



נקם נקמת 31:1,2
בני ישראל מאת
המדינים, אחר
תאסף אל עמך
וידבר ד' אל משה
"לאמר"

"Hashem spoke to Moshe, saying: 'Take B'nei Yisroel's vengeance on the Midyanim; afterwards you will be gathered into your people.'" Why was Moshe Rabbeinu's death linked to taking vengeance against Midyan? The Midrash tells us that Moshe Rabbeinu sent twelve thousand to go to battle, and twelve thousand to be Mispalel that they should be successful. Why don't we see by any of the other battles that Moshe set aside people to be Mispalel? If Hakodosh Boruch Hu commanded them to go to battle, wouldn't that mean that they would definitely win – why the need for the twelve thousand being Mispalel? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

וידבר 31:3 - **ר' שמשון רפאל הירש**
משה אל העם לאמר החלצו מאתכם אנשים
– "לצבא, ויהיו על מדין לתת נקמת ד' במדין"
 "And Moshe spoke to the people, saying: Detach from your midst men for the army, and let them be over Midyan, to bring the retribution of Hashem to Midyan." In the previous Posuk, it speaks about taking vengeance against Midyan for Klal Yisroel; while here in this Posuk, it speaks about vengeance for Hashem. Any defect in the moral and spiritual integrity of Klal Yisroel severs the connection between them and Hashem. Therefore, Hashem sent Klal Yisroel to bring His retribution upon Midyan. By its policy of corrupting other nations, Midyan has been guilty of the greatest international crime and therefore lost its right to exist as a nation among other nations before Hashem.

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 "And Moshe spoke to the people, saying: Detach from your midst men for the army, and let them be over Midyan, to bring the retribution of Hashem to Midyan." Moshe was told to speak to, "וידבר משה אל העם" – the nation, and not to the leaders. Why was he to speak to all the people about a war they would be waging – why not speak to those who need to know about going out to battle? The vindication of Klal Yisroel's spiritual and moral

integrity was to come from among the people themselves. The war was waged against Midyan and not against Moav, because Moav sought to weaken Klal Yisroel physically but did not seek its moral and spiritual destruction. Hence it was necessary to make the people aware of the moral and spiritual motivation of the campaign. Klal Yisroel's true enemy is not the one who seeks its physical destruction, but the one who plots its moral and spiritual demise.

נקם נקמת בני 31:1,2 - **אור החיים**
"ישראל מאת המדינים, אחר תאסף אל עמך"
 "Hashem spoke to Moshe, saying: 'Take B'nei Yisroel's vengeance on the Midyanim; afterwards you will be gathered into your people.'" Why was Moshe Rabbeinu's death linked to taking vengeance against Midyan? When the command was given to Moshe to personally take vengeance against Midyan, it did not mean for Moshe to actually go to battle, but rather it was that Moshe should come up with a plan of action to take vengeance against Midyan. He was to decide how many soldiers would be needed, and battle strategies to help Klal Yisroel achieve their goal of destroying their enemies. Moshe Rabbeinu knew that Hakodosh Boruch Hu did not want him to go into the actual battle, as the command wasn't to go battle with Midyan, but instead just said to take vengeance against them. Moshe Rabbeinu also understood that this was what Hashem wanted for there was a need for wise planning, for Klal Yisroel had sinned gravely with Midyan, and thus would prevent them from meriting a miracle in battle. We know that sinners were sent home, and not allowed to go to battle, but here even more so, because of the precarious situation due to the grave sin of Klal Yisroel, even more care needed to be taken to ensure that those who were going to battle were pure, so that they would be successful. The Posuk says, "ואחר תאסף אל עמך", – that Hashem intended to tell Moshe that until vengeance is taken against Midyan, the perfection of his Neshama would not be complete, so that he can be "gathered unto his people." This means that Moshe was being told that if he would not participate in taking vengeance on Midyan, there would be an obstacle to his receiving a completely favorable judgment. This would prevent his Neshama from arriving at its resting

place in Shomayim – this place is referred to as "עמיו" – his people. (This is known according to Kabbalah). The greater the Tzaddik, the more exact the judgment is with him, and Moshe was a great Tzaddik, and thus, his judgement was exact. What was it that would prevent Moshe from reaching the exalted place in Shomayim, where he should have been? Moshe Rabbeinu, the שלם, the perfect one, had been lax in the incident involving Zimri and Kozbi, and had not done anything publicly to stop his evil action. Hashem did not look away from this, for Moshe did not do anything to avenge His honor, allowing the situation to remain until Pinchos arose and killed Zimri. When Moshe was close to the time of his death, Hashem told him how he could rectify his lapse in judgment of not avenging the honor of Hashem. He was to arise and take vengeance on the people of Midyan who caused the incident with Zimri to occur. After he would do this, the perfection of his Neshama would be complete, so that his Neshama would be able to go to the special place in Shomayim, "עמיו", where his Neshama belonged. Hashem does this out of His love and kindness for his beloved ones – such as Moshe. He leads them on the path of righteousness, to allow them the opportunity to rectify that which they sullied, so that they could go to an exalted place in Shomayim.

Yalkut Shimoni – חכמת התורה
נקם נקמת בני ישראל מאת – **Matos 785**
– "המדינים, אחר תאסף אל עמך"
 Moshe Rabbeinu said: If I do not go out to battle now, I am giving people the opening to say that had Moshe not wanted to die, he would not have died. For Hakodosh Boruch Hu said to him: If you do not take vengeance against the haters of Klal Yisroel, you will not die – Moshe would have lived another twenty to thirty years. Thus, Moshe said: We have no permission to withhold and not perform the command of Hashem. Immediately, "וידבר משה אל העם לאמר החלצו מאתכם". From here the Chachomim say that all who are Mekayeim the Mitzvos of his Master, the Torah recounts his praises. We need to understand this Yalkut: what was the praise that the Torah mentions about Moshe, and how do we know that Moshe immediately sent them out to battle? It should have said, "וילכו למדין", or "וישלח אותם למדין" – that they went to

Midyan, or that he sent them to Midyan. Why does the Torah use this peculiar Loshon of, "ויהיו על מדין" - and they will be upon Midyan? Additionally, the Posuk should have continued and said, "וינקמו" - Why does the Posuk say, "לתת נקמת ד' במדין" - to bring? Additionally, the Torah continues and says, "וימסרו מאלפי ישראל אלף למטה שנים" - "עשר אלף חלוצי צבא" - why does it first say, "לצבא" - "armed legion" and right after only write, "לצבא" - "legion"?

Initially it doesn't say, "וישלח" - that Moshe sent them, and then it says, "וישלח" - that he sent them. All of these points are proof to the Midrash that there were twenty-four thousand who went to battle against Midyan. There were twelve thousand for Tefillah; they were to be Mispalel that they should be victorious in battle, and twelve thousand that actually went out to battle. The ones who were needed for Tefilah, they did not need to go to Midyan, rather they were Mispalel against Midyan from where they were. While those that were actually going to battle against Midyan needed to go to Midyan. Those who were Mispalel were called, "חלוצי צבא" - for they were in the battle mode immediately, they were using the weapon of Tefilah from where they were to defeat Midyan, while the ones actually going to battle, would not do battle until they reached Midyan. Thus, the Torah first says that there were twelve thousand **חלוצי צבא**, the ones immediately in battle, those who were being Mispalel; and then it says, "וישלח" - Moshe sent out the other twelve thousand to actually battle Midyan, but here it does not say **חלוצי**, for they would not actually be in battle until they reached Midyan. "וידבר משה אל העם החלוצ" - "מאתכם אנשים לצבא ויהיו על מדין לתת נקמת ד'" - Moshe Rabbeinu had the twelve thousand "soldiers" be Mispalel that the ministering angel of Midyan in Shomayim should fall, and that would cause Midyan to fall down here in this world. "ויהיו על מדין" - Klal Yisroel should be victorious over Midyan, "לתת נקמת ד'" - to bring vengeance for Hashem against Midyan. This was all the Tefilah part, that should cause the actual battle to be successful. Why is it that we only see this concept of Moshe preparing many to be Mispalel to be successful in battle, that which we don't see by any other battles that Hakodosh Boruch Hu told Moshe to

battle? If Hakodosh Boruch Hu commanded Moshe to go to battle, isn't that enough to guarantee victory?

All of the other battles that Hakodosh Boruch Hu commanded Klal Yisroel to battle, they would certainly win. Anything that comes out of Hashem's Mouth for good, even if there were a condition attached to it, will certainly be fulfilled. There was a guarantee by all other battles that Klal Yisroel would win, and thus no need to set aside "warriors" to be Mispalel. However here, being that Moshe's death was contingent on this battle, that means that the victory of this battle had a bad aspect to it - that Moshe would die. Thus, the rule that all that Hashem says for good must be fulfilled, did not apply here, for there was a bad aspect of Moshe dying. Thus, it could be that Klal Yisroel would have not been victorious, for that would remove the bad of Moshe dying. Moshe Rabbeinu was only going to die after the vengeance against Midyan was complete. This is why Moshe set aside warriors to be Mispalel, for he wanted to ensure that they would be successful in bring about the vengeance for the sake of Hashem. That which Moshe immediately had twelve thousand warriors be Mispalel for victory, demonstrated that he did everything to fulfill the word of Hashem, despite that doing so would bring about his death.

Midrash - חכמת התורה
ידבר ד'...נקום נקמת - Tanchuma Matos 2
בני ישראל - ילמדנו רבינו כמה תקיעות תוקעין בערב שבת כדי לבטל את העם מן המלאכה...השבת מתקדשת בחצוצרות
 That which Klal Yisroel were to go out to war against Midyan is connected to that which trumpets are blown prior to Shabbos Kodesh - to infuse Shabbos Kodesh with Kedusha. What is the Midrash teaching us - what is the connection between Klal Yisroel going out to battle and Shabbos Kodesh? In Bamidbar 10:9 the Posuk says, "וכי תבאו מלחמה בארצכם על הצר הצור אתכם והרעותכם בחצוצרות ונזכרתם לפני ד' אלקיכם ונושעתם מאויביכם" - "When you are at war in your land against an aggressor who attacks you, you shall sound short blasts on the trumpets, so that you may be remembered before your G=d, Hashem, and be delivered from your enemies." What is the difference between **צר**, which is in the beginning of the Posuk, and **אויב** at the end of the Posuk? **צר** means to be

an actual aggressor, while **אויב** means to be an enemy in the heart, not taking actual action. The Gemara in Brochos 35b says that if Klal Yisroel are Zoche, their work will be done by others. We learn from the Posuk in Yeshaya 26 that Klal Yisroel should always be Mispalel that they should be victorious against all their enemies peacefully, without their having to be the cause of the downfall of their enemies. Meaning that even when the enemies of Klal Yisroel need to be eradicated, it should be done by other nations. Other nations should do the work for Klal Yisroel, and Klal Yisroel should be able to remain at peace. The Posuk is saying that if Klal Yisroel have **צר** aggressors, they should sound the trumpets and be remembered in front of Hashem. Not only should they be victorious, but also, "ונושעתם מאויביכם" - that those who hate Klal Yisroel in their hearts should become those who help them, and they should wipe out Klal Yisroel's aggressors, so that Klal Yisroel can remain at peace the entire time. Shabbos there are also trumpets sounded to tell the people to refrain from work - for Shabbos is a day that all work is done by others - and Klal Yisroel remain at rest.

Now we can understand why Moshe Rabbeinu's death was connected to taking vengeance against Midyan. Moshe Rabbeinu was near perfect - but not quite. Moshe Rabbeinu, on his great level of Avodas Hashem, did not stand up against Midyan. There was a Chillul Hashem, until Pinchos came and killed Zimri and Kozbi. Hakodosh Boruch Hu wanted Moshe Rabbeinu to be taken from this world in a state of perfection - Moshe thus needed to rectify that which he didn't do by Midyan. The taking vengeance against Midyan was his Tikun, and then he was ready to go up to Shomayim complete. Moshe Rabbeinu may have sought to delay this battle, for this battle meant the end of his life. He did not do so, for his entire being was to do the Ratzon Hashem. He feared that perhaps he would be somewhat biased, and would not be Mispalel one hundred percent, and then Klal Yisroel would not win the battle. Thus, he set up that there should be twelve thousand being Mispalel to ensure victory for Klal Yisroel. May we all learn from Moshe Rabbeinu, that all of our actions should truly be L'shem Shomayim.