“And Moshe was angry with the officers of the army, the captains of thousands and the captains of hundreds, who came from the service of the war.” BeMidbar 31:14

The great Rabbi Chizkiyahu Yosef Myszkinski, who was the head of the Rabbinical Court in Krynki, Poland, before World War II, told of a situation which he personally witnessed involving Rabbi Chaim Ozer Grodzinski.

The son of a certain rabbi appeared before Rabbi Chaim Ozer, and appealed to and pleaded with the Rabbi that he recommend his father for a position in a particular village. The son was quite insistent, but Rabbi Chaim Ozer, who did not think that the boy’s father was a qualified candidate for the position being offered, was resisting.

When the son saw that Rabbi Chaim Ozer, whose recommendation was critical, was unwilling to refer his father for the position, he became angry. He lost his temper and began to berate the great Rabbi Chaim Ozer with stinging criticisms and personal attacks. Rabbi Myszkinski was shocked and dismayed with having witnessed such a disgraceful display. Yet, the entire time, Rabbi Chaim Ozer sat silently and did not react. When the verbal assault of the boy had exceeded all limits, Rabbi Chaim Ozer simply picked himself up quietly and left the room. In light of the ugly nature of the situation, it was an impressive exhibition of restraint and composure on the part of the Gadol HaDor.

Rabbi Myszkinski later asked Rabbi Chaim Ozer how he had managed to tolerate such mistreatment without answering back and rebuking the young man. Rabbi Chaim Ozer explained, “Although the boy had lost control and had spoken very inappropriately, he was a son defending what he perceived to be the honor of his father. He was wrong in his conduct, but it did not warrant anger on my part.”

After the death of Rabbi Chaim Ozer, among his personal writings there was found a record of how he had accepted upon himself never to become angry, even under extreme circumstances.

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The function of the Levi’im is as the Torah defines it. They are “the guardians of the charge of the Mishkan of God”. This is also the role which was established for them earlier (1:53), where the Torah describes them as the ones to “safeguard the watch of the Mishkan of Testimony”.

It seems that the Levi’im fulfilled this mission in a similar manner as that wherein the Mishkan itself functioned. The Mishkan was an institution which housed the Ark and the Holy
Tables contained within it. The camp of the Jews surrounded the Mishkan, and by acknowledging the Torah as their central focus, the Jews merited to heavenly protection. Similarly, the Levi’im were afforded the opportunity to study Torah and to teach it to the entire nation. It was the honor and privilege of the nation to support the tribe of Levi in their dedicated lifestyle, and it was by means of this support of Torah that the nation merited the continued guidance and protection from God.

In Ha’amek Davar, the Netzi”v notes that when Bnei Yisrael returned from the battle with Midian and set upon the task of distributing the captured spoils, they were instructed to give one-fiftieth to the Levi’im, “the guardians of the charge of the Mishkan of God”. This initial event set a pattern and lesson to be applied in all future similar situations. The rule is that whoever sets out to war is dependent upon others to pray on his behalf that no harm befall him in time of danger. The prayers of those immersed in Torah study are most effective, for they are pure and most readily accepted. It was also appropriate that the Kohen Gadol receive a portion of the booty, for he is involved in the holy service, and it is by means of his work that the nation procures their needed atonement. It is in his merit that the nation is saved in time of danger.

The Torah also wants us to know that in the providing of the Levi with a percentage of the spoils of war is not simply to make sure that the Levi has enough to eat. Rather, it is critical that the nation realizes its responsibility to acknowledge their victory as being directly from Hashem, and this is expressed by devoting a tribute to Him. This is done by giving these gifts to the Levi’im, the tribe who stood before Him in holy service.

This lesson has practical application today. Every person must dedicate a significant portion of his acquisitions to those who guard the Torah and toil in its study. The mitzvah of giving agricultural gifts to the Kohanim and Levi’im enables us to show our willingness to have them continue their holy mission. Similarly, the role of Torah study and mitzvah observance deserves our support and, in fact, calls for our participation. Together with the prayers of the entire nation, it is the prayers of these most dedicated people which are essential and which are most acceptable. Furthermore, it is in the merit of Torah that we are protected from evil. It is therefore incumbent upon everyone to support those who dedicate themselves to Torah and the institutions which represent it.

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WITH A SENSE OF GREED

The tribes of Reuven and Gad had approached Moshe two times with their request. Moshe’s first response was to rebuke them and to remind them of their obligation to share the burden of conquering Eretz Yisrael with the other tribes. Moshe later accepted their proposals and repeated them, but with several significant modifications. The two and a half tribes committed themselves to a mutual agreement with the rest of Bnei Yisrael. They would do their share to conquer the land, and in return they would be given the land of their choosing. Moshe, however, emphasized their responsibility and their dependence upon Hashem, for it is Hashem alone Who defeats the enemy and apportions the land.

Sefer Akeidas Yitzchak expounds upon this episode. Rashi points out that there was a great spiritual difference between Moshe Rabbeinu and the two and a half tribes, who seem to display more concern for their material possessions than for their children, for they placed their cattle before their little ones, saying (32:16): “We will build enclosures for our sheep and cities for our children.” Moshe Rabbeinu did not argue with them, but quietly corrected them, instructing them (32:24) to “first build cities for your little ones and then enclosures for your sheep”.

Despite the fact that they used the words “as our master says” (32:27), they only agreed to Moshe Rabbeinu’s proposals “to cross over before God” against their will.

The Midrash elaborates on the worldliness and greed of these tribes: There are three gifts in this world - wisdom, strength and wealth. Whoever has merited one can attain the world’s delights, but only when these gifts come from heaven as reward for the proper observance of the Torah. Otherwise, these gifts are worthless. There were two wise men in the world, Achitophel in Am Yisrael and Bilaam among the gentiles, and both of them were destroyed. There were two wealthy men, Korach in Am
Yisrael and Haman among the gentiles, and both of them were destroyed. The reason for their destruction was that they used their gifts for their own misdirected purposes. So, too, in the case of the two and a half tribes, who were blessed with a multitude of cattle. Because their wealth was so important to them, they settled outside of Eretz Yisrael. They isolated themselves from the rest of Bnei Yisrael through their greed for this desirable land, and were therefore the first to be exiled.

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**ALL SIX AT ONCE**

Moshe was commanded to set up and arrange the three cities of refuge on the east side of the Jordan River, even though they would not become effective until the other three, which were to be in Eretz Yisrael, were also ready to function.

In his Meshech Chochmah, Rabbi Meir Simcha of Dvinsk explains that the reason that the first three could not be activated until the other three were ready is that the people knew that Elazar was going to be among the leaders who administered the division of Eretz Yisrael. This was not going to happen for another fourteen years. If these first three cities had been activated, any person who would be sent to one of these cities of refuge would know that there was no hope for his release for at least fourteen years. The only way to leave such a city is upon the death of the Kohen Gadol, and it was certain that Elazar was not going to die until he completed the mission of dividing the land. The Torah did not want to send anyone to have to stay in these cities without any hope of release. This is a sentence that would have been too cruel.

Another factor is that once the Jews entered into the land, if the only cities which were functional were the three across the Jordan River, this would force anyone involved in a case of manslaughter to have to leave Eretz Yisrael to find a city of refuge. The Torah, obviously did not want to create a situation where a person would be forced to leave the holy land.

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**MAN vs. LAND**

In discussing the prohibition against bloodshed, the word “”מְפַלְלָה”, which, in Rabbinic Hebrew, usually means “flattery” rather than guilt, seems inappropriate. Why was this term used?

In Dorash Moshe, Rabbi Moshe Feinstein explains that in order to answer this question, it is necessary to point out that although all governments have laws against murder, there is a substantial difference in how secular governments view the prohibition against bloodshed in contrast to the view of Torah law. Secular governments protect people from bloodshed in order to preserve the civilization of the world and to prevent chaos. Thus, if an individual feels that another person is destroying civilization, according to his foolish reasoning, he will kill that person. He will not only feel that he did nothing wrong, but also that he actually improved the world. This is why many nations wage war with one another. In line with this outlook, some governments do not make laws to preserve a person’s life if he can only live a short time, or to preserve the life of elderly people.

In contrast to this philosophy, the prohibition in the Torah against bloodshed is based on the view that human life is precious. Therefore, even if a person is considered to be valueless to society, or is an imbecile, or is terminally ill, the same prohibition against bloodshed applies. Moreover, one must even violate Shabbos to save such a life.

Thus, when one person murders another person because, in his opinion, that person has no value to society, he flatters the land and the values of the society in which he lives. His act demonstrates his belief that man is subordinate to the land, which is contrary to the Torah view that the land is subordinate to man.
In analyzing the wording of the blessing recited after partaking of foods (other than bread) made from the five grains, the Tur Shulchan Aruch (O.C. 208) cites an opinion of the Sefer HaMitzvos. “Some insert a phrase highlighting our benefiting from the yield of Eretz Yisrael, by saying: ‘Let us eat from its fruit and be satisfied with its goodness.’” The Tur rejects this text as being inappropriate, because “one should not covet the land for its fruit and goodness. Rather, one should appreciate Eretz Yisrael only because it is the place where the mitzvos can be fulfilled.”

Rabbi Yoel Sirkus, the author of the Zmanim for Parashas Matos-Masei, comments on the opinion of the Tur. He explains that the holiness of the land is influenced from higher spheres. This holiness is manifest also in the fruit of the land, which is nurtured from the Shechinah that resides in the midst of the land. The verse at the end of Parashas Masei states, “You shall not defile the land...for I, God, dwell among Bnei Israel.” This means that if we allow impurity into the land, then the fruits also become contaminated, because the Shechinah departs. The Yetzer Hara places an inordinate amount of its efforts into discouraging and derailing this activity and having it result in failure. We must therefore identify this devious enemy, and plan our actions accordingly.

Our intent is not simply that we wish to eat the produce of the country in and of itself, but rather that we crave higher levels of holiness. When the people act in a manner which defiles the land, the Shechinah is forced to depart. The land ceases to be a sanctuary of holiness, and that element of spirituality which resided among the people and throughout the entire land, including its fruit, is lost. At that point, the fruit of the land is nurtured from an impure source, and as the people ingest these fruits they are also defiled in a spiritual sense. Therefore, the Ba”eh concludes that it is indeed appropriate that we insert in this blessing a prayer which includes our continuing yearning to eat from the fruit of the land. Our intent is not simply that we wish to eat the produce of the country in and of itself, but rather that we crave higher levels of holiness. We acknowledge that this can be achieved by eating the fruits of the land wherein the Shechinah resides, and we pray that we merit to partake of this opportunity to increase our purity and sanctity.

THE MONTH OF AV

“Why is the land destroyed, and burned up like a wilderness? And God said, ‘Because they have forsaken My Torah.’” Yirmiyahu (9:11) This reflects upon that which the verse states in Mishlei (11:30): “The fruit of the righteous is a tree of life, and he who wins souls is wise.” If a person does not involve himself in Torah, he has nothing. - Midrash Tanchuma

This can be illustrated with a parable. A businessman set out to purchase a full stock of valuable jewels, pearls and precious stones. He was a talented salesman and marketer, but he was not knowledgeable in the gem and jewelry trade. He simply had no proficiency in discerning the value of these stones. What could he do to make sure that he would make a good deal? If he would travel by himself and leave things up to chance, he would only be foolish. The solution was for him to hire a partner who was trained in the value of these stones, and to bring him along to advise him and to consult with him regarding his purchases and their investment potential.

We are not privy to the true value of each mitzvah. “Be as careful with a minor commandment as with a major one, since you do not know the reward for the mitzvos.” (Avos 2:1) We do, however, have the ability to “consult” with the celestial angels and to determine from them which mitzvos are the most important. They frequent the spiritual spheres, and their awareness can be valuable to us. Let us, for example, refer to the yetzer hara itself; for it is synonymous with the Satan, one of the angels.

The yetzer hara places an inordinate amount of its efforts into discouraging and distracting us from certain mitzvos more than others. This is a certain indication that these are among the greatest mitzvos. We are witness to the phenomenon that there is a great tendency of the yetzer hara to prevent a person from studying Torah. Often, a person finds every reason not to even open a sefer, or not to go to a beis midrash. And even once the sefer is open, the yetzer hara shifts into full gear and has the person talk about other things, or overwhelms him with preoccupations and distractions. Apparently, the yetzer hara knows the sublime nature of Torah study, and it puts its efforts mostly into derailing this activity and having it result in failure rather than success. We must therefore identify this devious enemy, and plan our strategy to overcome it and thereby persevere in our commitment to Torah study.

Halachic Corner

Pirkei Avos Chapter 1

Zmanim for Parashas Matos-Masei 5780

According to the Gaon of Vilna
Kidusha Sat. Betzah Sat. Sunset Saturday Sunset Sat.
9:10 10:26 8:27 5:25 8:26

According to the Magen Avraham
8:34 10:02

Rosh Chodesh Av will take place on Wednesday, Yom Kevi'i

Just as a mourner during Shloshim may not clean his clothing or wear freshly laundered garments, so, too, one is not to clean or launder clothing, even if the clothing...
that is to be cleaned will not be worn until after Tisha B’Av, nor should one wear freshly laundered clothing, during the Nine Days. This is also the case for bed linens, handkerchiefs, towels and tablecloths. It is permissible, however, to give the clothing to a gentle cleaning service. The Rosh Chodesh Av will take place during the Nine Days. A Jew who earns a living by cleaning clothing may clean the garments of a gentile during the Nine Days, but should not do it publicly during the week in which Tisha B’Av occurs.

If a person has only one garment and it requires laundering, or if he has several, but they are all dirty, it is permissible to clean a garment until the Shabbos before Tisha B’Av. Children’s clothing may be laundered even during the week in which Tisha B’Av occurs, but this should be done in private. Since freshly laundered or cleaned clothing may not be worn during the Nine Days, it is advisable to put on garments for a short time before the Nine Days, so that they may then be worn during that period. Undergarments, socks and pajamas, which are worn directly on the body, may be changed during the Nine Days.

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**Halachic Corner is dedicated by Benyomin Freeman in memory of his father Gedalia Freeman, z”l. May his memory be for a blessing.**************************************************************************

### Questions for Thought and Study

1. Why didn’t Moshe personally lead the battle against Midian? Why did he have Pinchas lead?  
   See Ramban 31:2
2. When forming his army against Midian, what did Moshe do to prevent people from being humiliated?  
   See Ohr HaChaim 31:3-4
3. Why was Moshe angry at everyone who battled Midian (except Pinchas) regarding not killing all of the women?  
   See Meshech Chochmah 31:14
4. How did the tribes of Reuven and Gad have so much cattle?  
   See Ohr HaChaim 32:1
5. Why was the leader of the tribe of Shimon not given the term אכזב (prince)?  
   See Ohr HaChaim 34:19-21
6. Why was the division of Eretz Yisrael done by פקיע (lottery) and not by negotiation, which is how heirs usually divide up property?  
   See Ha’amek Davar 36:2

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- By Hebrew Theological College extends heartfelt condolences to HTC Board of Governors member Michael Nussbaum, and the Nussbaum, Daniels, Pinchot, and Glass family, on the loss of their wife, mother, grandmother and great-grandmother, Dvora Nussbaum, z”l.
- By Hebrew Theological College wishing a גודל צדקה uפנק ויהב to our dear friend, Dr. Yakov Weil and his wife, Leora and family upon their move to Henderson, Nevada. Yakov is an alumnus of our Beis Midrash Program and continued learning in our Beis Midrash nightly for over 20 years. As well, he is the Questions & Answers editor of Likutei Peshatim, a role he has served diligently for many years, and also has served as a Board Member of HTC. Above all, Yakov is a dear friend of all, loyal and dependable. We wish him continued hatzlachah in his new position in Nevada, and only nachas and besoros tovos.
- Gourmet Torah at Shallots Bistro is not meeting in the restaurant, so we are bringing Torah to you. Please join Rabbi Yaakov Sussman over Zoom on Thursday, July 23, at 12:30 PM. Zoom info: https://zoom.us/j/99921240863 or call in +1 312-626-6799. Zoom ID 999 2124 0863.
- By Fasman Yeshiva High School inviting the community to an exclusive drive-in premiere movie screening of Names, Not Numbers - A Movie In The Making, a student-produced Holocaust documentary, on Tuesday, July 28, at Westfield Old Orchard, West Parking Lot, at 8:30 PM. Please visit www.fyhs.co for reservations and sponsorship opportunities. Capacity is limited and RSVP is required.
- JDBY-YTT is seeking an administrative assistant for our very busy business office. Staff is currently working remotely. The ideal candidate will possess a passion for organization, ability to multitask, excellent verbal and written communication skills, and advanced computer skills, including complete familiarity with Microsoft Office.
- JDBY-YTT administrative assistant candidates should be able to manage areas of responsibility and assist others in a variety of projects. Graphic design experience a plus. If you would like to join the staff of a fast-growing school and assist in the chinuch habonim v’habanos of nearly 1300 children, please submit a résumé by email only to hr@jdbyytt.org with “Administrative Assistant” in the subject line. Please include several references.
- JDBY-YTT is seeking an Assistant to our incoming CEO. The ideal candidate will possess excellent verbal and written communication skills, organizational and computer skills, and the ability to multitask. If you would like to join the staff of a fast-growing school and assist in the chinuch habonim v’habanos of nearly 1300 children, please submit a résumé by email only to hr@jdbyytt.org with “Assistant to CEO” in the subject line. Please include several references.
- ICC Chicago seeks outstanding Early Childhood Assistant Teachers and Substitute Teachers for Fall 2020. Be part of a team of educators, social workers and specialists who support the whole child through a developmentally appropriate curriculum embracing Jewish life and complementing the home. We’re looking for those who are enthusiastic about guiding each child to their potential towards future success. Visit https://www.iccchicago.org/about/career-listings/ for more info and to apply online.
- YTT is seeking qualified candidates for the following General Studies positions: 1st grade teacher, 3rd or 4th grade teacher, assistants for PreK - 3rd grade. Applicants should contact Mrs. Jodi Sohl at jsohl@jdbyytt.org or 773-973-6150 ext 209.
- Joan Dachs Bais Yaakov Elementary School is seeking general studies permanent substitute teachers and primary grades teacher assistants for the 2020-2021 school year. Scheduled hours will be Monday-Thurday afternoons 12:15-4:00 PM and Friday afternoons 11:45-1:00 PM. Call 773-583-5329 x402 or email résumés to rwechsler@jdbyytt.org.
- Ida Crown Jewish Academy is looking for host families for our out-of-town students. Compensation will be provided. Please contact Suzy Nussbaum, snussbaum@icja.org, or call 773-973-1450 for additional information.
Mitzvah - Religious Zionists of Chicago presents Together as One, a global initiative of World Mitzvah, encouraging mutual strengthening & familiarity with communal life between Religious Zionist communities in Israel & Chutz La’Aretz. Sunday, July 19, 12:30 PM (Chicago time). A community-connecting conversation & audience participation featuring Rabbi Dr. Leonard Matanya (Chicago) and Rabbi Dr. Sharon Shalom (Kiryat Gat). To participate in the live online program, visit together.roc.us.

The Veitzenber Shtibel has an outdoor socially-distanced minyan at the entrance to the Cheder, at 2828 W. Pratt, that meets daily – Shacharis is at 7:30, Minchah immediately followed by Maariv at 8:10 (times will change as the days get shorter); Friday Minchah and Kabbalat Shabbat at 6:30 PM, Shabbat morning at 8:45, Mincha on Shabbat at 6:00 PM, followed by an outdoor shiur by Rabbi Shkop on Masechet Brachot. There is protection from sun and rain.

Yeshurun would like to inform the community that they are resuming their daily 1:30 PM Mincha and 9:30 PM Maariv minyanim.

Pop by our “pop up” food truck! Glatt Chicago is open Thursday nights, parked in the parking lot of the Wi-Fi Building, 8170 McCormick Blvd. Order on the “curb and go app” or on our website, www.glattchicago.com. Can’t wait to serve you all! Make sure to try our famous Yapchik!!!

Mazal tov to Rabbi & Mrs. Ari Maryles, on the engagement of their son Chaim to Shoshana Lipsius of Queens, NY. - Mrs. Fegi Mauer and Miss Chani Mauer.

By Philip & Corinne Cutler in loving memory of their grandmothers, Essie Gerber, רבי, on the occasion of her yahrtzeit on 24 Tammuz, and Chaya Weinstein, רבי, on the occasion of her yahrtzeit on 3 Av. May their memory be for a blessing.

By Rochelle & Sherwin Schneiderman, Jeff & Marsha Schneiderman and family, Lynda Sohl & Oscar Stewart and family, Dennis & Miriam Schneiderman and family, Karen & Yossi Safarty and family, Esther & Glenn Kapetansky and family, Barry & Judy Rubin and family, in memory of our mother, grandmother, and great-grandmother, Frieda Krash, רבי, on the occasion of her 24th yahrtzeit on Rosh Chodesh Av.

In loving memory of Mr. Irving Weiss, רבי, on the occasion of his 9th yahrtzeit on the 26th of Tammuz. We love and miss him each and every day and he is always in our hearts. All his lessons and inspirations that so many of us aspire to, should be a continued Aliyah for his neshama. - Jessica and Lennie Weiss and family and Lisa Weiss.

In loving memory of our dear wife, mother, grandmother and sister, סתרית בת אבראהים יעקב פינס, רבי, Eleanor Greenberg, whose yahrtzeit is for Tammuz 20. We love her and miss her, but she is always in our hearts. - Shimon & Basy Greenberg, Faige & Moshe Derti, Miriam & Louis Kolom, Raquel & Noam Schwab, Frances Levitansky, loving grandchildren and great-grandchildren.

By Mrs. Fegi Mauer, Rabbi & Mrs. Ari Maryles and family, and Miss Chani Mauer commemorating the eighth yahrtzeit of their mother, grandmother, and great-grandmother, Mrs. Adel Farkas, רבי, on 29 Tammuz, and the fourth yahrtzeit of their father, grandfather, and great-grandfather, Mr. Ernest Farkas, רבי, on 2 Av. (Bais Chaim Dovid, Kehilath Jacob Samuel, Agudah of WRP)

By Esther Cardash; Aaron & Debbie Cardash and family; Berish & Shelley Cardash and family; Dina & Marc Romanoff and family, Feigy & Moshe Schwartz and family, Chana & Chuly Stern and family, grandmother and great-grandmother, Mrs. Fegi Mauer and Miss Chani Mauer.

In memory of the eighth yahrtzeit of their mother, grandmother, and great-grandmother, Mrs. Adel Farkas, רבי, and all the younger grandchildren and great-grandchildren, in memory of their mother, grandmother and great-grandmother, Ines Farkas, רבי, on her yahrtzeit on 29 Tammuz.

In memory of Moshe Menora, רבי, Rikki Menora, רבי, Racheli Menora, רבי, and Sara Klein, רבי, on the 10th yahrtzeit of their passing on the 2nd of Av. By the Schreiber, Menora, Klein, Israel, Lieber and Redfern Families.

By Eudice Greenfield, Jonathan & Devorah, Kobi, Elisheva, Ari and Boaz Greenfield; Chaviva & Andrew, Barak, Vered and Einaan Kaplan; Nafali & Judy, Leor and Yona Greenfield on the 9th yahrtzeit of their mother, grandmother and great-grandmother, Esther Feigenbaum Estreicher, on Rosh Chodesh Av. May her memory be for a blessing. (Cong. Or Torah; The Jewish Center, NY; Anshei Shalom, West Hempstead)

By Mr. & Mrs. Marshall Mauer and family, Mr. & Mrs. Joel Mauer and family, and Mrs. Freda Mauer and family and all the grandchildren in Baltimore, New York, and Chicago, in commemoration of the 34th yahrtzeit of their father, and grandfather, Chaim ben Mordechai Leib, רבי, on 29 Tammuz. (Chaviva Greenfield and Esther L’Avrohom, Kehilat Chovevei Tzion)

In loving memory of our dear Yisroel Yaakov, רבי, on his 6th yahrtzeit on the 2nd of Av. - Yosef and Bracha Polstein, Mordy & Aliza, Yehuda & Mashi, Moshe & Tzippy, Chana Malka & Yaacov Aryeh, Arye & Elisheva, Etta and Ezra, and all his many nephews and nieces who miss their Uncle Yissi very much. Our love for you will remain in our hearts forever. May your neshama have an Aliyah.

Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, רבי, May their memory be for a blessing.

Answers:
1. Pinchas started this mitzvah by killing Cozbi and Zimri. The one who starts a mitzvah is the one who should complete it.
2. Moshe only took soldiers from each tribe who were completely righteous. By limiting participation to one thousand soldiers per tribe, non-righteous people would not be singled out as not participating in the war.
3. Moshe thought the soldiers believed that they did not need to kill everyone in Midian and they could use the leniency of the captive wife. They could not, even though this was not conquering Eretz Yisrael. Moshe knew that Pinchas could not reprove the soldiers, as he was a Kohen and could not use the leniency of “the captive wife”.
4. The tribes of Reuven and Gad had soldiers of great strength who took more spoils of war than anyone else. These extra spoils of war included cattle.
5. Due to the incident involving the previous captive wife (Zimri), the title was taken away from the tribe of Shimon. (See there why Yehudah and Binyamin also did not have this title.)
6. Eretz Yisrael is הָרָעָב, an item of holiness – and can only be divided and inherited through the will of Hashem.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

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