במדבר (שבת קודם שלומן) ①

GSHMVR

In last weeks פרשת תזריע we mentioned the תקנת עזרא which instructed כלל ישראל to lain the תוכחה in בחוקתי. We told you of the תשובות of מרבנן in the גמ' מגילה in making the laining of the תוכחה לעולה not on the שבת directly before שלומן but 2 שבתות prior. Chazal there said, that while they do want a תוכחה lained prior to שלומן (and is considered a רב לפרסום הטוב), but given the extreme threats catalogued in the תוכחה, חז"ל didn't want to depress כלל ישראל too much, mamash on ר"ה, and therefore were מקדים the laining to 2 שבתות prior. Now, based on this מסכת in the גמ' מגילה, it follows: That certainly חז"ל were then aware, that their גזירה would require the laining of בלק במדבר on the שבת of ר"ה שלומן! We don't believe for a second, that this was mere happenstance either! When חז"ל made their cheshbonos they clearly saw a connection that exsists between בלק במדבר and יום שלומן, and therefore not only happy with requiring בלק בחוקתי and it's תוכחה two weeks prior to יו"ט, but דעת wanted בלק במדבר to be the בלק lained on the שבת just prior to יו"ט. The question is of course what is the connection פלא, what lesson(s) are there in בלק במדבר which are absolutely necessary to review prior to יו"ט Shavuos and likely מתן תורה, which is its central component!?!

So we believe Rabbosai, there are 2 interconnected

במדבר (2)

idea's in or regarding our בלה, which can explain (in part at least) why we can דבקה this לא"ן before לא"ן: The first idea is brought in the מ"ב and מכילתא. The מ"ב brings in the name of אמוראי עדלבין בן, says as follows: אמר ר"מ מאי דכתיב ממדבר מתנה (במדבר כא יח)? אל תשים אדם עצמו כמדבר כה שהכל בולעין לו - תלמודו מתקיים בידו, ואם לאו - אין תלמודו מתקיים בידו. Thats the quote from the מדרש, the מדרש has some added words in its גירסא, after the words "תלמודו מתקיים בידו" there's a גירסא that reads בדעתה נתנה לו במתנה. And then the words "מתקיים בידו". In either case the אגדתא is telling us that a person needs to make himself as if he is a מדבר - a wilderness, which belongs to no individual and therefore all tread upon it, only then can he be assured of retaining his מתנה (which is one way to translate the word מתקיים. There are several others, all of which can work well here in this מאמר. For example, another translation of the word קיים, is as in קיים במקום, being able to be מקיים the מתנה - someone who is מדבר - will be able not only to learn מתנה but לקיים - be able to apply his learning לעשה.) Anybody who allows himself to be trod upon can be צריך to any and all the varying translations of מתקיים בידו. Not only will it have קיים, but it'll be בידו! Which we heard from מ"ב so many times בידו means בידיו (especially in this context when בידו can't mean בידו - physically in his hands - Torah is an intellectual retention not physical.) A person can have קיים + control of his מתנה if he allows himself to be treated as a מדבר.

קדושים ③

תשפ

Allowing oneself to be treated as a מדבר, according to the מפרשים has two complimentary meanings. The more obvious one is when one allows people to "tread upon him" he is being מפיל himself, which of course is alluding to the concept of ענוה. If one will truly act with humility – truly know his place & value in the world – especially then in return קב"ה will give him this "מתנה" the פסוק speaks of: retention or other קיום of תורה! This works well with the Medrash Rabba in שמות regarding (מג, ו) which explains the פסוק as follows: The entire 40 days that משה was on הר סיני, he kept learning תורה and forgetting what he learned. After the 40 days Moshe said to קב"ה, please, I have learned for 40 days and have nothing to show for it! What did קב"ה do? He gave it to משה as a gift. So from this מדרש we see, that retention of תורה even for someone like משה is very difficult if not impossible to accomplish without an exceptional סיוע. One needs a מתנה when it comes to the retention of תורה. Our מדרש is telling us that one of the ways we can get that מתנה, is to be מפיל oneself to make oneself as if trod upon! That is one מהלך in מדרש מתא יעזו מדבר. Another approach we've seen, which again, isn't necessarily at odds with ענוה, on the contrary it actually enhances that מהלך as well, is based on a פסוק in תהלים which quotes from a מדרש תנחומא. The מדרש adds the following lines to it says:

כן אתה מוצא כל דבר ודבר שאדם נותן נפשו עליו, נקרא על שמו, מלו נתן נפשו של תורה, נקרא על שמו

So this מדרש is adding to the concept of עניה, the idea of מסירת נפש, Rabbosai! Moshe was given this מעלה of the because he was מסר נפש - so when you combine these מדרשים you get that when someone has עניה מידת עניה (which of course הקב"ה himself was. מלא מדה that his מדה was) with מסירת נפש, you get an unbeatable combination insofar as קיום of תורה is concerned!

Reb Yerucheim the Mirrer in his חידושים דרך תורה on our פרשה has a fascinating piece which focuses on why the תורה and בני ישראל in general placed so much emphasis on the דגלים and the order in which בני ישראל marched, and then rested, and marched again. Why is it so important to know which דגל went with which other, and which marched in which order? He points to the language of the פסוק in (ב' ג') which after telling us: ומעין בני ישראל איש על דגלו באתות לבית אבתם needs to say after that ושמו הנשיאים מאתם מטה אבתם לבדם. He says the בני ישראל as a result of the emphasis on תורה and דגל were also personally very מקפיד to find and maintain their correct placement in the orders of בני ישראל. He points to the מקלל, the son of שלומית בת דברי who was מתחל ומתגדל in (ויקרא כד) as a result of feeling left out of the דגלים. (which reminds me of a story I witnessed as a child in Sejarchishe Shul in BP where my Zaidah was Rav) The גבאי called up a פשוט יהודי for a מי שברך at mincha. The פשוט יהודי gave a yell אין איך קיים עוד! and ran out. When they chased him down he told them angrily that the גבאי the week before didn't save him a piece of herring at אל, so he

was retaliating, and wasn't having any of this שלום business - the אבא was calling him too! ☺! It seems of this מנהג somewhat of an overreaction on the part of the משפחה, however when you hear how R' Yeruchem explains the significance of these דקדוקים and מסר, you might think again!

Reb Yeruchem talked on reaction of the משפחה and also pointing to the severe restrictions only allowing certain individuals to do specific work in the מקדש and the severity of punishment for those who are זר, says these are all connected! He tells tales of the incredible מסר he found as a תלמיד of the Alter of Kelm. He explains all שלום requires מסר. All progress in רוחניות cannot come about without מסר. Without a reasoned and designed approach. The entirety of מעמדות - which is taken from the Torah (הקדש הנקבל באומנות וקבל שכר) is about מסר, if anything is off even a milimeter it can & will throw the entire מעמד out of whack! You cannot learn maintain and retain Torah without מסר.

I believe we were given מעמדות as this week's פרשה quite deliberately רבותי! To inform us, that if we wish to be מקדש the קדש we need at least these מידות to even begin to hope to receive & retain the קדש, certainly to be מקיים it! מידה - humility, מסירת נפש - total devotion to קדש, and מדת הסדר, an approach one reasoned and designed, to be קדש the קדש!

Good Shabbos