

דברי תורה - חקת

זר שוחט ואלעזר רואה? Shecht, but rather האלעזר didn't tell us that רש"י יקחו אליך פרה אדומה... ושחט אתה לפניו.... במדבר י"ט ב' ג'. The word **ושחט** says the word **ושחט** 16 times, the word **וישחט** another 6 times, and not once does **רש"י** say such a thing!! What happened here?? We don't find *anywhere* (**לשון התוס'** גיטין ב:) that by **שחיטה**, you should need another person **עומד על גביו**. The same thing we find by the burning of the **פרה**, **ושורף**, **קשיא** form, how do we believe a **פרק** of **חולין** in the 1st in the **ראש** brought in the **אור זרוע**? **עד נאמן באיסורין** why isn't one against **עד אחד**, we don't believe an **אחד** against a **חזקה**, and here, the animal is **(אבר מן החי)** **בחזקת איסור** (אבר מן החי), so why may we eat the meat? (See **'תוס'** above) **פני יהושע** answers that after it is Geshuchten, it's **חזקה**. So then, an **עד אחד** is strong enough. That's good by all **שחיטות**, but by **פרה** **לפניו**, so how can one **עד** be believed? *Therefore*, it had to be **לפניו**, so there should be 2 **עדים** (**גלילי זהב**) Concerning "רואה", why doesn't it say **עומד על גביו**? In addition, what's he looking at? The **ירמיהו** says on this **סומך** explains that this is to exclude the **מ"ד** that says that since you have to burn it whole, so you are **סומך** on **רוב**, and assume that this animal too has **סימני טריפות**. Rather *it must be checked!* The Sanzer Rav explains, we see in **שבת כ"ב**, that **אהרן** was able to see what was inside a **חבית** with the light of the **ענן**. He had x-ray powers and now **אלעזר** used these same powers to look through the skin of the cow to check for the 18 **סימני טריפות**. That is why **רש"י** writes **ואלעזר רואה**!! (Future **פרה אדומה** were not checked, as we're **סומך** on **רוב**.) 5

ויסעו מהר ההר...ותקצר נפש העם בדרך...ונפשנו קצה בלחם בקלקל- במד' כ"א ד'-ה'

We are now holding at the end of the 40 years in the מדבר. What happened suddenly now that they are complaining about the מן? It's even more Shver, as the יומא גמ' ע"ה: tells us that their טענה was עיקר מוציא ואינו שמכנים כלום יש ילוד אשה שמכנים ואינו מוציא. How can they say these words? Over the last 40 years of them eating the מן, did anyone die yet due to this problem? Also, in פרשת בהעלתך they also complained about the מן & they got punished with a מכה רבה מאד, so what happened now that they're at it again?

The :מדה כנגד מדה tells us that the whole ענין of שכר ועונש is בחירות! מדה כנגד מדה! So in what way was the עונש of snakes מדה כנגד מדה? And why did they get better just by looking at the נחושת? The :גמ' יומא ע"ד: tells us that the reason the Yidden complained the first time about the מן was because they were used to certain foods, each one looked special, & tasted special. But when they ate the מן, although they were able to taste that special flavor, but it looked like a white seed! This is what ר' יוסף said, שבועין ואין שובעין. Now, says the סופר חתם סופר were at the end of 40 years in the מדבר & we have a new generation that only knew from the מן. But when they came around עמון ומואב, and they saw real fruits & vegetables, each one with it's own shape & color, they began complaining about the מן!

The רבש"ע punished them with snakes & serpents, because for the 40 years in the מדבר, they saw plenty of snakes & serpents & scorpions, but were never bothered by them. They didn't even know that they were dangerous! Now הקב"ה punished them for this bad ראייה that they had with the פירות וירקות, and the only רפואה was by using their ראייה to look at the נחש נחושת & it's מכפר their bad ראייה. The חת"ס continues to explain why now they were worried about the מן being absorbed by their bodies, as according to פרטא בן פרטא in ר' אלעזר בן פרטא, even if they ate other foods the מן made sure that everything got absorbed! But that was only until they were חוטא! So all the years they knew that the מן was a מאכל רוחני but they didn't know that it had such a powerful effect even on regular food until they were in the area of עמון ומואב & acquired other foods from merchants. And after they were חוטא, no סגולה in the world helped them, & this כח המן disappeared!

ותמת שם מרים ותקבר שם...במדבר כ' א'

The Gemara says that it is *אסור* to place a dead woman in the street & be *מספיד* her, but rather one should bury her right away. We learn this from *מיתת מרים*, as the *פסוק* says *ותמת שם מרים* & immediately it says *ותקבר שם קבורה* – *תיכף למיתה*. The Gemara continues to say *ואמר ר' אלעזר אף מרים* *בנשיקה מתה*. The question is what is the intent of the Gemara to juxtapose these two *מיתות*?

We know that משה preceded מרים (מנחות ל'. ותוס' ד"ה מכאן). שבת that year was on אדר ז' and אדר ב' נפטר was משה רבינו's death by almost a year as she was on אדר ז' ניסן. Since in the year of משה's פטירה, the date of אדר ז' was on שבת, so אדר ז' of that year was on a Sunday. So the year before when מרים was נפטרה, then אדר ז' was on a Wednesday as the גמ' שבת פ"ז: tells us that ימים ד' לשנה אלא אין בין שנה לשנה אלא ד' ימים, so if אדר ז' is Wednesday, then the following year it is Sunday. That means that אדר ז' the day מרים was נפטרה was קודש!

If so, how could the גמרא bring a ראייה from מרים that מיתתה קבורה, תיכף למיתה קבורה, was נפטרת on שבת and on שבת בכלל, it's אסור to be אסור ק"ה: שבת, that one may not so they definitely did not bury מרים right after she was נפטרת? In truth, this קשיא is only according to יהודה ר' who says in: שבת, that one may not do on שבת מלאכה שאינה צריכה לגופה. But according to שמעון ר' who argues on יהודה ר', and holds it is מותר to do מלאכה שאינה צריכה לגופה, it would be מותר to be מוציא מרשות לרשות and that that he is moving out the מת is not for the benefit of the מת but to alleviate himself of having a dead person on his property. "ע"ש ברש"י. So it's a מלאכה שאינה צריכה לגופה. שבת it on מתיר ר' שמעון and מוציא את המת to be אסור it's בכלל, שבת and on שבת נפטרת was מרים, תיכף למיתה קבורה that מרים bring a ראייה how could the גמרא. So according to שמעון ר', the גמרא's ראייה is correct as they were allowed to take מרים out on שבת.

But maybe this isn't true. The *לוקוס שמעוני כי תצא תתק"ל* tells us that *קבורת המת* is so the *מת* should not be embarrassed due to the stench it gives off. If so, then it would be a *מלאכה שצריכה לגופה*, as now that the person is dead and will begin to smell, he therefore wants the *מת* out of his *רשות* so it would be *אסור* according to everyone. If so, what is the *גמרא*'s *ראיה מרים*, if she didn't get buried at all that day (*ושבת*)?

The : על פי' tells us that the מלאך המות has three drips on his sword, one of them causing the corpse to smell. That's only by a corpse that was killed by the מלאך המות, but someone who was נפטר with מיתת נשיקה doesn't smell at all as they die & not through the מלאך המות! So by מלאכה שאינה צריכה לגופה it's a מותר להוציא בשובת it was ממילא so no concern of her smelling, there was מיתת נשיקה through נפטרה ומרים who can read the שם. גמרא אנשין דכתבי ותמת מרים ותקברו. אף שאר נשים אין מיתהין דכתבי ותמת מרים ותקברו. And that that you say that מרים was buried next to her, אלעזר brings the גמרא therefore תכיב למיתתה ושבת after she was buried anyway. This

The המקהה has his own תירוץ! רש"י ד"ה שום in רש"י explains that the reason a מלך can't be מוחל on his כבוד is because the second he is being מוחל, he isn't a מלך! He doesn't have on him a שם מלך! And the תורה was מחייב us every second to anoint a king! שימות הרבה שלא יבטל שימת

The מגד יוסף says that there was more נס than the initial נס of the water spurting forth. Every drop that continued coming out of the rock was another נס! Every drop had a נס מי נס! חלות שם מי נס! What the animals are drinking, every drop of water, is a new נס! Since the הקב"ה found it proper to make a נס & to change the טבע in order that the Yidden's בהמות should have to drink & it's clear that the בהמה wouldn't warrant a נס to change the טבע for them! This leaves us with the realization that ד' חסה על ממון של ישראל!

The one must feed his animals before himself as it says לבהמתך. & afterwards it says ואכלת ושבעת. The מגן אברהם in י"ח ס"ק י"ח says that this הלכה applies only to food, but in regards to drinks, a person comes before an animal! He brings a ראייה from רבקה who said, שתה וגם גמלך אשקה. We must understand why the מגן אברהם brings a ראייה from רבקה which is תורה מתן פסוק when our פסוק would bring out the same point as it says ואת בעירם & afterwards it says והשקית את העדה?

our מהלך, says the מגד יוסף, it's not Shver! The מגן אברהם couldn't bring a ראייה from here since every drop of water was a new נס, the Yidden had to look at each drop of water as the last water available as הנס! How much longer will the stone give forth water? In such a case, חייך קודמין לחיי בהמתך, If there was only enough water for a person or his animal, of course the person gets the water! If so, we still don't know what would be in a case where there is enough water for everybody plus, do the animals get first or the people? Therefore, the מגן אברהם brings a ראייה from רבקה, where there was enough water & still she served the people water before the animals!

קח את המטה והקהל את העדה אתה ואהרן אחיך ודברתם אל הסלע לעיניהם ונתן מימיו...במדבר כ' ח'

Let us ask a few question on this פסוק. 1) If ד' said ודברתם, why did they need to take the מטה? 2) Why here was he to be מקהיל all of ישראל כלל while by רפידים, when he got water from the rock, it says וקח אתך מזקני ישראל? 3) Why did אהרן have to come along, whether he was speaking to the rock or hitting it, can't משה do the job alone? 4) Why by רפידים was the ציווי to hit the rock & here it was to speak to the rock? 5) Why does it say לעיניהם, normally the פסוק says ודברת ונתן מימיו לשון of speaking, it's the ears that are used, not the eyes! 6) Why was there a double לשון of speaking, it's the ears that are used, not the eyes! 7) Why by ונתן does it say מימיו & והוצאת להם מים מן הסלע & end with a לשון יחיד of והשקית? 8) Why does it start with a לשון רבים & end with a לשון יחיד of והשקית? & ודברתם?

The שנה עליו דבר הלכה א' או פרק אחד, says מדרש ילמדנו, Not that משה should command the stone to give forth water but rather משה should teach the entire ישראל כלל in front of the סלע and the rock will automatically give out water! Not new water but the same water this rock has been giving out for the last 40 years in the לימוד התורה of this specific זכות. But in the זכות of מרים was נפטר. This all came to a screeching halt when מרים was נפטר. But in the זכות of this specific לימוד התורה, it will resume its old job!

Actually, the נציב already says that the cessation of the water flow was just like עצירת גשמים when כלל ישראל does ת"ת של כל ישראל רש"י & גדול ת"ת יותר מהקרבת תמידין that מגילה ג': We find in תורה ותפילה for this is תיקון & עבירות תורה משה used to teach מג' עירובין נ"ד. The הלכה & teach them כלל ישראל & gather all of ישראל משה ד' told Therefore, the area of the rock was able to contain all of ישראל כלל! If the Yidden would cooperate, the rock would then give out its original water – מימיו!

This is only if all of ישראל כלל hears the דבר הלכה with עיון & is מקיים תורה לשמה! But what if these conditions are not fulfilled? Should the Yidden die from thirst? Of course not! But then משה has to bring about water in a different way! The Water can come through hitting the rock as you did by רפידים! A new נס! New water! The hitting should be done only by משה & therefore it now uses a לשון יחיד of והוצאת והשקית, while before it used a לשון רבים of ודברתם as both משה & אהרן would speak! That's also why משה had to take along the מטה, just in case the ודברתם doesn't work out!

When the Yidden gathered at the rock, they came in an unorganized fashion as the young people were pushing the old people. משה & אהרן felt that these people are not coming to hear a דבר הלכה! They are still in their מריבה mode! Other tell us how they taunted משה to hit a different rock! משה felt that he had no choice but to use plan B and hit the rock! He told them משה on טענה & אהרן was that they should have at least tried to say דבר הלכה בי! Of course, it's in a בחינה of השערה כחוט חסידי עם חסידי השערה! הקב"ה מדקדק עם חסידי השערה! הקב"ה מדקדק עם חסידי השערה! הקב"ה מדקדק עם חסידי השערה!

ויאמרו אליו בני ישראל במסלה נעלה ואם מימיה נשתה אני ומקני ונתתי מקרם רק אין דבר ברגלי אעברה...במדבר כ' י"ט
ויאמר לא תעבר ויצא אדום לקראתו בעם פבד ובדד חזקה...במדבר כ' כ'

The פסוק tells us that מלך אדום kept on refusing to allow the Yidden to cut through their territory. Even when the Yidden offered him money for bread & water, he refused. Yet we find in פ' דברים, when we were talking to מלך סיחון, we asked him to be מסכים to let us cut through his property & we offered him that we'd buy bread & water from him, like the בני עשו that live in שער & the מואבים that live in the city of ער! This פסוק is משמע that the בני עשו did indeed sell us bread &

אשר פיהם דבר שוא וימינם ימין שקר...תהלים קמ"ד ח' As in the end, the בני אדום came out against the Yidden anyways, as in the end it says, ויצא אדום לקראתו בעם כבוד וביד חזקה, First מלך אדום said, I don't want them coming into my land because I am scared of war. Then after משה dismantled that theory by saying we don't have weapons with us, אדום then said, nevertheless, לא תעבר בי. But that wasn't enough! אדום now came out, ויצא אדום לקראתו, From pretending like he is afraid, to actively instigating a military campaign against בני ישראל, for no reason, בעם כבוד וביד חזקה,