

Bamidbar (34)

Numbers 1:1

The Lord spoke to Moses in the Sinai Desert, in the Tent of Meeting on the first day of the second month, in the second year after the exodus from the land of Egypt, saying.

א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֵהָל
מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשְּׁנִי בַשָּׁנָה הַשְּׁנִית
לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לְאֹמֶר:

What is the translation of Bamidbar it is “numbers”? No, it is “in the wilderness” because most of it’s content tells of the events that occurred to the nation during it’s 40 year travel in the wilderness.

In earlier times it was called ‘chumash hapekudim’, the “chumash of the countings” or numbers, because it counts:

the individual tribes Ch 1-21-26

the levite families

and the bechorim Ch 3-4

Kestenbaum

Several of the events in the desert are not those of desirable conduct. The word Torah means teaching and guiding. We are told of these episodes in order to learn from them and how to overcome them. All of the Mitzvos are designed to teach us to refine our character traits and to teach middos.

The Lord spoke to Moses in the Sinai Desert, in the Tent of Meeting on the first day of the second month, in the second year after the exodus from the land of Egypt, saying.

א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּמִדְבַר סִינַי בְּאֹהֶל
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לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

God spoke to Moses in the Sinai Desert. In the sanctuary, in the second month of the second year after their Exodus from Egypt.

In regards to where God spoke the Torah lists the greater locality, the Sinai Desert and then more narrowly the specific site - The Sanctuary.

In regards to the when He spoke the Torah lists the narrower time, the month and then the broader period-the year. Why the inconsistency?

Not at all inconsistent. This is to teach us that just as year is broader and more inclusive than month so is Sanctuary broader and more inclusive than the Sinai Desert. The physical dimension may seem small but the spiritual dimension is enormous. A small structure can contain infinity. A small book, the Tanya can contain God. A small amount of Tzedakah can do infinite good.

Bamidbar

Num1:1:5

The Lord spoke to Moses in the Sinai Desert, in the Tent of Meeting on the first day of the second month, in the second year after the exodus from the land of Egypt, saying.

א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֵהָל
מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשְּׁנִי בַשָּׁנָה הַשְּׁנִית
לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

in the desert

The Torah was given to be observed at all times and under all conditions.

Eturei Torah 3:7

This is an example of the ongoing sacrifice of the Jewish people to receive the Torah in all conditions:

Fire -Abraham into the furnace of Nimrod.

Water - Nachshon Ben Aminadav jumped into the Reed Sea.

Desert - to traverse the desert for 40 years.

Fire Water and Wilderness

Eturei Torah 3:7

Bamidbar

Num1:1:9-13

The Lord spoke to Moses in the Sinai Desert, in the Tent of Meeting on the first day of the second month, in the second year after the exodus from the land of Egypt, saying.

א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֵהָל
מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַשָּׁנָה הַשְּׁנִית
לְצֵאתְכֶם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

on the first day of the second month in the second year.

The exact time is given because after that moment the Torah had been given and every moment was special and precious and offered the opportunity for every person to perfect himself with the study of Torah and to perform another Mitzvah.

God did not specify the date of creation, the flood, Babel, Egyptian Exodus only now, when the Jewish people come into the world, does he specify because of its great importance.

Meam Loez 13:3

Take the sum of all the congregation of the children of Israel, by families following their fathers' houses; a head count of every male according to the number of their names.

ב. שָׂאוּ אֶת רֹאשׁ כָּל עֵדַת בְּנֵי יִשְׂרָאֵל
לְמִשְׁפְּחֹתָם לְבֵית אָבוֹתָם בְּמִסְפָּר
שְׁמוֹת כָּל זָכָר לְגִלְגֻלְתָּם:

Take you the number

The word 'rosh' is used to teach us the importance of the Jewish people. Each one is a head, each is important and each should feel a great responsibility for his action.

Eturi Torah 3:8

God's purpose in counting the Jewish people was to let them know how important they are. They started with only 70 souls.

Meam Loez 13:3

1. Going out of Egypt
2. After the Golden Calf
3. After the Tabernacle was completed.

Counting the heads i.e., listing the heads of families and their members rather than merely counting numbers is what is advised.

Meam Loez 13:4

Take the sum of all the congregation of the children of Israel, by families following their fathers' houses; a head count of every male according to the number of their names.

ב. שָׂאוּ אֶת ראש כָּל עֵדַת בְּנֵי יִשְׂרָאֵל
לְמִשְׁפְּחֹתָם לְבֵית אֲבוֹתָם בְּמִסְפַּר
שְׁמוֹת כָּל זָכָר לְגִלְגֹּלְתָם:

Take you the number

Rashi says with a 1/2 shekel.

Otherwise one could incur a plague Ex30:12.

Not so:

1. We are told here only to count the names of the people not the people themselves therefore it should create no problem.
2. God commanded the count. Only an optional census would result in the plague then you must use the 1/2 shekel technique.

Bamidbar

Num1:2:8-10

Take the sum of all the congregation of the children of Israel, by families following their fathers' houses; a head count of every male according to the number of their names.

ב. שָׂאוּ אֶת רֹאשׁ כָּל עֵדַת בְּנֵי יִשְׂרָאֵל
לְמִשְׁפְּחֹתָם לְבֵית אָבֹתָם בְּמִסְפָּר
שְׁמוֹת כָּל זָכָר לְגִלְגֹּלְתָם:

by their families, by their fathers' houses. According to the numbers of their names.

In order to preserve their pedigrees through their oppressive exile the Jewish people did not mingle with others, therefore, they had pure pedigrees.

In fact they kept their own names enabling them to be counted by their families and by their father's house.

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Bamidbar

Num1:16:2-3

These were the ones summoned by the congregation, the princes of the tribes of their fathers; they are the heads of the thousands of Israel.

טז. אלה קרואי העדה נשיאי מטות
אבותם ראשי אלפי ישראל הם:

Renowned of the community

They had been chosen by the people else they would be suspect of agreeing with Moses if he had appointed them.

Eturei Torah 3:11

This was [the sum of] the children of Reuben, the firstborn of Israel, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army.

כ. וַיְהִי בְנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל תּוֹלְדֹתָם
 לְמִשְׁפְּחֹתָם לְבֵית אֲבוֹתָם בְּמִסְפַּר שְׁמוֹת
 לְגִלְגֻלְתָּם כָּל זָכָר מִבֶּן עֶשְׂרִים שָׁנָה
 וְמַעְלָה כָּל יֵצֵא צָבָא:

by the number of the names

‘Shamos’, appears regarding each tribe.

Four times it is spelled full with a ‘vov’ and 8 times it is spelled without the ‘vov’. The 12 months of the year correspond to the twelve tribes of Israel. The Jewish calendar is based on the moon which takes 29 ½ days to go around the earth. We do not assign in any given year less than four full 30 day months.

Arachin 2:2

These verses hint at that rule. Four of the 12 tribes have the word ‘shamos’ spelled full with a ‘vov’ and eight do not.

Vechur LeZahav

Kestenbaum p301

Bamidbar

Num1:20:19-21

This was [the sum of] the children of Reuben, the firstborn of Israel, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army.

כ. וַיְהִי בְנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל תּוֹלְדֹתָם
לְמִשְׁפְּחֹתָם לְבֵית אָבוֹתָם בְּמִסְפַּר שְׁמוֹת
לְגִלְגֻלְתָּם כָּל זָכָר מִבֶּן עֶשְׂרִים שָׁנָה
וּמֵעַלָּה כָּל יֵצֵא צָבָא:

all were able to go out to war.

To tell us that all the males over the age of 20 there was not even one who was not physically fit to go to war.

Or HaChayim 1350

Bamidbar

Num1:42:1-2

Of the tribe of Naphtali, their descendants according to their families, according to their fathers' houses; the number of individual names of every male from twenty years old and upward, all who were fit to go out to the army.

מב. בְּנֵי נַפְתָּלִי תוֹלְדֹתָם לְמִשְׁפְּחֹתָם
לְבֵית אֲבוֹתָם בְּמִסְפַּר שְׁמֹת מִן עֶשְׂרִים
שָׁנָה וְמַעְלָה כֹּל יֵצֵא צָבָא:

the children of Naphtali

Not 'livnei', to indicated that in the tribe of Naphtali females outnumbered males.
Meam Loez 13:9

Also here it does not say 'Ulivnei' as it does for each other tribe but only 'benei', why? Since the number in the two census (Ex 30:16) and here (Num 1) are the same, 603, 550 after counting all other tribes, one only needs to deduct that from 603, 550 to get the number of the tribe of Naphtali. This number was therefore not arrived at by a census.

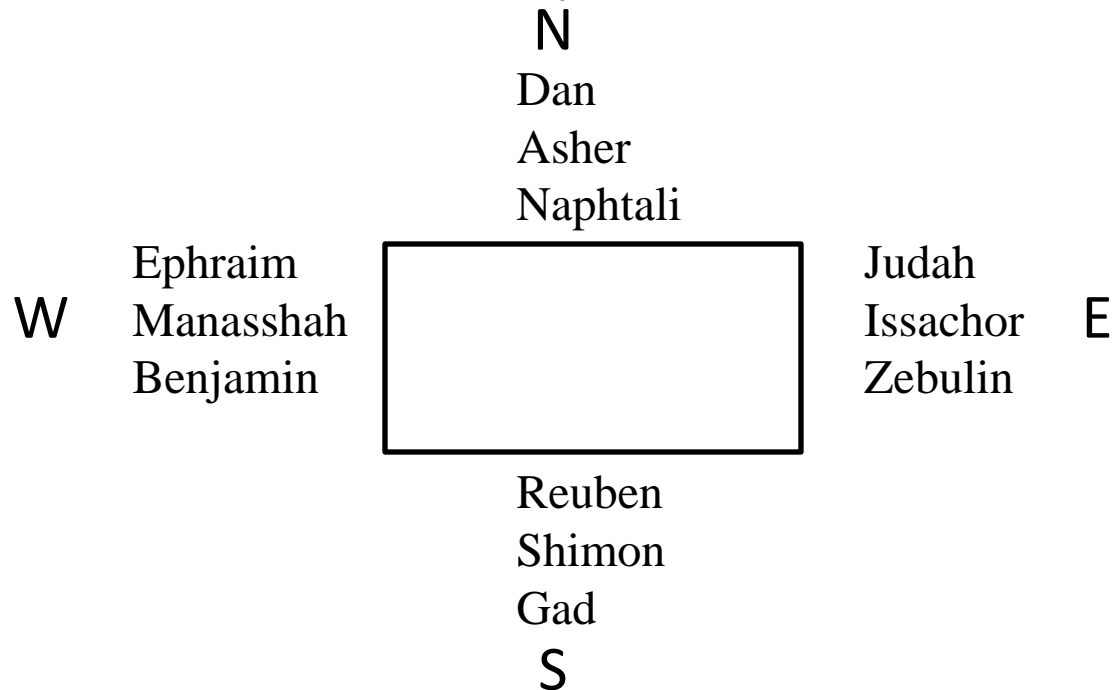
Eturei Torah 3:13

The children of Israel shall encamp, each man by his own camp and each man by his division.

נב. וְחָנוּ בְּנֵי יִשְׂרָאֵל אִישׁ עַל מַחֲנֵהוּ
וְאִישׁ עַל דְּגָלוֹ לְצִבְאוֹתָם:

In his camp and every man with his standard.

Before Jacob died he instructed his sons how to carry his coffin.



The same assignments were made for their encampments around the Tabernacle (Rashi 2:2 and Genesis 50:13)

[Then] the tribe of Zebulun, and the prince of the children of Zebulun was Eliab the son of Helon.

ז. מטה זבולן ונשיא לבני זבולן אליאב בן חלן:

Zebulin

The third tribe of Judah's degel is introduced simply as “the tribe of Zebulin”.

The third tribe of the other degalim is introduced with the word ‘umateh’ “and the tribe of...”.

This is to emphasize the special relationship between Zebulin and Yissachar where Yessachar studied and were supported by the successful merchants of Zebulin. The prefix “vov” “and” is omitted to teach that both roles are equally important.

Bamidbar

Num 3:1:1-4

These are the descendants of Moses and Aaron on the day that the Lord spoke to Moses at Mount Sinai.

א. וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר
יְהוָה אֶת מֹשֶׁה בְּהַר סִינַי:

And these are the generations of Aaron and Moshe

Yet only Aaron's sons are listed. (Sanhedrin 19b). This teaches us that whoever teaches his neighbor's son Torah is as though he had given birth to him.

Eruvin 54b

This linking of Moses to the sons of Aaron took place on the day God spoke to Moshe from Mt. Sinai. That was the day Moses began to instruct them in Torah and they come to be regarded as his progeny.

Rashi

Meam Loez 13:47

These are the descendants of Moses and Aaron on the day that the Lord spoke to Moses at Mount Sinai.

א. וְאֵלֶּה תּוֹלְדֹת אֶהְרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר
יְהוָה אֶת מֹשֶׁה בְּהַר סִינַי:

He who teaches a child Torah it is as though he had given birth to him. Moshe taught Aaron's sons.

This is because by learning Torah the student merits to partake in the world to come (an additional life or a prolongation of life).

Similarly the wives of Torah scholars and those who support Torah study.

By this relationship not only must the student respect his teacher as a father but the teacher must concern himself with the well fare of his student as though the student was in fact his actual child. Not only must the teacher be aware as to his students scholarship but his nutrition and life style, and his general conduct.

These are the names of the sons of Aaron:
Nadab the firstborn Abihu, Eleazar, and
Ithamar.

ב. וְאֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֵן | נָדָב
וְאֵבִיהוּא אֶלְעָזָר וְאִיתָמָר:

Aaron's sons are listed first Moshe's sons are listed in later chapters.

Aaron's sons were more distinguished being designated Cohanim vs Moshe's sons who were to be Levites and therefore Aaron's sons are named first.

Bamidbar

Num3:2:1-4

Num 3:3

These are the names of the sons of Aaron:
Nadab the firstborn Abihu, Eleazar, and
Ithamar.

ב. וְאֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֵן | נָדָב
וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר:

These are the names of the sons of Aaron,
the anointed kohanim, whom he
consecrated to serve as kohanim.

ג. אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים
הַמְּשֻׁחִים אֲשֶׁר מָלֵא יָדָם לְכַהֵן:

These are the names of the sons of Aaron 3:2. these are the names of the sons of Aaron the priests that were anointed 3:3

Why is this phrase repeated?

To show that even when elevated to a high position Jews believe people are still people not like in other religions where they take on a new name as though they were a new person. The sons of Aaron were still the humans beings they were before they became priests.

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Nadab and Abihu died before the Lord when they brought alien fire before the Lord in the Sinai desert, and they had no children. Eleazar and Ithamar, however, served as kohanim in the presence of Aaron, their father.

ד. וַיָּמָת נָדָב וַאֲבִיהוּא לִפְנֵי יְהוָה
בְּהִקְרָבָם אֵשׁ זָרָה לִפְנֵי יְהוָה בְּמִדְבָּר
סִינַי וּבָנִים לֹא הָיוּ לָהֶם וַיִּכְהֵן אֶלְעָזָר
וַאֲיִתְמָר עַל פְּנֵי אֶהֱרֹן אֲבִיהֶם:

the story of Nadav and Avihu is repeated five times in Scriptures (Lev 10:2, 16:1, Num 3:4, 26:61 and I chronicles 24:2). Their offense and punishment is mentioned in each site yet it is unclear what they did. And why they were punished.

Lev10:1 + 10:2

“each took his censor and put fire in it and laid incense on it and offered strange fire before the lord which he had not commanded them and fire came from the Lord and consumed them”.

The fault:

1. Eruvin 63a they died because they gave a legal decision in the presence of their master Moses i.e., that even though fire came down from Heaven it was their religious duty to bring some ordinary fire also.
2. Entered the inner precincts of the sanctuary without permission.
3. Offered a sacrifice they were not commanded to offer.
4. Brought fire from the kitchen.
5. Failed to consult each other before they acted.
6. They drank wine and did not wear all the prescribed priestly garments.
7. Did not wash their hands and feet.
8. They did not have children.
9. They were arrogant i.e. no woman was worthy to be their wife.
10. They wanted Moses and Aaron to die.
11. They looked at the Shechinah.

The Bible repeats the story to emphasize that this was their only iniquity they were guilty of no other i.e., that they brought strange fire.

Moses wanted the inauguration to be different with no manmade fire to light the altar but rather fire only from the miraculous fire from God.

Nadav and Avihu thought it was proper to bring the usual fire with them to honor and respect God. They did not discuss their ideas with Moshe, Aaron or each other. It was an act of misguided and over-enthusiastic zealotry. They behaved with fiery fervor for holy matters.

The punishment fit their crime. Four streams of fire exited Hashem and entered into their nostrils. Their fiery fervor was fought with fire. Fighting fire with fire.

Israel Drazin

You shall give over the Levites to Aaron and his sons; they shall be wholly given over to him from the children of Israel.

ט. וְנָתַתָּה אֶת הַלְוִיִּים לְאַהֲרֹן וּלְבָנָיו נְתוּנִים
נְתוּנִים הֵמָּה לוֹ מֵאֵת בְּנֵי יִשְׂרָאֵל:

they are wholly given

I shall set aside a tithe 1/10th for you

Here ‘nesunim’ is spelled without the yud.

A Cuthean challenged Rabbi Meir,

“was your ancestor Jacob really honest?”

He set only one 12th of his son’s aside to serve God

he should have set aside 1/5th of another tribe”.

Rabbi Meir told him, “Jacob actually had 14 sons. We include Ephraim and Menasheh”. So according to your reasoning he should have set aside even more.

But he had four wives and four first born. There is no tithe on a first born. Therefore he only has to tithe on 10 sons and Levi represents that 1/10th obligation.

Peirush HaRokeach

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Bamidbar

Num3:12:3-5, 16-18

As for Me I have taken the Levites from among the children of Israel in place of all firstborns among the children of Israel who have opened the womb, and the Levites shall be Mine.

יב. וְאֲנִי הִנֵּה לִקְחָתִי אֶת הַלְוִיִּם מִתּוֹךְ בְּנֵי
יִשְׂרָאֵל תַּחַת כָּל בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי
יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:

Behold I have taken the Levites..... the Levites will be mine.

Note: Levites is mentioned twice. The second would seem redundant except it comes to teach us that the appointment of the Levites by God was to be an eternal appointment.

Or HaChayim 1352

Just as God's name is eternal so is the appointment of the Levites to their task.

Or HaChayim 1355

As for Me I have taken the Levites from among the children of Israel in place of all firstborns among the children of Israel who have opened the womb, and the Levites shall be Mine.

יב. וְאֲנִי הִנֵּה לְקַחְתִּי אֶת הַלְוִיִּם מִתּוֹךְ בְּנֵי
 יִשְׂרָאֵל תַּחַת כָּל בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי
 יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:

The Leviim became the priests instead of the first born because when Moses saw the Golden Calf he asked “who is for God join me” and the entire tribe of Levi came to him. Though the majority of Israelites did not worship the Golden Calf they did not oppose it and they did not respond to Moses’ call.

Who does not oppose, protest and take action against injustice gives tacit approval to the injustice and shares the guilt. To the extent we remain passive to that extent we lose some of our spirituality as here where the Israelites are compared to the tribe of Levi.

The sum of the male Levites according to their families, from the age of one month and upward, counted by Moses and Aaron according to the word of the Lord, was twenty two thousand.

ל.ט. כָּל פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה
 וְאַהֲרֹן עַל פִּי יְהוָה לְמִשְׁפַּחְתָּם כָּל זָכָר
 מִבֶּן חֹדֶשׁ וּמַעְלָה שְׁנַיִם וְעֶשְׂרִים אֶלְפֵי:

and Aaron

has dots over the word to teach us something special.

If undotted letters outnumber dotted letters we derive a lesson from the undotted letters.

If the dotted letters outnumber the undotted letters we derive a lesson from the dotted letters.

When every letter is dotted, as it is here, we disregard and exclude the word in some way.

Note also: Moses alone was told to count the Levites and all the verbs referring to the count are in the singular. This verifies that Moshe did the counting alone and Aaron was not even there. He was not included in the count of the Levites and therefore the dots exclude his name.

The sum of the male Levites according to their families, from the age of one month and upward, counted by Moses and Aaron according to the word of the Lord, was twenty two thousand.

ל.ט. כָּל פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה
וְאַהֲרֹן עַל פִּי יְהוָה לְמִשְׁפְּחֹתָם כָּל זָכָר
מִבֶּן חֹדֶשׁ וּמַעְלָה שְׁנַיִם וְעֶשְׂרִים אֶלְפֵי:

Twenty-two thousand

Is this an inconsistency? It seems as though Moshe did not count all the Levites in his tally of 22,000. Previously there were 22,300 Levites.

3:22 Gershon – 7500

3:29 Kehat - 8600

3:33 Merari 6200

22,300 not 22,000

The 300 Moshe did not count were Levites who themselves were first born and could not be used to substitute for the first born of the other tribes. This left 273 more first born Israelites than Levites. If you add the 300 you have too many Levites each can't be used to replace an Israelite and no money would come to the Levites. These last 273 were therefore redeemed for 5 shekels each.

The Lord said to Moses: Count every firstborn male aged one month and upward of the children of Israel, and take the number of their names.

מ. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה פְּקֹד כָּל בְּכוֹר זָכָר
 לְבְנֵי יִשְׂרָאֵל מִבֶּן חֹדֶשׁ וּמַעְלָה וְשֵׂא אֶת
 מִסְפָּר שְׂמֹתָם:

first born

The word ‘bechor’ appears eight times in these sentences.

The first two times it is spelled in shortened form without a ‘vov’ referring to the first born who lost their consecrated sanctity by their sin with the Golden Calf.

The third time it refers to first born of the animals and is spelled full with a ‘vov’.

After that, when it refers to humans again, the word is spelled with a ‘vov’ since once the animals have been called ‘bechor’ it would be too degrading to refer to human beings as anything less.

Bamidbar

Num3:47:1-5

you shall take five shekels per head, according to the holy shekel, by which the shekel is twenty gerahs.

מ.ז. וְלִקְחֶתָּהּ חֲמִשָּׁתַּיִם שֶׁקֶלִים לְגִלְגֶּלֶת
בְּשֶׁקֶל הַקֹּדֶשׁ תִּקַּח עֶשְׂרִים גֵּרָה הַשֶּׁקֶל:

and take five shekalim in exchange

For every first born (22,273) exchange a Levite 22,000 leaving 273 first born not exchanged. Pay 5 shekalim to the Levites for each of the 273 taking them from their Holy obligations back to their families. This initiated the custom of Pidyon Habein followed to this day.

This is the amount paid to Joseph's brothers

20 dinars - 4 dinars to a selah - 1 selah = 1 shekel. 20 dinars equals 5 shekels
Joseph was the first born of his mother Rachel.

Meam Loez 134:57-58

Also, the Levites are numbered from age 1 month. The time for us today also is at one month to redeem our first born.

Or HaChayim 1352

Then Moses gave the money of those redeemed to Aaron and his sons, in accordance with the word of the Lord, as the Lord had commanded Moses.

נא. וַיִּתֵּן מֹשֶׁה אֶת כֶּסֶף הַפְּדוּיִם לְאַהֲרֹן
וּלְבָנָיו עַל פִּי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת
מֹשֶׁה:

Redemption money

The difference of 300 pertains to those Levites who were themselves first born. Consequently they could not redeem any of the Israelite first born. What does redeem mean? It involves the transfer of sanctity from one object to another object that does not possess that quality.

Any first born Levite is already Holy as a first born. Therefore, the first born Levites were not included in the tally. That tally reflected only those Levites who would be replacing a first born Israelite therefore there was a surplus of first born Israelites over Levites who could redeem others. These first born had to be redeemed by means of the Shekel.

Make a count of the sons of Kohath from among the children of Levi by their families, according to their fathers' houses.

ב. נָשָׂא אֶת רֹאשׁ בְּנֵי קֹהַת מִתּוֹךְ בְּנֵי לְוִי
לְמִשְׁפְּחֹתָם לְבַיִת אֲבוֹתָם:

Count (lift up) the heads of the sons of Kehet.

In Parsiat Ki Tissa Ex 30:23 God numbered the Bnei Yisrael by lifting up, elevating them, from their sin of the Golden Calf.

The Levites were counted, 3:15, without elevating but with the word ‘pakad’. Now why does the Torah use the word elevating, ‘naso’, in speaking about the Levite family Kahat? Because this was an appointment to carry the Holy Ark and Table which did in fact elevate them to higher honor.

'Cut ye not off the tribe of the families of the Kohathites from among the Levites;

יח אל-תִּכְרִיתוּ, אֶת-שִׁבְט מִשְׁפָּחַת
הַקֹּהֲתִי, מִתּוֹךְ, הַלְוִיִּם.

do not cut off the tribe of the families of Kothathites from among the Levites,

Moses and Aaron were commanded to establish an order for the Kothathites by which each person would know his task and not all vie for the most prestigious parts of the service. Such competition might injure or kill them.

Sforno

Wellsprings of Torah 286

What would they be competing for?

To honor God by being the ones to carry the Ark. They would compete and argue with one another resulting in disrespect for the Holy objects and then be punished. We should remember that in doing a Mitzvah we not do harm to others i.e., stay in Shul long but disregarding those waiting at home. Avoid strife that might result from your desire to do a mitzvah.

Nasso (35)
Numbers 4:21

in Israel the second day of Shavuos was on Sabbath and they lained Pashas Nasso. An American would have been in Shul for Shavuos and when he returns to Chicago he would hear Nasso again on the next Shabbos.

Rambam: Hilchos Tefilah

Is there an obligation to hear each parsha in Shul? Can a person go where there is no minyon i.e., the Bahamas? Is the obligation on the community or on each individual? Migillah we know is an obligation on each individual but not so Krias-HaTorah-Ramban, Orech HaShulchan teaches that each person is obligated to read each parshah in its own week except for Zos HaBrachah which is not read on a Sabbath. It is read on Simchas Torah which is not on a Sabbath. Otherwise each parsha has a Sabbath. If you miss you have to read it next Shabbos to make it up.

Mishneh Berurai Shulchan Aruch if a person is in jail we don't bring in a Sefer Torah. There is no obligation on the individual only on the community. Those who are in Shul must listen. Must not leave the Shul in order not to hear this Torah. It is considered a patch in Panim to Hakodosh Baruch Hu to leave.

A person sick, or in jail, or who went to Israel has no obligation to hear the reading of the missed week.

In addition to hearing you are obligated to read 2 x and translate x 1.

Can you do it during laining. No.

Therefore, they teach that you must hear every parshah yourself.

R' Moshe Feinstein - there is an obligation on each person to hear Torah reading on Mon, Thurs, Shabbos, and Minchah. Miss one posuk/ So to bathroom? Must hear at least three pesuskim to be Yotzeh. But on Sabbath every word must be heard. It is clear but not understood by many.

R' Moshe Sternbach. Disagrees that there is such an obligation on the individual. His obligation is to be part of the community if possible.

If a person comes from Israel to the U.S. and he has already heard Nasso he does not have to do it again. If from U.S. to Israel he missed Nasso in both locations. He must say two parsheous next Shabbos.

R' Shlomo Auerbach. He is permitted to skip if he misses a parasha. There is no obligation to make up the missing parsha. He goes with the Tzibur, the community.

A community did not have a minyon and therefore missed a parshah. They are not obligated to make up the missed parshah. Since without a minyon they are not a community.

Rav Elyoshav

1. - no obligation to hear what you missed.
2. - but try to hear it if possible.
3. - and he and others who would be in the same situation could learn i.e., the next parsha during mincha of the Sabbath before. R. Moshe Solovechik of Zurich.

Nasso

Num4:22:1

'Take the sum of the sons of Gershon also, by their fathers' houses, by their families;

כב נשא, אֶת-רֹאשׁ בְּנֵי גֵרְשׁוֹן--גַּם-הֵם:
לְבֵית אֲבֹתָם, לְמִשְׁפְּחֹתָם.

The passage regarding the children of Kohath begins with the word 'Nasso', "take a census", or literally "raise up or exalt"4:2 above.

The passage regarding Gershon 4:22 similarly. But not regarding Merari. Why the difference? Kohath carried the Aron, the holiest part of the Mishkan, Gershon was Levi's bechor, firstborn.

Moshav Zekanim
Kestenbaum 313

'Take the sum of the sons of Gershon also, by their fathers' houses, by their families;

כב נשא, אֶת-רֹאשׁ בְּנֵי גֵרְשׁוֹן--גַּם-הֵם:
לְבֵית אֲבֹתָם, לְמִשְׁפְּחֹתָם.

also them

The Kohatites carried the most sacred parts of the Tabernacle.

The Gershonites carried the less sacred by saying 'gam haim' “also them”, the Torah makes clear that both tasks are necessary and both should be done with equal joy.

This is an implied message to those who cannot make a grandiose contribution to Torah institutions or learn Torah on a very high level. Every effort and participation is important and valuable to the holy community effort.

Nasso

Num4:22;6-7

'Take the sum of the sons of Gershon also, by their fathers' houses, by their families;

כב נשא, את-ראש בני גרשון--גם-הם:
לְבֵית אֲבֹתָם, לְמִשְׁפְּחֹתָם.

also these

Note the Kahatites were counted first even though Gershon is the first born since the Kahatithes had the job with the most honor. Also Moses, Aaron and Miriam stem from Kahoth.

Meam Loez 13:75

'Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is unclean by the dead;

ב צו, אֶת-בְּנֵי יִשְׂרָאֵל, וְיִשְׁלְחוּ מִן-הַמַּחֲנֶה,
כָּל-צָרוּעַ וְכָל-זָב; וְכֹל, טָמֵא לְנֶפֶשׁ.

Command the Israelites to expel from the camp...

This rule is written here after the appointment of the Levites to their respective tasks. Just as the Levites may have to keep away from certain sanctified areas so Israelites have to keep away from certain areas if they are ritually impure.

Or HaChaim 1361

And the children of Israel did so, and put them out without the camp; as the LORD spoke unto Moses, so did the children of Israel. {P}

ד וַיַּעֲשׂוּ-כֵן, בְּנֵי יִשְׂרָאֵל, וַיִּשְׁלְחוּ אוֹתָם,
אֶל-מַחוּץ לַמַּחֲנֶה: כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-
מֹשֶׁה, כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל. {פ}

and the children of Israel did so 4:1-4

So did the children of Israel 4:15-18

Seems redundant but not so. The first statement refers to those who sent out the ritually impure and the second statement refers to those who were sent out who did nothing to prevent themselves being sent out since they accepted the law as the Lord spoke it to Moses.

And the LORD spoke unto Moses, saying:

ה וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

personal property. The Torah recognizes a persons rights to his personal property. No one may take it with out permission.

Unlawful holding of a person's money is considered a sin against man and even more so against God such that in addition to returning the money the sinner must bring a guilt offering 5:6-7.

Even if the victim has died and left no heirs (this can happen only in the case of a convert who left no Jewish children) the money must be repaid in such a case, to the Kohanim 5:8.

Even if the only right a person has is to choose to whom to give his property i.e., such as Terumah to a Kohen or Maaser to a Levite, no one can take that right away from him 5:9-10.

Nasso

Num 5:6:9

Num 5:7:5

Speak unto the children of Israel: When a man or woman shall commit any sin that men commit, to commit a trespass against the LORD, and that soul be guilty;

then they shall confess their sin which they have done; and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty.

when a man or woman will commit any sin from all

The sins that men commit are a trespass against the Lord and that person is guilty*
Then they will confess their sin.

Why does the verse begin in the singular – and then switch to the plural? Because when an individual sins the entire community is to blame and all must examine their deeds and confess their sins. Eituri Torah 3:26

* He is guilty from the moment he commits the crime and he has sinned.

וְדַבֵּר, אֶל-בְּנֵי יִשְׂרָאֵל, אִישׁ אוֹ-אִשָּׁה כִּי יַעֲשֶׂה
מִכָּל-חַטָּאת הָאָדָם, לְמַעַל מַעַל בַּיהוָה;
וְאִשְׁמָהּ, הַנִּפְשָׁה הַהוּא.

זֶה וְהִתְוֹדוּ, אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ, וְהִשְׁבִּיב
אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ, וְחָמִישְׁתּוֹ יֹסֵף עָלָיו;
וְנָתַן, לְאִשֶּׁר אָשָׁם לוֹ.

Speak unto the children of Israel: When a man or woman shall commit any sin that men commit, to commit a trespass against the LORD, and that soul be guilty;

וּדְבַר, אֶל-בְּנֵי יִשְׂרָאֵל, אִישׁ אוֹ-אִשָּׁה כִּי יַעֲשׂוּ
מִכָּל-חַטָּאת הָאָדָם, לְמַעַל מֵעַל בִּיהוָה;
וְאִשְׁמָהּ, הַנֶּפֶשׁ הַהוּא.

a man or a woman if they do all the sins of man...that soul be guilty

For transgressing a negative commandment both men and women are liable. This posuk tells us that women would be punished as would a man in respect to all the punishment of the Torah.

Kiddushin 35a

Torah Temimah 4:13

That soul be guilty 6:17-18

To include the convert, tumtum and hemaphrodite.

Torah Temimah 4:13

Nasso

Num5:7:1

then they shall confess their sin which they have done; and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty.

ז וְהִתְוֹדוּ, אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ, וְהָשִׁיב
אֶת-אֲשָׁמוֹ בְּרֵאשׁוֹ, וְחֲמִישֵׁתוֹ יֹסֵף עָלָיו;
וְנָתַן, לְאִשְׁרֵי אֲשֶׁם לוֹ.

and he must confess

Teaches us that there is this specific commandment to confess our wrong doings.

Meam Loez 13:83, 109

then they shall confess their sin which they have done; and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty.

ז וְהִתְוַדוּ, אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ, וְהִשִּׁיב
אֶת-אֲשָׁמוֹ בְּרֵאשׁוֹ, וְחִמִּישְׁתּוֹ יֹסֵף עָלָיו;
וְנָתַן, לְאִשֶּׁר אָשָׁם לוֹ.

and they shall confess their sins that they did.

The words ‘asher asu’, “that they have done”, appear superfluous but they make an important point. Sins do not occur in a vacuum. Someone did them. His mind set was such that he did the sin or permitted himself to do the sin.

A person should be so busy with positive activities that he has no time to sin.

A person must not only regret his sin, resolve not to repeat it, but also do soul searching so as to correct his lifestyle so the sin won't recur.

Nasso

Num5:7:6-12

then they shall confess their sin which they have done; and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty.

ז וְהִתְוַדּוּ, אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ, וְהִשִּׁיב
אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ, וְחֲמִישְׁתּוֹ יִסֵּף עָלָיו;
וְנָתַן, לְאִשֶּׁר אָשָׁם לוֹ.

Then they shall confess the sins that they did, return the principal and pay an additional 5th.

This confession is the prototype for all confessions even that before death.

Sifrei

Torah Temimah 4:13

But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made shall be the LORD'S, even the priest's; besides the ram of the atonement, whereby atonement shall be made for him.

ח וְאִם-אֵין לְאִישׁ גֹּאֵל, לְהָשִׁיב הָאֲשָׁם
 אֵלָיו--הָאֲשָׁם הַמּוֹשָׁב לַיהוָה, לַכֹּהֵן: מִלְּבַד,
 אֵיל הַכֹּפָרִים, אֲשֶׁר יִכְפֹּר-בוֹ, עָלָיו.

and if the man has no redeemer

Who could there be in Israel who has no kinfolk to receive money to repay a debt or to accept the return of a stolen article?

It refers to a convert who has no heirs.

Bava Kamma 109a

Torah Temimah 4:14

He pays to the priest the debt plus 1 fifth and a guilt offering.

IBID

But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made shall be the LORD'S, even the priest's; besides the ram of the atonement, whereby atonement shall be made for him.

ח וְאִם-אֵין לְאִישׁ גֹּאֵל, לְהָשִׁיב הָאֶשֶׁם
 אֵלָיו--הָאֶשֶׁם הַמּוֹשֵׁב לַיהוָה, לְכַהֵן: מִלִּבָּד,
 אֵיל הַכֹּפָרִים, אֲשֶׁר יִכְפֹּר-בוֹ, עָלָיו.

to the Lord to the priests

The funds go to the priest. Why does the Torah say to the Lord? In a case where a priest stole from a convert who died without heirs the priest might say, “if I confess and pay this debt I have to pay it to the priest. I am a priest and therefore would only be paying myself and therefore I can avoid the entire embarrassing transaction”. The phrase disabuses us of that notion.

Bava Kamma 109a

Torah Temimah 4:16

And every man's hallowed things shall be his:
whatsoever any man giveth the priest, it shall
be his. {P}

י ואיש את-קדשיו, לו יהיו; איש אשר-יתן
לכהן, לו יהיה. {פ}

whatever any man gives the priest it will be his.

All that “is his” is that which he gave away. The rest of his fortune he could lose and therefore could not truly consider it to be his.

Speak unto the children of Israel, and say unto them: If any man's wife go aside, and act unfaithfully against him,

יב דבר אל-בני ישראל, ואמרת אליהם:
איש איש כי-תשטה אשתו, ומעלה בו מעל.

adultery

violates all 10 commandments

I am your God. Denies God's existence since he thinks God can't see. He respects his own wishes and pays no attention to God.

Do not take the name of God in vain. If caught he would swear he is innocent which would be a false oath. Honor your father and mother. The child of an adultress may later hurt or insult his real father not knowing who he is. In the act, if surprised by the husband, the couple are prepared to kill him.

Do not commit adultery.

Do not steal the affections of the woman from her husband.

Do not be enemies of your neighbors.

Shabbat. Commit adultery with wife of a Cohen and the child believed to be a Cohen may perform alter duty on Sabbath which, for him, is not permissible.

Nasso

Num5:12:8-11

Speak unto the children of Israel, and say unto them: If any man's wife go aside, and act unfaithfully against him,

יב דבֵר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם:
אִישׁ אִישׁ כִּי-תִשָּׁטֵה אִשְׁתּוֹ, וּמָעַלָה בּוֹ מַעַל.

a man whose wife goes astray...

Why is the story of a faithless wife placed next to the rule of Maaser and Terumah? To hint to us that if a person withholds Terumah or Maaser from the priest he will have reason to visit them because of the problems with his wife.

Berachot 63a

Torah Temimah 4:17

and a man lie with her carnally, and it be hid from the eyes of her husband, she being defiled secretly, and there be no witness against her, neither she be taken in the act;

יג ושכב איש אתה, שכבת-זרע, ונעלם מעיני
אישה, ונסתרה והיא נטמאה; ועד אין בה,
והוא לא נתפשה.

and there is no witness

But if there is one witness and she was not kidnapped she is forbidden to her husband and she does not drink the bitter waters.

If there were two witnesses to her warning not to be alone with this person and she was not kidnapped, she is forbidden to her husband and does drink the bitter waters.

then shall the man bring his wife unto the priest,
and shall bring her offering for her, the tenth part of
an ephah of barley meal; he shall pour no oil upon
it, nor put frankincense thereon; for it is a meal-
offering of jealousy, a meal-offering of memorial,
bringing iniquity to remembrance

טו וְהָבִיא הָאִישׁ אֶת-אִשְׁתּוֹ, אֶל-הַכֹּהֵן,
וְהָבִיא אֶת-קֶרְבָּנָהּ עֲלֶיהָ, עֲשִׂירֵת
הָאֵיפָה קֶמַח שְׁעָרִים; לֹא-יִצַק עָלָיו שֶׁמֶן,
וְלֹא-יִתֵּן עָלָיו לְבֹנָה--כִּי-מִנְחַת קָנָאת
הוּא, מִנְחַת זְכוּרֹן מִזְכָּרֶת עוֹן.

a meal offering of memorial reminder of sin.

Guilty of marital infidelity as had the snake with Eve.
As Eve was disloyal to her husband so was this woman.

This action drives God away from us just as it did in the garden of Eden so it is fitting that water and earth and Heaven, God's name, shall combine with witnesses to punish her.

Or HaChayim 1369

And the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of bitterness that causeth the curse.

יח וְהֶעֱמִיד הַכֹּהֵן אֶת-הָאִשָּׁה, לִפְנֵי יְהוָה,
 וּפָרַע אֶת-רֹאשׁ הָאִשָּׁה, וְנָתַן עַל-כַּפֶּיהָ
 אֶת מִנְחַת הַזִּכְרוֹן מִנְחַת קְנָאת הוּא; וּבִיד
 הַכֹּהֵן יִהְיוּ, מֵי הַמְּרִים הַמְּאָרְרִים.

and the priest shall uncover the head of the woman

We learn from this posuk that the married women of Israel covered their hair.

And the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of bitterness that causeth the curse.

יח וְהֶעֱמִיד הַכֹּהֵן אֶת-הָאִשָּׁה, לְפָנֵי יְהוָה,
וּפָרַע אֶת-רֹאשׁ הָאִשָּׁה, וְנָתַן עַל-כַּפֶּיהָ
אֶת מִנְחַת הַזִּכְרוֹן מִנְחַת קְנָאת הוּא; וּבִיד
הַכֹּהֵן יְהִיוּ, מֵי הַמְּאָרְרִים.

the bitter blighting waters

‘Hamearerim’

Heh-5, mem-40, aleph-1, resh-200, resh-200, yud-10, mem-40 = 496

Gematria is 496.

Corresponds to the total of 248 organs of the woman and 248 organs of the adulterer.

Torah Temimah 4:26

Talmid Yerushalmi Sotah 5:1

and this water that causeth the curse shall go into thy bowels, and make thy belly to swell, and thy thigh to fall away'; and the woman shall say: 'Amen, Amen.'

כב וּבְאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה, בְּמַעֲיָהּ,
לְצַבּוֹת בֶּטֶן, וְלִנְפֹל יֶרֶךְ; וְאָמְרָה הָאִשָּׁה,
אָמֵן אָמֵן.

amen

First time used anywhere - “so be it”.

Hertz p591

Whoever answers Amen to an oath it is as though he himself had pronounced the oath.

A - El	- God
M - Melech	- the King
N - Neeman	- of faithfulness.

And the priest shall write these curses in a scroll, and he shall blot them out into the water of bitterness.

כג וְכָתַב אֶת-הָאֱלֹת הָאֵלֶּה, הַכֹּהֵן--בְּסֹפֶר;
וּמָחָה, אֶל-מֵי הַמָּרִים.

and blot them out

We see that peace is so important that we may even erase God's name in order to remove the doubt and make peace between a man and his wife.

And if the woman be not defiled, but be clean;
then she shall be cleared, and shall conceive
seed.

כח ואם-לא נטמאה האשה, וטהרה הוא--
ונקתה, ונזרעה זרע.

if she was not defiled and she remained pure.

Seems redundant.

Comes to tell us if she did not have intercourse she is not defiled and she will not die. And if she did not participate in foreplay or other type of incitement she is considered pure. Only if she is both, not defiled and pure will she become pregnant.

Or HaChaim 1370

he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

ג מִיַּיִן וְשֵׁכָר יִזְיֵר, חֲמֹץ יַיִן וְחֲמֹץ שֵׁכָר לֹא יִשְׁתֶּה; וְכָל-מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה, וְעֲנָבִים לְחַיִּים וְיִבְשִׁים לֹא יֹאכַל.

Abstain from wine and anything grapes have been steeped in.

Samson's mother was told that since her son would be a Nazirite she had to abstain from wine during her pregnancy. We learn from this:

- actions by a mother during pregnancy can affect a child.
- habits of a parent will have a great effect on a child.

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head grow long.

ה כָּל-יְמֵי נְדָר נְזִירוֹ, תַּעַר לֹא-יַעֲבֹר עָלָי-
 ראשׁוֹ: עַד-מְלֵאת הַיָּמִים אֲשֶׁר-יִזְיֹר לַיהוָה,
 קֹדֵשׁ יִהְיֶה--גְּדֵל פְּרָעוֹ, שְׂעָר רֹאשׁוֹ.

Holy he shall be

The numerical value of ‘yiheyeh’ is thirty.

Yud-10, heh-5, yud-10, heh-5 = 30

Holy for thirty. The minimum Nazarite period is thirty days.

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head grow long.

days

ה כל-ימי נדר נזרו, תער לא-יעבר על-
ראשו: עד-מלאת הימים אשר-יזיר ליהוה,
קדש יהיה--גדל פרע, שער ראשו.

Here the word ‘yamin’’, is spelled with only one yud . The Talmud explains that this hints at one of the laws of Nezirus. In the Gemora Nazir 5a the phrase ‘yiheyeh kadosh’ is used to tell us that the gematria of ‘yiheyeh’ is 30. But does his obligation cease at the onset of the 30th day, or at the completion of that day i.e., evening?

The incomplete spelling of the word ‘yamim’, missing the yud, tells us the days need not be full and the period of Nezirus ends at the beginning of the 30th day.

Nasso

Num 6:9:7-9

Num 6:12:1-5

And if any man die very suddenly beside him, and he defile his consecrated head, then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

ט וְכִי-יָמוּת מֵת עָלָיו בְּפֶתַע פְּתָאִם, וְטָמָא
רֹאשׁ נִזְרוֹ--וְגִלַּח רֹאשׁוֹ בַּיּוֹם טְהָרָתוֹ,
בַּיּוֹם הַשְּׁבִיעִי יְגַלְחֵנּוּ.

And he shall consecrate unto the LORD the days of his Naziriteship, and shall bring a he-lamb of the first year for a guilt-offering; but the former days shall be void, because his consecration was defiled.

יב וְהִזִּיר לַיהוָה אֶת-יָמֵי נִזְרוֹ, וְהִבִּיא
כֶּבֶשׂ בֶּן-שָׁנָתוֹ לְאִשָּׁם; וְהִיָּמִים הָרִאשֹׁנִים
יִפְלוּ, כִּי טָמָא נִזְרוֹ.

Defiled his consecrated head 6:9:7-9. He has to return to God the days of his consecration 6:12:1-5

If the Nazarite shall become impure he must shave the hair of his head and start counting the days of his being a Nazir all over again. He loses not only the days he was unclean but all the days before.

Or HaChayim 1371

The former days are void 6:12.

And the priest shall wave them for a wave-offering before the LORD; this is holy for the priest, together with the breast of waving and the thigh of heaving; and after that the Nazirite may drink wine.

כ וְהִנִּיף אוֹתָם הַכֹּהֵן תְּנוּפָה, לְפָנַי יְהוָה--
קֹדֶשׁ הוּא לַכֹּהֵן, עַל חֵזֶה הַתְּנוּפָה וְעַל
שׁוֹק הַתְּרוּמָה; וְאַחַר יִשְׁתֶּה הַנָּזִיר, יַיִן.

afterwards the Nazirite may drink wine.

But this ceremony occurs after the period of his being a Nazarite. He has completed the period of his vow. Why does the Torah still refer to him as a Nazirite? Because if he was sincere the Nazirite experience should remain with him and alter his character.

'Speak unto Aaron and unto his sons, saying:
On this wise ye shall bless the children of
 Israel; ye shall say unto them: {S}

כַּג דְּבַר אֶל-אַהֲרֹן וְאֶל-בְּנָיו לֵאמֹר, כֹּה תְבָרְכוּ
 אֶת-בְּנֵי יִשְׂרָאֵל: אָמֹר, לָהֶם. {ס}

Kohanim

If they hear that they are called upon to bless the 'Bnei Yisroel' they must respond for the first time of that day but not if called on a second time in that day.

- If I don't do something for a person. I would like for myself. I am mivatel that Mitzvah of 'Veahafta lereachah kamoachah'. But if I don't do something that he might wish but I don't it is no sin of mine to not do it.
- If he is asked he should do it. If he won't do it it is a sin and he should leave the Shul the first time of the day. But subsequent he may refuse and does not need to leave.
- A non-Kohen may not go up and use the Birkas Kohanim.

'Speak unto Aaron and unto his sons, saying:

On this wise ye shall bless the children of Israel; ye shall say unto them: {S}

כַּג דְּבַר אֱלֹהִים-אֶהְרֶן וְאֶל-בְּנָיו לֵאמֹר, כֹּה תְבָרְכוּ
אֶת-בְּנֵי יִשְׂרָאֵל: אָמֹר, לָהֶם. {ס}

so you shall bless

If God wanted to bless the people could he not do so himself does he need the Kohanim to do it?

The blessings do not come from the priests they come from God and as the Kohanim bless us God looks through the windows i.e., the lattice made by the clefts, the spaces, between their extended fingers,

The Kohanic blessings.

First verse has 3 words - corresponds to Abraham, Isaac and Jacob

3 men called up on weekdays to the Torah.

Second verse - 5 words the blessings are an account of the 5 books of the Torah.

- 5 men are called up on holidays.

Third verse-7 words - the 7 firmaments.

7 men are called up on Shabbos.

'Speak unto Aaron and unto his sons, saying:
On this wise ye shall bless the children of
 Israel; ye shall say unto them: {S}

כַּג דְּבַר אֶל-אַהֲרֹן וְאֶל-בְּנָיו לֵאמֹר, כֹּה תְבָרְכוּ
 אֶת-בְּנֵי יִשְׂרָאֵל: אָמֹר, לָהֶם. {ס}

So you should bless

Can a non-Kohen give a 'berachah' with his hands raised? No, it is a violation.

Jacob gave a 'berachah' with one hand on each child's head

Anyone who is not a Kohen is prohibited from lifting up his hands is prohibited
 when giving a 'berachah'.

Only the Kohen no one else may do it.

- If he does not make a berachah but raises his hand it is ok
- If he makes a berachah but does not raise his hands it is ok.

If he has no intention to usurp the prerogative of the Kohen, it is ok.

Torah Temimah

BT Kesuvos 24a line 15

If you don't have intention you are not liable. Even if you were a Kohen it is as
 though you did nothing, or you could proactively state "I am not usurping the
 Kohen's prerogative of 'ko tevarechu'.

'Speak unto Aaron and unto his sons, saying:

On this wise ye shall bless the children of Israel; ye shall say unto them: {S}

כַּג דְּבַר אֶל-אַהֲרֹן וְאֶל-בְּנָיו לֵאמֹר, כֹּה תְבָרְכוּ
אֶת-בְּנֵי יִשְׂרָאֵל: אָמֹר, לָהֶם. {ס}

But people do it. When someone won't be seen for a long time
We say it is in the prayers.

But since we don't do it with the spread fingers like the Kohen does it is not a violation:

- use one hand not 'kakayim' - like the Gra and the Torah Temimah suggests
- don't spread your fingers
- don't have intention to do it like a Kohen.

But it is a custom to do it with hands on the head and therefore is ok.

It is not done with spread of the fingers and it is not done with the intention to act like a Kohen.

You need not be such a Tzaddik to use only one hand. It is standard procedure Fri night in every Jewish house to bless each child. It is a wonderful minhag. Put both hands on the head. Even if your father and grandfather did not do it.

'Speak unto Aaron and unto his sons, saying:
On this wise ye shall bless the children of
 Israel; ye shall say unto them: {S}

כַּג דְּבַר אֶל-אַהֲרֹן וְאֶל-בְּנָיו לֵאמֹר, כֹּה תְבָרְכוּ
 אֶת-בְּנֵי יִשְׂרָאֵל: אָמֹר, לָהֶם. {ס}

Kohanim

If they hear that they are called upon to bless the 'Bnei Yisroel' they must respond for the first time of that day but not if called on a second time in that day.

- If I don't do something for a person. I would like for myself. I am mivatel the Mitzvah of 'Veahafta lereachah kamoachah'. But if I don't do something that he might wish but I don't it is no sin of mine to not do it.
 - If he is asked he should do it. If he won't do it it is a sin and he should leave the Shul the first time of the day. But subsequent he may refuse and does not need to leave.
 - A non-Kohen may not go up and use the Birkas Kohanim.
- 2 Mitzvot - 1. to take 5 silver pieces and declare, "I pidyon myself".
 2. Give the 5 pieces to a Kohen.

But it is not really an uncertainty therefore why not duchon every day as used to be.

Sefer - The Mitvah of Birkos Koharim is not only on the Kohen but ok on the Yisraelim. When the Shaliach Tzibur announces Koharim they must participate. If they leave it is a sin.

The kohanim have a chiyv to be 'mvarech' and the Israelites to be 'misbarech'.

If a yisroel goes up he is not permitting himself to be blessed. To be blessed he must be face to face with a Kohen.

So if there is no Kohen around he may go up. He is missing nothing he is not being blessed anyway!! Therefore, there is a prohibition only if there are Kohanim present.

Moshe Feinstein - I'm saying Shemoneich Esrieh and the Kohanim are Duchoning
Must be stop and listen? - yes for Kiddushah
yes for Duchoning. Because he must listen to the blessing.

Rabbi Zucker

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

א וַיְהִי בַיּוֹם כָּלֹת מֹשֶׁה לְהַקִּים אֶת-הַמִּשְׁכָּן,
וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת-כָּל-כֵּלָיו, וְאֶת-
הַמִּזְבֵּחַ, וְאֶת-כָּל-כֵּלָיו; וַיִּמְשַׁחם, וַיְקַדֵּשׁ
אֹתָם.

On the day that Moses finished setting up the Tabernacle.

It does not say he erected the Tabernacle.

He erected it many times. On every one of the 7 days between its completion on the 23rd of Adar until Rosh Hodesh Nissan. He assembled the Tabernacle used it for sacrifices and disassembled it. On the first of Nissan, the 8th day, he assembled it and no longer took it apart.

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

א וַיְהִי בַיּוֹם כְּלוּת מֹשֶׁה לְהַקִּים אֶת-הַמִּשְׁכָּן,
וַיִּמְשַׁח אֹתוֹ וַיְקַדְּשׁ אֹתוֹ וְאֶת-כָּל-כֵּלָיו, וְאֶת-
הַמִּזְבֵּחַ, וְאֶת-כָּל-כֵּלָיו; וַיִּמְשַׁחֵם, וַיְקַדְּשׁ
אֹתָם.

On the day of Moses finishing

As used in our verse the word is a verb means finishing. But the same word is also the plural of the noun ‘kalah’, bride. By using the word this way the Torah is teaching us that on the day the Mishkan was complete the people of Israel were ecstatic like brides celebrating their wedding day.

Rashi

Kestenbaum 319

Nasso

Num7:3:6,9-10,14

And they brought their offering before the LORD, six covered wagons, and twelve oxen: a wagon for every two of the princes, and for each one an ox; and they presented them before the tabernacle.

ג וַיָּבִיאוּ אֶת-קִרְבָּנָם לִפְנֵי יְהוָה, שֵׁשׁ-עֲגָלוֹת צָב
וְשֵׁנֵי עֶשְׂרֵי בָקָר--עֲגָלָה עַל-שְׁנֵי הַנָּשָׂאִים, וְשׁוֹר
לְאֶחָד; וַיִּקְרִיבוּ אוֹתָם, לִפְנֵי הַמִּשְׁכָּן.

Six covered wagons

6 days of creation

6 sidre Mishnah

6 matriarchs

12 donated oxen

12 tribes

12 constellations

Every 2 princes

all the tribes had a share in all the oxen and the wagons
so if one broke down or died that tribe would still have
contributed.

Meam Loez 13:156

On the second day Nethanel the son of Zuar,
prince of Issachar, did offer:

יח ביזום, השני, הקריב, נתנאל בן-צוער--נשיא,
 יששכר.

The Torah mentions the name of the prince before telling us that Nataniel was one of the princess. This demonstrates his merit over and above his being a prince.

Or HaChayim 1377

Nasso

Num7:12:2

And he that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah;

יב ויהי, המקריב ביזום הראשון--את-
קרבנו: נחשון בן-עמינדב, למטה יהודה.

He presented his offering

Nachson gift is mentioned 3 times 7:12, 7:13, 7:17

Nathaniel's gift is mentioned 2 times 7:18, 7:19

This may appear to be redundant but it is not.

It is meant to signify the relative importance and spiritual level of the gifts and those who gave the gifts.

Or HaChayim 1378

And he that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah;

יב ויהי, המקריב ביזם הראשון--את-
קרבו: נחשון בן-עמינדב, למטה יהודה.

Nachson son of Amminadab from the tribe of Yehudah.

The Torah omits the word prince although this title is used in connection with all the other princes when they introduce their respective gifts. Why?

- Nachshon was on a spiritually high level. He would have been honored with being the one to bring, the first gift even if he had not been a prince of his tribe.
- The status of the others was due only to their having been elected as princes of their tribes.
- Nachshon did not think of himself as a prince and would not have used that title. He felt like one of the people.

And he that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah;

יב וְיְהִי, הַמְקָרִיב בַּיּוֹם הָרִאשׁוֹן--אֶת-
קָרְבָּנוֹ: נַחֲשׁוֹן בֶּן-עַמִּינָדָב, לְמַטֵּה יְהוּדָה.

And it was

Although he was the first to give an offering the ‘vov’ in ‘vayehi’ suggesting addition or continuing is used so he does not pridefully assume importance for having been chosen as the first. He, Nachshon ben Aminadov, is of equal status to the other twelve tribal leaders.

The ‘vov’ “and”, refers to some aspect prior. Perhaps to the hidden spiritual aspect of the sacrifice which it possessed even prior to its service as a Holy object for the Temple. Or to point out that it had a material value before it became a spiritual object owned by the Temple.

Nasso

Num7:14:1-6

one golden pan of ten shekels, full of incense; יד כף אחת עשורה זהב, מלאה קטרת.

One bowl made of gold filled with incense (spoon) (handful)

‘Kaf’ - stands for bent objects.

‘Kafuf’ - means a person bowed down in humility

The ‘Kafuf’ is esteemed more in God’s eyes than the gold and incense for the sanctuary. God seeks our hearts more than he seeks sacrifices.

Munk 135

Kaf Achas - “one hand”-which comes from the hand of God.

Asarah Zahav - “holding 10 golden” – ten commandments.

Meleah Ketores - “filled with incense” -the 613 commandments alluded to in the 10 commandments.

Sadya Gaon

Rashi for Ex 24:12

Munk 136

On the second day Nethanel the son of Zuar, יח ביום, השני, הקריב, נתנאל בן-צוער--נשיא,
 prince of Issachar, did offer: יששכר.

On the second day

The reason Issachar was given the honor of the second day is because this tribe became famous for its command of the Torah.

This is the reason that Issachar preceded Reuben who was the oldest.

The prince of Zebulun also was placed before Reuven because it is Zebulun's generosity that would allow the members of the tribe of Issachar to study without worry about their livelihood.

See Deut 33:18 where Moshe even blesses Zebulun before Issachar.

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

פֶּד זֹאת חֲנֻכַּת הַמִּזְבֵּחַ, בְּיוֹם הַמָּשַׁח אֹתוֹ,
מֵאֵת, נְשִׂיאֵי יִשְׂרָאֵל: קְעֶרֶת כֶּסֶף שְׁתֵּי
עֶשְׂרֵה, מִזְרְקֵי-כֶסֶף שְׁנַיִם עֶשֶׂר, כַּפּוֹת זָהָב,
שְׁתֵּי עֶשְׂרֵה.

These sentences merely add up the combined offerings given during the 12 days. Why is this necessary each day's offering is the same as the other days and we can easily add them up ourselves?

The Torah teaches us that each leader was careful to bring only exactly the same offerings as his colleagues so that no one would feel superior or inferior to the others. God appreciated that consideration and gave them each credit for having donated the combined offering of all 12.

Bamidbar Rabbah 14:13

Kestenbaum 325

Behaalosecha (36)
Numbers 8:1

And the LORD spoke unto Moses, saying:

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

Chanukah

The School of Shammai holds that the letter ‘ches’ (8) tells us that that 8 lights are kindled the first night and on each successive night the number is reduced by one. The School of Hillel hold that one candle is lit on the first night a second candle is lit on the second night etc.

The word Chanukah gives us the answer between them and it also reminds us of the date. They camped on the twenty fifth day of Kislev.

Chet - 8

Nun - Neroth

Vov - Vhalacha

Kof - kBeth

Heh - Hillel

And the LORD spoke unto Moses, saying:

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

Chanukah the holiday is celebrated every year.

Sacrificial offerings are brought only when the Temple is standing.

In the last parsha there is a hint to this holiday Num 7:84.

Also in Nasso, Num 6:22-27.

God commands Aaron and the priests to make their contribution to the community by conveying God's blessings at Temple worship to the people.

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

ב דְּבַר, אֶל-אֶהֱרֹן, וְאָמַרְתָּ, אֵלָיו:
בְּהַעֲלֹתְךָ, אֶת-הַנֵּרוֹת, אֶל-מִוֵּל פְּנֵי
 הַמְּנוֹרָה, יֵאִירוּ שִׁבְעַת הַנֵּרוֹת.

Speak to Aaron to light

Why is this command to Aaron to light the menorah placed here immediately after the recitation of the gifts of the tribes to the dedication of the Alter?

Because Aaron and the Leveim realized that they had not contributed anything to the gifts for the Alter. God is showing here that the contribution of the Levites is very great for they light the menorah.

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

ב דְּבַר, אֶל-אֶהֱרֹן, וְאָמַרְתָּ, אֵלָיו:
בְּהֶעֱלִיתָהּ, אֶת-הַנֵּרוֹת, אֶל-מֹול פְּנֵי
הַמְּנוֹרָה, יֵאִירוּ שִׁבְעַת הַנֵּרוֹת.

The root word is ‘go up’ to light the flame of the Menorah.

How appropriate to have this Shabbos be the one on which we honor the memory of our brother Dr. K. Jeffrey Kranzler Yaakov ben Eliyakum Gershon.

May his ‘Neshama’ which has the same letters in Hebrew as the word ‘Mishnah’, have an ‘aliyah’ an “elevation”.

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

ב דְבַר, אֶל-אֶהֱרֹן, וְאָמַרְתָּ, אֵלָיו:
בְּהַעֲלֹתְךָ, אֶת-הַנֵּרוֹת, אֶל-מִוֶּל פְּנֵי
הַמְּנוֹרָה, יֵאִירוּ שִׁבְעַת הַנֵּרוֹת.

The seven lamps

Why seven?

seven days of creation.

seven heavenly bodies closest to earth.

Saturn, Jupiter, Mars, Venus, Mercury, Sun and Moon.

seven nations that Moses exterminated in Deut 7:1.

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

ב דְּבַר, אֶל-אֶהֱרֹן, וְאָמַרְתָּ, אֵלָיו:
בְּהִעָלֶיְתָךְ, אֶת-הַנֵּרוֹת, אֶל-מִוֶּל פְּנֵי
הַמְּנוֹרָה, יֵאִירוּ שִׁבְעַת הַנְּרוֹת.

The seven lamps

will give light over against the Menorah.

This suggests that the middle lamp is the most praiseworthy and teaches us that each person should adopt the middle course not extreme in his outlook or behavior.

And I have given the Levites--they are given to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary.'

Children of Israel

Mentioned 5 times in this one sentence. Why?

The verse mentions three groups

Kohanim, Aaron and his sons

Levites

Children of Israel

If the verse were to use a pronoun we could not be certain which group was being referred to therefore it must be repeated several times.

יט וְאֶתְנָה אֶת-הַלְוִיִּים נְתַנִּים לְאַהֲרֹן
וּלְבָנָיו, מִתּוֹךְ בְּנֵי יִשְׂרָאֵל, לְעַבְדֹת אֶת-
עַבְדֹת בְּנֵי-יִשְׂרָאֵל בְּאֵהֶל מוֹעֵד, וּלְכַפֵּר
עַל-בְּנֵי יִשְׂרָאֵל; וְלֹא יְהִי בְּבָנֵי יִשְׂרָאֵל,
נֶגֶף, בְּגִשְׁת בְּנֵי-יִשְׂרָאֵל, אֶל-הַקֹּדֶשׁ.

and from the age of fifty years they shall return from the service of the work, and shall serve no more;

כה ומִבֵּן חֲמִשִּׁים שָׁנָה, יָשׁוּב מִצָּבָא
הָעֵבֶדָה; וְלֹא יַעֲבֹד, עוֹד.

And from the age of fifty he shall return from the corps of the service and serve no more.

From this we learn that Chanah condemned her son, Samuel, to an early death at age 50.

She said, “he shall abide here in the sanctuary forever” (I Samuel 1:22). The Levite’s term of service is up at age 50. The only way to satisfy both stipulations to stop at age 50 and abide forever, is to die at age 50.

Torah Temimah 4:67

Talmid Yerushalmi - Berachos 4:1

And Moses said unto them: 'Stay ye, that I may hear what the LORD will command concerning you.' {P}

ח וַיֹּאמֶר אֲלֵהֶם, מֹשֶׁה: עֲמְדוּ וְאֶשְׁמְעָה, מֵה-
יְצִיָּה יְהוָה לָכֶם. {פ}

Wait here and I will hear what God orders in your case.

A judge should never be embarrassed to say – wait I will inquire about this matter in order to be better informed and give a more correct answer.

'Speak unto the children of Israel, saying: If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD;

י דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: אִישׁ אִישׁ כִּי-
 יְהִי-טֹמֵא לְנַפְשׁוֹ אוֹ בְּדַרְךָ רְחֹקָה לָכֶם, אוֹ
 לְדַרְתֵּיכֶם, וְעָשָׂה פֶסַח, לַיהוָה.

Distant

Has a dot above the ‘heh’, to suggest an insight is to be learned.

The Talmud explains that in fact the person need not be far from Jerusalem and be included in term “one who is on a distant road”. Leniency is given to a person who is even on the opposite side of the threshold of the Temple courtyard to have the opportunity to bring a delayed Pesach offering until the 14th of Iyar. Pesachim 93b.

And on the day that the tabernacle was reared
up the cloud covered the tabernacle, even the
tent of the testimony; and at even there was
upon the tabernacle as it were the appearance
of fire, until morning.

טו וּבַיּוֹם, הִקִּיִּים אֶת-הַמִּשְׁכָּן, כִּסָּה הָעֶנָן אֶת-
הַמִּשְׁכָּן, לְאַהֲלֵי הָעֵדוּת; וּבֶעֱרֵב יְהִי עַל-
הַמִּשְׁכָּן, כְּמֵרְאֵה-אֵשׁ--עַד-בֹּקֶר.

And on the day the Tabernacle was erected...

Which teaches one erects it during the day and not at night.

TB Shavuos 15b2

And sometimes the cloud was a few days upon the tabernacle; according to the commandment of the LORD they remained encamped, and according to the commandment of the LORD they journeyed.

כ וַיֵּשׁ אֲשֶׁר יְהוָה הָעֶנָן, יָמִים מְסֻפָּר--עַל-
הַמִּשְׁכָּן; עַל-פִּי יְהוָה יִחַנוּ, וְעַל-פִּי יְהוָה יִסְעוּ.

According to the commandment of the Lord they dwelled in their tents and according to the commandment of the Lord they journeyed.

Everything was done with God's help and command therefore we should always mention 'Beezrat Hashem', with God's help thank God etc.

Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not; but when it was taken up, they journeyed.

כב או-ימים או-חדש או-ימים, בהארץ הען
 על-המשכן לשכן עליו, יחנו בני-ישראל, ולא
 יסעו; ובהעלתו, יסעו.

The word ‘Yamim’ “days” appears twice.

The first time it means 2 days then the verse says month then it repeats the word ‘yamim’. But it is not logical to say it again means 2 days. Rather it refers to a much longer period in progression, days, months, years.

2 days = Yomayim

a year = Yamim

Kestenbaum 331

Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not; but when it was taken up, they journeyed.

כב או-ימים או-חדש או-ימים, בהארץ הען
 על-המשכן לשכן עליו, יחנו בני-ישראל, ולא
 יסעו; ובהעלתו, יסעו.

Only in our verse is the word ‘yomayim’ spelled without a ‘vov’.

This is because our nation was occasionally told to travel at night. In that case the word ‘yomayim’, days would include part of one day and part of the second day. Therefore part of 2 days not a full 2 days and therefore it is written in a shortened form without the ‘vov’.

Kestenbaum 331
 Meshech Chochmah

And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

ט וְכִי-תִבְאוּ מִלְחָמָה בְּאַרְצְכֶם, עַל-הַצָּר
הַצָּר אֶתְכֶם--וְהִרְעַתֶם, בְּחִצְצֹרֹת;
וְנִזְכַּרְתֶּם, לִפְנֵי יְהוָה אֱלֹהֵיכֶם, וְנוֹשַׁעְתֶּם,
מֵאִיְבֵיכֶם.

And if you go to war in your land... you will blow with the shoforot.

See Deut 20:10 “When you go out to war...” there is no mention of shofar. Why the difference? When you go out to war you are prepared. You take the initiative and clearly have adequate power. You don’t need the shofar.

But when you are defending yourself in your own land the enemy has penetrated your defenses you need the added power that the shofar sounds will provide you.

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

לֵּה וַיְהִי בְּנִסְעַ הָאָרֶן, וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה, וַיִּפְצוּ אֹיְבֹיךָ, וַיִּנָּסוּ מִשְׁנֹאֲיֶיךָ, מִפְּנֵיךָ.

And when it rested, he said: 'Return, O LORD, unto the ten thousands of the families of Israel.' {P}

לוּ וּבְנַחָה, יֹאמֶר: שׁוּבָה יְהוָה, רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל. [{ס}] {פ}

Yoma 7 Yerushalimi On Yom Kippur the Torah is taken out and the Kohen Gadol reads from it. The Torah is not taken from its place people go to it yet here, the Torah is taken to the Kohen Gadol. He should go to wherever the Torah is located.

No, this is not considered on embarrassment but actually an honor for the Torah since it is handled in order to use it. That is Kavod HaTorah. Normally we do not take the Torah out without good honorable reasons.

Rav Yaakov Emdin - You don't take the Sefer Torah to the people even if they are mourners. Shulchan Aruch - You may but only if you have a special place for the Torah especially if you have a special person or one who is sick and he has a reason why he can't go to the Sefer Torah.

Mishneh Berurah - A minyon who can't go to a Shul i.e., a prison, or to an old peoples home, you can bring them a Sefer Torah as long it is put in and taken out of an Aron before and after laining and is read from on 3 occasions. To take it for an Aufruf is a minhag since a bridegroom is like a King. R' Moshe Feinstein

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

לֵה וַיְהִי בְנִסְעֵ הָאָרֶן, וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה, וַיִּפְצוּ אֹיְבֵיךָ, וַיִּנָּסוּ מִשְׁנֹאֵיךָ, מִפְּנֵיךָ.

And when it rested, he said: 'Return, O LORD, unto the ten thousands of the families of Israel.' {P}

לֹ וּבְנַחָה, יֹאמֶר: שׁוּבָה יְהוָה, רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל. [{ס}] {פ}

This 2 verse passage in Numbers is preceded and followed in Torah scrolls by an inverted letter 'nun'.

God put these verses out of place in order to interrupt the flow of the narrative.

They left Mt. Sinai rapidly with alacrity instead of reluctantly 10:22.

They complained for no reason about their Situation 11:1.

They bemoaned their lot at not having meat and other delicacies as though the manna was deficient 11:4-10.

There were these three successive sins as though Israel had become habitually evil.

To avoid such a connotation God inserted the brief 2 sentence chapter about the journeys of the Ark.

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

לֵה וַיְהִי בְנִסְעֵ הָאָרֶן, וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה, וַיִּפְצוּ אֹיְבֵיךָ, וַיָּנוּסוּ מִשְׁנֵאֵיךָ, מִפְּנֵיךָ.

And when it rested, he said: 'Return, O LORD, unto the ten thousands of the families of Israel.' {P}

לוּ וּבִנְחָה, יֹאמֶר: שׁוּבָה יְהוָה, רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל. [{ס} {פ}]

If these two verses are a volume in themselves we would expect a blank space of 4 lines to precede and succeed them in the Torah like it is between the other books of the Torah Bereshis, Shemos etc.

Perhaps it is not done because the blank spaces surrounding this two verse book would be larger than the book itself which fits into only three lines.

Vechur LaZahav

Kestenbaum 333

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

לֵה וַיְהִי בְנִסְעַ הָאָרֶן, וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה, וַיִּפְצוּ אֹיְבֵיךָ, וַיָּנֹסוּ מִשְׁנֹאֵיךָ, מִפְּנֵיךָ.

And when it rested, he said: 'Return, O LORD, unto the ten thousands of the families of Israel.' {P}

לוּ וּבְנַחָה, יֹאמֶר: שׁוּבָה יְהוָה, רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל. [{ס} {פ}]

Note the inverted 'Nun' to point out these verses are in the wrong place. They should be at 2:17 to separate two troublesome episodes before they journeyed from the mountain of Hashem and after the people took to seeking complaints.

King Solomen describes the Torah as having 7 books.

And it came to pass, when the ark set forward,
that Moses said: 'Rise up, O LORD, and let
Thine enemies be scattered; and let them that
hate Thee flee before Thee.'

לֵה וַיְהִי בְנִסְעַ הָאָרֶן, וַיֹּאמֶר מֹשֶׁה: קוּמָה
יְהוָה, וַיִּפְצוּ אֹיְבֵיךָ, וַיִּגְסוּ מְשֻׁנְאֵיךָ, מִפְּנֵיךָ.

And it came to pass, when the ark set forward,
that Moses said: 'Rise up, O LORD, and let
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יְהוָה, וַיִּפְצוּ אֹיְבֵיךָ, וַיִּגְסוּ מְשֻׁנְאֵיךָ, מִפְּנֵיךָ.

The inverted numbers allude figuratively to Israel turning their back on their previous alliance with God which they had expressed in their pledge ‘Naaseh v Nishmah’ “we will do and we will listen”.

Exodus 24:7

Munk p158

And the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said: 'Would that we were given flesh to eat!

ד וְהֶאֱסָפֹף אֲשֶׁר בְּקִרְבוֹ, הִתְאוּוּ תְאוּוֹה; וַיֵּשְׁבוּ וַיִּבְכוּ, גַם בְּנֵי יִשְׂרָאֵל, וַיֹּאמְרוּ, מִי יֵאָכְלֵנוּ בָּשָׂר.

And the rabble

The ‘aleph’ has no vowel and is to be ignored by the reader as if the word was spelled ‘Vhaasafsuf’.

Related to the word ‘asaf’, to gather.

‘Those who gathered’ meaning the mixed multitude.

Therefore should be pronounced ‘Vhaasafsuf’ – the rabble.

This root without the ‘aleph’ could be ‘safah’, “to perish”, and mean “those who were soon to perish”.

And Moses said unto the LORD: 'Wherefore hast Thou dealt ill with Thy servant? and wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me?

יֵא וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, לָמָּה הִרְעִיתָ
לְעַבְדְּךָ, וְלָמָּה לֹא-מָצִיתִי חֵן, בְּעֵינֶיךָ:
לְשׁוֹם, אֶת-מִשְׁאָל כָּל-הָעָם הַזֶּה--עָלַי.

I have found

Should be spelled with an ‘aleph’.

In all the other 450 times the word ‘matzati’, is used, it has an aleph.

Without an aleph it could be written ‘matzitzitzi’ “I have squeezed”.

I have not found favor – ‘lo matzati’.

I have not squeezed out a drop of favor.

Only without the aleph can we get both interpretations.

Or HaChaim

Kestenbaum 335

Behaalosecha

Num 11:16:7-8,25

And the LORD said unto Moses: 'Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee.

טז וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, אֶסְפֹּה-לִי
שְׁבַעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל, אֲשֶׁר יָדַעְתָּ,
כִּי-הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו; וְלָקַחְתָּ אִתָּם
אֶל-אֹהֶל מוֹעֵד, וְהִתִּיצְבוּ שָׁם עִמָּךְ.

Gather for me 70 men from the elders of Israel

with Moses over them = 71

BT Sanhedrin 2a

Elders means sages. Persons who are knowledgeable. This tells us there was study and scholarship even in the desert.

Yoma 28b

Torah Temimah 4:83

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?' {P}

כב הַצֹּאן וּבְקָר יִשְׁחַט לָהֶם, וּמִצֶּא לָהֶם;
אִם אֶת-כָּל-דְּגַי הַיָּם יֵאָסֵף לָהֶם, וּמִצֶּא
לָהֶם. {פ}

If the sheep and cattle are slaughtered...

If all the fish of the sea are gathered.

How do we know that fish do not need to be slaughtered like sheep and cattle?
From this posuk.

BT Chullin 27b

Torah Temimah 4:84

And Joshua the son of Nun, the minister of
Moses from his youth up, answered and said:
'My lord Moses, shut them in.'

כַּח וַיַּעַן יְהוֹשֻׁעַ בֶּן-נוּן, מְשִׁרְתַּת מֹשֶׁה
מִבְּחָרָיו--וַיֹּאמֶר: אֲדֹנָי מֹשֶׁה, כָּלְאֵם.

It is a breach of Derech Eretz to render a decision in the presence of your master.

BT Sanhedrin 17a
Torah Temimah

And BT Eruvin teaches us if a person does that he will die without a child.

BT Eruvin 63b
Torah Temimah

Confine (shut them in) means “make them busy with community service”.

And Miriam and Aaron spoke against Moses
because of the Cushite woman whom he had
married; for he had married a Cushite woman.

א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה, עַל-אֲדוֹת הָאִשָּׁה
הַכִּשִּׁית אֲשֶׁר לָקַח: כִּי-אִשָּׁה כִּשִּׁית, לָקַח.

And they spoke against Moses

This chapter follows the chapter where the Israelites complained and craved for meat. Aaron & Miriam saw them punished for saying the wrong things and though warned by this experience they spoke against Moses about the matter that he neglected his wife.

Cushite, dark skinned meaning – beautiful.

The word has the same numerical value as ‘yefas mareh’, good to look at beautiful appearance. Rashi spells the word with a vov and the Gematria works out.

Kuf -20 vov-6 shin-300 yud-10 taf-400 = 736

Yud-10 peh-80 taf-400 mem-40 resh-200 aleph-1 heh-5 = 736

And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה, עַל-אֲדוֹת הָאִשָּׁה
הַכִּשִּׁית אֲשֶׁר לָקַח: כִּי-אִשָּׁה כִּשִּׁית, לָקַח.

Why is it mentioned twice that she was a Cushite in the same posuk?

We have shown that Cushite means beautiful.

She was beautiful to look at and her deeds were also beautiful.

That is why Miriam repeats the term. In other words she is a woman who is so beautiful in her appearance and in her ways Moses is not justified in separating himself from her.

Meam Loez 13:312

Rashi

Sifrei

And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה, עַל-אֲדוֹת הָאִשָּׁה
הַכִּשִּׁית אֲשֶׁר לָקַח: כִּי-אִשָּׁה כְּשִׁית, לָקַח.

The woman that he took (married) was a kushite (dark skinned).

The text suggests that when Moses escaped from Cush he married a Cushite girl, Tzipporah, whose father a Cushite pagan priest, became a priest of Midian.

And the fact that Moses' sons did not succeed him but that Joshua did, might reflect that they were not worthy since their mother, although converted, was the daughter of a former pagan priest.

And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמִשְׁפָּה, עַל-אֲדוֹת הָאִשָּׁה
הַכַּשִּׁית אֲשֶׁר לָקַח: כִּי-אִשָּׁה כַּשִּׁית, לָקַח.

Lashon Hara

We learn much about Lashon Hara from Miriam's example.

You may not speak against a person.

1. Even one whom you helped previously - Miriam saved Moshe's life.
2. Even if the Lashon Hara is not publicized.
3. Even if only said to one person the person himself.
4. Even if the person whom you use Lashon Hara upon is a relative.

And they said: 'Hath the LORD indeed spoken only with Moses? hath He not spoken also with us?' And the LORD heard it.--

ב ויאמרו, הֲרַק אֶךְ-בְּמֹשֶׁה דְבַר יְהוָה--הֲלֹא, גַם-בְּנוֹ דְבַר; וַיִּשְׁמַע, יְהוָה.

Did God only speak with Moshe

The word ‘ach’, whenever it appears means to exclude or to be restrictive. Here it suggests that Moshe restricted his normal family relations with his beautiful and blameless wife.

Perhaps Moshe felt himself on such a holy level that it was an act of piety to avoid marital relations. Miriam and Aaron criticized him saying, “The patriarchs and we ourselves are prophets. Is Moses so holier than thou that he pretends to be more pious than the patriarchs?”

And they said: 'Hath the LORD indeed spoken only with Moses? hath He not spoken also with us?' And the LORD heard it.--

ב וַיֹּאמְרוּ, הֲרַק אֶת-בְּמִשְׁה דְבַר יְהוָה--הֲלֹא, גַם-בָּנוּ דְבַר; וַיִּשְׁמַע, יְהוָה.

And God heard

Why do we have to be told this? God hears everything all the time!

To tell us He heard directly from Miriam no one else was nearby. It was not a complaint by Moshe. Moshe did not complain to God about being slighted by his sister.

Or HaChaim 1430

Now the man Moses was very humble, above all the men that were upon the face of the earth.-- {S}

ג וְהָאִישׁ מֹשֶׁה, עָנָו מְאֹד--מִכָּל, הָאָדָם,
אֲשֶׁר, עַל-פְּנֵי הָאֲדָמָה. {ס}

And the man Moshe was very humble.

Why does the Torah choose this spot to tell us about Moshe's humility?

Because he is under extreme provocation and did not complain to God.

Or HaChayim 1430

Now the man Moses was very meek, above all
the men that were upon the face of the earth.-
- {S}

ג וְהָאִישׁ מֹשֶׁה, עָנּוּ מְאֹד--מְכַל, הָאָדָם,
אֲשֶׁר, עַל-פְּנֵי הָאָדָמָה. {ס}

Humble

But without the yud.

‘Anav’, appears 20 x in the Tanach but only here in the singular.
Moshe left out the yud to show that his humility was incomplete.
He used the yud later to add to Joshua’s name Yehoshuah

Anav - hints to Moses’ activities

Vov - on the mountain in clouds Ex 24:16 6 days

Ayin, Nun - on the mountain $70 + 50 = 120$ 40×3

Baal HaTurim

Kestenbaum 337

Now the man Moses was very meek, above all
the men that were upon the face of the earth.-
- {S}

ג וְהָאִישׁ מֹשֶׁה, עָנָו מְאֹד--מְכַל, הָאָדָם,
אֲשֶׁר, עַל-פְּנֵי הָאָדָמָה. {ס}

Moses omitted the yud when he wrote the verse describing himself as the most humble person who ever lived. This was done to imply that he was not completely modest in his own eyes. By not writing the yud he had some left over ink.

This ink attested to his greatness and caused his visage to radiate.

A genuinely good person tends to possess the virtue of modesty.

A person who has regard for others will reject any grandiose image of himself.

Because Moses was of such extreme humility he was chosen to transmit the Torah.

Now the man Moses was very meek, above all
the men that were upon the face of the earth.-
- {S}

ג וְהָאִישׁ מֹשֶׁה, עָנּוּ מְאֹד--מְכַל, הָאָדָם,
אֲשֶׁר, עַל-פְּנֵי הָאָדָמָה. {ס}

Moses was very humble

There is irony and sarcasm in the spelling of the word without the yud. This is to remind us of a moment when Moshe was not sufficiently humble.

At the episode of drawing water from the rocks Moshe said, “shall we produce ‘notzi’, water for you?” Instead of, “shall He The Almighty, ‘yotzi’, produce water for you”. He diminished God’s honor by not being clear that it was not he, Moses, who was to bring out the water but that God would do so. Just as Moses deleted the yud there, God deleted here, when speaking of Moses’ humility.

Now the man Moses was very meek, above all the men that were upon the face of the earth.-
- {S}

ג וְהָאִישׁ מֹשֶׁה, עָנּוּ מְאֹד--מְכַל, הָאָדָם,
אֲשֶׁר, עַל-פְּנֵי הָאָדָמָה. {ס}

Very

This word seems superfluous since the verse goes on to say, “more so than any man on the face of the earth”. It is to let us know that amongst the humble men of our heritage Moses was the most humble.

Abraham had said, “I am mere dust and ashes” Gen 18:27.

David had said, “Lo I am a worm not a man” Psalms 22:7.

Dust ashes and a worm are after all something.

Moshe Rabeinu said “after all what are we? Ex 16:7.

He was like nothing in his eyes.

Therefore, the word ‘meod’, (mem, aleph, daled), is not superfluous. It comes to teach us the correct order of these humble men in their degree of humility.

Mem – Moshe, aleph- Avraham, daled – David.

And the LORD spoke suddenly unto Moses, and unto Aaron, and unto Miriam: 'Come out ye three unto the tent of meeting.' And they three came out.

ד וַיֹּאמֶר יְהוָה פְּתָאִם, אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-
מִרְיָם, צְאוּ שְׁלֹשְׁתֵּיכֶם, אֶל-אֹהֶל מוֹעֵד; וַיֵּצְאוּ,
שְׁלֹשָׁתָם.

Why did God speak suddenly?

and why did he speak to Moshe if he wished to rebuke Aaron and Miriam?

To take Aaron and Miriam by surprise. They did not expect to talk to God and they were not ready. They were not pure. God told them, “to all other prophets I speak in a vision or a dream with Moshe I speak to him mouth to mouth”.

Rashi

“He must always be ready to speak with me. I am the one who instructed Moshe not to live with his wife”, recall Deut 5:27-28. “Say to the children of Israel return to your tents. But as for you Moshe stand here with me”.

Or HaChayim 1431

Rashi 140

Behaalosecha

Num 12:6:2-4

And He said: 'Hear now My words: if there be a prophet among you, I the LORD do make Myself known unto him in a vision, I do speak with him in a dream.

וַיֹּאמֶר, שְׁמְעוּ-נָא דְבָרַי; אִם-יְהִיָּה,
נְבִיאָכֶם--יְהוָה בְּמַרְאֵה אֱלֹוֹ אֶתְוֹדַע,
בְּחִלּוֹם אֶדְבָר-בּוֹ.

Listen please to my words

Is it not a forgone conclusion that people addressed by God would listen carefully?

Does the master have to implore the servant by using the word ‘nah’, please, listen to what He says?

What else would they listen to if not His words. Is this not superfluous?

Or HaChayim 1432

Perhaps in preparation for the rebuke and punishment now to come

“Now you listen here!!”

Behaalosecha

Num 12:9:1-4

And the anger of the LORD was kindled against them; and He departed.

ט וַיִּחַר-אַף יְהוָה בָּם, וַיֵּלֶךְ.

The anger of the Lord burned against them

This teaches us that Aaron also became leprous.

BT Sabbath 97a
Torah Temimah

And Moses cried unto the LORD, saying: 'Heal her now, O God, I beseech Thee.' {P}

יג וַיִּצְעַק מֹשֶׁה, אֶל-יְהוָה לֵאמֹר: אֵל, נָא רַפֵּא
נָא לָהּ. {פ}

Even if someone acts against you, you are obligated to do all you can to assist that person.

Ralbag
Plisken
Love Your Neighbor

And Moses cried unto the LORD, saying: 'Heal her now, O God, I beseech Thee.' {P}

יג וַיִּצְעַק מֹשֶׁה, אֱלֹהֵי-יְהוָה לֵאמֹר: אֵל, נָא רַפֵּא
נָא לָהּ. {פ}

And Moses called out to God saying

‘Leimor’, “saying”, Moses called out saying he was not offended. It was Aaron’s words which made Moses feel that he had to indicate that he had no hard feelings.

Or HaChayim 1440

And the LORD said unto Moses: 'If her father had but spit in her face, should she not hide in shame seven days? let her be shut up without the camp seven days, and after that she shall be brought in again.'

יד ויאמר יהוה אל-משה, ואביה ירק ירק
בפניה--הלא תקלים, שבעת ימים; ותסגר
שבעת ימים, מחוץ למחנה, ואחר, תאסף.

If her father had spat in her face would she not be humiliated for

If so...than = an a fortiori argument a 'kal vachomer', a hermeneutical term.

And the LORD said unto Moses: 'If her father had but spit in her face, should she not hide in shame seven days? let her be shut up without the camp seven days, and after that she shall be brought in again.'

יֵד וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, וְאַבְיָה יִרְק יִרְק
בְּפָנֶיהָ--הֲלֹא תִכְלִים, שִׁבְעַת יָמִים; תִּסָּגֵר
שִׁבְעַת יָמִים, מִחוּץ לַמַּחֲנֶה, וְאַחֵר, תֵּאָסֵף.

She must remain quarantined for 7 days.

After Moses' prayer how long did Miriam continue to have Tsoraat? She was immediately cured but had to stay quarantined for 7 days after the Kohen certified her clean.

Here, her brother Aaron a kohen, could not be the one to inspect her.

Or HaChayim 1441

And Miriam was shut up without the camp seven days; and the people journeyed not till Miriam was brought in again.

טו וַתִּסָּגֶר מִרְיָם מִחוּץ לַמַּחֲנֶה, שִׁבְעַת יָמִים;
וְהָעָם לֹא נָסַע, עַד-הָאָסַף מִרְיָם.

And the people had not travelled

The Torah makes the people the principals in this decision. This is why the Torah did not write 'v'lo nassah ha'am'. The people indicated their willingness to delay their departure on account of Miriam's many merits.

Or HaChayim 1441

Shelach (37)
Numbers 13:1

Shelach

Num13:1:1

And the LORD spoke unto Moses, saying:

א וַיִּדְבֹּר יְהוָה, אֶל-מֹשֶׁה לְאמֹר.

‘Daber’, purpose- intention – instruction – an order.

‘Amar’ the act of speech.

Shelach

Num13:1:1,5

And the LORD spoke unto Moses, saying:

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לְאמֹר.

And God spoke to Moshe saying

Is ‘vyedaber’ or ‘laimor’ superfluous?

No, ‘vyedaber; comes to tell us that before saying Torah thoughts or serving as a Baal Koreh God reviewed the material before actually conveying it ‘laymor’.

So we should do likewise. If we are to give a speech or read the Torah we are obligated to practice and review beforehand (The Levush).

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לְךָ אַנְשִׁים, וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן,
אֲשֶׁר-אֲנִי נֹתֵן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו, תִּשְׁלְחוּ--כָּל, נָשִׂיא בְּהֵם.

Send forth men for you (if you please) and let them spy out the land of Canaan.

‘Lechah’, for you, if you please, I am not instructing you to do so. 38 years later we gain some insight Deut 1:22 Moses recalls, “all of you approached me....”

Rashi says, “all of you”, means as a mob, the young pushing aside the elders – disrespectfully. Moshe says Deut:1:23 “The idea appealed to me” Moshe mistook their pushing and shoving for enthusiasm for entering the land.

This misinterpretation caused Moshe to be complicit in this catastrophe. Abarbanel says this complicity in sending the spies was the real reason Moshe was not allowed to enter the land. Disrespect is a mortal sin. Without respect there is no Torah. The night after the spies report was the 9th of AV, Tisha B’AV the date on which both Temples were destroyed.

Shelach

Num13:2:2

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לְךָ אַנְשִׁים, וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן,
אֲשֶׁר-אֲנִי נֹתֵן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו, תִּשְׁלְחוּ--כָּל, נָשִׂיא בְּהֶם.

Lechah is a superfluous word therefore it has special meaning. It means if you need that information for your peace of mind do so. I will protect you but the people are not comfortable relying only on me therefore send for your needs. Sending them will be your decision.

Meam Loez 13:335

The whole idea of sending scouts angered God. It is like looking a gift horse in the mouth. They should have trusted God and accepted his word about the land.

Meam Loez 13:336

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לְךָ אַנְשִׁים, וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן, אֲשֶׁר-אֲנִי
 נָתַן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה
 אַבְתִּיו, תִּשְׁלְחוּ--כָּל, נָשִׂיא בָהֶם.

Chronology

20 Iyar - the cloud set out from Horeb

22 Iyar - camped at Kivroth HaTaavah made demand for meat,, ate for 1 month

22 Sivan- left for Chatzeroth

- episode with Miriam – 7 days delay

- episode of Korach

29 Sivan- spies sent out from Paran desert

Tammuz

9 AV Spies returned 40 days after being sent out - Tisha Bav

• The story of Korach occurred before the spies

i.e., 1. Miriam

2. Korach

3. Spies

However, the Torah tells the story in this different order: a. Miriam b. Spies

c. Korach to stress that the spies did not learn from Miriam's sin the evil power of unwise words. Watch what you say very carefully.

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לְךָ אַנְשִׁים, וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן,
אֲשֶׁר-אֲנִי נֹתֵן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו, תִּשְׁלְחוּ--כֹּל, נָשִׂיא בְּהֵם.

Send

For your purposes not mine. This is superfluous.

Men (in contrast to my reassurances to you)

to explore

the land of Canaan

that I God give to you (I gave it to you. If you now look it over it is as if you don't trust my gift).

“The children”, (not this generation) of Israelites. This generation will be punished.

Shelach

Num13:2:13-16

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לְךָ אַנְשִׁים, וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן,
אֲשֶׁר-אֲנִי נֹתֵן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו, תִּשְׁלְחוּ--כֹּל, נָשִׂיא בְּהֵם.

Individuals

Individuals very individual people who have their own thoughts and ideas

Each patriarchal tribe sent a representative since they did not trust each other.

Each was a prince. These were leaders known, characteristically not to cooperate with others.

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לְךָ אַנְשִׁים, וַיִּתְרוּ אֶת-אֶרֶץ כְּנָעַן,
אֲשֶׁר-אֲנִי נֹתֵן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו, תִּשְׁלַחוּ--כֹּל, נָשִׂיא בָהֶם.

Send out men for yourself to spy out (inspect, explore) the land of Canaan that I give to the children of Israel.

I give you a gift of the land. If you need to inspect it and don't rely on me to give you a proper gift, do so, but instead of my giving this land to Israel I will give it to their children, the Bnei Israel, and not this generation.

Shelach

Num13:2:1-3

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לָךְ אַנְשִׁים, וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן,
אֲשֶׁר-אֲנִי נֹתֵן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו, תִּשְׁלַחוּ--כֹּל, נָשִׂיא בְּהֵם.

Send you men

You send - Choose whom you wish to send.

Men - individuals with their own personal agendas.

Torah Gems 3:60

Men of substance.

Men of piety.

Men of high rank.

Important persons of high rank.

But they became corrupted.

Meam Loez 13:336

Shelach

Num13:2:12-18

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

ב שְׁלַח-לְךָ אַנְשִׁים, וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן,
אֲשֶׁר-אֲנִי נֹתֵן, לְבְנֵי יִשְׂרָאֵל: אִישׁ אֶחָד אִישׁ
אֶחָד לְמִטָּה אֲבֹתָיו, תִּשְׁלְחוּ--כֹּל, נָשִׂיא בְּהֵם.

Of every tribe of their fathers

You will send an individual man.

No tribe trusted any other. Each group chose its own person. There was no unity among them.

Torah Gems 3:60

And Moses sent them from the wilderness of Paran according to the commandment of the LORD; all of them men who were heads of the children of Israel.

ג וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאֲרָן, עַל-פִּי
יְהוָה: כָּל־מְנַשִּׁים, רֹאשֵׁי בְנֵי-יִשְׂרָאֵל הֵמָּה.

All those men heads of the children of Israel.

Rashi says - at that hour they were still worthy.

The Israelites were punished by being forced to wander in the desert for 40 years one year for each day that the spies had been on their mission.

The Israelites were actually in the desert forty years minus four days. From the 15th of Nissan the day they left Egypt until the 10th of Nissan (Josh 4:19) forty years later. The actual trip, had they not sinned, would have taken 11 days so we see that the actual punishment was 15 days less than 40 years. Each hour of a 24 hr day is equal to ½ a month if 1 day equals 1 year. Thus, if the spies were worthy for that hour that decreased the punishment of the Israelites by ½ a month, fifteen days, which fits exactly with the calculation of 1 year for 1 day.

And Moses sent them from the wilderness of Paran according to the commandment of the LORD; all of them men who were heads of the children of Israel.

ג וַיִּשְׁלַח אֶתְּכֶם מֹשֶׁה מִמִּדְבַּר פָּאֲרָן, עַל-פִּי
יְהוָה: כָּל־אֲנָשִׁים, רֹאשֵׁי בְנֵי-יִשְׂרָאֵל הֵמָּה.

Moses sent them...

All the men were leaders of the Israelites.

Moses sent them. Gave them a mission. But the Torah tells us but they were each a leader and leaders do not follow but have their own agenda. You need one leader and many who cooperate with him to have a successful mission.

The Torah here is giving us good advice regard planning future missions and tasks that need cooperation.

And these were their names: of the tribe of ד וְאֵלֶּה, שְׁמוֹתָם: לְמַטֵּה רְאוּבֵן, שְׁמוּעַ בֶּן-זַכּוּר. Reuben, Shammua the son of Zaccur.

The tribal order used here is different from every other arrangement in the Torah.

- Order of tribal leaders 1:5-15
- Tribal encampments 3:1-31
- Inauguration offerings 7:12-83
- Appointments to assist Joshua and Elazar in dividing the land 34:16-29
- This order does not follow the birth order of Jacob's sons.
- It does not group them according to their mothers but lists them in the order of their personal stature, Caleb 3rd, Joshua 5th.

Despite their greatness their emotions overwhelmed the spies and they returned with a slanderous report.

And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. **ד וְאֵלֶּה, שְׁמוֹתָם: לְמַטֵּה רְאוּבֵן, שְׁמוּעַ בֶּן-זַכּוּר.**

List of leaders. Sent to search out the land.

- Some are abbreviated.
- Not listed in usual order of tribes.
- Caleb ben Yefuneh - was a Ger – an Edomite,

his name means dog, as in an obedient servant. He went to Hebron the birth place of King David.

Shelach

Num13:8:4

Of the tribe of Ephraim, Hoshea the son of
Nun.

ח לְמַטֵּה אֶפְרַיִם, הוֹשֵׁעַ בֶּן-נּוּן.

Jushua bin Nun

Not ben.

The ‘bin’ suggests wisdom, – understanding from the word ‘binah’ “wisdom”.

Rashi

Joshua, Moses’ greatest student, is called ‘bin’ from binah’, = an understanding person.

Ramban

Kestenbaum 339

These are the names of the men that Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

טז אלה שמות האנשים, אשר-שלח משה לתור
את-הארץ; ויקרא משה להושע בן-נון, יהושע.

And God called Hoshea son of Nun Yehoshua

God took the letter ‘yud’ from the end of a woman’s name ‘Sarai’, and put it in the front of a man’s name.

Four persons who had their name changed in the Torah. (Gen 17:15)

added a

Sarai to Sarah heh

Abram to Avraham heh

Yeser to Yitrio yud

Hoshea to Yehoshua yud Rearranged, these letters spell God’s name.

These are the names of the men that Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

טז אלה שמות האנשים, אשר-שלח משה לתור את-הארץ; ויקרא משה להושע בן-נון, יהושע.

And Moses called Hoshea bin Nun Yehoshuah.

Which means “God shall save” and Moses prayed that God save him from the evil influence of the spies.

Caleb. While Moses prayed for Joshua, Caleb prayed for himself. He went to the tribes of the patriarchs in Hebron (Rashi) and prayed that he not be swayed by the other spies. Why did these men, firm in their faith, need protective prayers?

This teaches us that even the greatest Tzaddik should not be over confident when he is in a sinful environment. Peer pressure is very powerful and can influence even a good person a person who knows better than to sin.

These are the names of the men that Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

טז אלה שמות האנשים, אשר-שלח משה לתור את-הארץ; ויקרא משה להושע בן-נון, יהושע.

Why did Moshe single out Joshua?

He knew how humble Joshua was and his humility made him susceptible to the persuasion of his fellow spies.

A blessing was needed since if Joshua sinned it would reflect adversely upon Moshe suggesting that Joshua must have absorbed such a lack of faith from his teacher Moshe.

Joshua would speak up to discourage the other spies from sinning and this would endanger him, therefore he needed Moshe's blessing.

These are the names of the men that Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

טז אלה שמות האנשים, אשר-שלח משה לתור את-הארץ; ויקרא משה להושע בן-נון, יהושע.

Moshe added the ‘yud’ to Hoshea’s name because he saw, via prophesy, that he would inherit 10 portions in the land of Israel. The portions of the 10 scouts who had criticized the land.

His name now means “God helping”.

A Midrash reports that when the ‘yud’ was removed from the name of ‘Sarai’ to make her name ‘Sarah’, it complained. However, God reassured the ‘yud’ and said don’t be unhappy I am taking you from the end of a name and I will later put you at the beginning of another great person’s name, Yehoshua.

And Moses sent them to spy out the land of Canaan, and said unto them: 'Get you up here into the South, and go up into the mountains;

יֵד וַיִּשְׁלַח אֹתָם מֹשֶׁה, לְתוֹר אֶת-אֶרֶץ כְּנָעַן;
וַיֹּאמֶר אֲלֵהֶם, עָלוּ זֶה בְּנֶגֶב, וְעַלִּיתֶם, אֶת-
הַהָר.

Take this up to the Negev

Go up to the Negev.

The word ‘zeh’ is superfluous.

It comes to tell us that Moshe gave them his staff to protect them.

The word ‘zeh’ is reference to the staff, as in Exodus 4:1, “Take this, ‘zeh’, staff in your hand”.

and see the land, what it is; and the people that dwelleth therein, whether they are strong or weak, whether they are few or many;

יח וּרְאִיתֶם אֶת-הָאָרֶץ, מֵה-הוּא; וְאֶת-הָעָם,
הַיֹּשֵׁב עָלֶיהָ--הַחֹזֵק הוּא הַרְפָּה, הַמְעַט
הוּא אִם-רַב.

and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds;

יט וּמָה הָאָרֶץ, אֲשֶׁר-הוּא יֹשֵׁב בָּהּ--
הַטּוֹבָה הוּא, אִם-רָעָה; וּמָה הָעָרִים, אֲשֶׁר-
הוּא יֹשֵׁב בָּהֶנָּה--הַבְּמַחֲנִים, אִם בְּמִבְצָרִים.

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'--
Now the time was the time of the first-ripe grapes.--

כ וּמָה הָאָרֶץ הַשְּׂמֵנָה הוּא אִם-רַזָּה, הַיֵּשׁ-
בָּהּ עֵץ אִם-אֵין, וְהִתְחַזְּקוּתֶם, וּלְקַחְתֶּם
מִפְּרֵי הָאָרֶץ; וְהַיְמִים--יְמֵי, בְּכוּרֵי עֲנָבִים.

What kind of land - does the land support large populations.

People strong or weak - does the land give sustenance to keep the people strong and healthy

Few or many - is it rich enough to feed a large population.

Inhabited areas good or bad - were the cities attractive? If so it means a contented population one that would not rebel against its rulers and help the Israelite invaders overthrow them.

Soil rich or weak - if it produced plentifully and if it was of high quality.

Trees or not - good land provides shade trees and adequate room to build cities or fields and still have room for trees.

Bring back fruits - to see the size and sweetness of even the first crop of fruits even earlier than in most other places. And see if the populace relies on good crops and therefore won't care if you take a sample.

And they went up into the South, and came unto Hebron; and Ahiman, Sheshai, and Talmi, the children of Anak, were there.--Now Hebron was built seven years before Zoan in Egypt.--

כב וַיַּעֲלוּ בְנֵגֶב, וַיָּבֹאוּ עַד-חֶבְרוֹן, וְשָׁם אַחִימָן
שְׁשַׁי וְתַלְמִי, יְלִידֵי הָעֵנָק; וְחֶבְרוֹן, שִׁבַּע שָׁנִים
נִבְנְתָה, לְפָנָי, צֵעַן מִצְרַיִם.

And they traveled in the Negev and he came to Hebron.

Why start plural and then switch to singular? To suggest that only one person Caleb entered Hebron alone in order to pray at the graves of the patriarchs. Later Caleb was given Hebron as his portion.

Rashi
Stone 801
Meam Loez 13:347

And they went up into the South, and came unto Hebron; and Ahiman, Sheshai, and Talmi, the children of Anak, were there.--Now Hebron was built seven years before Zoan in Egypt.--

כב ויעלו בנגב, ויבא עד-חברון, ושם אחימן ששי ותלמי, ילידי הענק; וְחִבְרוֹן, שְׁבַע שָׁנִים נִבְנְתָה, לְפָנָי, צֶעַן מִצְרַיִם.

And he (one singular) went up to Chevron.

What is our position regarding intermediaries in our prayers to God?

Caleb ben Yefunah alone went to Hebron to the graves of the patriarchs to pray to them that he be strong enough not to go along with the other spies.

See Sotah 35b line 2. He prayed to the dead, to the ancestors, “beg for me to God to protect me from the spies”. Therefore, we may pray to others to intercede for us with God.

Taanis 16b line 22. Since we are not worthy we beg the dead to pray for us.

Taanis 23b line 46. “Father - Father please pray help me”, and his prayers were answered.

Sanhedrin 44a line 29 every entity souls, angels should be merciful to us – and plead our case in heaven.

Davening to the patriarchs is what Caleb was doing and it is a good method and fully acceptable.

We give credence to other powers which border on idol worshipping but it is ok. But the Rambam in the 13 Tenets of Our Faith #5 says God is the one and only one we can serve and elevate not angels or departed souls for they are completely controlled like puppets and they cannot be used as intermediaries to get to God. We accept no other power in the universe other than God else it is Avodah Zarah (in Morah Nevuchim).

Maharal - don't daven (pray) to any entity other than God and don't ask anything of angels. What do we do with all the above gemarah quotations? It is improper to direct any prayer to angels. Don't say 'Barechu L'shalom' on Friday night.

Bach in Yoreh Deah. Caleb did not pray to the patriarch but to Hashem, Mishne Berurah - Don't place your reliance upon the dead but only upon God. R' Moshe Feinstein - to pray to souls or angels is forbidden but to pray that they bring our prayers to God is ok. Pray for others, or ask a Tzaddick to pray for you, is ok, but not an angel or a departed soul.

Munkacher Rav - No problem, but to ask an angel or soul to help get your prayers answered by God, is ok.

And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a pole between two; they took also of the pomegranates, and of the figs.--

כג וַיָּבֹאוּ עַד-נַחַל אֶשְׁכּוֹל, וַיִּכְרְתוּ מִשָּׁם
 זְמוּרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד, וַיִּשְׂאֶהוּ בַמּוֹט,
 בְּשָׁנָיִם; וּמִן-הָרְמָנִים, וּמִן-הַתְּאֵנִים.

Friend of Abraham without a vov - Eshkol

Cluster of grapes - spelled with a vov - Eshkol

They arrived at the valley belonging to Eshcol, a friend of Abraham, and cut a cluster of grapes. They renamed that place the valley of the cluster of grapes.

Vechur LaZahav
 Kestenbaum 341

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

כּו וַיֵּלְכוּ וַיָּבֹאוּ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-
עֵדֹת בְּנֵי-יִשְׂרָאֵל, אֶל-מִדְבַּר פָּאֵרָן--קְדֻשָּׁה;
וַיִּשִׁיבוּ אֲתָם דְּבַר וְאֶת-כָּל-הָעֵדָה, וַיִּרְאוּם
אֶת-פְּרֵי הָאָרֶץ.

When they arrived

They arrived on the 9th of Av

Shelach

Num13:26:1-2

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

כּוּ וַיֵּלְכוּ וַיָּבֹאוּ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-
עֵדֹת בְּנֵי-יִשְׂרָאֵל, אֶל-מִדְבַּר פָּאֲרָן--קְדֻשָּׁה;
וַיֵּשִׁיבוּ אֲתָם דְּבַר וְאֶת-כָּל-הָעֵדָה, וַיִּרְאוּם
אֶת-פְּרֵי הָאָרֶץ.

And they went and they came

The juxtaposition of these two words suggests that just as the spies went so they came with no added knowledge or insight regarding the land. They went with pre-conceived ideas and came back with the same ideas.

Meam Loez 13:250

They did not do as they were told to find out the facts as listed by Moshe. Instead they saw themselves as leaders and arrogated to themselves the role of counselor and advisor and drew conclusions and gave the conclusions not just the facts to Moshe. This was their error and as they went so they came with the same opinion.

Meam Loez 13:353

And they told him, and said: 'We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

כַּז וַיִּסְפְּרוּ-לוֹ, וַיֹּאמְרוּ, בְּאֵנוּ, אֶל-הָאָרֶץ אֲשֶׁר
שָׁלַחְתָּנוּ; וְגַם זָבַת חֶלֶב וַיִּדְבֹּשׁ, הוּא--וְזֶה-פְרִיָהּ.

Notice the spies give their report twice 27 to 29. in front of Moshe, Aaron, Caleb, and Joshua.

And later in a much exaggerated pessimistic message brought forth to the children of Israel 32 and 33 without the leaders present the spies spread out among the people and spread these malicious lies about the land.

Ramban
Stone 803

But the men that went up with him said: 'We are not able to go up against the people; for they are stronger than we.'

לֹא וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ, אָמְרוּ, לֹא נוֹכָלִים, לָעֲלוֹת אֶל-הָעָם: כִּי-חַזֶּק הוּא, מִמֶּנּוּ.

They are too strong for us

The Hebrew word ‘mimenu’ can be translated “than us” or “than Him”.

The only difference is that ‘minenu’ meaning ‘than us’, does not have a dagesh (dot) in the nun while the word ‘mimenu’, meaning ‘than Him’, does have a dagesh (dot) in the nun.

“God heard you emphasize the nun with a dagesh and knew you were talking about Him. You doubted His power”.

But the men that went up with him said: 'We are not able to go up against the people; for they are stronger than we.'

לֹא וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ, אָמְרוּ, לֹא נוֹכְלִים, לְעֹלּוֹת אֶל-הָעָם: כִּי-חֲזָק הוּא, מִמֶּנּוּ.

What they meant by the word 'mimenu' is that they are too strong for us and for God.

The name of every letter of the word 'minenu' contains the same letter twice, mem nun, vov. The verse contains the twin meanings of 'mimenu' for us and for Him. This is a slur against God.

But the men that went up with him said: 'We are not able to go up against the people; for they are stronger than we.'

לֹא יִהְיוּ אֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ, אָמְרוּ, לֹא נוֹכְלִים לָעֲלוֹת אֶל-הָעָם: כִּי-חֲזָק הוּא, מִמֶּנּוּ.

We cannot ascend to that people for it is too strong for us

The Israelites had seen the plagues against Egypt, the dividing of the Reed Sea and other miracles, how could their faith in God be so weak as to think he could not enable them to conquer Canaan?

The belief they obtained by seeing the miracles was not based on their effort or spiritual growth it came with no exertion on their part and therefore was very ephemeral and evanescent and could dissipate as quickly as it came.

If someone tells you they acquired knowledge without effort don't believe them Megilla 6b. There is no Concord airplane for travel or microwave cooking to acquire knowledge. There is a need to labor to learn Rashi Lev 26:3.

But the men that went up with him said: 'We are not able to go up against the people; for they are stronger than we.'

לֹא וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ, אָמְרוּ, לֹא נוֹכְלִים
לְעֹלֹת אֶל-הָעָם: כִּי-חַזֵּק הוּא, מִמֶּנּוּ.

They began to speak badly about the land.

When the Miraglim return from their mission they spoke saying that, “we cannot advance against the Canaanite people”. They declared their conclusions with their mouth ‘peh’ before they described what they saw with their eyes ‘Ayin Anayim” in the next Posuk. The proper order should have been as it is in the alphabet ‘ayin’ comes before ‘peh”.

This is a reversal. First we should speak about what we saw. Give the evidence and only then draw the conclusions. This was their sin. They declared with their mouth what they had not seen with their eyes.

But the men that went up with him said:
'We are not able to go up against the
 people; for they are stronger than we.'

לֹא וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ, אָמְרוּ, לֹא נוֹכַל,
 לְעֹלוֹת אֶל-הָעָם: כִּי-חֲזָק הוּא, מִמֶּנּוּ.

We cannot advance against the Canaanite people since the land consumes its
inhabitants.

The spies declared with their mouth what they and not seen with their eyes.

In the natural order of things i.e., the order of the aleph-Bais 'ayin' comes before 'peh'. Perception (seeing it clearly) comes before describing it. Here the sin of the spies is that they spoke their conclusions before describing what they saw.

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

לב ויציאו דבת הארץ, אשר תרו אתה, אל-בני ישראל, לאמר: הארץ אשר עברנו בה לתור אתה, ארץ אכלת יושביה הוא, וכל-העם אשר-ראינו בתוכה, אנשי מדות.

To the Israelites

This suggests that another of the sins of the spies is that they spoke directly to the people.

No longer in the company of Caleb, Yehoshua or Moshe, who tried to contradict them and offer a different opinion, they went directly to the people.

Meam Loez 13:355

Stone 803

And there we saw the Nephilim, the sons of Anak, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.'

לֹג וְשֵׁם רְאִינוּ, אֶת-הַנְּפִילִים בְּנֵי עֲנֹק--מִן-
הַנְּפִילִים; וְנָהִי בְעֵינֵינוּ כַחֲגָבִים, וְכֵן הָיִינוּ
בְּעֵינֵיהֶם.

We were in our own sight as grasshoppers and so we were in their sight.

This is the sin of the spies.

One can understand their first statement because that is how they saw themselves. However, what right did they have to say and, “so we were in their sight”, they could not know that.

And there we saw the Nephilim, the sons of Anak, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.'

לִג וְשֵׁם רְאִינוּ, אֶת-הַנְּפִילִים בְּנֵי עֲנָק--מִן-
הַנְּפִילִים; וְנָהִי בְעֵינֵינוּ כַחֲגָבִים, וְכֵן הָיִינוּ
בְעֵינֵיהֶם.

-
- Gave report to Moshe but also went amongst the people and reported pessimistically.
 - Gave their conclusion i.e. spoke first and only then told what they saw.
 - Spoke as though God could not help them.
 - Reported what they could not know, namely “We were as grasshoppers in their eyes”.
 - The spies were: a bad group to begin with.
 - told to spy out only if you need to for yourselves.
 - introduced to us in order of their individual importance.
 - Each tribe had to send a representative. This is either democratic or really shows they did not trust each other. Very dangerous to send such a large group of 12 men as opposed to 2 as spies. Joshua later did send only 2 spies.

And all the congregation lifted up their voice,
and cried; and the people wept that night.

א וַתִּשָּׂא, כָּל-הָעֵדָה, וַיִּתְּנוּ, אֶת-קוֹלָם;
וַיִּבְכוּ הָעָם, בַּלַּיְלָה הַהוּא.

That night

The Torah stresses that night.

The Israelites wept on that night according to our calculations see Num 13:2

Meam Loez 13:334

“That night” was Tisha B’Av and the people wept on that night through the ages. Every 9th of AV the people would dig graves and lie in them and between 15 and 16,000 would die. This continued for 38 years while they traveled in the desert.

1st temple destroyed on the 9th of AV 586 BCE

Rashi

2nd temple destroyed on the 9th of AV 70 BCE

Stone 803

Meam Loez 13:357

Spies sent 29th of Sivan in 2nd year

Sent for 40 days i.e., 29 & 30 Sivan 2

30 days Tamuz 30

8 days AV 8

day of report and that night 9th of AV, they began weeping.

Meam Loez 13:357

And they said one to another: 'Let us make a captain, and let us return into Egypt.'

ד ויאמרו, איש אל-אחיו: נתנה ראש,
ונשובה מצרימה.

In the wilderness the nation rebelled against God saying

Each person said to the other :let us get a leader and return to Egypt”:

The leader they sought was an Idol to worship, says Rashi.

The Baal Haturim shows this is so with a Gematria.

Take the first letters of each word of this sentence its gematria is the same as

‘Avodah Zarah’ = 299.

Aleph-1, aleph-1, aleph-1, nun-40, Resh-200, vov-6, mem-40 = 299

Ayin-70, Bais-2, vov-6, daled-4, heh-5, Zayin=7, Resh-200, heh-5m, = 299

Munk 204

Then Moses and Aaron fell on their faces
before all the assembly of the congregation of
the children of Israel.

ה וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן, עַל-פְּנֵיהֶם, לְפָנָי,
כָּל-קְהַל עֵדֶת בְּנֵי יִשְׂרָאֵל.

Then Moses and Aaron fell on their faces.

Leaders derive their strength and inspiration from the people and when the Israelites sinned, Moses and Aaron no longer had the strength to stand.

Torah Gems 3:68

Fell on their faces:

- Imploring the people not to return to Egypt.
- Signifying that they give up their leadership roles since they no longer have the confidence of the people.

Stone 804

Shelach

Num14:7:14-17

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

ז וַיֹּאמְרוּ, אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל לֵאמֹר: הָאָרֶץ, אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתֶּה--טוֹבָה הָאָרֶץ, מְאֹד.

The land is very very good.

Caleb disputed the spies. They had said the land was good but had qualified that praise with negative remarks.

Caleb insisted with these words that the land was superlatively good without exception.

Or HaChaim

Stone 804

Only rebel not against the LORD, neither fear ye the people of the land; for they are bread for us; their defence is removed from over them, and the LORD is with us; fear them not.'

ט אַךְ בִּיהוָה, אֶל-תִּמְרְדוּ, וְאַתֶּם אֶל-תִּירְאוּ.
אֶת-עַם הָאָרֶץ, כִּי לֶחֶמְנוּ הֵם; סָר צֶלֶם
מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ, אֶל-תִּירְאֻם.

They are our bread

The Canaanites were so frightened they could be defeated as easily as one bites into a piece of bread.

Rambam
Stone 804

Shelach

Num14:9:14-16

Only rebel not against the LORD, neither fear ye the people of the land; for they are bread for us; their defence is removed from over them, and the LORD is with us; fear them not.'

ט אַךְ בִּיהוָה, אֶל-תִּמְרְדוּ, וְאַתֶּם אֶל-תִּירְאוּ.
אֶת-עַם הָאָרֶץ, כִּי לַחֲמִנּוּ הֵם; סָר צִלָּם
מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ, אֶל-תִּירְאֻם.

Their protection has departed from them.

God removed the guardian angels of the Canaanite nation and they are therefore powerless against us.

R' Bachya
Stone 805

I will smite them with the pestilence, and destroy them, and will make of thee a nation greater and mightier than they.'

יב אֶכְנֹה בַדְבָר, וְאֹרְשָׁנֹו; וְאֶעֱשֶׂה, אֶתְךָ, לְגוֹי-
גְדוֹל וְעֲצוּם, מִמֶּנִּי.

I will kill them with a plague

They wish they had died in Egypt see Num14:2:17-19 or in this desert. That is where I smote the Egyptians with plagues. So measure for measure if that is what the people ask for I will give it to them.

Meam Loez 13:362

They asked to return to Egypt where I placed plagues on the Egyptians. I will place plagues on the Israelites.

They asked to die in the desert. So be it. They will all die in the desert.

they will say to the inhabitants of this land, who have heard that Thou LORD art in the midst of this people; inasmuch as Thou LORD art seen eye to eye, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

יָד וְאָמְרוּ, אֶל-יוֹשְׁבֵי הָאָרֶץ הַזֹּאת, שָׁמְעוּ כִּי-
 אַתָּה יְהוָה, בְּקִרְבֵּי הָעָם הַזֶּה: אֲשֶׁר-עֵין
 בְּעֵין נִרְאָה אַתָּה יְהוָה, וְעַנְנְךָ עֹמֵד עֲלֵהֶם,
 וּבַעֲמֹד עָן אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם,
 וּבַעֲמֹד אֵשׁ לַיְלָה.

Eye to eye

Alludes to God's closeness with the people to the perception by the people of the Divine. Interventions - revelation - seeing something special. Seeing in this context means understanding.

Just as in (Ex 13:9) in Tefillin it says 'bein eynechah', "between your eyes", yet the Rabbi's tell us this means on your head behind the hair line at the site of your intellect.

The Gematria of 'ayin' is 70. The people will understand 70.

God has 70 names as does Israel and the interpretations of the Torah. Israel originated from 70 people who went down to Egypt.

We celebrate 70 holy days 52 Sabbaths and - 18 festival days.

The Torah was transmitted to 70 elders and had 70 scholars safeguard it in the Sanhedrin.

There are 70 facets to the Torah (Zohar).

70 scholars were appointed to interpret the Torah for Ptolemy to create the Septuagint.

Shelach

Num14:17:1

And now, I pray Thee, let the power of the LORD be great, according as Thou hast spoken, saying:

יְגִדְל־נָא כַח אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ, לֵאמֹר, וְעַתָּה יִז

Let the power of my Lord be great

The large yud in ‘yigdal’ is an appeal to Hashem. If your intention is to annihilate the people for the 10 times the Israelites tried to test you (Num 4:22) please also remember the 10 great trials of Avraham that you subjected him to and which he proved his devotion to you and please spare his descendants the punishment of annihilation.

Munk 130

Meam Loez 13:367

Moreover, the sin of the 10 spies is so overwhelming on indictment that Moses pleads with God to recall in their favor the 10 commandments which the Bnei Yisroel accepted at Sinai when all other nations rejected them.

Meam Loez 13:367

Shelach

Num14:17:1:1

And now, I pray Thee, let the power of the LORD be great, according as Thou hast spoken, saying:

יְגַדֵּל-נָא כֹחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ, לֵאמֹר, וְעַתָּה יִז

Large yud in ‘Yigdal’ refers to Moses who said to God

“even though the people tested you 10 times remember the merit of Abraham whom you tested 10 times and he passed each test”.

Baal HaTurim
Kestenbaum 343

The LORD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

יח יהוה, ארך אפים ורב-חסד, נשא עון,
 ופושע; ונקמה, לא ינקמה--פקד עון אבות על-
 בנים, על-שלישים ועל-רביעים.

The thirteen attributes of God are not all recited here because of the circumstances of this sin.

- God's name is usually mentioned twice. The first relates to His mercy before a person sins therefore it not present here since this was after the sin.
- second name of God corresponds to God forgiving those who repent.
- Measure of severe law for unintended crimes - complete forgiveness if you repent but the people had no remorse therefore this is not present here.
- Merciful – if you repent.
- Kind - if you repent.
- Truth - requires annihilation if you don't repent therefore it is not here.
- Remembers deeds of love for thousands - the merits of – therefore not here.
- The Patriarchs but not so if you scorn the land of Israel which the patriarchs had chosen.
- Error - only if you act in error but not deliberately and willfully. Therefore not here.

The LORD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

יח יהוה, ארך אפים ורב-חסד, נשא עון,
 ופָשַׁע; וְנִקָּה, לֹא יִנָּקֶה--פִּקֵּד עֲוֹן אֲבוֹת עַל-
 בָּנִים, עַל-שְׁלֹשִׁים וְעַל-רִבְעִים.

Moshe requested God to exercise his powers his attributes of mercy but could only ask God to do so regarding the appropriate kindnesses.

He could not ask that mercy be shown to those who intentionally and unrepentantly violated the law.

And the LORD said: 'I have pardoned according to thy word.

כ וַיֹּאמֶר יְהוָה, סָלַחְתִּי כְּדַבְרְךָ.

I will grant forgiveness as you requested.

I will keep my promise to the forefathers that their descendants would inherit this land. But it will not be given to this generation who tested me these 10 times by not obeying me.

Num 14:22

Meam Loez 13:368

surely all those men that have seen My glory, and My signs, which I wrought in Egypt and in the wilderness, yet have put Me to proof these ten times, and have not hearkened to My voice;

כב כי כל-הַאֲנָשִׁים, הָרְאִים אֶת-כְּבוֹדִי וְאֶת-
 אֶתְנִי, אֲשֶׁר-עָשִׂיתִי בְּמִצְרַיִם, וּבַמִּדְבָּר;
 וַיִּנְסוּ אֹתִי, זֶה עֹשֶׂר פְּעָמִים, וְלֹא שָׁמְעוּ,
 בְּקוֹלִי.

The 10 times the nation tested God.

1. When the Egyptians chased them to the sea. Ex14:11
2. When they had nothing to drink but bitter waters. Ex15:24
3. When they ran out of food. Ex 16:3
4. When they left manna over even after being told not to. Ex 16:20
5. When they left camp to gather manna on Sabbath. Ex 16:27
6. When they ran out of food at Rifidim. Ex 17:2
7. When they made the Golden Calf. Ex 32:4
8. When they rebelled against the Mitzvot. Num 11:1
9. When they complained that the manna was not good. Num 11:4
10. When they believed the evil report of the spies. Num 14:22

Arachin 15a

Kestenbaum 343

Shelach

Num14:27:1-5

Ex 23:2 and Num 35:24

'How long shall I bear with this evil congregation, that keep murmuring against Me? I have heard the murmurings of the children of Israel, which they keep murmuring against Me.

כַּז עַד-מָתִי, לְעֵדָה הָרָעָה הַזֹּאת, אֲשֶׁר
הִמָּה מְלִינִים, עָלַי; אֶת-תְּלִנּוֹת בְּנֵי
יִשְׂרָאֵל, אֲשֶׁר הִמָּה מְלִינִים עָלַי--שָׁמַעְתִּי.

Until when this evil congregation

Concerning the 12 spies sent to Eretz Yisroel and excluding Joshua and Caleb therefore, 'edah' "a congregation", is 10 persons. This tells us that 10 persons make a congregation.

BT Sanhedrin 2a

1. N 14:27
2. N 35:24-25
3. E 23:2

Shelach

Num14:27:3

'How long shall I bear with this evil congregation, that keep murmuring against Me? I have heard the murmurings of the children of Israel, which they keep murmuring against Me.

כַּז עַד-מָתִי, לְעֵדָה הַרְעָה הַזֹּאת, אֲשֶׁר
הָמָּה מְלִינִים, עָלַי; אֶת-תְּלִנּוֹת בְּנֵי
יִשְׂרָאֵל, אֲשֶׁר הָמָּה מְלִינִים עָלַי--שָׁמַעְתִּי.

The fact that 10 is a minyon also comes from the Posuk in Ex 20:21

“I will come to you and I will bless you”.

I will come - Gematria is 10

also see Ex 23:2 Munk 129
Num 35:24

I the LORD have spoken, surely this will I do unto all this evil congregation, that are gathered together against Me; in this wilderness they shall be consumed, and there they shall die.'

לֵא אֲנִי יְהוָה, דִּבַּרְתִּי, אִם-לֹא זֹאת אֶעֱשֶׂה
 לְכָל-הָעֵדָה הָרָעָה הַזֹּאת, הַנוֹעְדִים עָלַי;
בַּמִּדְבָּר הַזֶּה יִתְמוּ, וְנָשָׂם יָמָתוּ.

In this wilderness they will be consumed and there they will die.

The sinned with the Golden Calf, complaints against God, Korah and in each case they were forgiven.

Only in the case of the spies where the people sinned against their nationhood by not being willing to enter the land of Israel, were they punished. Neither regret or repentance was sufficient to obtain God's pardon.

And the men, whom Moses sent to spy out the land, and who, when they returned, made all the congregation to murmur against him, by bringing up an evil report against the land,

לו והאנשים, אשר-שלח משה לתור את-
הארץ; וישבו, וילונו (וילינו) עליו את-כל-
העדה, להוציא דבה, על-הארץ.

Vayalunu - they complained.

Vayalinu - they caused others to complain.

Shelach

Num14:38:7-10

But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land.

לַח וַיְהוֹשֻׁעַ בֶּן-נּוּן, וְכָלֵב בֶּן-יִפְנֹה, חֵיוּ מִן-
הָאֲנָשִׁים הָהֵם, הַהֲלֹכִים לְתוֹר אֶת-הָאָרֶץ.

They lived from those men

Joshua And Caleb lived while the other ten spies died at the hand of God immediately after issuing their evil report.

And Joshua and Caleb inherited the portions that would have gone to the other spies.

Num 14:37

And Moses told these words unto all the children of Israel; and the people mourned greatly.

לֹט וַיְדַבֵּר מֹשֶׁה אֶת-הַדְּבָרִים הָאֵלֶּה, אֶל-כָּל-בְּנֵי יִשְׂרָאֵל; וַיִּתְאַבְּלוּ הָעָם, מְאֹד.

And the people mourned greatly

But this time God does not forgive them. Why?

In regards the Golden Calf it says in Ex 33:4, “The people mourned by the Calf”. They felt bad and mourned for what they had done sincerely and were forgiven.

Here, by the spies, they exaggerated their mourning already knowing that if they mourn as they had with the Golden Calf they would be forgiven. Their mourning was not sincere and therefore they were not forgiven.

They were motivated by regret that they had forfeited the land and therefore not sincere remorse for the sin itself. Torah Gems 3:72

Or HaChaim

Stone 811

And they rose up early in the morning, and got them up to the top of the mountain, saying: 'Lo, we are here, and will go up unto the place which the LORD hath said; for we have sinned.'

מ וַיִּשְׁכְּמוּ בַבֹּקֶר, וַיַּעֲלוּ אֶל-רֹאשׁ-הַהָר
 לֵאמֹר: הִנֵּנוּ, וְעַלִּינוּ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר
 יְהוָה--כִּי חָטְאנוּ.

Which the Lord has said, 'we have sinned'.

Repentance is accepted if the person acknowledges that he sinned and sincerely repents.

Here, they do not admit that they sinned. They say, “which the Lord said we have sinned”.

That is not true repentance.

Shelach

Num15:2:7-8

Num 15:3:2-3

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

ב דְּבַר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם: כִּי
תָּבֹאוּ, אֶל-אֶרֶץ מוֹשְׁבֵיכֶם, אֲשֶׁר אָנִי,
נֹתֵן לָכֶם.

and will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice, in fulfilment of a vow clearly uttered, or as a freewill-offering, or in your appointed seasons, to make a sweet savour unto the LORD, of the herd, or of the flock;

ג וַעֲשִׂיתֶם אֲשֶׁה לַיהוָה, עֹלָה אוֹ-זֶבַח,
לְפֶלֶא-נֶדָר אוֹ בְּנִדְבָה, אוֹ בְּמַעֲדֵיכֶם--
לַעֲשׂוֹת רִיחַ נִיחֹחַ, לַיהוָה, מִן-הַבְּקָר, אוֹ
מִן-הַצֹּאן.

When you come to your homeland you will be presenting fine offerings to God. What is the reason if any for placing these sacrifice instructions here in the text right after the punishment to the generation of the spies?

God did not want the people to think that their children would also not be worthy to enter the land so he instructed them regarding the Mitzvah of performing the libations associated with sacrifice in the Temple which can only be done after we enter Israel.

Meam Loez 13:375

Ramban

Stone 811

Of the first of your dough ye shall set apart a cake for a gift; as that which is set apart of the threshing-floor, so shall ye set it apart.

כ ראשית, ערסתכם--חלה, תרימו
תרומה: כתרומת גרן, כן תרימו אתה

From the beginning of your kneading you shall separate Challah.

‘Reishis’ - from ‘bereishis’ is one of the reasons for God to create the world
(See Gen 1:1:1).

Because as the Jewish person gives of his first produce to the servants of God (Kohanim and Leviim) he acknowledges that the produce is a gift from God who is the creator and all powerful and not the produce of man’s ability.

Of the first of your dough ye shall set apart a cake for a gift; as that which is set apart of the threshing-floor, so shall ye set it apart.

כ ראשית, ערסתכם--חלה, תרימו
תרומה: כתרומת גרן, כן תרימו אתה

From the beginning of your kneading you shall separate Challah.

Challah is a portion of dough set aside from each batch for the Kohen, Terumah, tithes and bikkurim first fruits, are all called Reishis.

Orach heChaim - ‘ariso seychem’ can be translated ‘your cribs’. From the time your babies are in cribs offer them to God through Mitzvos. This is alluded to by the numerical value of Challah.

chet - 8 - circumcize Lev 12:3

lamid - 30 - redeem – pidyon haben Num 18:16

heh - 5 - years old begin to teach him Torah Avos 5:21

Of the first of your dough ye shall set apart a cake for a gift; as that which is set apart of the threshing-floor, so shall ye set it apart.

כ ראשית, ערסתכם--חלה, תרימו
תרומה: כתרומת גרן, כן תרימו אתה

The word Challah has as its Gematria equivalent 43 $8 + 30 + 5 = 43$

Which can remind us that Challah must be separated from a mass of dough that is 43 eggs in size – an omer or larger.

Shelach

Num15:22:

And when ye shall err, and not observe all these commandments, which the LORD hath spoken unto Moses,

כב וְכִי תִשְׁגוּ--וְלֹא תַעֲשׂוּ, אֶת כָּל-הַמִּצְוֹת
הָאֵלֹהִים: אֲשֶׁר-דִּבֶּר יְהוָה, אֶל-מֹשֶׁה.

And if you inadvertently (commit a sin)

it is as if you violated all the commandments that God gave to Moses.

What could be such an inadvertent sin? Idolatry which is denying God's existence. We get a hint that this is the sin from the word for sin offering where the letter signifying one or oneness (aleph) alluding to God, is missing.

Meam Loez 13:390

See Shelach Num 15:24:24 Instead of 'lechatas' with an aleph it is spelled 'lechatas' without the aleph .

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD--with the meal-offering thereof, and the drink-offering thereof, according to the ordinance--and one he-goat for a sin-offering.

כַּד וְהָיָה, אִם מֵעֵינֵי הָעֵדָה נֶעֱשְׂתָה
 לְשִׁגְגָה, וְעָשׂוּ כָל-הָעֵדָה פֶּרֶךְ-בֶּן-בִּקְרָה
 אֶחָד לְעֹלָה לְרִיחַ נִיחֹחַ לַיהוָה, וּמִנְחֹתָו
 וְנִסְכּוֹ כַּמִּשְׁפָּט; וְשִׁעִיר-עֲזִים אֶחָד,
לְחַטָּת.

Sin or sin offering

Appears approximately 200 times in the Tanach only here is it spelled without the aleph.

This sin offering is brought for a sin committed by the general population and the burnt offering is brought first. The sin offering of an individual who sinned requires the sin offering first to clean away the sin and then the burnt offering.

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD--with the meal-offering thereof, and the drink-offering thereof, according to the ordinance--and one he-goat for a sin-offering.

כַּד וְהָיָה, אִם מֵעֵינֵי הָעֵדָה נֶעֱשְׂתָה
 לְשִׁגְגָה, וַעֲשׂוּ כָל-הָעֵדָה פֶּרֶן-בֶּקָר
 אֶחָד לְעֹלָה לְרִיחַ נִיחֹחַ לַיהוָה, וּמִנְחָתוֹ
 וְנֹסֶכּוֹ כַּמִּשְׁפָּט; וְשִׁעִיר-עֲזִים אֶחָד,
 לְחַטָּאת.

The eyes of the community

The Sanhedrin - safeguard the Torah by seeing eye to eye 14:14 with God in the interpretation of the law (see Num14:14).

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD--with the meal-offering thereof, and the drink-offering thereof, according to the ordinance--and one he-goat for a sin-offering.

כד וְהָיָה, אִם מֵעֵינֵי הָעֵדָה נֶעֱשְׂתָה
 לְשִׁגְגָה, וַעֲשׂוּ כָל-הָעֵדָה פֶּרֶךְ-בֶּקָר
 אֶחָד לְעֹלָה לְרִיחַ נִיחֹחַ לַיהוָה, וּמִנְחָתוֹ
 וְנֹסֶכּוֹ כַּמִּשְׁפָּט; וְשִׁעִיר-עֲזִים אֶחָד,
 לְחַטָּאת.

Eyes of the congregation

are the Torah scholars. This refers to the integrity of its judicial leadership the Sanhedrin.

Just as the actions of the body are guided by the eyes so the congregation of Israel is guided by its Torah leaders.

Because he hath despised the word of the LORD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him. {P}

לא כי דבר-יהוה בזה, ואת-מצותו הפר;
הכרת תפירת הנפש ההוא, עונה בה. {פ}

The word of God

By referring to the sin of idolatry this way the Torah alludes to the first two commandments which demand faith in God and prohibit idolatry. These were heard by the nation directly from God and can therefore be called the word of Hashem.

Rashi
Stone 815

Because he hath despised the word of the LORD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him. {P}

לא כי דבר-יהוה בזה, ואת-מצותו הפר;
הכרת תכרת הנפש ההוא, עונה בה. {פ}

Cut off he shall surely be cut off.

A person who purposefully commits the sin of idolatry will die a physical death and also a spiritual death. He will die early in this world and not be worthy of the world to come.

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

לב ויהיו בני-ישראל, במדבר; וימצאו, איש
מקושש עצים--ביום השבת.

As it says in Num 27:3, “Our father died in the wilderness”.

R Akiva says in Bava Basra 118b1, “ the two men are the same linked by the word ‘bamidbar’ Tzelophchad is his name”.

Bava Basra 118b1

Shelach

Num 15:32:7-8

Num 15:33:5-6

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

לב ויהיו בני-ישראל, במדבר; וימצאו, איש
מקשש עצים--ביום השבת.

And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

לג ויקריבו אתו, המצאים אתו מקשש
עצים--אל-משה, ואל-אהרן, ואל, כל-
העדה

Gathering sticks

Mentioned “gathering wood” in each of two sentences tells us that even after being warned he continued to gather wood and is therefore guilty of violating the Sabbath publically and deserves the death penalty by stoning.

Meam Loez 13:394

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

לב ויהיו בני-ישראל, במדבר; וימצאו, איש
 מקשש עצים--ביום השבת.

This story, Rashi tells us, disparages Israel by implying that the Bnei Yisroel failed to keep the Sabbath.

But in reality we can view it as a praise of Israel. Here, with approximately 3,000,000 people, only one is pointed out as having violated the Sabbath.

And people were willing to speak up for Sabbath observance and warn him.

Which Shabbos was this? They were in the desert, it had to be after the Torah was given so people would be responsible for the law.

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

לח דבר אל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ
 לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם; וְנָתַנּוּ
 עַל-צִיצִית הַכָּנָף, פֶּתִיל תְּכֵלֶת.

Speak to the children of Israel and they shall make...

This teaches us that a non-Jew cannot make (tie) Kosher Tzitzis.

Meam Loez 13:408

Nor can they be made by a woman – because it says ‘bnei yisroel’, - male children of Israel and she is not obligated to wear them. Therefore she can't make them (but a woman may tie the tzitzit on the garment).

Yet Tziporah had her children circumcised even she though herself was not obligated to be circumcised.

And Rabbeinu Tam's wife and daughters put on Tfillin.

A person should be obligated to do a Mitzvah in order to perform it. However, a person may decide to obligate themselves and then perform the Mitzvah.

And if one person sin through error, then he shall offer a she-goat of the first year for a sin-offering.

כַּז וְאִם-נִפְשׁ אַחַת, תִּחַטָּא בְשִׁגְגָה--
וְהִקְרִיבָה עֵז בֵּית-שָׁנֹתָהּ, לְחַטָּאת.

And if a single individual commits a sin...

Can be read that 'If a soul is single', that itself is a sin.

A person who is not married.

A person who is not part of a community. That person by the fact of his being separate, single, commits a sin.

Rabbi Stampfer
Zohar 99

Shelach

Num15:38:9,16

Num 15:39:3

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

לח דבר אל-בני ישראל, ואמרת אליהם, ועשו להם ציצת על-כנפי בגדיהם, לדורתם; ונתנו על-ציצת הכנף, פתיל תכלת.

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

לט והיה לכם, לציצת, וראיתם אתו וזכרתם את-כל-מצות יהוה, ועשיתם אתם; ולא-תתורו אחרי לבבכם, ואחרי עיניכם, אשר-אתם זנים, אחריהם.

Tzadeh 90

Yud 10 The word Tzitzis is written in the Torah with only 1 yud in each of the Tzadeh 90 first two times but the third time it is written with a lamad which = 30.

Yud 10

Taf 400

Equals 600

Knots 5 = 05 Divide 30/3 = and we have the missing 10 for the each yud.

Strips 8 = 08 Now add the knots and strings to 600 and we have 613.

The number of mitzvot in the Torah.

Shelach

Num15:39:4-9

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

לֹט וְהָיָה לָכֶם, לְצִיצֹת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם; וְלֹא-
תִּתְּוֵרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-
אֲתֶם זֹנִים, אַחֲרֵיהֶם.

And when you see them you will remember all the commandments.

The two tzitzis in front of you count them.

Knots $5 + 5 = 10$

Strings $8 = 8 = 16$ equals 26. $26 =$ God's name.

Looking upon them reminds us of the commandments.

Meam Loez 13:416

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

לֹט וְהָיָה לָכֶם, לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם; וְלֹא-
תִתְּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-
אַתֶּם זֹנִים, אַחֲרֵיהֶם.

And not explore after your heart and after your eyes

That you see the Tzitzits and remember all the commandments of God.

Notice from this the great love God has for Israel permitting them to be reminded and warned.

Shelach

Num15:38:9

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

לח דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ
לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם; וְנָתַנּוּ
עַל-צִיצִית הַכָּנָף, פֶּתִיל תְּכֵלֶת.

Tsitsit

From the root word 'hatzatzah' meaning “looking at” or ‘matzitz’, “he looks in”, ‘hatzitz’, to peer at. Thus by seeing the Tzitzit one is reminded of the commandments.

Meam Loez 13:400

A blind person is obligated to wear them also to fulfill the commandment of Tzitzit.

Meam Loez 13:409

Shelach

Num15:38:18-19

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

לח דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ
לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם; וְנָתַנּוּ
עַל-צִיצִית הַכֶּנֶף, פְּתִיל תְּכֵלֶת.

And they shall put with the fringe of each corner a thread of ‘Tekhelet’, blue.

One of the 4 woolen threads at each corner must be colored blue from a dye extracted only from the blood of the Hilazon Snail (Menahot 44a)

Tekhelet - color of sea and sky on a clear day. Look and think of Hashem and be reminded of our religious obligations.

Num 15:39-40

Rabbi Herzl's Ph.D. thesis with on this topic.

Mishneh Berachot Chap 1 Mishneh2

I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am *the* LORD your God. {P}

מֵאֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם, לֵאלֹהִים: אֲנִי, יְהוָה אֱלֹהֵיכֶם. {פ}

What sentence in the Torah ends with the same words with which it began?

I am the Lord your God
 who brought you out of the land of Egypt
 to be your God.

I am the Lord your God.

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

לח דבר אל-בני ישראל, ואמרת אליהם, ועשו להם ציצת על-כנפי בגדיהם, לדרתם; ונתנו על-ציצת הכנף, פתיל תכלת.

On their garment

It has to belong to you either completely or in partnership to be obligated in Tsitsis. A garment not owned by you i.e., borrowed, you are not obligated to put Tzitsis on it. Parshah with the most # of mitzvos of all parshas in the Torah is Shelach.

Shelach 15:38

And you must put on Tsitsis “only if the garment belongs to you”.

Ki Tisah Deut 22:11:7

Shelach

Num15:39:1-3

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

לֹט וְהָיָה לָכֶם, לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם; וְלֹא-
תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר-
אִתְּם זָנִים, אַחֲרֵיהֶם.

If it is not your garment you are not obligated to put tsitsis on it.

If you borrow it for > 30 days you are obligated because it looks as though it is yours.

If you borrow a garment with tsitsit you do make a Beracha.

If you wear it just to daven for the amud or to have an aliyah then ‘Kavod Ha Tsibor’, “respect for the congregation”, is your reason for putting it on not for the purposes of the Mitzvah of Tsitsis. However the minhag is to make a Berachah whenever you use a talis.

Even if you made a Berachah that day earlier on Talis when you put it on again later in the day you make the Berachah again.

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

לֹט וְהָיָה לָכֶם, לְצִיצֵת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם; וְלֹא-
תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר-
אַתֶּם זֹנִים, אַחֲרֵיהֶם.

If you borrow a community talis to daven - Barachah

If you borrow a community talis just for Kovod Hatzibur, no Berachah is needed.

If you borrow a private person's Talis for Kavod Hatzibor for an Ahyah or to Duchan, no Berachah.

Both are dealt with in the same way.

Or you may always have in mind to wear the Talis for the mitzvah and then you would always make a Barachah.

Korach (38)
Numbers 16:1

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

א ויקח קרח, בן-יצהר בן-קהת בן-לוי;
 ודתן ואבירם בני אֶלִיאָב, ואֹן בן-פֶּלֶת--בְּנֵי
 רְאוּבֵן.

Now took Korah

This can be translated, “now Korah split off”, (Onkelos).

- Chose a new way Sefat Emet
- Separated himself from the community by antagonism and quarrel.

Chaim of Volozhin

Meam Loez 14:5

- A new approach where 250 persons argued with the other 600,000 members of Bnei Israel.
- He took himself - not waiting to be chosen, to a position of leadership. He sought to take it by force. Therefore, he was not worthy of it.

Korach

Num16:1:3-8

Now Korah, the son of Izhar, the son of Kohath,
the son of Levi, with Dathan and Abiram, the
sons of Eliab, and On, the son of Peleth, sons
of Reuben, took men;

א וַיִּקַּח קֹרַח, בֶּן-יִצְהָר בֶּן-קֵהָת בֶּן-לֵוִי;
וְדָתָן וְאַבִּירָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פִּלֶּת--בְּנֵי
רְאוּבֵן.

Now took Korah

Son of Ishar

Son of Kehat

The son of Levi

The recitation of Korah's "yichus" – instead of serving as an example toward which he should strive he used it to establish his "right" to a position of honor. It made him conceited rather than spur him on to live up to the ancestor's example. That was the source of Korah's going astray.

R Naphtali of Ropshitz

Torah Gems 3:79

Korach

Num16:1

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

א וַיִּקַּח קֹרַח, בֶּן-יִצְחָר בֶּן-קֹהַת בֶּן-לֵוִי;
וְדָתָן וְאַבִּירָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פִּלֶּת--בְּנֵי
רְאוּבֵן.

This gives Korach's lineage. Why?

To show that he had no right to engineer this rebellion. Korach was the son of Kehath's second born son, Yitzhar. Aaron was the son of Kehath's first born son Amram and therefore the first born (Aaron) of the first born (Amram) of the first born (Kehath) of Levi would properly inherit the priesthood of Levi.

See Ex 6:18 the sons of Kehath
Amram, Yitzhar, Hebron and Uzziel
Aaron Korah Eltzafon
Moshe

Meam Loez 14:10

Korach

Num16:1

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

א וַיִּקַּח קֹרַח, בֶּן-יִצְהָר בֶּן-קֹהָת בֶּן-לֵוִי;
וְדָתָן וְאַבִּירָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פִּלֶּת--בְּנֵי
רְאוּבֵן.

R Bachiyah - God keeps track of sins for 3-4 generations – 3 and 4 gilgul when they come back. The Adas Korech were gilgul from before anshe Sodom, and the dor Haflaga and this generation won't go up and therefore he did not ask for mercy.

Moav - from my father. Therefore David became King and needed a little Chutzpay and got it from his lineage through Ruth and Moav. Why did Moshe not beg God to forgive the people who sinned with Korech? Because this time it was a hidden injury and Moshe wanted the miracle to show all the people that you can't hide from God.

Korach is also the name of one of Esav's sons.

16:1 and Korach took - he wanted the credit for serving God rather than give God pleasure no matter who produces that pleasure.

Korach

Num16:1:1-2

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

א וַיִּקַּח קֹרַח, בֶּן-יִצְהָר בֶּן-קָהָת בֶּן-לֵוִי;
וְדָתָן וְאַבְיָרָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פֶּלֶת--בְּנֵי
רְאוּבֵן.

In actuality these rebels were at cross purposes. Korach wanted to be high priest.

The tribe of Levi wanted to take the place of the Kohanim, the family of Aaron.

The tribe of Reuven wanted to take the place of the Kohanim, the family of Aaron.

There was no way all could have won and achieved their desires.

Korach

Num16:1:1-2

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

א וַיִּקַּח קֹרַח, בֶּן-יִצְהָר בֶּן-קָהָת בֶּן-לֵוִי;
וְדָתָן וְאַבִּירָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פִּלֶּת--בְּנֵי
רְאוּבֵן.

Korach argued that:

A Talis made entirely of Techelet is so holy it should not need tzitzit on the ends.

A house full of holy books is so holy that it should not need a Mezuzah on the door post (There are 275 chapters in the 5 books of Moses)

A group of people who are completely holy should not need a leader.

It is not enough that inside a house is full of holy books. The holiness of the house must be visible from the outside and therefore a Mezuzah is needed.

Korach

Num16:1:1

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

א וַיִּקַּח קֹרַח, בֶּן-יִצְהָר בֶּן-קָהָת בֶּן-לֵוִי;
וְדָתָן וְאַבִּירָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פִּלֶּת--בְּנֵי
רְאוּבֵן.

Now took Korah....

and Datan and Abiram and On

The Torah uses the work “took” in the singular and not in the plural form to teach that each person who opposed Moses did so on his own for his own personal reasons and therefor has personal responsibility.

R Tvi Hirsh Kalischer
Torah Gems 3:77

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

ב וַיִּקְמוּ לִפְנֵי מֹשֶׁה, וְאֲנָשִׁים מִבְּנֵי-יִשְׂרָאֵל
 חֲמִשִּׁים וּמְאֹתָיִם, נְשִׂיאֵי עֵדָה קְרָאִי מוֹעֵד,
 אֲנָשֵׁי-שָׂם.

The number 250 add to that Dathan, Aviram and On, son of Peleth – totals 253.

That is equivalent to a minor Sanhedrin from each of the eleven tribes $23 \times 10 = 230$
 23
 253.

This precise number of men were gathered by Korach to make his case against Moshe and Aaron appear to have the power of law and justice.

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

ב וַיִּקְמוּ לִפְנֵי מֹשֶׁה, וְאַנְשֵׁים מִבְּנֵי-יִשְׂרָאֵל
 חֲמִשִּׁים וּמְאַתָּים, נְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד,
אֲנָשֵׁי-נֶשֶׁם.

Men of renown

People who sought to become “men of renown” assuming that if Korah won the leadership he would share power and wealth with them.

Kli Yakar

Torah Gems 3:82

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

א וַיִּקַּח קֹרַח, בֶּן-יִצְהָר בֶּן-קָהָת בֶּן-לֵוִי;
 וְדָתָן וְאַבִּירָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פִּלֶּת--בְּנֵי
 רְאוּבֵן.

Korach and his associates had seen the advantages of the priesthood in Egypt.

Priests had great wealth and political influence. Korach and his followers wanted that also. They thought that Moses, Aaron and his sons were after that also.

Lessons to learn.

There is a fine line between goals and greed. If we are not content with what we have and try too hard to get more, we may lose it all.

and they assembled themselves together against Moses and against Aaron, and said unto them: 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD?'

ג וַיִּקְהִלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן, וַיֹּאמְרוּ אֲלֵהֶם
 רַב-לָכֶם--כִּי כָל-הָעֵדָה כֹּהֲמִים, וּבְתוֹכָם
 יְהוָה; וּמִדּוּעַ תִּתְנַשְּׂאוּ, עַל-קֹהֵל יְהוָה.

In Korach's claim that all the Israelites are Holy because they all heard God's word on Mt. Sinai the word "holy" is spelled 'kedoshim' without the 'vov'. This absent 'vov' signifies that Korach was not sincere. His motive was self aggrandizement.

And when Moses heard it, he fell upon his face.

ד וַיִּשְׁמַע מֹשֶׁה, וַיִּפֹּל עַל-פָּנָיו.

And Moshe heard and fell on his face

And Moshe heard. Why does the Torah tell us this? We knew that Korach and his followers were addressing Moshe it is obvious that Moshe heard what they said. It may mean to tell us that even though they had not finished and fully spelled out their complaints Moshe heard and understood all the implications from their brief presentation.

Moshe was accused of raising himself up above the other people so he showed that on the contrary, he humbled himself equal to the dust of the earth, like a slave prostrating himself before a master.

He fell down

1. to think
2. to gain inspiration
3. to give Korach a chance to repent.

And he spoke unto Korah and unto all his company, saying: 'In the morning the LORD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him.

ה וַיְדַבֵּר אֶל-קֹרַח וְאֶל-כָּל-עֲדָתוֹ, לֵאמֹר, בִּקְרֹא וַיֵּדַע יְהוָה אֶת-אֲשֶׁר-לוֹ וְאֶת-הַקְּדוֹשׁ, וְהִקְרִיב אֵלָיו; וְאֶת אֲשֶׁר יִבְחַר-בוֹ, יִקְרִיב אֵלָיו.

In the morning when the sun rises...

In regards to Korach the sun and the moon said to God, “If you act justly toward Moshe we will continue to shine, but if you do not we will not shine”.

We must remember that God made two large lights (Gen 1:16) they quarraled. The moon complained that two equals cannot rule the sky. So God told the moon to diminish itself since it was jealous of the sun. The sun and moon continue to appear before the world to remind people of what happens if you are jealous. If Korach is not punished the lesson the sun and moon could teach is not followed. Therefore to justify their existence and purpose they must demand that Korach’s jealous actions be punished, and God did so.

Korach

Num16:5:8

And he spoke unto Korah and unto all his company, saying: 'In the morning the LORD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him.

ה וַיְדַבֵּר אֶל-קֹרַח וְאֶל-כָּל-עֲדָתוֹ, לֵאמֹר, בִּקְרָא
וַיֵּדַע יְהוָה אֶת-אֲשֶׁר-לוֹ וְאֶת-הַקְּדוֹשׁ, וְהִקְרִיב
אֵלָיו; וְאֶת אֲשֶׁר יִבְחַר-בּוֹ, יִקְרִיב אֵלָיו.

Morning

It does not actually say tomorrow morning just morning.

Implying that just as God designated what should be morning so he has designated who should be Kohen Gadol and one is as immutable as the other.

Meam Loez 14:13

Made them wait the night to see the sun and moon to learn the lesson of jealousy.

This do: take you censors, Korah, and all his company;

וְזֹאת, עֲשׂוּ: קַחוּ-לְכֶם מִחֲתוֹת, קִרְחַ וְכָל-עֲדָתוֹ.

Take for yourselves firepans

Moses gave Korach and his followers a challenge that had the potential of death.

Take the fire pans – they knew that Nadav and Avihu had died when they brought unauthorized fire. They were challenged to prove that their fire was accepted or they could expect to die. Moshe hoped this threat would cause them to withdraw from the rebellion.

and put fire therein, and put incense upon them before the LORD to-morrow; and it shall be that the man whom the LORD doth choose, he shall be holy; ye take too much upon you, ye sons of Levi.'

ז ויתנו בהן אש ושימו עליהן קטרת לפני יהוה, מחר, והיה האיש אשר-יבחר יהוה, הוא הקדוש; רב-לקם, בני לוי.

Commentators point out that there were actually three quarrels suggested by the three words for quarrel.

1. 16:1 and he rebelled relates to Korach who felt he should be in place of Aaron.
2. 16:2 and they rose up in confrontation refers to the tribe of Reuvan who as first born of Yaakov felt their tribe should be the priests as their ancestral birthright.
3. 16:3 and they demonstrated. This relates to the 250 men who were all first born and felt they should continue to be designated to perform the holy service.

Moses' answer:

16:5:9-13 - tomorrow God will show who is His i.e., who He wants as high priest.

16:5:14-15 - who is holy can present offerings to Him that is on the next day God will reveal who is consecrated to Him, the Levites or the first born.

16:5:16-17 - God shall choose who shall bring offerings to Him i.e., He will choose between the tribes of Reuben or Levi.

Meam Loez 14:8

Meam Loez 14:11

and put fire therein, and put incense upon them
before the LORD to-morrow; and it shall be that the
 man whom the LORD doth choose, he shall be holy;
 ye take too much upon you, ye sons of Levi.'

ז ויתנו בהן אש ושימו עליהן קטרת לפני
 יהוה, מחר, והיה האיש אשר-יבחר יהוה,
 הוא הקדוש; רב-לכם, בני לוי.

place fire on them

is to be read with the intonation 'pazer gadol' "with an inflection of consternation".

Moses challenged them to this test of fire.

Korach

Num16:8:1-4

And Moses said unto Korah: 'Hear now, ye sons ח ויאמר משה, אל-קרח: שמעו-נא, בני לוי.
of Levi:

And Moshe said to Korach listen to me please children of Levi.

Moshe first spoke to Korach - but when he saw that he was not answering him he turned to the sons of Levi.

Meam Loez 14:15

Korach

Num16:9:1-2

is it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them;

ט הַמַּעַט מִכֶּם, כִּי-הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל
אֶתְכֶם מֵעֵדֻת יִשְׂרָאֵל, לְהַקְרִיב אֶתְכֶם,
אֵלָיו--לְעֵבֹד, אֶת-עֲבֹדַת מִשְׁכַּן יְהוָה,
וְלַעֲמֹד לִפְנֵי הָעֵדֻה, לְשָׁרְתָם.

“Is it not enough for you that God has separated you?”

In the form if a question.

Another rendering

“You are few in number because God chose you from the congregation of Israel to bring you close to him to serve the ceremony of the Tabernacle and to stand before the congregation and to sing for them”.

Another rendering

“It was because of your humility that God separated you to serve him and now you are so brazen as to demand the priesthood?”

Meam Loez 14:17

and that He hath brought thee near, and all thy brethren the sons of Levi with thee? and will ye seek the priesthood also?

י ויקרב, אתך, ואת-כל-אחיה בני-לוי, אתך; וּבְקִשְׁתֶּם, גַּם-כֹּהֲנָה.

He has brought you close and with all your brothers of the house of Levi.

In the last sentence Moshe speaks of “separation”, ‘hivdil’. It is a separation to make special the Bnei Levi and bring them close to him. Here he speaks of, “to bring near-close”, ‘lehakreiv’, it is a special elevation for the Kehatites.

And he uses the word ‘osechah’ to refer to Korach himself personally indicating that all his brothers depend on Korach and look up to him. These are words of conciliation.

Therefore thou and all thy company that are gathered together against the LORD--; and as to Aaron, what is he that ye murmur against him?'

יֵא לְכֹן, אַתָּה וְכָל-עֲדֹתֶךָ--הַנִּפְעָדִים, עַל-יְהוָה;
וְאַהֲרֹן מֵה-הוּא, כִּי תִלּוּנוּ (תִּלְיִנוּ) עָלָיו.

Therefore you and all your company that are gathered against the Lord...

Their quarrel is not with Moshe and Aaron but with God. Moshe mentions this in hopes that they may realize this and become afraid and not go through with the test which could lead to their deaths.

And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said: 'We will not come up;

יב וישלח משה, לקרא לדתן ולאבירם בני
אליאב; ויאמרו, לא נעלה.

And Moses sent to call Datan and Aviram

....who said, “we will not come up”.

How come Moshe could not succeed in bringing peace among the Israelites?
Because he did not go to them but sent to call for them to have them brought to him.

From this we learn that in a Bet-Din bailiffs are sent to call a person to court.

Reb Simcha Bunim of Pshische
BT Moed Katan 16a
Torah Gems 3:87
Torah Temimah Num p127

And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said: 'We will not come up;

יב וישלח משה, לקרא לדתן ולאבירם בני
אליאב; ויאמרו, לא נעלה.

And they said, “we will not go up”.

Everyone was at the same level and location.

There was no place to go up so they should have used the words, ‘lo neilech’ “We will not go” - instead of ‘lo naaleh’.

Several interpretations

- “We see we are doomed we have no hope of going up from hell”.
- “We see that we will not go up to the Land of Israel”. Indeed, they did not go up but descended alive into the pit (Rashi).

- Meam Loez 14:18

is it a small thing that thou hast brought us up
out of a land flowing with milk and honey, to
 kill us in the wilderness, but thou must needs
 make thyself also a prince over us?

יג המעט, כי העלייתנו מארץ זבת חלב
 ודבש, להמיתנו, במדבר: כי-תשתרר עלינו,
 גם-השתרר.

Is it not enough that you took us out of a land of milk and honey and brought us to
this desert.

It is the way of the wicked after all the oppression suffering and death of Egypt to
 forget that. They describe the land of their servitude with the same words that God
 had used to praise the Promised Land.

Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come up.'

יָד אֶף לֹא אֶל-אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ, הִבִּיאֲתָנוּ,
וּתְתֶן-לָנוּ, נַחֲלַת שְׂדֵה וְכָרְם; הֲעֵינֵי הָאֲנָשִׁים
הֵהֱמָה, תִּנְקַר--לֹא נַעֲלֶה.

You did not bring us to a land flowing with mild and honey or give us an inheritance of fields and vineyards...do you think you can pull something over our eyes we will not go up.

You gave us no inheritance of fields or vineyards yet you gave us many laws and Mitzvot relating to them as if you already gave them to us. Do you think you can fool us? That's not the way to do things. First give us the inheritance of fields and vineyards and then make us responsible for them according to the law.

And Moses was very wroth, and said unto the LORD: 'Respect not Thou their offering; I have not taken one ass from them, neither have I hurt one of them.'

טו וַיַּחַר לְמֹשֶׁה, מְאֹד, וַיֹּאמֶר אֶל-יְהוָה, אַל-
תִּפְן אֶל-מִנְחֹתָם; לֹא חָמַזְר אֶחָד מֵהֶם,
נִשְׂאתִי, וְלֹא הִרְעֵתִי, אֶת-אֶחָד מֵהֶם.

Do not turn to their gift offering

Moshe does not want the good that these evil people do to be rewarded. Yet he knows that God will usually reward evil doers for the good they do here on earth so they merit no reward in the next life.

Does Moses believe God will change the way He deals with people because he, Moses tells him to change?

Yes. The power of the righteous can cancel merits of the wicked Sam II 23:3.

And Moses was very wroth, and said unto the LORD: 'Respect not Thou their offering; I have not taken one ass from them, neither have I hurt one of them.'

טו וַיַּחַר לְמֹשֶׁה, מְאֹד, וַיֹּאמֶר אֶל-יְהוָה, אֵל-
 תִּפֶּן אֶל-מִנְחֹתָם; לֹא חָמַזְר אֶחָד מֵהֶם,
נִשְׂאתִי, וְלֹא הִרְעֵתִי, אֶת-אֶחָד מֵהֶם.

Not one ass (donkey) did I take from them.

King Ptolemy gathered 70 sages and put them into 70 chambers requiring each to translate the Torah into Egyptian. When they came to this sentence each and every one wrote - “Not one desirable object of theirs have I taken”, rather than use the word ass or donkey.

BT Megillah 9a

Torah Temimah 4:128

And Moses said unto Korah: 'Be thou and all thy congregation before the LORD, thou, and they, and Aaron, to-morrow;

טז וַיֹּאמֶר מֹשֶׁה, אֶל-קֹרַח, אַתָּה וְכָל-עֲדֹתֶךָ,
הֲיִו לִפְנֵי יְהוָה: אַתָּה וְהֵם וְאַהֲרֹן, מָחָר.

You will have to present yourselves before God together with Aaron.

These verses seem to be but a repetition of verses 6 + 7 but with an important difference. Here Aaron is added. Had Aaron not been present and the Divine fire not come they could say that there might have been no fire for Aaron either. It does not prove that they are charlatons but with Aaron present all could see and compare and the test would prove who was authentic. Moshe and Aaron or Korach and his assembly.

Ramban
Stone p825
Meam Loez

Korach

Num 16:16

Num 16:17

And Moses said unto Korah: 'Be thou and all thy congregation before the LORD, thou, and they, and Aaron, to-morrow;

טז וַיֹּאמֶר מֹשֶׁה, אֶל-קִרַח, אַתָּה וְכָל-עֲדֹתֶךָ,
הֲיִו לִפְנֵי יְהוָה: אַתָּה וְהֵם וְאַהֲרֹן, מָחָר.

and take ye every man his fire-pan, and put incense upon them, and bring ye before the LORD every man his fire-pan, two hundred and fifty fire-pans; thou also, and Aaron, each his fire-pan.'

יז וַיִּקְחוּ אִישׁ מִחֻטָּתוֹ, וַיִּנְתְּתֵם עָלֵיהֶם
קִטְרֹת, וְהִקְרַבְתֶּם לִפְנֵי יְהוָה אִישׁ מִחֻטָּתוֹ,
חֲמִשִּׁים וּמְאַתַּיִם מִחֻטָּתַי; וְאַתָּה וְאַהֲרֹן,
אִישׁ מִחֻטָּתוֹ.

Note: as opposed to the first sentence Num16:1, On ben Peleth is not mentioned here.

He listened to his wife. She reasoned, “now you have to follow Moshe. If Korach wins you will have to follow Korach. In either case you are a follower you have not improved your status, why get involved in their fight?” So as to not let them search the house for her husband she showed herself busy combing her hair and the searchers went away and On was saved from the punishment given to Korach and his followers.

Meam Loez 14:23

And Korah assembled all the congregation against them unto the door of the tent of meeting; and the glory of the LORD appeared unto all the congregation. {S}

יט וַיִּקְהַל עֲלֵיהֶם קֹרַח אֶת-כָּל-הָעֵדָה, אֶל-
פְּתַח אֹהֶל מוֹעֵד; וַיֵּרָא כְבוֹד-יְהוָה, אֶל-כָּל-
הָעֵדָה. {ס}

Then Korach gathered

rallied
assembled

Suggests that the people did not actually come forward enthusiastically. Korach had to goad, incite, put pressure on the people to get them to join him in his campaign.

Meam Loez 14:23
Or HaChayim 1509

'Separate yourselves from among this congregation, that I may consume them in a moment.'

כֹּה הִבְדַּלְוּ, מִתּוֹךְ הָעֵדָה הַזֹּאת; וְאָכְלָה
אֹתָם, כְּרִגְעָה.

Separate yourselves from this congregation.

Korah wished to cause a split in the camp and we are commanded to separate ourselves from those who wish to split up the Jewish people. We are not told to keep away from any other sinners in the Torah other than here where we are to stay away from sinners who try to divide the congregation.

'Separate yourselves from among this congregation, that I may consume them in a moment.'

כֹּא הַבְּדִלוּ, מִתּוֹךְ הָעֵדָה הַזֹּאת; וְאָכְלָה
אֹתָם, כְּרִגְעָה.

And I will destroy them in an instant (in a second).

This seems harsh. All of the community did not join in the rebellion. Why destroy them all? Even though they had not personally taken part in the insurrection the law is that when a person is in a position to protest evil and that person remains silent it is considered as if he himself had sinned. Therefore, all deserved to be punished.

So they got them up from the dwelling of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood at the door of their tents, with their wives, and their sons, and their little ones.

כַּז וַיַּעֲלוּ, מֵעַל מִשְׁכַּן-קִרְחָ דָּתָן וְאַבִּירָם--
מִסָּבִיב; וְדָתָן וְאַבִּירָם יָצְאוּ נֹצְבִים, פְּתַח
אֶהְלִיָּהֶם, וּנְשֵׂיהֶם וּבְנֵיהֶם, וְטַפָּם.

And their wives children and infants.

Rashi: come and see what a terrible sin dissension is that even children and infants are punished.

How did Rashi know that they were punished? Here it mentions them in relationship to “blaspheme and curse”. But since they have no understanding they could be guilty of that so we must ascribe those children to the phrase, “the earth opened its womb and swallowed them up” i.e., punished them even though they are only children and infants. That is how terrible the sin of dissension is.

If these men die the common death of all men,
and be visited after the visitation of all men,
then the LORD hath not sent Me.

כֹּט אִם-כְּמוֹת כָּל-הָאָדָם, יִמְתּוּן אֵלֶּה,
וּפְקֻדַת כָּל-הָאָדָם, יִפְקֹד עֲלֵיהֶם--לֹא יְהוּה,
שְׁלַחְנִי.

If, as all men, these die; if as the visitation of every man it be visited upon them
then the Lord has not sent me.

We learn from this phrase, “if as the visitation...”, that the Torah teaches us to visit the sick. Resh Lakish learns from “if as the visitation...”, means that “just like all men when ill are visited”, that is the usual and expected custom.

BT Nedarim 39b

Torah Temimah 4:129

But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit, then ye shall understand that these men have despised the LORD.'

ל וְאִם-בְּרִיאָה יִבְרָא יְהוָה, וּפְצָתָהּ הָאֲדָמָה
אֶת-פִּיהָ וּבִלְעָה אֹתָם וְאֶת-כָּל-אֲשֶׁר לָהֶם,
וַיִּרְדּוּ חַיִּים, שָׁאֲלָה--וַיִּדְעֻתָם, כִּי נֶאֱצוּ
הָאֲנָשִׁים הָאֵלֶּה אֶת-יְהוָה.

But if God creates something entirely new

This is the test Moshe made for himself and for God. If they die by some new method created fresh by God then all will know that they provoked God.

This recalls God's statement in KiThisa Ex34:10 "I will do miracles that have never been brought into existence in all the world before".

But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit, then ye shall understand that these men have despised the LORD.'

ל וְאִם-בְּרִיאָה יִבְרָא יְהוָה, וּפָצְתָה הָאֲדָמָה
 אֶת-פִּיהָ וּבִלְעָה אֹתָם וְאֶת-כָּל-אֲשֶׁר לָהֶם,
 וַיִּרְדּוּ חַיִּים, שָׁאֵלָה--וַיִּדְעֹתֶם, כִּי נֶאֱצוּ
 הָאֲנָשִׁים הָאֵלֶּה אֶת-יְהוָה.

And if the earth opens up its mouth

Here Moses is detailing the curses that will occur to Korach and his followers. Instead of his usual effort to intercede with compassion on behalf of those who sinned and rebelled. Why is Moses so harsh with Korach?

Korach had seen many examples of rebellion and punishment, the sons of Aaron, Miriam, The Golden Calf and did not learn from those experiences.

Korach threatened the divine origin of the Torah, and the prophecy of Moses and was able to convince 250 highly placed individuals. He threatened the peoplehood, the basic tenants. So like a good doctor Moses, amputated the sick limb before it could kill the entire patient. He acted compassionately in this way.

And the earth opened her mouth and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods.

לב ותפתח הארץ את-פיה, ותבלע אתם,
ואת-בתיהם, ואת כל-האדם אשר לקרח,
ואת כל-הרכוש.

And the earth opened her mouth.

They sinned with their mouths by making false accusation, and were punished measure for measure so that the earth opened it's mouth and swallowed them alive.

Korach

Num16:33:1-6

So they, and all that appertained to them,
went down alive into the pit; and the earth
closed upon them, and they perished from
among the assembly.

לֹג וַיִּרְדּוּ הֵם וְכָל-אֲשֶׁר לָהֶם, חַיִּים--שָׁאֲלָה;
וַתִּכַּס עֲלֵיהֶם הָאָרֶץ, וַיֵּאבְדוּ מִתּוֹךְ הַקְּהָל.

They fell down....alive

And they were lost to the community
Trapped alive lost to the community

Num 16:34

Hearing their voices

While standing above and hearing the voices of Korach, his men and their families
the Israelites feared... all these phrases support the idea they were swallowed alive
as it says in Num 16:30.

Meam Loez 14:31

Korach

Num16:33:1,11-13

So they, and all that appertained to them,
went down alive into the pit; and the earth
closed upon them, and they perished from
among the assembly.

לֹג וַיִּרְדּוּ הֵם וְכָל-אֲשֶׁר לָהֶם, חַיִּים--שָׂאלָה;
וַתִּכַּס עֲלֵיהֶם הָאָרֶץ, וַיֵּאבְדוּ מִתּוֹךְ הַקְּהָל.

And they went down... and the earth covered them up

refers to this world.

And they were lost in the midst of the congregation refers to the next world.

Sanhedrin 108a

Torah Temimah 4:131

Korach

Num17:5:26-28

to be a memorial unto the children of Israel, to the end that no common man, that is not of the seed of Aaron, draw near to burn incense before the LORD; that he fare not as Korah, and as his company; as the LORD spoke unto him by the hand of Moses. {P}

ה זָכוֹן לְבְנֵי יִשְׂרָאֵל, לְמַעַן אֲשֶׁר לֹא-יִקְרַב
אִישׁ זָר אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוּא, לְהִקְטִיר
קִטְוֹת, לְפָנַי יְהוָה; וְלֹא-יְהִי כְקֹרַח וְכַעֲדָתוֹ,
כְּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד-מֹשֶׁה לוֹ. {פ}

Through the hand of Moses to him

As God had told him “through the hand of Moshe”, signifying that anyone who brings an unauthorized offering to God will be afflicted with the disease that afflicted Moses’ hand-leprosy. This occurred to Moses’ hand in Parshas Shemot and to King Azzaria in 2 Kings 15.

Meam Loez 14:39

Korach

Num17:11:23

And Moses said unto Aaron: 'Take thy fire-pan, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them; for there is wrath gone out from the LORD: the plague is begun.'

יֵא וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, קַח אֶת-הַמִּחְתָּה
וְתֵן-עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קֶטֶרֶת,
וְהוֹלֵךְ מְהֵרָה אֶל-הָעֵדָה, וְכַפֵּר עֲלֵיהֶם: כִּי-
יָצָא הַקֶּצֶף מִלִּפְנֵי יְהוָה, הִחַל הַנִּגְף.

The Ketzef - divine wrath

Virulent malignancies

Moshe told Aaron to take the fire pan of incense to the community for it had curative powers.

Aaron was afraid to take the holy fire pan from the Alter outside the Sanctuary.

Meam Loez 14:42

And he stood between the dead and the living;
and the plague was stayed.

יג וַיִּעַמַּד בֵּין-הַמֵּתִים, וּבֵין הַחַיִּים;
וַיִּתְעַצֵּר, הַמַּגֵּפָה.

He stood between the dead and the living.

He held the incense which had curative powers and this stopped the work of the angel of death.

Korach

Num17:13:6-7

And he stood between the dead and the living;
and the plague was stayed.

יג וַיֵּעַמַד בֵּין-הַמֵּתִים, וּבֵין הַחַיִּים;
וַתֵּעָצֵר, הַמַּגֵּפָה.

The incense had been involved in the death of Korah, Nadav and Avihu and the 250 others and the people might relate their death to some lethal property in the incense itself. Therefore, God used the incense to stop the plague showing the people it was not the incense but their sins which caused their death.

Meam Loez 14:43

Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

יָד וַיְהִיוּ, הַמֵּתִים בַּמִּגַּפָּה, אַרְבָּעָה עָשָׂר אֶלֶף,
וְשִׁבַע מֵאוֹת--מִלֶּבֶד הַמֵּתִים, עַל-דִּבְרֵי-קֹרַח.

The number of people who died in the plague was 14,700

There had been 4 different contenders for the priesthood.

First born - Before the sin of the Golden Calf it was the first born who brought the offering and suspected that when Moses transferred their function to the Levites he did so because the Levites were his tribe.

The Levites - Since they were all Levites like Aaron they felt they should all be priests like Aaron.

Dathan and Aviram believed the birth right belonged to them because they were descended from the first born Reuben who should have had the privileges of the birthright.

Korah - demanded the priesthood since he was a Levite and a first born.

'Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods; thou shalt write every man's name upon his rod.

יִזְדַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְקַח מֵאֲתָם מִטָּה
 מִטָּה לְבֵית אָב מֵאֵת כָּל-נְשִׂיאֵהֶם לְבֵית
 אֲבֹתָם--שְׁנַיִם עָשָׂר, מִטּוֹת: אִישׁ אֶת-שְׁמוֹ,
 תִּכְתֹּב עַל-מִטָּהוּ.

Korach and his followers complained that Aaron was appointed High Priest. God sent an earthquake and then a plague but the BY still complained. God sent a miracle and Aaron's rod sprouted flowers and it was known to all that he was the designated one.

So also in the land of Israel. The Christians sent the crusaders but they never succeeded in colonizing it with a Christian population. The Moslems had control for centuries and it remained a wasteland. Turkey and Britian failed. Europe colonized the entire world but made no progress in Israel. Only the Jews made her blossom. Proof from the Torah as to who should be viewed as the rightful owner

Rav Yosef Dov Soloveitchick
 Kollel Torah Mitzion

'Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods; thou shalt write every man's name upon his rod.

יז דְבַר אֶל-בְּנֵי יִשְׂרָאֵל, וְקַח מֵאֵתֶם מִטָּה מִטָּה
 לְבֵית אָב מֵאֵת כָּל-נְשִׂיאֵהֶם לְבֵית אֲבֹתָם--שְׁנַיִם
 עֶשֶׂר, מִטּוֹת: אִישׁ אֶת-שְׁמוֹ, תִּכְתֹּב עַל-מִטָּהוּ.

Rods - Staff

It's plural form can be spelled with or without the vov.

- Without the vov it refers to the staffs of Pharaoh's sorcerers which were swallowed by Aaron's Staff Ex 7:12.
- Just as Aaron's staff swallowed theirs there, his staff swallowed Korach's tribal leaders staffs here.
- In the morning it disgorged them and they blossomed. Therefore, when speaking of the staffs before they were placed in the Mishkan the words 'matos and matocham' are spelled full. Afterword, they are spelled without the 'vov' referring to the swallowed staffs.

Baal HaTurim

Kestenbaum 353

And the children of Israel spoke unto Moses,
saying: 'Behold, we perish, we are undone, we
are all undone.

כַּז וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל, אֶל-מֹשֶׁה לֵאמֹר: הֵן
גֹּעַזְנוּ אַבְדָּנוּ, כָּלֵנוּ אַבְדָּנוּ.

We perish

We are lost

We are all lost

Rather than being redundant Onkelos interprets the three expressions as references to the three different kinds of punishment that has occurred:

swallowed by the earth	5
consumed by fire	250
perish by the plague	14,700

Stone p831

Korach

Num 17:27:7-11

Num 17:28:7

And the children of Israel spoke unto Moses, saying: 'Behold, we perish, we are undone, we are all undone.'

כַּז וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל, אֶל-מֹשֶׁה לֵאמֹר: הֲנִי
גּוֹעֲנוּ אֲבֻדִנוּ, כְּלָנוּ אֲבֻדִנוּ.

Every one that cometh near, that cometh near unto the tabernacle of the LORD, is to die; shall we wholly perish?' {S}

כֹּחַ כָּל הַקָּרֵב הַקָּרֵב אֶל-מִשְׁכַּן יְהוָה, יָמוּת;
הָאִם תִּמְנוּ, לְגֹעַ. {ס}

We are going to die

We will be destroyed

We are doomed to die

The people reiterate the recent tragedies. The death of Korach and his 252 compatriots. The death of 14,700 in the plague and now all who approach this site of holiness to perform the sacred service will die.

Meam Loez 14:51

This shall be thine of the most holy things, reserved from the fire: every offering of theirs, even every meal-offering of theirs, and every sin-offering of theirs, and every guilt-offering of theirs, which they may render unto Me, shall be most holy for thee and for thy sons.

ט זָה-יְהִי־לְךָ מִקֹּדֶשׁ הַקְּדוֹשִׁים, מִן-הָאֵשׁ:
 כָּל-קִרְבָּנֶם לְכֹל-מִנְחֹתֶם וְלִכְל-חֲטָאתֶם,
 וְלִכְל-אֲשָׁמֶם אֲשֶׁר יָשִׁיבוּ לִי--קֹדֶשׁ קְדוֹשִׁים
 לְךָ הוּא, וְלִבְנֶיךָ.

Which they will return to me

Rashi: this refers to property robbed (stolen) from a proselyte - a person who converted to Judaism. How does Rashi know that the property belonged to a proselyte?

Because a convert is considered not to have any relatives from before the conversion. So if he did not marry a Jewess and/or have children, all he possesses reverts back to God, the original owner of all things.

Every thing that openeth the womb, of all flesh which they offer unto the LORD, both of man and beast, shall be thine; howbeit the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

טו כָּל-פֶּטֶר רֶחֶם לְכֹל-בֶּשֶׂר אֲשֶׁר-יִקְרִיבוּ
 לַיהוָה, בְּאָדָם וּבְבֵהֵמָה--יְהִי־לָךְ: אֶךְ
 פְּדוּתָה תִּפְדֶּה, אֶת בְּכוֹר הָאָדָם, וְאֶת בְּכוֹר-
 הַבְּהֵמָה הַטְּמֵאָה, תִּפְדֶּה.

Pidyon Haben – Peter Rechem – are obligations on the father not the mother to redeem by giving a gift to the Kohanim when the male child or animal is one month old. It first becomes required at 29 ½ days of age.

- Therefore it is usually done on the 31st day, – to be sure he is at least 29 ½ days old because if done before he would not ‘be yotzie’, have fulfilled his obligation,
- Timing - What if the 31st day falls on Sabbath or Yom Tov?
- Kitzir Shulchan Orech – advises that it be done immediately, do not “delay”, ‘lehachis’, the Mitzvah, but don’t do it on the Sabbath. Wait till Sunday or Yom Tov or Yom Tov Sheni because it is like business involving money, You can’t redeem Kodshim on Shabbos but if you did do it it would be legal but we would fine the father and the Kohen.

Also, it is not to be done at night. We need the extra 12 hours. But if it falls on Sabbath do it Sat night But there are reasons not to do it at night:

1. You can’t publicize the Mitzvah.
2. Can’t redeem Kodshim at night.

Answer: do it on Motzoi Shabbos or wait for Sunday AM - like for circumcision.

But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt dash their blood against the altar, and shalt make their fat smoke for an offering made by fire, for a sweet savour unto the LORD.

יִזְ אֶךְ בְּכוֹר-שׁוֹר אוֹ-בְכוֹר כֶּשֶׁב אוֹ-בְכוֹר
 עֵז, לֹא תִפְדֶּה--קִדְשׁ הֵם: אֶת-דָּמָם תִּזְרֹק
 עַל-הַמִּזְבֵּחַ, וְאֶת-חֵלְבָם תִּקְטִיר--אֲשֶׁה
 לְרִיחַ נִיחֹחַ, לַיהוָה.

But the first born of an ox or the first born of a sheep or the first born of a goat.

Certain letters take a dagesh (dot) if they are the first letter of a word i.e., bais, gimmel, daled, kuf, peh, tof ‘Begeg Kapas’.

But not if they are in the middle of a phrase and the letter before is an aleph, heh, vov or yud.

Therefore the first bais (bechor) gets a dot .

the second does not - it follows a vov

and the third does not - it also follows a vov.

All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, as a due for ever; it is an everlasting covenant of salt before the LORD unto thee and to thy seed with thee.'

יט כל תְּרוּמַת הַקִּדְּשִׁים, אֲשֶׁר יִרְיֵמוּ בְּנֵי-
 יִשְׂרָאֵל לַיהוָה--נָתַתִּי לָךְ וּלְבָנֶיךָ וּלְבָנֹתֶיךָ
 אִתְּךָ, לְחֶק-עוֹלָם: בְּרִית מֶלַח עוֹלָם הוּא
 לִפְנֵי יְהוָה, לָךְ וּלְזַרְעֶךָ אִתְּךָ.

Salt like covenant

Because salt never spoils it is a symbol of indestructability.

God tells the Kohanim that his covenant with them is eternal.

Rashi
 Stone 835

And the LORD said unto Aaron: 'Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; I am thy portion and thine inheritance among the children of Israel. {S}

כַּ וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן, בְּאַרְצָם לֹא תִנְחַל, וְחֵלֶק, לֹא-יְהִי לְךָ בְּתוֹכָם: אֲנִי חֵלְקְךָ וְנַחֲלֶתְךָ, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. {ס}

You will have no inheritance

This was a method to prevent the priestly class from accumulating material things and thereby avoid corruption.

And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting.

כֹּא וְלִבְנֵי לֵוִי, הִנֵּה נָתַתִּי כָּל-מַעֲשֵׂר בְּיִשְׂרָאֵל
לְנַחֲלָה, חֶלֶף עֲבֹדָתָם אֲשֶׁר-הֵם עֹבְדִים, אֶת-
עֲבֹדַת אֹהֶל מוֹעֵד.

Maaser - tithe

1/10th of all crops must be given to the Levites.

1. In exchange for the service that they perform in the Mishkan.
2. In exchange for the fact that they received no land as a heritage.
3. The Levites must give to the Kohanim 1/10th of their 10th.

'Moreover thou shalt speak unto the Levites, and say unto them: When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall set apart of it a gift for the LORD, even a tithe of the tithe.

כּו וְאֶל-הַלְוִיִּים תִּדְבֹר, וְאָמַרְתָּ אֲלֵהֶם, כִּי-
תִקְחוּ מֵאֵת בְּנֵי-יִשְׂרָאֵל אֶת-הַמַּעֲשֵׂר אֲשֶׁר
נָתַתִּי לָכֶם מֵאֵתֶם, בְּנַחֲלַתְכֶם--וְהִרְמַתֶם
מִמֶּנּוּ תְרוּמַת יְהוָה, מַעֲשֵׂר מִן-הַמַּעֲשֵׂר.

You must separate from it an elevated gift to God a tithe of the tithe.

Note the system of choosing the tithe. The cattle would enter an enclosure. Nine would be let out and the 10th marked. The tithed one, the gift to God, exited last. Therefore, we see Levi counting backward from Benjamin the 10th son. His tribe is the tribe consecrated to God.

Thus ye also shall set apart a gift unto the LORD of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the gift which is set apart unto the LORD to Aaron the priest.

כח כן תרימו גם-אתם, תרומת יהוה, מכל
מעשרתיכם, אשר תקחו מאת בני ישראל;
ונתתם ממנו את-תרומת יהוה, לאהרן
הכהן.

And you shall give to Aaron the Kohen

Future tense.

Terumah only possible in Eretz Israel.

Aaron died before reaching Eretz Israel.

This sentence suggests that Aaron will be alive again so that he can be given the Terumah and that when resurrected he will engage in bodily functions i.e., eating and drinking.

R Yishmoel does not use this sentence to prove resurrection but to suggest that you must give your Terumah only to a Kohen who is like Aaron in meticulous observance of Terumah law.

And ye may eat it in every place, ye and your households; for it is your reward in return for your service in the tent of meeting.

לֹא וְאָכַלְתֶּם אֹתוֹ בְּכָל-מְקוֹם, אַתֶּם
וּבֵיתְכֶם: כִּי-שֹׁכֵר הוּא לָכֶם, חֵלֶף עֲבֹדַתְכֶם
בְּאֹהֶל מוֹעֵד.

Everywhere

The Levite tithe is not required to be kept in a state of spiritual purity. It has no sanctity because it is a wage therefore, it can be eaten anywhere even in a cemetery

Or HaChayim
Stone p837

Chukas (39)
Numbers 19:1

And the LORD spoke unto Moses and unto Aaron, saying:

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר.

4 parashiot in a row dealing with leaders sinning with their mouths.

Behaalosicah - Miriam - was critical of Moshe.

Shlach Lecha - Spies - were critical of the Land of Canaan.

Korach - Korach and his men of reknown - were critical of Moshe and his leadership.

Chukas - Moshe - was critical of the people when he called the children of Israel rebels and said, “shall we obtain water from this stone”.

This is the statute of the law which the LORD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

ב זאת חקת התורה, אשר-צוה יהוה
 לאמר: דבר אל-בני ישראל, ויקחו אליך
 פרה אדמה תמימה אשר אין-בה מום,
 אשר לא-עלה עליה, על.

The red cow came to atone for the sin of the Golden Calf,

Red - sin

No yoke - symbolizes a sinner who knows no restraint or control over his actions.

Burned - like the calf

Gold -

Cedarwood - tall and haughty

Hyssop - lowly like grass

Rashi

Stone 839

This is the statute of the law which the LORD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

ב זאת חקת התורה, אשר-צוה יהוה
לאמר: דבר אל-בני ישראל, ויקחו אליך
פרה אדמה תמימה אשר אין-בה מום,
אשר לא-עלה עליה, על.

This is the decree of the Torah

Even in performing those commandments which a person believes he understands i.e., a ‘mishpat’ that seems so straight forward and obvious that logic requires that they be upheld, they must be performed like a ‘chok’ with a sublimation of man’s ego - It is to be performed because God ordered it not because it is logical. Once the logical rule is mentioned in the Torah it has an altogether different importance.

For example, we don’t avoid murder because logically it is bad and dangerous i.e., if we kill, others will also kill, no, we don’t murder because God said in the Torah, “thou shalt not murder”.

This is the statute of the law which the LORD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

ב זאת חקת התורה, אשר-צוה יהוה
לאמר: דבר אל-בני ישראל, ויקחו אליך
פרה אדמה תמימה אשר אין-בה מום,
אשר לא-עלה עליה, על.

The red heifer

Comes to atone for the Golden Calf (Rashi) since the sin of the golden calf was caused by a lack of faith the way to atone for this sin is by going to the other extreme by obeying a commandment, a chok, whose fulfillment depends solely and entirely on faith.

Torah Gems 3:98

also Rabbi Tendler

Los Angeles June 22, 2002

This is the statute of the law which the LORD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

ב זאת חקת התורה, אשר-צוה יהוה
לאמר: דבר אל-בני ישראל, ויקחו אליך
פרה אדמה תמימה אשר אין-בה מום,
אשר לא-עלה עליה, על.

The Red Cow

The ‘lav’, “prohibition”, of the Red Cow is the quintessential ‘chok’ of the Torah. It is beyond human understanding.

It’s ashes purify those who are contaminated yet contaminate those who prepare it.

There are examples where good people came from bad people:

i.e. Abraham from Terach

Ezekiel from Ahaz

Josiah from Ammon

An essential component of wisdom is the fact that our lack of understanding does not invalidate or make untrue the item in question.

This is the statute of the law which the LORD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

ב זאת חקת התורה, אשר-צנה יהוה,
לאמר: דבר אל-בני ישראל, ויקחו אליך
פרה אדמה תמימה אשר אין-בה מום,
אשר לא-עלה עליה, על.

The red cow

The secret of the red cow was withheld even from the wisest of all, King Solomon. He says in Ecclesiastes 7:23, “I said I will be wise but it was far from me”. The words “it is far from me”, ‘Yehi Rechokah’, has the same numerical value as parah adumah, 341.

Vov-6 heh-5 yud-10 aleph-1 resh-200 ches-8 vov-6 kof-100 heh-5 = 341
peh-80 Resh-200 heh-5 aleph-1 daled-4 vov-6 mem-40 heh-5 = 341

This is the statute of the law which the LORD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

ב זאת חֻקַּת הַתּוֹרָה, אֲשֶׁר-צִוָּה יְהוָה
 לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וַיִּקְחוּ אֵלֶיךָ
 פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין-בָּהּ מוּם,
 אֲשֶׁר לֹא-עָלָה עָלֶיהָ, עַל.

This is the decree of the Torah.

Why is this particular Mitzvah regarding the red heifer given this strong statement? Rashi states it is because the reason for the Mitzvah of the red heifer is beyond human understanding and yet Rashi right away offers a reason for the red heifer namely, it is a sin offering to attain forgiveness for the worship of the Golden Calf. Is this not contradictory? Not really. The worship of the Golden Calf resulted from the misapplication of human logic. Moshe did not return precisely at the time he was expected. People argued that logically no human could live up on a mountain for 40 days without food and water and therefore logic tells us he is dead. The red heifer teaches us to observe Mitzvot that are beyond our understanding and therefore we observe because it was decreed by God. Thus, it teaches us to do opposite of what was done by the Golden Calf.

And ye shall give it unto Eleazar the priest, and
it shall be brought forth without the camp, and
it shall be slain before his face.

ג וַיִּתְּתֶם אֹתָהּ, אֶל-אֶלְעָזָר הַכֹּהֵן; וְהוּצִיא
 אֹתָהּ אֶל-מַחוּץ לַמַּחֲנֶה, וְשָׁחַט אֹתָהּ לְפָנָיו.

And you shall give it to Elazar.

Why repeat the word ‘osah’, “it”?

The rabbi’s in BT Yoma 42 suggest that the extra word comes to teach us that in future generations a common priest will be authorized to perform this service and that it is not only done by the high priest or his deputy. Also, only it should be taken out; another animal is not to be taken out or slain with the red heifer.

BT Yoma 42b

Torah Temimah Num 157

And ye shall give her unto Elazar the priest,
and she shall be brought forth without the
camp, and she shall be slain before his face.

ג וַיִּתְּתֶם אֹתָהּ, אֶל-אֶלְעָזָר הַכֹּהֵן; וְהוּצִיא
אֹתָהּ אֶל-מַחוּץ לַמַּחֲנֶה, וְשָׁחַט אֹתָהּ לְפָנָיו.

To Elazar

Why not to Aaron?

In view of Aaron's role in making the Golden Calf it would not be proper that he be involved in the service of the Red Heifer.

Rambam
Stone 839

And ye shall give her unto Elazar the priest,
and she shall be brought forth without the
camp, and she shall be slain before his face.

ג וַיִּתְּתֶם אֹתָהּ, אֶל-אֶלְעָזָר הַכֹּהֵן; וְהוּצִיא
אֹתָהּ אֶל-מַחוּץ לַמַּחֲנֶה, וְשָׁחַט אֹתָהּ לְפָנָיו.

To Elazar the (deputy) priest

Just as this task was given to Elazar and not Aaron to perform because we “can’t allow the prosecutor (Aaron who made the calf) to become the counselor for the defense”. So too we should not have chosen a Red “Calf” instead of a cow to serve as an atonement. Since the calf was the cause of the sin it should serve as the atonement.

Rashi
Doron p199

And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times.

ד וְלָקַח אֶלְעָזָר הַכֹּהֵן, מִדָּמָהּ--בְּאֶצְבָּעוֹ;
וְהִזָּה אֶל-נֹכַח פְּנֵי אֹהֶל-מוֹעֵד, מִדָּמָהּ--
שִׁבְעַת פְּעָמִים.

Seven times

- This must be done specifically in all its details.
 - Take the blood 19:4:1-4
 - With his finger - not a vessel 19:4:5.
 - Sprinkle - not pour 19:4:6.
 - Opposite the front of the tent of meeting 19:4:7-11.
 - This was a sin offering so it requires an orientation to the north
 - Seven times - not more or less.
 - This is as with all sin offerings.
- Rashi on Menachot 27b
 - Torah Temimah Num 15a

And the heifer shall be burnt in his sight; her skin, and her flesh, and her blood, with her dung, shall be burnt.

ה וְשָׂרַף אֶת-הַפָּרָה, לְעֵינָיו: אֶת-עֹרָהּ וְאֶת-
בְּשָׂרָהּ וְאֶת-דָּמָהּ, עַל-פְּרִשָּׁהּ יִשְׂרָף.

Mentions, “shall be burnt”, twice in the same sentence.

To teach us that there are two ways in which this burning could take place.

One can burn the heifer while it is whole or after it has been skinned and cut up.

Another interpretation is that just as any double wording emphasizes the action so here ‘burn it shall be burned’, means all of it, do not miss even part of its hair or skin the size of an olive. All of it must be burned.

Rambam Hilchot Parah Aduma
Or HaChayim 1536

Whosoever toucheth the dead, even the body of any man that is dead, and purifieth not himself--he hath defiled the tabernacle of the LORD--that soul shall be cut off from Israel; because the water of sprinkling was not dashed against him, he shall be unclean; his uncleanness is yet upon him.

יג כל-הנִגַּע בְּמַת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר-יָמוּת
 וְלֹא יִתְחַטָּא, אֶת-מִשְׁכַּן יְהוָה טָמֵא--וְנִכְרְתָה
 הַנֶּפֶשׁ הַהוּא, מִיִּשְׂרָאֵל: כִּי מִי נֹדָה לֹא-זָרַק
 עָלָיו, טָמֵא יִהְיֶה--עוֹד, טָמְאָתוֹ בּוֹ.

A dead body in the soul of man.

R Akiva says, this refers to a dead fetus in its mother's womb.

This is the law: when a man dieth in a tent,
every one that cometh into the tent, and every
 thing that is in the tent, shall be unclean seven
 days.

יָד זֹאת, הַתּוֹרָה, אָדָם, כִּי-יָמוּת בְּאֹהֶל:
כָּל-הַבָּא אֶל-הָאֹהֶל וְכָל-אֲשֶׁר בְּאֹהֶל,
 יִטְמָא שִׁבְעַת יָמִים.

Everyone who comes into the tent and everything which is already inside the tent...

Mentioned twice to teach that anyone who enters the tent entirely with his whole body is defiled and the second time to teach us that if any part of a person enters the tent the person is defiled.

Or HaChayim 1537

And whosoever in the open field toucheth one that is slain with a sword, or one that dieth of himself, or a bone of a man, or a grave, shall be unclean seven days.

טז וְכֹל אֲשֶׁר-יִגַע עַל-פְּנֵי הַשָּׂדֶה, בַּחֲלָל-חָרֵב
 אוֹ בַמָּוֶת, אוֹ-בְעֵצֵם אָדָם, אוֹ בְקִבְרֵ--יְטֵמָא,
 שִׁבְעַת יָמִים.

Or a bone of a man

The material of a dead body causes uncleanness whether moist or dry (bone).

Niddah 55a

Except for teeth, nails and hair

i.e., all items which he is born with and do not regenerate cause uncleanness if the person died and we touch them.

Exceptions are:

Teeth - not created with him

Hair and nails - created with him but then regenerate.

And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

א וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְּבַר-צֹן,
בַּחֹדֶשׁ הָרִאשׁוֹן, וַיֵּשְׁבּוּ הָעָם, בְּקִדְשׁ; וַתָּמָת
שָׁם מִרְיָם, וַתִּקָּבֵר שָׁם.

The whole congregation

Whenever the Torah uses the term or ‘kul haedah’, or ‘bnei yisroel’, as it does here, it indicates the people were on a very high moral and ethical level.

The word ‘am’, is suggestive of bad or rebellious behavior.

Here, the Torah wants to tell us that the people were on high level and that it is blameworthy for Moshe to refer to them as “listen you rebellious people”. This explains why Moshe was punished for losing his temper and calling the Israelites by this pejorative adjective.

And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

א וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְּבַר-צֹן,
בַּחֹדֶשׁ הָרִאשׁוֹן, וַיָּשֶׁב הָעָם, בְּקִדְשׁ; וַתָּמָת
שָׁם מִרְיָם, וַתִּקָּבֵר שָׁם.

And Miriam died there and was buried there.

The verse contains an apparently superfluous word ‘sham’. This directs us to the same superfluous word ‘sham’ Num 20:28:13 regarding the death of Aaron and also in

Deut 34:5 for the death of Moses. The word ‘sham’ that all have in common suggests a similarity in their deaths. Just as Aaron and Moshe died with a kiss of God so did Miriam. It is not written out here for it was not considered respectful to speak of God kissing Miriam.

And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

א וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְּבַר-צֹן,
בַּחֹדֶשׁ הָרִאשׁוֹן, וַיָּשֶׁב הָעָם, בְּקִדְשׁ; וַתָּמָת
שָׁם מִרְיָם, וַתִּקָּבֵר שָׁם.

And Miriam died there

Why does the death of Miriam come right after the commandment of the red cow?

The red cow brings purification to persons defiled by touching a dead body.

It was thought to also bring cleansing to the people from the sin of the Golden Calf.

The death of a righteous person like Miriam also brings forgiveness to the people as implied by the words, “all the congregation” i.e., those who are left are the congregation, the others had been punished and the remaining people are the forgiven ones.

And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

א וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְּבַר-צֹן,
בַּחֹדֶשׁ הָרִאשׁוֹן, וַיָּשֶׁב הָעָם, בְּקִדְשׁ; וְתַמַּת
שָׁם מִרְיָם, וְתִקְבְּרָה שָׁם.

The fact that the Torah describes Miriam's death and immediately follows with her funeral without a word about anyone mourning her can be explained. When Miriam died the well stopped yielding water. It had given water by her good influence and when she died, it stopped. The people were so thirsty their minds were preoccupied with their thirst and therefore they did not pay Miriam the respect she deserved.

And there was no water for the congregation;
and they assembled themselves together
against Moses and against Aaron.

ב וְלֹא-הָיָה מַיִם, לְעֵדָה; וַיִּקְהָלוּ, עַל-
מִשֶּׁה וְעַל-אַהֲרֹן.

And the people did not have water so they complained.

Immediately – the next word. Note that the people, instead of mourning the loss of Miriam and/or consoling her bereaved brothers, the people acted selfishly and complained about their lack of water. They came en-mass, as a group not to pay respect, but to complain. That is why Moshe refers to them as “rebels”.

Meam Loez 14:79

Meam Loez 14:102

And the people strove with Moses, and spoke, saying: 'Would that we had perished when our brethren perished before the LORD!

ג וַיָּרֹב הָעָם, עִם-מֹשֶׁה; וַיֹּאמְרוּ לְאֹמֶר,
אֵלֵינוּ גָּעוּנוּ בְּגֹעַ אֶחָיוֹנוּ לְפָנָיִךָ יְהוָה.

The people protest and almost repeat the sins of the previous generation. This time:
They did not complain about meat.
They did not complain about the bland taste of manna.
They did not ask to be taken back to Egypt.

They only meant that Moshe could have led them through a route that would have given them a basic necessity – water.

God does not punish those who have a legitimate complaint even when they voice it in a provocative fashion.

'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'

ח קח אֶת-הַמִּטָּה, וְהִקְהֵל אֶת-הָעֵדָה אִתָּהּ
וְאֶהְרֵן אַחִירָה, וְדַבַּרְתֶּם אֶל-הַסֶּלֶע לְעֵינֵיהֶם,
וְנָתַן מִמֵּי; וְהוֹצֵאתָ לָהֶם מִן-הַסֶּלֶע,
וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִירָם.

And... their animals

Here in God's command to Moses to bring water to the people, the word 'et' "and", separates assembly from animals. However it does not occur in verse 4 when the people ask for water. They equate the human need for water to be first like the animal need for water but God did not want that. God wanted there to be a difference between the physical needs of man and beasts.

Moshe was to have elevated the people by speaking to the rock. That did not happen so in verse II we see that water came to the people and to the animals without the word 'et'.

'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'

ח קח אֶת-הַמִּטָּה, וְהִקְהֵל אֶת-הָעֵדָה אִתָּהּ
וְאֶהְרַן אֶחִיךָ, וְדַבַּרְתֶּם אֶל-הַסֵּלַע לְעֵינֵיהֶם,
וְנָתַן מִיָּמָיו; וְהוֹצֵאתָ לָהֶם מִים מִן-הַסֵּלַע,
וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִירָם.

Take the staff....

God's command to Moshe to "take the staff", is pointed to by some as creating the confusion that led Moshe to use it to hit, rather than to speak, to the rock and ameliorates Moshe's sin since why would he need the staff if he was not going to use it?

However, it is pointed out that he needs the staff because this staff has power over water. It was used to dry up the sea causing it to split and it is to be used now as Moses speaks to the rock to bring forth water.

'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'

ח קח אֶת-הַמִּטָּה, וְהִקְהַל אֶת-הָעֵדָה אִתָּה
 וְאֶהְרֵן אַחִיךָ, וְדַבַּרְתֶּם אֶל-הַסֶּלֶעַ לְעֵינֵיהֶם,
 וְנָתַן מִמֵּי; וְהוֹצֵאתָ לָהֶם מִים מִן-הַסֶּלֶעַ,
וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִירָם.

So you will give the congregation and their animals drink.

We learned in Deut 11 to feed our animals before ourselves here we learn to give drink to people before animals.

And Moses lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle. {S}

יֵא וַיָּרֵם מֹשֶׁה אֶת-יָדוֹ, וַיַּךְ אֶת-הַסֵּלֶע
בְּמַטֵּהוּ--פַעַמַיִם; וַיֵּצְאוּ מַיִם רַבִּים, וַתִּשְׁתְּ
הָעֵדָה וּבְעִירָם. {ס}

Apparently there is a difference in the geological composition of a ‘Tsur’ - stone, vs a ‘Selah’, stone.

The Selah contains water within it and the water can be extracted for use.

The word ‘mayim’, water, is contained within the spelled out letters of the word ‘Selah’.

Samach

lamadud the m y m spells ‘mayim’ – “water”.

ayin

And Moses lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle. {S}

יֵא וַיָּרֵם מֹשֶׁה אֶת-יָדוֹ, וַיַּךְ אֶת-הַסֵּלֶע
בְּמַטֵּהוֹ--פָּעַמַיִם; וַיֵּצְאוּ מַיִם רַבִּים, וַתִּשְׁתְּ
הָעֵדָה וּבְעִירָם. {ס}

Moses struck the ‘Selah’, rock with his staff twice and ‘mayim’, water, came out.

The full spelling of the letters of the word ‘Selah’ rock is

Samach

Lamad

Ayin

If we struck the ‘Selah’ twice the first time knocking off the initial letters and the second time knocking off the end letters we are left with the middle letters m,m,i, which rearranged, spells mayim.

And the LORD said unto Moses and Aaron:
 'Because ye believed not in Me, to sanctify Me
in the eyes of the children of Israel, therefore
 ye shall not bring this assembly into the land
 which I have given them.'

יב ויאמר יהוה, אל-מִשָּׁה וְאַל-אַהֲרֹן, יַעַן
 לֹא-הֶאֱמַנְתֶּם בִּי, לְהַקְדִּישַׁנִּי לְעֵינֵי בְנֵי
 יִשְׂרָאֵל--לְכֹן, לֹא תָבִיאוּ אֶת-הַקְּהָל הַזֶּה,
 אֶל-הָאָרֶץ, אֲשֶׁר-נָתַתִּי לָהֶם.

To sanctify me in the eyes of the children of Israel.

- What was Moshe's great sin?
- God wanted him to speak to the rock to demonstrate the progression of sophistication on the part of the Israelites. When they were former slaves and therefore very simple, to get them to believe, God had to show them dramatic miracles i.e., to hit the rock – Ex 17:1-6 and water came out.

This new generation, however, now would believe merely on the power of words – prayer. The loss of this opportunity to show results just with words (prayer) was Moshe's great sin.

Rabbi Daniel Wasserman

Anshe Sholom Bnei Israel

Shabbos Chukath June 18, 1994

And the LORD said unto Moses and Aaron:
'Because ye believed not in Me, to sanctify Me
 in the eyes of the children of Israel, therefore
 ye shall not bring this assembly into the land
 which I have given them.'

יב ויאמר יהוה, אל-משה ואל-אהרן, יען
 לא-האמנתם בי, להקדישני לעיני בני
 ישראל--לכן, לא תביאו את-הקהל הזה,
 אל-הארץ, אשר-נתתי להם.

You did not have enough faith in me.

What was Moses great sin?

He hit the rock instead of speaking to it.

He raised his hand – as though in anger.

He addressed the people of Israel as rebels.

He hit the rock two times. Even when he was told to strike the rock in Ex 17:6 it was to be only once.

He did not mention that “God” would bring water from the rock but asked “shall “we” produce water for you from this rock”?

He missed the opportunity to teach them the power of prayer, the power that words alone can have.

These are the waters of Meribah, where the children of Israel strove with the LORD, and He was sanctified in them. {S}

יג הַמָּה מִי מְרִיבָה, אֲשֶׁר-רָבוּ בְנֵי-יִשְׂרָאֵל
אֶת-יְהוָה; וַיִּקְדָּשׁ, בָּם. {ס}

Waters of dispute

They are called the waters of dispute where the Israelites disputed with Moshe and Moshe did not do as God had commanded him. It was because of his action with this water that Moses died before entering the Land.

Recall that Pharaoh caused all newborn children to be cast into the Nile because his astrologers told him the deliverer of Israel would be punished by water. Pharaoh calculated that God would not punish him for doing what was ordained to occur and also that God had promised not to destroy man by flood waters. Pharaoh would be safe from a punishment – measure for measure – but he obviously misunderstood. It was because of this water that Moshe was punished and Pharaoh, who used water to kill children, was punished, measure for measure, by drowning in the sea.

And they journeyed from Kadesh; and the children of Israel, even the whole congregation, came unto mount Hor.

כב וַיִּסְעוּ, מִקְדָּשׁ; וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-
הָעֵדָה, הַר הָהָר.

Mountain of the mountain

The configuration was like that of a small apple perched atop a large one i.e., like a mountain on top of another mountain.

Rashi
Stone 847

And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel. {S}

כַּט וַיִּרְאוּ, כָּל-הָעֵדָה, כִּי גָּע, אֶהָרָן; וַיִּבְכוּ
אֶת-אֶהָרָן שְׁלֹשִׁים יוֹם, כָּל בֵּית יִשְׂרָאֵל. {ס}

the congregation saw that Aaron died

- don't pronounce 'Vyiru' but pronounce it as 'Viyirahoo'
- "the congregation was seen because Aaron died".
- When Aaron died the clouds that led and followed the congregation disappeared and therefore the people could be seen.

Rashi

Kestenbaum 361

Chukath

Num 21:6:5-6

Num 21:8-7

And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

וַיִּשְׁלַח יְהוָה בָּעָם, אֶת הַנְּחָשִׁים
הַשָּׂרְפִים, וַיִּנְשְׁכוּ, אֶת-הָעָם; וַיָּמָת עִם-רַב,
מִיִּשְׂרָאֵל.

Fiery (serpent)

In their frustration the people “spoke against God and Moses” in regards to the manna. God sent fiery serpents to punish them.

Just as the serpent in the garden of Eden had spoken against God to get Eve to rebel against God’s commandment regarding what she and Adam could eat, so now, when the people complained about the food, God sent serpents to punish the ungrateful slanderers.

Baal HaTurim

Kestenbaum 361

And Moses made a serpent of brass, and set it upon the pole; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

ט וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת, וַיִּשְׁמְהוּ עַל-הַנָּס;
וְהָיָה, אִם-נָשָׁךְ הַנְּחָשׁ אֶת-אִישׁ--וְהִבִּיט אֶל-
נָחָשׁ הַנְּחֹשֶׁת, וְחָיָה.

A serpent of copper

Moses chose to make his serpent out of copper since it contains the letters of 'Nachash' serpent.

It was a miracle within a miracle. People who had been bitten by a snake could look up at the copper snake and be cured.

Note:

Alloys of copper

Bronze - has tin mixed with copper

Brass - has zinc mixed with copper

And the slope of the valleys that inclineth toward the seat of Ar, and leaneth upon the border of Moab.--

טו וְאֶשְׁדֵּי הַנְּחָלִים, אֲשֶׁר נָטְהָ, לְשִׁבַּת עָר; וְנִשְׁעוֹן, לְגִבּוֹל מוֹאָב.

When it veered to dwell at Ar, leaned against the border of Moab.

The outpouring of the rivers when they leaned.

The ambush by the Amorites was destroyed when the mountains and caves they hid in were crushed as the adjacent mountains of Ar and Moab came together.

The Israelites realized this miracle only when they saw blood flowing down into the rivers of the gorge.

And from thence to Beer; that is the well
 whereof the LORD said unto Moses: 'Gather
 the people together, and I will give them
water.' {S}

טז ומשם, בארה: הוא הבאר, אשר אמר
 יהוה למשה, אסף את-העם, ואתנה להם
 מים. {ס}

Well
Water

Well-water = allegorical references to the Torah.

The succession of the water up and down etc alludes to the spiritual growth of a person who devotes himself to the Torah.

Or HaChaim
 Stone 853

Chukath

Num 21:18:9-10

Num 21:20:1-4

The well, which the princes digged, which the nobles of the people delved, with the sceptre, and with their staves. And from the wilderness to Mattanah;

יח באר חפרוה שרים, פרוה נדיבי
העם, במחקק, במשענתם; וממדבר,
מתנה.

and from Bamoth to the valley that is in the field of Moab, by the top of Pisgah, which looketh down upon the desert. {P}

כ ומבמות, הגיא אשר בשדה מואב--ראש,
הפסגה; ונשקפה, על-פני הישימן. {פ}

And from midbar (wilderness) to Mattanah (gift).

And from Bamot (high places) to the valley.

Midrashically this refers to haughtiness in scholarship.

For a modest person (like a wilderness) the Torah (the well) will be given as a gift.

But he who raises himself up (high places) acts in a haughty manner, will be brought low as a valley.

Meam Loez 17:56

Wherefore they that speak in parables say:

Come ye to Heshbon! let the city of Sihon be built and established!

כַּז עַל-כֵּן יֹאמְרוּ הַמְשָׁלִים, בְּאוֹ הַשְּׁבוּן;

תִּבְנֶה וְתִכּוֹן, עִיר סִיחֹן.

“Regarding this the poets (rulers) say – come to Hesbon”

Bava Basra 78b interprets this verse as follows, “Therefore those who are rulers (over themselves) may say let us make an accounting”. Only those who have self control over themselves can make the calculations regarding the gains or loss of certain actions. i.e., the amount of alcohol to use or amount of credit card debt to accumulate.

Once a person is a ruler he can make the calculation.

We have shot at them--Heshbon is perished--
even unto Dibon, and we have laid waste even
unto Nophah, which reacheth unto Medeba.

ל וְנִירָם אָבַד הַשְּׁבוּן, עַד-דִּיבֹן; וְנָשִׁים עַד-
נֹפֶחַ, אֲשֶׁר עַד-מִדְבָּא.

Note that there is a dot above the letter “resh”. Dots are inscribed above certain letters and can mean that the letter is not there. i.e., the word is ‘aish’ fire – “i.e., we laid waste to Nophah with fire”.

The letter ‘Reish’ is similar to ‘Rosh’, head or chief. The Amorites lost their chief role as chief among the nations when their city was burned. Their sovereignty was lost.

Baal HaTurim

And Moses sent to spy out Jazer, and they took the towns thereof, and drove out the Amorites that were there.

לב וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת-יַעֲזֵר, וַיִּלְכְּדוּ
בְּנֵתֵיהֶ; וַיִּירָשׁ (וַיִּזְרַשׁ), אֶת-הָאֱמֹרִי אֲשֶׁר-
שָׁם.

He drove out

he took possession ‘Yaiyoresh’ pronounced but written ‘Vaiyirash’,

The pronunciation suggest Moses’ intention was to drive out (pronounced) the Amorites of Jezer but this was not necessary since when the Amorites heard the Israelites were coming they ran away. Therefore, all there was for Israel to do was to take possession (written) ‘Vayirash’.

And Israel took all these cities; and Israel dwelt
in all the cities of the Amorites, in Heshbon,
 and in all the towns thereof.

כה וַיִּקַּח, יִשְׂרָאֵל, אֶת כָּל-הָעָרִים, הָאֵלֶּה;
 וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֲמֹרִי, בְּחֶשְׁבּוֹן
 וּבְכָל-בְּנֵי תֵיהָ.

And Israel inhabited all the cities of the Amorites

First the Israelites conquered the major cities and then subdivided the rest of the land.

Rabbeinu Ephraim
 Kestenbaum 363

And the LORD said unto Moses: 'Fear him not;
for I have delivered him into thy hand, and all
his people, and his land; and thou shalt do to
him as thou didst unto Sihon king of the
Amorites, who dwelt at Heshbon.'

לד ויאמר יהוה אל-משה, אל-תירא אתו--כי
בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת-כָּל-עַמּוֹ, וְאֶת-אֶרְצוֹ;
וְעָשִׂיתָ לוֹ--כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי,
אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן.

Do not fear him (Og) for into your hand I have given him.

Why would Moshe fear Og? It was because of the good deed that Og did when he informed Abraham that his nephew Lot was taken captive (Gen 14:13 the fugitive was Og see Rashi).

However, Og's intention there was not laudable. He hoped Abraham would be killed in battle and he could marry Sarah. Even so his meritorious deed resulted in Abraham being able to save Lot and Og gets credit even though his motive was reprehensible. We learn from this how valuable good deeds are.

Balak (40)
Numbers 22:2

Balak

Literature view of Balaam the non-Israelite prophet

Bible: Num Ch 22, 23, 24, 31:15-16 Balaam attempted to curse the Israelites and
God turned the curses into blessings.

Deut 23:5-6 Joshua 24:9-10

Nehemiah 13:1-2 Micah 6:5

Philo – Jewish Philosopher 20 BCE – 50 CE Vita Mosis

Balaam pictured as a liar and a hypocrite.

Balaam pressed forward even more than his patron requested.

New Testament

Peter 2:15-16, Jude 11, Revelations 2:14

Balaam was willing to sin for money - led Israelites to ‘treif’ and fornication.

Targum

Wicked

Took advantage of King’s messengers.

Set up his own daughters as prostitutes.

Insane because of his abundant knowledge.

His own ass ridiculed him and reminded Balaam that he gave him carnal pleasure.

Knows dark mysteries.

Drazin – Rational Judaism

Killed by Moses' brother's grandson, Pinchas

Mishnah Avot 5:19

disparages and insults Balaam
evil eye, proud soul, haughty mind

Talmud

Sanhedrin 105a – 106b disparages his character
His name means - “without a people”, ‘beli am’.
He has no portion in the world to come with other people.
He was blind in one eye and limped on one foot.
He committed bestiality with his ass.
He advised Balak on how to entice Israelite males.

Midrash Rabbah

Baalam – a despicable person – a vessel filled with urine.

Pseudo philo – Balaam tragic hero was deceived by King Balak.

Sifre -No prophet compared to Moses other than Balaam and Balaam was even greater in that he knew when the visions would occur. Moses had to stand whereas, Balaam could receive his prophecy even lying down. No philosophers rose in the world like Balaam.

Balaam spoke not by inspiration but by divine spirit therefore we have a mixed view of his motivations and powers.

After four parshiot where the Jewish people are punished as a result of the behavior and attitudes of one of their own, we have a parsha in which the Jewish people are praised and blessed as a result of the behavior and attitudes of one who is not one of their own. How is this to be understood we are punished by the actions of our brethren and blessed by the outside world??

It is to show that much like in a family, God like a father, will chastise the children he loves but will not permit anyone from outside the family circle to do so

Steve Presser M.D. in the name of R Wolfson of Bnei Baak
or Avigdor Miller

Balak

Num Bamidbar 22:2:2

And Balak the son of Zippor saw all that Israel had done to the Amorites.

ב וַיֵּרָא בָּלָק, בֶּן-צִפּוֹר, אֶת כָּל-אֲשֶׁר-עָשָׂה
יִשְׂרָאֵל, לְאֹמִרֵי.

Why do we have a sidra named after a person who hated the Israelites?

No good answer. At least he was an honest person who feared and hated the Israelites. He did not stoop to falsehoods.

Balak teaches us a vital lesson. Free choice. Even though God told Balak not to go to curse the Jews he decides to go anyway.

This is important because if man had no choice man's action in praising God in prayer would be meaningless.

And Balak the son of Zippor saw all that Israel
had done to the Amorites.

ב וַיֵּרָא בְּלִקְוֹ, בֶּן-צִפּוֹר, אֶת כָּל-אֲשֶׁר-עָשָׂה
יִשְׂרָאֵל, לְאֶמְרֵי.

All that Israel had done to the Emori.

Balak saw only ½ of the event only what Israel had done. He paid no attention to what the Emori did to the Israelites.

This selective perception can lead a person to an erroneous conclusion and should be guarded against by us.

Mentioned at Anshe Sholom
Shalosh Seudos 7 July 01

Balak

Num 22:2:1,5-8

And Balak the son of Zippor saw all that Israel
had done to the Amorites.

ב וַיֵּרָא בְּלָק, בֶּן-צִפּוֹר, אֶת כָּל-אֲשֶׁר-עָשָׂה
יִשְׂרָאֵל, לְאֹמְרֵי.

Saw - 22:2:1

Not merely saw but that he was wise enough to understand the truth i.e., that God wages war for the Israelites and no amount of arms of the Amorites could possibly win against Hashem.

Meam Loez 14:149

- all that had been done 22:2:5-8

Balak saw back in history when the first Israelite (Jacob) even though he and his sons were few had nonetheless overcome the Amorites with the power of Prayer (Gen 48:22) and killed the 2 Kings - of the Amorites Shichon and Og.

And Moab was sore afraid of the people, because they were many; and Moab was overcome with dread because of the children of Israel.

ג וַיִּגַר מוֹאֵב מִפְּנֵי הָעָם, מְאֹד--כִּי רַב-
הוּא; וַיִּקְוֶץ מוֹאֵב, מִפְּנֵי בְּנֵי יִשְׂרָאֵל.

deathly afraid

Afraid – Vyagar and Vyakatz is not redundant.

The Moabites feared and dreaded them for two reasons.

1. They were many and
2. they were Israelites.

Moav feared that the Israelites were many but Balak is not mentioned for he understood that even a few i.e., Jacob, his sons and a handful of people plus their power of prayer had defeated the Amarrite nation. Therefore, Balak must counter with a person also powerful in prayer, Balaam.

And Moab said unto the elders of Midian:

'Now will this multitude lick up all that is round about us, as the ox licketh up the grass of the field.'--And Balak the son of Zippor was king of Moab at that time.--

ד ויאמר מואב אל-זקני מדין, עתה ילחכו
הקהל את-כל-סביבתינו, כלחך השור, את
ירק השדה; ובלק בן-צפור מלך למואב,
בעת ההוא.

And Moab said to the elders of Midian...

Israel had no quarrel with Moab or Midian but they had causeless fear and hatred of Israel. Moses had lived many years in Midian. Jethro, his father-in-law, was a Midianite priest. Moab inquired of the Midianites the source of Moses' success and learned it was with his mouth, his ability to express himself as a leader and the Israelites power of prayer.

They therefore enlisted the help of Balaam whose power lay in his mouth and in his ability to curse.

Balak

Num 22:5:1-2

And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying: 'Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me.

ה וַיִּשְׁלַח מַלְאָכִים אֶל-בְּלָעָם בֶּן-בְּעוֹר,
פְּתוֹרָה אֲשֶׁר עַל-הַנָּהָר אֶרֶץ בְּנֵי-עַמּוֹ--
לִקְרֹא-לוֹ: לֵאמֹר, הִנֵּה עַם יֵצֵא מִמִּצְרַיִם
הִנֵּה כֹסֶה אֶת-עֵינַי הָאָרֶץ, וְהוּא יֹשֵׁב, מִמְּלִי.

And he sent emissaries

He sent Malachim, Angels.

In verse (Num 22:7) it mentions that he also sent the elders of Moab and Midian.

Meam Loez 14:154

Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.'

וְעַתָּה לְכֵה-נָא אֶרְהֶ-לִי אֶת-הָעַם הַזֶּה,
 כִּי-עֲצוּם הוּא מִמֶּנִּי--אֹוּלִי אוֹכֵל נֶכֶה-בּוֹ,
 וְאֶגְרָשְׁנוּ מִן-הָאָרֶץ: כִּי יִדְעֵתִי, אֶת אֲשֶׁר-
 תְּבָרֵךְ מִבְּרָךְ, וְאֲשֶׁר תְּאָר, יוֹאֵר

Who hated Israel more Balaam or Balak? Balak saw Israel as a treat to his nation. He was King of Moab and Israel's proximity required him to protect his nation – not necessarily to destroy the Israelites.

Balaam lived far away in Aram. He traveled to Moab and pleaded with God to have permission to destroy the Israelites.

Balaam hated the Israelites more than Balak.

Rashi

Kestenbaum 365

Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.'

וְעַתָּה לְכֵה-נָא אֶרְה-לִי אֶת-הָעַם הַזֶּה,
 כִּי-עָצוּם הוּא מִמֶּנִּי--אֹלֵי אוֹכַל נֶכֶה-בוֹ,
 וְאֶגְרֹשְׁנוּ מִן-הָאָרֶץ: כִּי יִדְעֵתִי, אֶת אֲשֶׁר-
 תְּבָרֵךְ מִבְּרָךְ, וְאֲשֶׁר תְּאָר, יוֹאֵר

And now come please and curse for me this nation

Balak says to Balaam. The word for curse in this sentence is ‘Aurah’ which is a light curse.

Num 22:11 Balaam repeats what his orders from Balak were but uses the word ‘Kavah’, which is a devastating curse.

Balaam added to the evil task he was requested to perform. Also Balak asked that the Israelites be driven from the area. Balaam planned to drive them but to drive them away thoroughly i.e., off of the face of the earth.

Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.'

וְעַתָּה לְכֹה-נָא אָרְה-לִי אֶת-הָעַם הַזֶּה,
 כִּי-עֲצוּם הוּא מִמֶּנִּי--אֹלֵי אוֹכַל נֶכְה-בוֹ,
 וְאֶגְרֹשְׁנוּ מִן-הָאָרֶץ: כִּי יִדְעֵתִי, אֶת אֲשֶׁר-
 תְּבָרֵךְ מִבְּרָךְ, וְאֲשֶׁר תְּאָר, יוֹאֵר

Balak was ambivalent in his desire to harm the Jews. As a Moabite he knew that his descendant Ruth would be the ancestor of King David and the Messiah. We can extrapolate that he had this in mind since the Gematria of his statement ‘Atzum who mimeni’ is the same as the gematria of ‘Moshiah’.

Ayin -70 Tzadeh-90 vov-6 mem-40 heh-5 vov-6 aleph-1, mem-40 mem-40 nun-50 yud-10 = 358

Mem-40 shin-300 yud-10 ches -8 = 358

Steve Presser M.D.

6-23-01

Wedding of Melisa to Jonathan Beck

Balak

Num 22:6:10-12

Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.'

וְעַתָּה לְכֵה-נָא אֶרְה-לִי אֶת-הָעַם הַזֶּה,
כִּי-עָצוּם הוּא מִמְּנִי--אֲוִלִי אוֹכַל נִכְה-בוֹ,
וְאֶגְרָשְׁנוּ מִן-הָאָרֶץ: כִּי יִדְעֵתִי, אֶת אִשְׁר-
תְּבָרַךְ מִבְּרַךְ, וְאִשְׁר תְּאָר, יוֹאֵר

For they are too powerful for me.

He is more powerful that I am

Balak foresaw that David would be born in the future from a Moabite woman Ruth and would utterly destroy the Moabites.

Meam Loez 14:153

And the elders of Moab and the elders of Midian departed with the charms in their hand; and they came unto Balaam, and spoke unto him the words of Balak.

ז וַיֵּלְכוּ זִקְנֵי מוֹאָב, וְזִקְנֵי מִדְיָן, וְקִסְמִים, בְּיָדָם;
וַיָּבֹאוּ, אֶל-בְּלָעָם, וַיְדַבְּרוּ אֵלָיו, דְּבַרֵי בָלָק.

With charms in their hands

To make sure that Balaam could not plead that he lacked the necessary tools Balak sent charms, the tools and implements that Balaam would need, to cast spells.

Rashi
Stone 857

And he said unto them: 'Lodge here this night, and I will bring you back word, as the LORD may speak unto me'; and the princes of Moab abode with Balaam.

ח וַיֹּאמֶר אֲלֵיהֶם, לִינוּ פֹה הַלַּיְלָה, וְהִשְׁבַּתִּי
אֶתְכֶם דָּבָר, כַּאֲשֶׁר יִדְבַּר יְהוָה אֵלַי; וַיֵּשְׁבוּ
שָׂרֵי-מוֹאָב, עִם-בְּלָעָם.

And he said to them rest here the night.

Why did Balaam need them to spend the night?

Balaam knew that as a prophet of the other nations of the world his prophetic powers did not come to him except under the stealth of night as we also learn from “God appeared to Laban the Aramean that night in a dream” Gen 31:24.

And he said unto them: 'Lodge here this night, and I will bring you back word, as the LORD may speak unto me'; and the princes of Moab abode with Balaam.

ח וַיֹּאמֶר אֲלֵיהֶם, לִינּוּ פֹה הַלַּיְלָה, וְהִשְׁבַּתִּי
אֶתְכֶם דְּבַר, כַּאֲשֶׁר יִדְבֹר יְהוָה אֵלַי; וַיֵּשְׁבוּ
שָׂרֵי-מוֹאָב, עִם-בְּלָעָם.

Note the many different names used for Hashem in this Sidra. Hashem - 22:8

Elokim - 22:9

Elokai - 24:18

Shadai - 24:4

Kel - 24:16

Elyon - 24:16

Shadai - 24:16

Balak

Num 22:9:6-9

And God came unto Balaam, and said: 'What men are these with thee?'

ט וַיָּבֹא אֱלֹהִים, אֶל-בְּלָעָם; וַיֹּאמֶר, מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ.

Who are these men with you?

Does God not know?

Why does he ask Balaam?

To give him an opportunity to tell the truth, a half truth or an untruth.

ArtScroll Stone p859

Behold the people that is come out of Egypt, it covereth the face of the earth; now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out.'

יֵא הִנֵּה הָעַם הַיֵּצֵא מִמִּצְרַיִם, וַיִּכַּס אֶת-עֵין
הָאָרֶץ; עַתָּה, לְכֵה קִבֵּה-לִי אֶתוֹ--אוּלִי
אוֹכַל לְהִלָּחֵם בּוֹ, וְגִרְשָׁתִיו.

Curse

In his request Balak Num 22:6 asked only for a mild curse sufficient to drive the Israelites away. Balaam speaks of a much stronger curse to drive Israel away by total destruction Num 22:11. Later Balak himself uses the stronger term Num 22:17.

Rashi
Stone 858

And God said unto Balaam: 'Thou shalt not go with them; thou shalt not curse the people; for they are blessed.'

יב ויאמר אלהים אל-בלעם, לא תלך
עמָהֶם; לא תאר את-העם, כִּי בָרוּךְ
הוא.

Do not curse the people

Not even a mild curse (God uses the milder form of curse).

Do we have to worry that a person could do something God does not approve of or reverse God's decree?

No - God did not want Balaam to utter any predictions for the future because if any of those occur i.e., punishments of Israel due to their transgressions, some may say they come about as a result of Balaam's curse and not God's power. To prevent this misleading idea, Balaam is told not to curse.

Balak

Num 22:13:1-3,8-10,11-13

And Balaam rose up in the morning, and said
unto the princes of Balak: 'Get you into your
land; for the LORD refuseth to give me leave to
go with you.'

יג וַיִּקָּם בַּלְעָם, בַּבֹּקֶר, וַיֹּאמֶר אֶל-שָׂרֵי
בָּלָק, לָכוּ אֶל-אַרְצְכֶם: כִּי מֵאֵן יְהוָה, לְתַתִּי
לְהֵלֵךְ עִמָּכֶם.

And Balaam woke in the morning

Since the news he had would not please his guests Balaam saw no reason to waken them in the middle of the night.

Go to your land

Note he does not even offer his guests a meal but sends them away.

Because God will not let me go with you.

Balaam does not tell them the limitation God has placed on him. He implies with his words that they, the emissaries, are not of sufficient importance for him to accompany them and that is why they should send higher ranking emissaries next time.

Or HaChayim 1580

Balak

Num 22:14:8-11

And the princes of Moab rose up, and they went unto Balak, and said: 'Balaam refuseth to come with us.'

יד ויקומו שרי מואב, ויבאו אל-בלק;
ויאמרו, מאן בלעם הלך עמנו.

Balaam refused to come with us

They suspected him of being a liar and refusing to come with them for his own reasons. They had already caught him in a lie.

In Posuk 8 Balaam had said, “I will bring you back word as the Lord may speak to me”, and they know he did not do so immediately but waited till morning.

Or HaChayim 1580

If you say you will do something if a particular contingency occurs, it is dishonest to delay once it occurs.

And Balak sent yet again princes, more, and more honourable than they.

טו וַיִּסַּף עוֹד, בְּלֶק, שְׁלַח שָׂרִים, רַבִּים
וּנְכַבְדִּים מֵאֵלֶּה.

Balak sent additional princes more and more honorable than these.

This indicates that Balak sent both the original emissaries as well as additional higher ranking ones. We learn this from the word ‘Mayeleh’, “than these”. If they were not also present the Torah would have used the word ‘Mahem’, “than those”.

The word ‘Vayosaf’ indicates a larger number of emissaries than the first time.

Or HaChayim

Balak

Num 22:16:11-13

And they came to Balaam, and said to him:

'Thus saith Balak the son of Zippor: Let nothing, I pray thee, hinder thee from coming unto me;

טז וַיָּבֹאוּ, אֶל-בְּלָעָם; וַיֹּאמְרוּ לוֹ, כֹּה אָמַר
בְּלַק בֶּן-צִפּוֹר, אֶל-נָא תִמְנַע, מִהֲלֶךְ אֱלֹהֵי.

Please let nothing prevent

The first set of delegates had come to the opinion that Balaam had refused to act as they desired because of reasons of his own not genuinely being prevented by God,

Now that additional princes and additional honor had been bestowed upon Balaam the princes hoped no other specious reason would be used by him to again cause him to refuse them.

Or HaChayim 1581

Balak

Num 22:18:7-14

And Balaam answered and said unto the servants of Balak: 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do any thing, small or great.

יח וַיַּעַן בְּלָעָם, וַיֹּאמֶר אֶל-עַבְדֵי בָלָק, אֲמ-
יִתֶן-לִי בָלָק מְלֵא בַיִתוֹ, כֶּסֶף וְזָהָב--לֹא
אֹכֵל, לַעֲבֹר אֶת-פִּי יְהוָה אֱלֹהֵי, לַעֲשׂוֹת
קִטְנָה, אוֹ גְדוֹלָה.

If Balak would give me his house filled with silver and gold.

Balak had said “I will honor you very greatly”.

Why then did Balaam mention money? We see that he desired money and had it on his mind.

Torah Gems 3:116

Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will speak unto me more.'

יֵט וְעַתָּה, שְׁבוּ נָא בְּזֶה גַם-אֲתֶם--הַלְיָלָה;
וְאֲדַעְהָ, מֵה-יִסֹף יְהוָה דַּבֵּר עִמִּי.

And I will learn what additional God will say to me...

Implies that Balaam will ask God again! He knows that God said don't go with them.

How can Balaam ask God again?

Because even though we know God says no, as a human Balaam has free choice and can go against God's ruling and violate it. This story teaches us about man's free choice which God built into the system. If man was only a robot, always doing only what God wanted, then man's praises of God would have no value.

And God came unto Balaam at night, and said unto him: If the men are come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do.'

כַּוְיָבֵא אֱלֹהִים אֶל-בְּלַעַם, לַיְלָה, וַיֹּאמֶר לוֹ
אִם-לְקָרָא לְךָ בָּאוּ הָאֲנָשִׁים, קוּם לְךָ אִתָּם;
וְאֵךְ, אֶת-הַדְּבָר אֲשֶׁר-אֲדַבֵּר אֵלֶיךָ--אֵתוֹ
תַעֲשֶׂה.

- If the men come to call you...

Why did God describe the purpose of this delegation as in doubt?

Why did God give permission to Balaam to go in order to curse Israel?

Why does God seem to have reversed himself from his prior order to Balaam?

The (if) suggests that God is saying even though I ordered you not to go if you insist (and people do have freedom of their own wills) then go, but know you will not be permitted to cause any harm.

By giving him permission to go God could show the world that God had no fear that Balaam would do any harm. Had God not let him go people might say, “God is concerned lest the power of Balaam’s words actually cause harm to Israel”.

To first say no! and now say yes! Shows how God controlled Balaam like a puppet on a string.

Balak

Num 22:21:8-10

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

כַּא וַיִּקָּם בַּלְעָם בַּבֹּקֶר, וַיַּחְבֵּשׁ אֶת-אֲתוֹנוֹ;
וַיֵּלֶךְ, עִם-שָׂרֵי מוֹאָב.

Balaam went with the Moabite dignitaries.

No mention is made of the Midianite dignitaries whom we know had gone to Balaam See 22:7. What happened to them?

They reasoned that if Balaam could not give them an answer but had to wait till morning for God's answer he would not be powerful enough to help them and they left and did not spend the night.

Meam Loez 14:157

Balak

Num 22:21:4-6

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

כַּא וַיִּקָּם בַּלְעָם בַּבֶּקֶר, וַיַּחְבֵּשׁ אֶת-אֲתוֹנוֹ;
וַיֵּלֶךְ, עִם-שָׂרֵי מוֹאָב.

He saddled his donkey.

He did it himself so eager was he to go off on his evil venture.

Meam Loez 14:163

And God's anger was kindled because he went; and the angel of the LORD placed himself in the way for an adversary against him.--Now he was riding upon his ass, and his two servants were with him.--

כב וַיַּחַר-אַף אֱלֹהִים, כִּי-הוֹלֵךְ הוּא, וַיִּתְיַצֵּב
מִלְאָךְ יְהוָה בַּדֶּרֶךְ, לְשֹׁטֵן לוֹ; וְהוּא רֹכֵב
עַל-אֲתוֹנוֹ, וּשְׁנֵי נֹעָרָיו עִמּוֹ.

And God's was angry because he went

Why was God angry he told him he could go? Not really – only because he continued to ask to go. The Torah uses the word ‘continued’ 4 times in a few sentences to suggest that it was the repetitious request of Balaam that was objectionable. See the word ‘Yoseph’ in Numbers 22:15:1, 22:19:10, and 22:26:1 and 22:25:15.

And the ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

כה ותרא האתון את-מלאך יהוה, ותלחץ
אל-הקיר, ותלחץ את-רגל בלעם, אל-הקיר;
ויסף, להכיתה.

A word appears twice in this sentence

Once vocalized ‘vatilachetz’, means she pressed herself i.e., the donkey pressed herself against the wall to avoid the angel who was blocking the way.

The second time, vowelized ‘vatilchatz’, she pressed something else, namely, Balaam’s leg.

Rashi

Kestenbaum 365

And the LORD opened the mouth of the ass,
and she said unto Balaam: 'What have I done
unto thee, that thou hast smitten me these
three times?'

כַּח וַיִּפְתַּח יְהוָה, אֶת-פִּי הָאֲתוֹן; וַתֹּאמֶר
לְבַלְעָם, מָה-עָשִׂיתִי לָךְ, כִּי הִכִּיתַנִּי, זֶה שְׁלֹשׁ
רַגְלַיִם.

And God opened the mouth of the donkey

to demonstrate to Balaam that control of nature and of speech rests with God. God suspended the natural order of things and gave the donkey speech in order to warn Balaam. But Balaam was so intent on his choice of doing evil that he persisted. He was given the choice and chose evil.

God showed him that the Balaam did not control the power of speech. God modified Balaam's speech later and forced him to praise the Bnei Yisroel though he wanted to curse them.

And Balaam said unto the angel of the LORD: 'I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back.'

לד ויאמר בלעם אל-מלאך יהוה,
 חטאתי--כי לא ידעתי, כי אתה נצב
 לקראתי בדרך; ועתה אם-רע בעיניך,
 אשובה לי.

I have sinned for I did not know.

This seems surprising therefore, if he did not know what sin was there?

Here not knowing is a sin itself. Balaam was a prophet. He should have known that there was an angel blocking his way. Ignorance is a sin in itself in such a case.

And Balak did as Balaam had spoken; and
Balak and Balaam offered on every altar a
bullock and a ram.

ב וַיַּעַשׂ בָּלַק, כְּאֲשֶׁר דִּבֶּר בְּלָעָם; וַיַּעַל בָּלַק וּבְלָעָם
פָּר וְאֵיל, בַּמִּזְבֵּחַ.

Throughout the Torah offerings are referred to as ‘al hamizbeach’ “on the alter” see Ex 29:20 Lev 17:6 only with Noah Gen 8:20 and Balaam does the Torah use the term ‘bamizbech’ “to or at the alter”. Why? Also in verse 2 both Balak and Balaam brought up a bull and a ram on each alter. If so, why does the verse use the singular verb ‘vayaal’ “he brought up” instead of they brought up?

A person with a blemish could not serve on the alter. Noah was injured by a lion whose feeding was delayed and Noah walked with a limp (Rashi Gen 7:23) and Balaam was blind in one eye (Rashi Num 24:3) neither could serve “on” but could only bring his offering to the ‘Mizbeach’ and someone else had to perform the actual service. In the case of Noah one of his sons and for Balaam Balek had to be taught and only he did the service therefore the singular ‘Vayaal’, is appropriate.

Kestenbaum 367

Oznaim LaTorah

Balak

Num 23:10:9-12

Who hath counted the dust of Jacob, or numbered the stock of Israel? Let me die the death of the righteous, and let mine end be like his!

י מי מִנָּה עֶפְרָיִם יַעֲקֹב, וּמִסָּפָר אֶת-רֵבֶע
יִשְׂרָאֵל; תָּמַת נַפְשִׁי מִזֹּת יִשְׁרָיִם, וְתֵהִי
אַחֲרֵיתִי כְּמֵהוּ.

Let me die the death of the righteous

It is no great feat to die the death of the righteous it is a much more difficult task. to live the life of the righteous. To live a proper life

Chafetz Hayyim
Torah Gems 3:124

And Balak said unto him: 'Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.'

יג ויאמר אליו בלק, לך-נא אתי אל-מקום
אחר אשר תראנו משם--אפס קצהו תראה,
וכלו לא תראה; וקבנו-לי, משם.

Throughout this section Balak keeps referring to the people of Israel as “Them” in a disrespectful manner not mentioning their name at all.

Also see 22:6 this people
22:11 the people who left Egypt

Balak

Num 23:21:9-11

None hath beheld iniquity in Jacob, neither hath one seen perverseness in Israel; the LORD his God is with him, and the shouting for the King is among them.

כֹּא לֹא-הִבִּיט אֶן בִּיעֶקֶב, וְלֹא-רָאָה עֶמֶל
בְּיִשְׂרָאֵל; יְהוָה אֱלֹהֵיו עִמּוֹ, וּתְרוּעַת מֶלֶךְ בּוֹ.

He has not seen sin in Jacob neither has he seen perverseness in Israel.

The Lord his God is with him.

The people do not sin because the Lord his God is with them nearby and observing. A person will not sin if he believes that God is everywhere and will notice his sin. This is one of the bases of religion.

Hatam Sofer

Torah Gems 3:125

Balak

Num 24:5:1-4

How goodly are thy tents, O Jacob, thy dwellings, O Israel!

הַמָּה-טֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב; מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל.

How goodly are your tents Jacob.

Balaam came to curse the Israelites but instead was inspired by a sense of respect. He saw that the openings of the tents did not face each other. So that one could look into someone else's home.

Munk p68

He couched, he lay down as a lion, and as a lioness; who shall rouse him up? Blessed be every one that blesseth thee, and cursed be every one that curseth thee.

ט כָּרַע שָׁכַב כְּאַרִי וּכְלָבִיא, מִי יִקְיָמֶנּוּ; מְבָרְכֶיךָ
בְּרוּךְ, וְאֲרָרֶיךָ אֲרוּר.

He crouched and lay down like a lion and like a lion cub who can stand him up.

The Talmud (Sanhedrin 95a) tells us that the Tanach calls the lion by 6 different names. In our verse ‘ari’ is mentioned before ‘lavi’ in 23:24 it is reversed. Lavi is larger more ferocious than Ari and the Lavi stands over its kill longer than the Ari. 23:24 speaks about arising that is the beginning of Israel as a nation. Lavi is quicker to attack larger and more ferocious. It goes first 24:9. In our verse the enemy has already been subdued Ari can handle them and leaves Lavi mentioned second to stand over the prey for a long time.

Rabbeinu Chaim Paltiel
Kestenbaum 367

If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD, to do either good or bad of mine own mind; what the LORD speaketh, that will I speak?

יג אִם-יִתֶּן-לִי בָלַק מְלֵא בֵּיתוֹ, כֶּסֶף וְזָהָב--
 לֹא אוּכַל לְעֵבֵר אֶת-פִּי יְהוָה, לַעֲשׂוֹת טוֹבָה
 אוּרְעָה מִלְבִּי: אֲשֶׁר-יִדְבַּר יְהוָה, אֲתוֹ אֲדַבֵּר.

What the Lord speaketh that will I speak.

Balaam is a nudge. This is the 6th time he says this.

He asks God twice to let him go 22:10 -11 and 22:19-20.

He duplicitously and falsely protests that he can only say what God permits 6 times

22:20

22:35

22:39

23:12

23:27

24:13 - but he tries to get Hashem to change his mind and to let Balaam say what he wishes. Because he is in the habit of not accepting one response as final, he has to be warned three times by his donkey until he finally gets the point.

Balak

Num 24:25:1-9

And Balaam rose up, and went and returned to his place; and Balak also went his way. {P}

כֹּה וַיִּקְם בַּלְעָם, וַיֵּלֶךְ וַיָּשׁוּב לְמִקְוֹמוֹ; וְגַם-
בָּלָק, הָלַךְ לְדַרְכּוֹ. {פ}

And Balaam rose up and went and returned to his place and Balak also went his way.

Even though each had seen how marvelous and great the Israelites were and how all powerful God is, they each went back to their evil ways.

Toral Gems 3:130

Pinchas (41)
Numbers 25:10

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יֵא פִינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הַכֹּהֵן, הַשִּׁיב
אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקִנְאוֹ אֶת-
קִנְאָתִי, בְּתוֹכָם; וְלֹא-כָלִיתִי אֶת-בְּנֵי-יִשְׂרָאֵל,
בְּקִנְאָתִי.

The yud in Pinchas is written smaller than it should usually be written called 'yud zeirah'. It comes to teach.

There were 8 Kohanim Gedolim during the 410 years of the first Temple and 300 Kohanim Gedolim during the 420 years of the second Temple = 308, all descendants of Pinchas.

They are alluded to in the Gematria of yud zeirah

yud-10 vov-6 daled-4 zayin-7 ayin-79 yud-10 Resh-200 aleph-1 = 308

And the same as his father's name Elazar

aleph-1 lamed-30 ayin-79 zayin-7 resh-200 = 308

Indicating that now, like his father, Pinchas was also a Kohen.

Pinchas

Num 25:11:7-9

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יֵא פִינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הַכֹּהֵן, הַשִּׁיב
אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקִנְאוֹ אֶת-
קִנְאָתִי, בְּתוֹכְכֶם; וְלֹא-כִלִּיתִי אֶת-בְּנֵי-יִשְׂרָאֵל,
בְּקִנְאָתִי.

Turned back my wrath.

Why did Moses not give out the punishment to Zimri ben Salu and the Midianite woman himself, after all he knew the law and he was the chief judge?

Because he became paralyzed with shock and was dumbfounded when Zimri asked him, “Why can I not sleep with a Midianite woman seeing you even married one?”. This pause left room for Pinchas to rise up and chase the couple and kill them.
Bamidbar Rabbah 20,24

Or HaChayim 1714

Pinchas

Pinchas Sidra alone

Time to assess its effects.

He acted alone. If any additional person had been present Pinchas' act could not be permitted. He is praiseworthy in that he acted alone. He demonstrated the importance of the individual. Zealotry should not be joined by others.

Shalom

- Means his act may not be avenged.
- A priest who kills is as though he had a blemish and may not serve in the Bais Hamikdash is learned from this sentence.
- And we also learn that killing an evil person is not a blemish.

The word Shalom has a break in the continuity of the 'vov'. This demonstrates that the peace is incomplete when created by killing. It is considered a crippled peace.

When Eliyahu, who is identified with Pinchas, brings the Messianic redemption, the crippled vov will be repaired and unbroken peace will reign on earth.

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יֵא פִינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הַכֹּהֵן, הַשִּׁיב
 אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקִנְאוֹ אֶת-
 קִנְאָתִי, בְּתוֹכָם; וְלֹא-כָלִיתִי אֶת-בְּנֵי-יִשְׂרָאֵל,
 בְּקִנְאָתִי.

Parshas Pinchas

is always read alone because pinchas acted alone. Had he had a companion, had he discussed this act with anyone, had he asked if he should act this way, the action he took would be forbidden according to the law.

Since the praiseworthiness of his action is that he acted alone his Sidra is always read alone.

Pinchas

Num 25:11:1

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יֵא פִינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הַכֹּהֵן, הַשֵּׁיב אֶת-
חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקִנְאוֹ אֶת-קִנְאָתִי,
בְּתוֹכָם; וְלֹא-כָלִיתִי אֶת-בְּנֵי-יִשְׂרָאֵל, בְּקִנְאָתִי.

Parshas Pinchas is always read by itself whereas the two parshiot before it, Hukkat and Balek and the two parshiot after it, Matos and Masei are read together.

This stresses the importance of the individual acting alone, without others being involved, or being in agreement with them. The small thin voice has great value.

And though Pinchas is read on a Shabbos between two sorrowful days, the 17th of Tamuez and 9th of AV, its content dealing with various festivals give us reason for joy and thoughts of happy times.

Torah Gems 3:132

Pinchas

Num 25:11:1-6

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יֵאֱפִינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הַכֹּהֵן, הַשִּׁיב
אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקִנְאוֹ אֶת-
קִנְאָתִי, בְּתוֹכְכֶם; וְלֹא-כָלִיתִי אֶת-בְּנֵי-יִשְׂרָאֵל,
בְּקִנְאָתִי.

Why does the Torah give us Pinchas' full genealogy here, we had it only 4 sentences previously!

God wanted to give his ancestors an honorable mention. God wanted to mention Aaron's name in a good and positive light. Aaron had been the cause, albeit inadvertently, of so many Israelites dying at the sin of the Golden Calf see Ex 32:35 "God smote the people who had made the calf which Aaron had constructed. No! Aaron's grandson saved many Israelites and God states, "I have not consumed the children of Israel in my jealousy". To make this clear Aaron had to be mentioned by name and the genealogy recited.

Or HaChayim 1637

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

יֵא פִינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הַכֹּהֵן, הַשֵּׁיב אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקִנְאוֹ אֶת-קִנְאָתִי, בְּתוֹכָם; וְלֹא-כָלִיתִי אֶת-בְּנֵי-יִשְׂרָאֵל, בְּקִנְאָתִי.

When he showed jealousy on my behalf amongst them.

- The words ‘bekano’, “he showed jealousy” and “amongst them” seem superfluous but that is not so.
- “He showed jealousy” - i.e., his jealousy on God’s behalf. He had no ulterior motive. This is a beloved Mitzvah-a pure act.
- “Amongst them” - before the entire nation, to show them an example of righteous behavior.
- “Amongst them” - The entire tribe of Shimon and he had no worry for his personal safety.
- Therefore, we learn special dimensions of his brave act by these seemingly superfluous words.

Or HaChayim 1638

Wherefore say: Behold, I give unto him My covenant of peace;

יב לְכֹן, אָמַר: הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי, שְׁלוֹם.

I give to him my covenant of Peace.

- To tell the family of Zimri that they may not avenge his death. Pinchas is immune to injury from any person.
- To show that better than zealotry and war is peace.
- A priest who has a blemish cannot serve. God gives Pinchas peace from being pursued by Zimri's relatives and freedom from blemishes. The broken vow permits both pronunciations. "Shalom and Shaleim"
- Just as a sincere zealot is perfect in his zealotry "Shaleim", so such a zealot will be granted the covenant of peace "Shalom".
- Any Cohen who killed a man would not be permitted to perform the priestly functions. This covenant of peace from God tells us that killing a wicked person does not disqualify the priest but is considered as an offering brought by Pinchas.

Wherefore say: Behold, I give unto him My יב לְכֹן, אָמַר: הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי, שְׁלוֹם.
covenant of peace;

My covenant of peace

The act of Pinchas took place in parshas Balak and his judgement took place in a different parasha, Pinchas.

His act of killing two people required some time to assess its effect and whether it was justified. Should he be punished or rewarded? Such a serious action should not be assessed without considerable thought. That's why the decision took a week till the next parasha.

- Also such a delay in judgement is in keeping with the Sanhedrin who did not announce a decision till next day.

Wherefore say: Behold, I give unto him My covenant of peace;

יב לְכֹן, אָמַר: הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי, שְׁלוֹם.

Behold I give to him the covenant of peace.

The vov in 'shalom' is broken *(vov ketiah).

The peace brought about by Pinchas (his act of killing the sinful immoral couple stopped the plague) came from killing and even though bloodshed was necessary at that moment for the sake of all the people we regard peace that occurs through bloodshed a crippled peace, therefore, the word shalom contains a broken vov.

When Eliyahu (who is identified with Pinchas) brings the Messianic redemption the crippled vov in shalom will be repaired. Then unbroken peace will reign on earth. Also, when Eliyahu and Moshiach came all the Mamzerim will become Tahor, clean.

Pinchas

Num 25:12:3-8

Wherefore say: Behold, I give unto him My covenant of peace;

יב לְכֹן, אָמַר: הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי, שְׁלוֹם.

Here I give to him my covenant of Peace

God gave the Kehuna to Pinchas as a gift in order to indicate that he did not become a priest merely through a hereditary claim but on the basis of his personal moral excellence and therefore the Torah writes, “He gave it to him”.

Num 25:13:3-04

and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.'

יג וְהִיְתָה לוֹ וּלְזָרְעוֹ אַחֲרָיו, בְּרִית כְּהֻנָּה
 עוֹלָם--תַּחַת, אֲשֶׁר קָנָא לֵאלֹהֵיו, וַיִּכְפֹּר, עַל-
 בְּנֵי יִשְׂרָאֵל.

Zealous for his God

It does not say, “for God”, but “for his God”. His personal responsibility to stand up for God.

That is why the 10 commandments are written in the singular, to convey the sense that each person should feel that the Torah was given to him/her alone.

Torah Gems 3:336

Are the words “and to his descendants after him”, necessary? Is not the priesthood inherited? Yes but to show that “to him” does not mean exclusively to Pinchas we must learn that it will be inherited by his descendants also.

Or HaChayim 1640

Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites.

יֵד וְשֵׁם אִישׁ יִשְׂרָאֵל הַמִּכָּה, אֲשֶׁר הִכָּה אֶת-
הַמִּדְיָנִית--זִמְרִי, בֶּן-סָלוּא: נָשִׂיא בֵּית-אָב,
לְשִׁמְעוֹנִי.

And the name of the Israelite man...

Why did God not mention the man's name earlier when Pinchas performed his deed in the last parashah?

God has a policy of not belittling any person even those who sin. Recall the Israelite who collected wood on the Sabbath. The Torah never tells us his name.

Here, the names are important. They are names of important influential people. Slaying them is even more meritorious because of the personal danger Pinchas might have been subject to more than had they been anonymous persons. We see that the Torah had an important reason to mention their names i.e., to praise Pinchas' action.

And it came to pass after the plague, {P}

א וַיְהִי, אַחֲרֵי הַמַּגָּפָה; {פ}

It was after the plague

This verse is one of three in the Torah which is divided into two paragraphs.

The other two are in Gen 35:22

Deut 2:8.

We treat it as two separate verses. The first verse ends the previous narrative, the plague, and the second verse in the second paragraph belongs to the next topic, the census. However, it is read as one long verse. After the plague, had the counting of the census been done incorrectly that could have resulted in a plague, therefore the Torah separates the two phases into two paragraphs.

And the sons of Eliab: Nemuel, and Dathan, and Abiram. These are that Dathan and Abiram, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD;

ט וּבְנֵי אֱלִיאָב, נְמוּאֵל וְדָתָן וְאַבִּירָם: הוּא-דָתָן
וְאַבִּירָם קְרוּאֵי (קְרִיאֵי) הָעֵדָה, אֲשֶׁר הִצּוּ עַל-
מֹשֶׁה וְעַל-אַהֲרֹן בְּעֵדַת-קֹרַח, בְּהִצְתָם, עַל-
יְהוָה.

He is Dathan and Aviraim

Singular - ‘hu’ meaning “he”.

They persisted and were singleminded in their wickedness.

And the sons of Eliab: Nemuel, and Dathan, and Abiram. These are that Dathan and Abiram, the elect of the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD;

ט וּבְנֵי אֱלִיאָב, נְמוּאֵל וְדָתָן וְאַבִּירָם: הוּא-דָתָן
וְאַבִּירָם קְרוּאֵי (קְרִיאֵי) הָעֵדָה, אֲשֶׁר הִצּוּ עַל-מֹשֶׁה
וְעַל-אַהֲרֹן בְּעֵדֶת-קֹרַח, בְּהִצְתָּם, עַל-יְהוָה.

The same Datan and Aviram

The same brothers we encountered during the rebellion of Korach, ‘asher hitzu’ “who incited” others against Moses, Aaron and God. They incited Korach. 16:32 the earth swallowed them and Korach.

Moshe sent messengers to them 16:2. They refused to come.
Moshe went himself 16:25.

Why? Because Moshe knew they were the source of this problem. He attributed the entire problem to these two leaders. In Sanhedrin 110 it holds that the company of Korach does not merit life in the hereafter. The company it refers to is limited to these two. The 250 and Korach may come up again and be resurrected.

Notwithstanding the sons of Korah died not.

{S}

יא וּבְנֵי-קֹרַח, לֹא-מָתוּ. {ס}

and the children of Korach did not die.

In the midst of the dispute with Korach his children did not do the usual. They did not side with their father but acted properly and repented. This action on their part become a sign and a wonder and is worth stressing.

Pinchas

Num 26:53

'Unto these the land shall be divided for an inheritance according to the number of names.

נג לאלה, תחלק הארץ בנחלה--במספר שמות.

And to these

Such as these i.e., excluding minors, i.e., below the age of 20.

BT Bava Bathra 117a

And the LORD spoke unto Moses, saying:

נב וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

This passage gives the reasons for the census just completed.

1. The nation would soon be entering the land of Canaan and would need to know into how many portions the land would need to be divided.

Ibn Ezra

Other reasons

2. Since many died in the plague the count could show how many had survived.

Rashi

3. In preparation for the wars of conquest the census would tell them the number of men available for the army.

Abarbanel

Kestenbaum 377

For the LORD had said of them: 'They shall surely die in the wilderness.' And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun. {S}

סֵה כִּי-אָמַר יְהוָה לָהֶם, מוֹת יָמָתוֹ
בַּמִּדְבָּר; וְלֹא-נֹוֹתֵר מֵהֶם, אִישׁ--כִּי אִם-
כָּלֵב בֶּן-יִפְנֶה, וַיהוֹשֻׁעַ בֶּן-נּוּן. {ס}

When Joshua and Caleb are mentioned together sometime Caleb is mentioned first other times Joshua is mentioned first (see Num 14:6, Num 14:38, Num 14:30, Num 32:12, Deut 1:36:38).

When God is the speaker Caleb is mentioned first since he is rewarded for taking the initiative in supporting the plan to enter the land counter to the advice of the other spies.

When Moshe speaks he accords Joshua first place since he was more learned than Caleb.

Then drew near the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

א וַתִּקְרַבְנָה בָּנוֹת צֶלְפָּחָד, בֶּן-חֹפֵר בֶּן-גִּלְעָד בֶּן-מַכִּיר בֶּן-מְנַשֶּׁה, לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן-יוֹסֵף; וְאֵלֶּה, שְׁמוֹת בָּנוֹתָיו--מַחֲלָה נֹעָה, וְחֹגְלָה וּמִלְכָּה וְתִרְצָה.

A petition was presented by the daughters of Zelofchad who were from the family of Manasseh, Joseph's son.

Why mention Manasseh in this sentence twice? To stress that it teaches us a new point not only what the family lineage was as mere fact and history but to stress that just as Joseph loved the land of Israel to the point of requesting that “you must bring my remains out of this place” to be buried in Israel, so these daughters made their request out of love for Israel in the same spirit of love as their ancestor Joseph.

Then drew near the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

א ותקרבה בנות צלפחד, בן-חפר בן-גלעד בן-מכיר בן-מנשה, למשפחת, מנשה בן-יוסף; ואלה, שמות בנותיו--מחלה נעה, וחגלה ומלכה
ותרצה.

The daughters of Zelofchad are listed in two orders.

1. Some say in order of age.
2. Some say in order of wisdom.
3. Some say both listings are in order of wisdom but several got married and lost some of their wisdom being either preoccupied, having no time to study, or they did not want to appear smarter than their husbands.

Rabbi Nathaniel Stampfer

And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying:

ב ותעמדנה לפני משה, ולפני אלעזר הכהן, ולפני הנשיאים, וכל-העדה--פּתח אהל-מועֵד, לאמר.

And they stood before Moses before Elazar the Kohen before the leaders and the entire assembly.

Is it possible they stood before Moses and then before Elazar and were told nothing and then they turned to the leaders and finally to the entire assembly for an answer? If Moses did not know would any of the others know? And if they did would it be proper for a disciple to speak in front of his teacher?

No. However, in a case where the teacher gives deference to his student others may also answer.

'Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the LORD in the company of Korah, but he died in his own sin; and he had no sons.

ג אָבִינוּ, מֵת בַּמִּדְבָּר, וְהוּא לֹא-הָיָה
בְּתוֹךְ הָעֵדָה הַנוֹעְדִים עַל-יְהוָה, בְּעֵדַת-
קִרַח: כִּי-בְחָטְאוֹ מֵת, וּבָנִים לֹא-הָיוּ לוֹ.

This claim by the daughter's told Moshe that their father had not been an opponent of Moshe's. Such information would disqualify Moshe from being a judge and from adjudicating a case in a Bais Din. Therefore, it is understandable that Moshe recused himself from judgment in this case and brought the case to God for impartial adjudication.

Rabbi Nathaniel Stampfer

29 June 2002

So Moses brought their case before the Lord.

ה. וַיִּקְרַב מֹשֶׁה אֶת מִשְׁפָּטָן לִפְנֵי יְהוָה:

Their claim

The ‘nun’ at the of the word ‘mishpata N’ is larger than normal.

50 gates of understanding were created in the world and God presented them all to Moshe except 1.

The 50th gateway is beyond the understanding of any human being, even Moses. If he had received all 50 gates there would have been no need for him to ask God for a ruling regarding the daughters of Zelophehad. This large nun reminds us of Moses’ human limitations.

'The daughters of Zelophehad speak right:
 thou shalt surely give them a possession of an
 inheritance among their father's brethren; and
 thou shalt cause the inheritance of their father
 to pass unto them.

ז כן, בנות צלפחד דברת--נתן נתן לתן להם
 אחזת נחלה, בתוך אחי אביהם;
 והעברת את-נחלת אביהן, להן.

In speaking of the laws of inheritance the Torah uses two verbs
 ‘Avar’, “to pass” and ‘Nasan’, “to give.

When a son or father or brother inherits property that property remains in the
 possession of the deceased tribe and the Torah uses the word ‘unesatem’.

But when a daughter inherits property that property “passes” out of the possession of
 the father’s family. For when she dies the property will be inherited by her husband
 and sons who may be of another tribe.

And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

י וְאִם-אֵין לוֹ, אֲחִים--וּנְתַתֶּם אֶת-נַחֲלָתוֹ, לְאָחֵי אָבִיו.

And if he has no brothers then you will give his inheritance to his father's brothers.

Why his father's brothers? Certainly his father would take precedence. That could be mentioned but the Torah did not want to mention the terrible case where a child dies before his parent.

Rabbi Rockove pointed out; it is actually very logical for the Torah to skip the father since the inheritance we speak about is land the son who died would not have any to pass on unless his father had predeceased him unless it was land the son bought himself at least until Yovel.

Rabbi Solomon Rockove

And if his father have no brethren, then ye shall give his inheritance unto his flesh that is next to him of his family, and he shall possess it. And it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.' {P}

יֵא וְאִם-אֵין אַחִים, לְאָבִיו--וּנְתַתֶּם אֶת-נַחֲלָתוֹ
 לְשָׂארוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ, וַיֵּרֶשׂ אֹתָהּ;
 וְהִיְתָה לְבְנֵי יִשְׂרָאֵל, לְחֻקַּת מִשְׁפָּט, כַּאֲשֶׁר
 צִוָּה יְהוָה, אֶת-מֹשֶׁה. {פ}

inheritance to his flesh

his flesh = his wife

line of inheritance

sons
 daughters
 brothers
 father
 uncle
 wife

Torah Temimah
 BT Bava Bathra 111b

And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it. And it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.' {P}

יֵא וְאִם-אֵין אַחִים, לְאָבִיו--וּנְתַתֶּם אֶת-נַחֲלָתוֹ
 לְשָׂארוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ, וַיִּרֶשׁ אֹתָהּ;
 וְהִיְתָה לְבְנֵי יִשְׂרָאֵל, לְחֻקַּת מִשְׁפָּט, כַּאֲשֶׁר
 צִוָּה יְהוָה, אֶת-מֹשֶׁה. {פ}

A statue of judgement

= requires a Beth Din.

Torah Temimah

BT Bava Bathra 113b

"Let the Lord, the God of spirits of all flesh,
appoint a man over the congregation,

טז. יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחֹת לְכֹל בָּשָׂר
אִישׁ עַל הָעֵדָה:

appoint a man over the congregation

Moses requests a successor.

When Moshe granted the daughters of Zelophehad a portion of Eretz Yisroel he thought perhaps God had relented and would allow him to enter to finish the job of dividing the land.

As he provided for the daughters' future he perhaps thought to provide for his families' future also. He requested a successor, thinking perhaps one of his sons might be chosen. But no, he is to appoint Joshua.

Rashi

Kestenbaum 379

And the LORD said unto Moses: 'Take thee
Joshua the son of Nun, a man in whom is spirit,
and lay thy hand upon him;

יח ויאמר יהוה אל-מֹשֶׁה, קח-לְךָ אֶת-
יְהוֹשֻׁעַ בֶּן-נוּן--אִישׁ, אֲשֶׁר-רוּחַ בּוֹ; וְסַמַּכְתָּ
אֶת-יָדְךָ, עָלָיו.

And put your hand on him

And we see how much Moshe loved him in Posuk 27:23:1-4. He put not merely one hand, as God had directed, but “Moshe put his hands (plural) on him”, both hands.

Meam Loez 14:269,270

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof.

ט וּבְיוֹם, הַשַּׁבָּת--שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה,
תְּמִימִם; וּשְׁנֵי עֶשְׂרֹנִים, סֵלֶת מִנְחָה בְּלוּלָה
בְּשֶׁמֶן--וְיִצְטָקוּ.

Uveyom haShabbos -	Sabbath 28:9
Uveyom haShavuos -	Shavuos 28:26
Bayom haRishon -	Pesach 28:18
Bayom haShmini	Shemini Atzares 29:35
Uvayom haShevii -	7 th day of Pesach
Uvayom haSheini -	The days of Succoth 29:17
Uvayom haShelishi -	The days of Succoth 29:20

To remember if the word has a Patach (-) the next word is a number.

To remember if the word has a Shevah (:) the next word is not a number.

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

My sacrifice

The commandments regarding sacrifices occurs immediately after the Sidra where Moshe's death is announced. As long as Moses was alive there was no need for sacrifice. His merits were sufficient to protect the people.

ב צו אֶת-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם: אֶת-
 קִרְבְּנֵי לַחֲמֵי לְאִשִּׁי, רֵיחַ נִיחֹחַי, תִּשְׁמְרוּ,
 לְהַקְרִיב לִי בְמוֹעֵדוֹ.

Torah

Three fold prophecies of Balaam followed by climactic final blessing.

Haftorah

Three fold initial elements: storm, earthquake and fire, followed by climactic murmuring sounds.

Receive three fold instruction

to appoint a King over Aram (Hazael)

to appoint a King over Israel (Jehu)

to appoint a prophet (Elisha)

The zeal of Pinchas. The zeal of Elijah.

Haftorah for Pinchas

When it is after 17 Tammuz
read Jeremiah Chapter 1

Gives history of Kings and Jeremiah's influence
8 years old when Yoshiyahu became King – for 32 years
became religious in midst of his reign
Yehoyakim – his son
Jeremiah may have written Eicho and Melachim

And Shimshon – designated a leader while in the womb = predestination.

From the North

Assyrians

Schythians – from caucuses Georgia, Chechnia, Uzbekastan

Babylonians

Matos (42)
Numbers 30:2

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the LORD hath commanded.

ב וַיְדַבֵּר מֹשֶׁה אֶל-רְאִשֵׁי הַמִּטּוֹת, לְבָנֵי
יִשְׂרָאֵל לֵאמֹר: זֶה הַדְּבָר, אֲשֶׁר צִוָּה יְהוָה.

Summary

Vows and oaths

The Torah permits vows to be annulled by:

- A halachic authority.
- A panel of three laymen who are knowledgeable.
- A father re: vows made by his unmarried daughter.
- A husband re: vows made by his wife.

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the LORD hath commanded.

ב וַיְדַבֵּר מֹשֶׁה אֶל-רְאֵשֵׁי הַמִּטּוֹת, לְבְנֵי
יִשְׂרָאֵל לֵאמֹר: זֶה הַדְּבָר, אֲשֶׁר צִוָּה יְהוָה.

To the heads of the tribes

Moses spoke to the heads of the tribes and explained to them how and under what circumstances they could annul vows.

But to the rest of the children of Israel he only conveyed the general topic ‘Zeh hadavar’, thus leaving the details up in the air. Chagigah 10.

God did not want to detail for the people how to cancel their vows otherwise people may not rely on the word of an Israelite if it is easy for him to cancel his oaths and VOWS.

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the LORD hath commanded.

ב וַיְדַבֵּר מֹשֶׁה אֶל-רְאֵשֵׁי הַמִּטּוֹת, לְבָנֵי
יִשְׂרָאֵל לֵאמֹר: זֶה הַדְּבָר, אֲשֶׁר צִוָּה יְהוָה.

And Moses spoke unto the heads of the tribes.

Why were only this parashah and the one dealing with oaths spoken directly to the heads of the tribes?

Because politicians often make promises they can't or do not intend to keep. Therefore this warning was aimed specifically at them. "He shall not break his word". 30:3

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the LORD hath commanded.

ב וַיְדַבֵּר מֹשֶׁה אֶל-רְאֵשֵׁי הַמַּטּוֹת, לְבָנֵי
יִשְׂרָאֵל לֵאמֹר: זֶה הַדְּבָר, אֲשֶׁר צִוָּה יְהוָה.

This is the thing which the Lord has commanded.

This is what Moses taught the leaders to teach the people. Do everything L'shem Shamiyim. Do everything because God has commanded it. Even routine activities like eating or drinking. Do it to permit your body to serve the almighty L'shem Shamiyim.

When a man voweth a vow unto the LORD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

ג איש כי-ידר נדר ליהוה, או-השבע
שבעה לאסר אסר על-נפשו--לא יחל,
 דברו: ככל-היצא מפיו, יעשה.

A person who vows a vow or swears an oath.

Why are these words repeated?

Hint: from the words that follow:

A promise to God – a spiritual promise (vow) an oath related to his soul. a spiritual oath.

The words are repeated to stress that there are two categories, the mundane i.e., I promise not to overeat drink, smoke cigarettes, etc that affect your secular activities and an oath of a religions nature that affects your soul and your relationship with God.

When a man voweth a vow unto the LORD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

ג איש כִּי-יִדַר נֶדֶר לַיהוָה, אוּ-הִשָּׁבַע
 שְׁבַעָה לְאַסֵּר אֶסֶר עַל-נַפְשׁוֹ--לֹא יַחַל,
דְּבָרוֹ: כְּכֹל-הֵיבֵא מִפִּיו, יַעֲשֶׂה.

He shall not break his word. All that goes out of his mouth he shall do.

All of the Torah depends on that a person should not violate his word. An obligation, a vow, oath, promise, which he freely made or accepted must be kept. Without this there is no basis for the entire Torah.

But if her father disallow her in the day that he heareth, none of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD will forgive her, because her father disallowed her.

וְאִם-הִנִּיא אָבִיהָ אֹתָהּ, בְּיוֹם שִׁמְעוֹ--כָּל-
נְדָרֶיהָ וְאֶסְרֶיהָ אֲשֶׁר-אָסְרָה עַל-נַפְשָׁהּ, לֹא
יִקּוּם; וַיְהִיָּה, יִסְלַח-לָהּ, כִּי-הִנִּיא אָבִיהָ, אֹתָהּ.

and her prohibitions

With a yud Num 30:6:9 refers to her father who can annul all of his unmarried daughter's vows.

It is written without a yud Num 30:8:16 when it refers to her husband who can annul only some of his wife's vows. Only those vows that cause personal harm or adversely affect their relationship can be annulled by her husband.

See Rambam Hilchos Nedarim 12:1

and her husband hear it, whatsoever day it be that he heareth it, and hold his peace at her; then her vows shall stand, and her bonds wherewith she hath bound her soul shall stand.

ח וְשָׁמַע אִישָׁהּ בְּיוֹם שְׁמִעוֹ, וְהִחְרִישׁ
 לָהּ: וְקָמוּ נְדָרֶיהָ, וְאָסְרָה אֲשֶׁר-אָסְרָה
 עַל-נַפְשָׁהּ--יִקְמוּ:

The word ‘Eishah’,

appears 8 times in these sentences 8-15.

The heh with a dagesh (dot) means her and that heh must be pronounced.

Eish = “man”. ‘Heh’ with a dot means “her man = her husband”.

The reader must be careful to pronounce the heh with a dot so that it will not sound like the word ‘eishah’, a woman.

'Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.'

ב נְקָמָה, נְקַמְתָּ בְּנֵי יִשְׂרָאֵל, מֵאֵת, הַמִּדְיָנִים; אַחֲרַי, תִּגָּדָף אֶל-עַמֶּיךָ.

God told Moses,

“Avenge the children of Israel of the Midianites and afterward shall you be gathered to your people”.

Moses instead told them, “Avenge the Lord against the Midianites”. Num 31:3:13-16

Why did Moses change God’s message? If Moses had used God’s formulation the people might have said we will forego our revenge so that Moses might live longer. But one cannot forgo God’s revenge

Torah Gems 3:151

Meam Loez 14:340

'Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.'

ב נָקָם, נִקְמַת בְּנֵי יִשְׂרָאֵל, מֵאֵת,
הַמִּדְיָנִים; אַחֲרַי, תִּגָּסַף אֶל-עַמִּיךָ.

Surely take revenge

Why is “revenge” mentioned twice?

Because the Midianites were guilty on two counts.

They provoked the Israelites to sin and they caused the death of 24,000 Israelites.

Therefore, it was incumbent upon Moses to exact vengeance twice.

'Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.'

ב נְקָם, נְקַמְתָּ בְּנֵי יִשְׂרָאֵל, מֵאֵת, הַמִּדְיָנִים; אַחֲרַיִם, תִּגְאָסֶף אֶל-עַמֶּיךָ.

The war against Midian could have been left until after Moses died but then some might have said he didn't fight because his father-in-law Jethro had lived in Midian for many years.

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.'

ד אָלף, לַמָּטָה, אָלף, לַמָּטָה--לְכָל מַטּוֹת
יִשְׂרָאֵל, תִּנְשְׁלַחוּ לְצָבָא.

One thousand per tribe one thousand per tribe.

The fact that 1000 is repeated permits some to say that actually 2000 were sent from each tribe. In the next sentence it says 1000 again suggesting 3000 were sent from each tribe. But if only 1000 per tribe were army troops what were the others? There was 1000 per tribe to guard the implements and 1000 per tribe for prayer.

And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the holy vessels and the trumpets for the alarm in his hand.

וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לַמִּטָּה, לְצָבָא:
 אֹתָם וְאֶת-פִּינְחָס בֶּן-אֶלְעָזָר הַכֹּהֵן, לְצָבָא,
 וְכָלֵי הַקֹּדֶשׁ וְחֲצֹצְרוֹת הַתְּרוּעָה, בְּיָדוֹ.

And also Pinchas

In addition to the 1000 men per tribe Moshe sent Pinchas reasoning that he has already begun to fulfill the commandment by killing the Midianite woman. When a person begins to carry out a Mitzvah he is divinely aided by Heaven to fulfill it completely.

And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the holy vessels and the trumpets for the alarm in his hand.

וַיִּשְׁלַח אֶתְּכֶם מֹשֶׁה אֶלֶף לַמִּטָּה, לְצָבָא:
 אֶתְּכֶם וְאֶת-פִּינְחָס בֶּן-אֶלְעָזָר הַכֹּהֵן, לְצָבָא,
 וְכָלֵי הַקֹּדֶשׁ וְחַצְצֵרוֹת הַתְּרוּעָה, בְּיָדוֹ.

Moses sent them... Together with Pinchas

- A delegate sent on a mission of Mitzvah is safe from harm while performing his task. He is considered a ‘Shaliach mitzvah’.

‘Osam’ is repeated to inform us that the soldiers had double effectiveness as Pinchas was with them.

Pinchas had already demonstrated his jealousy on behalf of God he was therefore an inspiration to the men.

All the soldiers received added credibility because of the presence of Pinchas.

And they warred against Midian, as the LORD commanded Moses; and they slew every male.

ז וַיִּצְבְּאוּ, עַל-מִדְיָן, כַּאֲשֶׁר צִוָּה יְהוָה, אֶת-
מֹשֶׁה; וַיַּהַרְגוּ, כָּל-זָכָר.

And they warred against the Midianites as the Lord commanded Moses

Rambam says when you war against a city one does not surround all four sides but only three of them to leave a place open for those who wish to flee to do so.

How do we know that would be what is the correct interpretation of what the Lord would mean when it says, “the Lord commanded Moses”. Because indeed Joshua sent three proclamations to the inhabitants of Eretz Israel before he entered the land. One of the proclamations stating, “whoever wished to flee could do so”.

And they slew the kings of Midian with the rest of their slain: Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian; Balaam also the son of Beor they slew with the sword.

ח וְאֶת-מְלָכֵי מִדְיָן הָרְגוּ עַל-חֲלָלֵיהֶם, אֶת-
 אָוִי וְאֶת-רֶקֶם וְאֶת-צֹר וְאֶת-חֹר וְאֶת-
 רְבֵעֶ--חַמְשָׁת, מְלָכֵי מִדְיָן; וְאֶת בְּלָעָם בֶּן-
 בְּעֹר, הָרְגוּ בְּחֶרֶב.

Along with the other victims they killed

‘al’, means “along with” or “on account of”

On account of the (24,000) victims (who died as a result of the pernicious acts of the Midianites which caused them to commit immoral acts) they killed the 5 Kings of Midian.

And they slew the kings of Midian with the rest of their slain: Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian; Balaam also the son of Beor they slew with the sword.

ח וְאֶת-מְלֹכֵי מִדְיָן הֲרָגוּ עַל-חֲלָלֵיהֶם, אֶת-אֹוִי וְאֶת-רְקִים וְאֶת-צֹוּר וְאֶת-חֹוּר וְאֶת-רְבֵעַ--חַמְשָׁת, מְלֹכֵי מִדְיָן; וְאֶת בַּלְעָם בֶּן-בְּעוֹר, הֲרָגוּ בְּחֶרֶב.

And the Kings of Midian... The 5 Kings of Midian

We already knew there were 5 Kings of Midian why does the Torah have to give the 5 names and reiterate there were 5 Kings? Can't we count?

It is to tell us that all the 5 Kings were killed and laid next to each other so that all the soldiers could see them. Thus, our soldiers would appreciate the help God gave us and the enemy would be discouraged. Also grouping them together as “The 5 Kings” teaches us that they were united as one in their evil design against Israel.

And they slew the kings of Midian with the rest of their slain: Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian; Balaam also the son of Beor they slew with the sword.

ח וְאֶת-מְלָכֵי מִדְיָן הָרְגוּ עַל-חֲלָלֵיהֶם, אֶת-אֵוִי וְאֶת-רְקִים וְאֶת-צֹר וְאֶת-חֹר וְאֶת-רְבֵעַ--חֲמִשָּׁת, מְלָכֵי מִדְיָן; וְאֶת בְּלָעַם בֶּן-בְּעוֹר, הָרְגוּ בְּחֶרֶב.

And Balaam ben Beor they killed with the sword.

Balaam is mentioned separately and the word ‘horgu’ “was killed”, is repeated. This indicates that he was not simply killed in the battle but singled out for special attention and specifically killed because of his evil acts.

Or HaChayim 1719

And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, who came from the service of the war.

יָד וַיִּקְצַף מֹשֶׁה, עַל פְּקוּדֵי הַחֵיִל, שָׂרֵי
הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת, הַבָּאִים מִצִּבָּא
הַמִּלְחָמָה.

Notice that Moshe was angry at and rebuked not the soldiers or even the leaders of 10's but only the higher leaders. The actions of a group, an army or an entire generation, is attributed to its leaders for they have the power and influence and they have the broader overview of the campaign.

Peirush HaRokeach
Kestenbaum 389

Behold, these caused the children of Israel, through the counsel of Balaam, to revolt so as to break faith with the LORD in the matter of Peor, and so the plague was among the congregation of the LORD.

טז הן הנה היו לבני ישראל, בדבר
בלעם, למסר-מעל ביהוה, על-דבר-
פעור; ותהי המגפה, בעדת יהוה.

These are the very ones.

These women sinned, as directed by Balaam, by having elicited relations with the Israelite men.

They also committed a second sin, on their own, inducing the men to pay allegiance to the idol Peor before they would agree to any relations. This was their own sin. These are the very one's own sin which caused them to deserve the death penalty.

and levy a tribute unto the LORD of the men of war that went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the flocks;

כח והרמת מִכֶּסֶּ לַיהוָה, מֵאֵת אַנְשֵׁי הַמִּלְחָמָה
הַיִּצְאִים לְצָבָא--אֶחָד נֶפֶשׁ, מִחֲמֵשׁ הַמָּאוֹת:
מִן-הָאָדָם, וּמִן-הַבָּקָר, וּמִן-הַחֲמֹרִים, וּמִן-
הַצֹּאן.

Take from the people, cattle, donkeys and sheep

and give to Elazar HaKohen, and to the Levites.

Counting the spoils of war. Notice that camels are not mentioned only those animals (or humans) whose first born must be given to a Kohen are mentioned. Donkeys are the only non-Kosher animal whose first born must be given to the Kohen.

Matos

Num 31:33:1

Num 31:34:1

Num 31:35:1

and threescore and twelve thousand beeves,

לג וּבָקָר, שְׁנַיִם וְשִׁבְעִים אֵלֶּף.

and threescore and one thousand asses,

לד וְחֲמֹרִים, אֶחָד וְשָׁשִׁים אֵלֶּף.

and thirty and two thousand persons in all, of the women that had not known man by lying with him.

לה וְנָפֶשׁ אָדָם--מִן-הַנָּשִׁים, אֲשֶׁר לֹא-יָדְעוּ. מִשְׁכָּב זָכָר: כָּל-נָפֶשׁ, שְׁנַיִם וְשָׁלֹשִׁים אֵלֶּף.

Each verse starts with a ‘vov’ but each has a different vowel under it so the pronunciation is different.

35 - The standard vov sound is ‘Ve’ vov with a sheva: beneath it.

33 - Before letters that are pronounced with the lips ‘beis, vov, mem and peh’, the vov has an ‘ooo’ sound.

34 - Before a letter that has a Chataf vowel

Chataf Patach — : the vov has the same vowel as the next letter

Chataf Kamatz 𐤀 : but without the Chataf.

Chataf Segal ֿ : :

Matos

Num 32:1:4-7

Num 32:2:2-5

Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle,

the children of Gad and the children of Reuben came and spoke unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying:

The children of Reuven, the children of Gad

Note in sentence #1 – Reuben is mentioned before Gad yet in sentence #2 they are reversed Gad is first.

- Reuben is older.
- Reuben's mother is Leah, a main wife, therefore he is mentioned first in the first sentence. However, in regards to this chapter in their lives Gad originated the idea of requesting their portion of Eretz Uisrael to be on the east side of the Jordan and Gad agreed to lead the battle. Therefore, Gad is mentioned first in this narrative the second sentence.

א וּמְקֹנֶה רַב, הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי-גָד--
עֲצוּם מְאֹד; וַיִּרְאוּ אֶת-אֶרֶץ יַעֲזֵר, וְאֶת-אֶרֶץ
גִּלְעָד, וַהֲנִיחַ הַמָּקוֹם, מְקוֹם מְקֹנֶה.

ב וַיָּבֹאוּ בְנֵי-גָד, וּבְנֵי רְאוּבֵן; וַיֹּאמְרוּ אֶל-
מֹשֶׁה וְאֶל-אֶלְעָזָר הַכֹּהֵן, וְאֶל-נְשִׂיאֵי הָעֵדוּת
לֵאמֹר.

Rambam

Kestenbaum 391

And, behold, ye are risen up in your fathers' stead, a brood of sinful men, to augment yet the fierce anger of the LORD toward Israel.

יְדֹוֹהֵהוּ קִמְתֶּם, תַּחַת אֲבוֹתֵיכֶם--תַּרְבוּת,
אֲנָשִׁים חַטָּאִים: לְסַפּוֹת עוֹד, עַל חֲרוֹן אַף-
 יְהוָה--אֶל-יִשְׂרָאֵל.

And now you take the place of your father to be a band of sinning people.

God was offended by Moshe referring to the Israelites as a “a band of sinners”.

Even though it was true that they sinned however when one has an argument you must never insult the ancestors of that person. Because of that Moshe’s grandson, the son of Menasseh, was a priest to a pagan idol. In Shoftim, Judges 18:30, the word Menasseh has a large letter Nun reminding us of the ancestor, Moshe who had sinned by maligning the ancestors of the Israelites.

And, behold, ye are risen up in your fathers' stead, a brood of sinful men, to augment yet the fierce anger of the LORD toward Israel.

יְדֹוֹהֵהוּ קִמְתֶּם, תַּחַת אֲבוֹתֵיכֶם--תַּרְבוּת,
אֲנָשִׁים חַטָּאִים: לְסִפּוֹת עוֹד, עַל חֲרוֹן אַף-
יְהוָה--אֶל-יִשְׂרָאֵל.

After your fathers' place

You must not insult those who have passed away.

We can learn that lesson from the sequence of the portions of the Torah.

Acharey Mos	after death
Kedoshim	Holy
Emor	Say

Once a person has died any sin he had has been forgiven and he should be referred to only in a respectful manner.

Matos

Num 32:16:4-5, 9-10

32:24:3-4, 5-6

And they came near unto him, and said: 'We will build sheepfolds here for our cattle, and cities for our little ones;

טז וַיִּגְשׁוּ אֵלָיו וַיֹּאמְרוּ, גְדֵרֵת צֹאן נִבְנֶה
לְמִקְנֵנוּ פֹה, וְעָרִים, לְטַפָּנוּ.

Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.'

כד בְּנוּ-לָכֶם עָרִים לְטַפְּכֶם, וּגְדֵרֵת לְצֹאֲנֵכֶם;
וְהֵיכָא מִפִּיכֶם, תַּעֲשׂוּ.

We will build enclosures for our sheep and cities for our children.

This is the wrong sequence. Note Moshe corrects them in Num 32:24.

First build cities for your children and only then folds for your sheep. You must not value your possessions more than your children's lives.

Meam Loez 14:378

And the children of Gad and the children of Reuben spoke unto Moses, saying: 'Thy servants will do as my lord commandeth.

כֹּה וַיֹּאמֶר בְּנֵי-גָד וּבְנֵי רְאוּבֵן, אֶל-מֹשֶׁה
לֵאמֹר: עֲבֹדֶיךָ יַעֲשׂוּ, כַּאֲשֶׁר אָדָנִי מִצְוָה.

The leaders of Gad and Reuben did not interrupt Moshe when he criticized and castigated them for their desire to stay on the other side of the Jordan. However, when he was finished they told him that they were fully willing to fight for the land with all the others. Rabbi Stampfer told a story. A child studying with his grandfather came very late for his lesson early in the AM and the grandfather gave him a stern lecture. The boy did not interrupt him. When he finished the boy explained he had been up all night studying the material the grandfather had taught him the day before and had not been negligent at all,.

Rabbi Nathaniel Stampfer

And the children of Gad and the children of Reuben spoke unto Moses, saying: 'Thy servants will do as my lord commandeth.

כֹּה וַיֹּאמְרוּ בְנֵי-גָד וּבְנֵי רְאוּבֵן, אֶל-מֹשֶׁה
לֵאמֹר: עֲבֹדֶיךָ יַעֲשׂוּ, כַּאֲשֶׁר אָדָנִי מִצְוָה.

All the verbs relating to Gad and Reuvan are in the plural except this one.

This is to indicate that they all answered in unison. In full agreement.

Rashi

Kestenbaum 393

And Moses said unto them: 'If the children of Gad and the children of Reuben will pass with you over the Jordan, every man that is armed to battle, before the LORD, and the land shall be subdued before you, then ye shall give them the land of Gilead for a possession;

but if they will not pass over with you armed, then they shall have possessions among you in the land of Canaan.'

כט ויאמר משה אליהם, אם-יעברו בני-גד ובני-ראובן אתכם את-הירדן כל-חלוץ למלחמה לפני יהוה, ונכבשה הארץ, לפניכם--ונתתם להם את-ארץ הגלעד, לאחזה.

ל ואם-לא יעברו חלוצים, אתכם--ונאחזו בתככם, בארץ כנען.

Conditional stipulations

Legally binding stipulations must have four elements if then... if then...

It must be a double stipulation.

- #1 The affirmative clause if you do... then.....
- #2 Then the nullification clause if you don't.... then.....
- #3 The condition must be fulfilled before the benefit is obtained.
- #4 The condition is one that can be fulfilled.

You must state the condition in the positive and again in the negative, a double stipulation.

Any stipulation that does not include these four features is not a valid stipulation and the transaction takes effect independent of the condition.

but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.'

ל וְאִם-לֹא יַעֲבְרוּ חִלּוּצִים, אֶתְכֶם--וְנִאֲחֲזוּ:
בְּתִכְכֶם, בְּאֶרֶץ כְּנָעַן.

In your midsts

If they do not fulfill their promise then they will not be given the Gilead territory but they will be given a legacy inside the land of Israel proper however their punishment will be that their property will not be located in any one location but mixed in here and there “in your midsts”.

We will pass over armed before the LORD into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan.'

לב נַחְנוּ נַעְבֵּר חֲלוּצִים לְפָנַי יְהוָה, אֶרֶץ כְּנָעַן;
וְאִתָּנוּ אֲחֻזַּת נַחֲלָתָנוּ, מֵעֵבֶר לַיַּרְדֵּן.

Spelled in the shortened form ‘Nachnu’ rather than ‘Anachnu’ to signify that not all of them would take part in the war.

- only those fit for battle.
- they would leave some men to guard their families and possessions.

See Gen 42:11 “We are all the sons of the same man”, yet Joseph and Benjamin were not present.

See Gen Ex 16:7 “After all what are we that you should complain about us”.
The absent aleph.

The word Nachnu as opposed to Anachnu suggests “We” but “Not all of us”.
Something or someone is missing.

And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with their borders, even the cities of the land round about.

לֹג וַיִּתֵּן לָהֶם מֹשֶׁה לְבְנֵי-גָד וְלְבְנֵי רְאוּבֵן
וְלַחֲצֵי שִׁבְט מְנַשֶּׁה בֶן-יוֹסֵף, אֶת-מַמְלַכֶּת
סִיחֹן מֶלֶךְ הָאֱמֹרִי, וְאֶת-מַמְלַכֶּת, עֹג מֶלֶךְ
הַבָּשָׁן: הָאָרֶץ, לְעַרְיָה בְּגַבְלֹת--עַרְיָ הָאָרֶץ,
סָבִיב.

And ½ the tribe of Menasseh

Why was the land for Menasseh split into two locations? Joseph's son while serving Joseph in his household Menasseh had caused his uncle's terrible grief. They tore their clothes when he chased after them and removed the goblet from the sack of Benjamin. Therefore, his inheritance was split in two, 1/2 in Jordan and 1/2 in Israel.

and Nebo, and Baal-meon--their names being changed--and Sibmah; and gave their names unto the cities which they builded.

לח וְאֶת-נְבוֹ וְאֶת-בְּעֵל מְעוֹן, מוֹסִבֵּת שֵׁם--
וְאֶת-שִׁבְמָה; וַיִּקְרְאוּ בְשֵׁמֹת, אֶת-שְׁמוֹת
הָעָרִים אֲשֶׁר בָּנוּ.

These names had been changed

Why is this mentioned like a parenthesis?

Because the prior inhabitants had given them names of idols and therefore the Israelites changed the names of those cities to new names.

And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name. {P}

מב ונבח הלה, וילכד את-קנת ואת-בנותיה;
ויקרא לה נבח, בשמו. {פ}

Novach

The Torah can be understood on four levels

Pshat - explicit context

Remez - allusion conveyed in word or sentence structure

Drash - implicit exposition

Sod = Esoteric teaching literally means “to bark”.

It alludes to a dog who by barking hints to others where something or someone is hiding. Only heathen nations revere the dog and make idols in canine figurine shape. This aspect of the dog, his bark, is sometimes a talebearer, a tattletale, or an informer. We use this to teach that no one may ever be a tattle tail on another . Do not be of a devious nature.

Matos

Haftorah Matos

Jeremiah 1:1 - 2:3

The first 41 haftorahs each relate to the Sidra read that Sabbath.

After the destruction of the Temple the Rabbi's explained that the Haftorahs read between the 17th of Tammuz and 9th of AV, those three Shabatot, should be drawn from the prophecies that forewarned the nation of the coming destruction i.e., the opening chapters of Jeremiah and Isaiah,

Never the less, each haftorah ends on a note of hope and inspiration.

Kestenbaum 601

Massey (43)
Numbers 33:1

These are the journeys of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

א אלה מסעי בני-ישראל, אשר יצאו מארץ
מצרים--לצבאתם: ביד-משה, ואהרן.

These are the journeys

How many encampments were there in the 40 year period of their journey?

Forty two.

These are the journeys of the children of Israel,
by which they went forth out of the land of
Egypt by their hosts under the hand of Moses
and Aaron.

א אלה מסעי בני-ישראל, אשר יצאו מארץ
מצרים--לצבאתם: ביד-משה, ואהרן.

These are the journeys of the Israelites

The first letter of each word of the opening sentence of this parsha alludes to the journeys, the exiles, that the Israelites will have to take in the future.

aleph - Edom - Rome

mem - Medes or Persians

bais - Babylonians

yud - Greeks - Yuvum

Meam Loez 14:396

And Moses wrote their goings forth, stage by stage, by the commandment of the LORD; and these are their stages at their goings forth.

ב וִיכְתֹב מֹשֶׁה אֶת-מוֹצְאֵיהֶם, לְמַסְעֵיהֶם--
עַל-פִּי יְהוָה; וְאֵלֶּה מַסְעֵיהֶם, לְמוֹצְאֵיהֶם.

Moses recorded their stops

The traveled only 42 times in the 40 years,
1st year 14 trips
40th year 8 journeys.

Therefore, only 20 trips in the other 38 years – so they were at some places a long time resting and tranquil.

And Moses wrote their goings forth, stage by stage, by the commandment of the LORD; and these are their stages at their goings forth.

ב וַיִּכְתֹּב מֹשֶׁה אֶת-מוֹצְאֵיהֶם, לְמַסְעֵיהֶם--
עַל-פִּי יְהוָה; וְאֵלֶּה מַסְעֵיהֶם, לְמוֹצְאֵיהֶם.

Their stops along the way.... Along the way their stops

This reversal of the words refers to the reversals of the journey. On various occasions the Israelites retraced their steps; forward to advance and at times back-tracking.

Massey

Num 33:3:1-3

Num 33:5:1-4

And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians,

ג וַיֵּצְאוּ מִרַעְמֶסֶס בְּחֹדֶשׁ הָרִאשׁוֹן,
בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן:
מִמָּחָרֶת הַפֶּסַח, יָצְאוּ בְנֵי-יִשְׂרָאֵל בְּיַד
רַמָּה--לְעֵינֵי, כָּל-מִצְרַיִם.

The children of Israel journeyed from Rameses
and camped in Succoth.

ה. וַיֵּצְאוּ בְנֵי יִשְׂרָאֵל מִרַעְמֶסֶס
וַיַּחֲנוּ בְּסוּכֹת:

After saying, “They journeyed from Rameses”, in Posuk 3 what do we learn from its repetition in Posuk 5?

Baal HaTurim tells us that this emphasis in Posuk 5 on the children of Israel and the repetition of “they journeyed from Rameses”, is to exclude the Erav Rav. The list of sites and journeys of the children of Israel are for them alone.

And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians,

ג וַיֵּסְעוּ מֵרַעְמֶסֶס בַּחֹדֶשׁ הָרִאשׁוֹן,
בַּחֹמֶשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן:
מִמָּחָרֶת הַפֶּסַח, יָצְאוּ בְנֵי-יִשְׂרָאֵל בְּיַד
רַמָּה--לְעֵינֵי, כָּל-מִצְרָיִם.

In front of the eyes of the Egyptians

The Egyptian's were all outside burying their dead since, "There was no house where there were no dead", Ex 12:30. Therefore, they all saw the Exodus in front of their eyes.

And the Canaanite, the king of Arad, who dwelt in the South in the land of Canaan, heard of the coming of the children of Israel.--

מ וַיִּשְׁמַע, הַכְּנַעֲנִי מֶלֶךְ עָרָד, וְהוּא-יָשֵׁב
בְּנֶגֶב, בְּאֶרֶץ כְּנָעַן--בָּבֵא, בְּנֵי יִשְׂרָאֵל.

And the Canaanite heard.

-What did he hear? He heard that Aaron died and the clouds of glory were removed.

He thought that this was a divine omen that the Israelites may now be attacked.

And they pitched by the Jordan, from Beth-jeshimoth even unto Abel-shittim in the plains of Moab. {S}

מט ויחנו על-הַיַּרְדֵּן מִבֵּית הַיְשִׁמּוֹת, עַד אֲבֵל
הַשִּׁטִּים, בְּעֵרְבַת, מוֹאָב. {ס}

The flatland of Shittim

The word ‘avel’ means “mourning”, referring to the death of Moses that took place at this location.

And ye shall drive out the inhabitants of the land, and dwell therein ; for unto you have I given the land to possess it .

נג והורשתם את-הארץ, וישבתם-בה: כי
לכם נתתי את-הארץ, לרשת אתה.

And you will inherit the land and dwell there in for I have given you the land to possess it .

This is a positive commandment to dwell in the land and one is forbidden to leave Israel once he lives there.

A woman who refuses to accompany her husband when he plans to live in Eretz Israel is considered to be rebellious and therefore loses her ketubah.

The same is true for a husband who refuses to go with his wife if she wishes to move to Israel. He is then considered to be a person in the wrong.

Rambam

Torah Gems 3:163

But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as thorns in your eyes, and as pricks in your sides, and they shall harass you in the land wherein ye dwell.

נַה וְאִם-לֹא תוֹרִישׁוּ אֶת-יֹשְׁבֵי הָאָרֶץ,
 מִפְּנֵיכֶם--וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם, לְשָׂכִים
 בְּעֵינֵיכֶם וּלְצַנִּינִים בְּצַדֵּיכֶם; וְצָרְרוּ אֶתְכֶם--עַל-
 הָאָרֶץ, אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ

Pricks in your eyes and thorns in your side.

There are two types of anti semites, those whose hatred is visible to the eye and those whose hatred is concealed but which pricks in the side.

Command the children of Israel and say to them, When you arrive in the land of Canaan, this is the land which shall fall to you as an inheritance, the land of Canaan according to its borders.

ב. צו את בני ישראל ואמרת אליהם כי אתם
באים אל הארץ כנען זאת הארץ אשר תפל
לכם בנחלה ארץ כנען לגבלתיה:

This is the land..... to its borders

There is stress here by God to teach the Bnei Israel the exact borders of the land of Israel which is their inheritance since some of the mitzvot are applicable only in the land of Israel itself.

Thus your south side shall be from the wilderness of Zin close by the side of Edom, and your south border shall begin at the end of the Salt Sea eastward;

ג וְהָיָה לְכֶם פְּאֵת-נֶגֶב מִמִּדְבַּר-צִן, עַל-יְדֵי
 אֲדוֹם; וְהָיָה לְכֶם גְּבוּל נֶגֶב, מִקְצֵה יַם-הַמֶּלַח
 קִדְמָה.

The land of Israel is bounded on four sides by seas indicating that all who enter must purify themselves by immersion before entering.

Mediterranean – Lake Tiberias Dead Sea-Red Sea

Meam Loez 14:396

and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin; and the goings out thereof shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along to Azmon;

ד וְנָסַב לְכֶם הַגְּבוּל מִנְּגֹב לְמַעַלָּה עַקְרָבִים,
וְעָבַר צְנָה, וְהָיָה (וְהָיָה) תּוֹצְאָתָיו, מִנְּגֹב לְקֹדֶשׁ
בְּרִנֵּעַ; וַיֵּצֵא חֲצַר-אֲדָר, וְעָבַר עַצְמֹנָה.

It shall be

is spelled ‘Vihayah’, but pronounced ‘Vihayu’. Num 34:4:9

It shall go around V’Nasav Num 34:4:1

It shall go forth (out) Vyatzah Num 34:4:14

Indicate that the borders were not straight lines between the places mentioned in the verse rather they projected inward and outward at various places. The Keri Uchesiv reflects both a singular border and the plural its multiple segments in and out. While the end points were fixed, the line between those points could take different configurations.

Massey

Num 34:18:7

Num 34:29:5

And ye shall take one prince of every tribe, to take possession of the land.

יח וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד, מִמִּטָּה--תִּקְחוּ; לְנַחַל אֶת-הָאָרֶץ.

These are the ones whom the Lord commanded to apportion the inheritance to the children of Israel in the land of Canaan.

כט. אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחַל אֶת בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן:

To take possession (Kal) simple active Num 34:18:7

To give possession i.e., to apportion (piel) intensive active Num 34:29:5

Each tribal leader was to take possession of his tribe's territory and then to apportion it to the members of his tribe (Rashi). Both words are spelled the same in the Torah and the Baal Koreh must be careful.

Massey

Num 35:4:8-11

Num 35:5:7-8

The areas of open space for the cities which you shall give to the Levites shall extend from the wall of the city outward, one thousand cubits all around.

ד. ומגְרָשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם
מִקִּיר הָעִיר וְחוּצָה אֶלְפֵי אַמָּה סָבִיב

You shall measure from outside the city, two thousand cubits on the eastern side, two thousand cubits on the southern side, two thousand cubits on the western side, and two thousand cubits on the northern side, with the city in the middle; this shall be your cities' open spaces.

ה. ומִדֹּתֵם מִחוּץ לְעִיר אֶת פְּאֵת קִדְמָה אֶלְפִים
בְּאַמָּה וְאֶת פְּאֵת נֶגֶב אֶלְפִים בְּאַמָּה וְאֶת פְּאֵת
יָם | אֶלְפִים בְּאַמָּה וְאֶת פְּאֵת צָפוֹן אֶלְפִים
בְּאַמָּה וְהָעִיר בְּתוֹךְ זֶה יִהְיֶה לָהֶם מִגְרָשֵׁי
הָעָרִים:

One thousand Amos surrounding Num 35:4:7-11

Two thousand Amos Num 35:5:7-8

A seeming contradiction.

Rashi explains that a total of 2000 cubits were allocated in all directions around each city: the inner 1000 immediately around the city was to be undeveloped to enjoy the natural beauty. The second 1000 was to be used for agriculture.

Rashi

Kestenbaum 401

And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither; and beside them ye shall give forty and two cities.

וּזְאת הָעָרִים, אֲשֶׁר תִּתְּנוּ לְלוֹיִם--אֵת
 שֵׁשׁ-עָרֵי הַמִּקְלָט, אֲשֶׁר תִּתְּנוּ לְגֵס שָׁמָּה
 הַרְצִחַ; וְעָלִיהֶם תִּתְּנוּ, אַרְבָּעִים וּשְׁתַּיִם
 עִיר

Six cities of refuge

Forty two cities

The six words of the declaration of the Shema and the 42 words of the first paragraph ‘veahaftah’ in the Shema is our refuge.

Sfas Emes

Kestenbaum 401

And the cities shall be unto you for refuge from the avenger, that the manslayer die not, until he stand before the congregation for judgment.

יב והיו לכם הערים למקלט, מגאל; ולא ימות הרצח, עד-עמדו לפני העדה למשפט.

So that the murderer not die until he stands before the community for judgement.

An inadvertent murderer still must flee to a refuge city.

This shows that he is responsible for his actions if they harm another person even if by accident. This implies personal responsibility and that he should have been more careful.

'These are the names of the men that shall take possession of the land for you: Eleazar the priest, and Joshua the son of Nun.

יֵזְרָאֵל שְׁמוֹת הָאֲנָשִׁים, אֲשֶׁר-יִנְחִלוּ לָכֶם
אֶת-הָאָרֶץ: אֶלְעָזָר, הַכֹּהֵן, וַיהוֹשֻׁעַ, בֶּן-
נּוּן.

Take possession for you

This is an example of a surrogate, a ‘shaliach’ “an agent”. Similarly a Shalach may be utilized in informing a terminal patient about his condition. Secular medical ethics would strongly urge informing the patient forthrightly of his/her condition but Jewish Medical Ethics would take into account the benefit or harm that the patient might derive from that knowledge.

That loss of hope may hasten death.

That prayer might avert death.

That doctors judgements are not infallible.

There is a Jewish principle that permits others to act on behalf of a person for his good “Zakim Leodom Shelo Befanov” as a Shaliach derived from Num 34:18 where the princes named acted on behalf of the people to take possession of the land for the adults who could name them as Sheluchim but also for the children who have no right to name a Shaliach. We see therefore that a Shaliach can be empowered without the other person’s knowledge or approval. 13a & 15b. We can use this principle to permit the telling of an appropriate surrogate medical news of a harsh prognosis and spare the patient.

Massey

Num 35:24:1-2

Num 35:25:1-2

then the congregation shall judge between the smiter and the avenger of blood according to these ordinances;

כַּד וְשִׁפְטוּ, הָעֵדָה, בֵּין הַמִּכֶּה, וּבֵין גֹּאֵל הַדָּם--עַל הַמְשִׁפְטִים, הָאֵלֶּה.

The congregation shall protect the murderer from the hand of the blood avenger, and the congregation shall return him to the city of refuge to which he had fled, and he shall remain there until the Kohen Gadol, who anointed him with the sacred oil, dies.

כֹּה. וְהִצִּילוּ הָעֵדָה אֶת הַרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהִשִּׁיבוּ אֹתוֹ הָעֵדָה אֶל עִיר מְקוּלְטוֹ אֲשֶׁר נָס שָׁמָּה וַיֵּשֶׁב בָּהּ עַד מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:

And the congregation shall judge Num 35:24:1-2

and the congregation shall save. Num 35:25:1-2

We learn from this that the Sanhedrin contains a congregation that judges i.e., to convict and a congregation that saves i.e., to acquit.

We know that a congregation is 10 persons from Numbers 14:27 and also Ex 23:2.

Since each congregation represents 10 judges we have 20 judges and need one more, 21, as a tie breaker.

BT Sanhedrin 2A

and they said: 'The LORD commanded my lord to give the land for inheritance by lot to the children of Israel; and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

ב וַיֹּאמְרוּ, אֶת-אֲדֹנָי צִוָּה יְהוָה, לָתֵת אֶת-
הָאָרֶץ בְּנִחְלָה בְּגֹרֶל, לְבָנֵי יִשְׂרָאֵל; וְאֲדֹנָי,
צִוָּה בִּיהוָה, לָתֵת אֶת-נִחְלַת צֶלְפָּחַד אָחִינוּ,
לְבָנֹתָיו.

The concern of the elders of the tribe of Manasseh was that the lands of the daughters of Zelophehad would transfer to another tribe if the girls married into another tribe. This is recognized as a justifiable concern and the prior decision to grant them an inheritance is now modified to add that they must marry within their tribe.

This addition to the ruling in the Torah is an example that permits the Rabbi's in later generations to interpret and weigh the just claims, concerns and questions of the people in accordance with Torah principles.