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מסעי arashas Masei

חוֹחשָל בּאָלָם מָיִם שָּׁם מָיִם לְאָ זוְיָחָ – and they encamped in Rephidim, and there was no water there for the people to drink (33:14).

2 of a lesser degree as compared to the miracle of being e, the bread and water they received were also due to rout; since they did not request clothing, they did not forah states (Devarim 8:4): אַמְלָּחְוּ לֹא בְּלְתָה, Your garout bread and water. They, however, did not have e them bread. The same occurred with water. I have vrites that it was a sin for they did not believe that hread, they did so appropriately, nevertheless, the ows: Although Chazal say (Yoma 75b) that when the d manna; only the lack of water is mentioned. The the travels, no mention is made that the people were out them, as did Moses, when he was in Heaven. The ple thirsted there for water. The proof that, had they עם משה וגוי ויִּצְנ And the people contended with נור הַעָּם: (Shemos 17:3-5): בּאָם בּיָם and (Shemos 17:3-5) and instead suffered, as it is written (ibid.): גוְעַנְּהַ נַּלְעָבָּף. erefore, they did not merit the miracle of not feeling as it should have, they would not have felt hungry or hey would have been able to survive without bread and ilderness because it was uncomplimentary. The Torah did not wish to narrate this in its account of the Jews (Devarim 8:3) that if their level of faith in Hashem

writes merely that they had no water, and since they remained alive, that is proof that a miracle was wrought for them, and they were given water.

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owidonal ews, orah ชุวชุ าฐาลุลุ มกุรก ธาชุวุล ชุชุรก — They journeyed from Rephidim, and they encamped in the Wilderness of Sinai (33:15).

n the parashah's account of the journeys, it is not mentioned that Israel received the Torah at Sinai. I believe that this is due to the fact that the Torah must always be considered as if it was just given, and not like a document that was given at Sinai thousands of years ago. Therefore, here the Torah does not record its being given (Pesikta Zutra, VaEschanan 6:7).

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he word ነነኪን, usually employed in the context of flattery and hypocrisy, does not seem to be appropriate here. This can be resolved in the following manner.

All governments have laws against murder. There is, however, a vast distinction between the prohibition of bloodshed issued by the secular governments and the prohibition of bloodshed issued by the Torah. Secular governments wish to preserve the civilization of the world (see Secular governments wish to preserve the civilization of the world (see Secular governments wish to preserve the civilization of the world (see Secular governments wish to preserve the civilization of the world (see Secular governments wish to preserve the civilization, he feels justified in killing that someone else is destroying civilization, he feels justified in killing him. This is the reason there are wars. People justify their actions by thinking that they did nothing wrong, but, on the contrary, brought about

improvement in the world.

An outgrowth of the common view of the prohibition of bloodshed is that most countries do not legislate the duty to preserve a person's life if the can live only a short time; neither do they insist on the preservation of the life of elderly people. The prohibition of the Torah, however, is a function of the importance of human life. Therefore, even if a person is function of the of no value to society — e.g. an imbecile, or a terminally ill person — the prohibition to slay him bears the same gravity as the

prohibition to slay anyone else. Moreover, in order to save the lives of

such people, one may desecrate the Sabbath. victim is a threat to his conception of civilization, is, in effect, an act of subordinate to the land which is contrary to the Torah's view that the land flattery of the world, or the land. Such a murderer believes that man is is subordinate to man. Thus, a murder committed because the perpetrator believes that the

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Let them be wives to ביהה ההיינה לנשים לשוב בעיניהם תחיינה לנשים אף למשפחת משה family of their father shall they become wives whomever is good in their eyes, but only to the

although the Holy One, Blessed is He, knew very well that they would marry within their tribe even though they were not commanded to do so, their tribe. As we see, they followed the advice of the Torah. Now, one who is not commanded and still performs the mitzvah. commanded and observes the mitzvah (metzuveh ve'oseh) is superior to He should still have commanded them to do so, because one who is tribe, but it was recommended that they too should marry within daughters themselves were permitted to marry outside their he Talmud (Bava Basra 120b) tells us that Zelophehad's

surely seek to sway man to disregard the Divine counsel, just as it seeks than Hashem, which is of course apostasy. The evil inclination will thus who ignores Divine advice has committed a grave transgression, because he demonstrates with his behavior that he believes himself to be wiser to entice one who is commanded to do a mitzvah. Indeed, the chief actually mandatory. Therefore, in this case, the daughters of Zelopheeven more power to sway him by arguing that the Divine advice is not inclination. In the case of Divine counsel, the evil inclination will have distinction of the metzuveh ve'oseh is that he must overcome his evil had actually received a greater reward because they were not commanded to marry within their tribe, only advised. It must be then, that even without the formal Divine imperative, one

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