

TO RAH

חומש

במדבר

∞
TORAH

CHUMASH BEMIDBAR
The Book of Numbers

Parshat Pinchas

*A free excerpt from the Kehot Publication Society's
Chumash Bemidbar/Book of Numbers with commentary
based on the works of the Lubavitcher Rebbe,
produced by Chabad of California.*

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*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe*

THE TORAH - CHUMASH BEMIDBAR

WITH AN INTERPOLATED ENGLISH TRANSLATION
AND COMMENTARY BASED ON THE WORKS OF
THE LUBAVITCHER REBBE

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TORAH

חומש במדבר

THE TORAH

*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson*
וצוקללה"ה נבג"מ זי"ע

CHUMASH BEMIDBAR
The Book of Numbers

Parshat Pinchas



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פִּינְחָס Pinchas

Overview

*P*arashat Pinchas opens with the continuation of the story of Pinchas, which began at the end of the preceding *parashah*, *Balak*. As we pointed out previously, the story of Pinchas is itself part of the larger story of the Jewish people's encounter with the Midianite-Moabite alliance on the eve of their entry into the Land of Israel. After describing Pinchas' reward for arresting both the sudden moral decline of the Jewish people and the Divine plague that resulted from it, the Torah proceeds to describe the census occasioned by the decimation wrought by the plague. This census serves as a prologue to the subsequent discussion of issues pertinent to the conquest of the Promised Land, for the land is to be divided up according to the results of the census. After the census, the Torah discusses:

- the laws of inheritance,
- the passage of leadership from Moses to Joshua, and
- the daily offerings and additional festive offerings offered in the Temple.

All three of these topics are aspects of the people's preparation for entering the Promised Land. The laws of inheritance hinge mainly on land estates, the passage of leadership is necessary to ensure that the people will conduct their conquest of the land with the proper spiritual guidance, and, as we will see, the purpose of the daily and festive offerings is to keep the people mindful of God's presence in the world even while they are involved in the mundane tasks of life they will have to engage in when they settle in their land.

Now, we know that a *parashah's* name applies to its entire content, not just its opening. The question, then, is: what do the preparations for entering the Promised Land—the census, the laws of inheritance, the passage of leadership, and the daily and festive offerings—have to do with Pinchas?

Furthermore, why is the story of Pinchas split between the end of the preceding *parashah* and the beginning of this one? It would seemingly have been more logical to finish off the story (which only takes a few verses, after all) at the end of *parashat Balak* and begin the next *parashah* with the census. True, the census was necessitated by the events of the Pinchas story, but it looks forward toward the eventual conquest of the Holy Land and thus goes together with the subsequent subject matter.

To understand this, let us recall that in the preceding *parashah*, the Torah describes the story of Balak in detail because there are lessons in it that are essential for the Jews to learn

before they enter the Land of Israel. (Specifically, these were the messianic prophecies and the idea that the messianic imperative must be applied to even the lowest aspects of reality.) Similarly, the Torah describes the second act of the drama of Moab-Midian, the story of Pinchas, to convey a lesson that is essential for the Jews to learn before they enter the Land of Israel—and for us to learn in order to enter our personal, small-scale “promised lands,” as well as to hasten the final entry into the Promised Land with the advent of the Messiah.

What is this lesson?

Ironically, and perhaps disturbingly at first, it is that our devotion to God must not be limited by the Torah.

When Pinchas slew Zimri and Cozbi, he consulted first with Moses. Moses told him that while the Torah *allows* someone overcome by zealousness to slay someone in the act of relations with a non-Jewish woman,¹ this is “a law that is not taught,” i.e., no one can be *instructed* to do this.² In fact, the sages disapprove of such an act.³ Furthermore, the offender is allowed to kill the zealot in self-defense.⁴ In other words, by slaying Zimri, Pinchas was doing something not required of him by the Torah, disapproved of by the sages—and was also risking his own life.

Yet, by acting out of zeal and ignoring the voice of caution, Pinchas put an end to the sinful behavior of the Jewish people, stayed the plague that was decimating them, and earned the priesthood for himself and his progeny. Clearly, he was vindicated.

To fully understand the implications of this, we need to take a closer look at the three-way relationship between, God, the Torah, and the Jewish people.

The Torah, we know, is God’s instruction book for the world at large and the Jewish people in particular. It teaches us how to relate to the world and accomplish our purpose here.

The Torah conveys these lessons to us via our intellect. We read the Torah, understand what it says, and follow it. If we do not understand parts of it, we continue to study and seek instruction from its teachers until we do understand it. Yet there is certainly more to our relationship with God than what we can filter through our intellect. As we have noted previously, there is a spiritual dimension to the relationship between God and Israel, as transmitted through the Torah, that transcends, bypasses, and is altogether beyond the realm of intellect. The inner core of the Jew is bound supra-rationally to God, and if the implications of this bond do not always seem rational, this need not surprise or faze us.

In other words, the Torah speaks to our intellect, but at the same time, it opens windows to the supra-intellectual dimension of our relationship with God. Its demands on us are outwardly rational but subliminally supra-rational.

Ostensibly, the Torah demands that we sacrifice our lives only in certain cases. If someone threatens to kill us unless we commit adultery, idolatry, or murder, we are required to give up our lives rather than transgress these sins. In addition, if the ruling regime has declared an all-out war on the Torah and has forbidden its practices, we are required to risk our lives for any aspect of its observance. In all other cases, however, we are not required to sacrifice our lives, and must in fact transgress the Torah’s laws in order to stay alive. When the Torah demands that we sacrifice our lives, is because in these cases it makes sense: self-sacrifice is, in these cases, rational.

1. *Sanhedrin* 81b; *Shulchan Aruch*, *Choshen Mishpat* 425:4.

2. *Sanhedrin* 82a. Once the offender has disengaged from the woman, he cannot be tried by an earthly court, and his punishment is left to the heavenly court. Therefore, anyone who kills him at that point is himself liable to the death penalty.

3. *Y. Sanhedrin* 9:7.

4. This is why the rabbinic authorities cannot order the zealot to kill the sinner, for doing so would endanger his own life when he is not required to. At most, they can acknowledge the fact that he is *allowed* to kill him (and risk his own life thereby).

Therefore, as long as the Jew is functioning on a rational level, he will sacrifice his life only in these circumstances. In all other cases, he knows the Torah prefers that he transgress its laws rather than lay down his life, and therefore, this is what he will do.

When, however, a Jew feels so strongly connected to God that reason and rationales no longer impress him, when his consciousness has been overtaken by his essential, intrinsic, supra-rational identification with God, he will not care whether the Torah requires him to sacrifice his life in any particular instance. His only concern will be for God: he functions solely on the adrenaline of his passion for God's causes; even his own life is of no consequence. If, in such a situation, the individual feels that God's agenda in the world is somehow threatened, there is no question as to what he will do. This intensity of God-consciousness puts a person into constant readiness for self-sacrifice.

The goal of life is to make this world (and ourselves) into a home for God, with God's reality suffusing every corner of consciousness. Thus, this readiness for self-sacrifice foreshadows the intensity of Divine consciousness that will characterize the messianic future. More than that: self-sacrifice is what will *bring about* the messianic future, for in order to achieve the heightened Divine consciousness that is the goal of creation, we must break out of restrictive rationality and open ourselves up to the world of Divine union that exists beyond the realm of reason.

This, then, is why the lesson of Pinchas was so crucial to the Jewish people as they were about to enter the Land of Israel. This is the first time that the Torah has indicated that it is necessary to go beyond its dictates. Having heard about the messianic prophecies of Balaam and set their sights on the true purpose of their imminent conquest, the Jewish people must now realize that this goal can be attained only if they unsheathe their true, inner identification with God and His objectives and not limit themselves to the letter of the law.

The same applies to each of us in our own personal lives. Whenever we are about to reach a goal we have been striving for, we must first silence the inner voices of negativism and opposition. But in addition, we must be aware that now is not the time for setting limits to our dedication. The test of our devotion to our ideals is our willingness to give our all for what we believe in.

Again, the same applies to us all nowadays, as we stand on the threshold of the final Redemption and entry into the Land of Israel. What is required of us now is readiness to put everything else aside and marshal the best and greatest of what we have in order to see history through to its messianic destiny.

And just as with Pinchas, God will assist those who exhibit self-sacrifice in the face of adversity; He will bless their efforts with success. History has shown that those who do not bow to the threats of Judaism's enemies ultimately prevail. This is why the story of Pinchas is split between *parashat Balak* and *parashat Pinchas*, leaving his self-sacrifice in the previous *parashah* and focusing now on its reward: to teach us that self-sacrifice succeeds and will carry us through to the ultimate Redemption.⁵

5. *Likutei Sichot*, vol. 18, pp. 319 ff.

❧ INNER DIMENSIONS ❧

In Kabbalistic terminology, self-sacrifice expresses the *yechidah* ("single one"), the highest of the five levels of the soul. *Yechidah* is the interface between the soul and God, in which the individual is aware of himself only as a "part of God"—paradoxically both conscious of himself (as a part of God) and not (i.e., totally dissolved in God's reality). The four lower levels of the soul—*nefesh*, *ruach*, *neshamah*, and *chayah*—express themselves through the soul's "powers" or faculties: action, emotion, intellect, and will, respectively. *Yechidah*, in contrast, is too sublime to be expressed in any one soul-power, but instead encompasses them all. Generally, we are not conscious of this aspect of the soul, but in the future this level will become the dominant aspect of our consciousness. This phenomenon will reflect the overall change in creation that will occur then: the Divine "light" that is now too intense to be revealed within creation will become revealed within created reality. Just as the four levels of the soul will be infused with the consciousness of *yechidah*, the four spiritual worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah* will be infused with the transcendent Divine "light."

On a deeper level, the dynamic between abstinence and permissiveness is relevant to the mental states a person travels through in his creative life. The force of the initial experience of creative insight, *chochmah*, puts him into a state of self-transcendence, in which his ego is temporarily suspended (*bitul*). In the subsequent stage of creative development, *binah*, the new insight is evaluated in terms

of and integrated into the existing mental structure. This is an opposite experience, in which the individual is quite aware of himself and is seeking to understand the new insight in light of what he already knows.

When a person is swept up in the Divine transcendence of *chochmah*, he does not need to worry about self-restraint. As long as the self-effacement of this experience lingers, his ego will not seek to derail him into self-indulgence. Once he gets involved—as he must—in the process of *binah*, analyzing and evaluating the new insight in terms of his established mental perspective on life, he must invoke the protective power of abstinence; he must be wary of his ego's propensity to overemphasize his self-interests.

It is imperative that a person descend out of his transcendent state of inspiration, in order to integrate his new vision into his life. Otherwise, his insight will escape him and disappear. Thus, the process of *binah* is necessary for growth and development. Nonetheless, in order to keep the development of the idea true to the initial insight that spawned it, the individual must periodically relive something of the experience of *chochmah*. If he can do this, his *binah* will not lead him astray. The way in which reliving the insight of *chochmah* protects the development of *binah* is akin to the way in which a qualified person annuls the vows of someone who otherwise requires them, raising him to the level where they are no longer necessary.⁶

6. *Likutei Sichot*, vol. 4, pp. 1078-9.

— ONKELOS —

25:10 ומליל י' עם משה למימר:
11 פינחס בר אלעזר בר אהרן
בהנא אתב ית חיימתי מעל בני
ישראל בדקני ית קנאתי ביניהון
ולא שיציתי ית בני ישראל
בקנאתי: 12 בכך אמר הא אנא
גזר לה ית קדמי שלום:

25:10 וידבר יהוה אל-משה לאמר: 11 פינחס בן-אלעזר
בן-אהרן הבהן השיב את-חמתי מעל בני-ישראל
בקנאו את-קנאתי בתוכם ולא-כליתי את-בני-ישראל
בקנאתי: 12 לכן אמר הנני נתן לו את-בריתי שלום:

— RASHI —

"קנאה" הוא המתחרה לנקם נקמת דבר, אינפרימינג"ט
בלעז: 12 את בריתי שלום. שתהא לו לברית שלום,
כאדם המחזיק טובה וחנות למי שעושה עמו טובה, אף
כאן פרש לו הקדוש ברוך הוא שלומותיו:

11 פינחס בן אלעזר בן אהרן הבהן. לפי שהיו השבטים
מבזים אותו: "הראיתם בן פוטי זה שפטם אבי אמו
עגלים לעבודה זרה והרג נשיא שבט מ'ישראל'?" לפיכך
בא הכתוב ויחסו אחר אהרן: בקנאו את קנאתי. בנקמו
את נקמתי, בקצפו את הקצף שהיה לי לקצף. כל לשון

1. חזקוני.

— CHASIDIC INSIGHTS —

priesthood officially.

In this way, Pinchas' priesthood anticipates the Divine revelations that will occur in the messianic future. In general, Divine revelations are of two types: those that are a response to our initiative and those that are unsolicited. Each type has an advantage over the other. The intensity of a revelation given in response to some initiative from below is always proportional to the intensity or quality of the initiative. Thus, such revelations are by nature limited, since finite beings can produce only a finite, limited arousal. In contrast, the intensity of an unsolicited revelation is unlimited by any prior arousal, so it can be infinite. However, since it is infinite, it generally cannot be fully assimilated and integrated by its finite recipients. The advantage of the limited, elicited revelation is that its initiators have laid the groundwork for it, so it can be more fully integrated into their lives once it occurs.

This is analogous to a teacher-student relationship, in which the teacher's knowledge is infinitely broader and deeper than that of his students. If the teacher lectures on a subject his students know nothing about, he can expound endlessly on it; some of it will "go in" and some (probably most) of it will not. His lecture is not a waste of time, since the students will have glimpsed the infinity of the subject and will have gained awe and respect for both the subject and the teacher. But they will be able to repeat very little of what they heard.

In contrast, if the teacher assigns homework and the students prepare for the lecture, the opposite will be the case. The teacher will not allow himself the liberty of disclosing endless insights to his students;

he will stick to the topic his students prepared. He will reveal much less to them than in the first type of lecture, but they will understand and absorb whatever he says, since they have made intellectual "vessels" for it.

The Divine revelations of the future will have both advantages. They will convey all the infinity of unsolicited revelations, but we will be able to fully absorb them. The world (including us) will be so refined that the finite will paradoxically be able to absorb the infinite.

Priesthood, being a gift of God passed on hereditarily, is similar to an unsolicited Divine revelation: no amount of work, refinement, or money from "below" can procure it. Pinchas, however, did procure it by his acts. His priesthood thus evinced both advantages: the infinity of Divine initiative and the worthiness and integration of elicitation from below.

Pinchas could do this only because he exhibited self-sacrifice for God and His purposes in the world. As was mentioned in the overview, he thereby rose above the limits of reason and attained the connection with God that will typify the messianic era. Since he was already functioning, in this respect, on the messianic level, his priesthood reflected this dynamic and was able to transcend the inherent limitations of the present order.

This is why God describes Pinchas' priesthood as "My covenant of peace": "peace" implies a union or blending of two opposites. Here, the two opposites were this-worldly revelation granted in accordance with effort expended and the future dynamic of infinite, unsolicited revelation.⁵

5. Likutei Sichot, vol. 4, pp. 1070, 1074.

Aftermath of the Incident of Ba'al Pe'or

25:10 After Pinchas slew Zimri, the Israelites were embarrassed that amongst all of them, Pinchas was the only one who understood what had to be done and did it. They felt that this dishonored Moses and the people as a whole. So they rationalized his behavior by saying that it was more his cruel nature than his righteous indignation that motivated his actions. They slyly pointed out that a man inherits his main character traits from his mother and a woman inherits hers from her father.¹ Thus, in slaying Zimri, Pinchas was manifesting the cruelty of Jethro, his mother's father,² who used to mercilessly fatten animals before sacrificing them to the idols he worshipped. They adduced as additional proof the fact that all of Aaron's descendants were priests *except* Pinchas. (The priesthood, originally given to Aaron and his four sons, became hereditary only once the priests were installed in their office, whereas Pinchas was already born then.) They contrasted Pinchas' cruelty with Zimri's benevolence in confronting Moses with Kozbi to defend and rescue his tribe. In order to refute these accusations, God did three things: First, when He rewarded Pinchas for his act, He traced his lineage back to his *paternal* grandfather, Aaron, indicating that in slaying Zimri he was manifesting *Aaron's* aspiration to promote peace and reconcile estranged friends and partners³ (here, the Jewish people and God): **GOD spoke to Moses, saying:**

11 "Pinchas the son of Eleazar the son of Aaron the priest diverted My anger from the Israelites by zealously avenging Me among them. Because of him, I did not destroy the Israelites by plague because of My zeal."

12 Second, God made Pinchas a priest: **"Therefore, say to the Israelites, 'I hereby give him My covenant,** as an expression of My feelings of peace and goodwill toward him, as follows:

— CHASIDIC INSIGHTS —

11 Pinchas the son of Eleazar: The fact that Pinchas was much younger than any of the authority figures of the time—Moses, Aaron's sons, or the other sages—did not prevent him from acting in their presence, once it was clear that they were paralyzed. Similarly, we should not be intimidated by the fact that those of greater stature or learning are not righting some wrong that needs to be righted. It could well be, as it was with Pinchas, that Divine providence is keeping them silent so a "less qualified" individual will seize the moment and answer destiny's call to greatness. Rather, when Divine providence presents us with an opportunity to right some wrong in the world, we must pursue it with total self-sacrifice, as did Pinchas. The fact that we are given this chance means that the fulfillment of our life's purpose depends on it.

We are taught that Pinchas possessed the soul of the prophet Elijah, who existed prior to him as an

angel. Practically, this meant that Pinchas possessed within him the powers of his previous manifestation—Elijah the angel—when he was confronted with the sin of Zimri. We are further taught that Elijah will herald the messianic age.

The lesson for us in this is that when we emulate Pinchas, responding to the call of the hour with self-sacrifice, we are empowered to accomplish what we are called upon to do and our efforts hasten the coming of the Messiah.⁴

12 I hereby give him My covenant: Priesthood is hereditary, that is, intrinsic to the individual. No amount of work can earn it for him. How then, could Pinchas have "earned" it? Pinchas must have been naturally fit for the priesthood, the traits associated with it having lain dormant within him from birth. His act of vengeance merely awoke his latent "priesthood personality" and made it his active consciousness. God then granted him the

1. See on Genesis 46:15. 2. Exodus 6:25. 3. Above, on 20:29. 4. *Likutei Sichot*, vol. 2, p. 342.

ONKELOS

13 וְהִיתָה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם תַּחַת
אֲשֶׁר קָנָא לְאַלְהֵיו וַיַּכְפֹּר עַל־בְּנֵי יִשְׂרָאֵל: 14 וְשֵׁם
אִישׁ יִשְׂרָאֵל הַמִּכָּה אֲשֶׁר הִכָּה אֶת־הַמְדִּינִית וּמְרִי בֶן־
סָלֹא נָשִׂיא בֵּית־אָב לְשִׁמְעוֹנִי: 15 וְשֵׁם הָאִשָּׁה הַמִּכָּה
הַמְדִּינִית כְּזָבִי בַת־צִוִּיר רֹאשׁ אֲמוֹת בֵּית־אָב בְּמִדְיָן
הוּא: פ
16 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 17 צֹרֹר אֶת־הַמְדִּינִים
וְהַכִּיתֶם אוֹתָם: 18 כִּי־צָרְרִים הֵם לָכֶם בְּנִבְלֵיהֶם אֲשֶׁר־
נָבְלוּ לָכֶם עַל־דָּבָר פְּעוֹר וְעַל־דָּבָר כְּזָבִי בַת־נְשִׂיא מִדְיָן
אֲחֵתָם הַמִּכָּה בְּיוֹם־הַמִּגֶּפֶה עַל־דָּבָר פְּעוֹר: 26:1 וַיְהִי
אַחֲרֵי הַמִּגֶּפֶה פ
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל אֲלַעֲזֹר בֶּן־אֶהֱרֹן הַכֹּהֵן
לֵאמֹר:

RASHI

ראש אמות. אחד מחמשת מלכי מדין: "את אֵוִי וְאֵת
רָקֶם וְאֵת צוֹר וְגו'"; והוא היה חשוב מכלם, שנאמר
"ראש אמות"; ולפי שנהג בזיון בעצמו להפקיר בתו,
מנאו שלישי: **בית אב**. חמשה בתי אבות היו למדין:
עיפא ועפר וחנוך ואבידע ואלדעה, וזה היה מלך
לאחד מהם: 17 צור. כמו: "זכור" ו"שמור", לשון
הזהרה — עליכם לאיב אותם: 18 כי צררים הם לכם וגו'
על דבר פעור. שהפקירו בנותיהם לזנות כדי להטעותם
אחר פעור. ואת מואב לא צוה להשמיד, מפני רות
שהיתה עתידה לצאת מהם, כדאמרין בבבא קמא:
1 ויהי אחרי המגפה וגו'. משל לרועה שנכנסו זאבים
לתוך עדרו והרגו בהן, והוא מונה אותן לידע מנין
הנותרות. דבר אחר: כשיצאו ממצרים ונמסרו למשה,
נמסרו לו במנון, עכשו שקרב למות ולהחזיר צאנו,
מחזירם במנון:

13 וְהִיתָה לוֹ. בְּרִיתִי זֹאת: בְּרִית כְּהֻנַּת עוֹלָם. שֶׁאֵף
עַל פִּי שֶׁכָּבֶד נִתְּנָה כְּהֻנָּה לְזֶרְעוֹ שֶׁל אֶהֱרֹן, לֹא נִתְּנָה
אֶלָּא לְאַהֲרֹן וּלְבָנָיו שֶׁנִּמְשְׁחוּ עִמּוֹ, וּלְתוֹלְדוֹתֵיהֶם
שֶׁיִּזְלְדוּ אַחֵר הַמִּשְׁחָתָן, אֲבָל פִּינְחָס שֶׁנּוֹלַד קֹדֶם לָכֵן
וְלֹא נִמְשַׁח, לֹא בָּא לְכַלֵּל כְּהֻנָּה עַד כָּאן. וְכֵן שָׁנִינוּ
בְּנִבְחִים: לֹא נִתְּכֶן פִּינְחָס עַד שֶׁהִרְגוּ לְזִמְרִי: לֹא־לֵהוּי.
בְּשִׁבִיל אֱלֹהֵיו, כְּמוֹ: "הִמְקַנָּא אֶתָּה לִי", "קִנְיָתִי לְצִיּוֹן"
— בְּשִׁבִיל צִיּוֹן: 14 וְשֵׁם אִישׁ יִשְׂרָאֵל וְגו'. כֶּשֶׁם שִׁיחַס
אֶת הַצִּדִּיק לְשִׁבְחָה, יַחַס אֶת הָרָשָׁע לְגִנְיָה: נְשִׂיא בֵּית
אָב לְשִׁמְעוֹנִי. לְאַחַד מִחֻמְשַׁת בְּתֵי אֲבוֹת שֶׁהָיוּ לְשִׁבְט
שִׁמְעוֹן. דָּבָר אַחֵר: לְהוֹדִיעַ שִׁבְחוֹ שֶׁל פִּינְחָס, שֶׁאֵף עַל
פִּי שְׁזָה הָיָה נְשִׂיא, לֹא מָנַע אֶת עֲצָמוֹ מִלְּקַנָּא לְחַלּוֹל
הַשֵּׁם, לְכַף הוֹדִיעַף הַכְּתוּב מִי הוּא הַמִּכָּה: 15 וְשֵׁם
הָאִשָּׁה הַמִּכָּה וְגו'. לְהוֹדִיעַף שֶׁנֶּאֱתַם שֶׁל מְדִינִים,
שֶׁהִפְקִירוּ בַת מֶלֶךְ לְזִנוּת, כְּדִי לְהַחֲסִיא אֶת יִשְׂרָאֵל:

2. קא, ב. 3. במדבר יא, כט. 4. זכריה ח, ב. 5. במדבר לא, ח. 6. שמות כ, ז. 7. דברים ה, יא. 8. לח, ב.

13 This covenant shall be for him and for his descendants after him, and shall take the form of the eternal covenant of priesthood, because he was zealous for his God and atoned for the Israelites.' "

14 Third, the Torah traces Zimri's lineage back to Simeon, in order to indicate that *his* was the act of cruelty, not Pinchas': **The name of the Israelite man who was killed, who was slain with the Midianite woman, was Zimri the son of Salu, the prince of a paternal house⁶ of the tribe of Simeon**, who was known for his violent nature.⁷ The Torah should have mentioned Zimri's name earlier but waited until now in order to contrast him with Pinchas. It mentions that Zimri was an aristocrat in order to point out that Pinchas was not intimidated by his nobility when he saw that God's honor was disgraced.

15 **And the name of the Midianite woman who was slain was Kozbi the daughter of Tzur, the national leader of the Midianite confederation, head of a paternal house in Midian.**⁸ It was noted previously how much the Midianites hated the Israelites;⁹ here, too, they were willing to let their princess become a prostitute in order to debase the Jews.

The Command to Attack Midian

16 God now continued to tend to issues that arose in the wake of the events at Shitim. **God spoke to Moses, saying:**

17 "You must **distress the Midianites** at all times, **but soon, you shall smite them** directly.¹⁰

18 **For they proved themselves to be hostile to you with their plots that they contrived against you in the incident with Peor and in the incident with their sister Kozbi, the daughter of Tzur, the Midianite prince, who was slain on the day of the plague that I unleashed because of Peor.**" God did not command the Israelites to take revenge on the Moabites, however, for two reasons: First, their contention with the Israelites was justified by their fear that they would plunder them,¹¹ whereas the Midianites had nothing to fear and yet sought to harm the Israelites out of pure hatred. Second, Ruth, the ancestress of the royal Davidic line, was destined to emerge from the Moabites.

The Fourth Census

26:1 As described earlier, God told Moses to have the judges adjudicate and sentence the idolaters in order to stop the plague that He had unleashed against the people after they sinned at Shitim. When Zimri challenged Moses, the judges could not continue until his rebellion was quashed. But since Moses forgot the law regarding how to react to Zimri's behavior, Zimri's insurrection continued until Pinchas remembered the law and slew him. Moses therefore felt somewhat responsible for the casualties of the plague. So, **after the plague that was unleashed at Shitim, God spoke to Moses and to Eleazar the son of Aaron the priest, saying:**

6. See below, 26:12-13. 7. See on Genesis 42:24, 49:5; *Likutei Sichot*, vol. 8, pp. 160-167. 8. Below, 31:8. 9. On 22:4, above. 10. Below, 31:1 ff. 11. On 22:2, above; Rashi on 31:2.

ONKELOS

2 קבילו ית חשבן כל כנשתא דבני ישראל מבר עשרין שנין ולעלא לבית אבהתהון כל נפק חלא בישראל: 3 ומליל משה ואלעזר כהנא אמרו לממני יתהון במישרי דמואב על ירדנא דירחו למימר: 4 מבר עשרין שנין ולעלא כמא די פקיד יי ית משה ובני ישראל דנפקו מארעא דמצרים: 5 ראובן בכרא דישראל בני ראובן חנוך וזרעית חנוך לפלוא וזרעית פלוא: 6 לחצרון וזרעית חצרון לכרמי וזרעית כרמי: 7 אלץ וזרעית ראובן והווי מנניהון ארבעין ותלתא אלפין ושבע מאה ותלתין: 8 ובני פלוא אליאב: 9 ובני אליאב נמואל ודמן ואבירם הוא דמן ואבירם מערעי כנשתא דאתכשו על משה ועל אהרן בכנשתא דקרח באתכונשיוהון על יי: 10 ופתחת ארעא ית פמה ובלעת יתהון וית קרח במוותא דכנשתא כד אכלת אשא ית מאתן וחמשין גברא והווי לאת: 11 ובני קרח לא מיתו:

2 שָׂאוּ אֶת־רֹאשׁ | פֶּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְבֵית אֲבֹתָם כְּלִיָּצָא צָבָא בְּיִשְׂרָאֵל: 3 וַיְדַבֵּר מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֹתָם בְּעֶרְבַת מוֹאָב עַל־ יַרְדֵּן יְרֵחוֹ לֵאמֹר: 4 מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כְּאִשְׁרֹ צִוָּה יְהוָה אֶת־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הַיָּצְאִים מֵאֶרֶץ מִצְרַיִם:

◆ שְׁנֵי 5 רְאוּבוּן בְּכוֹר יִשְׂרָאֵל בְּנֵי רְאוּבוּן חֲנוּךְ מִשְׁפַּחַת הַחֲנֹכִי לְפִלּוּא מִשְׁפַּחַת הַפִּלְאִי: 6 לְחֻצְרֹן מִשְׁפַּחַת הַחֻצְרוֹנִי לְכֶרֶמִי מִשְׁפַּחַת הַכֶּרְמִי: 7 אֶלֶּה מִשְׁפַּחַת הָרְאוּבֹנִי וַיְהִיו פְּקֻדֵיהֶם שְׁלֹשָׁה וָאַרְבָּעִים אֶלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים: 8 וּבְנֵי פִלּוּא אֶלִיאָב: 9 וּבְנֵי אֶלִיאָב נְמוּאֵל וְדָמָן וְאַבִּירָם הוּא־דָמָן וְאַבִּירָם קְרוּאִי {קְרִיאִי} הָעֵדָה אֲשֶׁר הָצִו עַל־מֹשֶׁה וְעַל־אַהֲרֹן בְּעֵדֶת־קֶרַח בְּהִצָּתָם עַל־יְהוָה: 10 וְתַפְתָּח הָאֶרֶץ אֶת־פִּיָּהּ וְתַבְלַע אֹתָם וְאֶת־קֶרַח בְּמוֹת הָעֵדָה בְּאָכַל הָאִשׁ אֶת הַמִּשִּׁים וּמֵאֵתִים אִישׁ וַיְהִיו לָנֶם: 11 וּבְנֵי־קֶרַח לֹא־מָתוּ: ׀

RASHI

דוד: "שכטי זה עדות לישראל" — השם הזה מעיד עליהם לשבטיהם, לפיכך בכלם כתיב: "החנכני", "הפלאי", אבל ב"ימנה" לא הוצרך לומר "משפחת הימני", לפי שהשם קבוע בו: יו"ד בראש ו"ה"א בסוף: 9 אֲשֶׁר הָצִו. אֵת יִשְׂרָאֵל עַל מֹשֶׁה: בְּהִצָּתָם. אֵת הָעָם עַל ה': הָצִו. הָשִׁיאוּ אֶת יִשְׂרָאֵל לָרִיב עַל מֹשֶׁה, לְשׁוֹן "הַפְּעִילוֹ": 10 וַיְהִיו לָנֶם. לְאוֹת וּלְזִכְרוֹן, לְמַעַן אֲשֶׁר לֹא יִקְרַב אִישׁ וְיִלְחָק עוֹד עַל הַכְּהֹנָה: 11 וּבְנֵי קֶרַח לֹא מָתוּ. הֵם הָיוּ בְּעֵצָה תַּחֲלָה, וּבְשַׁעַת הַמַּחֲלָקָה הִרְהוּרָה תְּשׁוּבָה בְּלִבָּם, לְפִיכָךְ נִתְּבַצֵּר לָהֶם מְקוֹם גְּבוּהָ בְּגִיְהֵנָם וַיִּשְׁבּוּ שָׁם:

2 לְבֵית אֲבֹתָם. עַל שְׂכַט הָאֵב וְתִיחְסוּ, וְלֹא אַחֵר הָאֵם: 3 וַיְדַבֵּר מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֹתָם. דִּבְרוּ עִמָּם עַל זֹאת, שְׂעֻדָה הַמְּקוֹם לְמָנוּתָם: לֵאמֹר. אָמְרוּ לָהֶם: "צְרִיכִים אַתֶּם לְהַמְנוֹת": 4 מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כְּאִשְׁרֹ צִוָּה וְגו'. שִׁיחָה מִנִּינָם מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה, שְׁנָאָמְר: "כָּל הָעֵבֶר עַל הַפְּקָדִים וְגו'": 5 מִשְׁפַּחַת הַחֲנֹכִי. לְפִי שְׁהִיו הָאֲמוֹת מְבִזִּין אוֹתָם וְאוֹמְרִים: "מָה אֵלֹו מְתִיחְסִין עַל שְׂבִטִיהֶם! סְבוּרִין הֵם שְׁלֹא שְׁלִטוּ הַמִּצְרַיִם בְּאֲמוּתֵיהֶם? אִם גְּגוּפָם הָיוּ מוֹשְׁלִים — קַל וְחֹמֶר בְּנִשְׁוֹתֵיהֶם!" לְפִיכָךְ הִטִּיל הַקְדוֹשׁ בְּרוּךְ הוּא שְׁמוֹ עֲלֵיהֶם: ה"א מִצַּד וְה' וְיו"ד מִצַּד וְה', לֹאמֹר: "מַעֲיֵד אָנִי עֲלֵיהֶם שֶׁהֵם בְּנֵי אֲבוֹתֵיהֶם". וְהָהּ הוּא שְׁמִפְרָשׁ עַל יְדֵי

9. שמות ל, יג. 10. תהלים קכב, ד. 11. פסוק מד.

CHASIDIC INSIGHTS

11 **Korach's sons...did not die:** The sons of Korach played a key role in fomenting his rebellion, and to all outward appearances were full participants in it. This is why, to all appearances, they indeed suffered the same fate as the rebels. But because they repented in their hearts, they were spared the full

punishment and allowed later to resume their lives in the community. We are taught that among their descendants were the prophet Samuel¹⁸ and Levites who officiated at the Temple,¹⁹ and that their poetry was included in the Book of Psalms.²⁰

This shows us the tremendous power of re-

18. 1 Chronicles 6:18-22. 19. Ibid. 25:5; see Rashi on Numbers 16:7, quoting *Midrash Tanchuma*, Korach 5. 20. *Bava Batra* 15a.

2 “If Moses feels that he has not protected the people as he should have, let him count them; this will make him value them more and be more dedicated to them from now on.¹² Furthermore, I counted the people when they left Egypt¹³ and I entrusted them to Moses’ care, in order to show him that they must be fully accounted for. Now that he is about to die and return them to My care, he should count them again, in order to demonstrate that he has taken care of them properly. Therefore, **take a census of all the congregation of the Israelites 20 years old and over, following their paternal houses, all those in Israel who are fit to serve in the army.** Since the other nations are questioning the purity of the Israelites’ lineage, insinuating that the Egyptians raped the Jewish women, I will testify to the purity of the Israelites’ lineage by affixing My Name to the name of the head of each clan.”¹⁴ Thus, this census both concluded the incident at Shitim and began the process of entering the Land of Israel, the first stage of which was to prepare for Moses’ death.

3 **Moses and Eleazar the priest spoke with the Israelites about this census in the plains of Moab by the Jordan across from Jericho, saying:**

4 “We will count all of you **20 years old and over, just as God commanded Moses and the Israelites who came out of Egypt** to be counted.”

◆ *Second Reading* 5 They began with the tribe of **Reuben, Israel’s firstborn. The descendants of Reuben were: from Chanoch, the family of the clan of Chanoch; from Palu, the family of the clan of Palu;**

6 **from Chetzron, the family of the clan of Chetzron; and from Karmi, the family of the clan of Karmi.**

7 **These were the families of the tribe of Reuben, and they numbered 43,730.**

8 **The son of Palu was Eliav.**

9 **The sons of Eliav were Nemuel, Dathan, and Aviram, the latter being Dathan and Aviram, the chosen of the congregation, who incited the Israelites against Moses and Aaron in the assembly of Korach, when they incited the people against God.**

10 **And the earth opened its mouth and swallowed them and Korach, when that congregation died, and when fire destroyed 250 men, and they all became a sign** to everyone that no one should ever again dispute the selection of the priestly caste.¹⁵

11 **Korach’s sons, however, who plotted the rebellion together with their father, along with Dathan and Aviram, did not die,** because during the dispute they regretted their involvement. Nonetheless, they did not have the strength to act on their thoughts of repentance and continued to participate actively in the rebellion.¹⁶ They therefore suffered a commensurate punishment: the earth swallowed them along with the other rebels, so it *appeared* to everyone else that they had indeed perished. But underground, where no one could see, God provided them with a shelter, where they lived until the generation of Korach’s rebellion had died out, whereupon God allowed them to emerge and rejoin the people. Thus, they were counted here, together with those who remained after the plague in Shitim.¹⁷

12. *Likutei Sichot*, vol. 18, pp. 326 ff. 13. Exodus 12:37. 14. In Hebrew, the idiom ‘the clan of so-and-so’ is expressed by adding a *yud* after the name and a *hei* before it, and these two letters spell *Kah*, one of God’s Names. 15. Above, ch. 16. 16. See above, on 16:19. 17. *Likutei Sichot*, vol. 33, pp. 170 ff.

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12 בני שמעון לזרעיתיהון לבנואל זרעית נמואל לימין זרעית ימין לכין זרעית כין: 13 לזרח זרעית זרח לשאול זרעית שאול: 14 אלן זרעית שמעון עשרין ותכין אלפין ומאתון: 15 בני גד לזרעיתיהון לצפון זרעית צפון לחגי זרעית חגי לשוני זרעית שוני: 16 לאוני זרעית אוני לערי זרעית ערי: 17 לארוד זרעית ארודי לאראלי זרעית אראלי: 18 אלן זרעית בני גד למנניהון ארבעין אלפין וחמש מאה: 19 בני יהודה ער ואון ומית ער ואון בארעא דכנען: 20 נהון בני יהודה לזרעיתיהון לשלה זרעית שלה לפרץ זרעית פרץ לזרח זרעית זרח: 21 נהון בני פרץ לחצרון זרעית חצרון לחמול זרעית חמול: 22 אלן זרעית יהודה למנניהון שבעין ושתא אלפין וחמש מאה: 23 בני יששכר לזרעיתיהון תולע זרעית תולע לפנה זרעית פוני: 24 לישוב זרעית ישוב לשמרון זרעית שמרון:

12 בני שמעון למשפחתם לבנואל משפחת הנמואלי לימין משפחת הימין ליכין משפחת הכיני: 13 לזרח משפחת הזרחי לשאול משפחת השאולי: 14 אלן משפחת השמעני שנים ועשרים אלף ומאתים: 15 בני גד למשפחתם לצפון משפחת הצפוני לחגי משפחת החגי לשוני משפחת השוני: 16 לאוני משפחת האוני לערי משפחת הערי: 17 לארוד משפחת הארודי לאראלי משפחת האראלי: 18 אלן משפחת בני גד לפקדיהם ארבעים אלף וחמש מאות: 19 בני יהודה ער ואון ומית ער ואון בארץ כנען: 20 נהון בני יהודה למשפחתם לשלה משפחת השלני לפרץ משפחת הפרצי לזרח משפחת הזרחי: 21 נהון בני פרץ לחצרון משפחת החצרני לחמול משפחת החמולי: 22 אלן משפחת יהודה לפקדיהם ששה ושבעים אלף וחמש מאות: 23 בני יששכר למשפחתם תולע משפחת התולעי לפנה משפחת הפוני: 24 לישוב משפחת הישבי לשמרון משפחת השמרני:

RASHI

הוא יוב האמור ביורדי מצרים, כי כל המשפחות נקראו על שם יורדי מצרים, והנולדין משם והלאה לא נקראו המשפחות על שמם, חוץ ממשפחות אפרים ומנשה שנולדו כלם במצרים, וארץ ונעמן בני בלע בן בנימין. ומצאתי ביסודו של רבי משה הדרשן, שגירסה אפון למצרים בשהיתה מעברת מהם, לבן נחלקו למשפחות, כחצרון וחמול שהיו בני בנים ליהודה, וחבר ומלכיאל שהיו בני בנים של אשר. ואם אגדה היא — הרי טוב, ואם לאו — אומר אני, שהיו לבלע בני בנים הרבה, ומשנים הללו — ארץ ונעמן — יצאה מכל אחד משפחה רבה, ונקראו תולדות שאר הבנים על שם בלע, ותולדות השנים הללו נקראו על שמם. וכן אני אומר בבני מכיר, שנחלקו לשני משפחות — אחת נקראת על שמו ואחת נקראת על שם גלעד בנו. חמש משפחות חסרו מבניו של בנימין. כאן נתקיימה מקצת נבואת אמו, שקראתו "בן אוני" — בן אנינותי, ובפילגש בגבעה נתקיימה כלה. זו מצאתי ביסודו של רבי משה הדרשן:

13 לזרח. הוא צהר, לשון צהר. אבל משפחת אהרן בטלה, וכן חמשה משבט בנימין, שהרי בעשרה בנים ירד למצרים וכאן לא מנה אלא חמשה, וכן אצבן לגד, הרי שבע משפחות. ומצאתי בגמרא ירושלמית¹, שפשטת אהרן נסתלקו ענני כבוד, ובאו הכנענים להלחם בישראל, ונתנו לב לחור למצרים, וחרורו לאחוריהם שמונה מסעות מהר ההר למוסרה, שנאמר: "ובני ישראל נסעו מבארות בני יעקן מוסרה, שם מת אהרן"², והלא בהר ההר מת, וממוסרה עד הר ההר שמונה מסעות יש למפרע? אלא שחרורו לאחוריהם, וירדפו בני לוי אחריהם להחזירם, והרגו מהם שבע משפחות, ומבני לוי נפלו ארבע משפחות: משפחת שמעי ועזיאל, ומבני יצחק לא נמנו כאן אלא משפחת הקרחי, והרביעית לא ידעתי מה היא. ורבי תנחומא דרש, שמתו במגפה בדבר בלעם, אבל לפי החסרון שחסר משבט שמעון במנין זה ממנין הראשון שבמדבר סיני, נראה שכל עשרים וארבע אלף נפלו משבטו של שמעון: 16 לאוני. אומר אני שזו משפחת אצבון, ואיני יודע למה לא נקראת משפחתו על שמו: 24 לישוב.

12. סוטה א, י. 13. דברים י, ו. 14. בראשית לח, יח.

12 The descendants of Simeon according to their families: from Nemuel, who is the same as Yemuel,²¹ the family of the clan of Nemuel; from Yamin, the family of the clan of Yamin; from Yachin, the family of the clan of Yachin;

13 from Zerach, who is the same as Tzochar,²² the family of the clan of Zerach; from Shaul, the family of the clan of Shaul. The clan of Ohad,²³ however, was killed at Moserot.²⁴

14 These were the families of the tribe of Simeon: they numbered 22,200. This is 37,100 less than in the previous census, taken in Iyar 2449; of all the tribes, only Simeon suffered a population decrease of such magnitude. This is because all 24,000 who died in the plague at Shitim were from this tribe.

15 The descendants of Gad according to their families: from Tzefon, who is the same as Tzifyon,²⁵ the family of the clan of Tzefon; from Chagi, the family of the clan of Chagi; from Shuni, the family of the clan of Shuni;

16 from Ozni, who is the same as Etzbon,²⁶ the family of the clan of Ozni; from Eri, the family of the clan of Eri;

17 from Arod, who is the same as Arodi,²⁷ the family of the clan of Arod; from Areli, the family of the clan of Areli.

18 These were families of the descendants of Gad according to those of them counted: they numbered 40,500.

19 The sons of Judah were Er and Onan, but Er and Onan died in Canaan.²⁸

20 The descendants of Judah according to their families: from Sheilah, the family of the clan of Sheilah; from Peretz, the family of the clan of Peretz; from Zerach, the family of the clan of Zerach.

21 The descendants of Peretz were: from Chetzron, the family of the clan of Chetzron; from Chamul, the family of the clan of Chamul.

22 These were the families of Judah according to those of them counted: they numbered 76,500.

23 The descendants of Issachar according to their families: from Tola, the family of the clan of Tola; from Puvah, the family of the clan of Puvah;

24 from Yashuv, who is the same as Yov,²⁹ the family of the clan of Yashuv; from Shimron, the family of the clan of Shimron.

∞ CHASIDIC INSIGHTS ∞

penitence—even when it is not acted upon as it should be.

This insight can serve to quiet any doubts that we or others may entertain about the possibility of redemption in our times. We are taught that “when the Jewish people repent, they will be immediately redeemed.”³⁰ But the power of just *thinking* about

repenting, especially when added to the merits we have accrued throughout our protracted exile—the Torah we have learned, the commandments we have performed, and the martyrdom we have suffered—is certainly enough to bring about the promised Redemption!³¹

21. Genesis 46:10; Exodus 6:15. See on Genesis 17:5 regarding name changes. 22. Genesis 46:10; Exodus 6:15; both names mean “shining.” 23. Genesis 46:10; Exodus 6:15. 24. Above, on 21:4. 25. Genesis 46:16. 26. Genesis 46:16. 27. Genesis 46:16. 28. Genesis 38:7, 10. 29. Genesis 46:13. 30. *Mishneh Torah, Teshuvah* 7:5. 31. *Likutei Sichot*, vol. 33, pp. 170 ff.

— ONKELOS —

25 אלץ זרעית יששכר למניניהון
 שתין וארבעא אלפין ותלת מאה:
 26 בני זבולן לזרעיתיהון לסדר
 זרעית סדר לאלון זרעית אלון
 ליחלאל זרעית יחלאל: 27 אלץ
 זרעית זבולן למניניהון שתין
 אלפין וחמש מאה: 28 בני יוסף
 לזרעיתיהון מנשה ואפרים: 29 בני
 מנשה למכיר זרעית מכיר ומכיר
 אוליד ית גלעד לגלעד זרעית
 גלעד: 30 אלץ בני גלעד איעזר
 זרעית איעזר לחלק זרעית חלק:
 31 ואשריאל זרעית אשריאל
 ושכם זרעית שכם: 32 ושמידע
 זרעית שמידע וחפר זרעית חפר:
 33 וצלפחד בר חפר לא הווי לה
 בנין אלהין בנן ושום בנת צלפחד
 מחלה ונעה חגלה מלכה ותרצה:
 34 אלץ זרעית מנשה ומניניהון
 חמשין ותריין אלפין ושבע מאה:
 35 אלץ בני אפרים לזרעיתיהון
 לשותלח זרעית שותלח לבכר
 זרעית בכר לתחן זרעית תחן:
 36 ואלץ בני שותלח לערן
 זרעית ערן: 37 אלץ זרעית בני
 אפרים למניניהון תלתין ותריין
 אלפין וחמש מאה אלץ בני
 יוסף לזרעיתיהון: 38 בני בנימן
 לזרעיתיהון לבלע זרעית בלע
 לאשבול זרעית אשבול לאחירם
 זרעית אחירם:

25 אלה משפחות יששכר לפקדיהם וישיש
 אלה ושלש מאות: ם

26 בני זבולן למשפחתם לסדר משפחת הסרדי
 לאלון משפחת האלני ליחלאל משפחת היחלאלני:
 27 אלה משפחת הזבולני לפקדיהם וישיש אלה וחמש
 מאות: ם

28 בני יוסף למשפחתם מנשה ואפרים: 29 בני מנשה
 למכיר משפחת המכירי ומכיר הוליד את-גלעד לגלעד
 משפחת הגלעדי: 30 אלה בני גלעד איעזר משפחת
 האייעזרי לחלק משפחת החלקי: 31 ואשריאל משפחת
 האשריאל וישיש משפחת השכמי: 32 ושמידע משפחת
 השמידעי וחפר משפחת החפרי: 33 וצלפחד בן-חפר
 לא-היו לו בנים כי אם-בנות ושם בנות צלפחד מחלה
 ונעה חגלה מלכה ותרצה: 34 אלה משפחת מנשה
 ופקדיהם שנים וחמשים אלה ושבע מאות: ם

35 אלה בני-אפרים למשפחתם לשותלח משפחת
 השתלחי לבכר משפחת הבכרי לתחן משפחת
 התחני: 36 ואלה בני שותלח לערן משפחת הערני:
 37 אלה משפחת בני-אפרים לפקדיהם שנים ושלשים
 אלה וחמש מאות אלה בני-יוסף למשפחתם: ם
 38 בני בנימן למשפחתם לבלע משפחת הבלעי לאשבול
 משפחת האשבולי לאחירם משפחת האחירמי:

— RASHI —

אתם חסרים ממשפחות כל העמים שהן שבעים. אף
 זה הבנתי מיסודו של רבי משה הדרשן, אף הצרכתי
 לפחות ולהוסיף בדרךיו: 38 לאחירם. הוא אחי שגור
 למצרים, ולפי שנקרא על שם יוסף שהיה אחיו ורם
 ממנו, נקרא אחירם:

36 ואלה בני שותלח וגו'. שאר בני שותלח נקראו
 תולדותיהם על שם שותלח, ומערן וצאה משפחה
 רבה ונקראת על שמו, ונחשבו בני שותלח לשתי
 משפחות. צא ונשוב, ותמצא בפרשה זו חמשים ושבע
 משפחות, ומבני לוי שמונה, הרי ששים וחמש, וזהו
 שנאמר: "כי אתם המעט וגו'"¹⁵ — ה"א מעט, חמשה

15. דברים ז, י.

25 These were the families of Issachar according to those of them counted: they numbered 64,300.

26 The descendants of Zebulun according to their families: from Sered, the family of the clan of Sered; from Elon, the family of the clan of Elon; from Yachle'el, the family of the clan of Yachle'el.

27 These were the families of Zebulun according to those of them counted: they numbered 60,500.

28 The descendants of Joseph according to their families: Manasseh and Ephraim.

29 The descendants of Manasseh: from Machir, the family of the clan of Machir, and Machir's son was Gilead. Machir had other sons, but Gilead had many children, so his family is reckoned as a clan in its own right: **From Gilead, the family of the clan of Gilead.**

30 Furthermore, each of Gilead's sons had many children, so their families are also reckoned as clans in their own right: **These were the descendants of Gilead: from Iezer, the family of the clan of Iezer; from Chelek, the family of the clan of Chelek;**

31 from Asriel, the family of the clan of Asriel; from Shechem, the family of the clan of Shechem;

32 from Shemida, the family of the clan of Shemida; from Chefer, the family of the clan of Chefer.

33 Now Tzelofechad the son of Chefer had no sons, only daughters, and the names of Tzelofechad's daughters were Machlah, Noah, Chaglah, Milkah, and Tirtzah. This is not the order of their birth;³² they are listed out of birth order to indicate that they were all equally wise, as will be seen further on.³³

34 These were families of Manasseh, and those of them counted were 52,700. This was 25,000 more than in the previous census, by far the biggest increase in population of all the tribes.

35 These were the descendants of Ephraim according to their families: from Shutelach, the family of the clan of Shutelach; from Becher, the family of the clan of Becher; from Tachan, the family of the clan of Tachan.

36 Shutelach's son, Eran, had many children, so his family is reckoned as a clan in its own right. **These were the descendants of Shutelach: from Eran, the family of the clan of Eran.**

37 These were the families of the descendants of Ephraim according to those of them counted: they numbered 32,500. These were the descendants of Joseph according to their families.

38 The descendants of Benjamin according to their families: from Bela, the family of the clan of Bela; from Ashbel, the family of the clan of Ashbel; from Achiram, who is the same as Eichi,³⁴ the family of the clan of Achiram;

32. Which is given below, 36:11. 33. Rashi on 27:1 and 36:11; *Likutei Sichot*, vol. 8, pp. 200-206. 34. Genesis 46:21.

— ONKELOS —

39 לשפופם זרעית שפופם
 לחופם זרעית חופם: 40 וְהוּ
 בְּנֵי בִלֵּעַ אֶרֶךְ וְנַעֲמָן זרעית ארד
 לנעמן זרעית נעמי: 41 אלן
 בְּנֵי בְנִימִן לזרעיתוֹן ומְנַגִּיהוֹן
 ארבעין וחמשא אלפין וְשֵׁית
 מֵאָה: 42 אלן בְּנֵי דָן לזרעיתוֹן
 לשוחם זרעית שוחם אלן זרעית
 דן לזרעיתוֹן: 43 כָּל זרעית
 שוחם למְנַגִּיהוֹן שְׁתֵּין וארבעא
 אלפין וארבע מֵאָה: 44 בְּנֵי אֶשֶׁר
 לזרעיתוֹן לִימְנָה זרעית ימנה
 לישוי זרעית ישוי לבריעה זרעית
 בריעה: 45 לְבְנֵי בְרִיעָה לְחֶבֶר
 זרעית חבר לְמַלְכִּיָּאל זרעית
 מלכיאל: 46 וְשֵׁם בֵּת אֶתָּה
 אֶשֶׁר שָׂרָח: 47 אלן זרעית בְּנֵי
 אֶשֶׁר לְמְנַגִּיהוֹן חֲמִשִּׁין וְתַלְתָּא
 אלפין וארבע מֵאָה: 48 בְּנֵי נַפְתָּלִי
 לזרעיתוֹן לִיחְצֵאל זרעית יחצאל
 לְגוּנֵי זרעית גוני: 49 לְיֵצֶר זרעית
 יצר לשלם זרעית שלם: 50 אלן
 זרעית נַפְתָּלִי לזרעיתוֹן ומְנַגִּיהוֹן
 ארבעין וחמשא אלפין וארבע
 מֵאָה: 51 אלן מְנַגִּי בְּנֵי יִשְׂרָאֵל
 שֵׁית מֵאָה וְחָד אֶלְפִין שֶׁבַע מֵאָה
 וְתַלְתִּין:

39 לשפופם משפחת השופמי לחופם משפחת
 החופמי: 40 ויהיו בני־בלע ארד ונעמן משפחת הארדי
 לנעמן משפחת הנעמי: 41 אלה בני־בנימן למשפחתם
 ופקדיהם חמשה וארבעים אלף ושיש מאות: ם
 42 אלה בני־דן למשפחתם לשוחם משפחת השוחמי
 אלה משפחת דן למשפחתם: 43 כל־משפחת השוחמי
 לפקדיהם ארבעה ושישים אלף וארבע מאות: ם
 44 בני אשר למשפחתם לימנה משפחת הימנה לישוי
 משפחת הישוי לבריעה משפחת הבריעי: 45 לבני
 בריעה לחבר משפחת החברי לְמַלְכִּיָּאל משפחת
 המלכיאלי: 46 ושם בית־אשר שרח: 47 אלה משפחת
 בני־אשר לפקדיהם שלשה וחמשים אלף וארבע
 מאות: ם
 48 בני נפתלי למשפחתם ליחצאל משפחת היחצאלי
 לגוני משפחת הגוני: 49 ליצר משפחת היצרי לשלם
 משפחת השלמי: 50 אלה משפחת נפתלי למשפחתם
 ופקדיהם חמשה וארבעים אלף וארבע מאות: 51 אלה
 פקודי בני ישראל שש־מאות אלף ואלף שבע מאות
 ושלשים: פ

— RASHI —

39 לשפופם. הוא מפים, על שם שהיה יוסף שפופ בין
 האמות: 42 לשוחם. הוא חשים: 46 ושם בית אשר שרח.

49 from Yetzer, the family of the clan of Yetzer; from Shilem, the family of the clan of Shilem.

50 These were the families of Naphtali according to their families, and those of them counted were 45,400.

51 These are those counted of the Israelites: they all numbered 601,730 (See Figure 1 and figures 2-3 on page 183).

39 from Shefufam, who is the same as Mupim,³⁵ the family of the clan of Shufam; from Chufam, who is the same as Chupim,³⁶ the family of the clan of Chufam. The clans of Becher, Gera, Naaman, Rosh, and Ard,³⁷ however, were killed at Moserot.³⁸

40 Two of the sons of Bela, Ard and Naaman, had many children and are thus reckoned as clans in their own right: from Ard, the family of the clan of Ard; from Naaman, the family of the clan of Naaman.

41 These were the descendants of Benjamin according to their families, and those of them counted were 45,600.

42 The descendants of Dan according to their families: from Shucham, who is identical to Chushim,³⁹ the family of the clan of Shucham. These were the families of Dan.

43 All the families of the clan of Shucham, according to those of them counted, were 64,400.

44 The descendants of Asher according to their families: from Yimnah, the family of clan of Yimnah; from Yishvi, the family of the clan of Yishvi; from Beriah, the family of the clan of Beriah.

45 The descendants of Beriah: from Chever, the family of the clan of Chever; from Malkiel, the family of the clan of Malkiel. The clan of Yishvah,⁴⁰ however, was killed at Moserot.⁴¹

46 The name of Asher's daughter was Serach.⁴² She is mentioned explicitly because she was still alive.

47 These were the families of the descendants of Asher according to those of them counted: they numbered 53,400.

48 The descendants of Naphtali according to their families: from Yachtze'el, the family of the clan of Yachtze'el; from Guni, the family of the clan of Guni;

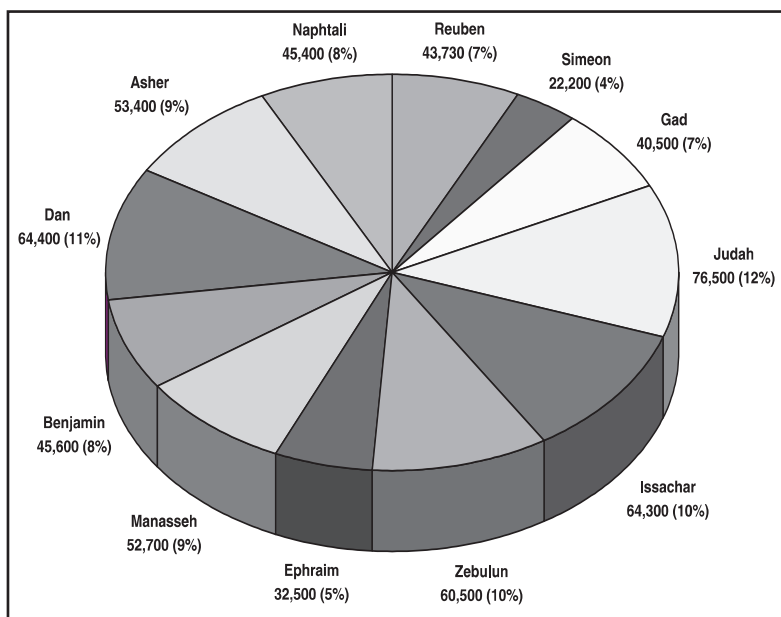


Figure 1: The Fourth Census

35. Ibid. 36. Ibid. 37. Ibid. 38. Above, on 21:4. 39. Genesis 46:23. 40. Genesis 46:17. 41. Above, on 21:4. 42. Genesis 46:17.

— ONKELOS —

52 ומליל יי עם משה למימר:
53 לאלין תתפלג ארעא
באחסנא במנין שמיהן: 54 לסגיאי
תסגון אחסנתהון ולזעירי תזערון
אחסנתהון גבר לפום מנינהי
תתיבה אחסנתה: 55 ברם בעדבא
תתפלג ארעא לשמחת שבטי
אבהתהון יחסנן:

◆ **שלישי 52 וידבר יהוה אל-משה לאמר: 53 לאלה תחלק הארץ בנחלה במספר שמות: 54 לרב תרבה נחלתו ולמעט תמעט נחלתו איש לפי פקדיו יתן נחלתו: 55 אד-בגורל יחלק את-הארץ לשמות משות- אבתם ינחלו:**

— RASHI —

עליתי לגבול פלוני לשבט פלוני, שנאמר: "על פי הגורל". ולא נתחלקה הארץ במדה, לפי שיש גבול משבח מחברו, אלא בשומא — בית כור רע כנגד בית סאה טוב, הכל לפי הדמים: 55 לשמות משות אבתם. אלו יוצאי מצרים. שנה הכתוב נחלה זו מכל הנחלות שבתורה, שכל הנחלות החיים יורשים את המתים, וכאן מתים יורשים את החיים. כיצד? שני אחים מיוצאי מצרים שהיו להם בנים בבאי הארץ, לזה אחד ולזה שלשה. האחד נטל חלק אחד, והשלשה נטלו שלשה, שנאמר: "לאלה תחלק הארץ". חזרה נחלתן אצל אבי אביהן, וחלקו הכל בשוה. וזהו שנאמר: "לשמות משות אבתם ינחלו", שאחר שנטלו הבנים, חלקוה לפי האבות שיוצאו ממצרים, ואלו מתחלה חלקוה למנין יוצאי מצרים — לא היו נוטלין אלו הארבעה אלא שני חלקים, עכשו נטלו ארבעה חלקים:

53 לאלה תחלק הארץ. ולא לפחותים מכן עשרים, אף על פי שבאו לכלל עשרים בטרם חלק הארץ, שהרי שבע שנים כבשו ושבע חלקו, לא נטלו חלק בארץ אלא אלו שש מאות אלה ואלה, ואם היה לאחד מהם ששה בנים לא נטלו אלא חלק אביהם לבדו: 54 לרב תרבה נחלתו. לשבט שהיה מרבה באוכלוסין נתנו חלק רב. ואף על פי שלא היו החלקים שווים — שהרי הכל לפי רבוי השבט חלקו החלקים — לא עשו אלא על ידי גורל. והגורל היה על פי רוח הקדש, כמו שמפרש בבבא בתרא¹⁶: אלעזר הכהן היה מלבש באורים ותמים, ואומר ברוח הקדש: "אם שבט פלוני עולה, תחום פלוני עולה עמו". והשבטים היו כתובים בשנים עשר פתקים ושנים עשר גבולים בשנים עשר פתקים, ובכלום בקלפי, והנשיא מכניס ידו לתוכה ונוטל שני פתקין, עולה בידו פתק של שם שבטו ופתק של גבול המפרש לו, והגורל עצמו היה צורך ואומר: "אני הגורל

16. קכב, א. 17. פסוק נו.

— CHASIDIC INSIGHTS —

inheritor assumes the legal standing of the parent and thereby automatically assumes ownership of his parent's property. He does not earn it, nor does the parent choose to bequeath it to him; he in essence *becomes* his parent.

Here, the Jewish people are not a separate entity that God chooses; they and God are, so to speak, one and the same.

Before the Torah was given, the relationship between God and the Jewish people was solely on the contractual and child-parent levels. Service of God was limited; an individual could serve God and elicit Divine revelation to the extent his natural talents and faculties allowed, but no further. At the same time, God showed the Jewish people special attention due to the Divine soul they possessed from the time of Abraham.

When the Torah was given, the free-choice relationship between God and Israel was added. From this point on, God sets the tone in the relationship, meaning that even the service-reward reciprocity is

no longer limited by our finite capacities; the Torah and its commandments enable us to achieve Divine consciousness far in excess of our natural ability.

With the messianic Redemption, however, the inheritance relationship will become paramount. Our creature consciousness will both dissolve into Creator consciousness and continue to exist separately; our unique personalities will shine individually even as they paradoxically exist as part of God's absolute reality.

Thus, since the Land of Israel is intended to be, as we have said, the microcosm of the comprehensive process of making the physical world into God's home, its relationship to the Jewish people had to be established on all three levels: rational, suprarational, and intrinsic. In this way, our entry and possession of the land foreshadowed the final Redemption, in which our intrinsic, essential identification with God will become the operative consciousness of reality.⁴⁶

46. *Likutei Sichot*, vol. 28, pp. 176-181.

Dividing the Land

◆ **Third Reading 52** After Moses and Eleazar completed the census, **God spoke to Moses, saying,**

53 “The land will be divided among these 601,730 Israelites as an inheritance, first according to the number of their names and then according to their fathers’ estates, as will be described presently. But only those included in the present census will be considered: someone currently under 20 who turns 20 by the time the people actually conquer and divide the land will not be entitled to his own portion.

54 You shall give a larger inheritance to the large tribe and you shall give a smaller inheritance to a smaller tribe; each tribe shall be given an inheritance according to its number.

55 Nonetheless, the land shall be divided by lot, as follows: Divide the land into area-units of equal fertility, and divide the land into 12 districts, each containing a number of these area-units equal to the head count of a different tribe.⁴³ Write the names of the 12 tribes on 12 tickets and the names of these 12 districts on 12 other tickets, and shuffle all these tickets in a box. Dress Eleazar the high priest in his priestly garments, including the *urim* and *tumim*, through which he is granted Di-

CHASIDIC INSIGHTS

53 The land will be divided: The Land of Israel was divided in three ways:

- by population, that is, the larger the tribe, the larger the portion it received,
- by lot (which was God’s hand at work), and
- through inheritance.⁴⁴

In other words, the Jewish people’s connection to the Land of Israel exists on three levels:

- rationally, i.e., by their own merits,
- by Divine decree, and
- by inheritance.

This is because God chose the Land of Israel to be the central setting in which the process of making the physical world into His home would unfold. The Jewish people are similarly the nation God chose to be the central players in this drama. Therefore, the relationship that is about to be established between the chosen people and the chosen land must reflect that which has been established between the people and God.

The relationship between God and the Jewish people is threefold, as is stated in the daily morning liturgy: “Happy are we: how good is our *portion*, how pleasant our *lot*, and how beautiful our *inheritance*.”

- “Portion” refers to the contractual relationship

between God and Israel. We have undertaken to serve God in various ways, and He has promised to reward us for our service. The portion we receive from God is commensurate with the effort we exert to earn it.

On a deeper level, “portion” refers to the fact that the Jewish Divine soul is “a veritable *portion* of God above,”⁴⁵ just as a child may be seen as a portion of his parent. This intrinsic relationship between God and the Jewish people binds them inseparably.

- “Lot” refers to the suprarational relationship God forged with us by giving us the Torah and making us the bearers of His message to humanity. This was an act of absolute free will on God’s part; He was not compelled by any logical considerations to choose us, anymore than a lot is compelled to fall a certain way.

This suprarational relationship is deeper not only than the contractual, servicereward relationship, but even than the intrinsic, parent-child relationship, since the latter also “forces” God, so to speak, into a connection with Israel. Beyond this, God also chooses Israel of His own, suprarational volition.

- “Inheritance” refers to the mutual identification of God and Israel. According to Jewish law, the

43. Taking into consideration the fact that firstborn sons receive a double portion (Rashi on Genesis 48:6). 44. There are a number of viewpoints in the Talmud (*Bava Batra* 108a ff) and classical commentaries (on these verses and the relevant portions of the Book of Joshua) regarding how these three interacted in assigning each family its portion of land. 45. *Tanya*, chapter 2, after Job 31:2.

— ONKELOS —

56 על פום עדבא תתפלג
אחטנהון בין סגיא לזערי:
57 ואלין מניני לנאי לזרעהון
לגרשון זרעית גרשון לקהת
זרעית קהת למררי זרעית מררי:
58 אלין זרעית לוי זרעית לבני
זרעית חברון זרעית מחלי זרעית
מושי זרעית קרח וקהת אולד
ית עמרם: 59 ושום אתת עמרם
יובדב בת לוי דיילדת יתה ללוי
במצרים וילידת לעמרם ית אהרן
וית משה וית מרים אחתהון:
60 ואחיליד לאהרן ית נדב וית
אביהוא ית אלעזר וית איתמר:
61 ומית נדב ואביהוא בקרוביהון
אשא נוכריא קדם יי:

56 על־פי הגזל תחלק נחלתו בין רב למעט: ס
57 ואלה פקודי הלוי למשפחתם לגרשון משפחת
הגרשני לקהת משפחת הקהתי למררי משפחת
המררי: 58 אלה משפחת לוי משפחת הלבני משפחת
החברני משפחת המחלי משפחת המושי משפחת
הקרחי וקהת הולד את־עמרם: 59 ושם אשת עמרם
יובדב בת־לוי אשר ילדה אתה ללוי במצרים ותלד
לעמרם את־אהרן ואת־משה ואת מרים אחתם:
60 ויולד לאהרן את־נדב ואת־אביהוא את־אלעזר
ואת־איתמר: 61 וימת נדב ואביהוא בהקריבם איש
זרה לפני יהוה:

— RASHI —

וקצת מן היצהרי: 59 אשר ילדה אתה ללוי במצרים.
אשתו ילדה במצרים — לדתה במצרים ואין הורתה
במצרים, כשנכנסו לתוך החומה ילדה. והיא השלימה
מנין שבאים, שהרי בפרטן אי אתה מוצא אלא ששים
ותשע:

56 על פי הגזל. הגזל היה מדבר, כמו שפרשתי¹⁸.
מגיד שנתחלקה ברוח הקדש, וכן הוא אומר: "ויתנו
לכלב את חברון"¹⁹, "על פי ה' נתנו לו את העיר אשר
שאל"²⁰: מטות אבותם. יצאו גרים ועבדים: 58 אלה
משפחת לוי. חסר כאן משפחת השמע' והעזיאל

18. לעיל פסוק נד. 19. שופטים א, כ. 20. יהושע ט, נ.

~ A CLOSER LOOK ~

[55] In their father's generation: To illustrate: Let A and B be two contemporaries whose sons went out of Egypt and whose grandsons were included in this present census. A had two sons, A1 and A2. A1 had one son, A1a; and A2 had three sons: A2a, A2b, and A2c. B had two sons, B1 and B2. B1 had one son, B1a; and B2 had one son, B2a. If the land were divided equally between those in the present census, then all the grandchildren (A1a, A2a, A2b, A2c, B1a, and B2a) would get an equal portion. If the land were divided equally among those who left Egypt (A1, A2, B1, and B2), then their children would not get equal portions: A1a would get one portion, while A2a, A2b, and A2c would each get a third of a portion. B1a and B2a would also get one portion each. The Torah here, however, tells us to first assign each grandson a portion, and then to consider this portion as part of the father's estate and this in turn as part of the grandfather's estate. This virtual estate is then redivided equally amongst the grandsons.

In this scheme, each of A's four grandchildren starts off with one portion, as do both of B's two grandchildren. These portions revert to their father's virtual estates, and thus A1, B1, and B2 all "inherit" one portion each from their sons, while A2 "inherits" three portions from his three sons. Taking this reverse inheritance one more generation back, A "inherits" the four portions of A1 and A2, while B "inherits" the two portions of B1 and B2. Now we split up A's and B's estates equally among their direct inheritors: A1 and A2 each receive two portions, while B1 and B2 each receive one portion each. As for the next generation, A1a receives his father's two portions, while A2a, A2b, and A2c split their father's two portions among them, receiving two-thirds of a portion each. Meanwhile, B1a and B2a each receive their fathers' single portion. (For the purpose of this illustration, none of the sons are firstborns, for otherwise they would receive a double portion).

vine inspiration. Call the princes of the tribes up one by one. As each one steps forward, the *urim* and *tumim* will inspire Eleazar to prophesy that this prince will be given such-and-such a region. The prince will then pull two tickets from the box, and miraculously, one ticket will be that with his tribe's name, and the other will be that of his tribe's inheritance as just prophesied by Eleazar. The ticket on which is written the inheritance will then miraculously speak, saying, 'I, the lot of such-and-such a region, have become the inheritance of such-and-such a tribe.' This way, it will be clear to all that the land is not being divided arbitrarily, but fairly, by My word. Once each individual has been assigned an inheritance, consider it part of his father's estate; then divide this father's virtual estate equally amongst his sons. This way, **they shall also inherit the land according to the names of their fathers' tribes**, i.e., according to the population of the tribes in their fathers' generation. In this calculation, Joshua and Caleb shall be considered the fathers of the children of the 10 spies: *their* children will receive the spies' children's inheritances.⁴⁷

56 Thus, the father's **inheritance shall be divided, according to** the miraculous pronouncement of the **lot** itself, **whether** it would otherwise have been **large or small**. From all this, it is clear that converts and freed slaves, who are not part of any tribe, do not inherit any land. Also, Joshua and Caleb will not receive their inheritances according to this process, for I have promised Hebron to Caleb⁴⁸ and will give Joshua an inheritance by his request."⁴⁹

The Census of the Levites

57 Moses and Eleazar also took a census of the Levites. **These were the tallies of the Levites according to their families: from Gershon, the family of the clan of Gershon; from Kehat, the family of the clan of Kehat; from Merari, the family of the clan of Merari.**⁵⁰

58 **These were the families of Levi:** The clan of Gershon included only **the family of the clan of Livni**, for the clan of Shimi⁵¹ was killed at Moserot.⁵² The only complete families of the clan of Kehat were⁵³ **the family of the clan of Chevron** and the family of Amram, since the family of Uziel and most of the family of Yitzhar had been killed at Moserot.⁵⁴ The clan of Merari included **the family of the clan of Machli** and **the family of the clan of Mushi**. The only remaining family of Yitzhar was **the family of the clan of Korach.**⁵⁵ **Kehat begot Amram.**

59 **The name of Amram's wife was Yocheved the daughter of Levi, whom Levi's wife had conceived before Jacob's family left Egypt and had borne to Levi as soon as they arrived in Egypt. Yocheved bore to Amram: Aaron, Moses, and their sister Miriam.**

60 **Born to Aaron were Nadav, Avihu, Eleazar, and Itamar.**

61 **Nadav and Avihu died when they offered an unauthorized fire before God.**⁵⁶ Amram's family did not form any clans: Moses' descendants were included in the clan of Kehat, and Aaron's descendants—the priests—were not counted as a clan.

47. Above, 14:38; *Likutei Sichot*, vol. 8, p. 175, note 28. See also below, on 36:7. 48. Above, 14:24; Judges 1:20. 49. Joshua 19:50. Joshua divided the land by lot after most of it had been conquered (Joshua 14:1 ff). 50. Cf. above, 3:14 ff. 51. Exodus 6:17; above, 3:18. 52. Above, on 21:4. 53. Exodus 6:18; above, 3:19. 54. Above, on 21:4. 55. Exodus 6:21. 56. Leviticus 10:1-2.

62 וְהָיוּ מִנְיַיִהֶן עֶשְׂרִין וּתְלָתָא
אֲלֵפִין כֹּל דְּכוּרָא מִבְּר יִרְחָא
וְלַעֲלָא אֲרִי לֹא אֲתַמְנִיאוּ בְּגוּ בְּנֵי
יִשְׂרָאֵל אֲרִי לֹא אֲתִיזִיבֵת לַהֲוֹן
אֲחֻסָּנָא בְּגוּ בְּנֵי יִשְׂרָאֵל: 63 אֵלִין
מִנְיַיִ מֹשֶׁה וְאַלְעָזָר כֹּהֲנָא דִּי מִנּוּ
יֵת בְּנֵי יִשְׂרָאֵל בְּמִישְׁרָא דְּמוֹאֵב
עַל יִרְדְּנָא דִּירְחֹ: 64 וּבֵאלִין לֹא
הָוָה גְּבַר מִמְּנֵי מֹשֶׁה וְאַהֲרֹן כֹּהֲנָא
דִּי מִנּוּ יֵת בְּנֵי יִשְׂרָאֵל בְּמִדְּבָרָא
דְּסִינֵי: 65 אֲרִי אָמַר יֵי לַהֲוֹן מִמֵּת
יִמּוּתוֹן בְּמִדְּבָרָא וְלֹא אֲשִׁתָּאֵר
מִנְהוֹן אֲנִשׁ אֱלֹהִין כְּלָב בֵּר יִפְנֵה
וְיִהוֹשֻׁעַ בֵּר נֹן: 27:1 וְקִרְיָא בְּנֵת
צִלְפַּחַד בֵּר חֲפֵר בֵּר גַּלְעָד בֵּר מִכִּיר
בֵּר מִנְשֶׁה לִזְרְעִית מִנְשֶׁה בֵּר יוֹסֵף
וְאַלִּין שְׁמֵהֶן בְּנֵתָה מַחֲלָה נָעִה
וְחַגְלָה וּמִלְכָּה וְתִרְצֵה: 2 וְקָמָא
קֶדֶם מֹשֶׁה וְקֶדֶם אֲלְעָזָר כֹּהֲנָא
וְקֶדֶם רַבְרַבֵּי וְכָל בְּנִשְׁתָּא בְּתִרְעַ
מִשְׁכָּן זְמַנָּא לְמִימְרֵי: 3 אֲבֹנָא
מִיֵּת בְּמִדְּבָרָא וְהוּא לֹא הָוָה בְּגוּ
כְּנִשְׁתָּא דְּאִדְמֵנוּ עַל יֵי בְּכִנְשָׁתָא
דְּקִרְחַ אֲרִי בְּחֻבָּה מִיֵּת וּבְנִין לֹא
וְהוּ לֵה:

62 וַיְהִי פַקְדֵיהֶם שְׁלֹשָׁה וְעֶשְׂרִים אֶלֶף כָּל־זָכָר מִבֶּן־
חָדָשׁ וְעַד־לַחַי כִּי לֹא הִתְפַּקְדּוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי
לֹא־נָתַן לָהֶם נֶחֱלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: 63 אֵלֶּה פְּקוּדֵי
מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדּוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת
מוֹאָב עַל יַרְדֵּן יְרֵחוֹ: 64 וּבְאֵלֶּה לֹא־הָיָה אִישׁ מִפְּקוּדֵי
מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדּוּ אֶת־בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר
סִינַי: 65 כִּי־אָמַר יְהוָה לָהֶם מוֹת יָמָתוֹ בַּמִּדְבָּר וְלֹא־
נוֹתַר מֵהֶם אִישׁ כִּי אִם־כָּלֵב בֶּן־יִפְתָּה וִיהוֹשֻׁעַ בֶּן־נוּן: 66
27:1 וַתִּקְרַבְנָה בָנוֹת צִלְפָּחָד בֶּן־חֲפָז בֶּן־גִּלְעָד בֶּן־
מְכִיר בֶּן־מְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן־יוֹסֵף וְאֵלֶּה שְׁמוֹת
בָּנָתָיו מַחֲלָה נָעִה וְחַגְלָה וּמִלְכָּה וְתַרְצֵה: 2 וַתַּעֲמֹדְנָה
לִפְנֵי מֹשֶׁה וְלִפְנֵי אֲלֵעָזָר הַכֹּהֵן וְלִפְנֵי הַנְּשִׂאִים וְכָל־
הָעֵדָה פָּתַח אֹהֶל־מוֹעֵד לֵאמֹר: 3 אָכִינוּ מֵת בַּמִּדְבָּר
וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנּוֹעָדִים עַל־יְהוָה בְּעֶדְת־
קֶרֶח כִּי־בַחֲטָאוּ מֵת וּבָנִים לֹא־הָיוּ לוֹ:

בָּא' וַיִּשְׁמָעֵאל בֶּן נִתְנִיָּה בֶן אֱלִישָׁמַע²⁶, בִּידוּעַ שָׂכָל הַנִּזְכָּרִים עִמּוֹ רְשָׁעִים הָיוּ: **מִחֻלָּה נֶעָה וְגו'.** וְלַחֲלָן הוּא אוֹמֵר: "וְתַהֲיִינָה מִחֻלָּה תִּרְצָה"²⁷, מִגִּיד שְׂכָלָן שְׁקוּלוֹת זוֹ כְּזוֹ, לְפִיכָךְ שָׁנָה אֶת סִדְרָן: **2 לִפְנֵי מֹשֶׁה וּלְפָנֵי אֱלֹעֶזֶר.** מִגִּיד שֶׁלֹּא עָמְדוּ לִפְנֵיהֶם אֵלָּא בִּשְׁנַת הָאָרְבָּעִים, אַחֵר שְׁמַת אֶהְרֹן: **לִפְנֵי מֹשֶׁה.** וְאַחֵר כֶּף לִפְנֵי אֱלֹעֶזֶר? אֲפֹשֶׁר אִם מֹשֶׁה לֹא יָדַע, אֱלֹעֶזֶר יוֹדֵעַ? אֵלָּא, סֵרַס הַמֶּקְרָא וַיִּרְשְׁדֵהוּ, דְּבָרֵי רַבִּי יֵאֻשָּׁה. אֲבָא חֲנוּן מִשּׁוּם רַבִּי אֱלֹעֶזֶר אוֹמֵר: בְּבֵית הַמִּזְבֵּחַ הָיוּ יוֹשְׁבִים, וְעָמְדוּ לִפְנֵי כֻלָּם: **3 וְהוּא לֹא הָיָה וְגו'.** לְפִי שֶׁהָיוּ בָּאוֹת לוֹמֵר: "בְּחֻטְאוֹ מֵת", נִזְקְקוּ לוֹמֵר: "לֹא בְּחֻטָּא מִתְּלוֹנְנִים וְלֹא בְּעֶדֶת קֶרֶחַ, שֶׁהָיוּ עַל הַקְדוּשׁ בְּרוּךְ הוּא, אֵלָּא בְּחֻטְאוֹ לְבָדוֹ מֵת וְלֹא הִחְטִיא אֶת אֲחֵרִים עִמּוֹ". רַבִּי עֲקִיבָא אוֹמֵר: מְקוֹשֵׁשׁ עֲצִים הָיָה. וְרַבִּי שְׁמַעוֹן אוֹמֵר: מִן הַמַּעֲפִילִים יָהִי:

62 **כִּי לֹא הִתְפַּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.** לְהִיּוֹת נִמְנִין בְּנֵי עֲשָׂרִים שָׁנָה, וּמֵה טַעַם: **כִּי לֹא נָתַן לָהֶם נִחְלָה.** וְהַנִּמְנִין מִכֵּן עֲשָׂרִים שָׁנָה הָיוּ בְּנֵי נִחְלָה, שֶׁנֶּאֱמָר: **"אִישׁ לְפִי פָקְדִיו יִתֵּן נִחְלָתוֹ"** 21: **64 וּבִאֲלֵה לֹא הָיָה אִישׁ וְגו'.** אֲבָל עַל הַנָּשִׁים לֹא נִגְזְרָה גִזְרַת הַמְרוֹגְלִים, לְפִי שֶׁהֵן הָיוּ מִחֻבָּבוֹת אֶת הָאָרֶץ — הָאֲנָשִׁים אוֹמְרִים: **"נִתְּנָה רֹאשׁ וְנִשׁוּבָה מִצְרִימָה"** 22: וְהַנָּשִׁים אוֹמְרוֹת: **"נִתְּנָה לָנוּ אֶחָזָה"** 23, לְכֹךָ נִסְמָכָה פֶּרֶשֶׁת בְּגוֹת צִלְפָּחָד לְכָאן: **1 לְמִשְׁפַּחַת מִנְשֵׁה בֶן יוֹסֵף.** לָמָּה נֶאֱמָר, וְהָלֹא כִּבְרָ נֶאֱמָר: **"בֶּן מִנְשֵׁה?"** אֵלָּא לֹאמַר לָהּ: יוֹסֵף חֶבֶב אֶת הָאָרֶץ, שֶׁנֶּאֱמָר: **"וְהָעֵלְתֶם אֶת עַצְמֹתַי וְגו'"** 24, וּבִגְלוֹתָיו חֶבֶב אֶת הָאָרֶץ, שֶׁנֶּאֱמָר: **"נִתְּנָה לָנוּ אֶחָזָה"** 25. וּלְלִמְדָה שֶׁהָיוּ כָּלֶם צַדִּיקִים, שֶׁכָּל מִי שֶׁמַּעֲשָׂיו וּמַעֲשֵׂי אֲבוֹתָיו סְתוּמִים, וּפְרַט לָהּ הַכְּתוּב בְּאֶחָד מֵהֶם לִיחֹסוּ לִשְׁבַח, הָרִי זֶה צַדִּיק בֶּן צַדִּיק. וְאִם יִחֹסוּ לִגְנָאִי, בְּגוֹן

21. לעיל פסוק נד. **22.** במדבר יד, ד. **23.** במדבר כז, ד. **24.** בראשית נ, כה. **25.** להלן פסוק ד. **26.** מלכים ב, כה. **27.** במדבר לו, יא.

the daughters claimed, their father deserved a portion of the land just as if he had been counted in the census. “Furthermore,” the daughters continued, “he deserves another portion as well: **He** also **had no sons**, but had he had sons, *they*, too, would have received a portion of land.

62 The tally of the Levites was 23,000, which included every male one month old and over, for they were not counted among the Israelites,⁵⁷ since no inheritance was given them among the Israelites.⁵⁸

63 Both of these censuses, that of the laity and that of the Levites, composed the tally taken by Moses and Eleazar the priest, who counted the Israelites in the plains of Moab, by the Jordan opposite Jericho. The eight Levite clans together with the 57 lay clans totaled 65 clans.

64 Among these there was virtually no man who had been included in the tally taken by Moses and Aaron the priest when they counted the lay Israelites in the Sinai desert in Iyar 2449.⁵⁹

65 For God had said to them, “They shall surely die in the desert,”⁶⁰ and no one was left of them but Caleb the son of Yefuneh and Joshua the son of Nun. There were, however, Levites, women (Levite and non-Levite), and members of the mixed multitude from the previous generation, since God’s decree applied only to those counted in the military census.⁶¹

Laws of Inheritance

27:1 After hearing the laws concerning the division of the land, the daughters of Tzelofechad the son of Chefer, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came forward to argue to Moses that their father deserved a portion of the land even though he had only daughters. The daughters’ full lineage is given here in order to indicate that they were comparable to Joseph both in their righteousness and their love of the Land of Israel (Joseph had asked specifically to be buried there⁶²). Tzelofechad’s **daughters’ names were Machlah, Noah, Choglah, Milkah, and Tirtzah.** Here again, they are listed out of their birth order⁶³ to indicate that they were all equally wise.⁶⁴

2 They stood before Moses—after having presented their question **before Eleazar the priest and before the princes**—when they **and the entire congregation** were gathered to learn from Moses **at the entrance to the Tent of Meeting,⁶⁵ saying,**

3 “Our father did not die in Egypt; he died in the desert. But, whereas the rest of his generation died in the desert because of God’s decree against them for following the spies and spurning the Land of Israel, and therefore do not deserve a portion of the land, he was different. **He was not in the assembly that banded together against God** after the spies’ report and sought to return to Egypt,⁶⁶ nor was he **in Korach’s assembly,** who also complained about being taken out of Egypt.⁶⁷ Moreover, he was not guilty of leading anyone else astray; **rather, he died only for his own sin.**” (Out of respect for their father, the daughters did not mention his sin explicitly. He was either the one caught gathering sticks on the Sabbath, who was put to death more than a year before the incident of the spies,⁶⁸ or one of those who were led astray by the spies but repented after God pronounced His decree against them and sought to proceed toward the Land of Israel despite the decree.⁶⁹ In either case, he was not guilty of disloyalty to the Promised Land.⁷⁰) For this reason,

57. Above, 1:49. 58. Above, 18:24. 59. Numbers 1:1. 60. Above, 14:23, 29-31. 61. Above, 14:4. 62. Genesis 50:25; Exodus 13:19. 63. Given below, 36:11. 64. See above, 26:33; *Likutei Sichot*, vol. 8, pp. 200-206. 65. See *Likutei Sichot*, vol. 23, pp. 182-187. 66. Above, 14:2-3, 35. 67. Above, 16:13-14. 68. Above, 15:32. 69. Above, 14:40-45. 70. *Likutei Sichot*, vol. 8, pp. 171 ff.

ONKELOS

4 לְמָה יִגְרַע שֵׁם־אֲבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֵּן
תִּנְהַלְנוּ אַחֲרָהּ בְּתוֹךְ אַחֵי אֲבִינוּ: 5 וַיִּקְרַב מֹשֶׁה אֶת־
מִשְׁפָּטָן לִפְנֵי יְהוָה: פ
רביעי 6 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 7 בֶּן בְּנוֹת צִלְפָּחָד
דְּבַרְתָּ נָתַן תִּתֵּן לָהֶם אַחֲזַת נַחֲלָה בְּתוֹךְ אַחֵי אֲבִיהֶם
וְהַעֲבַרְתָּ אֶת־נַחֲלַת אֲבִיהֶן לָהֶן: 8 וְאֶל־בְּנֵי יִשְׂרָאֵל
תִּדְבֹר לֵאמֹר אִישׁ כִּי־יָמוּת וּבֶן אֵין לוֹ וְהַעֲבַרְתֶּם אֶת־
נַחֲלָתוֹ לְבָתּוֹ: 9 וְאִם־אֵין לוֹ בֶּת וְנָתַתֶּם אֶת־נַחֲלָתוֹ
לְאֶחָיו: 10 וְאִם־אֵין לוֹ אֲחִים וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחִי
אָבִיו: 11 וְאִם־אֵין אֲחִים לְאָבִיו וְנָתַתֶּם אֶת־נַחֲלָתוֹ
לְיִשְׂרָאֵל הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ וִירַשׁ אֹתָהּ וְהִיְתָה לְבְנֵי
יִשְׂרָאֵל לְחֶקֶת מִשְׁפָּט כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ
12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֶה אֶל־הָהָר הָעֲבָרִים הַזֶּה
וּרְאֵה אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל:

RASHI

ובעלה יורשין אותה, ש"לא תסב נחלה" לא נצטוה
אלא לאותו הדור בלבד. וכן "והעברתם את נחלתו
לביתו", בכלל הוא אומר "ונתתם", ובבת הוא אומר
"והעברתם": 11 לשארו הקרב אליו ממשפחתו. ואין
"משפחה" קרויה אלא משפחת האב: 12 עלה אל הר
העברים. למה נסמכה לכאן? כיון שאמר הקדוש ברוך
הוא: "נתן נתן להם", אמר: "אותי צוה המקום להנחיל,
שמה התרה הגזרה ואכנס לארץ". אמר לו הקדוש
ברוך הוא: "גזרתי במקומה עומדת". דבר אחר: כיון
שנכנס משה לנחלת בני גד ובני ראובן, שמח ואמר:
"במדמה שהתר לי נדרי". משל למלך שגור על בנו
שלא יכנס לפתח פלטין שלו. נכנס לשער — והוא
אחרי, לחצר — והוא אחרי, לטרקלין — והוא אחרי.
כיון שבא לכנס לקטיון, אמר לו: "בני, מכאן ואילך
אתה אסור לכנס":

4 לְמָה יִגְרַע שֵׁם אֲבִינוּ. אנו במקום בן עומדות, ואם
אין הנקבות חשובות ורע — תתיבם אמנו ליקם: כי
אין לו בן. הא אם היה לו בן, לא היו תובעות כלום.
מגיד שהקמניות היו: 5 ויקרב משה את משפטן.
נתעלמה הלכה ממנו. וכאן נפרע על שנטל עטרה
לומר: "והדבר אשר יקשה מכס תקרבון אלי" 28. דבר
אחר: ראויה היתה פרשה זו להקטב על ידי משה,
אלא שזכו בנות צלפחד ונקתבה על ידן: 7 בן בנות
צלפחד דברת. כתרגומו: "ואות", כף כתובה פרשה
זו לפני במרום. מגיד שראתה עינן מה שלא ראתה
עינו של משה: בן בנות צלפחד דברת. יפה תבעו.
אשרי אדם שהקדוש ברוך הוא מודה לדבריו: נתן
נתן. שני חלקים: חלק אביהן, שהיה מיוצאי מצרים,
וחלקו עם אחיו בנכסי חפר: והעברת. לשון "העברה"
(עברה) הוא במי שאינו מניח בן ליוורשו. דבר אחר:
על שם שהבת מעברת נחלה משבט לשבט, שבנה

28. דברים א, י. 29. במדבר לו, א.

4 But now, **why should our father's name be eliminated from his family**, that is, why should there be no portion of land in his name,⁷¹ just **because he had no son?** If he would have had no children at all, our mother could have married one of his brothers, and that brother would have received a portion of the land in our father's name.⁷² But since we, as our father's children, disqualified our mother from this procedure, we should be considered his children even with regard to perpetuating his name by receiving a portion of the land." They did not ask for five portions (as if they were sons), because they knew that if their father were to have had just *one* son, they would not have needed to demand anything. So in effect, all five daughters were all collectively in place of this one hypothetical son.⁷³ "And," as they said above, "even if our father would have had a son, he still would have deserved his *own* portion in the land, since he was not disloyal to the land and therefore not subject to God's decree against those who were." "Therefore," they concluded, "**give us also the estate he deserves along with our father's brothers.**"⁷⁴

5 **Moses brought their case before God** because he had forgotten the law in such a case. God made Moses forget the law for two reasons: (a) because he had spoken a bit too self-assuredly when he told the people that he would solve any problems that the lower-level judges could not solve,⁷⁵ and (b) in order that the daughters of Tzelofechad be rewarded for their righteous intentions by occasioning the promulgation of this law.

◆ *Fourth Reading* 6 **God spoke to Moses, saying:**

7 "**Tzelofechad's daughters speak correctly.** The law in this case is exactly as they intuited it to be: they deserve both their father's own portion and the portion that would have gone to his son, had he had one. Therefore, **give, yes, you shall give them an estate of land-inheritance along with their father's brothers, and in addition, you shall transfer their father's inheritance** from his father, Chefer, **to them.**

8 Furthermore, **speak to the Israelites** and teach them the law governing this case, **saying: 'If a man dies and has no son, you shall transfer his inheritance to his daughter.**

9 **If he has no daughter, you shall give his inheritance to his brothers.**

10 **If he has no brothers, you shall give his inheritance to his father's brothers.**

11 **If his father has no brothers, you shall give his inheritance to the kinsman closest to him in his father's family, who shall inherit it. This shall be the legal rule for the Israelites, as God commanded Moses.'** "

Preparations for Moses' Death

12 Moses thought that since God had let him conquer the territory of Sichon and Og and had now instructed him how to divide the land, He might have annulled His decree not to let him enter the land. **God therefore said to Moses,** "No, My decree remains in full force. Soon, you will **go up to Mount Nebo, this particular Mountain of the Passes**⁷⁶—the Israelites' previous station⁷⁷—**and look at the land that I have given to the Israelites.**

71. This is the meaning of the idiom "perpetuating one's name" in Genesis 48:6 and Deuteronomy 25:6. 72. Deuteronomy 25:5-6. 73. *Likutei Sichot*, vol. 8, p. 176, note 32. 74. *Likutei Sichot*, vol. 8, p. 174, note 19. 75. Deuteronomy 1:17; Exodus 18:22, 26. 76. Deuteronomy 32:49. 77. Above, on 21:32.

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13 ותחזי יתה ותתכנש לעמך אף את כמא דאתכניש אהרן אחר: 14 כמא דסרביתון על מימרי במדברא דצן במצות כנשתא לקדשותי במיא לעיניהון אנון מי מצות רקם מדברא דצן: 15 ומליל משה קדם יי למימר: 16 ימני יי אלה רוחיא לכל בשרא גבר על כנשתא: 17 די יפוק קדמיהון ודי יעול קדמיהון ודי יפקנון ודי יעלנון ולא תהי כנשתא דיי כענא די לית להון רעי: 18 ואמר יי למשה דבר לך ית יהושע בר נון גבר די רוח נבואה בה ותסמוך ית ידך עלוהי:

13 וראיתה אתה ונאספת אלעמך גם אתה באשר נאסף אהרן אחיד: 14 באשר מריתם פי במדבר צן במריבת העדה להקדישני במים לעיניהם הם מי מריבת קדש מדבר צן: 15 וידבר משה אליהו לאמר: 16 יפקד יהוה אלהי הרוחת לכל בשר איש על העדה: 17 אשר יצא לפניו ואשר יבא לפניו ואשר יוציאם ואשר יביאם ולא תהיה עדת יהוה בצאן אשר אין להם רעה: 18 ויאמר יהוה אל משה קח לך את יהושע בן נון איש אשר רוח בו וסמכת את ידך עליו:

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לטל שבר שמושו, שלא מש מתוך האהל. וזהו שאמר שלמה: "נצר תאנה יאכל פריה": **אלהי הרוחת**. למה נאמר? אמר לפניו: "רבונו של עולם, גלוי וידוע לפניך דעתו של כל אחד ואחד, ואינו דומין זה לזה, מנה עליהם מנהיג שיהא סובל כל אחד ואחד לפי דעתו": **17 אשר יצא לפניו**. לא בדרך מלכי האמות, שיושבים בבתייהם ומשלחין את חילותיהם למלחמה, אלא כמו שעשיתי אני, שנלחמתי בסיחון ועוג, שנאמר: "אל תירא אותו", וכדרך שעשה יהושע, שנאמר: "וילך יהושע אליו, ויאמר לו הלונו אתה וגו'",⁸² וכן בדרך הוא אומר: "כי הוא יוצא ויבא לפניו".⁸³ — יוצא בראש ונכנס בראש: **ואשר יוציאם**. בנזירותו: **ואשר יביאם**. בנזירותו. דבר אחר: "ואשר יביאם", שלא תעשה לו בדרך שאתה עושה לי, שאני מכניסן לארץ: **18 קח לך**. קחנו בדברים: "אשריך", שזכית להנהיג בניו של מקום: **לך**. את שבדוק לך, את זה אתה מפיר: **אשר רוח בו**. באשר שאלת, שיוכל להלך בנגד רוחו של כל אחד ואחד: **וסמכת את ידך עליו**. תן לו מתרגמן, שידרש בחייה, שלא יאמרו עליו: "לא היה לו להרים ראש בימי משה":

13 באשר נאסף אהרן אחיד. מכאן שנתאנה משה למיתתו של אהרן. דבר אחר: "אין אתה טוב ממנו — על אשר לא קדשתם".⁸⁰ הא אם קדשתם אותי, עדין לא הגיע זמנכם להפטור. בכל מקום שכתב מיתתם, כתב סרבנותם, לפי שנגזרה גזרה על דור המדבר למות במדבר בעון שלא האמינו, לך בקש משה שיכתב סרבנותו, שלא יאמרו: אף הוא מן הממרים היה. משל לשתי נשים שלוקות בבית דין: אחת קלקלה ואחת אכלה פגי שביעית וכו'. אף כאן, בכל מקום שהזכיר מיתתו, הזכיר סרבנותו, להודיע שלא היה בהם אלא זו בלבד: **14 הם מי מריבת קדש**. הם לבדם, אין בהם עון אחר. דבר אחר: הם שהמרו במרה, הם היו שהמרו בים סוף. הם עצמם שהמרו במדבר צן: **15 וידבר משה אל ה' וגו'**. להודיע שבחן של צדיקים, שכשנפטרו מן העולם מניחין צרכן ועוסקין בצרכי צבור: **לאמר**. אמר לו: "השיבני אם אתה ממנה להם פרנס אם לאו": **16 יפקד ה'**. כיון ששמע משה שאמר לו המקום: "תן נחלת צלפחד לבנותיו", אמר: "הגיע שעה שאתבוע צרכי, שיירשו בני את גדלתי". אמר לו הקדוש ברוך הוא: "לא כף עלתה במחשבה לפני, כדאי הוא יהושע

80. דברים לב, נא. 81. משלי כז, יח. 82. במדבר כא, לד. 83. יהושע ה, יג. 84. שמואלא יח, טז.

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the Torah was vested in him.

God, however, did not command Joshua to ordain one, unique successor. "Moses received the Torah from Sinai, and transmitted it to Joshua, and Joshua

[transmitted it] to the elders...."⁸² True, the Sanhedrin had functioned since the days of Moses, but only in the generation after Joshua did the authority of the Torah become fully vested in this body.⁸³ Therefore, it eventually became necessary to appoint a king.⁸⁴

82. Avot 1:1. 83. The president of the Sanhedrin was its greatest sage, but he did not possess the unique, absolute authority that Moses and Joshua had. 84. Likutei Sichot, vol. 23, pp. 190-197.

13 And when you have seen it, you too will die and be gathered to your people, just as Aaron your brother was gathered. When you saw how he died, you hoped to die the same way,⁷⁸ and I have granted your wish.

14 You must die and not enter the land because, like Aaron, you disobeyed My command in the desert of Tzin when the congregation quarreled, when you were to sanctify Me through the water in their presence."⁷⁹ Moses' and Aaron's behavior with regard to these waters, "the waters of dispute"⁸⁰ at Kadesh, in the desert of Tzin, was the only reason they were not allowed into the Promised Land.

15 When Moses heard that he would soon die, he **spoke to God**, presenting the following request and asking Him to say whether or not He would fulfill it:

16 "Let God, the God who knows that the **spirits of all flesh**—that is, their dispositions—are different, **appoint a man over the congregation** who can relate to each individual personally.

17 Let this man be a leader who will not send them to wage war while he stays home, but **will, as I did, go forth before them in battle and come back from battle before them, who will lead them out to victory with his merits and bring them in safely in his merit, unlike me, who did not merit to bring them into the Promised Land. If you do this, the congregation of God will not be like sheep without a shepherd.** I believe that my sons are qualified for this position."

18 God said to Moses, "I will appoint a successor, but it will not be one of your sons, because your disciple Joshua has earned the position by constantly learning from you and attending to you.⁸¹ Therefore, **convince Joshua the son of Nun** by telling him how fortunate he is to lead God's children. You know that he is **a man of spirit**, as you requested. **You shall lay your hand upon him**, imparting some of your wisdom to him. Furthermore, provide him with an official spokesman who will deliver his legal discourses. When the people see that you are allowing him to comport himself this way with your approval, during your lifetime, they will not question his authority after your death.

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17 I believe my son is qualified for this position: Since kingship is indeed passed on hereditarily, Moses felt that his leadership should be inherited by his sons. God countered that since Joshua dedicated himself totally to the study of the Torah, he deserved to lead the people. Of course, Moses knew that Joshua's dedication to Torah study was superior to his sons', but he thought Joshua could be the next generation's Torah authority, while his sons could lead the people in the political and military arenas.

In later generations, the leadership of the Jewish people was indeed divided between the president of the Sanhedrin (the legislative-judicial branch of government) and the king (the executive branch). However, despite his absolute authority over the

people, the Jewish king is merely the emissary of the Torah and its authorized interpreters, the sages. The Jewish government is not a monarchy but a theocracy; the king is subordinate to God, His Torah, and its teachers.

Thus, when the Torah's absolute authority is vested in one individual, there is no need for a second individual to act as its executor. Only when the Torah's authority is vested in a legislative-judicial *body*, i.e., the Sanhedrin, is it necessary to appoint a single individual to act as king.

Such a division was not relevant in the case of Joshua any more than it was in the case of Moses. Since Joshua—and only Joshua—was ordained directly and fully by Moses, the entire authority of

⁷⁸. Above, on 20:28. ⁷⁹. Above, 20:12. ⁸⁰. Above, 20:13. ⁸¹. Exodus 33:11.

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19 ותקיים יתה קדם אלעזר כהנא וקדם כל כנשתא ותפקד יתה לעיניהון: 20 ותתן מזוןך עלוהי בדיל דיקבלון מנה כל כנשתא דבני ישראל: 21 וקדם אלעזר כהנא קום וישאל לה בדין אוריזא קדם יי על מימרה יהון נפקין ועל מימרה יהון עלין הוא וכל בני ישראל עמה וכל כנשתא: 22 ועבד משה כמא די פקיד יי יתה ודבר ית יהושע ואקימה קדם אלעזר כהנא וקדם כל כנשתא: 23 וסמך ית ידוהי עלוהי ופקדה כמא די מליל יי בידא דמשה: 28:1 ומליל יי עם משה למימר: 2 פקד ית בני ישראל ותימר להון ית קרבני לחם סדור לקרבני לאתקבלא ברענא תטרון לקרבא קדמי בזמנה:

19 והעמדת אתו לפני אלעזר הכהן ולפני כל העדה וצויתיה אתו לעיניהם: 20 ונתתה מהודך עליו למען ישמעו כל עדת בני ישראל: 21 ולפני אלעזר הכהן יעמוד ושאל לו במשפט האורים לפני יהוה על-פיו יצאו ועל-פיו יבאו הוא וכל בני ישראל אתו וכל העדה: 22 ויעש משה כאשר צוה יהוה אתו ויקח את יהושע ויעמדהו לפני אלעזר הכהן ולפני כל העדה: 23 ויסמך את ידיו עליו ויצוהו כאשר דבר יהוה ביד משה: פ חמישי 28:1 וידבר יהוה אל משה לאמר: 2 צו את בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניהלי תשמרו להקריב לי במועדו:

— RASHI —

אמר לו: "וסמכת את ידך"⁸⁷, והוא עשה בשתי ידיו, ועשאו ככלי מלא וגדוש ומלאו חכמתו בעין יפה: כאשר דבר ה' אף לענין ההוד, נתן מהודו עליו: 2 צו את בני ישראל. מה אמור למעלה? "יפקד ה'", אמר לו הקדוש ברוך הוא: "עד שאתה מצוני על בני — צוה את בני עלי". משל לבת מלך, שהיתה נפטרת מן העולם, והיתה מפקדת לבעלה על בניה וכו', כדאיתא בספרי: קרבני. זה הדם: לחמי. אלו אמורין, וכן הוא אומר: "והקטירים הכהן המזבחה לחם אש"⁸⁸: לאשי. הנתנין לאשי מובחי: תשמרו. שיהיו כהנים ולוים וישראלים עומדין על גביו. מכאן למדו ותקנו מעמדות: במועדו. בכל יום הוא מועד התמידים:

19 וצויתיה אתו. על ישראל: דע, שטרננין הם, סרבנים הם, על מנת שתקבל עליך: 20 ונתתה מהודך עליו. זה קרון עור פנים: מהודך. ולא כל הודך. נמצינו למדין: פני משה כחפה, פני יהושע כלבנה: למען ישמעו כל עדת בני ישראל. שיהיו נוהגין בו כבוד ויראה, כדרך שנוהגין בך: 21 ולפני אלעזר הכהן יעמד. הרי שאלתך ששאלת, שאין הכבוד הזה זו מבית אביו, שאף יהושע יהא צריך לאלעזר: ושאל לו. בשיצטרף לצאת למלחמה: על פיו. של אלעזר: וכל העדה. סנהדרין: 22 ויקח את יהושע. לקחו בדברים והודיעו מתן שכר פרנסי ישראל לעולם הבא: 23 ויסמך את ידיו. בעין יפה, יותר ויותר ממה שנצטווה, שהקדוש ברוך הוא

35. לעיל פסוק יח. 36. ויקרא ג, טו.

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the world.⁸⁷

My food: The sacrifices are termed God's "bread," for just as eating strengthens the connection between the body and soul, drawing the life-force of the soul into the body, the sacrificial service (and the prayers that correspond to it) draws Divine life-force into the world.⁸⁸

Command the Israelites...My food: The constancy of the daily sacrifice expresses the eternal and inviolate bond between God and the Jewish people. Its daily observance therefore gives God great

pleasure, and He even calls it His daily "food," the nourishment that "sustains" Him.

The daily prayers were instituted to parallel the daily sacrifices and, in the absence of the Temple, substitute for them.⁸⁹ It follows that our daily prayers also "sustain" God. If we ever doubt how important our prayers can be, even our ordinary, middle-of-the-week ones, we should recall that God considers them vital to the world's existence and maintenance. They are as important to Him as our daily bread is to us.⁹⁰

87. Likutei Sichot, vol. 12, p. 18. 88. Likutei Torah 3:41. 89. Berachot 26b. 90. Likutei Sichot, vol. 13, pp. 103-104.

19 And you shall present him before Eleazar the priest and before the entire congregation, and command him in their presence not to tolerate their stubbornness.

20 You shall bestow some of your majesty upon him, making his face shine almost like yours, so that all the congregation of the Israelites will heed him and revere him, as they do you.

21 As for your family's honor, know that the leader will still need the priest, a descendant of your brother, to manage the affairs of the nation: **He shall stand before Eleazar the priest and seek counsel from him through the judgment of the *urim* and *tumim* before God** when it appears necessary to go to war. **By Eleazar's word they shall go out to war, and by Eleazar's word they shall come back from war—Joshua and all Israel with him, and the entire assembly of judges, that is, the Sanhedrin."**

22 Moses did as God had commanded him: he convinced Joshua to accept this post by informing him of the reward that awaits the leaders of the Jewish people in the afterlife, and presented him before Eleazar the priest and before the entire congregation.

23 He laid not one hand, as God had commanded him, but both his hands upon him, filling Joshua's mind to overflowing with wisdom, and commanded him regarding the Israelite's stubbornness, and imparted some of his majesty to him so that his face shone, in accordance with what God had spoken to Moses.

The Daily and Festival Offerings

◆ *Fifth Reading 28:1* God spoke to Moses after he asked Him to appoint a successor, saying:

2 "I understand that you are concerned for the welfare of the people, and therefore you asked Me to appoint a leader who will care for them after you are gone. But I am concerned that their obedience to Me so far has been out of respect for you, their devoted leader. I therefore ask you now to enjoin them to respect My wishes even after you die.⁸⁵ **Command the Israelites and say to them:** 'Take care to offer the daily and additional communal offerings at their prescribed times. Moreover, **you shall watch over** the daily offering, stationing representatives of the priests, Levites, and laity as it is burned. This applies particularly to its blood, which is termed "**My offering**," and its fat-parts, which are termed "**My food for My fire-offerings**,"⁸⁶ which you offer to please Me. You are to offer it to Me at its appointed time, that is, twice a day.'

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2 **Command the Israelites:** Besides requesting a physical, human leader for the people, Moses also was requesting that God ensure that the people always recognize that they are subject to Him, their Divine leader—that He runs the world and that all

aspects of life occur through Divine providence. God granted this request by instituting the daily sacrifices, which correspond to the daily prayers. The daily sacrifice/ prayer rituals enhance our awareness and recognition that there is a God in

85. See *Likutei Sichot*, vol. 13, pp. 99-103. 86. Leviticus 3:16.

— ONKELOS —

3 וְתִמְרָה לְהוֹם זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה כְּבָשִׂים
בְּנִי-שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד: 4 אֶת־הַכֶּבֶשׂ
אֶחָד תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַכֶּבֶשׂ הַשְּׁנִי תַעֲשֶׂה בֵּין
הָעֶרְבִים: 5 וְעִשִּׂירִית הָאִיפָה סֶלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן
כֹּתִית רְבִיעֵת הֶהָיִן: 6 עֹלֶת תָּמִיד הָעֲשִׂיָּה בְּהָרְ סִינִי
לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה: 7 וְנִסְכּוֹ רְבִיעֵת הֶהָיִן לַכֶּבֶשׂ
הָאֶחָד בַּקֹּדֶשׁ הַסֹּד נִסְךְ שֹׁכֵר לַיהוָה: 8 וְאֵת הַכֶּבֶשׂ
הַשְּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים כְּמִנְחַת הַבֶּקֶר וּכְנִסְכּוֹ תַעֲשֶׂה
אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה: פ
9 וּבִיּוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׂים בְּנֵי-שָׁנָה תְּמִימִם וְשְׁנֵי
עִשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: 10 עֹלֶת שַׁבָּת
בְּשַׁבְּתוֹ עַל-עֹלֶת הַתָּמִיד וְנִסְכָּה: פ
11 וּבִרְאֵשִׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי-
בָקָר שְׁנַיִם וְאִיל אֶחָד כְּבָשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם:

— RASHI —

שְׁעוֹנוֹהָ כָּלִי: 7 וְנִסְכּוֹ. יין: בַּקֹּדֶשׁ הַסֹּד. עַל הַמִּזְבֵּחַ
וְנִסְכּוֹ: נִסְךְ שֹׁכֵר. יין הַמְשֻׁבֵּר, פֶּרֶט לִיָּין מִגִּתּוֹ: 8 רִיחַ
נִיחֹחַ. נַחַת רוּחַ לִפְנֵי, שְׁאִמְרָתִי וְנַעֲשֶׂה רְצוֹנִי: 10 עֹלֶת
שַׁבָּת בְּשַׁבְּתוֹ. וְלֹא עוֹלֶת שַׁבָּת זוֹ בְּשַׁבָּת אַחֲרָת. הָרִי
שֶׁלֹא הִקְרִיב בְּשַׁבָּת זוֹ, שׁוֹמֵעַ אֲנִי וְקָרִיב שְׁתִּים לְשַׁבָּת
הַבָּאָה? תִּלְמוּד לומר: "בְּשַׁבְּתוֹ" — מְגִיד שֶׁאִם עָבַר יוֹמוֹ
בְּטַל קָרְבָּנוֹ: עַל עֹלֶת הַתָּמִיד. אֵלּוּ מוֹסְפִין, לְבַד אוֹתָן
שְׁנֵי כְּבָשִׂים שֶׁל עוֹלֶת הַתָּמִיד. וּמִגִּיד שֶׁאֵין קָרְבִּין אֲלָא
בֵּין שְׁנֵי הַתָּמִידִין, וְכֵן בְּכָל הַמוֹסְפִין נֶאֱמָר: "עַל עוֹלֶת
הַתָּמִיד" לְתִלְמוּד זֶה:

3 וְאִמְרַתְּ לָהֶם. אֲזַהֲרָה לְבֵית דִּין: שְׁנַיִם לַיּוֹם. כְּפִשׁוּטוֹ.
וְעָקְרוּ בָּא לְמִדָּה, שֶׁהָיוּ נִשְׁחָטִין כִּנְגַד הַיּוֹם — תָּמִיד
שֶׁל שָׁחַר בְּמַעֲרָב וְשֶׁל בֵּין הָעֶרְבִים בְּמוֹרְחָן שֶׁל טַעֲמוֹת:
4 אֵת הַכֶּבֶשׂ אֶחָד. אֵף עַל פִּי שֶׁכֶּבֶר נֶאֱמָר בְּפֶרֶשׁת
"וְאֵתָה תִצְוָה": "זֶה אֲשֶׁר תַּעֲשֶׂה וְגו'"⁹⁷, הִיא הִזְיָה
אֲזַהֲרָה לִימֵי הַמְּלוּאִים, וְכָאֵן צִוָּה לְדוֹרוֹת: 5 סֶלֶת
לְמִנְחָה. מִנְחַת נִסְכִּים: 6 הָעֲשִׂיָּה בְּהָרְ סִינִי. כְּאוֹתָן
שֶׁנַּעֲשׂוּ בִימֵי הַמְּלוּאִים. דָּבָר אַחֵר: "הָעֲשִׂיָּה בְּהָרְ סִינִי",
הַקִּישׁ עוֹלֶת תָּמִיד לְעוֹלֶת הָרְ סִינִי, אוֹתָהּ שֶׁנִּתְקַרְבָּה
לִפְנֵי מִתֵּן תּוֹרָה שְׁכָתוֹב בָּהּ: "וַיִּשֶׂם בְּאַגֻּנָּתוֹ"⁹⁸. מִלְּמַד

37. שְׁמוֹת כֹּט, לח. 38. שְׁמוֹת כֹּד, ו.

— CHASIDIC INSIGHTS —

6 Like the one offered up...during the week of inaugurating the Tabernacle: The uniqueness of the inaugural sacrifices is that Moses offered them himself. Since Moses was the collective, all-inclusive soul of his generation, by offering these sacrifices he paved the way for all other Jews to accomplish the same spiritual ends he did. Whereas parts of other offerings were eaten, the meat of the ascent-offering

was consumed on the altar.¹⁰¹ Such is the Jew's ability to relinquish his self-consciousness and dissolve into the greater reality of God. We inherit this ability from Moses.¹⁰²

8 A fire-offering to please God: The Maggid of Mezeritch interpreted this phrase as follows:

A fire offering — when a Jew serves God with warmth and enthusiasm — this is pleasing to God.¹⁰³

101. Except for the hides, which were given to the priests. 102. *Likutei Sichot*, vol. 6, p. 234. 103. *Or Torah, Bemidbar*, p. 50.

3 And you shall say to the court, which is responsible for making sure the details of this sacrifice are carried out properly: **‘This is the fire-offering that you shall offer to God: two unblemished, one-year-old lambs each day as a continual ascent-offering.**

4 The one lamb you shall offer in the morning, slaughtering it while facing west, **and the other lamb you shall offer in the afternoon**, facing east.

5 And together with this ascent-offering, you will offer its supplementary grain-offering, as I commanded you previously:⁹¹ **one-tenth of an ephah of fine flour for a grain-offering, mixed with a quarter of a hin of crushed-olive oil.**

6 It will be a continual ascent-offering, offered **like the one offered up at Mount Sinai** before the giving of the Torah⁹² and the one offered during the week of inaugurating the Tabernacle: you must receive the blood in a vessel. Offer it **to please Me, as a fire-offering to God.**

7 Its supplementary libation shall be as I commanded you:⁹³ **one-quarter of a hin for each lamb, to be poured on the holy Altar as a libation of strong wine to God.**

8 And the second lamb you shall offer in the afternoon. You shall offer it with the same grain-offering and libation as accompanied the morning offering, as a fire-offering to please God.

9 And in addition to the daily continual offerings, you must offer additional offerings on the Sabbath, on the first day of every month, and on the festivals. Even though it is otherwise forbidden to slaughter animals **on the Sabbath day**, I command you⁹⁴ to offer **two unblemished, one-year-old lambs** after the morning daily offering, **and two-tenths of an ephah of fine flour as a grain-offering** for the two of them, **mixed with half a hin of olive oil, and its wine libation, half a hin.**

10 The ascent-offering of each Sabbath may be offered only **on its Sabbath**—but not on another Sabbath, meaning that if you miss it you cannot make it up. You must bring this offering **following the morning continual ascent-offering and its grain-offering and libation.**

11 And on the first day of every month, Rosh Chodesh, you shall offer an ascent-offering to God: two young bulls, one ram, and seven one-year-old lambs, all unblemished. The bulls allude to Abraham (who fed the angels with a bull⁹⁵), the ram alludes to Isaac (in whose stead a ram was offered⁹⁶), and the lambs allude to Jacob (who took his pay from Laban’s flock⁹⁷).⁹⁸ There are seven lambs because this number alludes to the covenant between God and the Jewish people.⁹⁹

❧ CHASIDIC INSIGHTS ❧

4 In the morning...in the afternoon: The “morning” symbolizes the bright, happy times in life, while the “evening” symbolizes the dark, difficult times. Just as we are to serve God when things are going well,

so should we keep serving Him during the difficult periods in life. This constancy cements our relationship with Him and enables us to develop a true feeling of closeness to Him.¹⁰⁰

^{91.} Above, 15:1-4. ^{92.} Exodus 26:6. ^{93.} Above, 15:5. ^{94.} Rashi on Exodus 20:8. ^{95.} Genesis 18:7. ^{96.} Ibid. 22:13. ^{97.} Ibid. 30:40. ^{98.} See *Likutei Sichot*, vol. 23, p. 203, note 30. ^{99.} See Genesis 21:28-30; *Sichot Kodesh* 5727, vol. 2, p. 301. ^{100.} Address of 12 *Tamuz* 5744.

ONKELOS

12 ותלתא עשרונין סלתא
מנחתא דפילא במשח לתורא
חד ותריין עשרונין סלתא מנחתא
דפילא במשח לדכרא חד:
13 ועשרונא עשרונא סלתא
מנחתא דפילא במשח לאמרא חד
עלתא לאתקבלא ברענא קרבנא
קדם יי: 14 ונספיהון פלגות הינא
יהי לתורא ותלתות הינא לדכרא
ורבעות הינא לאמרא חמרא דא
עלת ריש ירחא באתחזותמה כן
לכל רישי ירחי שתא: 15 וצפיר
בר עזין חד לחטאתא קדם יי
על עלת תדירא יתעבד ונסבה:
16 ובירחא קדמאה בארבעת
עשרא יומא לירחא פסחא קדם
יי: 17 ובחמשת עשרא יומא
לירחא הדין חגא שבועא יומין
פטיר יתאכל: 18 ביומא קדמאה
מערע קדיש כל עבדת פלחן
לא תעבדון: 19 ותקרבון קרבנא
עלתא קדם יי תורין בני תורי תרין
ודכר חד לשבעא אמרין בני שנא
שלמין יהון לבון: 20 ומנחתהון
סלתא דפילא במשח תלתא
עשרונין לתורא ותריין עשרונין
לדכרא תעבדון: 21 עשרונא
עשרונא תעבד לאמרא חד כן
לשבועא אמרין:

12 ושלשה עשרנים סלת מנחה בלולה בשמן לפר
האחד ושני עשרנים סלת מנחה בלולה בשמן לאיל
האחד: 13 ועשרן עשרון סלת מנחה בלולה בשמן
לפכש האחד עלה רית נוחה אישה ליהוה: 14 ונספיהם
חצי החין יהיה לפר ושלישית החין לאיל ורביעת החין
לפכש יין זאת עלת חדש בחדשו לחדשי השנה:
15 ושעיר עזים אחד לחטאת ליהוה על-עלת התמיד
יעשה ונסבו: ס

◆ שישי 16 ובחדש הראשון בארבעה עשר יום לחדש
פסח ליהוה: 17 ובחמשה עשר יום לחדש הזה חג
שבועת ימים מצות יאכל: 18 ביום הראשון מקרא-
קדש כל-מלאכת עבדה לא תעשו: 19 והקרבתם אישה
עלה ליהוה פרים בני-בקר שנים ואיל אחד ושבועה
בבשים בני שנה תמימים יהיו לכם: 20 ומנחתם סלת
בלולה בשמן שלשה עשרנים לפר ושני עשרנים לאיל
תעשו: 21 עשרון עשרון תעשה לפכש האחד לשבעת
הבבשים:

RASHI

הוא: "הביאו כפרה עלי על שמעטתי את הירח". על
עלת התמיד יעשה. כל הקרבן הזה: ונסבו. אין "ונסכו"
מוסב על השעיר, שאין נסכים לחטאת: 18 כל מלאכת
עבדה. אפלו מלאכה הצריכה לכם, כגון דבר האבד
המתנת בחלו של מועד — אסורה ביום טוב: 19 פרים.
כנגד אברהם, שנאמר: "ואל הכקר רץ אברהם"⁴¹:
אילים. כנגד אילו של יצחק: בבשים. כנגד יעקב,
שנאמר: "והכשבים הפריד יעקב"⁴². ביסודו של רבי
משה הדרשן ראיתי זאת:

12 ושלשה עשרנים. כמשפט נסכי פר, שכן הן קצובין
בפרשת נסכים: 14 זאת עלת חדש בחדשו. שאם עבר
יומו בטל קרבנו, ושוב אין לו תשלומין: 15 ושעיר עזים
וגו'. כל שעירי המוספין באין לכפר על טמאת מקדש
וקדשיו, הכל כמו שמפרש במסכת שבועות⁴³. ונשתנה
שעיר ראש חדש, שנאמר בו: "לד", "ללמדך שמכפר
על שאין בו ידיעה לא בתחלה ולא בסוף, שאין מכיר
בחטא אלא הקדוש ברוך הוא בלבד, ושאר השעירין
למדין ממנו. ומדרשו באגדה⁴⁴: אמר הקדוש ברוך

39. ט, א. 40. שבועות ט, א. 41. בראשית יח, ז. 42. בראשית ל, מ.

CHASIDIC INSIGHTS

Allegorically, this verse refers to the soul's continuous yearning to ascend out of and transcend the confines of its existence within the body and regain the Divine consciousness it knew before its descent

into this world. This love for God became fixed in every Jew's soul-consciousness when God revealed Himself to us at Mt. Sinai.¹¹³

113. Or HaTorah, Bemidbar, p. 1156.

12 The supplementary offerings for these animals, as you have been commanded, are **three-tenths of an ephah of fine flour as a grain-offering, mixed with half a hin of olive oil for each bull; two-tenths of an ephah of fine flour as a grain-offering, mixed with a third of a hin of olive oil for each ram,**

13 **and one-tenth of an ephah of fine flour mixed with a quarter of a hin of olive oil as a grain-offering for each lamb.**¹⁰⁴ Offer each as an ascent-offering to please God, as a fire-offering to God.

14 **And their libations: half a hin of wine for each bull, a third of a hin of wine for each ram, and a quarter of a hin of wine for each lamb.**¹⁰⁵ The ascent-offering of the first day of each month may be offered only in its month—if you miss it you cannot make it up—**throughout the months of the year.**

15 Besides these, you must also offer on the first day of each month **one young male goat for a sin-offering to God**, to atone for those who unwittingly¹⁰⁶ entered the Sanctuary precincts while defiled, ate consecrated food while defiled, or ate consecrated food that had become defiled. The goats offered as additional offerings on the festivals serve the same purpose. But the one offered on the first day of each month also atones for My “sin,” so to speak, of diminishing the moon.¹⁰⁷ All these additional offerings **and their libations shall be offered following the morning continual ascent-offering**, its grain-offering, and its libation.

◆ **Sixth Reading** 16 As I have commanded you, **on the fourteenth day of the first month, Nisan, you shall offer a Passover offering to God.**¹⁰⁸

17 **On the fifteenth day of this month, a festival named after the Passover (*Pesach*) offering begins; unleavened bread shall be eaten for seven days.**¹⁰⁹

18 **The first day is a holy occasion; you shall not perform any mundane work,** even if this entails irretrievable loss.¹¹⁰

19 In addition, **you shall offer a fire-offering, an ascent-offering to God** identical to that offered on the first day of each month: **two young bulls, one ram, and seven one-year-old lambs; they shall be unblemished for you.**

20 **Their grain-offerings shall be fine flour mixed with olive oil, as prescribed: you shall offer three-tenths of an ephah for each bull and two-tenths of an ephah for the ram,**

21 **and you shall offer one-tenth of an ephah for each lamb, for all seven lambs.**

∞ CHASIDIC INSIGHTS ∞

14 **The ascent-offering of each new month may be offered only in its month throughout the months of the year:** Every month a different permutation of God’s Name (that is, the four-letter Name, spelled *yud-hei-vav-hei* and referred to as *Havayah*) is manifest in creation. The Maggid of Mezeritch explained that the monthly offerings ascend on High via the

specific permutation manifest that month.¹¹¹

Rabbi Menachem Mendel of Lubavitch added that although the same sacrifices were offered every month, the meditative intention accompanying them differed, and was based on these differing permutations.¹¹²

104. Above, 15:4, 6, 9. 105. Above, 15:5, 7, 10. 106. That is, they were unaware of their impurity (or that of what they ate) both before and after they transgressed. Other cases are atoned for by other offerings (see Leviticus 5:2-3, 16:16). 107. Genesis 1:16. 108. Exodus 12:25-27 43-49; Leviticus 23:5. 109. Exodus 12:15, 23:15, 34:18; Leviticus 23:6. 110. Leviticus 23:7. 111. *Or Torah, Bemidbar*, p. 50. 112. *Or HaTorah, Bemidbar*, p. 1116. This was similar to the offerings of the tribal leaders at the inauguration of the Tabernacle. They each offered the same offerings, but their meditative intentions were different, as described in the Midrash.

— ONKELOS —

22 וצפירא דחטאתא חד לכפרא עליכון: 23 בר מעלת צפרא דהיא עלת תדירא תעבדון ית אלין: 24 באלין תעבדון לימא שבעא יומין לחם קרבן דמחקבל ברענא קדם יי על עלת תדירא יתעבד ונסבה: 25 וביומא שביעאה מערע קדיש יהי לכון כל עבדת פלחן לא תעבדון: 26 וביומא דבכוריא בקרוביכון מנחתא חתא קדם יי בעצרתיוכון מערע קדיש יהי לכון כל עבדת פלחן לא תעבדון: 27 ותקרבון עלתא לאתקבלא ברענא קדם יי תורין בני תורין תרין דכר חד שבעא אמרין בני שנא: 28 ומנחתון סלתא דפילא במשח תלתא עשרונין לתורא חד תרין עשרונין לדכרא חד: 29 עשרונא עשרונא לאמרא חד בן לשבעא אמרין: 30 צפיר בר עזין חד לכפרא עליכון: 31 בר מעלת תדירא ומנחתה תעבדון שלמין יהון לכון ונסביהון: 29:1 ובירחא שביעאה בחד לירחא מערע קדיש יהי לכון כל עבדת פלחן לא תעבדון יום יבא יהי לכון:

22 וישעיר חטאת אחד לכפר עליכם: 23 מלבד עלת הכפר אשר לעלת התמיד תעשו את-אלה: 24 באלה תעשו ליום שבעת ימים לחם אשה ריח-ניחח ליהוה על-עולת התמיד יעשה ונסבו: 25 וביום השביעי מקרא-קדש יהיה לכם כל-מלאכת עבודה לא תעשו: 26 וביום הבכורים בהקריבכם מנחה חדשה ליהוה בשבעתיכם מקרא-קדש יהיה לכם כל-מלאכת עבודה לא תעשו: 27 והקרבתם עולה לריח ניחח ליהוה פרים בני-בקר שנים איל אחד שבעה כבשים בני שנה: 28 ומנחתם סלת בלילה בשמן שלשה עשרונים לאחר שני עשרונים לאיל האחד: 29 עשרון עשרון לכפש האחד לשבעת הכבשים: 30 שעיר עזים אחד לכפר עליכם: 31 מלבד עלת התמיד ומנחתו תעשו תמימים יהיו-לכם ונסביהם: פ 29:1 ובחדש השביעי באחד לחדש מקרא-קדש יהיה לכם כל-מלאכת עבודה לא תעשו יום תרועה יהיה לכם:

— RASHI —

למנחת חטים הבאה מן החדש: 31 תמימים יהיו לכם ונסביהם. אף הנסכים יהיו תמימים. למדו רבותינו⁴³ מכאן שהיון שהעלה קמחין פסול לנסכים:

24 באלה תעשו ליום. שלא יהיו פוחתין והולכין כפרי החג: 26 וביום הבכורים. חג השבועות קרוי "בכורי קציר חטים", על שם שתי הלחם, שהם ראשונים

.43 מנחות פז, א.

— CHASIDIC INSIGHTS —

voice. The king indeed recognized his son's voice and sent for him, and so they were reunited.

So, too, the Jewish soul is God's child; this child was sent into the foreign environment of this material world for its own edification, accomplished by learning the Torah and fulfilling its commandments. But by indulging in the delights of this world, the soul becomes increasingly estranged from its native milieu; it is gradually drawn into an environment that does not recognize Divinity and is not concerned with it, and it eventually forgets the language of holiness and purity.

But at some point, it remembers who it is and cries out to God. This is the wordless blast of the shofar, which utters the innermost voice of the soul in its

regret for its past deeds, its longing for its Divine home, and its desire to rededicate itself to its Father. When God hears this cry, it arouses His mercy, and He forgives the soul restoring it to its former intimacy with Him.

Rabbi Levi Yitzchak of Berdichev gave the following analogy:

A king once set out on a journey that led him deep into a thick forest. At one point, he lost his way and could not determine how to get out. A group of villagers passed by, so he asked them for directions back to the palace. But they did not recognize him, so they did not know if they should help him or not, and moreover, they did not know the way to the palace. Eventually, someone passed by who did

22 You shall also offer **one young male goat for a sin-offering to atone for you.**

23 You shall offer these besides the morning ascent-offering, which is offered as a continual ascent-offering.

24 Like these, you shall offer daily for seven days, as food of the fire-offering to please God; you shall offer this group of offerings following the morning continual ascent-offering and its grain-offering and libation.

25 The seventh day, i.e., the 21st of Nisan, shall also be a holy occasion for you; you shall not perform any mundane work on it, either.¹¹⁴ However, you are permitted to perform mundane work on the intervening (i.e., the second to sixth) days of Passover if refraining from doing so would entail irretrievable loss.

26 As I have commanded you, the day when you offer the first fruits of the wheat harvest—that is, the day when you offer a grain-offering to God from the year's new harvest of wheat, your festival that occurs seven weeks [*shavuot*] after Passover, and is therefore known as *Shavuot*—shall be a holy occasion for you, and you shall not perform any mundane work on it.¹¹⁵

27 In addition, you shall offer an ascent-offering to please God identical to the one offered on the first day of each month: two young bulls, one ram, and seven one-year-old lambs.

28 Their grain-offerings shall be fine flour mixed with olive oil, as prescribed: three-tenths of an *ephah* for each bull, two-tenths of an *ephah* for the ram,

29 and one-tenth of an *ephah* for each lamb, for all seven lambs.

30 You shall also offer one young male goat to atone for you.

31 You shall offer this besides the morning continual ascent-offering and its grain-offering and libation; these additional offerings shall be unblemished for you, as well as their libations, all of which must also be “unblemished,” i.e., the wine must not have any moldy scum on its surface.

29:1 As I have commanded you, the first day of Tishrei, the seventh month, shall be a holy occasion for you, i.e., *Rosh HaShanah*; you shall not perform any mundane work. It shall be a day of shofar-sounding for you.¹¹⁶

❧ CHASIDIC INSIGHTS ❧

1 It shall be a day of shofar-sounding for you: The Ba'al Shem Tov gave the following analogy to illustrate the effect of blowing the shofar:

Once there was a king who had an only son. The son was well learned and his father loved him very much. One day, the king and the prince decided that it would be educational for the prince to travel to faraway lands to learn the wisdom and ways of the people who lived there. The king gave the prince an entourage of ministers and servants as well as a large amount of money for this expedition, all so that he advance in his knowledge and wisdom beyond his ability to do so at home, in the king's court.

But as the journey wore on, the prince spent all the

money on the luxuries he was accustomed to at home plus other excesses that he indulged in on the way. Eventually, he was left with nothing, and had arrived at a place so far away from home that no one there had ever heard of his father.

Distraught, the prince decided it was time to go home. But he had been away so long that he had forgotten his native tongue, so when he finally made his way back to the capital city of his kingdom, he could not explain to anyone who he was and where he needed to go. He tried to gesture to them that he was the prince, but of course no one paid any attention to him. Finally, when he was near enough the palace so the king could hear him, he let loose a wordless scream so his father would recognize his

114. Leviticus 23:8. 115. Ibid. 23:15-21. 116. Leviticus 23:23-25.

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2 ותעבדון עלתא עלתא לאתקבלא ברענא קדם יי תור בר תורי חד דבר חד אמרין בני שנא שבאעא שלמי: 3 ומנחתהון סלתא דפילא במשח תלתא עשרונין לתורא תרין עשרונין לדכרא: 4 ועשרונא חד לאמרא חד בן לשבאעא אמרין: 5 וצפיר בר עזין חד חטאתא לכפרא עליכון: 6 בר מעלת ירחא ומנחתה ועלת תדירא ומנחתה ונסכיהון כדחזי להון לאתקבלא ברענא קרבנא קדם יי: 7 ובעשאר לירחא שביעאה הדין מערע קדיש יחי לכון ותענון ית נפשחכון כל עבדתא לא תעבדון: 8 ותקרבון עלתא קדם יי לאתקבלא ברענא תור בר תורי חד דבר חד אמרין בני שנא שבאעא שלמי: יהון לכון: 9 ומנחתהון סלתא דפילא במשח תלתא עשרונין לתורא תרין עשרונין לדכרא חד: 10 עשרונא עשרונא לאמרא חד בן לשבאעא אמרין: 11 צפיר בר עזין חד חטאתא בר מחטאתא דכפוריא ועלת תדירא ומנחתה ונסכיהון:

2 וַעֲשִׂיתֶם עֲלֶיהָ לְרִית נִיחֹחַ לַיהוָה פֶּר בֶּן־בֶּקָר אֶחָד
אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: 3 וּמִנְחָתָם
סֶלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לִפְר שְׁנֵי עֶשְׂרִים
לְאֵיל: 4 וְעֶשְׂרוֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:
5 וּשְׁעִיר־עִזִּים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם: 6 מִלֶּבֶד
עֹלֹת הָאֶחָדֹשׁ וּמִנְחָתָהּ וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם
כַּמִּשְׁפָּטִם לְרִית נִיחֹחַ אֲשֶׁה לַיהוָה: 8
7 וּבַעֲשׂוֹר לְאֶחָדֹשׁ הַשְּׁבִיעִי הִזֶּה מִקְרֵא־קֹדֶשׁ יִהְיֶה
לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלֶאכֶה לֹא תַעֲשׂוּ:
8 וְהַקִּרְבָּתָם עֲלֶיהָ לַיהוָה רִית נִיחֹחַ פֶּר בֶּן־בֶּקָר אֶחָד
אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם:
9 וּמִנְחָתָם סֶלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לִפְר שְׁנֵי
עֶשְׂרִים לְאֵיל הָאֶחָד: 10 עֶשְׂרוֹן עֶשְׂרוֹן לִכְבֹּשׁ הָאֶחָד
לְשִׁבְעַת הַכִּבְשִׁים: 11 שְׁעִיר־עִזִּים אֶחָד חֲטָאת מִלֶּבֶד
חֲטָאת הַכִּפָּרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם: 8

RASHI

את אלה ונסכיהם. וכן כל "ונסכיהם" האמורים בכל המועדות, חוץ משל קרבנות החג, שכל "ונסכה" "ונסכיהם" "ונסכיה" שבהם, מוסבים על התמיד ואינן לשון צווי, שהרי נסכיהם של מוספין כתובין לעצמן בכל יום ויום:

6 מִלֶּבֶד עֹלֹת הָאֶחָדֹשׁ. מוספי ראש חדש, שהוא ביום ראש השנה: 11 מִלֶּבֶד חֲטָאת הַכִּפָּרִים. שְׁעִיר הַנִּזְעָשָׁה בַּפְּנִים הָאֶמּוּר ב־"אַחֲרֵי מוֹת"44, שֶׁגַם הוּא חֲטָאת: וְעֹלֹת הַתְּמִיד. ומלֶבֶד עֹלֹת הַתְּמִיד, תַּעֲשׂוּ עֹלֹת הַלֵּלוּ: וְנִסְכֵּיהֶם. מוסב על המוספין הכתובים, וְעַל "תַּעֲשׂוּ", וְהוּא לְשׁוֹן צְוִי — מִלֶּבֶד עֹלֹת הַתְּמִיד וּמִנְחָתָהּ, תַּעֲשׂוּ

44. ויקרא טו, ט.

CHASIDIC INSIGHTS

This annual renewal is necessary if life is to retain its freshness and novelty. Every level of Divine consciousness carries its inherent modes of thinking, expression, and action—its own *language*. If we merely continue developing the same level of Divine consciousness we have been nurturing the past year, we will remain locked in its intrinsic limitations and religious life will begin to seem repetitive and dull. On *Rosh Hashanah*, God withdraws the Divine energy that sustained creation the previous year and replenishes with new and fresh vitality. It is therefore an opportunity for us to do the same: to make a quantum leap to a new plateau of

Divine consciousness that will inspire our lives for the coming year.

To do this, however, we cannot rely on words, because words carry specific meanings for us that are limited by the knowledge and experiences we have accrued in our lives. In order to break out of the contextual meaning of our limited modes of expression, we use the blast and wails of the shofar, which transcend the confines of language.

In this way, we recapture the innocence and inspiration of a soul newly born and of the Jewish people at Mount Sinai, and this renewed inspiration powers our relationship with God for the coming year.¹²⁰

120. *Sefer HaMa'amarim Melukat*, vol. 1, p. 426.

2 In addition, you shall offer an ascent-offering to please God: one young bull, one ram, and seven one-year-old lambs, all unblemished. This, too, is identical with the additional offering for the first day of each month, except that only one bull is required instead of two.

3 And their grain-offering shall be fine flour mixed with olive oil, as prescribed: three-tenths of an *ephah* for the bull, two-tenths of an *ephah* for the ram,

4 and one-tenth of an *ephah* for each lamb, for the seven lambs.

5 You shall also offer one young male goat as a sin-offering, to atone for you.

6 Offer all this following the ascent-offering of the first day of the month and its grain-offering and libation and the morning continual ascent-offering and its grain-offering and libation. With the additional offerings, you must also offer their libations as prescribed for them, as a fire-offering to please God.

7 As I have commanded you, the tenth day of this seventh month shall be a holy occasion for you, i.e., *Yom Kippur*, and you shall afflict your souls. You shall not perform any work.¹¹⁷

8 In addition, you shall offer an ascent-offering to please God identical to that offered on *Rosh HaShanah*: one young bull, one ram, and seven one-year-old lambs; they shall all be unblemished.

9 And their grain-offering shall be fine flour mixed with olive oil as prescribed: three-tenths of an *ephah* for the bull, two-tenths of an *ephah* for the ram,

10 and one-tenth of an *ephah* for each lamb, for the seven lambs.

11 You shall also offer a young male goat for a sin-offering, besides the special atonement sin-offering of *Yom Kippur*;¹¹⁸ and you shall offer these additional ascent-offerings and their libations besides the morning continual ascent-offering and its grain-offering and libation.

❧ CHASIDIC INSIGHTS ❧

recognize that this was the king and who did know the way to the palace, so he escorted the king back home. The king was so impressed with this person's knowledge that he made him his personal advisor.

A long time after this, the advisor wronged the king in some way, and in his anger, the king told his ministers to judge the advisor and declare him guilty of rebellion. The advisor was very upset because he knew what this meant, so he asked the king for one last request: that they both dress themselves in the clothes they wore when they had their first encounter in the forest. The king agreed, and when he put on the clothes he wore then and saw his advisor wearing the clothes he wore then, he remembered at once the tremendous favor the advisor had done him by leading him out of such a hopeless situation. In his gratitude, the king forgave the advisor of his misdeed and returned him to his post.

Similarly, when God wished to give the Torah, he first inquired of all the other nations and none accepted it. It began to look as if no one was interested in fulfilling God's purpose in creation and God had created the world for naught. But then, the Jews accepted the Torah immediately and enthusiastically.

Eventually, our initial enthusiasm waned and we transgressed the Torah's instructions. We therefore blow the shofar to remind God of the day when we first "met" at Mount Sinai and the shofar was blowing as we accepted His Torah. The shofar blast reminds God of how we accepted His Torah unconditionally, and He forgives our misdeeds.¹¹⁹

Both of these parables revolve around the idea that *Rosh Hashanah* is a time of renewal, of returning to the origin and drawing new levels of connection from the inexhaustible wellsprings of our relationship with God.

¹¹⁷ Leviticus 23:26-32. ¹¹⁸ Ibid. 16:9. ¹¹⁹ *Torat Shmuel* 5637 (*Vekachah*) 80; *Kedushat Levi* 96a.

— ONKELOS —

12 ובחמשת עשר יומא לירחא שביעא מערע קדיש יהי לכוון כל עבדת פלחון לא תעבדון ותחגון חגא קדם יי שבעא יומין: 13 ותקרבון עלתא קרבן דמתקבל ברענא קדם יי תורין בני תורי תלת עשר דכרין תרין אמרין בני שנא ארבעא עשר שלמין יהון: 14 ומנחתהון סלתא דפילא במשח תלתא עשרונין לתורא חד לתלתא עשר תורין תרין עשרונין לדכרא חד לתרין דכרין: 15 ועשרונא עשרונא לאמרא חד בן לארבעת עשר אמרין: 16 וצפיר בר עזין חד חטאתא בר מעלת תדירא מנחתה ונספה: 17 וביזמא תננא תורין בני תורי תרי עשר דכרין תרין אמרין בני שנא ארבעא עשר שלמין: 18 ומנחתהון ונספיהון לתורין לדכרין ולאמרין במנניהון בדחיו: 19 וצפיר בר עזין חד חטאתא בר מעלת תדירא ומנחתה ונספיהון:

◆ שביעי 12 ובחמשה עשר יום לחדש השביעי מקרא קדש יהיה לכם כלמלאכת עבודה לא תעשו וחתם חג ליהוה שבעת ימים: 13 והקרבתם עלה אשה ריח ניחח ליהוה פרים בני־בקר שלשה עשר אילים שנים בבשים בני־שנה ארבעה עשר תמימים יהיו: 14 ומנחתם סלת בלולה בשמן שלשה עשרנים לפר האחד לשלשה עשר פרים שני עשרנים לאיל האחד לשני האילים: 15 ועשרון עשרון לפכש האחד לארבעה עשר בבשים: 16 ושעיר־עזים אחד חטאת מלבד עלת התמיד מנחתה ונספה: ם

17 וביום השני פרים בני־בקר שנים עשר אילים שנים בבשים בני־שנה ארבעה עשר תמימים: 18 ומנחתם ונספיהם לפרים לאילים ולבבשים במספרם כמשפט: 19 ושעיר־עזים אחד חטאת מלבד עלת התמיד ומנחתה ונספיהם: ם

— RASHI —

קללות שבמשה תורה. בשני נאמר: "ונספיהם", על שני תמידי היום, ולא שנה הלשון אלא לדרש, כמו שאמרו רבותינו וזכרונם לברכה⁴⁶: בשני "ונספיהם", בששי "ונספיהם", בשביעי "כמשפטם" — מ"ם יו"ד מ"ם, הרי כאן "מים", רמז לנסוף המים מן התורה כחג:

18 ומנחתם ונספיהם לפרים. פרי החג שבעים הם, כנגד שבעים אמות שמתמעטים והולכים, סימן כללה להם, ובימי המקדש היו מגנין עליהם מן היסורין: ולבבשים. כנגד ישראל שנקראו "שה פורה"⁴⁵. והם קבועים ומננים תשעים ושמונה, לכלות מהם תשעים ושמונה

45. ירמיה נ, יז. 46. תענית ב, ב.

— CHASIDIC INSIGHTS —

reorient this non-Jewish nature toward holiness, so that its strength and enthusiasm can be harnessed for holy purposes.

The Torah here tells us to take our cue from the bulls offered on *Sukkot*, which decreased daily. If we pamper our materiality, always giving in to what it insists are its "needs," it will quickly learn to assert itself and make continuously more demands of us. Rather, we should accustom it to make do with the minimum, while we strive for greater and greater fulfillment in spiritual areas.

At the same time, if we try to change our non-Jewish nature overnight, it will simply buck at the idea. Rather, we must accustom it gently and gradually to this new orientation, showing it step by step how

spiritual fulfillment is even more satisfying than gross material fulfillment.

This technique resembles that of encouraging Torah study by rewarding small children with sweets, more mature youngsters with money, and still more mature youths with honors or the promise of prestige, until finally the students learn to study the Torah for its own sake.

Once our material drives have been educated in this way, it is possible to make a quantum leap and wean them entirely of their material orientation, like the quantum leap from the last day of *Sukot* to *Shemini Atzeret*, when the number of bulls offered drops from seven to one.¹²⁸

128. *Sichot Kodesh* 5727, vol. 2, p. 303.

- ◆ **Seventh Reading 12** As I have commanded you, **the fifteenth day of the seventh month shall be a holy occasion for you, i.e., Sukot; you shall not perform any mundane work, and you shall celebrate a festival to God for seven days.**¹²¹

13 In addition, **you shall offer an ascent-offering, a fire-offering to please God:** on the first day, you shall offer **thirteen young bulls, two rams, and thirteen one-year-old lambs; they shall all be unblemished.** This additional offering is unique: the rams and lambs offered each day are double the amount required on the first day of each month, and the bulls decrease from thirteen on the first day to seven on the seventh day. The total number of bulls is 70, alluding to the 70 archetypal non-Jewish nations;¹²² these offerings serve to protect them from harm. Their decreasing number alludes to the abolition of non-Jewish governments in the messianic future.¹²³ The total number of lambs is 98; they serve to protect the Jews from the 98 curses with which they will be threatened before they enter the Promised Land.¹²⁴ The non-Jewish nations are alluded to by bulls, which represent Abraham,¹²⁵ because Abraham was 'the father of a multitude of nations.'¹²⁶ The Jews are alluded to by lambs, which represent Jacob, because Jacob was the only patriarch whose children were all progenitors of the Jewish people. There are *two* daily rams because the rams are mentioned between the bulls and the lambs and thus allude to an intermediate state between the non-Jews (bulls) and the Jews (lambs): of the sons of Isaac (who is represented by the ram), one (Jacob) became a Jewish patriarch and the other (Esau) did not. Since the rams only represent this intermediate state, there is no *intrinsic* significance to their total number, as there is for the bulls and the lambs.¹²⁷

14 And their grain-offering shall be **fine flour mixed with olive oil, as prescribed: three-tenths of an ephah for each bull, for the thirteen bulls; two-tenths of an ephah for each ram, for the two rams;**

15 and one-tenth of an ephah for each lamb, for the thirteen lambs. Offer libations as prescribed with each animal.

16 You shall also offer **one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and its libation.** Furthermore, on each day of *Sukot* you shall pour a water-offering on the Altar.

17 And on the second day of *Sukot* you shall offer **twelve young bulls, two rams, and thirteen one-year-old lambs, all unblemished.**

18 And you shall offer **their grain-offerings and their libations—for the bulls, rams, and lambs—according to their number, as prescribed.**

19 You shall also offer **one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and the libations of both continual ascent-offerings.**

∞ CHASIDIC INSIGHTS ∞

13 The bulls decrease from thirteen on the first day to seven on the seventh day: We all have a non-Jewish aspect of our nature, a part of us that

is predisposed to see the material world as an end in itself and therefore opposes dedicating our lives to our Divine mission. Part of our task in life is to

¹²¹ Ibid. 23:33-36. ¹²² Listed in Genesis 10. ¹²³ *Likutei Sichot*, vol. 23, p. 201, note 19. ¹²⁴ Deuteronomy 28:15 ff. ¹²⁵ See above, on 28:11. ¹²⁶ Genesis 17:5. ¹²⁷ *Likutei Sichot*, vol. 23, pp. 203-204.

ONKELOS

20 וביום השלישי פרים עשתי-עשר אילים שנים בבשים
בני-שנה ארבעה עשר תמימים: 21 ומנחתם ונספיהם
לפרים לאילים ולבבשים במספרם כמשפט: 22 ושעיר
חטאת אחד מלבד עלת התמיד ומנחתה ונסבה: 23
וביום הרביעי פרים עשרה אילים שנים בבשים בני-
שנה ארבעה עשר תמימים: 24 מנחתם ונספיהם לפרים
לאילים ולבבשים במספרם כמשפט: 25 ושעיר-עזים
אחד חטאת מלבד עלת התמיד מנחתה ונסבה: 26
וביום החמישי פרים תשעה אילים שנים בבשים
בני-שנה ארבעה עשר תמימים: 27 ומנחתם ונספיהם
לפרים לאילים ולבבשים במספרם כמשפט: 28 ושעיר
חטאת אחד מלבד עלת התמיד ומנחתה ונסבה: 29
וביום הששי פרים שמונה אילים שנים בבשים בני-
שנה ארבעה עשר תמימים: 30 ומנחתם ונספיהם לפרים
לאילים ולבבשים במספרם כמשפט: 31 ושעיר חטאת
אחד מלבד עלת התמיד מנחתה ונסבה: 32
וביום השביעי פרים שבעה אילים שנים בבשים בני-
שנה ארבעה עשר תמימים: 33 ומנחתם ונספיהם לפרים
לאילים ולבבשים במספרם כמשפטם: 34 ושעיר חטאת
אחד מלבד עלת התמיד מנחתה ונסבה: 35

◆ מפטיר 35 ביום השמיני עצרת תהיה לכם כל-מלאכת עבודה לא תעשו:

RASHI

שבעים אמות, וכשבאין ללכת, אמר להם המקום:
"בבקשה מכם, עשו לי סעודה קטנה כדי שאהנה
מכם":

35 עצרת תהיה לכם. עצורים בעשית מלאכה. דבר
אחר: "עצרת", עצרו מלצאת. מלמד שטעון לינה.
ומדרשו באגדה⁴⁷: לפי שכל ימות הקל הקריבו כנגד

47. סוכה נח, ב.

CHASIDIC INSIGHTS

35 A time of restriction for you: The word for "re-
striction" (*atzeret*) can also be translated as "retain-
ing," implying assimilation and integration.

Shemini Atzeret is described as "a time of restric-
tion for you," whereas the seventh day of *Pesach*
is described as "a time of restriction for God, your

God."¹³¹

This is because *Pesach* celebrates the Exodus from
Egypt, when we were not spiritually mature
enough to assimilate and integrate the significance
and implications of the great Divine revelations we
witnessed. Therefore, these revelations remained

131. Deuteronomy 16:8.

20 And on the third day of *Sukot* you shall offer eleven bulls, two rams, and thirteen one-year-old lambs, all unblemished.

21 And you shall offer their grain-offerings and their libations—for the bulls, rams, and lambs—according to their number, as prescribed.

22 You shall also offer one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and its libation.

23 And on the fourth day of *Sukot* you shall offer ten bulls, two rams, and thirteen one-year-old lambs, all unblemished.

24 You shall offer their grain-offerings and their libations—for the bulls, rams, and lambs—according to their number, as prescribed.

25 You shall also offer one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and its libation.

26 And on the fifth day of *Sukot* you shall offer nine bulls, two rams, and thirteen one-year-old lambs, all unblemished.

27 And you shall offer their grain-offerings and their libations—for the bulls, rams, and lambs—according to their number, as prescribed.

28 You shall also offer one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and its libation.

29 And on the sixth day of *Sukot* you shall offer eight bulls, two rams, and thirteen one-year-old lambs, all unblemished.

30 And you shall offer their grain-offerings and their libations—for the bulls, rams, and lambs—according to their number, as prescribed.

31 You shall also offer one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and its libations.

32 And on the seventh day of *Sukot* you shall offer seven bulls, two rams and thirteen one-year-old lambs, all unblemished.

33 And you shall offer their grain-offerings and their libations—for the bulls, rams, and lambs—according to their number, as prescribed for them.

34 You shall also offer one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and its libation.

- ◆ **Maftir** 35 As I have commanded you, the eighth day counting from the first day of *Sukot*—i.e., the 22nd of Tishrei—is the holiday called *Shemini Atzeret* (“The Eighth-[Day] Restriction”). In contrast to the other festivals, on which you are prohibited from engaging in mundane work because they are “holy occasions” in and of themselves, *Shemini Atzeret* shall be a time of restriction for you—that is, a day on which I restrain you from returning to your daily lives so I can spend time with you alone after we occupied ourselves with the needs of the rest of humanity the previous seven days. For this purpose, I restrict you on this holiday in two ways: **you shall not perform any mundane work**,¹²⁹ and, unlike the other holidays, you must stay the night of the holiday in proximity to the Tabernacle.¹³⁰

129. Leviticus 23:36. 130. *Likutei Sichot*, vol. 33, pp. 176-182. The people were required to come to the Tabernacle (and later, the Temple in Jerusalem) on the three pilgrim festivals. See Exodus 23:17, 34:23-24.

ONKELOS

36 ותקרבון עלתא קרבן דמתקבל
ברענא קדם ?? תור חד דכר חד
אמרין בני שנא שבועא שלמין:
37 מנחתהון ונספיהון לתורא
לדכרא ולאמרין במנניהון
בדחוי: 38 וצפירא דחטאתא
חד בר מעלת תדירא ומנחתה
ונספה: 39 אלין תעבדון קדם ??
במועדיכון בר מנדיכון ונדבתכון
לעלותכון ולמנחתכון ולנספיתכון
ולנסבת קדשיכון: 30:1 ואמר
מושה לבני ישראל ככל די פקיד
?? ית משה:

36 וְהִקְרַבְתֶּם עֹלָה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה פֶּר אֶחָד
אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: 37 מִנְחָתָם
וְנִסְפֵיהֶם לֶפֶר לְאֵיל וּלְכִבְשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
38 וְיִשְׁעִיר חַטָּאת אֶחָד מִלְּבָב עֹלֹת הַתְּמִיד וּמִנְחָתָהּ
וְנִסְפָּהּ: 39 אֵלֶּה תַעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לְבַר
מִנְדְּרֵיכֶם וְנִדְבַתֵּיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם וּלְנִסְפֵיכֶם
וּלְנִסְבֵּיכֶם: 30:1 וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל
אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:

קס"ח פסוקים. לחל"ק סימן. ואל"י פלה"ו סימן.

RASHI

קרבנות ברגל, מצוה היא בידיכם, או נדרים או נדבות
שנדרתם כל השנה, תקריבם ברגל, שמא יקשה לו
לחזור ולעלות לירושלים ולהקריב נדריו, ונמצא עובר
ב"כל תאחר": 1 ויאמר משה אל בני ישראל. להפסיק
הענין, דברי רבי ישמעאל. לפי שעד כאן דבריו של
מקום, ופרשת נדרים מתחלת בדבורו של משה, הצריך
להפסיק תחלה ולומר שחזר משה ואמר פרשה זו
לישראל. שאם לא כן, יש במשמע שלא אמר להם זו,
אלא בפרשת נדרים התחיל דבריו:
חסלת פרשת פינחס

36 פֶּר אֶחָד אֵיל אֶחָד. כֹּל אֵלוֹ כְּנֶגֶד יִשְׂרָאֵל. "הַתַּעֲבֹבוֹ
לִי מַעֲט עוֹד", וְלִשׁוֹן חֲפָה הוּא זֶה, כְּבָנִים הַנִּפְטָרִים
מֵאֲבִיהֶם וְהוּא אוֹמֵר לָהֶם: "קֶשֶׁה עָלַי פְּרִדְתְּכֶם, עֲכָבוּ
עוֹד יוֹם אֶחָד". מִשָּׁל לְמֶלֶךְ שֶׁעָשָׂה סְעוּדָה וְכו', כְּדֵאֵיתָא
בְּמִסְכַּת סָדָה¹³³. וּבְמִדְרַשׁ רַבִּי תַנְחוּמָא¹³⁴: לְמִדָּה תוֹרָה
דֶּרֶךְ אֶרֶץ, שְׁמִי שֶׁיֵּשׁ לוֹ אֲכֻסָּנָא, יוֹם רֵאשׁוֹן מֵאֲכִילוֹ
פְּטוּמוֹת, לְמַחֵר מֵאֲכִילוֹ דְּגִים, לְמַחֵר מֵאֲכִילוֹ בָּשָׂר
בְּהֵמָה, לְמַחֵר מֵאֲכִילוֹ קִטְנִיּוֹת, לְמַחֵר מֵאֲכִילוֹ יֶרֶק —
פּוֹחַת וְהוֹלֵךְ כִּפְרֵי הַחֹק: 39 אֵלֶּה תַעֲשׂוּ לַה' בְּמוֹעֲדֵיכֶם.
דְּבַר הַקְּצוּב לְחוּבָה: לְבַר מִנְדְּרֵיכֶם. אִם בָּאתֶם לְדַר

48. נה. ב. 49. סימן יז.

CHASIDIC INSIGHTS

er level of relationship with God every year. On the
seventh day of *Pesach*, a mere week after our yearly
rebirth, we are not mature enough to appreciate
the implications of this new awareness. Only after
we have received and integrated the new Divine
consciousness fully—six months later, at *Shemini*
Atzeret—do these revelations become truly ours.¹³³

This is alluded to in this verse, "the eighth day shall
be a time of restriction for you." The imagery of the
"day" connotes revelation; "eight" (in Hebrew: *sh-*
emoneh) connotes "fat" or "fullness" (*shemen*). The
verse can thus be read, "you will integrate the full-
ness of the revelation" on *Shemini Atzeret*.¹³⁴

133. *Likutei Torah* 2:13; 4:76. On a yearly scale, the holiday of *Pesach* culminates in *Shavuot*, when we receive the Torah anew. But this new revelation of Torah, the first tablets, is shattered on the 17th of *Tamuz*. There follow three weeks of mourning for this lost innocence, followed by seven weeks of promise of its restoration on a higher level. This occurs in the course of the holidays of *Tishrei*, which culminate in *Shemini Atzeret*, with the giving of the second tablets. 134. *Sefer HaMa'amarim* 5702, p. 35.

36 To further demonstrate this intimacy between us, **you shall offer an ascent-offering, a fire-offering to please God: one bull, one ram, and seven one-year-old lambs, all unblemished.** True, this is the same additional offering required on *Rosh HaShanah* and *Yom Kippur*, but in juxtaposition to the additional offerings of the previous seven days, it highlights the uniqueness of the Jewish people: *one* bull, *one* ram, and only the usual set of seven lambs that alludes to God's covenant with the Jewish people.¹³²

37 You shall offer **their grain-offerings and their libations—for the bulls, rams, and lambs—according to their number, as prescribed.**

38 You shall also offer **one young male goat for a sin-offering, besides the morning continual ascent-offering, its grain-offering, and its libation.**

39 These you shall offer for God on your festivals, besides your outstanding vows and voluntary offerings—for your ascent-offerings, grain-offerings, libations, and peace-offerings—that you have vowed to offer. As long as you have made the pilgrimage to Jerusalem to offer the required offerings,

Occasion	Ascent-Offerings			Sin Offering
	Bulls	Rams	Sheep	Goat
Twice daily			1	
The Sabbath			2	
<i>Rosh Chodesh</i>	2	1	7	1
Passover (7 days)	2	1	7	1
<i>Shavuot</i>	2	1	7	1
<i>Rosh HaShanah</i>	1	1	7	1
<i>Yom Kippur</i>	1	1	7	1
<i>Sukot</i> 1 st day	13	2	14	1
2 nd day	12	2	14	1
3 rd day	11	2	14	1
4 th day	10	2	14	1
5 th day	9	2	14	1
6 th day	8	2	14	1
7 th day	7	2	14	1
<i>Shemini Atzeret</i>	1	1	7	1

Figure 4: The Daily and additional offerings

offer any outstanding voluntary offerings you may owe as well.' "

30:1 **Moses spoke to the Israelites, conveying the laws of the additional sacrifices in accordance with all that God had commanded Moses** (See Figure 4).

The *Haftarah* for *parashat Pinchas* may be found on p. 250.
The *Haftarah* for the First Sabbath of the Three Weeks may be found on p. 253.



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above, "for God, your God," kept in safekeeping, so to speak, until we were ready for them.

The holiday of *Sukot*, however (which culminates in *Shemini Atzeret*), celebrates God's protection of us during our trek in the desert, most of which took

place after the revelation at Mt. Sinai, after we had achieved spiritual maturity. As such, we could integrate these revelations into our consciousness, and therefore they are "for you."

On the personal level, we are all reborn into a high-

132. See above, on 28:11.

Genesis 46:8-27	Numbers 26:5-51	Clan
REUBEN		
Chanoch	Chanoch	1
Palu	Palu	2
	(Eliav)	
Chetzron	Chetzron	3
Karmi	Karmi	4
SIMEON		
<i>Yemuel</i>	<i>Nemuel</i>	5
Yamin	Yamin	6
Ohad		
Yachin	Yachin	7
<i>Tzochar</i>	<i>Zerach</i>	8
Shaul	Shaul	9
LEVI		
(Num. 3:14-39)	(Num. 26:57-63)	
Gershon	Gershon	10
Livni	Livni	11
Shimi		
Kehat	Kehat	12
Amram	Amram	
Yitzhar	Korach	13
Chevron	Chevron	14
Uziel		
Merari	Merari	15
Machli	Machli	16
Mushi	Mushi	17
GAD		
<i>Tzifyon</i>	<i>Tzefon</i>	18
Chagi	Chagi	19
Shuni	Shuni	20
<i>Etzbon</i>	<i>Ozni</i>	21
Eri	Eri	22
<i>Arodi</i>	<i>Arod</i>	23
Areli	Areli	24
JUDAH		
Er	Er	
Onan	Onan	
Sheilah	Sheilah	25
Peretz	Peretz	26
Chetzron	Chetzron	27
Chamul	Chamul	28
Zerach	Zerach	29
ISSACHAR		
Tola	Tola	30
Puvah	Puvah	31
<i>Yov</i>	<i>Yashuv</i>	32
Shimron	Shimron	33

Genesis 46:8-27	Numbers 26:5-51	Clan
ZEBULUN		
Sered	Sered	34
Elon	Elon	35
Yachle'el	Yachle'el	36
MANASSEH		
	Machir	37
	Gilead	38
	Iezer	39
	Chelek	40
	Asriel	41
	Shechem	42
	Shemida	43
	Chefer	44
	(Tzelofechad)	
EPHRAIM		
	Shutelach	45
	Eran	46
	Becher	47
	Tachan	48
BENJAMIN		
Bela	Bela	49
	Ard	50
	Naaman	51
Becher		
Ashbel	Ashbel	52
Gera		
Naaman		
<i>Eichi</i>	<i>Achiran</i>	53
Rosh		
<i>Mupim</i>	<i>Shefufam</i>	54
<i>Chupim</i>	<i>Chufam</i>	55
Ard		
DAN		
<i>Chushim</i>	<i>Shucham</i>	56
ASHER		
Yimnah	Yimnah	57
Yishvah		
Yishvi	Yishvi	58
Beriah	Beriah	59
Chever	Chever	60
Malkiel	Malkiel	61
NAFTALI		
Yachtze'el	Yachtze'el	62
Guni	Guni	63
Yetzer	Yetzer	64
Shilem	Shilem	65

Figure 3: Comparison of Clan Names in the Genealogy Lists in Genesis and Numbers. Names that are different in the two listings appear in *italics*. Most clans are named after Jacob's grandchildren; clans named after children or grandchildren of Jacob's grandchildren appear in **bold**. (Children and grandchildren of Jacob's grandchildren that are *not* counted as clans appear in parentheses.)

	First Census	Second Census	Difference	% Change
	Numbers 1:20-46	Numbers 26:5-51		
Reuben	46,500	43,730	-2,770	-5.96%
Simeon	59,300	22,200	-37,100	-62.56%
Gad	45,650	40,500	-5,150	-11.28%
Judah	74,600	76,500	+1,900	+2.54%
Issachar	54,400	64,300	+9,900	+18.20%
Zebulun	57,400	60,500	+3,100	+5.40%
Manasseh	32,200	52,700	+20,500	+63.66%
Ephraim	40,500	32,500	-8,000	-19.75%
Benjamin	35,400	45,600	+10,200	+28.81%
Dan	62,700	64,400	+1,700	+2.71%
Asher	41,500	53,400	+11,900	+28.67%
Naftali	53,400	45,400	-8,000	-14.98%
total	603,550	601,730	-1,820	-0.30%

Levi	Numbers 3:14-39	Numbers 26:57-63		
Gershon	7,500			
Kehot	8,600			
Merari	6,200			
total	22,000	23,000	+1,000	+4.54%

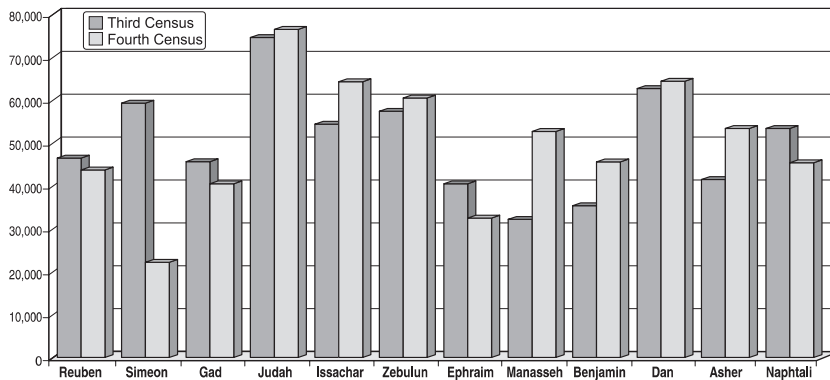


Figure 2: Comparison of the Third and Fourth Censuses



Pinchas

הפטרות *Haftarot*



Haftarah for the First Sabbath of the Three Weeks

When the Sabbath of *parashat Pinchas* falls before the 17th of Tamuz, the following *haftarah* is read after *parashat Matot*. (In these years, *Matot* and *Masei* are not combined.)

When the Sabbath of *parashat Pinchas* falls after the 17th of Tamuz, the following *haftarah* is read after *parashat Pinchas*. (In these years, *Matot* and *Masei* are combined.)

Jeremiah 1:1–2:3

Until this point, all the *haftarot* are connected thematically with the *parashiot* they accompany. During the three weeks preceding the 9th of Av, in which we mourn the destruction of the Holy Temples, the subject of the *haftarot* is prophetic chastisement for the sins that brought about the destruction of the Temple and delay its restoration.

The schedule of Torah readings is arranged such that *parashat Devarim* must always be read on the third Sabbath of these three weeks. Therefore, if the Sabbath of *parashat Pinchas* falls within the three weeks (i.e., after the 17th of Tamuz), *Matot* and *Masei* are combined on the second Sabbath.

1:1 The following are the words of the prophet Jeremiah son of Chilkiah, one of the priests who were in Anatot, in the land of Benjamin, 2 to whom the word of God first came in the days of Yoshiahu son of Amon, king of Judah, in the thirteenth year of his reign. 3 He prophesied through the remainder of Yoshiahu's reign, and continued in the days of Yoshiahu's successor, Yehoyakim son of Yoshiahu, king of Judah, and until the end of the eleven years of<FJ> the reign of Yehoyakim's successor, Tzidkiah, son of Yoshiahu, king of Judah, that is, until the destruction of the Temple and the exile of Jerusalem in Av, the fifth month. 4 He became a prophet as follows: "The word of God came to me, saying: 5 'Before I formed you in the womb, I knew you, for I showed Adam every generation and its prophets; and before you emerged from the womb, I appointed you to be a prophet. Therefore, do not demur: I have made you a prophet to rebuke the Jewish people—for they have betrayed Me and are behaving as if they were one of the other nations—and to prophesy about the retribution awaiting the nations who oppose the Jewish people. It was you who I had in mind when I said to Moses, "I will raise a prophet from amongst them like you,"³⁶ for just as he rebuked, so must you rebuke them, and just as he led them for forty years, your career as a prophet will span forty years.' 6 I replied, 'Alas, my Lord God! Behold, I do not know how to speak to them, for I am a youth, and am not yet worthy to rebuke them. Whereas Moses rebuked them after he had done many miraculous things for them, You are sending me to rebuke them at the beginning of my career.'

1:1 דְּבַרֵּי יִרְמְיָהוּ בֶן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בְּעֲנָתוֹת בְּאֶרֶץ בְּנִימִן: 2 אֲשֶׁר הָיָה דְּבַר־יְהוָה אֵלָיו בַּיָּמִי יְאֻשִׁיָּהוּ בֶן־אֲמוֹן מֶלֶךְ יְהוּדָה בְּשָׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמָלְכוֹ: 3 וַיְהִי בַיָּמִי יְהוֹיָקִים בֶּן־יְאֻשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תַּם עֲשָׂתֵי־עֶשְׂרֵה שָׁנָה לְעִדְקֻיָּהוּ בֶן־יְאֻשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי: 4 וַיְהִי דְּבַר־יְהוָה אֵלָי לֵאמֹר: 5 בְּמֶרֶם אֲצוּרָךְ בְּבֶטֶן יָדַעְתִּיךָ וּבְמֶרֶם תֵּצֵא מִרְחֶם הַקֶּדְשִׁיתִיךָ נָבִיא לְגוֹיִם נִתְּתִיךָ: 6 וָאָמַר אֲהֵיָ אֶדְנִי יְהוָה הִנֵּה לֹא־יָדַעְתִּי דִּבָּר בִּיָּנַעַר אָנֹכִי:

36. Deuteronomy 18:18.

7 God said back to me, 'Say not, "I am a youth," for wherever I send you, even to the gentiles, you shall go, and whatever I command you to say to the Jews, you shall speak. 8 Fear them not, for I am with you to save you, says God.' 9 God stretched out His hand and touched my mouth, giving me the gift of prophecy, and God said to me, 'Behold, I have placed My words in your mouth. 10 Behold, I have appointed you over the gentile nations and over the gentile kingdoms, to uproot, to crush, to destroy, and to demolish the enemies of the Jewish people, and over the Jewish people to build and plant if they heed your message.' 11 The word of God came to me, saying: 'What do you see, Jeremiah?' I said, 'I see a rod of an almond tree.' 12 God said to me, 'You have seen well, for just as an almond tree is quick to blossom, I hasten My word to accomplish it. And just as it takes 21 days for an almond tree to ripen its fruit after it blossoms, 21 days will pass from the day the enemy breaks through Jerusalem's walls until the Temple will be burnt.' 13 The word of God came to me a second time, saying: 'What do you see now?' I said, 'I see a bubbling pot, whose foam is facing toward the north.' 14 God said to me, 'This means that from the north the misfortune will break forth upon all the inhabitants of the land. The Babylonians will attack from the north. 15 For behold, I am summoning all the families of the kingdoms of the north, says God, and they will come, and each one will place his throne at the entrance of the gates of Jerusalem and against all its walls, all around, and against all the cities of Judah. 16 I will utter My judgments against the Jewish people concerning all their evil, how they left Me and offered up ascent-offerings to other gods and they prostrated themselves to the work of their hands. 17 You shall gird your loins, arise, and speak to them all that I command you. Do not be dismayed by them, lest I break you before them. 18 I—behold, I have made you today as impervious as a fortified city, an iron pillar, and copper walls against the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land.

7 וַיֹּאמֶר יְהוָה אֵלַי אֲלֵת־אֲמַר נַעַר אָנֹכִי כִּי עַל־כָּל־אֲשֶׁר אֲשַׁלְחֶךָ תֵּלֶךְ וְאֵת כָּל־אֲשֶׁר אֲצַוֶּךָ תִּדְבָּר׃ 8 אֲלֵתִירָא מִפְּנֵיהֶם כִּי־אֲתִתֶּךָ אֲנִי לְהַצִּלְךָ נָא־יְהוָה׃ 9 וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ וַיַּגֵּעַ עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְּבָרִי בְּפִיךָ׃ 10 רְאֵה הַפְּקָדֹתַיִךְ הַיּוֹם הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת לְנָתוּשׁ וּלְנָתוּץ וּלְהֶאֱבִיד וּלְהָרוֹס לִבְנוֹת וּלְנָמוּעַ׃ 11 וַיְהִי דְּבַר־יְהוָה אֵלַי לֵאמֹר מַה אַתָּה רֹאֶה יְרֵמְיָהוּ וַאֲמַר מִקַּל שִׁקָּד אֲנִי רֹאֶה׃ 12 וַיֹּאמֶר יְהוָה אֵלַי הִיטַבְתָּ לְרֹאוֹת כִּי־שִׁקָּד אֲנִי עַל־דְּבָרִי לַעֲשׂוֹת׃ 13 וַיְהִי דְּבַר־יְהוָה אֵלַי שְׁנִית לֵאמֹר מַה אַתָּה רֹאֶה וַאֲמַר סִיר נָפוּחַ אֲנִי רֹאֶה וּפְנָיו מִפְּנֵי צָפוֹנָה׃ 14 וַיֹּאמֶר יְהוָה אֵלַי מִצָּפוֹן תִּפְתַּח הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ׃ 15 כִּי הִנְנִי קָרָא לְכָל־מְשַׁפְּחוֹת מַמְלָכוֹת צָפוֹנָה נָא־יְהוָה וּבָאוּ וַנִּתְּנוּ אִישׁ כִּסְאוֹ פֶתַח שַׁעְרֵי יְרוּשָׁלַם וְעַל כָּל־חֹמֹתֶיהָ סָבִיב וְעַל כָּל־עָרֵי הַיְּהוּדָה׃ 16 וּדְבַרְתִּי מִשְׁפָּטִי אוֹתָם עַל כָּל־רַעְתָּם אֲשֶׁר עֲזָבוּנִי וַיִּקְטְרוּ לֵאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לְמַעֲשֵׂי יָדֵיהֶם׃ 17 וְאַתָּה תֵּאָדָר מִתְּנִיךְ וּקְמַת וּדְבַרְתָּ אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אָנֹכִי אֲצַוֶּךָ אֲלֵת־תַּחַת מִפְּנֵיהֶם פֶּן־אֲחַתְּךָ לִפְנֵיהֶם׃ 18 וְאֲנִי הִנֵּה נָתַתִּיךָ הַיּוֹם לְעִיר מְבֻצָּר וּלְעָמוּד בְּרוֹזַל וּלְחָמוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי הַיְּהוּדָה לְשָׂרֶיהָ לְכַהֲנֶיהָ וּלְעַם הָאָרֶץ׃

19 They shall fight against you, trying to refute your words, but they shall not prevail against you, for I am with you, says God, to save you.' 1 The word of God came to me, saying: 2 'Go and call out in the ears of Jerusalem, saying: "So said God: If only you would return to Me! I would certainly forgive you, for despite your sins, what I remember about you is the loving-kindness of your youth, the love of your nuptials when I brought you to our wedding canopy at Mount Sinai, your following Me trustingly from Egypt into the desert without any provisions to speak of, into a land not sown, to 'marry' Me by accepting the Torah. 3 Israel is holy to God, like the raised-offering that is dedicated to Him as the first of His grain. Therefore, all who eat him, who attempt to annihilate him, shall be guilty. Evil shall befall them, says God.'"

19 וְנִלְחֲמוּ אֵלַיךְ וְלֹא יוֹכְלוּ לָךְ כִּי־אֶתְּךָ
אֲנִי נֹאמֵר יְהוָה לְהַצִּילְךָ: 2:1 וַיְהִי דְבַר־
יְהוָה אֵלַי לֵאמֹר: 2 הֲלֹךְ וּקְרֵאתָ בְּאָזְנֵי
יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה זְכַרְתִּי
לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת כְּלוּלֹתֶיךָ לְכַתֵּךְ
אֲחֵרִי בַמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה: 3 קֹדֶשׁ
יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־
אֲכָלֶיךָ יִשְׁמְנוּ רַעְיָה תִּבְאֵה אֲלֵיהֶם נֹאמֵר־
יְהוָה:



Dedicated in honor of our children

**Nathan, Yitzchok,
Moshe Lev,
and Gilana**

*May you continue to grow in the ways
of our holy Torah*

Yuri and Deana Pikover

