



Rabbi Reisman – Parshas Mattos – Maasei 5784

1 – Topic – The Lesson of the Shalal in Midyan

As we prepare for Shabbos Parshas Mattos – Maasei from Yerushalayim Ir Hakodesh where I have the great Zechus to be today and B'ezras Hashem hopefully for a period of time to come. I would like to share with you some thoughts on Parshas Mattos – Maasei this week's Parsha, and I would like to begin with a word or two about one of the unusual Arichus, one of the points where the Torah speaks at length about something that seems to be of just minor consequence. That is, the booty of the battle with Midyan. Whatever it is that they captured in the battle of Midyan and the division of the booty, between those who went to war and the rest of Klal Yisrael and the amount given to the Kohanim or Leviim. You will learn the Parsha and see which one. It is dealt with in extraordinary length, and certainly there are Limudim to be had from it.

I would like to point out that it is not so much what it says as what it barely says. That is, Rashi says on the dividing of the booty, in 31:11 (מגיד שְׁהָיוּ כְּשָׂרִים וְצַדִּיקִים, וְלֹא נָחֲשְׂדוּ עַל הַגְּזוּל לְשַׁלֵּם יָד בַּבְּזָה (שְׁלֹא בְּרֵשׁוֹת)). One of the lessons of this Parsha is that Klal Yisrael did not take anything. The soldiers didn't take anything on their own. Those doing battle, or those helping in battle, no one took anything. It was all divided according to the Tzava of the Torah, the way the Torah was Mechayeiv, and they were Tzadikim as Rashi seems to indicate that it is the Derech of people in middle of a battle to be Melameid Zechus, to say that they are entitled and still they did not do so. That is what Rashi says. You get the impression of people who went to battle and nothing was in it for themselves.

Yet Rashi goes on. Rashi explains the difference between the word in Hebrew for booty (שְׁלָל) and the word (בִּזָּה). Biza means booty in battle and so does Shalal. They are two words which seem to mean the same thing. Zagt Rashi, no. Shalal refers to (מַלְבוּשׁ וְתַכְשִׁיטִין), refers to jewelry or other clothing which appears to mean significant items of clothing that people wear. What is Biza? Everything else, (הוּא בִּזָּה מִטְּלָטְלִין שְׂאֵינָם תַּכְשִׁיטִין). Less significant items. Maybe the Lashon Biza is a Lashon related to Bizayon. Meaning things that are not as Chashuv, not as important as the normal booty of a battle.

Now, what actually happened here and Rashi says this in two words, is that Klal Yisrael took the live people and the animals that were captured and divided as prescribed in the Torah. The Shalal means the Tachshitin and Malbushin that they took and with that created a Korban, a Korban Nedava which they gave. Where the Chiyuv for that comes I don't know, but that is what Rashi says. But then Rashi says and everything else, meaning everything but the animals and the

jewelry and the other important items of the clothing, they took for themselves. They did take for themselves.

As a matter of fact, you notice that in the Parsha right after the Biza, it says in the Parsha that the items that were used for cooking had to be Kashered, it had to be Toiveled. The source of Kashering and Tovelung is here. So in fact, Klal Yisrael were entitled to take a lot of things in the battle. It was only the significant or important things that they were not allowed to take. This is not the impression we get from the Pesukim in the Torah.

Yet, there must be some Limud, the Torah goes through such length to stress the idea that the significant items of booty were not to be taken by individuals as if it is Kulo just L'shem Shamayim. Yet, ordinary items, presumably household items like dishes and pots I would imagine his furniture and other household items as well. Halo Davar Hu! It would seem that Klal Yisrael had a lesson here. A tremendous lesson. They left Mitzrayim with a lot of wealth. When they left Mitzrayim they were wealthy and as we are taught, there is the story of Korach where the wealth did not do them well. It was not good for them. It was not good to have all of this wealth.

I have mentioned in the past the Chasam Sofer who says that the Bizas Hayam was the source of the gold from which they made the Eigel Hazahav. They took the Bizas Hayam because they wanted to be rich. The Mishkan was made from the Bizas Mitzrayim. In Mitzrayim they didn't want to take as Rashi brings in Parshas Bo. They said let us go out, we don't want to take anything. Just give us our freedom. So then when Klal Yisrael had a strong desire for wealth by Bizas Hayam, it brought them to the Eigel. Here they are 40 years later, a new generation, and the first opportunity for Biza, the first opportunity to take things. HKB"H tells Klal Yisrael don't make the same mistake your Avos did. As Shlomo Hamelech says in Mishlei 28:22 (נְבִיקָה לְהוֹן-- (אִישׁ, רַע עֵינָן (וְלֹא-יָדַע, כִּי-תִקַּר יְבִאָנָה). Someone who becomes wealthy, it is a bad eye. He doesn't realize he is going to lose from all of that. And so, HKB"H told them, don't take from the booty of Midyan. You might think don't take because it is holy. Shlomo Hamelech says, not because it is holy. When you see a pot and you want to cook a Cholent for Shabbos, take the pot, Kasher it and it is fine. Not because it is holy but because there is wealth. Where is the wealth? In the Tachshitin, in the Behaimos, in the items of great value. That, watch out. Remember what happened at the Bizas Hayam. Klal Yisrael were Kedoshim and they didn't touch it.

If it would be Asur B'hana'a, of course they wouldn't touch it. Asurai Hana'a is Assur. But HKB"H says no, don't take things because those things are things that bring a person to wealth. You need pillows, you need a nice couch, take it. But items of wealth, don't take.

So I asked earlier, from where did it come that the Shalal of the Tachshitin and Malbushim, significant items of jewelry and the items of clothing that they brought a Korban with, where was the commandment for that? Where do we find that? The answer may well be, we don't find it. Klal Yisrael got the message. They got the message that there is a difference between items a person has that make his life easier, practical items, and items that are just items of extravagance.

Baruch Hashem we live in a generation of plenty. However, people have to know the difference between spending money on things that make life easier, that are functional items of life, and

spending money on things that make life more complicated. Homes in two or three cities, that make a person busy with all kinds of odds and ends.

Rav Pam's father in his will left money to Rav Pam on the condition that he buys a home. Rav Pam didn't want to buy a home. He said a homeowner has headaches. There are things to take care of and I don't want to be distracted from my learning. I am not talking about an extra home in the mountains or in Florida or even in Eretz Yisrael. I am talking about the primary home.

Rav Pam's father understood that to be financially stable, somebody in Chinuch has to have a house that he lives in. So he left him a Yerusha on the condition that he buys a home. That attitude of Rav Pam, of not having too much stuff, too much stuff is a distraction to people. Having too many items is a distraction, managing the items. The insight into what took place with the Shalal in Midyan may well be this particular lesson.

2 – Topic – Related to the Parsha and being in Eretz Yisrael

We find this week an expression again that Eretz Yisrael is (אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ). I have mentioned to you in the past (probably in Parshas Ki Savo), that (אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ) the description of Eretz Yisrael as the land that flows with milk and honey is a description that is not found in Sefer Beraishis. It is only found the first time at the Sneh (Shemos 3:8). The reason for that is, that the Avos had a Haftacha for Eretz Yisrael, the Avos were Kedoshim V'tehorim. Did they care if there is (חֵלֶב וְדָבָשׁ) in the land? They are talking about a land of Aliyah Ruchni. A land of Mitzvos Teluya B'aretz. A land where the Shechina is Shruya. HKB"H promised to the Avos in Eretz Yisrael that it would be a place of great Kedusha and Aliyah.

At the Sneh, Moshe Rabbeinu was told to go speak to Klal Yisrael. The Hamon Am, the ordinary people in Klal Yisrael if you are going to tell them about places of Aliyah Ruchni they are not holding there yet. They are Frum Yidden but you are promising them a land, let the land be a place where they have their physical needs taken care of. HKB"H said okay. There is the land that was promised to the Avos, the land to which we look as the land of Aliyah, of growth, spiritual growth and connection to the Shechina, and then there is the land that I promised to the Hamon Am which includes a lot, which includes a wonderful land, a beautiful land. I am now here in the streets of Yerushalayim, it is the most beautiful place in the world. The beauty and the plenty that Eretz Yisrael gives to its people whenever its people come here, is extraordinary. But that is not the goal. That is the incentive. That is the candy. That is the attraction for the Guf. But it has to be a place of great Aliya.

And so too over the years of our long Galus, Jews have come here for two reasons. Many times, most often, the great Aliyot, the great periods of immigration to the land of Israel was caused by oppression in other lands, were caused because it is safer here and people were looking for a better life. There were holy people who came here because they wanted the Aliya Ruchni. It seems that the Torah recognizes each. Halevai when we come, it should be with a sense of Aliya Ruchni which is really the Ikkur, the main thing. That goal of coming to Eretz Yisrael with this purpose means getting off the plane and going straight to learn, straight to Daven, straight to a Makom Kedusha.

And so, as I set out on a period of time that I hope to be in Eretz Yisrael, I will be returning to the states right before Tisha B'av and I hope Halevai it should be a Tisha B'av where we pack up and move permanently to Artzeinu Hakedosha. Until then at least, try to Chap a' Rein and recognize this place of great Aliya. Wishing one and all an absolutely wonderful Shabbos!

Rabbi Reisman – Parshas Mattos – Masei 5783

1 – Topic – The Nachalos

As we prepare for the second week of the Shelosho D'parunisa, Parshas Mattos – Masei and Chazak Chazak V'nischazeik, a week of Chizuk. Let us look at some of the topics of our Parsha. I would like to talk about a topic which begins in Parshas Mattos and ends in Parshas Masei. That is the incident with the Bnei Gad and Bnei Reuven who insist on getting a Cheilek in Aiver Hayardein.

When you read the Parsha, Moshe Rabbeinu is upset with them and when they explain themselves Moshe Rabbeinu accepts what they say. If you read the Chumash without the Torah She'baal Peh, it seems like at the end of the day what they did was a good thing. The Torah She'baal Peh of this is that Chazal say about the Bnei Gad and Bnei Reuven as is found in Mishlei 20:21 (לֹא תִבְרָךְ; וְאֶתְרִיתָ; וְאֶתְרִיתָ; וְאֶתְרִיתָ; וְאֶתְרִיתָ). They say that a Nachala, a Yerusha that (מִבְּהֵלָתָא בְּרִאשׁוֹנָה) came with Behala, didn't come with clear thinking. How could they choose for the sake of their sheep, how could they choose to not be in Eretz Yisrael proper. At the end, they were the first Shevatim to go to Galus. There is something more that takes place because of the Bnei Gad and Bnei Reuven and that is what I would like to share with you today.

When Yehoshua conquered Eretz Yisrael, as is well known Yehoshua did not conquer all of Eretz Yisrael. There are many parts of Eretz Yisrael that were not conquered at all as is Mefurash in the Pesukim in the end of Yehoshua and the beginning of Shoftim. Yet, Yehoshua says at the end of his life as it says in Yehoshua 23:14 (לֹא-נִפְלָדָה דְבָר). There was not one thing that he was supposed to do that he didn't do. We have explained in the past that Yerushas Eretz Yisrael is in the manner of as is brought in Shemos 23:30 (מְעַט מְעַט אֶגְרֹשְׁנֶם). It is in the manner that the Torah says that Eretz Yisrael a little at a time should be conquered. As it is needed by Klal Yisrael, more and more of the land was conquered.

What this means in practical terms is this. Had the Bnei Gad and Bnei Reuven decided to go into Eretz Yisrael as Moshe Rabbeinu had planned, then the Gorel would have been a Gorel for 12 Shevatim in Eretz Yisrael proper. Much more of the land would have been conquered by Yehoshua. Because Yehoshua conquered the amount that was needed by the people. Especially the Bnei Gad and Bnei Reuven who did in fact have a great amount of Tzon, a great amount of sheep and needed a lot of grazing area, so Ain Hachi Nami, much more of the land would have fallen into the Gorel. Because they didn't go, the Gorel was for only 9 ½ Shevatim and much less of Eretz Yisrael was conquered.

Now this is really Mefurash in the Posuk later in Masei. 34:13 (זֹאת הָאָרֶץ, אֲשֶׁר תִּתְּנֶנּוּ לָאֵתָהּ בְּגוֹרָל). It says this is the land you should divide by the Gorel. (אֲשֶׁר צְנָה יְרוּר, לָתֵת לְתִשְׁעַת הַמִּטּוֹת וְחֲצֵי הַמִּטָּה).

The Posuk is explaining the Gorel will only be 9 ½ Shevatim. Why? (כי לקחו מטה בני הרואבני, לבית) (אבותם, ומטה בני-הגדי, לבית אבותם; וקצי מטה מנשה, לקחו נתלתם). Because they took in Aiver Hayarden.

In other words, the Posuk is saying that the Gorel would have been for 12 Shevatim had it not been the choice of those Shevatim to be elsewhere. What that means is that the failure to conquer all of Eretz Yisrael by Yehoshua which is a conquest which had more of a Kiyum, that was the fault of the Bnei Gad and the Bnei Reuven.

We find in the Berachos of Vayechi that Zevulun had as is found in Beraishis 49:13 (וַיִּרְכְּתוּ עָלָיו). His Yerusha was supposed to reach the city of Tzidon which is Sidon on the Lebanese coast. It didn't happen. When you look in Sefer Yehoshua he did not have land all the way up there. Sheivet Asher went all the way up until Tzidon. But Zevulun was not there. What changed? What changed was that had it been a conquest of 12 Shevatim then Eretz Yisrael proper would have gone much more to the north and because of them it didn't. Klal Yisrael lost forever that special Kibush Yehoshua of so much more of Eretz Yisrael.

The lesson of course is that Bnei Gad and Bnei Reuven as great as they were suffered from a malady that afflicts many people. It is called wealth. They were wealthy. 32:1 (וּמִקְנֵה רֶבִי, הָיָה לְבָנָי) (רואבן ולבני-גד--עצום מאד). They had tremendous wealth. Instead of adapting the wealth to their values, they adapted their values to the wealth. Had they not had the wealth they would have been happy to go into Eretz Yisrael. But they said (וּמִקְנֵה רֶבִי) they had so much sheep so let's adapt our lives to our wealth and change our lives to fit our wealth. Rachmana Litz'lon it is not the right thing.

Now, B'derech She'adam Rotzeh Leilech Molichin Oso. HKB"H let them do it. But having money is an Achrayos. When the person becomes the wealth then his life changes. It is an illness, it is a malady, it is not something that you can say I am going to be above it. It is not Poshut to be above it. It is not so easy. Mishlei 30:8 (רֵאשׁ וְעֵשֶׂר, אֶל-תִּתֶּן-לִי). Poverty is a terrible thing, but extreme wealth is also a tremendous responsibility and Achrayos, it is a Nisayon. For a person to be able to not change and stay the way he was and the way he is, a tremendous test. To make still simple weddings and live in simpler homes, that is a tremendous Nisayon, because when people have money they change themselves to fit to their money. How could somebody do such a thing? Over money to change his life to fit his money? That doesn't make sense. He should change his money to fit his life. It is something we all understand before we get there.

I once asked my class on a Purim night after the celebrating and music stopped and we were sitting around the table. And I asked them, if you had so much money and you had to buy a car and for another \$10,000 you could get a label but it would be the same exact car. But you could get a label that people look up to. This was \$10,000 20+ years ago, but okay. Would you spend the \$10,000 for the label assuming the car was the same? They all said no. They would never do such a thing. It is ridiculous.

One person who thought about it said I would do it. I said please stand up and tell everyone why would you do it. He said very wise words. He says I don't know why I would do it, it makes zero sense. But since everyone with money is doing it, if I was wealthy I would probably do it also. The lesson of the Bnei Gad and Bnei Reuven is don't change you to fit your wealth. If you are

Zoche to wealth or whatever you are Zoche to, you have to change your circumstances to fit you, not change you to fit your circumstances.

2 – Topic – Arei Miklat

The Parsha tells us the Halacha of someone who kills B'shogeig and is Chayuv Galus and goes to Arei Miklat. The main Kler in the Yeshiva learning of Makkos regarding the Arei Miklat is whether Galus is a Kappara or an Onesh. In other words, do you go to Galus to save yourself from the person who is going to kill you, the Go'el Hadam who wants to kill you, and therefore, you have to run. The Onesh is that he can kill you and you run there.

Or is Galus a Kappara, a person wants to be Miskapeir so he goes to Galus? The Nafka Mina of course is if there is no Go'el Hadam or if the Go'el Hadam is a friend of yours and won't kill you. Should a person go to Galus anyway? If he is only going to Galus to save himself from the Go'el Hadam, there is no reason to go. If you have a person who is going to build himself a fortress, he will live wherever he lives and he will have armed guards all around. If you are going to Galus just to be safe, so then do that. However, if Galus is a Kapparah, then a person should go no matter what. This is the main Yeshivishe Torah, the Kler in the Sugya of Galus.

A Raya is brought from the Maharsha. The Maharsha says on the well-known Mashal Hakadmoni, which is a Mashul of somebody who killed B'shogeig and there were no witnesses, and someone else who had killed B'maizid and there were no witnesses, and HKB"Y brings them together to one place, and the one who killed B'shogeig falls on and kills the one who killed B'maizid. He goes to Galus as he should and he gets killed as he should.

The Maharsha there in his words says that when the first person originally killed B'shogeig and no one saw, he is not going to go to Galus because there is no Go'el Hadam. B'feirush like the first way to learn. But there are many Rayas that it is a Kappara, therefore, they are Matmia on the Maharsha. Why if someone kills B'shogeig and there are no witnesses, why wouldn't he have to go to Galus? This is a Kasha asked on the Maharsha. Of course the assumption is that the Maharsha holds that you go to Galus only to be saved.

I would like to suggest a Teretz. Rav Chaim Shmuelevitz writes regarding the Haftorah of Parshas Vayechi. Dovid Hamelech tells Shlomo Hamelech take Nekama from Shimi Ben Gaira. Shlomo Hamelech tells Shimi Ben Gaira you have to stay in Yerushalayim. If you leave Yerushalayim you are Chayuv Misah for the rest of your life. That is what he tells him. That is his Nekama.

Later Shimi Ben Gaira leaves and of course Shlomo has him put to death. Zagt Rav Chaim Shmuelevitz, what kind of punishment is it that you have to stay in Yerushalayim and you can't leave. He writes I know many people who are their whole lives in Yerushalayim and have never left. Big deal! Yerushalayim is a big city and you have everything you need there.

Enfert Rav Chaim Shmuelevitz, a psychological truth. He says Shlomo said you "must" stay in Yerushalayim, you can't leave. When someone says you can't leave that is very hard to do. If you choose to be in Yerushalayim all your life it is not hard to do.

Take for example a small child. You want to punish the child. You tell the child you have to sit in the corner for a minute. He is going to scream and kick. At this morning he sat in that same exact corner and played with his toys for much more than a minute? The answer is, when he has to, that is when it is hard.

Getting back to Galus. Galus is a Kapparah. Part of the Kapparah is that he must be in the Ir Miklat. If he walks out, someone is going to kill him. Part of the Kapparah of Galus is that you got to be there, you have to be there. If so, if someone killed and there was no Go'el Hadam, he killed without witnesses, so just going to Galus voluntarily that is not the Kapparah. The Kapparah is going to Galus because there is a Go'el Hadam.

We find in the Gemara in Sanhedrin that if someone kills a Ger B'shogeig and he has no relatives, that Beis Din appoints a Go'el Hadam. There has to be a Go'el Hadam for the Kapparah to be a proper Kapparah. An insight into human nature.

3 – Topic – The 9 Days

There are many areas where we say that our generation is a weak generation. If somebody does an Aveira and he asks should I fast a fast day to do Teshuva, we tell him B'sheim the Chofetz Chaim that we are a weak generation. We can't just fast Sigufim.

The Steipler writes this in one of his letters as well. We are a weak generation in a Dor Cholush. Aveilim Lo Aleinu, when someone is an Avel, they always used to sit on the floor. Sometimes they would put a little pillow under them. Today they have comfortable seats. It is a weak generation. It is very hard for everyone to sit on the floor. The weakness of our generation is the excuse.

What does it mean that we are weak? Physically we eat well. We are physically stronger, we live longer lives. It means that we are emotionally weaker. It is a weaker generation. We are a generation of frazzled nerves. Whether you want it to be that way or don't want it to be that way, it is a fact. The fact is that it is a generation where the nerves are much more difficult. Emotionally we find it hard to inconvenience ourselves.

Now comes the 9 days. The 9 days are falling apart. Music, people need music. They need it for their nerves. People say tape music, not tape music. It might be different. Showers, who ever heard of not taking showers. People are in shock, not to take a shower for 9 days? Shevua She'chal Bo is 5 days. They are shocked to not take showers.

What about changing shirts? We used to do it the week before Rosh Chodesh, we always changed shirts. We wore a shirt let's say for breakfast and after Davening and breakfast we changed and we put it in the closet so that we wouldn't wear freshly laundered shirt during the 9 days. We did it a few days before Rosh Chodesh.

Today, Rosh Chodesh everyone is asking I didn't change shirts what should I do? The excuse that we are a weak generation is too much of an excuse. Like I said, we are a generation of

Chulsha. It is not a Mitzvah to be a generation of Chulsha. We lose, when we are too weak to do the things we have to do, we lose from it. I feel that our generation is the generation of Shir Hashirim Perek Hei.

In Shir Hashirim Perek Hei, the man and woman who are in love and have somehow separated, have an episode. The episode is where the woman in the story which is Klal Yisrael says (אני יושנה, ולבי ער). She says I am about to fall asleep, I am in bed. I am falling asleep. (קול דודי דופק). I hear my beloved knocking on the door. (פתחי לי) He is saying open the door. (אחתי רעיתי יונתי). My beloved, open the door for me I am ready to come in. (קנצותי רסיסי). I am ready to go. The woman that is Klal Yisrael says (אלבשנה, איככה, את-כתנתי--איככה). I am in pajamas already, I am going to go get dressed again? (רחצתי את-רגלי) I already washed my feet, (איככה אטנפם) I am going to walk on the ground again?

She is lazy, she is tired, she has frazzled nerves, she has a Chulsha. She is staying in bed. (דודי, ומעי, המו עלי). The Posuk says my beloved, he let go of the doorknob, (שלה ידו מן-החור) and now she is nervous. (קמתי אני, לפתח לדודי) she jumps out of bed to open the door. (ונדי נטפו-מור, ואצבעתי) I dip my hand in perfume to meet my beloved. (מור עבר, על, כפות המנעול) I opened the door for my beloved. (ודודי חמק עבר) He is not here anymore. (נפשי, יצאה) I am going out of my mind. (בקשתי ו לא מצאתיהו, קראתי ו לא ענני) I wanted him so much when he spoke. (בדברו)

A generation of people who are too weak, too lazy. They are in bed and can't get up. Later when they want to serve Hashem they say where is Hashem? I don't understand, I want so much to serve the Ribbono Shel Olam. But where were you when the moment was right? Where were you when you had to be there?

It is a Mussar to learn. Such a sad story in Shir Hashirim. This poor woman. She says I don't want to get my feet dirty. Instead of playing hard to get and him pushing, he leaves. The Ribbono Shel Olam says you are not interested okay. Then you say where is G-d? I don't understand, where is the Ribbono Shel Olam? Today I was there for the Ribbono Shel Olam.

Don't be lazy! Serve HKB"H properly. Serve Hashem right. When it will come the 9 days of the Geulah and they will have a guard at the door who will say whoever observed the 9 days can come in. Whoever didn't observe the 9 days you got to wait. No coming in. it will be 9 days of celebration. What did you do for the 9 days? Did you really limit your eating? There are such Geshmake foods without meat. You really limited your showers? You really limited the music that you listened to? Of course we will. We will be Nisabeil on Yerushalayim properly and be Zoche to see the Nechama. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Mattos – Masei 5782

1 – Topic – A Thought for the Nine Days – Appreciating the Yerushalayim Shel Mailah

As we prepare for Shabbos Parshas Mattos – Masei. Ironically it is the Shabbos we catch up with Eretz Yisrael as far as the reading of the Parsha, and I hope that we should be catching up with Eretz Yisrael too in many other ways. This is the beginning of the 9 days which begins in a few

hours. Klal Yisrael gets ready for the 9 days by preparing, changing shirts and the like in these few hours that remain, and more importantly putting our mind to the days that are to come.

I want to share with you something it says in the Ohr Gedalyahu in the Vayikra, Bamidbar, Devarim volume in the section of the Bein Hametzarim (starting on the bottom page 167). The Gemara says in Maseches Chagigah 5b (24 lines from the top) that on the one hand it says (במסתרים תבכה נפשי), Kavayochel G-d in His place is weeping and (עוץ וחדוה במקומו) and there is joy in G-d's place. The Gemara answers (הא בבתי גואי הא בבתי בראי). One is on the outside and one is on the inside. Obviously a mysterious Gemara and hard to understand. The simple Teitch is that in His hidden place Kavayochel the Ribbono Shel Olam weeps but openly He rejoices.

Rabbeinu Chananel says the opposite. He says that HKB"YH rejoices in the hidden places and the tears are in the open places. (במסתרים תבכה נפשי). In the hidden places I weep, Rabbeinu Chananel does not explain but he means to say where there is Hester Panim, where Hashem is not revealed there is tears and (עוץ וחדוה במקומו) inside there is joy. Says Rav Schorr beautifully, there is a Yerushalayim Shel Matah and Yerushalayim Shel Mailah. The Yerushalayim we go to, the Kosel we go to, the Beis Hamikdash we go to is Yerushalayim Shel Matah. Then there is the heavenly Yerushalayim, the Beis Hamikdash upstairs which is K'negged the Makom Hamikdash downstairs. The Gemara says that that Beis Hamikdash stands, that HKB"YH still has a Beis Hamikdash and that Michoel stands and brings Korbanos on the Mizbaiach up in heaven.

Teitches Rav Schorr, down here where there is Hester Panim it is a place of tears, up in heaven where the true world exists, and there is Yerushalayim Shel Mailah, there (עוץ וחדוה במקומו) there is joy. A person down here who weeps on the Churban Beis Hamikdash is Zoche to have an appreciation of the Yerushalayim Shel Mailah. They go together. If you appreciate the Yerushalayim Shel Mailah then you appreciate what we are missing down here in the Yerushalayim Shel Matah.

Rav Schorr Teitches Kol Hamisabeil Al Yerushalayim, somebody who takes note, an appreciation of the Yerushalayim Shel Matah, what is missing down here, Zoche V'ro'e B'nechmaso. Simultaneously he sees the Nechama in the sense of having an appreciation of the Yerushalayim Shel Mailah. Somebody who goes to the Kosel, somebody who goes to Yerushalayim and has a sense of the great spirituality that is there, the great Ruchnios that is there, somebody like that is Ro'e B'nechmaso. (עוץ וחדוה במקומו) He has the strength and the joy of appreciating. That is the job as we go into the 9 days, the same time simultaneously to be Misabeil Al Yerushalayim and to appreciate the Ruchnios world that Yerushalayim is really connected to.

2 – Topic – A Thought on Appreciating Kedushas Eretz Yisrael

Appropriately enough Parshas Maasei has the boundaries of Eretz Yisrael where they are. When we learn Gittin in the Rav Chaim Gra"Ch Al Hashas he asks a Gevaldige Kasha. There is a Sugya on Daf Ches regarding Surya. Surya on the northern boundaries of Eretz Yisrael into Surya which loosely translated is Syria. This is an area which may or may not have Kedushas Eretz Yisrael. The Gemara says it depends if Kibush Yachid Shmei Kibush. David Hamelech conquered areas north of Eretz Yisrael, if you hold Kibush Yachid Shmei Kibush, which means

that Dovid conquered it on his own, if you hold that is considered to being conquered then it is part of Eretz Yisrael if Kibush Yachid is not a Kibush then it is not part of Eretz Yisrael.

Freigt Rav Chaim, why does it matter if Dovid's Kibush counts or not. We have a rule that the Kedusha Rishona Kid'sha L'shaita Vlo Kidsha L'asid Lavo. We have a rule that the Kedusha of Yehoshua, of the Bayis Rishon was Bateil. Kedusha Shniya Kid'sha L'shaita V'kidsha L'asid Lavo. It is Ezra's Kedusha which remained. Dovid was by the Bayis Rishon, that Kedusha doesn't remain. So what is the difference if Kibush Yachid Shmei Kibush? We go by Kibush Shniya, we go by Ezra's Kibush. This is Rav Chaim's Kasha in the Gra"Ch Al Hashas. A Gevaldige Kasha.

The answer lies in a Radvaz on the Rambam in Hilchos Sanhedrin 4:6. The Radvaz says essentially that there are two Dinim in Eretz Yisrael. There is what we would call the Kedushas Eretz Yisrael, the fact that a certain place is B'etzem Eretz Yisrael, it has the Kedusha of the holy land. Kesubos 112a (bottom line) (ר' אבא מנשק כיפי דעכו) Rav Abba kissed the stones of Acco because there is an inherent Kedusha in Eretz Yisrael.

Then there are Dinai Eretz Yisrael, there are laws that apply to Eretz Yisrael. Those laws that apply to Eretz Yisrael depend on Kibush Yachid and Kibush Sheini. The Radvaz says that the benefit of visiting Eretz Yisrael, or certainly of living in Eretz Yisrael, or in being buried in Eretz Yisrael that was never Bateil, that never changed. The Kedusha connection of Eretz Yisrael has nothing to do with Kibush Rishon or Kibush Sheini. The Halachos, the Dinim of Eretz Yisrael that indeed, that does depend to a great degree on Kedusha Rishona or Kidusha Sheniya. Therefore, says the Radvaz, there are two parts to Kedushas Eretz Yisrael.

They published a Kisvei of the Kehilas Yaakov on Gittin. The unfinished manuscript on Gittin. The Steipler asks why was Rav Abba kissing the stones of Acco? The Rambam says that Hilchos Terumos and Maisros that Acco is not part of the second Kibush, it is not part of Dinai Eretz Yisrael and that is the Rambam's Shittah.

The Steipler says the same Yesod. There are two parts to Eretz Yisrael, there is Etzem Eretz Yisrael, Kedushas Eretz Yisrael, and then there are Hilchos Eretz Yisrael. Hilchos Eretz Yisrael depends on Kedusha Rishona or Kedusha Sheniya. Mashe'ainkain the Dinai Eretz Yisrael.

This is perhaps what Rav Chaim means in the published Teretz where he says some type of a guideline that the Kedusha Rishona is connected to the Kedusha Sheniya. Be that as it may, if Dovid conquered Surya and it became part of Eretz Yisrael even by Kedusha Sheniya and the Halachos don't apply. Dinai Eretz Yisrael, the Kedushas Eretz Yisrael remain forever.

When we visit Eretz Yisrael, the Dinai Eretz Yisrael are on our minds, Terumos and Maisros, this year Shemittah. The Kedushas Eretz Yisrael, the inherent Guf of Eretz Yisrael, the Kedusha that is something we need to appreciate.

3 – Topic – A Thought on the Talmidai Chachamim who Devote Themselves to Living Out of Town

The Bnei Gad and Bnei Reuven request a part of the land on the other side of the Yardein and Moshe Rabbeinu grants it to them along with half of Sheivet Menashe. The mystery is why is Sheivet Menashe there as they didn't ask for a part of that land. The Netziv says that the Chatzi Sheivet Menashe were people of great Torah stature, great scholarship. They were sent there to elevate the level of Bnei Gad and Bnei Reuven. Here they are asking for places where they could pasture their sheep, which sounds like a very physical experience, a Gashmios thing. Moshe Rabbeinu said they will be the Mekarvin, they will be the learners, the teachers, and therefore, they went there as well. That is how the Netziv explains.

Somewhat equivalent to today, are Talmidai Chachamim who go out of town. They pick themselves up and they go to an out of town community where there isn't a whole lot of Torah. They go there to see the Torah, the strength of Torah in such a place and that strength of Torah is what the Bnei Menashe did and what Yidden are doing today. People with tremendous Mesiras Nefesh who pick themselves up and go out of town.

I have heard very often some people who devote their lives to being out of town. That it is not really something that is appreciated adequately in Klal Yisrael. Many of them feel bad later. They sacrificed Chinuch Habanim, they sacrificed really their family life to a great degree in raising children, their Parnasa is not so great. When they have to make Shidduchim for their children it is not so easy. Not everyone is looking to do a Shidduch with people who are out of town. It is not an adequately appreciated point. It is painful.

That is happened to the Bnei Menashe too. The Bnei Menashe went as the Netziv explains to be Mekareiv. But at the end when it came many years later, 800 years later. As it says in Mishlei 20:21 (נְתַלְתָּ, מִבְּהֵלַת בְּרָאשׁוֹנָה; וְאַחֲרֵיהֶּ, לֹא תִבְרָךְ). It was the Bnei Gad and Bnei Reuven and Chatzi Sheivet Menashe who went to Galus first. Meaning, that those who with Mesiras Nefesh went so to speak out of town, they sacrificed for it. The sacrifice was all the way until the end. It is painful. We trust that HKB"H keeps score of what is going on. Therefore, the image of those who are willing to sacrifice, that image is the image of the Bnei Menashe who sacrificed everything to go.

I once saw that the Avnei Nezer at one point in his life had to busy with things outside of learning and he felt bad. The Kotzker gave him Nechama. He said look in this week's Parsha. Moshe Rabbeinu is told by G-d as it says in 31:26 (וּבְבִקְעוֹת הַבְּאֵרִים, בְּצִדְדֵי הַשָּׂדֶה, אֵת רֹאשׁ מִלְקוֹת הַשָּׂדֶה, בְּצִדְדֵי הַשָּׂדֶה), go count the animals. Tens of thousands of animals, go count the animals. G-d said go count the animals, Moshe Rabbeinu wanted to be in the Beis Medrash. Hashem said count the animals so you go and do what G-d wants you to do. The Kotzker said you do what the Ribbono Shel Olam wants you to do. Fascinating. So too here with the Bnei Menashe, they are the heroes as they sacrificed everything, Ruchnios too. That is their greatness.

And so, with this extraordinary lesson of the Parsha we enter into the 9 days with an appreciation of Eretz Yisrael, an appreciation of sacrifice in our Avodas Hashem. May HKB"H give us the

strength, the resolve to serve Him with everything we have, with a truly proper appreciation. Wishing one and all an absolutely wonderful Shabbos and a meaningful 9 days!

Rabbi Reisman – Parshas Mattos - Maasei 5781

1 – Topic – A Thought on Parshas Mattos

As we prepare for Shabbos Parshas Mattos – Maasei which is also Rosh Chodesh Av a day in which we think about the Churban even as we think about the Kochos of renewal of Rosh Chodesh. We find in Parshas Mattos that after Klal Yisrael goes to Milchama, they are brought together and they give much of the money that they had collected to be Kodosh Lashem and the leaders of Klal Yisrael come together and they say to Moshe Rabbeinu in 31:49 (עָבְדֵיךָ נָשְׂאוּ אֶת- (ראש אנשי המלחמה, אשר בידנו; ולא נפקד ממנו, איש ונקרב) (31:50). We went to battle and lost nobody. 31:50 (ונקרב) (את-קרבו ירור), and therefore, we brought the Korban to HKB”H. What was the Korban? The items that they had taken in the battle they offered to the Ribbono Shel Olam.

The Meshech Chochmo makes a wonderful Diyuk in the Posuk. It says (ונקרב את-קרבו ירור). Really the language should be Vanakreiv Korban L’Hashem, we brought an offering to HKB”H. (ונקרב את-קרבו ירור). The Meshech Chochmo says the following. These Yidden who went to Milchama and succeeded so magnificently, (ולא-נפקד ממנו, איש). They realized that everything that they had taken, whatever it was that in Milchama that they had taken together, was not really (כחי ונעצם ידי) Kochi V’otzem Yadi. It wasn’t they who did it. Even though for the first time as this was the Dor Hamidbar, they had lived in ways in which they were supported not through their own work, and here for the first time through their efforts and their Shvitz, they worked by going to battle they earned money, they gained money the Shelal, the booty of war. They said (ונקרב את-קרבו ירור), we realize that it is not ours, it is HKB”H’s. It is HKB”H’s Korban. Just like until now He was giving it to us miraculously with the Man and the B’air, now He is giving it to us B’derech Hateva. (ונקרב את-קרבו ירור). Not Vanakreiv Korban L’Hashem, not that we are giving something to G-d. We brought (את-קרבו ירור), the Korban that which B’etzem belongs to HKB”H.

The Meshech Chochmo says that we find a similar thing in Parshas Korach where Hashem says to the Leviim as is found in 18:26 (ונהרמתם ממנו תרומת ירור, מעשר מן-המעשר) when you get Maiseir you should separate Terumas Hashem Maiseir Min Hamaiseir. Give a 10th to the Kohanim. Not you are giving your 10th however, (ונהרמתם ממנו תרומת ירור), it is already Terumas Hashem, it is G-d’s money and G-d is giving it to you to have the Zechus to be the one that actually gives it. When a person gives money this way 18:27 (ונהשב לכם, תרומתכם). It is Chashuv to HKB”H that which you did. The idea of course here being the recognition that it comes from HKB”H.

The Netziv in numerous places in Bamidbar and in Devarim says what Moshe Rabbeinu’s goal in these last months before Klal Yisrael went into Eretz Yisrael was to teach Klal Yisrael that whatever it is that they are doing, that whatever it is that seems to come naturally, is actually just as miraculously a gift from HKB”H as that which you had in the Midbar which came with miracles.

With this we understand, there is a Posuk two Pesukim later after they bring the offerings and as you know there is a long calculation of the amounts that were given to HKB”H from the booty of the war, (מִכָּס לִירֵרָה). Posuk Nun Gimmel says five words (אֲנָשֵׁי, הַצָּבָא) the people who are fighting the way, (בְּזָזוֹ) they took as booty of war, (אִישׁ לֹ) each man to himself. What does that mean? We are in the middle of talking about what it is that they got together in the war whatever it was. 31:26 (שָׂא, אֵת רֵאשׁ מִלְקוּחַ הַשָּׂבִי). They captured certain things. What is this Posuk?

The Netziv Teitches that there were two types of people that had booty in the war. There were those that took and put it together and pooled it together and asked what should we do with it? And then there were those that (בְּזָזוֹ, אִישׁ לֹ) who took for themselves, for their own Taiva, for their own desire. Those who took for themselves, from that we did not separate a Cheilek for HKB”H. It says (אֲנָשֵׁי, הַצָּבָא, בְּזָזוֹ, אִישׁ לֹ) people took for themselves. 18:54 (וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן,) (אֶת-הַזֹּהָב, מֵאֵת שָׂרֵי הָאֲלָפִים, וְהַמְּאוֹת הַבּוֹטָיִם). The leaders, whatever was turned over to the leader for the booty that was taken. That was Ro’i to be Korban Hashem.

It is a lesson. We go through life and much of our lives involves being able to make money and to earn money. We work hard to support our families and ourselves. There are two types of people. There is the (בְּזָזוֹ, אִישׁ לֹ) there are the ones who are just taking for themselves, and the ones who see that this is all HKB”H’s Man, this is all HKB”H’s Mayim. There is a veil of Hishtadlus, we work on it. But you and I know that two people can work hard and one person could have a Hatzlacha financially and one not. You have to see it, not (בְּזָזוֹ, אִישׁ לֹ), that you are not grabbing for yourself, you are taking for HKB”H. If you have that attitude to take from HKB”H it is much easier to do it in an honest way.

2 – Topic – A Second Thought on Parshas Mattos

As I was being Mavir Sedra an expression struck me. Let me explain. There was a Dor Hamidbar. The Dor Hamidbar grew up in the Midbar, they spent 40 years in the Midbar. It would seem to be the most perfect life, the closest to Gan Eden. Being in the Midbar, being fed the Man and the B’air of Miriam protected by the clouds with the best Rabbeim that Klal Yisrael ever had, Moshe Rabbeinu and Aharon Hakohen and the Nesiim. And they did go in the 38 years in the Midbar without Aveira, wonderful. Where were they headed? They were headed into the challenges of Eretz Yisrael. It would seem to me that that Dor Hamidbar which we consider to be the holiest generation were the most fortunate.

So it struck me as I read in Parshas Mattos in 32:13 when Moshe Rabbeinu is recounting what had happened and he recounts the Gezaira (בְּיַשְׂרָאֵל, אֶת-אֶרֶץ יִשְׂרָאֵל). That Klal Yisrael would have to be in the Midbar. It says (וַיִּנְעַם בַּמִּדְבָּר, אֶרְבָּעִים שָׁנָה). HKB”H pushed them around in the Midbar. (וַיִּנְעַם). Sort of they strayed in the Midbar, they wandered in the Midbar for 40 years. Wandered in the Midbar? It was an ideal life. Where were they going? They were going into Eretz Yisrael and Moshe Rabbeinu says in Devarim 31:29 (כִּי יָדַעְתִּי, אַחֲרַי מוֹתֵי כִּי-הַשְּׂחַת תִּשְׁחַתּוּן). I know that when you get into Eretz Yisrael and I am not here anymore you will be challenged and there will be failures. It is an amazing thing. (וַיִּנְעַם בַּמִּדְבָּר, אֶרְבָּעִים שָׁנָה). I would think that they had the Zechus of being in the Midbar for 40 years. It seems that that is not the goal that HKB”H has for Klal Yisrael. The goal is not to be in a perfect place and a perfect environment protected from everything. The goal is to go into Eretz Yisrael. To be challenged. To be facing challenges. To

be able to stand up to the challenges. Those are the real goals of life, even though it is a much more difficult life. That is the life of the Dor Hamidbar.

I am learning Even Ezer this summer and I was learning Siman Beis and I found something interesting. The Shulchan Aruch says in the beginning of Siman Beis of Even Ezer, that (לא ישא (אדם אשה שיש בה שום פיסול). There are certain people who a man is not allowed to marry Al Pi Halacha. Then it says in Shulchan Aruch (כל הנושא אשה פסולה משום ממון). If a man marries a woman who he is not allowed to marry because she is wealthy and he will get a lot of money, (הויין לו בנים שאינם מהוגנים) his punishment will be the fruits of this marriage, the children will not give him Nachas. Okay. (כל הנושא אשה פסולה משום ממון). The Kasha bothered me. Anybody who marries an Isha Pesulah should have the same punishment. Why only (משום ממון). We are talking about someone who he is not allowed to marry. A man marries someone for who it is Pasul for him to marry, if he does it for money he has children (שאינם מהוגנים). If he does it for other reasons say because he is attracted to her because she is a beautiful woman, because he falls in love, what then? In the Shulchan Aruch I didn't see any explanation.

In searching around, I pulled out Rav Elyashiv's Ha'aros on Maseches Kiddushin and there it is on page Shin Tzaddik Ches in the Sefer on Daf Ayin Aleph and Rav Elyashiv asked the question. Why (הנושא אשה פסולה משום ממון) has such a punishment but if it is not Meshum Mamon?

Rav Elyashiv says something incredible. Zagt Rav Elyashiv, there are times that people have Taivos. The Taiva of Znus Rachmana Litzlon to get married in an improper marriage it is a terrible thing. But you know something he says, a Choshid B'arayos is still Kosher to say testimony and to be an Eid in Beis Din. Someone who is swept up by his Taivos and can't control them can still be an Adam Kosher to say Eidus. There are Taivos, there are challenges in life. But a person who does it Mishum Mamon, he sells out his values for cash, that is a different Madreiga.

There is a tremendous Mussar here. It is a Mussar in the values of a person. Sometimes we are weak and we fall to a Taiva, to a desire. We have to pick ourselves up. We don't disrupt our value system. When we sell out, that is something else. That is something that is on a totally different level. (אנשי, הקצבא, בָּזוּז, איש לו). They were swept up with their desires, they sold out so to speak. For the first time in their lives, they grew up in the Midbar, for the first time in their lives they could take some money, they took it. Now it wasn't an Aveira, but the fellow soldiers around them were taking the money and pooling it into a Malkoach, putting it into a booty that would be used as Moshe directs. They stuck it into their pockets. They sort of sold out. So HKB"H said you want it for yourself fend for yourself. The Korban Hashem is going to come from everything else.

There is a Mussar here. In life we are caught up in Tzorchei Haparnasa and it takes up our lives. We work so many hours a day, we Mut'cha, we sweat for Tzorchei Haparnasa. It takes up a lot of our time. But you know what? A person is going to enter the workforce, he might be 20, 30 or 35, he is going to work through his life and he is going to end up B'ezras Hashem having what to eat, having a roof over his head and 40 or 50 years later he will finish the work that he did and he wants to be the same person. The rat race of money can't color a person, it is so central because a person is so involved in it.

(כל הנושא אשה פסולה משום ממון הויין לו בנים שאינם מהוגנים). We find in Shas something called a Mamzer Talmid Chochom. How do you have a Mamzer Talmid Chochom? He is born in such a way and he ends up being a Talmid Chochom? Yes you can have such a thing. But not someone who sold out, who got caught up in his Taivas Hamamon.

This reminds me of Rav Pam who quoted the Drashas Haran. He said when looking for a Shidduch you don't have to look for a family of Tzaddikim but they should have good Middos. Avraham went to Lavan's house not at all a family of Tzadikim, but a family that apparently had some level of Middos that were stronger than were the Middos of the Cannanim. Don't sell out your values. That is the message of this the shortest Posuk in the Parsha. (אִישׁ לוֹ, בְּזוֹ, אֵיֶשֶׁת, הַזָּבָא, קָנָה). You want to keep it then keep it. You won't be part of this massive Korban Lashem.

3 – Topic – A Vort on the Arei Miklat from the Taima Dik'ra – Rav Chaim Kanievsky

In closing I want to point you to an amazing Rav Chaim Kanievsky. Rav Chaim Kanievsky as you know is the Sar Hatorah in the sense that his knowledge of Torah is just all encompassing. It is something that we can't understand how a person could make this Diyuk. Rav Chaim Kanievsky in Taima Dik'ra (page 196) writes that in the Parsha of Arei Miklat it says the word Rotzei'ach 17 times because in Tanach we find 17 murderers. 17 people who murdered Shelo K'din. I will go through the list quickly so that we can have it on our written version in case you think you found another one.

- 1) Kayin killed Hevel
- 2) Avimelech in Shoftim the son of Gidon killed his 70 brothers – (it is one murderer even though 70 people were murdered).
- 3) Shaul killed Nov Ir Hakohanim
- 4) The Ger Ho'amalaiki killed Shaul
- 5) and 6) Rachav and Bana killed Ish Bosheis – (one murder but two murderers).
- 7) Yoav who killed Avner and Amasa
- 8) Avshalom who killed Amnon
- 9) Achav who killed Navos Hayizre'aili
- 10) Izevel who killed the Nevi'a Hashem
- 11) Yehoram who killed his brother
- 12) Yoash who killed the Navi Zecharyah

- 13) and 14) Yuzkor V'yuzeved who were the servants of Yoash who Killed Yoash
- 15) Menashe who killed Yeshaya Hanavi
- 16) Yehoyakam who killed Uriya Hanavi
- 17) Yishmael who killed Gedalya Ben Achikom – (which is why we have Tzom Gedalya).

They are listed in Taima Dik'ra and they are also listed in the Talelai Oros on page Shin Tes Zayin. That is why it says Rotzei'ach 17 times. The Diyukim of the Torah, the Torah is so Miduyak as is pointed out by Rav Chaim Kanievsky again and again.

With that I want to wish everyone a meaningful Hischadshus of Rosh Chodesh, Hischadshus in what? In feeling a desire for the Beis Hamikdash, not the Aveilus of the Beis Hamikdash on Shabbos, no. But the inspiration, being uplifted in the dream of having IY”H of having the Beis Hamikdash once again. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Mattos - Maasei 5780

1 - Topic - Thoughts on the times that we are in

As we prepare for Shabbos Parshas Matos Massei. Really for a thinking person it's a very unusual, meaningful, and reflective Shabbos. This Shabbos we will say Chazak Chazak V'nischazeik on Sefer Bamidbar. You'll remember that when we finished Sefer Vayikra, when we came to the end of Sefer Vayikra and it was time to say Chazak Chazak V'nischazeik, we were in a very different situation, a very different Matzav. And we wonder looking forward when we'll come to the end of Devarim and it will be time for Simchas Torah, where will we be? What will our conditions be? Only the Ribbono Shel Olam knows. It's a time to reflect on what has taken place to us, what has happened to us, how much we may or may not have changed.

We say every day (וארשתיה לי לעולם). When we put on our Tefillin we mention the Pasuk that Hakadosh Baruch Hu is married to us forever. And there is a Kasha that Darshonim ask. Eirusin is not a full marriage. In the times of Chazal they did Kiddushin, which is Eirusin, and they got married a few months later, within twelve months they got married. Eirusin is a temporary state, Eirusin is sort of like being engaged. What is (וארשתיה לי לעולם)? You'll be engaged to me forever, you have to get married sometime? In Pshat it needs a Hesber.

The Gemara says in Kesubos Daf 71b (bottom of the Amud), in a Nevuah of Hosheia, for the days of Moshiach it says in Hoshea 2:18 (וְהָיָה בַיּוֹם-הַהוּא נְאֻם-יְרֵרָה, תִּקְרָא אִישׁי; וְלֹא-תִקְרָא-לִי עוֹד,) (בְּצִלִּי). That when Moshiach comes we'll refer to Kavayochel G-d as Ishi, my husband. The Gemara explains (ככלה בבית חמיה ולא ככלה בבית אביה). The Gemara says that Kavayochel the Ribono Shel Olam is married to Klal Yisroel when they have a home together, a Beis Hamikdash together. However during the time of the Galus, it's like a Kallah who is still in her own father's house, she hasn't moved in yet with her husband, they are still distant from each other.

That's Eirusin, (ואַרשתיך לי לעולם). Hakadosh Baruch Hu guarantees that Eirusin is forever. Nesuin, the intimate relationship with Hakadosh Baruch Hu, that is when the Beis Hamikdosh is standing, the house, the Cheder Hamitos, the Pasuk calls it. The place where Klal Yisroel has an intimate connection with Hakadosh Baruch Hu.

But there's another difference between being engaged and being married, between Eirusin and Nesuin. It's true the intimate and close relationship is only after a full marriage, but the Eirusin requires that there be a certain longing, a certain desire, a certain feeling for what's coming. There is a certain excitement when a person is holding by Eirusin, there's a longing for the time that the couple will get married. That is the job of Klal Yisroel here in our Galus and at the time that we are K'kallah B'veis Avi'ha. (ואַרשתיך לי לעולם). We put on the Tefillin like we're putting on an engagement ring on our fingers. Looking forward to the time that Kavayochel the Ribbono Shel Olam and us will be together.

Klal Yisrael does that. We long for when Moshiach will come. When you hear someone speak at a Sheva Berachos or at a Bar Mitzvah, at most occasions, typically the Drasha ends with the words Bim'haira B'yameinu Amen. Talking about soon. The longing for when Moshiach will come.

That longing took on a different meaning this year. Our Shuls are a Mikdash M'at. Our small Batei Mikdashim. In Galus we always have our Shuls. But we didn't have it. That M'ain, longing for the Bais Hamikdash should exist and did exist in our longing for our Shuls.

Someone cried to me today, at his Mincha Minyan people are back to picking up their phones, are back to texting back to other people, reading their texts in Shul. The whole Cheishek, the whole desire is dissipating. It is going away. We need to be Mechazeik. Chazak Chazak. We need to be Mechazeik in the meaning of being back in Shul. In the appreciation of being back in Shul. The longing for being back in the Bais Hak'neses.

For many youngsters who have been out of Shul for months, not only is it not a longing but the routine of being in Shul is disrupted, terribly disrupted. Boys who are the ages of 11 - 15 in the years where they develop, have to grow up in the understanding that the morning comes, you go to Shul, you put on Tefillin and you Daven. That has been disrupted. It is very painful to see. Very difficult to see. It is going to be a challenge in all of the Yeshivos. We need to have that longing for the Davening, to the Shul. We need to give it over to our children, to our families. How we appreciate being able to go back to Shul.

When it is a rainy Friday night, instead of making a Minyan in a house in the neighborhood, or on a porch, we should send a message that we long to be in Shul and we should do it. Wake up Klal Yisrael.

It is reminiscent of Yirmiyah. We read Yirmiyah. Yirmiyah says Klal Yisrael wake up. How could Klal Yisrael not wake up with a Churban coming? We here in America, are we not afraid of a Churban coming? Why are we not waking up to an appreciation of being in Shul? Just to do things right, nothing new. Just to do things correctly. Not to be distracted by outside things that don't belong in the Bais Hamedrash. Chazak Chazak V'nischazeik. Let us reflect.

Let us reflect on what? On what has transpired and the fear of what will happen. All in the same time as great social upheaval in this country. It is our job. Our job is not to fix things. What will be? I don't know what will be. My conscience is clear if I do what I have to do. To do what I have to do? Is to appreciate the return to Batei K'neisios and Batei Midrashos. The return to Minyanim. The return to a Yehai Sh'mai Rabba that we missed for so long. Let's do it. Chazak Chazak V'nischazeik. Klal Yisrael, be Mechazeik yourself. We still Daven that IY"H that when it will come to Simchas Torah we will all be together and that we will be able to dance B'simcha Rabbah.

2 - Topic - A thought on the Parsha

31:7 (וַיִּצְבְּאוּ, עַל-מִדְיָן). Klal Yisrael went to do battle with Midyan (אֶת-מִשְׁהָ, כְּאֲשֶׁר צִוָּה יְרֵנָה, אֶת-מִשְׁהָ) as HKB"H commanded Moshe Rabbeinu. What do you mean that they went to do battle as HKB"H commanded Moshe?

The Sifri says that this comes to tell us a Halacha that HKB"H told Moshe to tell Klal Yisrael that when you go to do battle there is a certain formation that needs to be done. That is Ten Lahem Ruach Reviis She'im Livroach Yich'lu. When you surround a city and you conquer it, let there be an escape route. Let there be a way for them to get out. If there is a route by which they can get out then you are doing the Milchama (אֶת-מִשְׁהָ, כְּאֲשֶׁר צִוָּה יְרֵנָה, אֶת-מִשְׁהָ). Then you are doing it the right way. The way that you are supposed to do it.

The Ramban in Sefer Hamitzvos (Mitzvas Asei Hei) adds a number of Mitzvos that he feels were missed by the Rambam. One of those Mitzvos is a Mitzvas Asei to leave the fourth side open. The Ramban counts it as a Mitzvah. The Rambam does not count it as a Mitzvah. If it were up to me I would say that it is not a Kasha. The Rambam writes in Sh'roshim, in his rules, that Mitzvos which are not clearly spelled out in Pesukim don't go into the counting of Taryag Mitzvos. There are more Mitzvos than Taryag. The ones that are only Merumaz, that are hinted at in Pesukim. That is how I would understand the Rambam.

The Meshech Chochma in this week's Parsha gives us a deeper and more valuable insight. This is because there is a second Machlokes. The Machlokes is whether this applies only to Milchemes HaReshus which the Ramban says this applies only to a Milchemes HaReshus and the Rambam says that this applies to all Milchamos including a Milchemes Mitzvah as well. The Meshech Chochma gives us an understanding of the Machlokes between the Rambam and Ramban.

The Ramban held that it is a Mitzvah to leave the 4th side open, to leave an escape route for the people who are going. Explains the Meshech Chochma, just like it is a Mitzvah to offer Shalom, to offer peace at the time of a Milchama, so too it is a Mitzvah to have Rachmanus and try to avoid bloodshed and leave an escape route for the people that are being conquered. So according to the Ramban it is a Torah mandated obligation to try to have less bloodshed and let people escape.

The Rambam disagrees in the explanation of this command. He says no, it is not a Mitzvas Asei. It is part of the strategy of war. It is a fact that when a person is cornered and he has no choice

and he is stuck, he will fight with much more dedication. He will have superhuman strength in his fight, in his battle. Don't corner the enemy. If you corner him, he will fight in a much stronger way. Leave him an escape route so that when things seem hopeless to him, he will run away rather than redouble his energy. So according to the Rambam it is not a Mitzva, it is part of the strategy of war.

Mimeila says the Meshech Chochma, according to the Rambam there is no difference whether it is a Milchemes Mitzvah or Milchemes Reshus. It doesn't matter what type of battle. In any war, you fight the war with a strategy that is given over to us, that we understand and we were taught. The Ramban holds that it is a Mitzvas Asei, he can make a difference between one and the other. This is the Meshech Chochma's understanding.

We turn now to the Sifrei Mussar all who tell us that everything to do with (כי-תצא למלחמה) going out to battle in this world is a Remez, is a hint at how to do battle with the Yeitzer Hora. How to do battle with the desire to be lazy and not to do Mitzvos.

We learn here from the Rambam a psychological truth. That when a person feels he has no choice, it is something he must do, he gets more energy. The adrenaline flows. He is able to do things he wasn't able to do otherwise. He is able to conquer and defeat those who could otherwise not conquer and defeat.

It is a lesson. When we go to do battle with the Yeitzer Hora, we have to feel there is no choice, there is no possibility of doing differently. It has got to be this way. Maybe I went to sleep at 3 last night and I just can't get up for my Daf Yomi or for my Minyan. When a person sees that he is living in a unique time. He is living in a time where going to the Shul in the morning, or going to the learning in the morning, and getting back with your Chaburah of friends is something that HKB"H is asking, is it something you appreciate, is it something you deserve? When a person feels that the Yeitzer Hora has him cornered, he finds greater strength, more energy, more ability to do the things that he has to do. Tach'sisai Hamilchama. The way to do battle.

Please, as we say Chazak Chazak V'nischazeik, say it to yourselves and let us all say it each to ourselves. Say it in a way that has meaning and that it gives us Chizuk for the coming week as we go through the three weeks, and we mourn the Churban Bais Hamikdash, we should include with that a mourning for the Batei K'neisios, the empty Shuls in all parts of the world by Klal Yisrael. Could it be that the Sefer Torah wasn't open for a whole Sefer (i.e. Vayikra)? Could it be? Hard to understand. Hard to think back and believe that it could be so.

Chazak Chazak V'nischazeik! Klal Yisrael, join me in trying to make it happen. Have a better appreciation and a more meaningful appreciation of the Batei K'neisios and Batei Midrashos of Klal Yisrael. Wishing one and all an absolutely wonderful Shabbos Kodesh.

Rabbi Reisman - Parshas Mattos Maasei 5779

1 - Topic - A thought on Parshas Mattos

As we prepare for Shabbos Parshas Mattos Maasei. At last we will catch up to the Laining of Eretz Yisrael where they are Laining only Parshas Maasei this week. Well let me begin with a Machshava on Parshas Mattos, then one on Maasei and we will see where it goes.

Right in the beginning of Parshas Mattos we have a well-known Rashi. The Posuk says in 30:2 (וַיְדַבֵּר מֹשֶׁה אֶל-רְאֹשֵׁי הַמַּטּוֹת, לִבְנֵי יִשְׂרָאֵל לֵאמֹר: זֶה הַדְּבָר, אֲשֶׁר צִוָּה יְיָ) Rashi there brings the uniqueness of a Nevua that is said in the Lashon of (זֶה הַדְּבָר). Rashi says (שְׁמוֹת י"א, ד) (בכּה אמר ר' כחצות הלילה, והנביאים נתנבאו בכּה אמר ר', מוסף עליהם משה שנתנבא בלשון זה הדבר). We find that Moshe Rabbeinu said a Lashon of (בכּה אמר ר') and other Neviim as well. Moshe Rabbeinu also said Nevua with (זֶה הַדְּבָר) which is something unique about Moshe Rabbeinu's very unique ability to say Nevua that he said (זֶה הַדְּבָר). Meforshim understand that it is a clearer type of Nevua as the Malbim says B'aspak'larya Hami'ira. That it is something which was clear. It sounds like Moshe Rabbeinu had if I can borrow the expression a high resolution reception and other Neviim had a lower resolution reception. So Moshe Rabbeinu is better in the quality of the reception. We understand that it has got to be more than that.

There is another Kasha. If Moshe Rabbeinu had clear Nevua, why does he sometimes say Nevua with (בכּה). Rashi brings that (והנביאים נתנבאו בכּה אמר ר', מוסף עליהם משה שנתנבא בלשון זה הדבר). Moshe Rabbeinu did both. Why did Moshe Rabbeinu do both, if the reception is clear then it should always be (זֶה הַדְּבָר). I know that there are numerous Teirutzim. I want to share with you a Machshava of Rav Shteinman in the Ayeles Hashachar (page 205) which is a Davar Barur Me'od, it explains the praise of Moshe Rabbeinu.

Zagt Rav Shteinman, when Moshe Rabbeinu said a Nevua that was not Halacha then he said (בכּה) (כּה אמר ר') in Mitzrayim. We find in Parshas Ki Sisa 32:27 a Nevua of (כּה אמר ר') and perhaps elsewhere. These are not Dinim, they are not Halachos. They are said with a certain level of clarity. HKB"H allows the Navi to say things, concepts that the Ribbono Shel Olam gives the Navi.

Moshe Rabbeinu taught Halacha. He taught Dinim. When you teach a Halacha it is even more important that the language be precise. When Moshe Rabbeinu taught Halacha so then he said (זֶה הַדְּבָר, אֲשֶׁר צִוָּה יְיָ) (זֶה הַדְּבָר). This is precise. You can take it and make Di'yukim, you can take it and figure it out that it is an exact Nevua, exactly as I am presenting it. So (זֶה הַדְּבָר) is a Nevua that belongs in Halacha. As Rashi says in Mishpatim 21:1 Halacha has to be put in front of the people K'shulchan Aruch Lifnaihem (לכך נאמר אשר תשים לפניהם, כשלחן הערוך ומוכן לאכול לפני האדם). As clear as possible it has to be placed in front of the people. It turns out Zagt Rav Shteinman, the difference is that Moshe Rabbeinu said Divrei Halacha and Divrei Halacha are clear. Ad Kan Rav Shteinman. The Kasha is if so it is not the Gadlus of Moshe. When the Nevua is a Halacha it has to be said absolutely clearly and when a Nevua is not a Halacha it doesn't. It is the difference of Halacha not of the Navi?

The answer is just the opposite. That is the whole point. Moshe Rabbeinu was the only one who can say new Halachos as Chazal bring from the last Posuk (אֵלֶּה הַדְּבָרִים). That after Moshe Rabbeinu it is closed no more Chiddushim could be said that are new Halachos. Explanations could be said but no new Dinim.

So now the Rashi is so much more significant. Rashi is not saying that Moshe Rabbeinu had a better resolution a high level of reception, that he did have. But the point is not his level of reception, the point is that Moshe Rabbeinu was given to teach Klal Yisrael the Halachos by which we live, and Mimeila Moshe Rabbeinu said Nevua with (זֶה הַדְּבָר), with a language that is appropriate for somebody who is saying Halacha. All the other Neviim said Nevua (בכה). Absolutely beautiful!

It fits well I believe with a Tosafos Beracha who asks why didn't it say (וַיְדַבֵּר יְרֵר, אֶל-מֹשֶׁה לְאמֹר) in the beginning of the Parsha. It just starts with Moshe Rabbeinu saying to Klal Yisrael (וַיְדַבֵּר (מֹשֶׁה אֶל-רְאִשֵׁי הַמַּטּוֹת).

He answers that when Moshe Rabbeinu said Halacha it is K'ilu Hashem was speaking through his mouth Kavayochel. HKB"H speaking directly to Klal Yisrael. There is no sentence (וַיְדַבֵּר (וַיְרַר, אֶל-מֹשֶׁה לְאמֹר). It was given over as exact and as precise as if HKB"H was saying it directly. A beautiful thought and insight into the uniqueness of Moshe Rabbeinu.

2 - Topic - A thought on Parshas Maasei

As you know, Parshas Maasei has the Arei Miklat. In the Arei Miklat we find later in Parshas Shoftim 19 that L'asid Lavo there will be three more Arei Miklat. It says in Shoftim 19:9 (וַיִּסְפָּק (לְךָ עוֹד שְׁלֹשׁ עָרִים, עַל הַשְּׁלִישׁ הָאֵלֶּה). When HKB"H will widen your boundaries you will have more cities of Miklat. Beautiful!

The Chasam Sofer asks why L'asid Lavo will we need Arei Miklat? Arei Miklat are for people who kill. The Mashal Hakadmoni that the Gemara says and Rashi brings, is that people kill B'shogeig when they kill a Rotzeiach. Somebody who Min Hashamayim deserves to be killed, L'asid Lavo that shouldn't apply at all. The Aruch Laner in Makkos 9b asks similarly as is found in Yeshayahu 25:8 (בְּלַע הַמְּנוֹת לְנִצָּה). When Moshiach comes and it is the Yemos Hamoshiach there will be no Moves and the Gemara in Pesachim 68 says that the added cities will be in the Yemos Hamoshiach which is very Shver.

I want to share with you a great Mar Makom. Rav Chaim Kanievsky has a Sefer named Nachal Aison which is the Halachos of Eglah Arufa. Because the Halachos of Eglah Arufa are not frequently learned, this is one of Rav Chaim Kanievsky's let us just say less used Seforim.

In this extraordinary Sefer Nachal Aison in Perek Aleph Os Aleph small Os Vav, which is on page Yud Aleph in the Sefer, Rav Chaim Kanievsky Klers whether there will be an Eglah Arufa in the days of Moshiach and in his Klering he explains the Arei Miklat in the days of Moshiach as follows and he says a Chiddush Gadol Al Pi Medrash.

His Chiddush is that L'asid Lavo those who killed in Olam Hazeh B'maizid will get Misah if they didn't get it in this world. A person can't escape the consequences of his actions. In Yemos Hamoshiach he will be punished. Those who killed B'shogeig and either didn't live in the times of the Arei Miklat or there were no witnesses so they didn't go to Arei Miklat, will go to Arei Miklat then as there will be Arei Miklat. Because at that time all of the Cheshbonos, all of the calculations, whatever a person needs to be Misakein his Neshama will happen, and therefore, L'asid Lavo we need the additional Arei Miklat. Azoi Zagt Rav Chaim Kanievsky in this extraordinary Mar Makom.

While I am at it I will say another Mar Makom. In the Frankel Rambam at the very end of the Rambam, at the end of Hilchos Melachim, they bring a GRA which is actually written by one of the Talmidai Ha'GRA who says that Yemos Hamoshiach will be divided into two time periods. With this he answers certain contradictions in the Rambam. There will be one period of Olam K'minhago Holech where the world for the most part will continue on and then there will be another period of (בְּלַע הַמְּנוֹת לְנֹצֵחַ) which will be in the second period of Yemos Hamoshiach. I think according to that GRA it also would answer up these Kashas. And so, a thought on Parshas Mattos and a thought on Parshas Maasei. I have a few Kashas for you and then a Dikduk pointer if you don't mind.

3 - Topic - A Kasha on the Parsha

As I was being Maavir the Sedra this morning, in Parshas Mattos 32:10 and 11, I came to HKB"H saying that after the Cheit Hamiraglim when HKB"H decreed (אִם-יָרְאוּ הָאֲנָשִׁים הָעֲלִיּוֹת (מִמְצָרִים, מִכֶּן עֲשָׂרִים שָׁנָה וְנִמְעָלָה, אֵת הָאֲדָמָה, אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם). That anybody at that time who was 20 years or older would not be Zoche to come into Eretz Yisrael. That HKB"H did it with a Shevua. That is what it says here in the Posuk. That HKB"H did it with a Shevua.

We have a rule that any Onesh that HKB"H does with a Shevua Kavayochel is not Chozer, it does not go back. So how can it be that if there was an Onesh with a Shevua that in the 40th year that last generation did not die and they did go into Eretz Yisrael? But HKB"H swore and the Lashon of the Posuk is (אִם-יָרְאוּ הָאֲנָשִׁים הָעֲלִיּוֹת מִמְצָרִים, מִכֶּן עֲשָׂרִים שָׁנָה וְנִמְעָלָה, אֵת הָאֲדָמָה, אֲשֶׁר נִשְׁבַּעְתִּי (לְאַבְרָהָם לִיִּצְחָק וְלִיעֲקֹב). This is a Kasha which bothered me on the Parsha.

4 - Another Kasha

A second question. I don't recall if I answered this in previous years but if I have a Kasha on Parshas Mattos let me share with you a question regarding the Gevulos Eretz Yisrael in Parshas Maasei. The question is what happens to Klal Yisrael when they are in Galus to the land of Eretz Yisrael there seems to be two contradictory Gemaros. One is in Gittin 57a (31 lines from the top) where the Gemara says (אֶרֶץ יִשְׂרָאֵל בְּזִמְנָן שִׁיּוֹשְׁבֵינָא עֲלֵיהּ רוּחָא). When Jews are there it is bigger and (בְּזִמְנָן שְׂאִין יוֹשְׁבֵינָא עֲלֵיהּ גַּמְדָא) when the Jews are distanced from Eretz Yisrael it gets somehow smaller. As if to say it is like Eretz Tzvi, it is like the skin of a deer and it shrinks when it comes off the deer. When Klal Yisrael is not there the land is smaller.

The Gemara in Rosh Hashana 23 says the reverse. (א"ר יוהנן) The Gemara there talks about the cities in Eretz Yisrael that lead to Bavel and there it says that the distance is actually closer than

it seems but after Klal Yisrael went to Galus the roads are unclear. Which means to say the reverse. It needs an explanation. There is an explanation but for today let me leave it with a Kasha.

5 - A Dikduk point

34:4 in Maasei (וְעִבְרַת צִנָּה). There is a city called Tzinah. Tzinah must be pronounced Mil'ail (with the accent at the beginning of the word) - TZI'nah (because the Hei at the end of the word is like having a Lamed at the beginning so it is like L'tzin). If you say it Mil'ra (with the accent at the end of the word) - Tzi'NAH, that is a shield. As we say in Tehillim 91:4 in our Shabbos Davening, (צִנָּה וְסִחְרָה אֲמַתּוֹ). So that the Baal Korei has to be careful to pronounce it Mil'ail - TZI,nah.

The same thing with Nachala Mitzrayim has to be Mil'ail. It is not a NachaLA it is a NAchal. So you have to be careful. You always have to be careful but these are words that are M'akeiv. Interesting that in the Peninai HaGriz this is a Dikduk point made by the Brisker Rav. Interesting.

And so as we prepare for the nine days please don't forget that you should have changed shirts all week so that you would have non fresh shirts. My wife asked me that she went to do laundry and there are no shirts. I said of course. I put on a shirt in the morning, when I came home in the evening I hung it up for next week and then put a another shirt from the evening until I went to sleep at night. So that I have an adequate supply for the nine days. I hope that you have been preparing. It is not too late to change still now and maybe one more time. At any rate, we look forward to the day that the nine days will be turned to Yemai Simcha Bim'heira B'yamainu. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Mattos - Maasei 5778

As we prepare for Shabbos Parshas Mattos - Maasei coming on Rosh Chodesh Av and the 9 days. A time when we look to be inspired and certainly the Parshios Mattos - Maasei and the Haftorah give us many opportunities for inspiration. Let me share with you first a thought on Mattos then on Maasei and on the 9 days time permitting.

1 - Topic - The difference between Terumas Hashem and Matanos with Dinei Mamanos.

Let's start with Parshas Mattos and something that is a technical part on the Parsha and that is when the booty of Milchama is divided, the Posuk goes through painstaking detail in how all the animals and the captives were divided according to the rules of the Parsha.

In 31:30 the Posuk says (וּמִמֶּחֶצֶת בְּנֵי-יִשְׂרָאֵל תִּקַּח אֶחָד אֶחָד מִן-הַמְּשִׁימִים) it says to take 2% (1/50th) (-מִן-הָאָדָם מִן-הַבְּקָר מִן-הַחֲמֹרִים וּמִן-הַצֹּאן--מִכָּל-הַבְּהֵמָה; וְנִתְּתָה אֲתָם, לְלוּיִם (מִן-הַבְּקָר מִן-הַחֲמֹרִים וּמִן-הַצֹּאן--מִכָּל-הַבְּהֵמָה) (מִכָּל-הַבְּהֵמָה) as it already says from the cattle, donkeys and the sheep. The (מִכָּל-הַבְּהֵמָה) adds nothing. Not only that, but in the previous Tza'vaa where it talks about dividing it

earlier and giving a Cheilek to the Kohanim, it doesn't say (מִכֶּלֶת-הַבְּהֵמָה). So (מִכֶּלֶת-הַבְּהֵמָה) seems to be something extra.

In explaining this, the Binyan Shlomo (the Dayan of Vilna) as brought by the Talelai Oros says a Yesod which is a beautiful analysis of the Posuk and even connects it to a Dvar Halacha as you will see. Klal Yisrael is told to give a part of the booty to the Kohanim and a part to the Leviim. When it says to give to the Kohanim the Posuk calls it Terumas Hashem. When the Posuk says give it to the Leviim it calls it Matana. The difference is that a Kohen gets Teruma. Teruma has Kedusha. However, a Levi gets Maaser, he gets a Matana, which is Chullin. He has a financial right to it.

There is a tremendous difference. When you give Teruma you are giving something that has Kedusha. When you give Teruma let's say from wine and from oil, you are obligated to give from the wine on the wine and from the oil on the oil. You can't give the Kohen something that is not Min U'Mino, and therefore, by the Kohanim it just says (וּמִן-הַבְּקָר, וּמִן-הַחֲמֹרִים, וּמִן-הַצֹּאן). You give from the Bakar, from the Chamorim and from the Tzon. However, when you are giving the Leviim you are giving a Matana, it is a financial gift. It is not even like Maisei which has Halachic ramifications and makes something not be Tevel. What the Leviim get is Matana, it is Mamon.

Here it says (מִכֶּלֶת-הַבְּהֵמָה). Why? Because when it is Mamonos you don't have to give exactly a sheep for a sheep, cattle for the cattle. You have to be financially honest, the value has to be accurate. (אֶחָד אֶחָד מִן-הַחֲמֹשִׁים). But the Torah says (מִכֶּלֶת-הַבְּהֵמָה), you can give a little more Chamorim, a little fewer Tzon. You can trade off one against the other.

The Yesod is that when you are giving a Mitzvah, Terumas Hashem it has to be precise in the thing that you are giving. When the Torah said give a Matana it has to be the right value but it doesn't have to be precise as far as which material you are giving.

Zagt the Binyan Shlomo it is so Miduyak when you read the Parsha as you will see, when the Torah says that they were giving to the Kohanim, the Torah goes through the whole thing, how many Bakar, how many Tzon, how many Chamorim etc. Then when you get to the Leviim it just says (וּמִמִּחְצַת בְּנֵי-יִשְׂרָאֵל תִּקַּח אֶחָד אֶחָד מִן-הַחֲמֹשִׁים, מִן-הַצֹּאֲנִים מִן-הַבְּקָר מִן-הַחֲמֹרִים וּמִן-הַצֹּאֲנִים--מִכֶּלֶת-הַבְּהֵמָה;) (וְנִתְּתָה אֹתָם, לְלוֹוִים). The Torah doesn't go through how many sheep, how many cattle, how many donkeys. It is so Miduyak. The Kohanim got exactly with the Din Terumas Hashem, this many sheep and this many cattle. The Leviim got (אֶחָד אֶחָד מִן-הַחֲמֹשִׁים). They got the right value but Min Habehaima it didn't have to be precise. Moradik Miduyak in the Pesukim the difference between the gift to the Kohanim and the gift to the Leviim.

This reminds us of a Psak in the Igros Moshe Yor'e Dai'a Cheilek Bais I believe Teshuva Kuf Yud Daled. The question there is how to work with financial dealings where money loses value. For example, someone stole \$100 in 1960. Today he comes to admit it and he says here is your \$100 back. The Nignav says you are giving me \$100. In 1960 for \$100 I could buy a refrigerator, I could buy an oven. It was worth a lot of money. Today for \$100 I can't even buy enough to fill up a refrigerator. Give me the value of the \$100. The Halacha is no. All Dinai Mamonos depends on value. Cash value pegged for money. That is the Halacha of Tiva, the Halacha of money. All

financial dealings between people is not tied to material, it is tied to value. Even if he stole a refrigerator in 1960 which was worth \$100, today he pays back \$100. Like the Matana to the Leviim it is paid through money and that is it. That is a Halacha Pesuka.

The Igros Moshe is Mechadeish that that is all in Bain Adam L'chaveiro. In Bain Adam Lamakom, when you are dealing with the Ribbono Shel Olam, no. Things are tied to the material value. If you bought a house in 1960 for \$36,000 and you sell it now for \$2 million, when it comes to Bain Adam Lamakom like by giving Tzedaka, you are allowed to deduct from the Maiser the fact that a \$36,000 house which is selling for \$2 million. You didn't make \$2 million profit less the \$36,000, the house went up in value over the years, and therefore, in Cheshboning the Maiser you are allowed to take into account the fact that money loses value. We are talking about a complicated thing. B'kitzur the Ikkur is the Diyuk in the Pesukim and the difference between Terumas Hashem and Matanos with Dinei Mamanos.

2 - Topic - A thought on Aharon Hakohen's Petira in Parshas Maasei.

Let's move on to a Parshas Maasei Vort which is a beautiful thought. The Posuk says in 33:38 (על-פי יְרֵרָה, על-פי יְרֵרָה). We find Aharon Hakohen's Petira. It says (על-פי יְרֵרָה). In the Leket Sichos Mussar from Rav Isaac Sher, he says what does it mean he went up (על-פי יְרֵרָה). The Posuk means to tell us that Aharon spent his whole life doing (על-פי יְרֵרָה). The Avoda in the Bais Hamikdash, how to Shecht an animal, how to spray the blood of an animal, how to light the Menorah. Everything it says there (על-פי יְרֵרָה). Aharon Hakohen by his Petira, Hashem said go up to Har HaHar and it will be your last day on this earth. It was the same Avodah (על-פי יְרֵרָה). What's the difference? One day the Ribbono Shel Olam said to light the Menorah and he did it (על-פי יְרֵרָה) and one day the Ribbono Shel Olam said to go up to Har HaHar you are going to die, and that is also (על-פי יְרֵרָה).

He brings a Raya to this. Because Aharon Hakohen went up to Har Hahar dressed in the eight Bigdei Kohen Gadol. It is Shver because the Gemara says in Maseches Yoma that a Kohen Gadol is only allowed to wear the eight Bigdei Kehuna in the Bais Hamikdash or in the Mishkan when he does the Avodah because there is Shatnez so you can't just wear it out.

The answer is that Aharon wore it going to Har HaHar, that he went to his Petira the same way he went to Avodah. This was also an Avodah.

Now we understand that it says that Moshe Rabbeinu had a Taiva, a desire to have the same experience as Aharon Hakohen (when he would be Niftar). What did he want? Ha wanted that feeling that it is an Avodah, of being to do it as an Avodah. It is only great people that can see their Petira as an Avodah. Great Yidden who are not afraid of Misah.

The Rambam writes in a letter, Ashrei Mi She'gamar Melachto Bim'haira. He writes about someone that died young. Praised is someone who finishes his work in this world as a young man. Who are we to know about such a Madreiga. But if you look at it as an Avodah then it is a different story. So certainly the other things that pass our way may not be on the Madreiga of Al Pi Hashem for Mesiras Nefesh. But other things that pass our way Al Pi Hashem that cost us money, it may cost us a challenge, Mesiras Nefesh. Klal Yisrael lives on Mesiras Nefesh.

The Gemara in Maseches Berachos 20a (4 lines from the top) (אמר ליה רב פפא לאביי מאי שנא) (ראשונים דאתרחיש להו ניסא ומאי שנא אנן דלא מתרחיש לן ניסא) why did earlier generations have miracles and not that generation but that generation had more Torah? The Gemara answers because they were Moser Nefesh. Klal Yisrael lives on Mesiras Nefesh.

Boruch Hashem we live in a Gebentched Dar, what Mesiras Nefesh do we have today? We do have Mesiras Nefesh. When it comes the 9 days we have a Mitzvah to be uncomfortable. Uncomfortable in remembering the Bais Hamikdash. It is a discomfort not to shower as we normally do. It is a discomfort to wear clothing that was previously worn. There are discomforts. People say that they can't handle it. They can't handle the 9 days. It is hard. It is supposed to be hard, that is the Mitzvah. Mesiras Nefesh. Sometimes Mesiras Nefesh means giving your life. Sometimes Mesiras Nefesh means losing a job L'kavod Shabbos. Sometimes Mesiras Nefesh means going into the 9 days with the right attitude of going into the 9 days.

It is so Metza'ir when people say limit the showering? How can we limit the showering? You are allowed to wash B'makom Zai'a. Places that are dirty and are not clean. But how can we do it without a hot shower and only a cold shower? How can we do it? It is a big Tircha to change your clothing before the 9 days. Mesiras Nefesh. Oy Vei to a Dor that this is the Mesiras Nefesh and we can't even live up to it.

When I go to Eretz Yisrael IY"H in the month of Av I see Mesiras Nefesh. I see the Baalei Teshuva, people who give up so much, a loving family, relationship with girls which is enjoyable, that are pleasurable in this world. Then they become Frum. Sometimes they think at the beginning that they will get their girlfriend to become Frum too. It doesn't happen. It rarely happens. Mesiras Nefesh. You want to see Mesiras Nefesh go to Ohr Sameach. You want to try Mesiras Nefesh, try in the next 6 hours to actually change your shirt every hour. Have Begadim that are not freshly laundered. It is such a Tircha. Nebach.

Hashem should give you the strength to have the Mesiras Nefesh that is called upon. Tonight is Rosh Chodesh Av. What a beautiful night to stay up and to learn and Daven Vasikin on Rosh Chodesh. What a Z'chus. If you can't stay up all night then stay up as long as your eyes stay open. Even if they don't stay open all of the way, a little bit of Mesiras Nefesh.

We should be Zoche to be those who are Moser Nefesh to be able to bring about a Geula Sh'leima for which we Daven especially these days. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Matos - Maasei 5777

1 - Topic - Hilchos Nedarim - A point that most people don't know or realize

As we prepare for Shabbos Parshas Mattos - Maasei, the Bain Hametzarim. The Shabbos on which we Bentch Rosh Chodesh Av and we look for areas in which to be Mischazeik towards the days of Aveilos for the Churban. This week's Parsha begins as you know with Dinai Nedarim and it is important to note because Hilchos Nedarim apply far more than people realize, even

though we Klal Yisrael have conditioned ourselves to avoid making any type of Neder. Nevertheless, a Hanhaga Tovah, something a person does as a Davar Tov gets the Din of a Neder. I would like touch for a few minutes on the point of Halacha in Hilchos Nedarim and go from there to an Inyan of Machshava.

The Halacha I would like to share with you is simply the Chayei Adam in Klal Kuf Chaf Zayin S'if Ches, Tes and Yud. The Chayei Adam lists three types of Nedarim. In S'if Ches he says somebody who was Noheig a Minhag of Prishus and Chasiddus. Somebody who was Noheig something extra, which is a Hanhaga Yisaira, such as fasting during the Aseres Yemai Teshuva, or fasting Behab, or fasting Yom Kippur Kotton, that is a Din Neder and it is something which he is obligated to continue to do.

In S'if Tes he says the same thing is true with something that you do as a S'yag, as a Geder. The example he gives is someone who waits between Fleishigs and Milchigs 6 hours even though it might not be the Minhag of his family. It gets a Din of a Neder. Something that is a S'yag, a Geder, someone who puts a filter on his computer it is certainly a S'yag and a Geder. It has a Din of a Neder that a person has to keep for the rest of his life.

S'if Yud, a third example. Something that is a Machlokes Haposkim and even though the accepted Psak is to be Maikil but someone is Noheig a Chumra. He gives an example of being Makpid on Chodosh. Something like that also has a Din of a Neder.

So three categories; 1) a Minhag Prishus V'chassidus, 2) something that you do as a S'yag, a Geder or 3) something that you are Makpid on like a Shittah in the Poskim, all of these things have Dinai Nedarim and a person is obligated to stick to it and for the most part it is very difficult to be Matir Neder on these types of things. Of course the most important lesson is to do everything Bli Neder, when you undertake to do anything do it Bli Neder.

There is a fascinating Machlokes Haposkim. Let's say you have a person who is ready to fast Yom Kippur Kotton or Behab and he doesn't feel well, he feels sick one year, so of course he can break his fast. The Shittah of the Shach is that a person has to be Mattir Neder even though when he undertook the Minhag he felt well and now he feels unwell, the Shittas Hashach is Reish Shin Daled in Yor'e Dai'a is that it needs Hataras Nedarim and that is true for any Minhag Tov or any Neder that a person undertakes. He needs Hataras Nedarim. The Chachmos Adam in Siman Kuf Ayin Aleph says the same thing if a person fasts on a Yahrtzeit or makes a Siyum on a parent's Yahrtzeit and one year he is ill or he is weak and he can't, the Shach's Shittah is that he needs Hataras Nedarim.

The Dagum Ber'vava, that is the Node B'yehudain in his notes on the Shach is Matmia says no. If it is because he got old and weak, he never wants to keep to that Minhag anymore then he needs Hataras Nedarim, however, if he plans to keep up fasting on Yahrtzeits or Behab or Yom Kippur Kotton and it is just this year that he doesn't feel well, the Dagum Ber'vava Shittah is that he does not need Hataras Nedarim.

The Netziv in Maishiv Davar Teshuvah Mem Bais Paskens like this Dagum Ber'vava and the Mishnah Brura in Siman Taf Kuf Pei Aleph, Shaar Hatzion Lamed Gimmel says Efsher, perhaps one can rely on this Shittah.

So listen to the Chumra that most people wouldn't understand. Someone who is Noheig a Davar Tov, so certainly he can't stop even if he feels sick and for that reason he wants to stop. There is a Machlokes between Gedolei Haposkim if a person needs Hataras Nedarim. Therefore, a person has to be aware that the things he does that are Hanhagos Tovos and which Yid doesn't look for areas in which he should have Hanhagos Tovos. He is stepping on a minefield of a Chomer of Nedarim. Be careful be Zaru Midivraichem, be careful with the things you say, the things that you do, they have a Din Neder.

If you say to your wife that I am going to learn for an hour then you made a Neder to learn for an hour. If during the hour you have to step out to the bathroom or someone comes and says good morning to you and you interrupt, then you are violating Dinei Nedarim. Say, "I am going to the Bais Medrash for an hour." Don't say, "I am going to learn for an hour" unless you are conscientious to keep it. Be careful with what you say is the main message of Dinei Nedarim.

2 - Topic - A thought on the recent Siyum of Masechta Bava Basra for the Lomdei Daf Yomi

This week, Daf Yomi reached a milestone. Those who learn Daf Yomi made a Siyum on the extraordinary effort of Bava Kamma, Bava Metzia and Bava Basra, learning the three Bavas. More than a year of the Daf Yomi is spent on the learning of the three Bavas, very challenging Masechtos. A Mazal Tov to those who learn Daf Yomi.

I would like to share with you a thought that I saw in one of the Kadmonim. The three Bavas, Bava Kamma, Bava Metzia and Bava Basra are Remazim, hints to the three stages in a life of a human being. The earliest stage when a person grows up and reaches maturity, he is like a Mazik, a Chovel. He is somebody who is not careful with others adequately before he reaches maturity. In that, the Remazim are in Bava Kamma the ideas of a person. Even if he is a Tam he does things a few times not to become a Muad (B'geder Remez of course). A person being careful in everything he does in paying back damage that he causes.

Bava Metzia is the stage where a person reaches maturity and sets up a family. Shnayim Ochzim B'tallis is a Remez to a Chassan and Kallah under a Chuppa who set out in life and in that middle stage of life a person generally has a Parnasa, gathers assets. Hasocher Es Ha'umnim, Hasocher Es Hapoalim. He has the years in which he does business and he needs to know Hilchos Ribbis and the rules of Hazav Koneh Es Hakesef, of owning things and purchasing things. That is the middle stage of a life.

Bava Basra is Merameiz on the third and last stage of a person's life where a person comes L'sof Chayov and he is generally getting rid of his Asakim, it is a place of Hamocheir Es Hapeiros. He is holding already in Chezkas Habatim, he has a Chazakah in his life where he is holding and Hasocheir Es Ha'umnim and at that stage he is heading towards Perek Bais Kur talks about

Kevarim. Perek Ches and Tes talk about Yeish Nochalin, about Yarshining and being Moresh what you own. These are Remazim to the three Bavas and they have a lesson of their own.

What I want to add today is that Masechtah Sanhedrin follows. Masechtah Sanhedrin follows because it adds to a person the Mussar of the Yemai Hadin, of the Din which follows his lifetime. The Remazim of Sanhedrin is that every part of a person's life he has a Din. It starts with Dinai Mamanus Bishlosa, when a person dies his first Din in Shamayim is Nasata V'nasata B'emunah, to be honest in Dinai Mamanus.

Followed by Perakim which talk about Eilu Hein Haniskalin, Eilu Hein Hanechnakin all of the things a person does he is Asid Litein Din V'cheshbon and finally we end with Kol Yisrael Yeish Lahem Cheilek L'olam Habo. The Remazim of a person in his lifetime preparing for the Yom Hadin. That is Merumaz in Sanhedrin following the three Bavas. An aspect of life that Hachai Yitein Es Libo. As we said a person should be careful to pay attention to and as you learn Masechtah Sanhedrin to know where it is pointed and where it is headed.

And so, honesty in Dinei Mamon and the seriousness of these days, the Bain Hametzorim, knowing where we are headed to the Yemai Hadin. HKB"H is M'aneish the Ovrei Mitzvosav. It is not like a nice kind Zaidy who you just say I am sorry to and it is all good. HKB"H runs his world with Din V'cheshbon. That is what these days are supposed to remind us of.

3 - Topic - A note to the Baalei Kriya

I will end with a word to the Baalei Kriya and those who listen to the Kriyas Hatorah. At the end of Parshas Mattos in 32:37 & 32:38 we have once again the rare occasion of words where a change in Trop changes the meaning and is M'akeiv. 32:37 (וּבְנֵי רְאוּבֵן בְּנוּ, אֶת-הַשְּׁבִיבוֹן וְאֶת-אֶלְעָלָא). They built cities. (בְּנוּ) is us. When the Shoresh is building (בְּנוּ) has to be pronounced Mil'ra. (וּבְנֵי רְאוּבֵן בְּנוּ אֶת-הַשְּׁבִיבוֹן וְאֶת-אֶלְעָלָא, רְאוּבֵן בְּנוּ).

In Posuk 38 (שְׂמוֹת הַעָרִים אֲשֶׁר בְּנוּ). If the Baal Korei will say Banu (instead of baNU) and you will correct him he won't know what you are talking about if he is not someone who is familiar with the Dinai Dikduk. Therefore, you have to go over to the Baal Korei beforehand.

A Nun Vav when it is a suffix then it is always Mil'ail. B'neinu and Binosainu is all Mil'ail. V'sain "Banu" Yeitzer Tov is Mil'ail. In the word Banu which means us is always Mil'ail. When the Nun is part of the Shoresh as in baNU (to build) (וּבְנֵי רְאוּבֵן בְּנוּ, אֶת-הַשְּׁבִיבוֹן וְאֶת-אֶלְעָלָא).

And so, a Dvar Mussar, a nice Vort for Daf Yomi, a Dvar Halacha and a Dvar Dikduk. We accomplished a lot in 15 minutes. Let's make every 15 minutes count in our lives. IY"H it should be a wonderful Shabbos and a meaningful Bain Hametzarim to all.

Rabbi Reisman - Parshas Mattos - Maasei 5776

1. As we prepare for Shabbos Parshas Mattos - Maasei, a difficult time of the year. The Bain Hamitzarim, Rosh Chodesh Av, the time of Mimaatin B'simcha. Let's see if we can see some appropriate messages for this time of the year. Parshas Maasei is a list of the different places that Klal Yisrael stayed, places to which they traveled during their time that they were in the Midbar. That list as we know as I mentioned in previous years mirrors a person's life, a person in his lifetime. As moments of Marah and Miska, times that are sweet, times that are bitter. Times of Sinai when you feel close to the Torah and times of (בְּקִבְרַת הַתְּאֵנָה) where he feels very distant. These Maasos are understood to mirror a person's life.

Today I would like to add a thought from Rav Schwab on this week's Parsha (page # 379 in his Sefer Mayan Bais Hashoeva). During the Maasos we find a very curious interjection of certain information. It says they went from here to there to the third, fourth, and fifth place etc. and every once in a while it interjects what took place at those locations. However, none of the major events of the sojourn in the Midbar is mentioned. None of them. Not Mattan Torah, not Kriyas Yam Suf, not the Man, not Marah, not the building of the Mishkan. The interjection at locations seems to be relatively minor. In Posuk 4 it mentions (וּמִצְרַיִם מְקַבְּרִים) that the Mitzriyim were busy burying their dead when Bnei Yisrael left. (וּבְאֵלֵהֶם, עָשָׂה יְרֵר שְׁפָטִים) that Hashem judged their idols. In Posuk 7 (אֲשֶׁר עַל-פְּנֵי בַעַל צְפוֹן) (וַיֵּשֶׁב עַל-פִּי הַחִירָת, אֲשֶׁר עַל-פְּנֵי בַעַל צְפוֹן). Why it mentions (אֲשֶׁר עַל-פְּנֵי בַעַל צְפוֹן) is somewhat mysterious. In Posuk 8 it says (וַיֵּלְכוּ דֶרֶךְ שְׁלִשָּׁת יָמִים, בְּמִדְבַר אֲתָם). It tells us something that it didn't even tell us before, that when traveling from the Yam Suf it was a three day sojourn. And so on and so forth. In Posuk 9 it mentions (וּבְאֵילָם שְׁתַּיִם עֲשָׂרָה עֵינֹת מַיִם) that there were 12 wells. Why mention that? In Posuk 14 it mentions (וְלֹא-הָיָה שָׁם מַיִם). Somehow in Posuk 39 and 40 it is Marich to talk about Misa Aharon. I have gone through many Pesukim. The gist of it is why does it mention certain things that took place and certain things it doesn't?

Says Rav Schwab that it says in Tanchuma and Rashi brings it B'kitzur, that Maasei is Mashal to a king whose son was ill and he traveled with him a distance in order to be able to bring him a Refuah. At the end of the trip when they return, they remembered, here we slept, here we cooled off, and here you didn't feel well. Rav Schwab says what is the Mashal and the Nimshal?

The Mashal is when you look back at life and here when you look back at the Midbar, there are times that were major events in your life, there were times where perhaps you did something good or you fell. There were times that major events took place in your life. Perhaps the birth of a child. However, there are other moments that could have been major events, there are moments when you were shaken up and you could have taken it to heart and made it a major event in your life and there we were busy sleeping and we missed the opportunity. Here we were cold, we didn't feel the message. We were cold to the message of the moment. Those are the moments mentioned in Parshas Maasei. It mentions that the Egyptians were burying their Maisim. Klal Yisrael should have seen in it the Siyata Dishmaya that (וּבְאֵלֵהֶם, עָשָׂה יְרֵר) (וּמִצְרַיִם מְקַבְּרִים). It should have made a mark on the people. When they came to a place and there were (שְׁתַּיִם עֲשָׂרָה עֵינֹת מַיִם), exactly one per Sheivet available to them, it should have meant something. What does it say when they came to this location? (וַיֵּשֶׁבוּ שָׁם--וַיִּנְחְמוּ) (וְלֹא-הָיָה שָׁם מַיִם). They just went to sleep there. No Hispailus, no movement, not being shaken up.

What is the purpose of reviewing the trip? The purpose of reviewing the trip is learning lessons and learning lessons going forward. There were messages that were received and Klal Yisrael responded to properly. But there is no purpose in looking back at your accomplishments. The purpose of looking back is to see things that could have been done better. What a message from Parshas Maasei. What a message for a human beings life, the goals of his life, the moments of his life, the opportunities of his life. Wow! A beautiful message for Parshas Maasei.

2. Let's talk a little about Bain Hamitzarim. This period known as Bain Hamitzarim which we usually understand comes from a Posuk in Eicha in 1:3 which says (פֶּל-רֹדְפֵיהָ הַשִּׁיגוּהָ, בֵּין הַמְּצָרִים). That our enemies reached us and conquered us as Rashi says between the 17th of Tammuz and the 9th of Av. That certainly is the Pshat in (בֵּין הַמְּצָרִים).

The Bnei Yisaschar in his Mamarim on Tammuz/Av, Maimur Bais Os Bais, without mentioning Bain Hamitzarim directly, he does say the following insight regarding these weeks. He says (בֵּין הַמְּצָרִים) is always Parshas Mattos, Maasei, and Devarim and most often Parshas Pinchos as well. So that the three weeks for us was last week Parshas Pinchos, this week Mattos/Maasei, and next week Devraim. How does these Parshios fit into the tragedies of (בֵּין הַמְּצָרִים) they are not Parshios os tragedies at all?

Says the Bnei Yisascher there is one theme in all of these four Parshios and that is the theme of Eretz Yisrael. In Parshas Pinchos we have the command as is found in 26:53 (לְאֵלֶּהָ, תִּסְחַלַּק הָאָרֶץ). To divide the land among the Jewish people to prepare for settlement there. In Parshas Mattos we have the Bnei Gad and the Bnei Reuvain taking their portion. In Parshas Maasei we have the boundaries of the entire Eretz Yisrael delineated. Parshas Devarim begins with a promise of Nachalas Eretz Yisrael as is found in 1:8 (רְאֵה נָתַתִּי לְפָנֶיכֶם, אֶת-הָאָרֶץ). The theme of these weeks is not tragedy, it is an appreciation of Eretz Yisrael, of the land that we call home. Eretz Yisrael. There needs to be a deep understanding in our thought process, a deep appreciation of what we should be thinking about (בֵּין הַמְּצָרִים).

When you are Maavir Sedra and you read about Eretz Yisrael there should be a Teshuka, a desire, a Chibah Yesaira, a love for the land which is supposed to be the land where we all come together to serve HKB"H. Of course, the Bais Hamikdash is the heart of the land, but the rest of the land is the body. All of that needs a Teshuka.

The Chasam Sofer writes in numerous Teshuvos that you should not get an Aliya that reads a Mitzvah that you are not Zahir in, that you are not careful in. He says if you are not careful in Chodosh don't get the Aliya that commands us to be careful of Chodosh. If you are not careful to write a Pruzbul, he says don't read the Aliya of Shemittas Kesafim unless you are ready to be Meshameit your Kesafim. Here I say as well, if you don't have Chibas Eretz Yisrael especially this time of the year, don't get the Aliyas that talk about Eretz Yisrael in a way that is meant to create a longing to all of us for Eretz Yisrael.

In 1948 when a state was declared in Eretz Yisrael, an imperfect state, a state far from what we dreamt of, a state that doesn't appreciate the basics of what it means to be a Yid, Shabbos, Taharas Hamishpacha etc. The Hamodia, the Frum newspaper in Eretz Yisrael had a headline on that Sunday morning, Boruch Shehechyanu V'kimanu V'higyanu Laz'man Hazeh. It is not a

headline that would run well today in the time of the year that the anniversary of the independence was declared. What is the Pshat? The Pshat is that Jews in 1948 were broken. Jews didn't know if we were coming or going, where our entire lives as Yidden was headed. HKB"H did a Chesed, he opened up the boundaries of Eretz Yisrael to Yidden and the method with which he did it was an imperfect one. To HKB"H it was perfect, however, imperfect in what we wanted, what we would prefer to deserve. Our hearts screamed out Boruch Shehechyanu V'kimanu V'higiyanu Laz'man Hazeh.

When we as individuals go to Eretz Yisrael, we have to say Shehechyanu too. Not just the first time you go but numerous times you go. Certainly if you haven't been there in 12 months. I don't say to say Shehechyanu with a Beracha, I say to say Shecheyanu in your heart. It is a time of the year that we have to long for Eretz Yisrael.

People ask me, there is a custom not to take dangerous trips in the nine days. Is it ok to take a flight to Eretz Yisrael during the nine days? And I say is it ok? It's appropriate. It should be. You can go on Tisha B'av with a flight to Eretz Yisrael, if it is a flight to Eretz Yisrael. If it is a flight to a vacation in Israel then you are missing something. If you are headed for the separate beaches and the Kosher Shwarma it is inappropriate at any time. If you are headed for Eretz Yisrael of course it is appropriate.

And so, as we head towards Shabbos Kodesh, let us long for Eretz Yisrael. Those of us who had years of learning in Eretz Yisrael, you yearn for those years and for that experience that you had in Eretz Yisrael. It is hard to yearn for the 2000 year ago experience, but the today experience. Eretz Yisrael. Listen carefully when they Lain Maatos - Maasei, let it hit home. A Gutten Shabbos, a meaningful Shabbos, Bain Hamitzarim is a time of Avodah. Let it be the proper Avodah to all of us.

Rabbi Reisman - Parshas Matos-Maasei 5775

1. The question of the week is: This is a Stira between a Posuk in Parshas Matos and a Posuk in Parshas Maasei. It seems to be a very confusing problem. In Parshas Matos 32:8 Moshe Rabbeinu is speaking to the Bnei Gad and the Bnei Reuvain and initially he was upset with their request. He said the following. (פה עשו, אבותיכם). So did your parents do. (בשלהי אתם מקדש ברנע,). (לראות את-הארץ) When I sent them from a place called Kadeish Barnea to spy the land. In other words, the Meraglim were sent from a place called Kadeish Barnea. Really? They were sent from a place called Kadeish Barnea? That is a bit of a Chiddush to us because if you learn the Parsha of the Meraglim it says in Bamidbar 13:3(ממדבר פארן). From a place called Midbar Paran. Ok it is not such a difficulty because Midbar Paran is the general place and Kadeish Barnea is the individual city place. Here we have revealed to us that although they went from Midbar Paran and in Devarim 1:1 it says that they went from Paran nevertheless, the city that they went from was apparently called Kadeish Barnea. That is what we learn here in Matos 32:8.

Then we learn Parshas Maasei. There in 34:4 we are told about the Gevul, about the boundary in Eretz Yisrael. (ונסב לכם הגבול). It talks about the Gevul going (מגב לוקדש ברנע). (והיו תוצאתיו, מנגב לקדש ברנע).

boundary is south of Kadeish Barnea. Which means that Kadeish Barnea is part of Eretz Yisrael. That is very confusing. Because the Meraglim were sent from within Eretz Yisrael and it is part of Eretz Yisrael. Major issue!

You might tell me that there are two cities called Kadeish Barnea one from where the Meraglim left and one in Eretz Yisrael. It would seem that I can't disprove you. However, on the Posuk (מקדש בְּרַגְעַ) in Parshas Matos, Rashi tells us (כך שמה, ושני קדש היו). Rashi tells us that there were other places called Kadeish not other places called Kadeish Barnea but other places called Kadeish. Indeed we find that there are places called Kadesish. We find it in this Parsha earlier in the Chumash. So Rashi doesn't say that there are two Kadeish Barnea it says that there are two Kadeish, Kadeish Barnea and Stam Kadeish. This seems to be a serious problem. Let's put this Kasha aside. It is a Kasha that is worthy of investigation.

2. Let's talk about Eretz Yisrael in general. There are many difficulties when you read Sefer Yehoshua and you learn Sefer Yehoshua and you learn about the Nachalas Ha'aretz. It is very beautiful when you read it in Parshas Matos and Maasei. Nothing is happening, it is all in theory and it is a nice plan. Divide the land and everyone will get a nice big piece and Shalom Al Yisrael. However, when you learn Sefer Yehoshua, you learn that the part of the land that they got, that the 9.5 Shevatim received, was not so gigantic. As a matter of fact you read that Sheivet Dan complained that their portion was not big enough. Yehoshua told them ok go conquer additional land up north. Dan Ad B'air Sheva that land was additional land that was conquered. It wasn't enough. So we wonder, had 2.5 Shevatim not asked for land in Aiver Hayardein they too would have had land in Eretz Yisrael. How would there have been enough room for everybody? Even as it was with 9.5 Shevatim it was very tight? These are really major puzzling issues which we are not familiar with because we don't open up a Sefer Yehoshua. But they are very puzzling issues in Chalukas Ha'aretz.

I would like to answer by sharing with you a Yesod. I am sure that I have shared with you this Yesod in other years. I believe that it answers at least a dozen questions or difficulties in Chalukas Ha'aretz. The Yesod is really a Posuk in Parshas Mishpatim. Because in Parshas Mishpatim when Moshe Rabbeinu tells Klal Yisrael that they will get Eretz Yisrael he says as we find in Shemos 23:30 (מַעַט מַעַט אֲגַרְשֶׁנּוּ, מִפְּנֵיהֶ, עַד אֲשֶׁר תִּפְרָה, וְנִחַלְתָּ אֶת-הָאָרֶץ). Hashem says that I will give you the land a little bit at a time (עַד אֲשֶׁר תִּפְרָה) Pru Ur'vu and will multiply and you will have the whole land. Which means to say Eretz Yisrael is enormous, gigantic. It goes north to the Euphrates River and south to Nachal Mitzrayim. Klal Yisrael never even in the time of Dovid and Shlomo had all that land. This is because the plan from the very beginning was to take the center of Eretz Yisrael, the most central part, Yerushalayim and the areas around, and then later as the Shevatim grew, spread. Had 12 Shevatim come in then they would have taken more land initially. 9.5 Shevatim came they took enough for them. When they multiplied then Moshe Rabeinu said go conquer more land. It is all part of Eretz Yisrael. So the idea is that in Parshas Maasei you have boundaries which never happened. These are boundaries of a gigantic, a greater Eretz Yisrael if you will. However, in fact it never happened. In fact the plan was (מַעַט מַעַט אֲגַרְשֶׁנּוּ). When you learn this way and you learn Sefer Yehoshua this way it opens your eyes. Indeed even Kadeish Barnea is so; Kadeish Barnea is part of the greater Eretz Yisrael so to speak. It is not part of the Eretz Yisrael that was actually conquered at this time. It was still the Midbar when they were there but eventually had Eretz Yisrael in its entirety been taken by Klal

Yisrael it would have been a different story. This is a very powerful lesson in understanding our history, understanding our background, therefore, it is a big Yesod. Something I would like you all to appreciate and know especially when it comes to learning Navi.

3. At the end of Parshas Maasei we have the idea of dealing with people who murder either B'shogeig or B'maizid and the Posuk uses the expression of what we call Chanifa. In 35:33 when the Posuk talks about dealing with murderers it says (וְלֹא-תִחַנְּפוּ אֶת-הָאָרֶץ, אֲשֶׁר אַתֶּם בָּהּ, כִּי הָדָם, הוּא) (יִחַנְּיף אֶת-הָאָרֶץ). What exactly does Chanifa here mean in this context? Here it means something along the lines of injustice. Don't let the land be an unjust place and an improper place. (וְלֹא-תִחַנְּפוּ אֶת-הָאָרֶץ). Rashi says (ולא תרשיעו). How does it come to a language of Chanifa? Chanifa is when you flatter someone who is a bad person which is a bad Middah. That is Chanifa. How does Chanifa come into this Posuk twice? (וְלֹא-תִחַנְּפוּ אֶת-הָאָרֶץ, אֲשֶׁר אַתֶּם בָּהּ, כִּי הָדָם, הוּא יִחַנְּיף אֶת-הָאָרֶץ). Blood will cause Chanifa in the land.

Rav Moshe in Darash Moshe says an absolutely beautiful thought. Klal Yisrael keeps the Mitzvos because it is Ratzon Hashem. The nations of the world that don't believe in the divine Torah, they have laws and those laws are for a purpose. The purpose is Tikkun Haolam. The United States has to have laws protecting people because the world cannot function any other way. Therefore, in order to function properly there are laws against murder, laws against stealing... this is called Tikkun Haolam. Indeed it is important. It comes out that there is a difference. The nations of the world keep their laws for Tikkun Haolam so that the world could exist. Klal Yisrael keeps the Mitzvos because of G-dly reasons, because of Chashivus Ha'adam, that a person has to live to a higher calling, a greatness. Somebody who doesn't murder because of Tikkun Haolam will come to murder when he thinks that is Tikkun Haolam. Whether it is the mercy killings of people who are not well or the killing of people who are deemed to be a danger to society, people decide Tikkun Haolam. The most polite societies in the 20th century were the Germans and the Japanese. They are both polite, talk politely, bow and they are the cruelest. Because you see they bow and are polite for Tikkun Haolam reasons. Therefore, when they have excuses it changes. There is a fundamental difference between keeping laws because of Tikkun Haolam and keeping laws because of Ratzon Hashem.

The Gemara says that a Ger Toshav is someone who goes to Bais Din and is Mekabeil the Sheva Mitzvos Bnei Noach in Bais Din. The Ritva asks what does that mean? A non-Jew is obligated in Sheva Mitzvos Bnei Noach anyway what does it mean that he goes to Bais Din?

The answer which is said B'sheim the Brisker Rav it is a letter in the back of the Griz Al Harambam (if I am not mistaken) is that a Goy keeps the Mitzvos of Tikkun Haolam, however, when you go to Bais Din and are Mekabeil the same Mitzvos you do it because of Ratzon Hashem. It is different. Therefore, we come back to this Posuk. The Posuk tells us (כִּי הָדָם, הוּא) (יִחַנְּיף אֶת-הָאָרֶץ). When somebody has Chanifa, flattery, he cares about the world. Tikkun Haolam is his primary goal, Ratzon Hashem he knows nothing of. Such a person when it comes to do Mitzvos will at the end be a Rotzeiach. Because there are times where he will rationalize that it is different. (וְלֹא-תִחַנְּפוּ אֶת-הָאָרֶץ, אֲשֶׁר אַתֶּם בָּהּ, כִּי הָדָם, הוּא יִחַנְּיף אֶת-הָאָרֶץ). It is a Chanifa to the world. The world is second, Hashem is our Cheshbon, Ratzon Hashem is our reason for doing things. Of course we are interested in Tikkun Haolam but only when it follows Ratzon Hashem. It is a

fundamental idea in Yiddishkeit, a beautiful explanation in (וְלֹא-תִהְיֶיפוּ אֶת-הָאָרֶץ) in this idea, this expression of Chanifa in regard to the land.

4. I will end with another Vort from Rav Moshe on the beginning of Parshas Matos. 30:2 (וַיְדַבֵּר מֹשֶׁה אֶל-רְאִשֵׁי הַמַּטּוֹת (מִשָּׁה אֶל-רְאִשֵׁי הַמַּטּוֹת) all the Mefarshim ask that it doesn't say Vayidabeir Hashem El Moshe. It says (וַיְדַבֵּר מֹשֶׁה אֶל-רְאִשֵׁי הַמַּטּוֹת). A young man here in Ohr Somaiach told me a Vort two nights ago and I see that Rav Moshe in the Darash Moshe says it. He says that had HKB"H told Moshe say in my name the Parsha of Nedarim, it would have been missing something. It would have been an understanding that Hashem that it is commandment because Hashem commands, it is a Chok. Hashem said it is my commandment because it has to be the Atzmios of a person to be honest. Parshas Nedarim is the person. If you promise something you keep your word. A person has to see it as the essence of who he is. Therefore, HKB"H said it is my Ratzon Moshe Rabbeinu that when you give this over to Klal Yisrael you give it over as something that a person has to see a Mitzvos Sichli, something logical, something to do because it is the right thing. Therefore, honesty certainly with Nedarim and Shevuos is paramount in the Torah and Moshe Rabbeinu was told to teach it as if it came from him himself.

Rav Moshe says that is why Aidim Zomemim Ain Tzrichin Hasraa. False witnesses don't need to be warned. A person in his Taharas Hanefesh, his purity of soul, a person really should understand the idea of not saying false testimony. Of being honest in the things that he says and the things he does. Indeed we find in the Mishna the Parsha of Mi ShePara. Someone who backs out of a business deal under certain conditions is cursed with a Mi ShePara. You have to keep your word. Therefore, we say Mi ShePara Anshei Dor Hamabul even before the Torah this was a value. If HKB"H tells us keeping your word, it is a value B'etzem. And so, with these thoughts, a contradiction between Matos and Maasei, a Vort on Maasei, and a Vort on Matos we spread it out pretty fairly I wish everybody an absolutely wonderful Shabbos from Yerushalayim Ir Hakodesh. Wish you were all here and hope that we are all here soon. A Gutten Shabbos!

Rabbi Reisman - Parshas Mattos 5774

I speak to you today from the center of the universe, Yerushalayim IrHakodesh. The center of YerushalayimYeshivas OhrSamaich.Halevai ymkirznou can all come and learn here for your vacation time.

1. Let me begin with an idea that has to do with the beginning of the Parsha. In the beginning of the Parsha we have the idea of HafarasNedarim, that a father or a husband under given circumstances has the right to nullify the (vow) Neder that was made by a daughter or a wife. In Halacha we find that a husband is Maifir a NederMikanUl'haba. Which means to say that if a woman made a Neder on Sunday and the husband found out about it on Wednesday and he was MaifirNeder, he declared the Neder invalid,that invalidation only applies from Wednesday and on. On Sunday, Monday, and Tuesday the Neder was intact. That is what the Gemara says in MasechesNazir 22. On the other hand, a Chochom or a Bais Din that is MattirNeder, is OkerL'mafrai'a. Which means to say there are two ways in which a Neder can be undone. Either a husband or father in the case of a woman in the beginning of the Parsha or in the case of the Bais Din or a Chochom who is what we call MattirNeder. When a Chochom is MattirNeder it is

retroactive. It dissolves the Neder retroactively. So it is interesting that the Torah makes a distinction between two similar ideas. A husband and father cut the Neder from that point and on and the Chochom is OkerL'mafrai'a, rips it out retroactively.

RavHutner in the PachadYitzchokon Yom HakippurimMaimar 23:3 gives a beautiful deep explanation for the concept of OkerL'mafrai'a, of dissolving things retroactively and I will try to explain it in my own words as best as I can. The concept of retroactive change, of L'mafrai'ais something we are familiar with in Shas. There are a number of Sugyos that talk about it. The concept of YeishB'reira which we have in the Gemara many times. But that concept of retroactive change is not true in the physical world. In the physical world it is not possible to change things retroactively. If a table broke on Sunday and you didn't get around to fixing it until Tuesday then it can't be fixed as of Monday. You can only fix things from that moment and on. If you forgot to water a plant and the plant died, there is no way to retroactively water it from yesterday so that it should not have died. There is no such thing. In the physical world everything is within the limitations of time which doesn't allow things to happen L'mafrai'a, to happen retroactively. Only in a world which is above the physical limitations. Only in a spiritual world can we declare ourselves above the physical world, above the creation of time, and in that way things can happen retroactively. ChochomOker, a wise man, a TalmidChochom, or a Bais Din, they are OkerL'mafrai'a. The idea of retroactive action can apply to a Chochom who is steeped in Torah and who is above the physical limitations of the world. Without Chochmo there is no OkerL'mafrai'a. Therefore, the idea of L'mafrai'a, retroactive dissolving of a Neder is limited to a Chochom.

RavHutner goes on, that the concept of Teshuva, somebody who does Teshuva for an Aveira he did is also retroactive because Teshuva too requires a person to lift himself above his physical limitations. Lift himself higher. If a person lifts himself higher than he can throw away the limitations of time and do something that has an affect retroactively. So RavHutner mentions Nedarim and Teshuva.

I would like to add KinyanEretzYisrael. It is a very interesting thing that when KlalYisrael enters EretzYisrael, when the Jewish people come to EretzYisrael for the first time and conquer it in the time of Yehoshua, the conquest is ChalL'mafrai'a so to speak. The Gemara says that when they conquered EretzYisrael it became the possession of the YotzeiMitzrayim, the generation that left Egypt that was no longer alive. They in turn passed it on as an inheritance to those who actually physically conquered it. So that the conquest of EretzYisrael from the very beginning was L'mafrai'a, was a retroactive conquest as if they had actually conquered it a generation earlier. The idea of BneiYisrael in EretzYisrael from the very beginning is something which requires spirituality. From the very beginning we declare the Jewish people in EretzYisrael it's not a DavarGashmi, it is not something that can be explained within the physical world. Where our ability to be here, to stay here, to thrive here, is not limited by the physical. In 1947 the British commanded a study as to how many human beings can live in EretzYisrael. How much this land could sustain. They came up interestingly enough with 600,000. That the land can only really keep 600,000 people going. What a joke. Baruch Hashem there is 10 times that many here. KlalYisrael in EretzYisrael is above the physical limitations of human beings. We need to understand that as we appreciate being in EretzYisrael and the difficulties, there are difficulties today in EretzYisrael. We have to really feel part of it, a real part of it.

A friend of mine from Beit Shemesh tells me how daily there is a need to go to a shelter there, and there are air raid sirens. EretzYisraelNiknehB'yissurin, it is a noble Kinyan. We need to feel for them, the people here in EretzYisrael and understand that EretzYisrael isNiknehL'mafrai'a. It has that L'mafrai'a stamp.

2. In the first volume of DerechSicha in this week's ParshaRavChaimKanievsky related the following story regarding the Bais Halevi. In the Bais Halevi's town there was a woman whose husband disappeared. They were worried, they thought maybe something had happened to him, maybe he died, maybe he had decided since it was a generation where it was very difficult to embrace Judaism, maybe he had decided to run off and throw away his Yiddishkeit. To be able to succeed in a society which didn't accept Jews. They were very worried. The woman came crying to the Bais Halevi for some sort of Haftacha. The Bais Halevi said I can Daven but I can't give you a Haftacha. She begged him. Finally she said to him at least tell me is he still alive? The Bais Halevi said he is still alive. Then she said at least tell me is he still Frum? The Bais Halevi replied yes he is Frum. Then she said at least tell me will he return? The Bais Halevi said yes he will return. Of course, shortly thereafter the husband returned with some sort of explanation for his disappearance. People came to the Bais Halevi and said Mofes, amazing, what you said came true. The Bais Halevi said no Mofes. When she asked me if he is alive I figured that the Gemara says there is a Chezkas Chai, a Chazaka that if someone was alive yesterday he is still alive today. I went according to the Chazaka and I said he is alive. When she asked me is he Frum I said yes he is Frum because in the Gemara we have a Chazaka of Kashrus. A Chezkas Kashrus means that if he is Frum we assume that he is still Frum. Then when she asked me if he will return I figured if he is alive and he is Frum why wouldn't he return? This is the Bais Halevi's reasoning. Of course it is a little difficult to understand what to take from this story beyond the Lomdasha reasoning of the Bais Halevi. Here I would like to add my own little piece.

In the MegedGiv'osOlam he brings a story regarding RavAkivaEiger. RavAkivaEiger refused to write K'mai'os (amulets). He refused to be in the Kabbalistic business and did not write K'mai'os except for once. One time in his city there was an epidemic and he wrote K'mai'os (amulets) for people to wear in a pendant around their necks. After the danger passed, someone opened the K'mai'a to see what type of HibiJibi, what type of magical words were written there. To their surprise, the K'mai'os he gave out contained the words from a Tosafos in Maseches Sukkah DafTes. They were astounded, the words of a Tosafos in Sukkah? That was a Tosafos on which RavAkivaEiger had a tremendous Chiddush. A Chiddush that RavAkivaEiger had put a lot of work into. That was RavAkivaEiger'sK'mai'a, that was his Zchus. He had the Zchus of his Hurving in learning and in that Zchus of Hurving on the Tosafos he alluded to in that little piece of paper which people wore as protective amulets.

Taking the lesson of that story back to the Bais Halevi. The Bais Halevi worked all his life in understanding Chazakos and Sfeikos. Those are the hallmarks of the Chiddushim of MishpachasSoloveitchik and the Bais Halevi first among them. When the Bais Halevi felt pressed to give some sort of Haftacha he did it through Chazakos. To that area in Torah which he had a Chizuk in, which he had an Achiza in.

3. I would like to share with you a Netziv at the beginning of Perek 31 in Parshas Mattos. As you know, Moshe Rabbeinu was told that he would command Klal Yisrael to defeat Midyan (נִקְמָתוֹ , נִקְמָתוֹ , נִקְמָתוֹ ; אָחִיר , תְּאַסְּרָאֵל-עַמֻּדָא) and afterwards he would pass away. What is the connection between defeating Midyan and Moshe Rabbeinu's life?

The Netziv says an interesting insight. He says a Klal. "B'makom Shenenshu Bish'vil Hacheit" in a place where people are punished for a sin, "Tzorech Hishtadlus Rav L'hinatzeil Bish'as Sakana" later on it needs an extra push to make things happen. If you were in a place and you failed there and you want to succeed, it takes extra effort, extra Zechusim, extra power to be able to do so. He brings as a Raya the story of Milchemes Ai from Sefer Yehoshua. Where in Ai they were defeated because Achin had taken from the booty and later when they defeated Ai they needed the extra insurance of an Oreiv, of an ambush, of a special plan, something they didn't do anywhere else in Eretz Yisrael. Because once an Onesh of a sin had taken place there it became a Makom Sakana. So to here Klal Yisrael had sinned with the Bnos Midyan and to succeed now they needed Moshe Rabbeinu, they needed his Zechusim. He had to still be with them for them to be able to succeed in defeating Midyan.

This is also a Gemara in the first Perek of Sotah 14a (10 lines from the top) which says that Moshe Rabbeinu was buried Mul Bais Peor K'dei L'chapeir Al Maasei P'or (מִפְּנֵי הַנִּקְבָּר מִשֶּׁהֲאֵצֶל בֵּית פְּעוֹר כְּדִילְכַפְרָעַל מְעִשֵׂה הַפְּעוֹר). His presence there would be a source of forgiveness for Klal Yisrael for the sin that they had done with P'or which was the Cheit, the Aveira of the Bnos Midyan. So we see this idea that once you failed and now you have to fix things you need an extra Z'chus, an extra power. Very often people learn in America and don't do well so they go to Eretz Yisrael and are Matzliach. When they come back it is hard to come back to the same Yeshiva. A place where you failed in the past it is hard to come and have Hatzlacha. It is best to try some place new. This is his lesson.

The lesson of the Netziv here is actually in its depth the Yesod that we have discussed on numerous occasions. We have pointed out that in Olam Hazehe a first effort at things rarely succeeds. We are not Bnei Adam we are Bnei Noach. The Adam as an ancestor of humanity failed and had to go through the Mabul and be Bnei Noach. The Dor Hamidbar did not enter Eretz Yisrael. The first effort typically fails. This is a world of correction. Things have to be corrected. Things start one way, flop and have to be corrected. Some Baalei Machshava point this out in Tanach where the Ribbono Shel Olam says after Shaul sins which can be found in Shmuel I 15:11 (נִחַמְתִּי) . (נִחַמְתִּי , כִּי-הִמְלַכְתִּי אֶת-שָׁאוּל לְמֶלֶךְ). I regret having made Shaul the king. Shortly thereafter, the Ribbono Shel Olam himself through his Navi says in 15:29 (לֹא-יִשְׁקַר) (וְלֹא-יִנְחָם) that HKB"H (וְלֹא-יִנְחָם) doesn't have regret. (נִחַמְתִּי) and (וְלֹא-יִנְחָם) a few Pesukim apart? (כִּי)? The answer is that in the plan A in this world it fails, the plan B is a time of correction. The second effort, the corrected effort that is the effort that succeeds.

I remember when I worked at Artscoll the people there would say that when they would take home a Sefer the best is to take home from the second edition. The first edition typically has some mistake or other. The second edition has all of the corrections. That is Olam Hazehe. Olam Hazehe is a place where the second effort is the one that has to have a Kiyum. That is this idea. The idea that when you fail and then you fix that is the time to put all of your effort and to

be successful. People who fail don't have the push to get it right the second time. That you have to have.

4. I would like to leave today's Shiur with a question. A question that has been bothering me as I have been learning Sefer Yehoshua. It is clear at the end of Parshas Mattos (the last Pesukim) that Klal Yisrael lived in the cities which the Goyim had live in in Cannan and in Eiver Hayardein. Not only in the cities but in the same homes. You are all familiar with the idea that the Nega Tzaras on the homes of Eretz Yisrael caused Klal Yisrael to break open the walls and find treasures that were hidden there by the Cannaim. This is because they lived in the same exact homes that the Cannaim lived. I don't understand. The Baalei Mussar say that a home gets the Ruach Hatumah of bad people who live there. The building is influenced by the Ruach Hatumah. In the introduction to Leiv Elyahu he writes how there was a hospital in his home town that had to be destroyed because the germs were so imbedded in the building itself that whoever came would catch a disease. He says the same thing is true spiritually. A home or a building catches the negative spirit of the people that are there. If that is so, how in the world did Klal Yisrael, the entire nation continue to live in the homes and in the cities in which Ovdai Avoda Zorah, the Cannanim, some of the worst of the non-Jews had lived and they continued to live in that home. It seems to be a contradiction to this idea of the Baalei Mussar. If you come up with a good answer it will make it to a Navi Shiur IY"H.

I wish you all an absolutely wonderful Shabbos Parshas Mattos. I wish you were here in Eretz Yisrael which is the place we all belong and I assure that I will Daven that all of you should B'eZRas Hashem be safe in the Sakanas of Chutz L'aretz. Have in mind the Yidden here in Eretz Yisrael as well. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Mattos - Masei 5773

1. This week I would like to start with a Dvar Halacha and then move on to a Dvar Machshava. The Dvar Halacha has to do with the fact that in this week's Parsha we have both the Mitzvah of Hagalas Keilim and Tevilas Keilim both in the same Parsha. According to most Rishonim, Tovelung a metal Keili is a Mitzva D'oraissa and Tovelung a glass Keili is a Mitzva D'rabbanan. On both we make Berachos contrary to what many people think and this is a Mitzvah to Tovel a Keili made by a non-Jew.

Hagala is of course to Kasher a Keili that absorbed the taste of Issur. Here there is an obvious question. When we Tovel a Keili we make a Beracha beforehand of Asher Kidishanu B'mitzvosav V'tzivanu Al Tevilas Keilim. Yet when we Kasher a Keili we don't make a Beracha Asher Kidishanu B'mitzvosav V'tzivanu Al Hagalas Keilim. The mystery is why is this so? Both are learned from the same Parsha Tevilas Keilim and Hagalas Keilim so why does Tevila have a Beracha and Hagalas Keilim does not?

I would like to offer 3 Teirutzim. 2 come from Rishonim and one is from Rabbeinu Manoach in his Pirush on the Rambam Hilchos Chametz Umatza Perek 5 Halacha 26. There he writes that we don't make a Beracha on Kashering a Kli because you don't have to Kasher the Kli. It is possible to cook supper by using a new pot and not using the old pot which became Treif. Hagala

therefore, is not a necessity, it is not a Mitzvah. The difficulty with Rabbeinu Manoach's Teretz is that the same is true about Tevilas Keilim. You don't need to Tovel a Keili. You can take a Keili that was manufactured by a Jew and then use it without Tovelung. Or you can use Kli Cheres (earthenware) Kli which does not require Tevila not M'doraissa and not B'drabban. Therefore, Rabbeinu Manoach's Teretz needs explanation.

There is a second Teretz of Rabbeinu Yonah quoted in Issur V'hetter and also in a Teshuvah Rashba Cheilek 3 Siman 283. They offer a different answer for the difference between Hagalas Keilim and Tevilas Keilim. Tovelung Keilim is a Mitzvas Asei. It is a commandment to go and Tovel a Kli and on Mitzvos Asei we make a Beracha. Kashering a Keili is not actually a Mitzvos Asei despite the fact that the Torah expresses it as a positive command. Really Hagalas Keilim is a Kiyum of a Lo Sasei of as it says in Devarim 14:21 (לֹא תֹאכְלוּ כֶּל-נֶבְרָה) don't eat non-Kosher meat. Therefore, if the non-Kosher meat was absorbed in the Keili the Keili cannot be used because one would violate the Issur of eating Neveila when he eats the food cooked in that Kli. Therefore, there remains fundamentally a Lo Sasei and on a Lo Sasei we don't make a Beracha. These are Teirutzim of the 2 Rishonim, the Kaf Hachaim in Hilchos Pesach 451:200 brings both Teirutzim.

As I said, I want to mention a third Teretz. The third Teretz is the one that would seem obvious to anyone learning Yore Dai'a, to any Ben Torah. If you ask somebody why do you have to Tovel a Keili with a Beracha and Kashering a Keili is without a Beracha. With just a little bit of reflection we would say well Tovelung a Keili is a Mitzvah it is a commandment to Tovel a Keili before you use it. However, the Hagalas Keilim is just a convenience. What happened is that something non-Kosher so to speak fell into the pot, something non-Kosher became absorbed into the pot so it is a convenience. If you want to use the pot, remove it. I guess that it would be similar to somebody who has a cup of chocolate coffee beans and into there fell chocolate lentils that are not Kosher. So you remove the chocolate lentils and the chocolate coffee beans which remain are for sure Kosher. Was that a Mitzvah to remove the lentils? No. It is just a way to separate the Kosher from the non-Kosher. Tevilas Keilim is a Mitzvah while Hagalas Keilim is a convenience, pull the Treifos out. Sort of like removing the Cheilev or blood from meat. Therefore, this seems to be the most logical answer as to why it is not a Mitzvos Asei and why there is no Beracha.

The question that I have is why the Rishonim Rabbeinu Manoach, Rabbeinu Yona, and the Rashba did not say this Teretz. This Teretz would seem obvious to any student of Yore Dai'a and the question remains why this is not something which is said.

At any rate, I would like to mention in passing regarding Tovelung Keilim. It has been spread that Tovelung a Keurig machine ruins the machine. I Toveled a Keurig machine in my house and I Toveled a Keurig machine in Yeshiva Torah Vodaath. I Toveled 2 or 3 additional Keurig machines waited 48 hours before use and they work just fine. I should add that the machines we use don't have screens. The nature of a screen is that it has memory, it may have an active electronic chip. The other Keurig machines that don't have a screen and by the way make coffee which is perfectly good can be Toveled and do not become ruined. It would seem that a Yid would be obligated to buy a machine that could be Toveled rather than a machine that cannot be Toveled and it does need Tevila. One was opened and on the inside, the chamber in which the

water cooks is metal and therefore, it would seem it needs Tevila. So much for the Halachic portion of today's Shiur.

2. Let us move on to an Inyan Machshava. Rav Hutner in the Pachad Yitzchok Mamarei Pesach Maimar 106 Os 4 quotes a GRA. I have never seen this GRA brought anywhere else but a computer search reveals that it is in the GRA's Pirush on the Zohar. Were it not for Rav Hutner's explanation I would not understand it. But let me explain as best I understand with Rav Hutner's explanation.

The Gemara in Maseches Berachos 8a (bottom line) (אמר רב הונא בר יהודה אמר רבי אמי לעולם ישלים) (אדם פרשיותיו עם הצבור שנים מקרא ואחד תרגום (שנים) (מקרא ואחד תרגום). To review the Parsha every week twice with the Chumash and once with the Targum. The Gemara goes on (Amud Bais) (ואפילו עטרות ודיבון). Even the cities mentioned in this week's Parsha that is in Parshas Mattos (עטרות ודיבון) these two cities when you read their names you should read it with Targum as well. Why does it say (ואפילו עטרות ודיבון)? Rashi says (שאין בו) (תרגום). It is the same word used for the Targum that is the name, meaning there is no Targum. Why say the Targum if it is the same as the Chumash? Rashi says that is the Chiddush of the Gemara.

Here there seems to be an obvious question. There are many names in the Chumash (ראובן שמעון,) (לוי ויהודה) for example. Avraham, Yitzchok, and Yaakov. All the names at the end of Parshas Beraishis and the end of Parshas Noach. Why did the Gemara bring (ואפילו עטרות ודיבון) which is a Posuk from Parshas Mattos? If you are going to mention a name mention a Tzaddik's name or a holy cities name? Why is (עטרות ודיבון) used as the example these are cities in the conquered Sichon and Og and they are cities in Aiver Hayarden mentioned in the Parsha that went to Bnei Gad and Bnei Reuvain. Why are they chosen as the example?

To answer this, the Hakdama is the following concept. The world, everything that exists, whether conceptually or physically can be divided into 3 categories. That which is holy, which is pure, which is a Mitzvah on the one hand. That which is impure, profane, an Aveira in the other extreme. In between we have Divrei Reshus. There are many things that we do that are optional which we can choose to do and choose not to do. There is a Yesod that a man's Avoda in this world is to pull as much as he can of the Reshus into the Kedusha, the Mitzvah. This is the meaning of the Posuk in Mishlei 3:6 (בְּכָל-דְּרָכֶיךָ דַּעְהוּ) Know Hashem in everything you do, even in Divrei Reshus. Therefore, whatever a person is doing, a person should look and imbue it with Kedusha. As an example, Rav Aharon Kotler writes that if you have a job and you repair things for someone, that is your Parnasa (you make money) that is why you are doing it. When you are doing it is a Devar Reshus, you are making Parnasa. Turn it into a Mitzvah. Think I am helping people and I am making it easier for people to go up and down by repairing their elevator and making it easier for a person to cook by repairing his oven. Think of it as a Chesed.

There is an idea that the place to do this is at the border, at the boundary. In other words, let's say in Zman, in time, there is weekday there is Chol and there is Shabbos which is Kadosh. We try to add Tosafos Shabbos to add to the Shabbos at the edges where the time of Reshus borders the time of Kedusha. We try to put a little more into Kedusha as much as we can.

The same thing in Makom, space. Eretz Yisrael is holy and Klal Yisrael took Aiver Hayardein, Suria and added to Eretz Yisrael to give it Kedusha as well. That is a person's Avoda. (שנים מקרא ואחד תרגום) is this idea. In language Lashon Kadosh is holy. The closest language to Lashon Kadosh is Aramaic. Therefore, we try to pull Aramaic into Kedusha by learning in Aramaic, pulling extra (Lashon) language into Kedusha. The same is true with Aiver Hayardein. (עטרות ודיבון) are Aiver Hayardein. By making them part of Eretz Yisrael we pulled Reshus into Kedusha. We stand on the Kedusha.

With this says Rav Hutner B'sheim the GRA we understand, when you do (שנים מקרא ואחד תרגום) and you come to (עטרות ודיבון) you might think that (עטרות ודיבון) they were already Divrei Chol that were pulled into Kedusha, so maybe this Posuk which is a list of Maiaiver Hayardein cities doesn't have to be said in Targum. Ka Mashma Lan this (עטרות ודיבון) should be pulled into Kedusha as well. Certainly (ראובן שמעון, לוי ויהודה) but even these cities.

This idea and the Mussar of this GRA is the primary thing that I wanted to share with you today. Our schedules are in flux, it is vacation time, time off. Try to pull from your Zman the hours of the day that you use on optional things and pull them to the Bais Medrash. You have a Seder on Shabbos, don't come late, come early. Start a few minutes earlier. When you start a few minutes earlier you put a few more minutes on that side of the scale for this coming Rosh Hashono for the Din Hagadol V'hanora. Pull in extra time. Come 5 minutes early to Davening, be from the Asara Rishonim. Pull in the Zman. These are 2 thoughts on the Parsha.

3. I would like to end with a line from the Ayeles Hashachar from Rav Aharon Leib Shteinman (page # 226) on 32:42 in the name of the Chazon Ish. It is known and Rav Pam would quote the Chazon Ish as saying that when you give a name to a child after somebody who passed away, the idea is to give only that name. Then you are truly naming after the person who passed away. If you add a name and that is putting a name for two people, that is perfectly ok but it is not truly naming after the Niftar because the Niftar only had one name. The Ayeles Hashachar writes that the Chazon Ish saw this in the end of this week's Parsha.

At the end of Parshas Mattos we find two cities that are named after people. (גֵּאִיר) and (נֹבַח). As the Posuk says in 32:42 (וַיִּקְרָא לָהּ נֹבַח, בְּשֵׁמוֹ). This city was given the name of the person who conquered it. (וַיִּקְרָא לָהּ נֹבַח, בְּשֵׁמוֹ). Yair conquers a city in the previous Posuk and there it says (וַיִּקְרָא אֶת־הָעָר, עִיר גֵּאִיר). Obviously he meant to name it after himself but here it does not say (בְּשֵׁמוֹ). It doesn't mention that it is his name. The Chazon Ish says the city called (נֹבַח) that is his name. (עִיר גֵּאִיר) which has the additional word (עִיר) as its title is not his name. An interesting Remez to the idea of the Chazon Ish.

Let me stress before finishing the Shiur that Rav Pam used to say that someone who gives a name because of Shalom always sees Nachas. Even if it is a name that you wouldn't choose even if it doesn't follow certain rules you think are important. The primary thing in giving a name is Sholom, Sholom Bayis (getting along).

With that I wish you all an absolutely spectacular and wonderful Shabbos. I think that many of you who normally come up on Friday are coming up on Thursday. Get up tomorrow at least as early as when you go to work perhaps a little earlier and spend that time in the Bais Medrash.

Does it make sense that when you go to work and you are on the New York Subway you get up at a certain hour and when all you have to do is go to the Bais Medrash and Daven and Learn you get up later? If anything it should be earlier. It makes no sense differently. Go do it. Parshas Mattos - Masei , great Parshios to learn with Rashi to learn properly. A great and meaningful Shabbos to all!

Rabbi Reisman - Parshas Mattos - Maasei 5772

It is interesting that the only Yahrtzeit mentioned in all of the Torah and to the best of my knowledge all of Tanach is the Yahrtzeit of Aharon Hakohen on Rosh Chodesh Av. This is mentioned in Parshas Maasei during the details of the traveling of Klal Yisrael in the Midbar. What makes it even more interesting is that Aharon actually passed away in Parshas Chukas where the story of his Petira and burial is mentioned. For some reason, the Torah here in Parshas Maasei sees fit to repeat his passing and to add the date of his Yahrtzeit Rosh Chodesh Av. Perhaps it is because HKB"H knew that in the future that Parshas Mattos - Maasei would come out on Rosh Chodesh Av the time that we mourn for the destruction of the Beis Hamikdash and it is the Middah of Aharon Hakohen of Ohev Shalom and Rodef Shalom which we have to try to excel in during this time of the year especially.

Let me share with you a few thoughts on this week's Parsha. In the beginning of Parshas Mattos the Ramban has a Machlokes with Rashi. The Machlokes Ramban and Rashi is regarding a comment that Rashi makes B'nogea to Nedarim. Rashi says in 30:3 Dibbur Hamaschil Neder (אפילו נשבע שיאכל נבלות אני קורא עליו ככל היוצא מפיו יעשה, תלמוד לומר לאסור אסר). I would think that if one swears that he is going to eat Nevailah that he has to do it, therefore, the Posuk says (לְאָסֵר (אָסֵר).

In the Ramban's Girsas Rashi said the following. Yachol Afilu NADAR She'yocheil Nivalos. It says the word Neder which is more appropriate. The Posuk says (אִישׁ כִּי-יֵלֵךְ נָדָר). And the Dibbur Hamaschil of Rashi is Neder. Therefore, the Ramban had a Girsas in Rashi that Rashi said one will make a Neder to eat Nevailah. I would think that he should keep that Neder (meaning that he is permitted to eat Nevailah) Kamashma Lan. Here the Ramban makes a statement which is the Shitta of most Rishonim. The Ramban says that the fundamental difference between a Neder and a Shevua both of which refer to an oath. What is the difference between the word Neder and Shevua? Shevua is an oath that has to do with a person's actions. Someone swears I will go someplace or I will do something. That is called a Shevua. A Neder is an Issur Cheftza. It is an oath which is taken with regards to a specific item. If someone says I will derive no benefit from this item that is called a Neder. So that Neder is an oath regarding an individual item and Shevua is an oath regarding an action.

Here the Ramban comments that Rashi as the Ramban had it who talks about a Neder to eat Nevailah, a Neder to eat non Kosher meat, says the Ramban that is not Chal at all. Someone who says I take a Neder to eat Nevailah that is not Chal at all. Why? Because a Neder cannot (be Chal) take place regarding an action. The Ran in Maseches Nedarim 2b brings that this is a Machlokes Rishonim. Most Rishonim hold like the Ramban here in Chumash that if someone

makes a Shevua in the language of a Neder it is not Chal and interestingly the Ran brings that the one who holds it is Chal is the Ramban which would be a contradiction to our Ramban.

A number of years ago I had an interesting phone call from a young man. This young man who was a Yeshiva Bochur had picked up a habit of smoking while here in Eretz Yisrael. He came back to America and he was committed to quit. On Rosh Chodesh Elul he swore that he would not smoke a cigarette from Rosh Chodesh Elul until Yom Hakipurim. He called me and told me sometime in the middle of the month of Elul that he knew that he could not keep this up. He was going crazy. He wanted to be Matir Neder to make Hattaras Nedarim. First I told him that Hattaras Nedarim cannot take place on the phone and that he has to go to a Rav in person. Besides that I told him that it is not so simple that one can be Mattir Neder. The Halacha is you cannot be Mattir a Neder if someone swears to do something which is a Mitzvah. Certainly it is a Mitzvah to quit smoking and it is not so simple that one can be Mattir the Neder.

Then I asked him what did you say. He said that I said I make a Neder that I will quit smoking. Or I make a Neder that I will not take a cigarette again. At that moment it clicked in my mind that according to most Rishonim this was not an oath in the first place. He said I make a Neder never to smoke again. A Neder is only when one prohibits a specific item. If someone says I will not do an action it is not Chal. In his case since it was an issue of dispute so we were Mattir Neder. We were Mitzareif an idea that smoking one cigarette is itself not an Issur and therefore, being Matir Neder in that case could be permitted. With the idea that if a person says I make a Neder to do or not to do a certain action the Ramban in our Parsha says that it is not Chal and we felt that there was enough to rely on. At any rate this is the Yesod which is the Ramban in our Parsha and not Rashi. Strangely enough our Girsas in Rashi is that the word Shevua it says in our Rashi and the Ran's Girsas in the Ramban was the reverse. So that if you read the Ramban you see the Machlokes one way and if you look at the Ran it looks another way. But at any rate I am coming to tell you the Yesod.

A second thought. At the end of Parshas Matos we have the fact that cities were conquered in Eiver Hayarden by the Sheivet of Reuvein. There is a list of cities. Then it says that in 32:38 (וְאֶת-נְבוֹ וְאֶת-בַּעַל מְעֹן, מוֹסְבֵת שֵׁם). It lists the city of Nevo and Baal M'on whose names were changed. Rashi says (וְהָיוּ הָאֲמֹרִיִּים) וְאֵת נְבוֹ וְאֵת בַּעַל מְעֹן מוֹסְבֵת שֵׁם: נְבוֹ וְבַעַל מְעֹן שְׁמוֹת עֲבוּדָה זָרָה הֵם, וְהָיוּ הָאֲמֹרִיִּים קוֹרִים עֲרִיהֶם עַל שֵׁם עֲבוּדָה זָרָה שְׁלֵהֶם, וּבְנֵי רְאוּבֵן הִסְבוּ אֶת שְׁמֵם לְשֵׁמוֹת אַחֲרֵיהֶם, וְזֶהוּ מוֹסְבֵת שֵׁם, נְבוֹ וְבַעַל מְעֹן (מוֹסְבֵת לְשֵׁם אַחֵר) why were the names changed? It is because Nevo and Bal M'on were the names of Avodah Zora and therefore, the Jews did not want to call the names of the city Nevo and Bal M'on and they changed the name.

The Ramban asks a Kasha. The Ramban says how could that be? Why would the Posuk mention the old name, if they changed the name just tell me the new name which is the non Avodah Zora name?

To this, the Maharal answers and he says when a city has a name and you create a new name it does not necessarily cause the first name to be forgotten. People refer to the city by both names. Brooklyn is Brooklynn, but everyone knows that it is also the county of Kings, two names. What the Jews did was to corrupt the name. They took the name Nevo and Bal M'on and corrupted it. This is much in the way that Jews for generations have referred to the savior, the god of the

catholic religion as Yashka or Yashka Kapandrick which is the old Chassidishe name for this man. In that way they corrupted the name. So the Maharal says the Posuk brings the original name and tells us that Jews corrupted it. They may have called it in one form or another form or a third form but either way they corrupted the name. This is what the Maharal says.

Based on this Rashi, Ramban, and Maharal I can refer back to an old mystery. The city of Yericho which is mentioned in the beginning of Sefer Yehoshua is mentioned numerous times in Chumash but it is called Yiraicho at the end of Parshas Chukas in 22:1 (מעבר לירדן ירחו) or in V'zos Habracha in 34:1 (ויצל משה מערבת מואב, אל-הַר נבו, ראש הפסגה, אשר על-פני ירחו). So that it is strange that in the Chumash the city is called Yiraicho with a Tzeirei under the Raish and in Sefer Yehoshua it is referred to as Yericho with a Chirik under the Raish. I would suggest maybe that Yiraicho was a city which was very steeped in idol worship in worshipping the moon and Yaraich is the moon. Thus the name Yiraicho. When Yehoshua came he corrupted the name as the Maharal says. Therefore, the name of the city became Yericho. This is at least my suggestion and understanding of that change.

This year when I was learning Shmuel Bais in Perek 10:5 it refers to the city again as Yiraicho back to the original name. (שבו בירחו, עד-יצמה זקנכם). People are sent to the city of Yiraicho because their beards had been half shaven off by non-Jewish enemies as it says in 10:4 (ויקה חנוך (את-עבדי דוד, ויגלה את-חצי זקנם, ויכרת את-מקניהם בחצי, עד שתותיהם; וישלחם so they went to Yiraicho until their beard grows back. Mystery of mysteries, in the Chumash it is Yiraicho, in Yehoshua it is Yericho, and in Sefer Shmuel Bais Perek 10 it goes back to Yiraicho.

I looked at the Maharal again. The Maharal asks why does it say by Reuvein that it calls the name of the city (מוספת שם) that he changed the name. The Jews as a whole captured these cities and the Jews should have changed the name. The Maharal answers that as long as the cities were destroyed and desolate you can call it by the Avodah Zora name. After all it is an embarrassment for the Avodah Zora that the city named after it was destroyed and desolate. It was only after Reuvein came and rebuilt it that the name was corrupted and the name was changed. It is beautiful to take the Maharal now a second time and go back to Navi. In Shmuel Bais 10 the city had already been destroyed. Now there is nothing wrong with going back and calling the city Yiraicho (the old name). How beautifully this Maharal fits into the Pesukim in Nach.

A third Vort that has a Mussar to it as well. 30:2 (זה) לביני ישראל לאמר: זה). In the beginning is the Parsha of Nedarim. The Posuk says Moshe Rabbeinu said the Nevua B'lashon Zeh.

זה הדבר: משה נתנבא (שמות יא, ד) בכה אמר ר' כחצות הלילה, והנביאים נתנבאו בכה אמר ר', מוסף עליהם) Rashi משה שנתנבא בלשון זה הדבר. דבר אחר זה הדבר מיעוט הוא, לומר שהחכם בלשון התרה ובעל בלשון הפרה, כלשון brings from the Medrash that Neviim typically say Ko Omar Hashem. Moshe Rabbeinu also said Nevua with Ko Omar Hashem. However, Moshe Rabbeinu was greater in that he said (זה הדבר). Zeh meaning more precisely because Moshe Rabbeinu's Nevua was more precise than anyone else.

There is a Shtarker Kasha here. Moshe Rabbeinu has been saying Nevua for 40 years. Parshas Matos is at the end of the 40 years. Why Dafka here does the Posuk say Zeh Hadavar, that Moshe Rabbeinu's Nevua was with Zeh. What is it doing Dafka here in the Parsha of Nedarim?

Rav Yaakov in his Sefer Emes L'yaakov on page # 457 says that in the Parsha of Nedarim it was Nischadeish to Klal Yisrael that a person with his words can create new Issurin. That a person by saying that something is Assur on himself could actually create an Issur D'oraissa. Once Klal Yisrael heard that there is such a concept that it is possible to create Issurin with your words, there might be a Hava Amina that Moshe Rabbeinu on his own added to the Mitzvos Hatorah and he used his own Seichel to add to the Mitzvos Hatorah and they became D'oraissas. Moshe wasn't going to mislead us but nevertheless that it came from Moshe Rabbeinu. Dafka here the Torah has to tell us Zeh Hadavar. Here Moshe Rabbeinu spoke precisely and said exactly the words that Hakadosh Baruch Hu told him, and that is the Nevua of Zeh Hadavar Asher Tzivah Hashem. All other Neviim said Nevuah with the concepts that they got and said it over as they chose. Moshe Rabbeinu with Zeh Hadavar every word he spoke was the word of Hakadosh Baruch Hu himself. It is a beautiful idea and a beautiful Diyyuk in what would otherwise would be a difficulty in the Parsha.

It is a tremendous Mussar about the power of words. Words are what separate human beings from animals, the spirit of words. Certainly we learned the story of Kamtza and Bar Kamtza, we learned many incidents that have to do with words doing harm. This is a time Rosh Chodesh Av to undertake a seriousness of being careful with the words we say. Realize that of the 36 books that have Gemara in Shas Bavli 4 of them (Nedarim, Shevuos, Arachin, and Nazir) deal primarily with the Issurin that are caused by spoken words. That is the power of the spoken word.

The question of the week is: in the Parsha we have the Milchama with Midyan and the booty that the people collected. 31:32 (שש-מאות אֶלֶף וְשִׁבְעִים אֶלֶף--). This Posuk tells us about the booty that they had taken back, the amount of sheep, the amount of cattle... Then it says that it was divided and each of the groups of Klal Yisrael that took a portion gave from their portion to the Mishkan. The Posuk does not leave alone the original numbers, it repeats them. For example, (וְחֲמֵרִים, אֶקֶד וְשֵׁשִׁים אֶלֶף) they captured 61,000 donkeys. So a person goes through the numbers and this one got 30,500 and the other half got 30,500. Then when they gave a portion to HKB"H it was as it says in 31:39 (וְחֲמֵרִים, שְׁלֹשִׁים אֶלֶף) (וְחֲמֵשׁ מֵאוֹת; וּמִכֶּסֶם לִירֹר, אֶקֶד וְשֵׁשִׁים). Why? It is enough for it to say once what they got and then say they got half and they got half. It makes the Parsha so much longer. Why go through the numbers?

The Ramban says beautifully that it wants to tell us the Chesed Hashem. Counting up tens of thousands and in the case of sheep hundreds of thousands of animals and dividing it takes a very long time. During this entire period of time no animal died. Every animal if there were 61,000 donkeys and 72,000 cattle, and over 600,000 sheep none of them died during the time of the division. That is why the numbers are mentioned twice. A beautiful Ramban, what could be wrong with it.

There is a Ramban in Parshas Ki Sisa. The Ramban talks about the counting of the Jews. He asks why is the counting of the Jews in Parshas Ki Sisa the same as the counting of the Jews in Parshas Bamidbar it was many months later. Could it be that the number was exactly the same? The Ramban says that in the interim some people had died and others had been born. Or to be more precise some people passed the age of 60 and some people had come to the age of 20. Coincidentally the number was the same. That is the Ramban in Parshas Ki Sisa. If so, I don't understand this Ramban. The Ramban in Parshas Ki Sisa tells us that when the numbers are the same it means that those that were deducted and those that were added were equal. Here to if there were 61,000 donkeys and later when it came time to divide there was still 61,000 donkeys, we don't know that no donkeys died. It could be that some donkeys died and other donkeys were born. These two Ramban's deal with an identical concept, the concept of the numbers being precise and two counting's and have opposite attitudes towards it. This seems to be something of a difficulty.

Rabbi Reisman - Parshas Matos 5771

30:2 (וַיְדַבֵּר מֹשֶׁה אֶל-רְאִשֵׁי הַמַּטּוֹת, לְבְנֵי יִשְׂרָאֵל לֵאמֹר: זֶה הַדְּבָר, אֲשֶׁר צָנָה יְרֹנָר) In the beginning is the Parsha of Nedarim. The Posuk says Moshe Rabbeinu said the Nevua B'lashon Zeh.

זה הדבר: משה נתנבא (שמות יא, ד) בכה אמר ר' כחצות הלילה, והנביאים נתנבאו בכה אמר ר', מוסף עליהם) Rashi משה שנתנבא בלשון זה הדבר. דבר אחר זה הדבר מיעוט הוא, לומר שהחכם בלשון התרה ובעל בלשון הפרה, כלשון brings from the Medrash that Neviim typically say Ko Omar Hashem. Moshe Rabbeinu also said Nevua with Ko Omar Hashem. However, Moshe Rabbeinu was greater in that he said (זה הדבר). Zeh meaning more precisely because Moshe Rabbeinu's Nevua was more precise than anyone else.

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32:21 Moving on to the middle of the Parsha. Klal Yisrael goes to do battle with Midyan and the Posuk says (וְעָבְרָ לָכֶם כָּל-הַחַיִּים). That all the armed men should go forward. This is a strange word (חַיִּים). The Bal Haturim brings here an idea that we find in the Gemara that people who went to battle wrote a Get to their wives. The Gemara says this about Dovid Hamelech in Maseches Kesuvos. The Bal Haturim says that this Minhag already existed in the time of Moshe Rabbeinu. (וְעָבְרָ לָכֶם כָּל-הַחַיִּים). They wanted to avoid people falling to Chalitza and for that reason they wrote Gitten. It comes out that it wasn't only by Dovid it was by Moshe Rabbeinu as well.

Here we have a fantastic difficulty. The Gemara in Maseches Kiddushin in the first Perek says how do we know that a woman becomes Muttar to get remarried with the Misa Habal (death of her husband)?

The Posuk in Devarim 20:5 says (פֶּן-יָמוּת, בְּמִלְחָמָה, וְאִישׁ אָחֵר, יַחְנֹכְנוּ) that a Chassan doesn't go to battle in the first year of marriage because if he would die in battle someone else would take his wife. So we see that when a man dies a wife becomes Muteresh Bashuk to marry someone else.

We have a problem because according to the Bal Haturim, that even during the time of Moshe Rabbeinu when they went to battle they wrote a Get to their wives. If they wrote a Get because if they die in battle someone else could marry their wife it doesn't make sense because of course someone else can marry the wife if he dies in battle? What is the Raya from here that Misa Habal is Mattir, maybe the woman will be Muttar because of Get Krisus Kosev L'ishto? It is a difficult Kasha that I don't have a Teretz for.

מֵא וַיֵּאִיר בֶּן-מְנַשֶּׁה הַלֵּוִי, וַיִּלְפַּד אֶת-חַיְתֵיהֶם; וַיִּקְרָא אֶתְהֶן, חַיֵּי יָאִיר מִבְּנֵי הַלֵּוִי, וַיִּלְפַּד אֶת-קַנְתָּ וְאֶת- (42 - 32:41) The very last Pesukim in the Parsha talk about 2 people who captured lands in Eretz Yisrael. The Posuk Discusses 2 people Yair and Novach who captured cities. Yair called his city (חַיֵּי יָאִיר) and Novach called his city (נֹבַח) in his own name.

(חַיֵּי יָאִיר) the word (לָהּ) only has a Mapik Hei which is a soft (לָהּ). Why is it a soft (לָהּ)? This name did not stick. Rashi says (וַיִּקְרָא לָהּ נֹבַח: לָהּ אֵינוּ מִפִּיק ה"א. וְרֵאִיתִי בִּיסוּדוֹ שֶׁל רַבִּי מִשֶּׁה הִדְרִשָּׁן לִפִּי) שלא נתקיים לה שם זה, לפיכך הוא רפה, שמשמע מדרשו כמו לא. ותמהני מה ידרוש בשתי תיבות הדומות לה (רות ב, (יד) ויאמר לה בועז, (זכריה ה, יא) לבנות לה בית That the name Novach did not stick. So it comes out that the name Chavos Yair stuck and Novach did not stick.

What is the lesson in this, one gave a name and it stuck and the other gave a name and it did not stick? Rav Schwab in his Sefer Mayan Beis Hashoeva page # 376 at the end of the Parsha says a beautiful Limud from these 2 Rashis. He says that when Yair captured cities he called them Chavos Yair. The cities that belong to Yair. He didn't identify himself as the city. It is something that he owns.

Novach did differently. When Novach gave the name he gave it his name, the cities were called Novach. That is a difficulty because a Yid is not supposed to see his assets as him. It is not his name. The Ikkur of a person is not the money he makes, or the assets he owns, or the business that he has. The Ikkur of a person is his Avodas Hashem. Yair did it right, he called the city (חַיֵּי יָאִיר) something that belongs to Yair. Novach (וַיִּקְרָא לָהּ נֹבַח, בְּשֵׁמוֹ) just called it by his name? That is inappropriate. A Davar Zeh Lo Niskayem.

Rav Schwab adds that we find by Avodas Hashem an idea like this. Ish Emes, Anshei Shalom. We find the expression of a Midda Tova being attributed to the person. Or Dovid says in Tehillim 109:4 (וְאֲנִי תַפִּלָּה), I am prayer. The person himself can be the Mitzvah.

But not assets, when a person owns things, don't forget, you are the person and not the things you own. Because you are the person the objects belong to you. Don't call your objects you. Don't identify yourself by your wealth, car, or home. The car is something which takes you from place to place. A home is a place to live. The gaudiness and fanciness of people who think that their homes identify them, that is Novach and it has no Kiyum (permanence) and it is a mistake.

What does identify you? Your middos and the way you behave towards your friends, that identifies you. Your Avodas Hashem, the way you serve Hakadosh Baruch Hu, that identifies you.

These are three thoughts on the Parsha and I would like to add a fourth that is also from Rav Schwab. This summer I am trying to learn Rav Schwab's Sefer on Yeshayahu and in the second Perek he says something related to the Parsha. This Parsha is the Parsha of Nedarim. Chazal say Kol Hanodair K'ilu Bana Bamah, this is found in a number of places in Shas including the beginning of Chullin. If someone makes a Neder it is as if he built a Bamah.

Rav Schwab in discussing Bamos in Yeshayahu Perek Beis asks what is the Dimyon of someone who makes a Neder to someone who built a Bamah?

He answers, what is a Bamah, it is a private alter. It is a place where a person offers his own Korbanos to Hashem. It is a Yeitzer Hora for a person who wants to serve Hashem. He has a desire for Ruchniyos. So what does the Yeitzer Hora do? It is not going to tell him to avoid Ruchniyos. It tells him create your own Mitzvos. Do things your way. By creating your own things the Yeitzer Tov that tells you to do Mitzvos gets led in a way that is not Avodas Hashem and therefore, the desire to do good gets brought to the wrong place.

Kol Hanodair K'ilu Bana Bamah. Someone who creates new Issurin and Chumros for himself that have no source in Torah, makes Nedarim. It is K'ilu Bana Bamah. He is looking to create a Bamah, his own way in serving Hashem which will mislead his Yeitzer Tov and take it in the wrong direction.

It is a beautiful Vort because the Yeitzer Hora of all kinds of Segulos today and silly things that people do to create new ways in Avodas Hashem and people say if it doesn't do damage what does it hurt. It does hurt. Because it takes a person's desire to serve Hakadosh Baruch Hu and misleads it into a Bamah, Neder, or false Yeitzer Horas.

The question of the week is: In this week's Parsha we read 31:17 (וְעָתָה, הִרְגוּ כָל-זָכָר בְּטָרֶף). Every male in Midyan was killed. Not only that but subsequently even the children were killed. This took place right before Klal Yisrael entered Eretz Yisrael. In Shoftim Perek 6 which is just one generation later after Yehoshua's passing at the time of (גִּדְעוֹן) Gideon, we find that the Midyanim

oppressed Klal Yisrael. Who are these Midyanim, the Midyanim were killed out in this week's Parsha?

Rabbi Reisman - Parshas Matos Maasei 5770

If you go through the Pesukim in Perek 32 from the beginning of the Perek you see that it was the B'nei Reuvein and B'nei Gad who wanted land on the other side of the Yardein. If so, then how come in 32:33 we find that Moshe Rabbeinu includes ½ of Sheivet Menashe in the land distribution in Eiver Hayardein? **לֹא וַיִּתֵּן לָהֶם מֹשֶׁה לְבָנֵי-גַד וְלְבָנֵי רְאוּבֵן וְלַחֲצִי שִׁבְט מְנַשֶּׁה בֶן-יִוסֵף, אֶת-מַמְלַכֶת** The Ramban says that only the B'nei Reuvein and B'nei Gad wanted land on the other side of the Yardein. Since Moshe Rabbeinu saw that there was a lot of land there, he asked for volunteers to join and ½ of Sheivet Menashe volunteered to join.

The Netziv and the Tzror Hamor say something a little nicer about the ½ Sheivet of Menashe. Moshe Rabbeinu had a deeper Kavana when he asked for volunteers. B'nei Reuvein and B'nei Gad were to into their property and money and Moshe Rabbeinu wanted B'nei Torah to be with them. Therefore, he deliberately requested this ½ Sheivet of Menashe to join. According to this Pshat the ½ Sheivet of Menashe joined to be a good influence on the others. The Teretz of the Ramban and the Teretz of the Netziv and Tzor Hamor don't necessarily contradict each other.

We find in Nach that the first Shevatim to go to Galus were the Shevatim from Eiver hayarden, namely Reuvein, Gad, and the ½ Sheivet of Menashe. Chazal say on this that a Nachala that is taken originally with Behala is not blessed at the end. I understand that Reuvein and Gad took this Nachala originally with Behala, however, the ½ Sheivet of Menashe whom Moshe Rabbeinu asked them to take it, and certainly according to the Netziv who says that the ½ Sheivet of Menashe came to be Mekareiv Reuvein and Gad there was no taking with Behala. Why is ½ Sheivet Menashe included in that they were from the first Shevatim to go to Galus?

Rav Pam used to say to people who were involved in Kiruv Rechoikim, he would advise them to do things that he might not advise others to do. Even though it was going to be a sacrifice for the one being Mekareiv he would tell them that even though you are willing to be Mekareiv you need to be Moiser Nefesh with Nefesh meaning even the spiritual soul, even to give up Ruchniyois.

In Tzidkois Hatzadik Ois 201 Rav Tzaddoik writes this idea. That a person for Ahavas Hashem or Ahavas Yisroel should even be willing to sacrifice levels of Ruchniyois. Perhaps this ½ Sheivet Menashe is the example for that lesson.

כֹּס וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם, אִם-יַעֲבְרוּ בְנֵי-גַד וּבְנֵי-רְאוּבֵן אֶתְכֶם אֶת-הַיַּרְדֵּן כָּל-חֲלוּץ לְמַלְחָמָה לְפָנַי יְרוּר, וְנִכְבְּשָׁה **הָאָרֶץ, לְפָנֵיכֶם--וְנִתְּתֶם לָהֶם אֶת-אָרֶץ הַגִּלְעָד, לְאַחֲזָהּ לְוָאם-לֹא יַעֲבְרוּ חֲלוּצִים, אֶתְכֶם--וְנִאֲחָזוּ בְּתֹכְכֶם, בְּאָרֶץ** **קָנְעָן** There is a rule in Shas of Tenai B'nei Gad U'nei Reuvein. When one makes a condition it must be formulated in a very specific way. This is brought down in Maseches Kiddushin 61a (10 lines from the bottom). **דף סא, א משנה ר' מאיר אומר כל תנאי שאינו כתנאי בני גד ובני ראובן אינו תנאי שנאמר** (במדבר לב) **וַיֹּאמֶר אֵלֵיהֶם אִם יַעֲבְרוּ בְנֵי גַד וּבְנֵי רְאוּבֵן וְכָתִיב וְאִם לֹא יַעֲבְרוּ חֲלוּצִים רַבִּי חֲנִינָא בֶן גַּמְלִיאֵל אֹמֵר צָרִיךְ**

להחליט There are rules regarding Tenai Kaful, Tenai Koidem L'maisa, and Ein Koidem L'lav (the Artscroll Gemara explains these in the notes to 61a 3). There are rules for Tenai that are learned from the Pesukim quoted above.

This idea that a Tenai has to be spoken out just so seems to contradict a basic idea in Shas that when you have an Umdana (this is a basic idea that someone wants something) even if he didn't speak it out it is as if he spoke it out. Therefore, the Rishoinim have a difficulty trying to figure out when a condition has to be spoken out and when not.

The Meshech Chochma on the Parsha brings that in the 1600's there was a 16 year old that was married and became ill. The fear was that as he had no children and a brother that lived far away, that his wife would fall to Yibum and they asked the 16 year old to give a Get to his wife. He said he wanted to stay married to her. So they told him you will not lose anything because if you get better she will remarry you. With that, he agreed to give the Get. After he gave the Get, the girl's family married her off to someone else. There was an extraordinary tumult at the time between the Poiskim. The Maram Lublin said that the Get is not a Get, because the get was given with the understanding that if he becomes better, she would remarry him. Since she did not keep to that understanding even though no Tenai was spoken out still it is an Umdana (an understanding) and therefore, the Get is Bateil because the understanding was not kept.

The Maharsha at the end of Maseches Gittin says (and argues with the Maram) that the Get was a binding Get. Since no Tenai was spoken out it is not a Tenai. The people who did not keep their word should have a Cheirim placed on them as people who have not kept their word have a Cheirim put on them.

There is a Guest who eats by Rabbi sometimes. He is Meduyak in the English language. So that when he is told that a cookie will be cut and that he can have the bigger half, he laughs because there is no bigger half. A half is a half. There is a Raya not like him from this week's Parsha. Chatzi Sheivet Menashe is half of Sheivet Menashe. When you learn Nach you see and the Ramban brings it here on the Posuk, that it was only a quarter of Sheivet Menashe. Menashe had 8 Batei Av, 6 of which got portions in Eretz Yisrael and 2 who got Mai'aiver Hayarden. So there is a Raya from here that there could be a bigger half and a smaller half at least in Lashoin Koidesh.

At the end of Parshas Maasei we find that Sheivet Menashe doesn't want the Bnois Tzelafchad's Yerushah of land in Eretz Yisrael to be lost to another Sheivet if they get married to someone from another Sheivet. That is why the Posuk says in 36:6, וְזֶה הַדְּבָר אֲשֶׁר-צִוָּה יְהוָה, לְבָנוֹת צִלְפָּחֵד לֵאמֹר, לְמִשְׁפַּחַת מִטָּה אֲבִיהֶם--תִּהְיֶינָה לְנָשִׁים They should be required to marry someone from Sheivet Menashe. The question is, a person's Shidduch is decreed before Yetziras Havlad, if so the person they would marry is already known, so why are they being given the Eitza to marry someone from their own Sheivet?

The Meshech Chochma (on page # 116) says an incredible Pshat. The B'nois Tzelafchad did not have that 40 days before Yetziras Havlad their Shidduch was announced. So just like the Parsha of Nachala was not given at Har Sinai because Hashem wanted to wait until the Bnois Tzelafchad for it to be given, so too the decree of who they would marry was not announced 40

days before Yetziras Havlad. Therefore, they had the ability to marry whoever they wanted. Apparently there must have been 5 men who also did not have their Zivug announced because they were going to marry the Benois Tzelafchad. What does the Meshech Chochma mean that they could marry whoever they want? Actually the pool of potential husbands were limited to the 5 whose Zivug was not called out because they were going to marry the Benois Tzelafchad? This Meshech Chochma seems to be a little difficult then to understand.

The question of the week is: In Parshas Maasei 35:6, וְאֵת הָעָרִים, אֲשֶׁר תִּתְּנוּ לָלוּיִם--אֵת שֵׁשׁ-עָרֵי הַמִּקְלָט, we have the Arei Miklat which is the cities that people who killed inadvertently would go to be saved. The Gemara in Masseches Makkos 10a (10 lines from the top) says, ותו ליכא והא כתיב (במדבר לה) ועליהם תתנו ארבעים ושתים עיר אמר אביי, There are actually 48 Arei Miklat all the Arei Haleviim. 6 were special Arei Miklat and that is mentioned in the Posuk, 3 in Eiver Hayardein and 3 in Eretz Yisrael. The Gemara as quoted above explains that these 6 cities were special in that these 6 cities if someone just happened to go there even Sheloi B'kavana, he would also be saved from the Goiel Hadam (the redeemer of the blood). In the other 42 cities the person would have to go B'kavana.

The Gemara says that the reason there were 3 cities in Eiver Hayardein and 3 cities in Eretz Yisrael even though the population living in Eretz Yisrael was much greater is because there were more inadvertent murderers in Gil'ad (Eiver Hayardein). So the 2 ½ Shevatim got the same allotment of cities as the 9 ½ Shevatim in Eretz Yisrael.

However, we shouldn't be looking at this as just 6 cities we should be looking at it as 48 cities where 10 of those cities were in Eiver Hayardein and 38 in Eretz Yisrael which is in exact proportion because $48/12 = 4$. $4 * 2.5 = 10$. Therefore, what is the difference that in Gil'ad there were more inadvertent murderers?

Rabbi Reisman - Matos / Maasei 5769

In 33:2 the Posuk says (וַיִּכְתֹּב מֹשֶׁה אֶת-מוֹצְאֵיהֶם, לְמַסְעֵיהֶם), which is a very difficult Posuk to Teitch. It means something like their movings for their travelings. The Tzafnas Panaiach (the Ragachove) has a wonderful Teitch in this that has Halchachic ramifications as well. He says people travel for one of two reasons. Either they travel because they want to leave the place they are in or they travel to get to the place they are going to, or for both reasons. However, you are never travelling just to travel. In the Midbar, Klal Yisrael didn't care where in the Midbar they were. They travelled as it says a few times in Parshas Behaloscha in Perek 9 (עַל-פִּי יְרֹךְ יְחֲנוּ, וְעַל-פִּי) Al Pi Hashem Yachanu V'al Pi Hashem Yisa'u. The Ribboinoi Shel said go and they went. The travelling was actually a Mitzvah for them. This travelling was different from all other traveling. This is why the Posuk is worded (אֶת-מוֹצְאֵיהֶם, לְמַסְעֵיהֶם), meaning their leaving for their traveling. All their leaving was for traveling. The traveling was the purpose.

With this, we can understand the Gemara in Masseches Shabbos 31b (about 12 lines from the bottom). There the Gemara says (אמר עולא לעולם כר' יהודה ס"ל וקסבר ר' יוסי סותר על מנת לבנות במקומו) הוא סותר על מנת לבנות שלא במקומו לא הוי סותר א"ל רבה מכדי כל מלאכות ילפינן להו ממשכן והתם סותר ע"מ

that you are only Chayiv if you break something Al M'nas to build. The Gemara actually says that Soiser is only if you build in the exact same spot. The Gemara asks, Ai we learn the Melachos from the Mishkan when they took it apart to travel in the Midbar, and then they didn't build it in the same place after they travelled. So why is Soiser only if it gets built in the same place? So about 9 lines from the bottom the Gemara says Shani Hasam, that since Hashem told them to travel, it is like it was built in the same place. This needs a Hesber.

The Ragachove says L'fi Kidvarainu it is good. The moving had nothing to do with the place they were in. All the places were the same to them. They went and rested Al Pi Hashem. Their purpose was just to be where Al Pi Hashem told them to be.

Later on in the Parsha in 34:16 we have the Chaluka of Eretz Yisrael. Rav Schwab in his Sefer Mayan Beis Hashoeva on page # 381 says this P'shat. By most of the Shevatim it says L'matei Bnei that Shevet, for example L'matei Bnei Shimon, however, by Yehuda and Binyamin it doesn't have the word Bnei. Why are these 2 Shevatim different? The Nasi of Yehuda and Binyamin were the Ziknei Hadoir, Caleiv and Elidad who was Eldad the person who was having a Nevua in the Machaneh that Moshe would die. So they had a more significant title, so they didn't have the word Bnei by their Shevatim. We know that when the Shevatim broke up to 10 and 2 Shevatim, Yehuda and Binyamin were separate and the 10 Shevatim were separate.

Rav Yaakov in his Sefer Emes L'yaakov on page # 463 writes that if you are Midayeik in Tanach you will see that it didn't start then when they broke into 2 Malchusin. Already earlier it was Yehuda and Binyamin on their own and the other 10 Shevatim on their own. It was a bit of a friction between Yehuda and Binyamin on the Southern part of Eretz Yisrael and the other 10 Shevatim on the Northern part of Eretz Yisrael. Rav Yaakov doesn't go into the Mekor for this. Maybe it started like this from the beginning. 12 people are sitting to do the Chaluka, the 2 Zekainim would be on a different level. A Mashul of this would be like the younger generation wants their own Minyan because they want to be with people their own age. Maybe the 10 Shevatim wanted to feel their independence and this might be the Makar of the division between the 10 and 2 Shevatim.

Later on in the Parsha in 35:1 we find the Parsha of the 48 cities that are given to the Leviim. Do these cities really belong to the Leviim? We always say that the Leviim didn't get a Cheilik, maybe they got the 48 cities as a Cheilik? Or maybe these cities really belonged to their host Sheivet. Meaning each Sheivet gave 4 cities to the Orei Haleviim. This is a question on how to learn about the giving of the Orei Haleviim. One place that we can find a Nafka Mina is in Maseches Berachos 20b 23 lines from the top. (א"ל רבינא לרבא א] נשים בברכת המזון דאורייתא או דרבנן) למאי נפקא מינה לאפוקי רבים ידי חובתן אי אמרת (בשלמא) דאורייתא אתי דאורייתא ומפיק דאורייתא (אלא אי) אמרת דרבנן הוי שאינו מחוייב בדבר וכל שאינו מחוייב בדבר אינו מוציא את הרבים ידי חובתן מאי ת"ש באמת אמרו בן מברך לאביו ועבד מברך לרבו ואשה מברכת לבעלה אבל אמרו חכמים תבא מארה לאדם שאשתו ובניו מברכין לו אי אמרת בשלמא דאורייתא אתי דאורייתא ומפיק דאורייתא אלא אי אמרת דרבנן אתי דרבנן ומפיק דאורייתא ולטעמך The Gemara has an Ibayi if Bentching for women is Midioraisa or Midirabanan. Why it shouldn't be Dioraisa is a Machloikes Rashi and Tosafos. Rashi in (שם) והארץ לא או דרבנן. דכתיב על הארץ הטובה אשר נתן לך (שם) והארץ לא או דרבנן. (נתנה לנקבות להתחלק ואי משום בנות צלפחד חלק אביהם הם דנטלו שהיה מיוצאי מצרים) which is 32 lines from

the top says that part of Bentsching is Al Haaretz which is discussing Eretz Yisrael, and women don't have a Cheilek in Eretz Yisrael. Tosafos says in (נשים בברכת המזון דאורייתא או דרבנן.) פ'הקונטרס דסלקא דעתך דלא מחייבי מדאורייתא משום דכתיב על הארץ הטובה ונשים לא נטלו חלק בארץ ומה שנטלו בנות צלפחד חלק אביהם נטלו. ותימה כהנים ולוים נמי תבעי שהרי לא נטלו חלק בארץ וא"כ לא יוציאו אחרים ידי חובתן בברכת המזון אלא י"ל דטעמא משום דכתיב על בריתך שחתמת בבשרנו ועל תורתך שלמדתנו ונשים ליתנהו לא בברית ולא בתורה ואמרינן לקמן (דף מט.) מי שלא אמר ברית ותורה בברכת המזון לא יצא ידי חובתו והשתא קא מבעיא ליה כיון דלא מצו למימר ברית ותורה לא הווי אלא מדרבנן או דלמא כיון דלא שייך בהו הוי שפיר דאורייתא that in Bentsching it says Al Toirascha Shelimaditanu and women have no Chiyuv to learn Torah. Tosafos's question on Rashi is, if you are going to say that women have no Cheilek in Eretz Yisrael and that is why they are not Michuyav in Bentsching Midioraisa, then Leviim who also have no Cheilek in Eretz Yisrael should also not be Michuyav Midioraisa in Bentsching? Many Meforshim answer, Leviim can have a Cheilek. Rashi would hold that the 48 cities were their Cheilek in Eretz Yisrael. So Rashi might hold they had a Cheilek and Tosafos would hold they didn't have a Cheilek.

The Ohr Gedalyahu on Matos Maasei Ois Bais (page # 159) asks, why is Nedarim which can be found in the beginning of Parshas Matos, so important in Yiddishkeit? There are 4 Mesechtois in Shas, Nedarim, Shevuos, Nazir, and Arachin that have to do with various types of Nedarim. In Tanach it is common to see Nedarim mentioned. Today we barely make Nedarim. Somehow, Nedarim is a major part of Klal Yisrael. What is the idea of Nedarim?

Rav Schorr has a Yesoid that he brings in many places in Ohr Gedalyahu, that if you want to see the significance of something, you look at the first time it is mentioned. The very first time that the idea of Nedarim is mentioned in the Torah is in Parshas Yaveitzei 28:20 (נָדַר יַעֲקֹב, נָדַר לְאִמֶּר) . Yaakov is going out to Lavan and felt in danger and said if I come back B'Shalom then this Even (stone) would be a Bais Elokim (וְהָאֶבֶן הַזֶּאת, אֲשֶׁר-שָׁמַתִּי מִצִּבְּהָ--יְהִיָּה, בֵּית אֱלֹקִים; וְכָל אֲשֶׁר תִּתֶּן-לִי, עֵשֶׂר) . He makes a Neder and the Lashon of the Medrash there is Yaakov Pasach B'neder Techila.

Rav Schorr says, the Yesoid of Nedarim is for a time when a person has to make Kaballos and be Mechazeik himself in his Avidas Hashem. That is the idea for which Nedarim exists. For a person to be Mechazeik himself in serving the Ribbono Shel Olam.

When David Hamelech wanted to build the Bais Hamikdash he also made a Neder the same way that Yaakov spoke about making a Bais Elokim as it says in Tehillim 132:3 - 132:5 (ג אֵם-אֲבָא, בָּאֵהָל בֵּיתִי; אֵם-אֲעֲלֶהָ, עַל-עַרְשׂוֹ יִצְוֶעִי) (ד אֵם אָתָּן שָׁנַת לְעֵינַי; לְעַפְעַפִּי תְנוּמָה) (ה עַד-אֲמַצָּא מְקוֹם, לִירִוֵר; מִשְׁכַּנּוֹת, לְאֲבִיר יַעֲקֹב) . The idea of making Kaballos is here. In Yoreh Daya, Hilchos Nedarim Siman Reish Gimmel S'if Vav it says, a person should make Nedarim in order to be Mezareiz himself in Avidas Hashem. In Parshas Vaveitzei in a footnote on Page # 95 Rav Schorr says, a desire that a person has to get to Yerushalayim so he wants right away to make a Neder to bring a Korban, this is all from a Tishuka to have a connection to the Ribboinoi Shel Oilam. This is the Yesoid on the Inyan of Nedarim, which is fundamental in Yiddishkeit. A person always has to look for ways to improve himself and make things better.

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A thought regarding Shabbos Rosh Chodesh which is this Shabbos.

In the Sefer Yakar Tiferes there is a beautiful thought regarding Shabbos Rosh Chodesh. The Tur writes that the Sholosh Regalim are K'negged the 3 Avois. The 12 Roshei Chadashim are K'negged the 12 Shevatim. The Tur writing in the beginning of Hilchos Rosh Chodesh says that really the 12 Roshei Chadashim should have been Yomim Toivim, however, because of the Cheit Ha'eigel, Rosh Chodesh was turned from a Yom Tov to an almost ordinary day of the week. The Shulchan Aruch says that you should be Marbe K'tzas Simcha on Rosh Chodesh. However, it does not have a Din of Yom Tov. The women who did not sin by the Cheit Ha'eigel have a very special obligation and Mitzvah to treat Rosh Chodesh as a bit of a feeling as a Yom Tov.

What does this have to do with Shabbos Rosh Chodesh? The Sefer Yakar Tiferes suggest that on Shabbos Rosh Chodesh it does get the original aspect of Yom Tov. Since Shabbos is Mai'ain Oilam Haba, and is L'maila Min Hacheit, when Rosh Chodesh falls out on a Shabbos it has a higher level of Kedusha like a Yom Tov.

He brings a few Rayas to his thought. In Atah Yatzarta that is said on Shabbos Rosh Chodesh by Mussaf, we say Ahavta Oisanu V'ratzisa Banu V'roimantanu Mikoil Haleshoinois. Those words don't belong in the Shabbos Rosh Chodesh Davening. They are not found in a Rosh Chodesh Davening or a Shabbos Davening. So Shabbos Rosh Chodesh should also not have these words which are found by a Yom Tov Davening? He answers that since Shabbos Rosh Chodesh has the Koiach of Yom Tov, therefore this Tefilla has the Nusach of Yom Tov.

With this he explains a Halacha. The Halacha is when Rosh Chodesh Iyar falls out on Shabbos a person is permitted to shave on Erev Shabbos even though he is in middle of Sefira. It is a Pele because we don't find anywhere that it is a Mitzvah to take a haircut on a regular Erev Rosh Chodesh? Why by Shabbos Rosh Chodesh does it add that you should take a haircut on Erev Shabbos Rosh Chodesh? According to this it fits well because Shabbos Rosh Chodesh has an aspect of Yom Tov and since it has an aspect of Yom Tov that Shabbos Rosh Chodesh has a very special Kedusha.

Perhaps that is why there is a Minhag in Klal Yisrael to have a double Kugel on Shabbos Rosh Chodesh even though we don't find that when Rosh Chodesh falls during the week that people eat anything special to celebrate it. Shabbos Rosh Chodesh has a special aspect of Kedusha and beauty to it.