶל־אֵלִיָּהוּ לֵאמֹר כֹּה־יַעֲשׂוּן אֱלֹהִים
וְכֹה יוֹסִפוּן כִּי־כָעֵת מָחָר אָשִׂים אֶת־נַפְשְׁךָ כְּנֶפֶשׁ
אַחַד מֵהֶם: ג וַיַּרְא וַיָּקָם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֹא בְּאֵר
שֶׁבַע אֲשֶׁר לִיהוּדָה וַיַּנַּח אֶת־נַעֲרוֹ שָׁם: ד וְהוּא־
הָלַךְ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֹא וַיֵּשֶׁב תַּחַת רֹתֶם אֶחָד
[אחת כ׳] וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר | רַב עַתָּה
יְהוָה קַח נַפְשִׁי כִּי לֹא־טוֹב אָנֹכִי מֵאֲבֹתָי: ה וַיִּשְׁכַּב
וַיִּישַׁן תַּחַת רֹתֶם אֶחָד וְהִנֵּה־זֶה מַלְאָךְ נֹגֵעַ בּוֹ
וַיֹּאמֶר לוֹ קוּם אֱכוֹל: ו וַיַּבֵּט וְהִנֵּה מְרַאֲשֹׁתָיו עֻגַת
רְצָפִים וְצַפַּחַת מָיִם וַיֹּאכַל וַיֵּשְׁתְּ וַיָּשָׁב וַיִּשְׁכָּב:
ז וַיָּשָׁב מַלְאַךְ יְהוָה | שֵׁנִית וַיִּגַּע־בּוֹ וַיֹּאמֶר קוּם אֱכֹל
כִּי רַב מִמְּךָ הַדָּרֶךְ: ח וַיָּקָם וַיֹּאכַל וַיִּשְׁתְּ וַיֵּלֶךְ בְּכֹחַ |
הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה עַד
הַר הָאֱלֹהִים חֹרֵב: ט וַיָּבֹא־שָׁם אֶל־הַמְּעָרָה וַיָּלֶן
שָׁם וְהִנֵּה דְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַה־לְּךָ פֹּה

19:1 *Achav told Izevel everything that Eliyahu had done (bringing down fire and rain), how he had killed all of the prophets (of Ba'al) by the sword.* 2 *Izevel sent a messenger to Eliyahu saying, "May the gods (of Ba'al) do the same to you (as you did to their prophets) and may they do more so. At this time tomorrow, I will do to you what you did to them!"*

Izevel's death threat

3 *He saw (that he was in danger), so he got going and fled for his life.*

He came to Be'er Sheva, which was under (the rule of) Yehudah (and not Achav), and he left his servant there. 4 *He then went into the desert, a distance of one day's travel. He came and sat under a retama bush (for shade), and he wanted to die. He said, "God, (a life of pain like I'm in) now is too much! Take my soul, as I am no better than my fathers."*

Eliyahu wants to die

5 *He lay down and slept underneath the retama bush. Suddenly, an angel touched him (to wake him up) and said to him, "Get up and eat!"* 6 *He gazed around, and—look!—by his head there was (what appeared to be) a grilled cake, and a flask of water. He ate and drank, and then lay back down.*

An angel appears

7 *The angel of God came back to him again. It touched him and said, "Get up and eat, as the journey (you wish to undertake) is too far (for you to go without food)."*

8 *He got up, ate and drank. Then (miraculously), with the energy from this meal, he went forty days and forty nights (without any more food) up to the mountain of God in Choraiv.* 9 *He came there to the (same) cave (where Moshe had stood), and he slept over there.*

Eliyahu flees to Mount Sinai

Suddenly, the word of God came to him. "Why are you here, Eliyahu?" (God) said to him.

to be counterproductive since, knowing that one's pious deeds are hidden from the eyes of others, the *yetzer hara* (evil inclination) is more likely to persuade a person to stop being pious altogether. If, on the other hand, others know of one's righteous acts, it is much more difficult to stop doing them. "Walking discreetly" is a very worthy path, but not if it is at the expense of increased activity (*Sichas Shabbos Parshas Eikev* 5748).

Haftarah of Parshas Pinchas

This *Haftarah* speaks of Eliyahu, who shared the same soul as Pinchas and zealously avenged God, like Pinchas. Chasidic thought highlights a further connection, that Pinchas and Eliyahu both brought Jewish people to *teshuvah* (repentance; return). When Pinchas killed Zimri and Kazby, "*Everyone* saw that he did not kill them needlessly" (*Rashi* to *Bamidbar* 25:8), and thus were motivated to *teshuvah*. Likewise, Eliyahu led the people, who were wavering between the service of God and idol worship, to repent, declaring, "*God is the Almighty God! God is the Almighty God!*" (I Kings 18:39; see page 1420—*Likutei Sichos* vol. 18, p. 343).

The events in the *Haftarah* occurred shortly after the victory over the prophets of Ba'al at Mount Carmel (chronicled in the *Haftarah* of *Parshas Ki Sisa*), who were subsequently executed by Eliyahu at the Kishon Brook. Eliyahu then informed King Achav that the prolonged drought is about to end, advising him to run away quickly from the impending storm. As the *Haftarah* begins, Eliyahu too is fleeing from the storm, and passes Achav's chariot (18:46). When Achav's wife, Izevel, is informed that the Ba'al prophets were slaughtered, she sends a death threat to Eliyahu, who promptly flees for his life (19:1-3). He reaches the desert and, in a moment of exasperation, asks God to end his life (4). An angel appears, offering food and drink which miraculously provide sufficient energy for the next forty days. Eliyahu camps at Mount Sinai, in the same cave where Moshe had stood (5-9). God speaks to Eliyahu and a series of astonishing angelic revelations follow, culminating with a "subtle silent voice," heralding the Divine Presence itself (9-12). God then instructs Eliyahu to return and make a number of sovereign appointments, and God names Elisha as Eliyahu's successor. These allies will assist Eliyahu in the war against Ba'al (13-18). The *Haftarah* concludes as Eliyahu meets Elisha and recruits him as his servant (19-21).

8. וַיֵּלֶךְ בְּכֹחַ הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה—*With the energy from this meal, he went forty days and forty nights.* Unlike Moshe, who did not eat a special meal before fasting for forty days on the mountain, Eliyahu's forty-day sustenance came from a "grilled cake." Chasidic thought teaches that our true sustenance comes not from the physical matter of the food that we eat, but from sparks of Godly energy which are found in the food. Thus, the reason why Eliyahu was able to last forty days on just one meal was because that "grilled cake" happened

אֱלִיָּהוּ: י וַיֹּאמֶר קַנֵּא קִנֵּאתִי לַיהוָה | אֱלֹהֵי צְבָאוֹת
כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הָרָסוּ
וְאֶת־נְבִיאֶיךָ הָרָגוּ בֶחָרֶב וָאִוָּתֵר אֲנִי לְבַדִּי וַיְבַקְשׁוּ
אֶת־נַפְשִׁי לְקַחְתָּהּ: יא וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי
יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק
הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי יְהוָה לֹא בָרוּחַ יְהוָה
וְאַחַר הָרוּחַ רַעַשׁ לֹא בָרַעַשׁ יְהוָה: יב וְאַחַר הָרַעַשׁ
אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה:
יג וַיְהִי | כְּשָׁמְעַ אֵלִיָּהוּ וַיָּלֶט פָּנָיו בְּאַדַּרְתּוֹ וַיֵּצֵא
וַיַּעֲמֹד פֶּתַח הַמְּעָרָה וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר מַה־לְּךָ
פֹּה אֵלִיָּהוּ: יד וַיֹּאמֶר קַנֵּא קִנֵּאתִי לַיהוָה | אֱלֹהֵי
צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ
הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרָגוּ בֶחָרֶב וָאִוָּתֵר אֲנִי לְבַדִּי
וַיְבַקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ: טו וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ
שׁוּב לְדַרְכְּךָ מִדְבַּרָה דַּמֶּשֶׂק וּבָאתָ וּמָשַׁחְתָּ
אֶת־חֲזָאֵל לְמֶלֶךְ עַל־אֲרָם: טז וְאֶת יֵהוּא בֶּן־נִמְשִׁי
תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע בֶּן־שָׁפָט
מֵאָבֵל מְחוֹלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ: יז וְהָיָה
הַנִּמְלָט מֵחֶרֶב חֲזָאֵל יָמִית יֵהוּא וְהַנִּמְלָט מֵחֶרֶב
יֵהוּא יָמִית אֱלִישָׁע: יח וְהִשְׁאַרְתִּי בְיִשְׂרָאֵל שִׁבְעַת
אֲלָפִים כָּל־הַבְּרֵכַיִם אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכָל־

[10] *He said, "I have zealously avenged God, the God of Hosts (and killed the prophets of Ba'al). For the children of Israel have abandoned Your covenant, torn down Your altars and killed Your prophets by the sword. I'm the only one left, and they want to take my life."*

[11] *(God) said, "Go out (of the cave) and stand at the mountain, before God. God('s presence) is going to pass." There was a great and strong (host) of (angels of) wind, splitting mountains and shattering boulders before God. "God does not come with (angels of) wind," (thought Eliyahu).*

Divine revelation

After the (angels of) wind came (angels of) thunder. "God does not come with (angels of) thunder," (thought Eliyahu).

[12] *After the (angels of) thunder came (angels of) fire. "God does not come with (angels of) fire," (thought Eliyahu).*

After the (angels of) fire came a subtle, silent voice.

The Divine Presence

[13] *What happened was, when Eliyahu heard this (silent voice) he covered his face with his cloak (because he realized the Divine presence was there).*

Then he went out (of the cave) and stood at the entrance to the cave. A voice came to him and said, "What are you (still) doing here, Eliyahu?"

[14] *He said, "I have zealously avenged God, the God of Hosts (and killed the prophets of Ba'al. Please help me for Your sake!) For the children of Israel have abandoned Your covenant, torn down Your altars and killed Your prophets by the sword. I'm the only one left, and they want to take my life."*

New appointments

[15] *God said to him, "Go back on your way to the Damascus desert (through which you came). When you come (there), appoint Chaza'ail to be the King of Aram,* [16] *appoint Yehu the son of Nimshi as King of Israel, and appoint Elisha the son of Shafat from Aivel-Mecholah to be prophet in your place (after you depart this world).* [17] *What will happen is, (they will be your agents to avenge the worshipers of Ba'al on your behalf): Yehu will kill those who escape the sword of Chaza'ail, and Elisha will kill those who escape the sword of Yehu.* [18] *I will leave over (only) seven thousand in Israel—all the knees that did not kneel to the Ba'al and every mouth that did not kiss it."*

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to contain an extraordinarily large spark. Moshe, on the other hand, was not sustained for forty days from any sparks he had consumed prior to ascending the mountain. His sustenance came from the Divine radiation within the Torah which he was learning at that time (The Rebbe Rashab—*Hemshech Ayin Beis,* vol. 2, p. 1095).

11-12. רוּחַ...רַעַשׁ...אֵשׁ—*(Angels of) wind...thunder...fire.* The stages of revelation which Eliyahu experienced mirrors the structure of our daily morning prayer service. The "verses of praise" which focus on the wonders of creation correspond to "wind," because the physical world was formed by the "breath" of God. This is followed by "thunder," the first blessing before reciting the *Shema,* which relates the tumultuous and ecstatic motions of the angels; and the *Shema* itself is a culmination of all these meditations, where the "fiery" love of God within the Jewish heart is unleashed. The final rung of the ladder is "*a subtle, silent voice,*" the silent standing prayer, at which point one stands before the Divine Presence (The Rebbe *Rashab—Hemshech Ayin Beis,* vol. 2, p. 705, 822).

12. קוֹל דְּמָמָה דַקָּה—*A subtle, silent voice.* Some people think that their task in life is to transform the entire world in one swoop. Their talents are simply too precious to be spent on the minor details of other people's lives. This applies especially to Rabbis and communal leaders, some of whom perceive their exclusive contribution to Jewish life as speeches to the congregation, clarification of obscure minutiae of Jewish

הַפֶּה אֲשֶׁר לֹא־נָשַׁק לוֹ: יט וַיֵּלֶךְ מִשָּׁם וַיִּמְצָא אֶת־
אֱלִישָׁע בֶּן־שָׁפָט וְהוּא חֹרֵשׁ שְׁנֵים־עָשָׂר צְמָדִים
לְפָנָיו וְהוּא בִּשְׁנֵים הֶעָשָׂר וַיַּעֲבֹר אֵלָיְהוּ אֵלָיו
וַיַּשְׁלֵךְ אַדַּרְתּוֹ אֵלָיו: כ וַיַּעֲזֹב אֶת־הַבָּקָר וַיָּרָץ אַחֲרֵי
אֵלִיָּהוּ וַיֹּאמֶר אֶשָּׁקָה־נָּא לְאָבִי וּלְאִמִּי וְאֵלְכָה
אַחֲרֶיךָ וַיֹּאמֶר לוֹ לֵךְ שׁוּב כִּי מֶה־עָשִׂיתִי לָךְ:
כא וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּזְבָּחֵהוּ
וּבִכְלֵי הַבָּקָר בִּשְּׁלָם הַבָּשָׂר וַיִּתֵּן לָעָם וַיֹּאכֵלוּ וַיָּקָם
וַיֵּלֶךְ אַחֲרֵי אֵלִיָּהוּ וַיְשָׁרְתֵהוּ:

Eliyahu recruits Elisha

[19] He left there, and found Elisha, the son of Shafat as he was plowing. Twelve pairs (of oxen) were ahead of him and he was with the twelfth. Eliyahu went over to him and threw (part of) his cloak over him (to hint that he was to become a prophet).

[20] (Elisha) left the oxen, ran after Eliyahu and said, "Let me, please, kiss my father and my mother, and I will follow you."

"Go back (and kiss your parents, as you wish)," he said to him. "(But make sure you come back), for (if you come with me) you (too will perform great miracles) as I have done."

[21] (Elisha) went away from him. He took the pairs of oxen and slaughtered them. Using the (wood from the) oxen's (plows as fuel), he cooked the meat and gave it to the people (who were working for him), and they ate. He got going, went with Eliyahu and became his servant.

Matos / מטות

(Jeremiah 1:1-2:3)

א א דִּבְרֵי יִרְמְיָהוּ בֶּן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר
בַּעֲנָתוֹת בְּאֶרֶץ בִּנְיָמִן: ב אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו
בִּימֵי יֹאשִׁיָּהוּ בֶן־אָמוֹן מֶלֶךְ יְהוּדָה בִּשְׁלֹשׁ־עֶשְׂרֵה
שָׁנָה לְמָלְכוֹ: ג וַיְהִי בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ
יְהוּדָה עַד־תֹּם עַשְׁתֵּי־עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בֶן־
יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ
הַחֲמִישִׁי: ד וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ה בְּטֶרֶם
אֶצָּרְךָ [אצורך כ'] בַּבֶּטֶן יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא מֵרֶחֶם

Lineage and prophetic career

[1:1] (These are) the words of Yirmiyahu the son of Chilkiyahu, one of the priests who (lived) in Anasos in the territory of Binyamin, [2] to whom the word of God (first) came in the days of Yoshiyahu son of Amon, King of Judah, in the thirteenth year of his reign. [3] (He continued to receive prophecy) during the days of (Yoshiyahu's successor) Yehoyakim son of Yoshiyahu, King of Judah. (His prophecy continued) up to the end of eleven years of (the rule of Yehoyakim's successor), Tzidkiyahu son of Yoshiyahu, King of Judah, (i.e.) until the exile of Jerusalem (which was) in the fifth month.

Appointment as a prophet

[4] The word of God came to me, saying, [5] "Before I had formed you in the womb, I knew (that) you (would be fit

law, and pondering the future of the Jewish religion. Their public addresses focus on pressing world issues, such as the need for democracy, nuclear warfare and recent meetings of world leaders.

However, such tasks as teaching people how to keep Shabbos, to keep kosher, to observe the laws of family purity or to make blessings before and after eating, are below their dignity. That is the job of the assistant rabbi! The senior rabbi must devote his time to "more important matters," making sure that the newspapers take note of his latest activities—and nothing less than the front page will do.

Our *Haftarah* teaches, *"God does not come with thunder"* (v. 11). Rather, God is to be found in the *"silent, subtle voice"* (v. 12), the small acts of caring for other people's needs (*Likutei Sichos* vol. 6, p. 305).

Haftarah of Parshas Matos

This is the first of three "*Haftaros* of punishment" which are read between the 17th of *Tamuz* and the 9th of *Av*, when we mourn the destruction of the Holy Temple. The *Haftarah*, taken from the beginning of the book of Yirmiyahu (Jeremiah), describes his inauguration as a prophet by God and his first prophecy of doom.

The *Haftarah* begins with personal details about the prophet, and the dates during which he served (1:1-3). We then read God's first words to Yirmiyahu, informing him of his role as a prophet, to which Yirmiyahu initially expresses his misgivings (4-10).

In his first vision, God shows Yirmiyahu an almond tree, as a sign that God's words will speedily be put into action (11-12). The second vision is of a boiling pot, a sign of impending doom for the people of Babylon (13-16), which the prophet is instructed to relay immediately to the people (17-19). The *Haftarah* concludes with introductory verses from the second chapter of the book, which stress God's love for Israel (2:1-3).

1:1. דִּבְרֵי יִרְמְיָהוּ בֶּן חִלְקִיָּהוּ מִן הַכֹּהֲנִים—*The words of Yirmiyahu the son of Chilkiyahu, one of the priests.* Only the second part of the *Haftarah*, which describes Yirmiyahu's prophecy of doom, appears to fit

הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ: ו וָאֹמַר אֲהָהּ אֲדֹנָי
יְהוִה הִנֵּה לֹא־יָדַעְתִּי דַבֵּר כִּי־נַעַר אָנֹכִי: ז וַיֹּאמֶר
יְהוָה אֵלַי אַל־תֹּאמַר נַעַר אָנֹכִי כִּי עַל־כָּל־אֲשֶׁר
אֶשְׁלָחֲךָ תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֲצַוְּךָ תְּדַבֵּר: ח אַל־
תִּירָא מִפְּנֵיהֶם כִּי־אִתְּךָ אֲנִי לְהַצִּלֶךָ נְאֻם־יְהוָה:
ט וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ וַיִּגַּע עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי
הִנֵּה נָתַתִּי דְבָרַי בְּפִיךָ: י רְאֵה הפְקַדְתִּיךָ | הַיּוֹם
הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת לִנְתוֹשׁ וְלִנְתוֹץ
וּלְהַאֲבִיד וְלַהֲרוֹס לִבְנוֹת וְלִנְטוֹעַ: יא וַיְהִי דְבַר־יְהוָה
אֵלַי לֵאמֹר מָה־אַתָּה רֹאֶה יִרְמְיָהוּ וָאֹמַר מַקֵּל
שָׁקֵד אֲנִי רֹאֶה: יב וַיֹּאמֶר יְהוָה אֵלַי הֵיטַבְתָּ לִרְאוֹת
כִּי־שֹׁקֵד אֲנִי עַל־דְּבָרִי לַעֲשֹׂתוֹ: יג וַיְהִי דְבַר־יְהוָה |
אֵלַי שֵׁנִית לֵאמֹר מָה אַתָּה רֹאֶה וָאֹמַר סִיר נָפוּחַ
אֲנִי רֹאֶה וּפָנָיו מִפְּנֵי צָפוֹנָה: יד וַיֹּאמֶר יְהוָה אֵלַי
מִצָּפוֹן תִּפָּתַח הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ: טו כִּי |

to be a prophet), and before you emerged from the womb, I had sanctified you; I had appointed you as a prophet to the nations."

[6] *I said, "Woe! God Almighty! I really don't know how to speak, as I am young."*

[7] *God said to me, "Don't say, 'I'm young,' (because that is not a problem), for you will go wherever I send you, you will (only have to) speak whatever I command you.* [8] *Do not be afraid (that you might mislead the people to whom you will speak prophecy), for I am with you to save you," says God.*

[9] *(In my prophetic vision I saw) God stretch out His hand and touch my mouth. God said to me, "Now I have placed My words into your mouth.* [10] *See, I have appointed you this day over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant."*

First Vision: almond tree

[11] *The word of God came to me, saying, "What do you see, Yirmiyahu, (in your vision)?"*

"I see a stick from an almond tree," I said.

[12] *"You have seen well," God said to me. "(The almond, which grows quickly, is a sign) that I will put My word into action speedily."*

Second Vision: boiling pot

[13] *The word of God came to me a second time, saying, "What do you see?"*

"I see a boiling pot," I said. "It's bubbling toward the north."

[14] *God said to me, "From (Babylon, which is in) the north trouble will break forth upon all the inhabitants of the land (and they will gather in Jerusalem for protection, like pieces of meat in a pot, only to be boiled by the enemy).* [15] *For, behold, I am*

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the exile theme (a "*Haftarah* of Punishment"). How does the opening of the *Haftarah,* which describes Yirmiyahu's lineage and appointment, fit with this theme? The *Midrash* states that Yirmiyahu stemmed originally from a non-Jewish lineage (he was a descendant of Rachav), for which he suffered much ridicule. For this reason, our verse stresses the better threads of his lineage, "the son of Chizkiyah, *one of the priests*" (*Pesikta deRav Kahana* ch. 13). His public role as a prophet was extremely challenging too, because he lived in times of hardship and spiritual concealment for the Jewish people—as the *Talmud* notes, *"Yirmiyahu speaks throughout of destruction"* (*Bava Basra* 14b). Clearly, to lift both himself and his nation out of such deplorable circumstances, Yirmiyahu could not merely bring *illumination* to the people, like many of the other prophets; he was forced to inspire *transformation.* His appointment as a prophet, when God granted him with these powers, is thus a fitting introduction to the Three Weeks, during which time God grants all His people with the necessary powers to transform this bitter exile into a time of redemption (*Likutei Sichos* vol. 18, p. 342*ff.*).

5-10. בְּטֶרֶם אֶצָּרְךָ בַּבֶּטֶן וגו'—*Before I had formed you in the womb etc.* How is a person to withstand the negative influences of the secular world around him? Says God: "*Before I had formed you in the womb, I knew you*"—the Jewish soul predates, and is thus higher than the world. So your spiritual side is more powerful than any worldly obstacle you will encounter. "*And before you emerged from the womb, I had sanctified you*"—and furthermore, while in the womb, you were prepared for this task by learning the entire Torah (*Nidah* 30b). "*I had appointed you as a prophet to the nations*"—So, do not be insular! Do not escape interaction with the outside world and live a ghettoized lifestyle. Be a light unto the nations, because you have the resilience to withstand the temptations of the world and its corrupting influences.

But the Jew responds to God, "*I really don't know how to speak, as I am young*" (v. 6)—It is true that my *soul* is holy and that I still retain the Torah that I learned *subconsciously,* but how does that help me to be resilient to the world in day-to-day life?

God replies: "*Don't say, 'I'm young,' for you will go wherever I send you...Do not be afraid for I am with you*" (v. 7-8)—God will help to ensure that your inner resilience takes outward expression. God is with you "*to uproot and to crush, and to destroy and to demolish*" (v. 10), in the path of turning away from evil; and, *"to build and to plant"* (ibid.), in the path of doing good. So engage with the world and sanctify it. Do not be afraid! (*Likutei Sichos* vol. 18, pp. 349-50).

12. כִּי שֹׁקֵד אֲנִי עַל דְּבָרִי לַעֲשֹׂתוֹ—*(The almond, which grows quickly, is a sign) that I will put My word into action speedily.* In his commentary to this verse, *Rashi* writes, *"From its initial budding to its full ripening, this almond takes 21 days, the same number of days that are between the 17th of Tamuz, when the city walls were breached, and the 9th of Av, when the Temple was burned."*

According to Jewish custom, however, we do not refer to this period as the "Twenty-One Days" but as the "Three Weeks." The Twenty-One Days

הִנְנִי קֹרֵא לְכָל־מִשְׁפְּחוֹת מַמְלְכוֹת צָפוֹנָה
נְאֻם־יְהוָה וּבָאוּ וְנָתְנוּ אִישׁ כִּסְאוֹ פֶּתַח | שַׁעֲרֵי
יְרוּשָׁלַם וְעַל כָּל־חוֹמֹתֶיהָ סָבִיב וְעַל כָּל־עָרֵי
יְהוּדָה: טז וְדִבַּרְתִּי מִשְׁפָּטַי אוֹתָם עַל כָּל־רָעָתָם
אֲשֶׁר עָזָבוּנִי וַיְקַטְּרוּ לֵאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ
לְמַעֲשֵׂי יְדֵיהֶם: יז וְאַתָּה תֶּאְזֹר מָתְנֶיךָ וְקַמְתָּ וְדִבַּרְתָּ
אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אָנֹכִי אֲצַוֶּךָּ אַל־תֵּחַת
מִפְּנֵיהֶם פֶּן־אֲחִתְּךָ לִפְנֵיהֶם: יח וַאֲנִי הִנֵּה נְתַתִּיךָ
הַיּוֹם לְעִיר מִבְצָר וּלְעַמּוּד בַּרְזֶל וּלְחֹמוֹת נְחֹשֶׁת
עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ לְכֹהֲנֶיהָ
וּלְעַם הָאָרֶץ: יט וְנִלְחֲמוּ אֵלֶיךָ וְלֹא־יוּכְלוּ לָךְ
כִּי־אִתְּךָ אֲנִי נְאֻם־יְהוָה לְהַצִּילֶךָּ: ב א וַיְהִי
דְבַר־יְהוָה אֵלַי לֵאמֹר: ב הָלֹךְ וְקָרָאתָ בְאָזְנֵי
יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד
נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר
בְּאֶרֶץ לֹא זְרוּעָה: ג קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית
תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם
נְאֻם־יְהוָה:

calling (to the hearts of) all the families of the kingdoms of the north (to come to Jerusalem),” says God. “They will come, and each person will place his chair at the entrance gates of Jerusalem and against all its walls around and against all the cities of Yehudah. [16] Then, I will utter My judgments against them for all their evil, that they left Me and offered up burnt-offerings to other gods and that they prostrated themselves to the work of their hands.”

[17] “You should (hurry up), fasten your belt and get going. Repeat to them everything that I command you. Don’t fear them (and withhold any prophecy), for then I will break you (making you vulnerable) for them (to hurt you).”

Promise of success

[18] I have hereby made you (strong) today (like) a fortified city and an iron pillar, (like) copper walls against the entire land, against the Kings of Yehudah, its princes, its priests, and (all) the people of the land. [19] They will fight against you but they will not prevail against you, for I am with you,” says God, “to save you.”

[2:1] The word of God came to me, saying, [2] “Go and call out into the ears of Jerusalem, saying, ‘This is what God said, “I remember, for your sake, the (act of) lovingkindness (that you did for Me) in your youth (when I chose you as my people); the love (you had for Me) in the days when you were a bride (at Mount Sinai. I remember your faith), when you followed Me into the desert, to an infertile land. [3] (Even in exile) Israel is holy to God, the choicest of His grain. Anyone who devours him will be guilty, evil will befall them,” says God.

God’s love for Israel

מסעי (ומטות–מסעי) / Masei (& Matos-Masei)

(Jeremiah 2:4-28; 3:4; 4:1-2)

Most communities, including Chabad, read this *Haftarah* even if *Rosh Chodesh* occurs on *Shabbos*.

ב ד שִׁמְעוּ דְבַר־יְהוָה בֵּית יַעֲקֹב וְכֹל מִשְׁפְּחוֹת
בֵּית יִשְׂרָאֵל: ה כֹּה | אָמַר יְהוָה מַה־מָּצְאוּ
אֲבוֹתֵיכֶם בִּי עָוֶל כִּי רָחֲקוּ מֵעָלַי וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל
וַיֶּהְבָּלוּ: ו וְלֹא אָמְרוּ אַיֵּה יְהוָה הַמַּעֲלֶה אֹתָנוּ

[2:4] Listen to the word of God, O house of Ya’akov, and all the families of the house of Israel. [5] This is what God says:

“What wrong did your fathers find in Me, that they distanced themselves from Me, and they went after (gods of) emptiness, and became empty themselves? [6] They did not (repent and) say, ‘Where is God, Who

Ancestors abandoned God

have only a negative connotation, since they refer to the time of destruction, but the number three is positive, for it hints to the third Temple that will be built at the end of the exile. Therefore, by Divine Providence, this more positive name—the Three Weeks—was chosen (*Sichas Shabbos Parshas Pinchas* 5748).

Haftarah of Parshas Masei

This is the second of three “*Haftaros* of Punishment” which are read between the 17th of *Tamuz* and the 9th of *Av*, when we mourn the destruction of the Holy Temple.

מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה
וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ
אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם: ז וָאָבִיא אֶתְכֶם אֶל־אֶרֶץ
הַכַּרְמֶל לֶאֱכֹל פִּרְיָהּ וְטוּבָהּ וַתָּבֹאוּ וַתְּטַמְּאוּ
אֶת־אַרְצִי וְנַחֲלָתִי שַׂמְתֶּם לְתוֹעֵבָה: ח הַכֹּהֲנִים לֹא
אָמְרוּ אַיֵּה יְהוָה וְתֹפְשֵׂי הַתּוֹרָה לֹא יְדָעֻונִי וְהָרֹעִים
פָּשְׁעוּ בִי וְהַנְּבִיאִים נִבְּאוּ בַבַּעַל וְאַחֲרֵי לֹא־יוֹעֲלוּ
הָלָכוּ: ט לָכֵן עֹד אָרִיב אִתְּכֶם נְאֻם־יְהוָה וְאֶת־בְּנֵי
בְנֵיכֶם אָרִיב: י כִּי עִבְרוּ אִיֵּי כִתִּיִּם וּרְאוּ וְקֵדָר
שִׁלְחוּ וְהִתְבּוֹנְנוּ מְאֹד וּרְאוּ הֵן הָיְתָה כָּזֹאת:
יא הַהֵימִיר גּוֹי אֱלֹהִים וְהֵמָּה לֹא אֱלֹהִים וְעַמִּי הֵמִיר
כְּבוֹדוֹ בְּלוֹא יוֹעִיל: יב שֹׁמּוּ שָׁמַיִם עַל־זֹאת וְשַׂעֲרוּ
חָרְבוּ מְאֹד נְאֻם־יְהוָה: יג כִּי־שְׁתַּיִם רָעוֹת עָשָׂה
עַמִּי אֹתִי עָזְבוּ מְקוֹר | מַיִם חַיִּים לַחְצֹב לָהֶם
בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם:
יד הֲעֶבֶד יִשְׂרָאֵל אִם־יְלִיד בַּיִת הוּא מַדּוּעַ הָיָה לָבַז:
טו עָלָיו יִשְׁאֲגוּ כְפִירִים נָתְנוּ קוֹלָם וַיָּשִׁיתוּ אַרְצוֹ
לְשַׁמָּה עָרָיו נִצְּתוּ [נצתה כ] מִבְּלִי יֹשֵׁב: טז גַּם־בְּנֵי־נֹף
וְתַחְפַּנְחֵס [ותחפנס כ] יִרְעוּךְ קָדְקֹד: יז הֲלוֹא־זֹאת
תַּעֲשֶׂה־לָּךְ עָזְבֵךְ אֶת־יְהוָה אֱלֹהַיִךְ בְּעֵת מוֹלִיכֵךְ
בַּדָּרֶךְ: יח וְעַתָּה מַה־לָּךְ לְדֶרֶךְ מִצְרַיִם לִשְׁתֹּות מֵי
שִׁחוֹר וּמַה־לָּךְ לְדֶרֶךְ אַשּׁוּר לִשְׁתֹּות מֵי נָהָר:
יט תְּיַסְּרֵךְ רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תוֹכִחֻךְ וְדְעִי וּרְאִי
כִּי־רַע וָמָר עָזְבֵךְ אֶת־יְהוָה אֱלֹהַיִךְ וְלֹא פַחְדָתִי

brought us up from the land of Egypt, Who led us in the desert (providing all our needs), in a desolate land of pits, in a land of waste and gloom, in a land where no man had passed and where no man had settled?' [7] (Didn't) I bring you to a vegetative land to eat of its produce and its goodness? But you came and contaminated My land, and made My heritage an abomination.

[8] "The priests (who were supposed to teach truth) did not (teach the people to) say, 'Where is God? (Why have you abandoned Him?)' Those who hold onto the Torah did not (want to) know Me, and the (kings who are) shepherds (of the people) rebelled against Me, and the prophets prophesied (in the name of the deity) Ba'al and followed futility. [9] "Therefore, I will still dispute with you," says God, "and I will contend with your children's children.

[10] Go to the isles of the Kitites and see! Send (messengers) to Kedar and ponder deeply! Observe (the idolaters there to see) if there was ever anything like this, [11] where a nation exchanged a god (for another)—and their (gods) are not (even real) gods! Yet My nation exchanged My glory for futility.

[12] "Oh heavens, be devastated about this and storm; become very desolate," says God. [13] "For My people have committed two evils: they have forsaken Me, the Spring of living waters, (and furthermore this was only) to dig for themselves wells, broken cisterns that do not hold water.

Abandoned God

[14] "Is Israel (left uncared for like) a slave? Is he (ignored like) a home-born slave? (So) why has he become a prey? [15] Young lions roar over him, they have raised their voices. They have made his land desolate; his cities were wiped out without an inhabitant. [16] Even descendants of Nof and Tachpanchais (whom you trust) will break the crown of your head."

Punishments

[17] "Is this not brought upon you by abandoning God your God at the time He was leading you on the (right) path? [18] Now, why are you taking the path of (relying on) Egypt(ian assistance), drinking the water of the Shichor? Why do you follow the path of Assyria(n assistance), drinking the water of the (Euphrates) river (when the only source of true assistance is God)? [19] Your evil will chastise you, and you will be rebuked for (following the) thoughts (of your heart). You will know and see that abandoning God your God is evil and bitter.

The entire *Haftarah* is a harsh critique of Israel by the prophet Yirmiyahu (Jeremiah). The first passage is a historical review, condemning the Jews in Egypt, priests, kings and false prophets (2:4-9). The present generation is then admonished as being worse than the idol-worshiping nations (10-13), thus bringing judgments upon themselves (14-19), and they are rebuked for disloyalty (20-28). Ashkenazic tradition concludes with a hint of forthcoming repentance (3:4), whereas Chabad and Sefardic tradition conclude with a more explicit expression of return and Divine pardon (4:1-2).

19. תְּיַסְּרֵךְ רָעָתֵךְ—*Your evil will chastise you.* Based on this verse, the *Ba'al Shem Tov* taught that when you see evil in another person, you are actually seeing the evil in yourself. It is merely as if you are looking in a mirror (*Me'or Einayim*, *Parshas Chukas*; *Likutei Sichos* vol. 7, p. 18).

אֵלַיִךְ נְאֻם־אֲדֹנָי יֱהוִה צְבָאוֹת: ב כִּי מֵעוֹלָם שָׁבַרְתִּי
עֻלֵּךְ נִתַּקְתִּי מוֹסְרוֹתַיִךְ וַתֹּאמְרִי לֹא אֶעֱבֹר [אעבוד כ']
כִּי עַל־כָּל־גִּבְעָה גְּבֹהָה וְתַחַת כָּל־עֵץ רַעֲנָן אַתְּ
צֹעָה זֹנָה: כא וְאָנֹכִי נְטַעְתִּיךְ שׂוֹרֵק כְּלָה זֶרַע אֱמֶת
וְאֵיךְ נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה: כב כִּי אִם־
תִּכַבְּסִי בַּנֶּתֶר וְתַרְבִּי־לָךְ בֹּרִית נִכְתָּם עֲוֹנֵךְ לְפָנַי
נְאֻם אֲדֹנָי יֱהוִה: כג אֵיךְ תֹּאמְרִי לֹא נִטְמֵאתִי אַחֲרֵי
הַבְּעָלִים לֹא הָלַכְתִּי רְאִי דַרְכֵּךְ בַּגַּיְא דְּעִי מֶה
עָשִׂית בִּכְרָה קַלָּה מְשָׁרֶכֶת דְּרָכֶיהָ: כד פֶּרֶה | לִמֶּד
מִדְבָּר בְּאַוַּת נַפְשָׁהּ [נפשו כ'] שָׁאֲפָה רוּחַ תַּאֲנָתָהּ מִי
יְשִׁיבֶנָּה כָּל־מְבַקְשֶׁיהָ לֹא יִיעָפוּ בְּחָדְשָׁהּ יִמְצָאוּנָהּ:
כה מִנְעִי רַגְלֵךְ מִיָּחֵף וּגְרוֹנֵךְ [וגורנך כ'] מִצְּמָאָה
וַתֹּאמְרִי נוֹאָשׁ לֹוא כִּי־אָהַבְתִּי זָרִים וְאַחֲרֵיהֶם
אֵלֵךְ: כו כְּבֹשֶׁת גַּנָּב כִּי יִמָּצֵא כֵּן הֹבִישׁוּ בֵּית יִשְׂרָאֵל
הֵמָּה מַלְכֵיהֶם שָׂרֵיהֶם וְכֹהֲנֵיהֶם וּנְבִיאֵיהֶם:
כז אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ
[ילדתני כ'] כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם
יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ: כח וְאַיֵּה אֱלֹהֶיךָ אֲשֶׁר
עָשִׂיתָ לָּךְ יָקֻמוּ אִם־יוֹשִׁיעוּךָ בְּעֵת רָעָתֶךָ כִּי
מִסְפַּר עָרֶיךָ הָיוּ אֱלֹהֶיךָ יְהוּדָה:

Fear of Me was not upon you," says the Almighty God of Hosts.

[20] *"For (I have helped you since) long ago. I broke off the yoke (of the nations) that was on you and severed your bonds. You said, 'I will not transgress,' but on every lofty hill and under every leafy tree, you wander (disloyally) like a harlot.* [21] *I planted you a good vine stock—(Avraham, Yitzchak and Ya'akov who were) all true seed—so how have you turned yourself into a foreign vine to Me?* [22] *Even if you wash with carbonate of soda and use much soap (by giving charity publicly), your (private) sin is still a stain before Me," says God Almighty.*

Disloyalty

[23] *"How could you (possibly) say, 'I have not been defiled; I have not gone after the deities of Ba'al'? Look at what you have done in the valley (when you worshiped Ba'al)! Think about what you have done, you swift young she-camel, clinging to her ways.* [24] *(You are like) a wild donkey accustomed to the desert, that (runs around) whenever she wants drawing the wind (into her mouth as she runs fast; like a donkey that seems) pained (to stay in one place), can anybody make her go back again? All who seek (to catch) her will not grow weary; in her (last) month (of pregnancy, she will move slowly and) they will find her. (Likewise, the Jewish people are heavy with sins, and are easily caught by their enemies.)*

Ba'al worship

[25] *"You thought of correcting your deeds to) prevent your foot from going barefoot and your throat from thirst (in the exile). But you said, 'I give up hope (of serving God). No, for I love strange (gods), and I will follow them.'*

[26] *"The house of Israel—the (common folk), their kings, their princes, their priests (of idol worship), and their prophets (of the deity Ba'al)—have been ashamed (before the nations) with the shame of a thief when he is caught (for after being established as servants of God, they went and worshiped idols).* [27] *They say to the wood, 'You are my father,' and to the stone, 'You gave birth to us,' for they turned their back to me and not their face. Then, at the time of their misfortune they say, 'Come and save us!'* [28] *Where, then, are your gods that you have made for yourself? Let them come, if they are able, to save you at the time of your misfortune! For you had as many gods as cities, O Yehudah (so can't any of them help you?)*

Idol worship

Ashkenazic communities recite a further verse and then conclude. Chabad and Sefardic communities continue below:

ג ד הֲלוֹא מֵעַתָּה קָרָאת [קראתי כ'] לִי אָבִי אַלּוּף
נְעֻרַי אָתָּה:

3:4 Will you not from now call Me "My Father! You are the master of my youth!"

Chabad and Sefardic communities continue here:

ד א אִם־תָּשׁוּב יִשְׂרָאֵל | נְאֻם־יְהוָה אֵלַי תָּשׁוּב
וְאִם־תָּסִיר שִׁקּוּצֶיךָ מִפָּנַי וְלֹא תָנוּד: ב וְנִשְׁבַּעְתָּ

4:1 "If you return, O Israel (and confess your sins)," says God, "then you will (have) returned to me. If you remove your detestable things from My Presence (in

Return to God

חַי־יְהוָה בֶּאֱמֶת בְּמִשְׁפָּט וּבְצְדָקָה וְהִתְבָּרְכוּ בוֹ
גּוֹיִם וּבוֹ יִתְהַלָּלוּ׃

Jerusalem), you will not wander (in exile. [2] If) you will swear, 'As God lives,' (when promising to do) truth and justice and righteousness (and not swear with My name to do falsehood, as you do now), then nations will bless themselves (by wishing others that they should be) like you, and they will praise (themselves, when they are successful, that they are) like you."

On *Rosh Chodesh Menachem Av* many communities, including Chabad, add the following (Isaiah 66:1; ibid. 23-24; ibid 23):

א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי
אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃
כג וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה׃ כד וְיָצְאוּ
וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא
תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר׃
כג וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה׃

Rosh Chodesh

[66: 1] This is what God said: "The heaven is My throne, and the earth is My footstool, (so) what House could you build (worthy) for Me, and what place (is worthy for) My (Presence to) rest?"

[23] "It shall come to pass, that every first of the new month, and every Shabbos, all flesh (even non-Jews) shall come to worship before Me (in the holy Temple)," says God. [24] The (non-Jews) shall go out (of Jerusalem, to the valley of Yehoshafat), and look upon the corpses of the men (of Gog and Magog) who have rebelled against Me, for the worms (that eat them) will not die, and the fire (that burns them) shall not be extinguished. They shall be a (symbol of) disgrace to all flesh—(non-Jews, who come to the holy Temple)."

[23] "It shall come to pass, that every new moon, and every Shabbos, shall all flesh come to worship before Me," says God.

EREV ROSH CHODESH / ערב ראש חודש שחל בשבת

(I Samuel 20:18-42)

כ יח וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
מוֹשָׁבֶךָ׃ יט וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם
אֲשֶׁר־נִסְתַּרְתָּ שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל
הָאֶבֶן הָאָזֶל׃ כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צִדָּה אוֹרֶה
לְשַׁלַּח־לִי לְמַטָּרָה׃ כא וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ
מְצָא אֶת־הַחִצִּים אִם־אָמֹר אֹמַר לַנַּעַר הִנֵּה

The Plan

20:18 Yonasan said to (David), "Tomorrow is the (first of the) new month. You shall be missed, because your seat will be empty. [19] For three (days) you should go down (and hide yourself) well. Come to the place where you hid on the day of the incident (when the King swore to me not to kill you), and sit by the traveler's (marker) stone.

[20] "I will shoot three arrows to the side, as though I shot at a target. [21] Then, I will send a lad (saying to him), 'Go, find the arrows.' If I say to the lad, 'look!—the arrows

HAFTARAH OF EREV ROSH CHODESH

This *Haftarah* mentions the eve of *Rosh Chodesh: "Tomorrow is the (first of the) new month"* (20:18). At first glance, this connection appears to be somewhat tenuous, as the remaining narrative of the *Haftarah* is not connected with the theme of *Erev Rosh Chodesh.* Why should this be more pertinent than reading the *Haftarah* connected with the weekly *Parsha*? Chasidic thought explains that the renewal of the moon signifies redemption, and therefore, by logical extension, the eve of the new moon (*Erev Rosh Chodesh*) represents the work carried out during exile in order to bring the redemption. Being that this is the underlying significance of *all our activities*, it was considered a sufficiently important replacement for the *Haftarah* of the week (*Hisvaduyos* 5711, vol. 2, p. 50, 56).

The *Haftarah* describes a climactic moment in the rift between David and Sha'ul, which arose from David's successful military career. Sha'ul, who was king at the time, perceived David as a rebel that needed to be eliminated. Fearing for his life, David seeks the assistance of Yonasan, the king's son, who was David's passionate admirer, but Yonasan finds the conspiracy theory difficult to believe. In order to verify his suspicions, David suggests a plan: he will disappear for three days to test the king's reaction, which would then be reported to David by Yonasan with a secret sign.

הַחִצִּים | מִמְּךָ וָהֵנָּה קָחֶנּוּ | וָבֹאָה כִּי־שָׁלוֹם לְךָ וְאֵין דָּבָר חַי־יְהוָה: כב וְאִם־כֹּה אֹמַר לָעֶלֶם הַנַּעַר הַחִצִּים מִמְּךָ וָהָלְאָה לֵךְ כִּי שִׁלַּחֲךָ יְהוָה: כג וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֲנִי וָאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינֶךָ עַד־עוֹלָם: כד וַיִּסָּתֵר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ אֶל־ [על כ"י] הַלֶּחֶם לֶאֱכוֹל: כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם | בְּפַעַם אֶל־מוֹשַׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד: כו וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר: כז וַיְהִי מִמָּחֳרַת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם: כח וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית לָחֶם: כט וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא וְאֶרְאֶה אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ: ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת עֶרְוַת אִמֶּךָ: לא כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בֶן־מָוֶת הוּא: לב וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוּמַת מַה עָשָׂה: לג וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־דָּוִד: לד וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלְמוֹ אָבִיו: לה וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה

are on this side of you,' then you should take them and return, for it is safe for you, and there is no (dangerous) thing (looming. I swear this) as God lives.

[22] *"But if I say this to the young man, 'Behold, the arrows are beyond you,' then go, because God has sent you.*

[23] *"This matter of which you and I have spoken, behold!—God is (a witness) between me and you forever."*

David goes into hiding

[24] *David hid himself in the field. When the (first of the new) month came, the King sat down to eat the meal.* [25] *The King sat at his seat, as usual, on a seat by the wall. Yonasan stood up so that Avner could sit at Sha'ul's side. David's place was empty.* [26] *Nevertheless Sha'ul said nothing on that day, for he thought, "(He had) a (nocturnal) accident. He is not ritually pure. (He didn't come because) he has not been ritually purified."*

[27] *It came to pass on the next day, which was the second day of the month, that David's place was empty. Sha'ul said to Yonasan his son, "Why didn't the son of Yishai come to the meal, neither yesterday, nor today?"*

[28] *Yonasan answered Sha'ul, "David asked me permission to go to Beis Lechem.* [29] *He said, 'Please let me go, because our family (is offering) sacrifice(s today) in the city and my (oldest) brother (Eliav) has instructed me (to be there). Now, if I have found favor in your eyes, please excuse me (from the King's duties) to see my brothers.' Therefore he has not come to the King's table."*

The king is furious

[30] *Sha'ul became furious with Yonasan, and he said to him, "You are the son of a sinful and rebellious woman! Do I not know that you have chosen the son of Yishai (for the monarchy) to your own shame, and to the shame of your mother's nakedness (for the fact that you prefer that my enemy will lead people to suspect that you are not my son)?* [31] *For as long as the son of Yishai lives on the earth, you shall not be established, nor your Kingdom. Now (since you sent him away) send (for him) and fetch him to me, for he deserves death."*

[32] *Yonasan answered Sha'ul, his father, and said to him, "Why should he be killed? What has he done?"*

[33] *Sha'ul raised a spear to strike him. Yonasan realized that his father was determined to slay David.*

[34] *Yonasan rose from the table in fierce anger. He ate no food on the second day of the new moon, for he was upset for David, and his father had put him to shame (by insulting and threatening him).*

[35] *In the morning, that Yonasan went out to the field to*

The *Haftarah* opens as Yonasan reviews David's plan and confirms a secret sign to be enacted by shooting arrows and instructing certain phrases to his servant (20:18-23). Initially, the king appears indifferent to David's absence (24-28), but on the second day he becomes furious with Yonasan and states that David "deserves death" (29-34). So, the next morning, Yonasan goes out to the field and communicates their pre-arranged sign by shooting arrows, and sends his servant home (35-40). David then comes out of hiding, and they part amid tears, swearing an oath "*between my descendants and your descendants forever*'" (41-42).

21. הַחִצִּים מִמְּךָ וגו'—*The arrows are on this side of you, etc.* When arrows are shot from a bow, the more the bow is extended backwards, the further the arrows will reach. This is a metaphor for the spiritual accomplishments of exile: The more the Jewish people "extend

לְמוֹעֵד דָּוִד וְנַעַר קָטֹן עִמּוֹ: לו וַיֹּאמֶר לְנַעֲרוֹ רֻץ
מְצָא־נָא אֶת־הַחִצִּים אֲשֶׁר אֲנֹכִי מוֹרֶה הַנַּעַר רָץ
וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ: לז וַיָּבֹא הַנַּעַר עַד־מְקוֹם
הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר
וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה: לח וַיִּקְרָא יְהוֹנָתָן
אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט נַעַר
יְהוֹנָתָן אֶת־הַחִצִּים [והחצי כ׳] וַיָּבֹא אֶל־אֲדֹנָיו: לט וְהַנַּעַר
לֹא־יָדַע מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר:
מ וַיִּתֵּן יְהוֹנָתָן אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר
לוֹ לֵךְ הָבִיא הָעִיר: מא הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל
הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים
וַיִּשְׁקוּ | אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
עַד־דָּוִד הִגְדִּיל: מב וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם
אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה
יִהְיֶה | בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֶךָ עַד־עוֹלָם:

the appointed place (he had arranged) with David, and a young lad was with him. [36] *He said to his lad, "Run! Find now the arrows which I shoot." As the lad ran (for the first arrow), he shot an arrow beyond him.*

Yonasan gives the sign

[37] *When the lad came to the place of the (first) arrow which Yonasan had shot, Yonasan called out after the lad and said, "Isn't the (last) arrow beyond you?"*

[38] *Yonasan called out after the lad, "Go quickly! Hurry (after the second arrow). Don't stay (by the first)!"*

Yonasan's lad gathered up (both) the arrows, and came to his master. [39] *The lad knew nothing (about the sign). Only Yonasan and David knew the matter.*

[40] *Yonasan gave his bow and arrows to his lad, and said to him,"Go and carry them to the city."* [41] *As soon as the lad had gone (towards the city), David (understood that it was safe and) stood up from near the south (side of the stone). He fell on his face to the ground, and prostrated himself three times. They kissed one another, and wept with one another, until David (wept) greatly (more than Yonasan).*

Yonasan and David part

[42] *Yonasan said to David, "Go in peace, as both of us have sworn in the name of God, saying, 'God be (a witness) between me and you, and between my descendants and your descendants forever.'"*

SHABBOS ROSH CHODESH / שבת ראש חודש

(Isaiah 66:1-24, ibid. 23)

The *Maftir* reading for *Shabbos Rosh Chodesh* is on page 322. (*Bamidbar* 28:9-15)

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם
רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם

God is everywhere

66:1 *This is what God said: "The heaven is My throne, and the earth is My footstool, (so) what house could you build (worthy) for Me, and what place*

themselves" to deal with the physical world in the most difficult of circumstances, the greater and more "far reaching" is the spiritual accomplishment. David wanted to know if these accomplishments had already been completed, heralding the time of redemption. So Yonasan told him that if "*the arrows are on this side of you,*" i.e. if the task of exile, represented by the arrows, is complete, "*then you should take them and return, for it is safe for you,*" i.e. the time of redemption has arrived. *But if the arrows are beyond you,*" then there is still much work to be done in exile. But do not be afraid to continue this work, "*because God has sent you*" (*Hisvaduyos* ibid.).

HAFTARAH OF SHABBOS ROSH CHODESH

This *Haftarah* mentions the sacrificial worship that will occur every new month (*Rosh Chodesh*) after the ingathering of the exiles. The *Haftarah* was addressed by the prophet Yeshayah (Isaiah) to the Jewish people in Babylon after the exile, at the end of the 6th century B.C.E.

The *Haftarah* opens with God's proclamation of omnipresence and the insufficiency of one House to contain Him (66:1). God will turn His attention to those that fear Him (2), and all types of insincere worship are abhorred by Him (3-4). Those who fear God will ultimately be joyous, but those who hate and ostracize God's servants will be chastised by a "voice from the Temple" (5-6). Tziyon's (Zion's) deliverance is compared to that of a mother who gives birth without pain (7-9), and the rejoicing at Jerusalem's rebuilding is depicted (10-14). All enemies and idol-worshipers will be punished (15-18) and the nations that remain will come to Tziyon, bringing the Jewish people along with them (19-20). New priests will be appointed, and all mankind will worship God (21-23). The rebels' corpses will remain in the valley of Yehoshafat as an ominous reminder to all mankind (24; verse 23 is then repeated so as to finish on a positive note).

1. הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי—*The heaven is My throne, and the earth is My footstool.* According to Chasidic thought, the various

מְנוּחָתִי: ב וְאֶת־כָּל־אֵלֶּה יָדִי עָשְׂתָה וַיִּהְיוּ כָל־אֵלֶּה
נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד
עַל־דְּבָרִי: ג שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ זוֹבֵחַ הַשֶּׂה
עֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר לְבֹנָה
מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בִּדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם
נַפְשָׁם חָפֵצָה: ד גַּם־אֲנִי אֶבְחַר בְּתַעֲלֻלֵיהֶם
וּמְגוּרֹתָם אָבִיא לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי
וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי
בָּחָרוּ: ה שִׁמְעוּ דְבַר־יְהוָה הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ
אֲחֵיכֶם שְׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן שְׁמִי יִכְבַּד יְהוָה
וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ: ו קוֹל שָׁאוֹן מֵעִיר
קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו: ז בְּטֶרֶם
תָּחִיל יָלָדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָה זָכָר:
ח מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה
צִיּוֹן אֶת־בָּנֶיהָ: ט הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר
יְהוָה אִם־אֲנִי הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ:
י שִׂמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ
אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים עָלֶיהָ: יא לְמַעַן תִּינְקוּ
וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֹצּוּ וְהִתְעַנַּגְתֶּם
מִזִּיז כְּבוֹדָהּ: יב כִּי־כֹה | אָמַר יְהוָה הִנְנִי נֹטֶה־אֵלֶיהָ
כְּנָהָר שָׁלוֹם וּכְנַחַל שוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֲשָׁעוּ: יג כְּאִישׁ
אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם

(is worthy for) My (Presence to) rest? [2] *My hand has made all these things (Heaven and earth), and (therefore) all these things came into being," says God. "But (even though I am so exalted), to this I will pay attention: to he who is poor and of a contrite spirit, and trembles at My word.* [3] *"However, he who kills an ox (offering his sacrifice without trembling at My word) it is as if he slew a man. He who sacrifices a lamb (without trembling), is as if he cut off a dog's neck. He who offers a meal-offering (without trembling), is as if he offered swine's blood. He who burns incense (without trembling), is as if he blessed an idol. He who offers up frankincense (without trembling) is as if he offered an inappropriate gift. They have chosen their own ways, and their soul delights in their abominations.* [4] *So too I will choose to mock them, and will bring their fears upon them, because when I called (to them through the prophets), none answered. When I spoke, they did not listen. They did evil before My eyes, and chose what I did not desire."*

God hates insincere service

[5] *"Hear the word of God, you who tremble at His word! Your (wicked) brothers who hate you and who ostracize you say, '(I am so great that) God is glorified because of my name!' (But in truth) we shall see your joy and they shall be shamed.* [6] *(Then there will be) a voice of rumbling from the city (of Tziyon), a voice from the Temple, the voice of God rendering recompense to his enemies (Gog and Magog)."*

Enemies will be judged

[7] *"Before she (Tziyon) feels labor pains she will give birth. Before her labor pain will come, she will be delivered a son.* [8] *Who has heard such a thing? Who has seen such a thing? Has a land gone through its labor in one day? Has a nation been born all at once, for Tziyon labored and gave birth to her children?* [9] *Shall I bring to the birthstool, and not cause her to give birth?" says God. "Shall I, who cause birth, hold back?" says your God.*

Tziyon will have no labor pains

[10] *"Rejoice with Jerusalem, and be glad with her, all you who love her (to see her rebuilt). Rejoice for joy with her, all you who mourn for her (in her destruction),* [11] *so that you may (be rewarded to) nurse, and be satisfied with the breasts of her consolations. That you may drink deeply, and be delighted with the abundance of her glory.* [12] *For this is what God says: 'Behold, I will extend peace to her like a river, and the wealth of the nations (will rush to her) like a flowing stream. (You who mourned for her) shall (be rewarded) to draw (effortlessly from) the wealth of the nations. You shall be (honored by the nations, like a baby who is) carried on (its mother's) sides, and dandled on her knees.* [13] *Like one whom his mother comforts, so will I comfort you, and you shall be comforted in*

Jerusalem will rejoice

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gradations of the human soul can be divided into three broad categories: a.) *Internal.* Those powers which rest within the body and interact with it. These parts of the soul give life to the body and control its intellectual and emotional activity. b.) *External.* The aura (*makif*) of the soul which surrounds the body and ordinarily has no direct contact with it. On occasion, however, one can draw from these energies of the soul in order to break free from existing limitations in one's life.

c.) *Essence.* Then there is the very essence of the soul which is not limited to being inside or outside the body. The route to access the soul's essence is through humility, simplicity and sincere dedication.

תִּנָּחֲמוּ: יד וּרְאִיתֶם וְשָׂשׂ לִבְּכֶם וַעֲצְמוֹתֵיכֶם כַּדֶּשֶׁא
תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה אֶת־עֲבָדָיו וְזָעַם
אֶת־אֹיְבָיו: טו כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכַסּוּפָה
מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־אֵשׁ:
טז כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
חַלְלֵי יְהוָה: יז הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת
אַחַר אַחַת [אחד כ׳] בַּתָּוֶךְ אֹכְלֵי בְשַׂר הַחֲזִיר וְהַשֶּׁקֶץ
וְהָעַכְבָּר יַחְדָּו יָסֻפּוּ נְאֻם־יְהוָה: יח וְאָנֹכִי מַעֲשֵׂיהֶם
וּמַחְשְׁבֹתֵיהֶם בָּאָה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת
וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי: יט וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי
מֵהֶם | פְּלֵיטִים אֶל־הַגּוֹיִם תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי
קֶשֶׁת תֻּבַל וְיָוָן הָאִיִּים הָרְחֹקִים אֲשֶׁר לֹא־שָׁמְעוּ
אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי
בַּגּוֹיִם: כ וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם מִכָּל־הַגּוֹיִם |
מִנְחָה | לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבְכַרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר יְהוָה
כַּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר
בֵּית יְהוָה: כא וְגַם־מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר
יְהוָה: כב כִּי כַאֲשֶׁר הַשָּׁמַיִם הֶחָדָשִׁים וְהָאָרֶץ
הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־יְהוָה כֵּן
יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: כג וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי
אָמַר יְהוָה: כד וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים
בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ

Jerusalem (for your suffering). [14] *When you see (Jerusalem rebuilt), your heart will rejoice, and (the health of) your bones will (be strengthened) like flourishing grass. The (mighty) Hand of God will be known to His servants, and His anger toward His enemies.*

Gog and Magog destroyed

[15] *For, behold, God will come with fire (to destroy the armies of Gog and Magog), and with His chariots like a storm to repay (His enemies) with fury. His rebuke (will be) with flames of fire.* [16] *For by fire God will execute judgment, and by His sword upon all flesh. The slain by God will be many."*

[17] *"Those who prepare and purify themselves (to go) to the gardens (of idolatry, one group) after another (to worship the idol) in the center (of the garden); those who eat swine's flesh, abominable creatures, and mice—they will all perish together," says God.* [18] *"I (know) their works and their thoughts. (The time) has come, that I will gather all nations and tongues, and they shall come and see My glory.* [19] *I will scar them, but from them I will*

Nations will return

let survivors escape to the nations, to Tarshish, Pul, and Lud, the archers, to Tuval, and Yavan, to far off islands, that have not heard My fame, nor have they seen My glory. They shall declare My glory among the nations. [20] *They will (then) bring all your brothers from all nations as an offering to God, on horses, in chariots, in covered wagons, on mules and with songs and dances to My holy mountain in Jerusalem," says God, "just as (respectfully as) the people of Israel bring an offering in a pure utensil to the House of God.*

New priests

[21] *From them too I will take to be priests and Levites (even though they will have forgotten their lineage)," says God.* [22] *"For just as the new heavens and the new earth, which I will make (in those days), shall remain before Me, says God, so shall your descendants and your name remain (forever)."*

[23] *"It will then be, that every (first of the) new month, and every Shabbos, all mankind shall come to worship*

Worship on every new month

before Me (in the holy Temple)," says God. [24] *The (non-Jews) shall go out (of Jerusalem, to the valley of Yehoshafat), and look upon the corpses of the men (of Gog and Magog) who have rebelled against Me, for the worms (that eat them) will not die, and the fire (that burns them) shall not be extinguished.*

These three levels of the soul are alluded to in the opening of the *Haftarah*. "The heavens" and "earth" allude to Torah and *mitzvos* respectively (because Torah was given from Heaven, and the *mitzvos* are performed with physical objects here on earth), i.e. things which are observed in everyday life with the normal faculties of the soul found in the body. The "house" mentioned by the verse alludes to the soul powers which encompass the body, just as a house encompasses a person. While these powers are indeed impressive, scripture nevertheless bemoans their insufficiency ("*What house could you build (worthy) for Me?*"), because the most profound form of Divine service comes from the essence of the soul. And this essence is reached through humility: "*To this I will pay attention: to he who is poor and of a contrite spirit, and trembles at My word*" (v. 2).

This explanation adds further significance to the reading of this passage on *Rosh Chodesh* (new moon). For just as the disappearance of the moon and its re-emergence as a miniscule point is the key to its later growth, likewise it is the path of humility and self-renunciation which reaches the essence of the soul, bringing the person to a genuine spiritual rebirth (*Sefer Hama'amarim Melukat* vol. 3, p. 133).

דֵּרָאוֹן לְכָל־בָּשָׂר: כג וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

They shall be a (symbol of) disgrace to all mankind."

[23] *"It will then be, that every (first of the) new month, and every Shabbos, all flesh shall come to worship before Me," says God.*

If Sunday is also *Rosh Chodesh,* Chabad communities add (I Samuel 20:18,42):

יח וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ: מב וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה | בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ עַד־עוֹלָם:

[20:18] *Yonasan said to (David), "Tomorrow is the (first of the) new month. You shall be missed, because your seat will be empty.*

[42] *Yonasan said to David, "Go in peace, as both of us have sworn in the name of God, saying, 'God be (a witness) between me and you, and between my descendants and your descendants forever.'"*

Maftir for Shabbos Rosh Chodesh / מפטיר לשבת ראש חדש

(Bamidbar 28:9-15)

ט וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: י עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ: פ יא וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנָיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: יב וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן לָאַיִל הָאֶחָד: יג וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה: יד וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יַיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה: טו וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ: ס

Haftarah is on page 319.

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Alshich — Popular commentary on the Bible by Rabbi Moshe Alshich (1508-1593?), Rabbi and preacher in Safed in the Land of Israel. Often cited in Chassidic discourses.

Alter Rebbe — Rabbi Shneur Zalman of Liadi, author of the *Shulchan Aruch HaRav* and *Tanya*, the First Rebbe and founder of the *Chabad* Movement (1745-1812).

Alter Rebbe's Shulchan Aruch — Major recodification of the *Shulchan Aruch* by Rabbi Shneur Zalman of Liadi (the *Alter Rebbe*), author of the *Tanya*. Also known as *Shulchan Aruch Harav.* First section printed in *Shklov* in 1814.

Aruch Ha'Shulchan — Halachic code following the sequence of the *Shulchan Aruch,* where each law is analyzed according to its development from *Mishnah* and *Talmud* by R' Yechiel Michel Epstein, Rav of Novardok, Russia (1829-1908).

Avos — Tractate of *Mishnah* in Order of *Nezikin* (Damages) devoted exclusively to the ethical teachings of the Sages.

Avos d'Rabbi Nasan — Minor tractate by R. Nasan of Babylonia; a commentary on *Avos*.

Ba'al Haturim — Commentary on the Torah by Rabbi Ya'akov Meir ben Asher (1268-1340), author of the *Tur*, analyzing the significance of word usage. (See *Tur Ha'aruch*)

Bach — Acronym for "*Bayis Chadash*," a legal commentary on the *Tur* by R' Yoel Sirkis (c. 1561-1640).

Bahag — Acronym for *Ba'al Halachos Gedolos,* lit., "Master of Great Laws," an early halachic compendium by either Rabbi Shimon Kiara, Rabbi Yom Tov Elem, or Rabbi Yehuda'i Gaon (8th cent.).

Bachaye — Rabbi Bachaye ben Asher (1263-1340) of Saragosa, Spain. Author of a popular Torah commentary which incorporates literal, allegorical and kabbalistic interpretations, often cited in Chassidic discourses.

Bamidbar Rabah — The section of *Midrash Rabah* on the Book of Numbers. (See "*Midrash Rabah*")

Bartenura — Rabeinu Ovadiah, Italy (1445-1515), author of *Amar Nekei*, a supercommentary on Rashi's commentary to the Torah. Author of classic commentary to the Mishnah, printed in most editions.

Bava Basra — Talmudic tractate in Order of *Nezikin* (Damages).

Bava Kama — Talmudic tractate in Order of *Nezikin* (Damages).

Bava Metzia — Talmudic tractate in Order of *Nezikin* (Damages).

Bechor Shor — R' Yosef Bechor Shor (c.1140-1190). Talmudist of the school of the Tosafists who lived in Northern France. A disciple of Rabeinu Tam and a direct descendant of Yosef *Hatzadik*.

Be'er Basadeh — Supercommentary to Rashi's commentary to the Torah by Rabbi Meir Binyamin Menachem Danon of Bosnia, a student of Rabbi David Pardo (author of *Maskil leDavid*). First printed in 1806 in Jerusalem.

Be'er Haitev — Supercommentary to Rashi's commentary to the Torah by Rabbi Moshe Moss (c. 1540-1606) of Poland. Author of the Halachic work *Mateh Moshe*; a disciple of the *Maharshal*.

Be'er Mayim Chayim — Supercommentary to Rashi's commentary to the Torah by Rabbi Chaim ben Betzalel (1515-1588), older brother of the *Maharal* of Prague, first published in Brooklyn and London between 1965 and 1971.

Be'er Yitzchak — Supercommentary to Rashi's commentary to the Torah by Rabbi Yitzchak Ya'akov Horowitz of Yaroslav (d. 1864).

Beis Yosef — Halachic commentary by R' Yosef Caro (1488-1575) on the *Tur.* He was also the author of the *Shulchan Aruch* and *Kesef Mishneh*, a commentary on *Rambam's* code.

Bereishis Rabah — The section of *Midrash Rabah* on the Book of Genesis. (See "*Midrash Rabah*")

Bi'ur HaGra — Commentary to *Shulchan Aruch* by the *Vilna Ga'on* (See: *Vilna Ga'on*).

Biuray Maharay — Commentary to the Torah by R' Yisra'el Isserlein (c.1390-1460), German *halachist,* author of *Sha'alos v'Teshuvos Terumas Hadeshen*. First printed in Venice in 1419.

Chacham Tzvi — Responsa by R' Tzvi Ashkenazi of Amsterdam (1660-1718).

Chelkas Mechokaik— Primary commentary to the *Even Ha'ezer* section of *Shulchan Aruch* by Reb Moshe Lima of Vilna (17th cent.).

Chiddushei Aggados — See *Maharsha.*

Chizkuni — Commentary on the Torah by Rabbi Chezkiyah ben Manoach, who lived in the thirteenth century, in Provence.

Da'as Zekeinim — Commentary to the Torah by the Tosafists of France and Germany, circa. 1100-1300. Edited by Rabbi Yehudah ben Eliezer and first printed in 1783.

Degel Machaneh Efrayim — Important chassidic commentary to the Torah, based strongly on the teachings of the *Ba'al Shem Tov,* by Rabbi Moshe Chaim Efraim of Sidlikov (1748-1800), a grandson of the *Ba'al Shem Tov*. Published in Koretz.

Devarim Rabah — The section of *Midrash Rabah* on the Book of Deuteronomy. (See "*Midrash Rabah*")

Devek Tov — Commentary on *Rashi* by Rabbi Shimon Oshenburg Halevi of Frankfurt, 16th century.

Derech Mitzvosecha — Compendium of fundamental Chasidic discourses on many *mitzvos* of the Torah by the third Lubavitcher Rebbe, Rabbi Menachem Mendel of Lubavitch (the "Tzemach Tzedek"). Also known as "*Ta'amei Hamitzvos.*" First published in 1911, in Poltova Ukraine.

Divrei David — Supercommentary to Rashi's commentary on the Torah by Rabbi David ben Shmuel HaLevi (1586-1667), author of *Taz*, a major commentary on the *Shulchan Aruch*.

Drashos Haran — Fundamental discourses by Rabbi Nissim of Gerona, Spain (14th century). See: *Ran*.

Eitz Yosef — Commentary to *Ein Ya'akov,* the homiletic passages of the *Talmud*, by Rabbi Chanoch Zundel (d. 1867).

Emunos v'Deos — Classic philosophical work written by Sa'adiah Ga'on, discussing the basic foundations of Judaism. First published in Constantinople in 1562. (*See: Sa'adiah Ga'on*)

Epistle to Yemen — Letter written by the *Rambam* in 1172 to the Jews of Yemen who were suffering from a fanatical Muslim movement that threatened the existence of their community.

Gur Aryeh — Supercommentary to Rashi's commentary on the Torah by the *Maharal* of Prague, Rabbi Yehudah Loewe, (1512-1609), Chief Rabbi in Moravia, Posen, and Prague. Author of numerous works in all fields of Torah. He was a descendant of King David. All the *Chabad Rebbeim* are descendants of the *Maharal*.

Hadar Zekeinim — Commentary to the Torah by the Tosafists of France and Germany from around 1100-1300. First published in 1840.

Har Tzvi — Responsa by Rabbi Tzvi Pesach Frank (1874-1960), Rabbi of Jerusalem for many decades; active in establishing the chief rabbinate of Israel.

Hatamim — Scholarly journal published by the Students' Organization of the Lubavitcher Yeshivah in Warsaw. A total of eight issues were printed, between 1935 and 1937.

Hayom Yom — Handbook of chasidic insights following the calendar, compiled by the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. First printed in 1942.

Ibn Ezra — R' Avraham (1080-1164). Born in Spain, he was the author of a classic commentary to *Tanach*, and was also a prominent grammarian and poet.

Igeres Hateshuvah — Third section of *Tanya,* discussing the concept of *Teshuvah* according to Talmudic and Kabbalistic sources (see *Tanya*).

Ikarim — "Book of Principles" which stresses three fundamental aspects of Jewish belief – faith in G-d, Torah from Sinai, and reward and punishment – by R' Yosef Albo (1380-1444) of Spain.

Imray Shefer — Supercommentary to *Rashi's* and *Mizrachi's* commentary on the Torah by R' Nasan Nata Shapira (d. 1577). First published in 1597.

Iyun Ya'akov — Commentary to the homiletic passages of the *Talmud* by Rabbi Ya'akov Back Reischer (1670-1733), which appears in standard editions of *Ein Ya'akov*.

Kesef Mishneh — Commentary to *Rambam's Mishneh Torah* by R' Yosef Caro, author of *Shulchan Aruch*.

Kli Yakar — Commentary on the Torah by Rabbi Shlomo Ephraim Lunshitz (c.1550-1619), Rosh Yeshiva in Lemberg and Rabbi of Prague.

Kuzari — Important work on Jewish Philosophy by Rabbi Yehuda Halevi (1074-1141) written in the form of a dialogue between the King of the Khazars and a Jewish scholar.

Levush Ha'ohrah — Supercommentary to Rashi's commentary on the Torah by Rabbi Mordechai Yaffe (c. 1535-1612). Commonly known as the "Levush" after the ten works he wrote which contain that word within their names.

Likutei Torah – Fundamental chasidic discourses of Rabbi Shneur Zalman of Liadi, author of the *Shulchan Aruch Ha'Rav* and *Tanya,* on Leviticus, Numbers, and Deuteronomy.

Likutei Sichos — 39-volume work of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, analyzing all parts of the Torah in an original manner and bringing them into harmony with one another. Published by Va'ad Lehafatzas Sichos (Kehos) from 1962 to 2001.

Magid Mishneh – Commentary to *Rambam's Mishneh Torah*, by Rabbi Vidal of Tolosa (c. 1360), printed in standard editions.

Maharik — Rabbi Yosef ben Shlomo Kolon (1420-1480) of France, and later northern Italy. Author of classic responsa and teacher of Rabbi Ovadiah of Bartenura. His commentary to the Torah was first published in Jerusalem in 1970.

Maharsha — Acronym for *Moreinu HaRav Shmuel Eliezer Halevi Eidel's* of Ostroh, Poland (1555-1632), Rosh Yeshiva and Rabbi in a number of the leading communities of Poland. Author of important commentaries on the Talmud, divided into halachic and Aggadic sections.

Maharshal — Acronym for Rabbi Shlomo ben Yechiel Luria (1510-1573), famed Talmudist, author of *Yam Shel Shlomo*, *Chochmas Shlomo, Yerios Shlomo,* and other important works.

Maharzu — Commentary to the *Midrash Rabah* by Rabbi Ze'ev Wolf Einhorn (19th century). (See "*Midrash Rabah*")

Malbim — Acronym for *Meir Leibush ben Yechiel Michel* (1809-1879), Rabbi in Germany, Romania, and Russia. Author of popular Bible commentary which connects the Oral and Written traditions.

Maskil leDavid — Supercommentary to Rashi's commentary on the Torah by Rabbi David Pardo (1710-1792), Rabbi in Sarajevo and Jerusalem, author of important commentaries on *Tosefta* and *Sifri*. He was one of the leading Sephardic Torah scholars of the eighteenth century.

Matnos Kehunah — Commentary on *Midrash Rabbah* by Rabbi Yissachar Ber HaKohen (c.1520-1590), a student of the *Rama*.

Mechilta — Halachic *Midrash* of the Tannaic period to the Book of Exodus.

Megaleh Amukos — 252 explanations of Moshe's Prayer in *Parshas Vaeschanan* and 1000 explanations on the small alef in the first word of *Vayikra,* according to Kabbalah, by R' Noson Noteh Shapiro. First printed in Cracow in 1637.

Megilas Esther — Scholarly commentary to *Sefer haMitzvos* defending the *Rambam* against attacks from the *Ramban,* by Rabbi Yitzchok Lioven. First published in Venice in 1591.

Me'or Einayim — Chasidic commentary to the Torah by Rabbi Menachem Nachum of Chernobyl (1730-1797), a student of the *Baal Shem Tov* and the *Maggid of Mezritch*. First published in Slavita, 1798.

Meiri — Extensive Commentary to the Talmud by R' Menachem HaMeiri (c. 1249-c. 1306).

Metzudos — Commentary to the Prophets and Writings, consisting of two parts, *Metzudas Tziyon,* which explains the meaning of individual words, and *Metzudos David*, a running commentary to the text. Initial manuscripts of the commentary were authored by Rabbi David Altschuler, and published shortly before his passing in 1753. The commentary was edited and completed by his son, Rabbi Yechiel Hillel, and published in 1780. The commentary has attained great popularity for being concise and comprehensive.

Midrash — Aggadic and Halachic teachings of the Talmudic period arranged according to the verses of the Torah.

Midrash Hagadol — Midrashic anthology arranged by R' David al-Adeni of South Arabia (13th century). Many Midrashic teachings which were lost throughout the course of time have been preserved in this work. First printed in 1967 in Jerusalem.

Midrash Lekach Tov — (also known as *Pesikta Zutrasa*). Midrashic anthology arranged by R' Toviah Hagadol (1036-1108) of Greece and Bulgaria.

Midrash Rabah — A major collection of homilies and commentaries on the Torah, ascribed to R' Oshiah Rabah (c. 3rd century), perhaps assembled during the early Geonic period. First printed in Constantinople 1512.

Mikdash Melech — Commentary to the *Zohar* culled from the works of R. Chaim Vital, R. Avraham Azulai, and their students R. Yaakov Pinto, R. Yeshaya Cohen and R. Moshe Zacutto.

Minchah Belulah — Commentary to the Torah by R' Avraham Menachem Rapaport (c. 1540-1604), Italian Torah scholar, doctor and grammarian.

Minchas Chinuch — Scholarly supercommentary to *Sefer haChinuch* by Rabbi Yosef Babad (1800-1875), Rabbi of Tarnipol, Poland.

Mishnah — Fundamental collection of the legal pronouncements and discussion of the *Tanna'im*, edited by Rabbi Yehuda haNassi early in the third century. The *Mishnah* is the basic text of the Oral Law.

Mishneh Torah — 14-volume halachic code by *Rambam* (Maimonides) encompassing all the laws found in the Talmud.

Mitteler Rebbe — Rabbi Dov Ber Schneuri (1773-1827), son of Rabbi Schneur Zalman of Liadi; second Lubavitcher Rebbe.

Mizrachi — Exhaustive supercommentary to Rashi's commentary on the Torah by Rabbi Eliyahu Mizrachi (1450-1525) of Constantinople, Chief Rabbi of the Turkish Empire.

Moreh Nevuchim — "Guide for the Perplexed" by Maimonides.

Moshav Zekeinim — Anthology of comments of about 130 different sources, the majority of whom are Tosafists of France and Germany, circa. 1100-1300. First printed in 1959.

Nachalas Ya'akov — Supercommentary to Rashi's commentary on the Torah by Rabbi Ya'akov Yekl Solnick. First published in Cracow in 1642.

Nimukei Yosef — Halachic commentary on *Sefer Hahalachos* (of the *Rif*), by R' Yosef Chaviva of Spain (14-15th centuries).

Noda Biyehudah — Halachic Responsa of Rabbi Ezekiel Landau, (1713-1793) Chief Rabbi of Prague.

Ohr haChayim — Commentary on the Torah by Talmudic and Kabalist scholar Rabbi Chaim ben Attar (1696-1743).

Ohr haTorah — Extensive exposition of *Chabad* chasidic thought by the third Lubavitcher Rebbe, Rabbi Menachem Mendel (the *Tzemach Tzedek,* 1789-1866). Printed in New York between 1951 and 1983 in 48 volumes.

Ohr Torah — Anthology of Chasidic commentaries by Rabbi Dovber, the Maggid of Mezritch (d. 1773). First published in Koretz in 1781.

Orach Chayim — One of the four sections of the *Tur* and *Shulchan Aruch*, dealing with laws that follow a time cycle.

Onkelos — Proselyte (c. 90 C.E.) who reinstated a forgotten, authoritative translation of the Torah into Aramaic, which was read alongside the Torah in Talmudic times to assist the congregation in understanding the Torah reading.

Pane'ach Raza — Commentary to the Torah by R' Yitzchak ben Yehudah Halevi of France, 13th century. First printed in Prague in 1607.

Parashas Derachim — Treatises by Rabbi Yehudah Rozanes (1657-1727) of Constantinople, Turkey, author of *Mishneh Lemelech*, a major commentary to *Rambam's Mishneh Torah.*

Pesachim — Tractate of Talmud in the Order of *Moed* (Festivals).

Pesikta Rabasi — Compendium of teachings by Sages of the Talmud, first published in Prague in 1653.

Pirkei d'Rabbi Eliezer — Midrashic work by the school of Eliezer ben Hyrcanus (c. 100). First published in Constantinople in 1514.

Pnei Moshe — Running commentary to the *Jerusalem Talmud*, by Rabbi Moshe Margulies of Amsterdam and Zamut. (1710-1781).

Rabeinu Chananel — (died c. 1056). Author of important commentary to the Talmud, and commentary to the Torah. Headed Yeshivah in Kairouan, North Africa.

Rabeinu Tam — Rabbi Yaakov ben Meir (1100-1171), his Talmudic discourses served as the basis for the *Tosfos* commentary to the *Talmud.* He often challenged *Rashi's* interpretations, offering original and brilliant insights. *Rabeinu Tam* was also a successful wine merchant and financier.

Radvaz — (c. 1480-1573) Acronym for Rabbi David ibn Zimra, Chief Rabbi of Egypt. Author of a commentary to the *Rambam's Mishneh Torah* and extensive responsa.

Ralbag — "Gersonides," acronym for Rabbi Levi ben Gershom (1288-1344). Author of rationalistic commentary to the Bible.

Ramak — R' Moses Cordovero, Kabalist of 16th century Safed. Student of R' Yosef Caro. Author of numerous works, including *Pardes Rimonim,* a classic work which explains fundamental concepts of Kabalah.

Rambam — "Maimonides," acronym for Rabbi Moshe ben Maimon, (1135-1204) leading Torah scholar of the Middle Ages. His major works are *Sefer haMitzvos, Commentary to the Mishnah, Mishneh Torah* (*Yad Hachazakah*), a comprehensive code of Jewish law, *Moreh Nevuchim,* "Guide for the Perplexed," a primary work of Jewish philosophy.

Ramban — "Nachmanides" (1194-1270), Acronym for Rabbi Moshe ben Nachman of Gerona, Spain, one of the leading Torah scholars of the Middle Ages; author of major commentary to the Torah and numerous other works.

Ran — Acronym for Rabbenu Nissim (1308-1376). Authored an important commentary to the Talmud, published in most major editions.

Rashbam — Acronym for Rabbi Shmuel ben Meir, Talmud and Torah Commentator, who supplemented Rashi's (his grandfather's) commentary on the Talmud (c. 1085-1174). Brother of *Rabeinu Tam.*

Rashi — Acronym for Rabbi Shlomo Yitzchaki (1040-1105), author of basic commentary on the Bible and Talmud. According to Chasidic tradition, his commentary to the Torah contains allusions to kabalistic concepts.

Rema — R' Moshe Isserles (1530-1572), Rav and Rosh Yeshiva of Cracow. Author of many works. Most famous are his Ashkenazic annotations to Rabbi Yosef Caro's *Shulchan Aruch*, which transformed this predominantly Sephardic work into a universal Code of Jewish Law.

Ritvah — Acronym for R' Yom Tov Ibn Asevili (1248-1330), Talmudic Commentator and Halachist.

Riva — R' Yehudah ben Eliezer. Authored commentary to the Torah in 1313. First printed in Warsaw in 1776.

Rosh — Acronym for R' Asher ben Yechiel, Talmudic commentator and author of halachic compendium arranged on the tractates of the *Talmud* (c. 1250-1327).

Sa'adiah Ga'on — (882-942) Author of works in many areas of Torah, including the philosophical work, *Emunos v'Deos.*

Sanhedrin — Tractate of Talmud in Order of *Nezikin* (Damages).

S'dei Chemed — Extensive Halachic encyclopedia by R' Chaim Chizkiyahu Medini (1832-1904), Rav of Karasubazar in Crimea, Russia, and later Chief Rabbi of Chevron in the Land of Israel. Revised edition by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, New York, 1949-1953 (Kehos Publication Society).

Seder Hadoros — A chronology of events and personalities from creation until 1696, based on rabbinic sources, by Rabbi Yechiel Heilprin (1660-1746) Lithuanian Rabbi, Kabbalist, and chronicler. First published in 1769.

Sefer Chasidim — Classical work of ethical and halachic instruction by R' Yehudah haChasid, (c. 1150-1217).

Sefer Ha'Agur — Halachic compendium by R. Yaakov ben Yehuda Landa (Germany, fifteenth century), based primarily on the Tur. Widely used as a source for halachic decisions until the appearance of the *Shulchan Aruch.*

Sefer haChinuch — Compendium of basic explanations on the 613 mitzvos by an unknown Spanish author among the *Rishonim* of the 13th century.

Sefer haMa'amorim Melukat — Chasidic discourses of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, in six volumes, published by Vaad Lehafatzas Sichos (Kehos) between 1987 and 1992.

Sefer haMitzvos – Comprehensive list of the 613 *mitzvos* of the Torah and their basic requirements, by *Rambam.*

Sefer haSichos — Public talks of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, from the years 1986-92.

Sefer haZikaron — Supercommentary to *Rashi's* commentary to the Torah, by R' Avraham Bukrat Halevi (15th Century) of Spain. First published in Leghorn in 1845.

Sforno — Commentary on the Torah by Rabbi Ovadiah Sforno of Rome and Bologna, Italy (1470-1550).

Sha'ar haGemul — Short eschatological treatise of the *Ramban* discussing reward and punishment. In this work the author refutes *Rambam's* assertion that the climax of Creation will be a spiritual "soul world," arguing instead that the Resurrection of the Dead will be the ultimate era of perfection.

Shach al Hatorah — Abbreviation for *Sifsei Kohein,* a commentary on the Torah by Rabbi Mordechai Hakohein, incorporating numerous mystical interpretations and *gematrios*. First published in 1610. (Not to be confused with Rabbi Shabsai Hakohein of Cracow, author of *Shach*, a major commentary to the *Shulchan Aruch*).

Shaloh — Acronym for *Shnei Luchos Habris* ("The two tablets of the Covenant"), by Rabbi Yeshayah Hurwitz (1560-1630). There is a tradition that the *Tanya* is significantly based on the *Shaloh.*

Shemoneh Perakim — Philosophical treatise of *Rambam,* discussing the ills and cures of man's soul, prophecy, reward and punishment, free will, and the rule of the "golden mean."

Shemos Rabah — The section of Midrash Rabah on the Book of Exodus. See *"Midrash Rabah."*

Shitah Mekubetzes — Compilation of numerous medieval commentaries to the Talmud by R' Betzalel Ashkenazi (1520-1592).

Shulchan Aruch — Universally accepted halachic code encompassing all areas of practical halacha, by Rabbi Yosef Caro (1488-1575).

Sifri — *Halachic Midrash* on the books of *Bamidbar* and *Devarim.*

Sifri debay Rav — Comprehensive commentary to *Sifri* by Rabbi David Pardo (1710-1792), author of *Maskil leDavid.*

Sifsei Chachomim — Anthology of supercommentary to Rashi's commentary on the Torah by Rabbi Shabsai Bass (1641-1719). First published in 1712.

Smag — Acronym for *Sefer Mitzvos Gadol*, an important compendium of the 613 *mitzvos* by the *Tosafist* R' Moshe ben Ya'akov of Coucy (13th century).

Talmud — Comprehensive term for the *Mishnah* and *Gemara* as joined in the two compilations known as Babylonian Talmud (6th century) and Jerusalem Talmud (5th century).

Tanchuma — Aggadic Midrash on the Torah by Rabbi Tanchuma bar Abba (4th cen.)

Tanna debey Eliyahu — A *Midrash,* consisting of two parts, whose final redaction took place at the end of the tenth century of the Common Era. The first part is called "Seder Eliyahu Rabah" (31 chapters); the second, "Seder Eliyahu Zuta" (15 chapters).

Tanya — Primary chasidic text authored by Rabbi Shneur Zalman of Liadi. (See: *Alter Rebbe*)

Targum Yonason — Elaborate Aramaic translation of the Torah by Yonason ben Uziel, a disciple of Hillel.

Tiferes Yehonason — Commentary to the Torah by Rabbi Yehonason Eybeshutz (d. 1764) of Prague, Metz and Altona.

Tikunei Zohar — Section of the *Zohar* discussing seventy permutations of the first word of the Torah – *Bereishis*, and commentaries on various other sections of Scripture.

Torah Shlaimah — Comprehensive encyclopedia of all Talmudic and Midrashic commentaries on the Torah, with scholarly notes and essays, by R' Menachem Kasher (1895-1983). This work is still being compiled and currently spans 47 volumes, covering the books of *Bereishis-Bamidbar, Megillos* and *Hagadah Shel Pesach.*

Torah Temimah — Anthology of main Talmudic references to the Torah, along with commentary, by Rabbi Baruch Epstein (1860-1942), son of Rabbi Yechiel Michel Epstein, author of *Aruch Hashulchan.*

Toras Ha'olah — A work discussing the measurements of the Holy Temple and reasons for sacrifices according to philosophy by *Rema.* (See: *Rema*)

Toras Kohanim — *Halachic Midrash* to the Book of Leviticus. Also known as *Sifra.*

Toras Levi Yitzchak — Kabbalistic commentary to the Talmud by Rabbi Levi Yitzchak Schneerson (1878-1944), Chief Rabbi of the Ukranian city of Yekaterinoslav (Dnepropetrovsk) from 1907-1939, and father of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. First published in New York in 1971.

Tosfos — Talmudic commentary of the French, German and English rabbis of the 12th and 13th centuries.

Tsafnas Pane'ach — Precedent setting commentary to the Torah and *Rambam's Mishneh Torah* which innovated a fresh, deeply analytical approach to Talmudic study, by Rabbi

Yosef Rozin, Chief Rabbi of Dvinsk, known as the *Rogatchover Gaon* (1858-1936). He also authored Responsa and a commentary on the Torah by the same name. *Likutei Sichos* makes much use of the Rogatchover's methodology.

Tzemach Tzedek — Title of responsa authored by the third Lubavitcher Rebbe, Rabbi Menachem Mendel of Lubavitch (1789-1866), after which he is usually referred to.

Tzror Hamor — Commentary to the Torah by R' Avraham Saba (15th century) of Portugal, and later Morocco.

Tur Ha'aruch — Second half of commentary to the Torah by Rabbi Ya'akov Meir ben Asher (1268-1340), author of the Tur. (*See Ba'al Haturim*)

Turei Even – Prodigious commentary to tractates *Rosh Hashanah, Chagigah, Taanis* and *Megilah* by Rabbi Aryeh Leib of Metz, author of *Sha'agas Aryeh.*

Tzeidah Laderech — Supercommentary to *Rashi's* commentary on the Torah by Rabbi Yissachar Ber Ailenberg. First printed in Prague in 1623.

Vayikra Rabah — The section of *Midrash Rabah* on the Book of Leviticus. (See "*Midrash Rabah*")

Vilna Ga'on — R' Eliyahu ben Shlomo of Vilna (1720-1797) Lithuanian Talmudist, Kabalist, grammarian, and mathematician.

Yad Malachi — Compendium of rules and principles on which various major Rabbinic texts are based (including the principles on which the *Mishneh Torah* is based) by R' Malachi ben R' Yaakov haKohain, published in 1767.

Yefay To'ar — Major commentary on *Midrash Rabah*, by R' Shmuel Yaffa-Ashkenazi, Rabbi in Constantinople, 16th century.

Yalkut Re'uvaini — An anthology of Midrashic and Kabalistic commentaries on the Torah, collected by Rabbi Avraham Re'uvain Hakohain Katz of Prague (d. 1673).

Yalkut Shimoni — Comprehensive Midrashic anthology, covering the entire Bible, attributed to Rabbi Shimon HaDarshan of Frankfurt (13th century).

Yere'im — Halachic discussion of the *mitzvos,* by Tosafist R. Eliezer ben R. Shmuel of Metz (France, twelfth century) a student of *Rabeinu Tam.* First printed in condensed form in Venice, in 1565. Unabridged version published in 1892 in Vilna.

Yerios Shlomo — Supercommentary to *Rashi's* commentary on the Torah. (See: *Maharshal*)

Yoma — Tractate of Talmud in the Order of *Mo'ed* (Festivals).

Zohar — Basic text of Kabalah, compiled by Rabbi Shimon ben Yochai and his disciples in the form of a commentary on the Torah. First published in the late 13th century by Rabbi Moshe de Leon (c.1250-1305), in Spain.

לזכות

הרה"ח הרה"ת ר' **חיים מילער** שיחי'

וזוגתו מרת **חנה רות** תחי'

וילדיהם **לאה, מנחם מענדל, חי' מושקא ולוי יצחק** שיחיו

והוריהם שיחיו



לעילוי נשמת

ר' **יעקב** בן ר' **מנחם דוב**

ניומאן

זכרונו לברכה

ת. נ. צ. ב. ה.



לעילוי נשמת

הרה"ח הרה"ת ר' **יוסף יצחק** בן ר' **יעקב**

ליפסקער

זכרונו לברכה

ת. נ. צ. ב. ה.

לעילוי נשמות

הרה"ג הרה"ח ר' **מרדכי זאב** הכהן **גוטניק**

החסיד ר' **אברהם** וזוגתו **זעלדא פייגלין**

הרה"ג הרה"ח ר' **אשר** וזוגתו **חי'ה בתי'ה אברמסאן**

הרה"ג הרה"ח ר' **דוד ארי'ה** הכהן **יארמוש**

זכרונם לברכה

תהיינה נשמותיהם צרורות בצרור החיים

ולזכות

הרה"ג הרה"ת ר' **שלום דובער** שיחי' הכהן **גוטניק**

ראב"ד דק"ק מעלבורן יע"א

וזוגתו מרת **דבורה** תחי'

מרת **שרה נחמה** תחי' **יארמוש**

נדפס ע"י

הרה"ח הרה"ת ר' **מאיר** שיחי' הכהן **גוטניק**

וזוגתו מרת **שיינדל טעמא** תחי'

בניהם ובנותיהם:

הרה"ת **שמואל מרדכי זאב** הכהן וזגותו מרת **פייגא דינה,**

וילדיהם **שיינא אסתר שפרה, דוד ארי'ה וחי' מושקא**

חנה ובעלה הרה"ת **צבי אלימלך שפירא**

וילדיהם **חי' מושקא, מנחם מענדל ודוד ארי'ה**

מנוחה רחל ובעלה הרה"ת **יוסף יצחק בארבער**

וילדיהם **איטא וחי' מושקא**

זעלדא ובעלה הרה"ת **מיכאל אלעזר לערנער**

וילדיהם **חי' מושקא ושבתי**

מנחם מענדל הכהן, **סימא אסתר, שפרינצא לאה, יוסף יצחק** הכהן,

אברהם שלמה הכהן, **חי'ה בתי'ה, ודוד ארי'ה** הכהן

שיחיו לאורך ימים ושנים טובות

לעילוי נשמות

ר' **דוד** וזוגתו **לאה סלאגער**

ר' **דוד** וזוגתו **רינה עטר**

זכרונם לברכה

תהיינה נשמותיהם צרורות בצרור החיים



נדפס על ידי

ר' **דוד** שיחי' **סלאגער**

וזוגתו מרת **לארא** תחי'

ובנותיהם:

חנה ושרה מלכה



ולזכות

ר' **ראובן** שיחי' **סלאגער**

וזוגתו מרת **מרים** תחי'

מוקדש

לחיזוק התקשרות

לכבוד קדושת אדוננו מורנו ורבנו

נשיא דורנו