Divrei Torah, Ba ʿer Heitev פרש״י בשבעים לשון. דברי תורה וחיזוק. באר היטב

Volume 10 No. 27 Parshas Matos - Masei 5779 **בס״ד פרשת מטות מסעי תשע״ט**

וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הֶחָיִל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצְּבָא הַמִּלְחָמָה: במדבר פל״א פי״ד

And Moshe was angry with the officers of the army, with the captains over thousands, and captains over hundreds, who came from the battle. {31:14}

Actually, Moshe had not given an explicit command to kill the women of Midyon. Why, then, was he now angry with the officers for having allowed them to remain alive? **This** incident proves that, when it stands to reason that something should be done, one must do it without first waiting for an explicit command to that effect. Similarly, Bilom, too, said: וַיֹּאמֶר בִּלְעָם אֶל־מַלְאַךְ ה׳ חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נִצָּב לִקְרָאתִי בַּדָּרֶךְ וְעַתָּה אִם־רַע בְּעֵינֶיךָ אָשׁוּבָה לִי : פרק כ״ב פסוק ל

"I have sinned, for I did not know that you stood in the way against me" (22:34). Ignorance or failure to understand what should be readily understood constitutes a sin in and of itself. – Shelah Hakodosh

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה׳ אֶת מֹשֶׁה: פל״א פכ״א

And Elozor the Cohen said to the men of war which went to the battle, this is the ordinance of the Torah which Hashem commanded Moshe. {31:21}

After Bnei Yisroel returned from the war with Midyon with the spoils, Moshe taught them the Halochos of Hagolas Keilim, Kashering the utensils through boiling water and fire. The Parsha begins with the words Zos Chukas HaTorah. What is so special about the Halochos of Hagoloh that the Torah uses the strong words Chukas HaTorah? **Rav** Moshe Feinstein answers that from the ability to make treif utensils kosher by boiling them we learn that a person who sullies his Neshomoh with Aveiros can also kasher it and cleanse it as if he never sinned. This is a pillar of the Torah, as it teaches people never to give up no matter how far they have gone away from the Torah. **Moreover,** we see that Keilim used in fire need to be kashered with fire, libun. And Keilim used in boiling water become kasher with boiling water. This teaches us that we must do Teshuva the same way we did the aveira. If a person sinned with the burning desire of ta'ava, so too must be the Teshuva. And if the ta'ava was less passionate then the Teshuva can be on the same scale. - Rav Moshe Feinstein

On Motza'ei Shabbos 15 Tammuz 5503/1743 at the same time Rav Chaim ben Attar, better known by the name of his Peirush on Chumash called Ohr HaChaim, was Nifter in Yerushalayim, the Ba'al Shem Tov was washing for Seudah Shlishis and commented to his talmidim, "The Ner Ma'arovi has been extinguished." In Teveria at that same time Rav Chaim Abulafia fainted. When he woke up, he said that he accompanied the Ohr HaChaim Hakodosh to the gates of Gan Eden. **When** Har Hazeisim fell into the hands of the Jordanians after 5708 ('948), they started to build a road through the Bais Hakivoros. When the tractor came to the Kever of the Ohr Hachaim Hakodosh it broke down and nothing could start it again. The next day they brought in a new tractor to clear the path. As soon the tractor touched the Kever it overturned and tumbled into the valley killing the driver. After that the plans were halted and a road was built higher on the mountain. The beginning of earlier road is still visible today. **The** Ohr HaChaim was born in Sali, Morocco in 5456 ('696) into a wealthy family. As he grew so did his Torah and Yiras Shomayim and he eventually opened up his own yeshiva. His life was not ideal as he was targeted by the government and thrown into jail on more than one occasion became accused falsely of things that he had no part in. One time he was even thrown into the lions den and came out unharmed. **His** earliest works, Chidushim on Shas called Chefetz Hashem, were published in Amsterdam in 5492 ('732). He fled Morocco forever in 5498 ('738) after hunger ravaged the population and the survivors all fled. It was at this time that Rav Chaim decided to emigrate to Eretz Yisroel and open a Yeshiva in Yerushalayim. The journey lasted a long time and took him through Italy where he published his famous work the Ohr HaChaim in 5501 ('741). Another famous work that he wrote is the Pri To'ar on Yoreh Dei'ah.
In Elul 5501 ('741) he reached the shores of Eretz Yisroel but could not travel to Yerushalayim because of a plague rampant the city. Only a full year later did the Ohr HaChaim realize his dream and open a yeshiva in the Ir HaKodesh. His happiness knew no bounds. In his yeshiva learned two future Gedolim the Chida and the Maharit Algazi. Sadly this dream only lasted one year as the Ohr HaChaim was Nifter on 15 Tammuz 5503/1743, at the young age of 47. Yehi Zichro Boruch! (See also Kedoshim Asher Ba'aretz)

וְאֵת הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אֵת שֵׁשׁ עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֻס שָׁמָּה הָרֹצֵחַ וְעֲלֵיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר: פל״ה פ״ו

And the cities which you shall give to the Levi'im shall be six cities of refuge, which you shall appoint for the slayer that he may flee there; and to them you shall add forty two cities. {35:6}

The six cities of refuge call to mind the six words of the verse "Shema Yisrael", in which a person should find a spiritual refuge for his weary head which is beset with confusion at all times. The forty-two cities call to mind the 42 words in the first section of the Shema recital (beginning with ואהבת) through which a person can strengthen himself in the service of his blessed Creator. – Oheiv Yisroel, Apter Rov

וְלֹא תַחֲנִיפוּ אֶת הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחֲנִיף אֶת הָאָרֶץ וְלָאָרֶץ לֹא יְכֻפַּר לַדָּם אֲשֶׁר שֻׁפַךְ בָּהּ כִּי אִם בְּדַם שֹׁפְכוֹ: ספר במדבר פרק לה פל״ג

So you shall not pollute the land in which you are, for blood pollutes the land; and the land can not be cleansed of the blood that is shed there, but by the blood of him who shed it. {35:33}.

The Torah tells us that murder is "Chanifa" for the land. Chanifa usually means flattery. "How," asks Rav Moshe Feinstein, "is murder flattery for the land?" He answers that murder is not accepted by any society. However, the reason for this varies greatly from the Torah's reasoning. Murder is outlawed because it would destroy civilization. The Mishna in Pirkei Avos says that we must thank the rule of law, for without proper policing, each man would swallow his neighbor. There are some ramifications for this approach. For example, murder is condoned and even lauded if it will make the world a better place. This is the justification for horrific wars. On the other hand, there is little respect for "Chayei Shoh" the life of someone terminally ill or doomed to die. Similarly, the lives of elderly people are not as important, as they have already finished contributing to society. Not so the Torah, which values the essence of life itself, not withstanding the person's value to civilization. Someone can only murder after reaching the conclusion that the world needs to, for whatever reason, rid itself of his victim. This is saying that man is only here to serve the world, instead of vice versa. Murder is the ultimate flattery of the world. Hashem tells us, "Do not murder, and do not flatter the world." Human life is what should be respected and flattered. Value the elderly and infirm, and respect even a few sacred moments of life.

יומא דהילולא קדישא
הרה״ק ר׳ שלמה קארלינער הי״ד ב״ר מאיר
כ״ב תמוז תקנ״ב - זכיעוכי״א
לע״נ אאזמו״ר הגה״ח הרב יונה בהרה״ח ר׳ חיים יחיאל זצ״ל גאנצווייג
אבד״ק ביהכ״נ תפארת צבי – לאס אנדזשעלעס - נכד אדמור״י שידלוב
והמגיד מסטאשוב ומגזע הרמ״ל מסאסוב זכיעואכי״א
נלב״ע כ״א תמוז תשנ״ד מנו״כ בהר הזיתים ת.נ.צ.ב.ה.

יוצא לאור ע״י מכון בית צדיקים - שידלוב סטאשוב
714 Park Ave Lakewood NJ 08701-2025
Fax: 1-732-730-1588 Tel: 1-732-901-6225
chizuk@yeshivanet.com ברשות ובהדרכת גדולי התורה

Contact us for dedications, in honor of a Simcha, Yohrtzeit, or Zechus etc., Loshon Hakodesh "Al HaTorah Val HoAvodah" or English versions, received by thousands worldwide. Send in yours and your friend's numbers to receive ASAP.
Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

אֵלֶּה מַסְעֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד מֹשֶׁה וְאַהֲרֹן: פל״ג פ״א

These are the journeys of the Klall Yisroel, which went forth out of the land of Mitzrayim {Egypt} with their armies under the hand of Moshe and Aaron. {33:1}

In the Loshon Kodesh names of all of the journeys, the letter "Zayin" does not appear, which hints that they did not travel on Shabbos (ז=7, the seventh day). It also indicates that they did not take weapons - כלי זין - on their journeys. – Baal Haturim

The Chozeh of Lublin adds to explain the Posuk "Vichamushim - armed" – Rashi in the beginning of Parshas Bishalach, If so why did they not make war with the Mitzriyim? To which He answers that it says "Vayitzoku - They called out to Hashem – Tefiloh as we see by Yakov Avienu – Bicharby U'Bikashty to which Targum Unkilos translates – Bitzlusy U'Bi'usy – With my Tefillos and Request from Hashem. So to did Klall Yisroel wage war, with Tefiloh. **The** Chasam Sofer explains Rashi, that it was The Atzmos Yosef – The Holy Bones of Yosef Hatzadik that Moshe Rabbeinu brought up with Him from Mitzrayim to bury in Eretz Yisroel {Shchem} that gave Klall Yisroel the status of "Armed". As we see too in Hallel "HaYom Roh Vayonus – The see saw and it ran, The Miforshim say it saw The Aron of Yosef. {Regarding Bilom see Targum Yonoson, Bamidbor 31:8}

וַיִּכְתֹּב מֹשֶׁה אֶת מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם: פל״ג פ״ב

And Moshe wrote their starting places according to their journeys by the commandment of Hashem; and these are their journeys according to their starting places. {33:2}

But the last half of the Posuk reads in the opposite order: **ואלה מסעיהם למוצאיהם** - "These are their journeys according to their going forths". The reason for this is that the Klall Yisroel were intent on their freedom from Shibud Mitzrayim. Therefore, they counted how far they had already gone from Mitzrayim - **מסעיהם**. Moshe, though, was concerned about how far they still had to go until they reached the Eretz Yisroel, therefore he gave precedence to **מוצאיהם**. - Dubner Maggid

וַיִּסְעוּ מִקִּבְרֹת הַתַּאֲוָה וַיַּחֲנוּ בַּחֲצֵרֹת: במדבר פל״ג פי״ז

And they departed from Kivross Hatavoh, and camped in Chatzeross. {33:17}

The only way to overcome passion and lust, **תאוה**, is to remember that we are encamped in **חצרות** -courtyards, an antechamber to the World-to-Come, and in which we shall not reside for long. – Reb Yitzchok of Vorkeh

וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל הֹר הָהָר עַל פִּי ה׳ וַיָּמָת שָׁם בִּשְׁנַת הָאַרְבָּעִים לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ: פל״ג פל״ח

And Ahron the Cohen went up to Mount Hor at the commandment of Hashem, and died there, in the fortieth year after Klall Yisroel came out of the land of Egypt, in the first day of the fifth month. {33:38}

In describing the deaths of Moshe and Miriam, the Torah does not mention their exact dates of death. When discussing the death of Ahron, though, the Torah tells us that Aaron died in the fifth month - Av - to hint to us that this would be the month in which the Beis Hamikdosh, represented by Aaron the Cohen Godol, would be destroyed. - Netziv