

דברי תורה ~ במדבר

ואלה תולדות אהרן ומשה ביום דבר ד' את משה בהר סיני....במדבר ג' א'

רש"י asks what is the reason that אהרן's children were called **משה**? רש"י answers, that we learn from here that **התורה** teaches us this **כל המלמד את בן חבירו תורה מעלה עליו הכתוב כאילו ילדו**. The question is, why does the **תורה** teach us this **כלל ישראל** by the **בני אהרן**, didn't **משה רבינו** teach the **תורה** to the entire **ישראל**, so technically, all of **ישראל** are his children? The **תורה** should call us all **משה**? **תולדות משה**?

By the **חטא העגל**, there was a **גזירה** of **מיתה** placed on the **בני אהרן**. In order to break this **גזירה** from taking place, **משה** went & taught **תורה** to the **בני אהרן**, & now they are to be considered **בני משה** as we know **המלמד את בן מורה הלכה בפני רבם** & **נדב ואביהוא** were **נדב ואביהוא** & they won't die! All went according to schedule, until **משה רבינו** and brought an **אש זרה**. With this act, they revealed that they truly were not **משה רבינו**'s **תלמידים**! If so, they are not **משה**'s children rather they are **בני אהרן** & they died instantly! However, **אלעזר ואיתמר** stayed alive even though the **גזירה** still loomed over them, because they were **משה רבינו**'s children!

Now our **פסוק** has a new meaning. **ואלה תולדות אהרן**, originally, they were "אהרן"s children; **ומשה**, now that **משה** taught them **תורה**, they are considered **משה**'s children. And if you'll ask, if so why did **נדב ואביהוא** die, wasn't the **גזירה** only on the **בני אהרן**, the answer is in the next **פסוק**! **אש זרה**, as they then went from being **משה רבינו** to being **בני אהרן** and therefore they died. Therefore, the **תורה** teaches us this **ענין** by the **כאילו ילדם**, as there, **משה** put in an effort that it have an affect on them that it should be **כאילו ילדם**.

ואלה תולדות אהרן ומשה ביום דבר ד' את משה בהר סיני.....במדבר ג' א'

רש"י asks, why does the **פסוק** say that we will now list the children of **משה**, if only the children of **אהרן** are listed? רש"י answers, that since **משה** taught them **תורה**, they are called the children of **משה**. The **משך** of the **פסוק** is, that **משה** taught them what he heard from ד', on the day that ד' gave the **תורה** on **סיני**, & therefore they became his children.

But **לכאורה**, we know that רש"י told us in the beginning of **בהר**, that everything, **כל דקדוקיה**, were said at **סיני** from ד', but we weren't able to grasp it because of the **ה' כ"ב** (דברים ה'). This makes sense for the **המון** of **ישראל**, but for **נדב ואביהוא**, that the **פסוק** says on them **את האלקים**, and **ויחזו** them, they were able to grasp everything that was said on **סיני** including **כל דקדוקיה** and **פסוקיה** of **משה רבינו** himself, straight from ד', as by them we can't say that they were bothered by the **ה' כ"ב**. So why did they need **משה** for?

הקב"ה היה שונה התורה עם **משה** לשלשים ולרבעים ולא הועיל לו ותמיד היתה משתכחת, tells us, גמ' נדרים ל"ח. The **משה** had the best **רבי** in the world, who repeated the **תורה** to him again & again, but he couldn't retain it. Until ד' gave it to him as a present! That was **משה**'s **מעלה**, that since he got it as a present, he was able to retain it & was even able to give it over to others to retain! Yes **נדב ואביהוא** were able to grasp everything from ד' at **סיני**, but they kept forgetting everything. This was true until they studied by **משה**! So the entire **ישראל**, for sure were children of **משה**, as we see from the **פסוק** of **עשו בשון** the **תורה** uses the **עשו** which means **יצירה**. However, I might think that **נדב ואביהוא** were not his children as they heard the **תורה** directly from ד', therefore the **תורה** tells us **ואלה תולדות אהרן ומשה**, that even **they** are **משה**'s children because of **בן חבירו** **כל המלמד את בן חבירו תורה מעלה עליו הכתוב כאילו ילדו**. **תורה...כאילו יולדו**.

ר' יונתן אייבשיץ זצ"ל gives also a second **פשוט**. He says that in all honesty, **נדב ואביהוא** deserved to die right there on the spot on **סיני**. However, **משה רבינו** interceded on their behalf, begged for **רחמים** & they continued to live, **!!ביום דבר ד'...בהר סיני**, **תולדות משה**, from **סיני**, **כאילו יולדו**!

The **גמ' שבת ל"א**. tells us the story of the **גוי** who wanted to become a **גר** in order to become the **כהן גדול**. He came to **הלל**, who told him that just like a person that wants to be a king would first have to learn the “constitution”, so too you must first study the **תורה**. He began learning and when he reached our **פסוק** of **והזר הקרב יומת**, he asked **הלל**, to whom

is the **הלל** referring? **הלל** answered it's referring to even **דוד מלך ישראל**!! What is **הלל** saying here, and why is he being especially **מדגיש** **דוד מלך ישראל**?

In **פרשת כי תשא**, we learn about the **איסור** of having the **הנאה** from the **משחה**, the **פסוק** says there **ואשר יתן ממנו** **שמן המשחה**, however the **גמ' כריתות ו'** says this **איסור** does not include a **מלך** as he is not a **זר**! So I might think that a **מלך** may carry the **כלי המשכן** as he is not part of "**והזר הקרב יומת**", says **הלל**, no! This **זר** includes even a **מלך ישראל**!

The message he was sending the **גוי** by singling out **דוד המלך** was, even though **דוד** himself and **חביבין גרים להקב"ה** came from **גרים** as his grandmother was **רות המואביה**, and also, he was a **מלך**, and still he was included in **והזר הקרב יומת**, so don't expect to have your wishes fulfilled, to become a **גדול**! See **דברי הימים א' ט"ו**.... **אז אמר דוד לא לשאת את ארון**! **האלקים כי אם הלויים כי בם בחר ד'**

וידבר ד' אל משה במדבר סיני....במדבר א' א'

The **מדרש רבה** brings on this **פסוק** a **נבואה** said by **ירמיה** in which he was chastising **ישראל** for not learning. He said, **הדור אֶתֶם ראו דָּבָר ד'**! The question is what does this have to do with the opening of **מדבר**?

The **גמ' פסחים ס"ו**. brings a **ספק** of the **בני בתירא** if **קרבן פסח** is **שבת** or not. The **מפרשים** ask, why don't we learn this from **הוראת שעה** that **קרבן פסח** was on **שבת** & they were **מזבח** for the **פסח**? The **אור חדש** wants to answer that **תוס'** says, that whenever it says the word **ביאה** – coming, it comes to tell you that this is only for after you arrive in **ירושלם** & have **ישיבה**. So **פסח מדבר** was **הדיבור**, so therefore we can't learn from a **שעה**.

However, **פסח** brings a **ספרי**, that really the **פסח** came before the beginning of **פרשה** but in order not to embarrass **ישראל** for making only one **קרבן פסח** in the **מדבר**, the **תורה** placed that **פרשה** deep into **המדבר**. So we see that the **ספרי** held that they were **קרבן פסח** in the **מדבר**, & it's not a **שעה**, so it's **shver** once again?

Shapiro **ר' מאיר** Zugt in the **פסוק** of **בני בתירא** if **פסח** is **שבת** or not, by every **קרבן** we have a **ספק** maybe the animal is a **טריפה**, so maybe the **כהן** is being **מחלל** without doing the **עבודה**? And even though we know there is a **רוב** that would determine that it isn't a **טריפה**, but the **מקובצת** in **ב"מ ז'** says, that **רוב** doesn't make it a **ודאי**, but rather the **לדורות** was **מתיר** this **ספק**! If we could say that the **פסח מדבר** was **ודאי** not a **טריפה**, so then we wouldn't be able to learn **לדורות** that **קרבן פסח** as brought in **תוס'** **ברייטא** **דמלאכת המשכן**! Indeed the **מכה רוב** but rather a **רוב** as **לדורות** wouldn't be a **ודאי** but rather a **רוב** **שבת כ"ב**: says, that the **עמוד הענן** in the **מדבר** would give forth a special light, that one could see inside of a barrel with x-ray vision! So, so too they were able to check a **בהמה** while still alive & see if it was a **טריפה** or not! Since they **Shechted** only sheep that were **ודאי** not a **טריפה**, therefore it was **שבת** but we can't learn **לדורות**!

Now we can understand why the **מדרש** brings that **פסוק** from **ירמיה** on our **פסוק**! As one can read it, **הדור אֶתֶם ראו דָּבָר ד'** **הַמְדַּבֵּר הָיִיתִי לְיִשְׂרָאֵל אִם אֶרֶץ מִאֲפֶלְיָה** that it's coming to answer this question of why don't we learn from here that it's **שבת**? And the **תירוץ** is, this **פסוק**. When **ישראל** was in the **מדבר**, was it enveloped in darkness? Of course not, as they were even able to see into closed barrels with x-ray vision! Therefore, they were **שבת**, but one cannot learn **לדורות** from here!

ויתילדו על משפחתם לבית אבתם...במדבר א' י"ח

יחוס בריף tells us that the **Yidden** brought their **יחוס בריף**, documents attesting to their lineage establishing their genealogy, exactly which **שבט** they descended from. The **שעשע** **ילקוט שמעוני תרפ"ד** says **שקבלו ישראל את התורה נתקנאו אומות העולם בהם, מה ראו להתקרב יותר מן האומות. סתם הקב"ה פיהם ואמר להם: הביאו לי ספר יוחסין שלכם, שנ' (תהלים צ"ו) "הבו לה' משפחות עמים", כשם שבני מביאין. שנאמר: "ויתילדו על משפחותם לבית אבותם".** After **הקב"ה** said this, the **גויים** were quiet! They had no **יחוס בריף** & they lost their rights to demand the **תורה**. However, we must understand the **שייכות** between **יחוסין** & **שטר**? Why is it a prerequisite to determine if the nation is worthy of the **תורה**?

I heard from **ר' משה אליעזר רבינאוויץ זצ"ל** that **מהלך 1st** as to why this is necessary. The **מהלך 1st** is something he mentioned in almost every **דרשה** he gave, **הכרת הטוב**! When a person knows who his parents are, he shows that he has this **מדה** of **הכרת הטוב** as he feels it's important to acknowledge his parents who brought him to this world & brought him up! The **חזונו** **ס'** says that the **הבנה** in the **מצוה** of **מדה** as one must use this **מדה** in order to be **זוכה** to the **תורה**! We must have this **מדה** in order to be **זוכה** to the **תורה**! **הכרת הטוב** is **כיבוד אב ואם** towards **הקב"ה** who does only good for us!

In the **עשרת הדברות** we find 2 **לוחות**, the first one discusses **למקום** **בין אדם** while the 2nd is all about **בין אדם** to **אדם**. However, **אדם** is on the 1st tablet. Is this an exception to the class of **למקום** **בין אדם**?

Shouldn't it be on the 2nd tablet? The תירוצ is, being מכבד parents is really an extension of being מכבד ה', as the 'גמ' says שלווה שותפים באדם, the parents providing the גוף while הקב"ה inserts the נשמה! Since it's a שותפות, if one doesn't have proper הכרת הטוב for his parents, he is also betraying הקב"ה! Hence, it's listed among מצוות בין אדם למקום! We need this מדה to get the תורה!

The 2nd מהלך is כבוד! The גמ' גיטין י"ג says that if one is שחרור מקבל for an עבד without him knowing, the עבד is not free! Even though לאדם שלא בפניו זכין, going free is not considered זכות! Why? The גמרא answers that he is no longer מותר to a שפחה! The משך חכמה פ' וארא is מסביר that an עבד has no dignity as he has no father, no יחוס & therefore acts as a תאוה בעל & is not embarrassed to act in a בזיון דרך since he has no motivation to live up to the status of a family man! He therefore acts as an עבד who has no family to emulate like a proud person does! When ד' informed משה about us getting the תורה, ד' said ואתם תהיו, ד' said we are a kingdom of high-level officers! We have pride in ourselves! We have יחוס! When the גויים couldn't bring any documents backing them up, they realize they can't get the תורה!

The 3rd מהלך is זכות אבות! Their יחוס wasn't a personal lineage but a collective document tracing themselves to the אבות הקדושים! שבטי י-ה & The קדושין ע"ו says that one needed יחוס in order to enter זכות & תורה ומצוות זכותים of זכות אבות but rather through גשמיית כוחות but rather through דוד's army! דוד won מלחמות, not through זכות אבות! The fact that the Yidden were זוכה to קבלת התורה was a privilege & it came with an אחריות. We are Bentched with ברכת ד' for keeping the תורה but we also are in the hot seat if we fail to live up to his expectations. What's our protection? זכות אבות! We, who have a שטר יחוס, can get the תורה because of זכות אבות but the גויים who lack יחוס, are not worthy of receiving the תורה!

ולקחת תמזת תמזת שקלים לגלגלת בשקל הקדש תקח עשרים גרה השקל... במדבר ג' מ"ז

The Gemara says, if a person says I want to give a מתנה to a number of people but he singles out one of those people, we have a כלל that that person gets half of the entire מתנה & the other half is split among all the other people. For instance, he says that my money should be given to my wife & children, then if he has five children, each one would get 10% and his wife would get the other 50%. This is because we say that she was singled out because he wants her to get half! The Gemara proves this from a ברייתא that says by the לחם הפנים ולבניו, אהרן and his sons which could mean that he should get 20% as there were five כהנים at that juncture. But since the פסוק singled out אהרן, we therefore say that אהרן gets 50% & his sons share the other 50%.

Yet מאיר שמחה ר' brings a beautiful מקור from our פסוק to this כלל! He addresses a question which we hardly think about! The תורה in numerous places mentions a שקל. Sometimes it says that the שקל is גרה השקל. What is the rule of thumb, when is גרה השקל mentioned & when is it not? Zugt מאיר שמחה ר', the כלל is, whenever the שקל is divided, we need to know how much silver the שקל is comprised of. But if we are only dealing with full שקלים, then there is no need to know how many גרה to the שקל! For example, in פ' כי תשא where the תורה discusses giving a מחצית השקל, there the תורה adds that the שקל is גרה! There is a need to know how much half a שקל is! If a full שקל is 20 גרה, then one must donate 10 גרה! While in פ' בחקתי, ערכין, the תורה does not tell us that a שקל is 20 גרה since by ערכין, all the amounts are in full שקלים! Therefore, it's irrelevant to discuss how many גרה are in a שקל!

In our פרשה, the תורה tells us that the קדושת הלוויים were הבכור, but there were extra בכורים that didn't have a זלזולת המנחת המנחת, פסוק. There were 273 of them. They had to be נפדה with שקלים, as it says in our פסוק, וְשָׂקִיל לַגִּלְגָּל בְּשֶׁקֶל הַקֹּדֶשׁ תִּקַּח שְׂקִיָּם! עֲשֵׂרִים גֵּרָה הַשֶּׁקֶל, and the תורה adds, שְׂקִיָּם לַגִּלְגָּל בְּשֶׁקֶל הַקֹּדֶשׁ תִּקַּח שְׂקִיָּם? Why? If each person gave an exact amount of 5 שקלים, why the need to say that the שקלים were made of 20 גרה? The answer lies in the next פסוק. What happened to these שקלים? The total amount of שקלים came to 1365 שקלים. If we divide it by 3, it comes to 455. No שקל would need to be broken up. If so, כלל לפי, why is the תורה telling us גרה השקל? But now that we know that this פסוק is נדרש the same as by להם הפנים, לאהרן ולבניו means אהרן will get half & his sons will split the other half! This means we now have to divide 1365 into 4! Which means the sons will get 341.25 שקלים each. And אהרן will get half which is 682.5 שקלים. Now we indeed need to know that גרה השקל!