

NOTES

נקבר משה אצל בית פעור – The Maharsha explains that the question is why the bones of Moses were not taken to Eretz Yisrael just as were those of Joseph and his brothers. Moreover, his bones were buried in a location that recalls a sin of the Jewish people. The Gemara answers that the reason Moses was specifically buried near Beth Peor was in order to atone for the transgressions that were performed there. *Tosafot* cite a midrash that every year on the anniversary of the transgressions at Beth Peor, an angel attempts to arise and castigate the Jewish people for their actions there, yet the presence of Moses' grave there prevents this. The Maharal explains that because the sin of Peor was the most shameful transgression of idol worship committed by the people, therefore Moses, who achieved the highest level of holiness, is specifically the one who can counter the enormity of this sin.

To follow the Divine Presence, etc. – **לְהִלֵּךְ אַחֲרֵי שְׂכִינָה** רבו: The intention of the phrase: To follow, as used here, is that one should bind himself to God by emulating His holy attributes. The Maharal notes that the specific Godly acts chosen here are all primarily associated with His attribute of benevolence and kindness, and people should emulate them, while they should not emulate God's attribute of strict justice. The *Iyyun Ya'akov* explains that these acts of kindness were emphasized because one might think that performing them is beneath his dignity. Therefore, it is necessary to teach that even God involves Himself in these acts.

HALAKHA

That one should follow His attributes – **לְהִלֵּךְ אַחֲרֵי** מדותיו: One is commanded to emulate the good and honest ways by which God is known. These specific attributes are mentioned only in order to teach us that these are the ones one must emulate (Rambam *Sefer HaMadda*, *Hilkhot Deot* 1:6).

רבי חמא ברבי חנינא אמר: אף משה רבינו אינו יודע היכן קבור. כתוב: הַכֹּהֵן וְיָדַע אִישׁ אֶת קְבֻרָתוֹ, וְכָתוּב הָתָם: וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים. וְאָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מִפְּנֵי מָה נִקְבַּר מֹשֶׁה אֶצֶל בֵּית פְּעוֹר? בְּדִי לְכַפֵּר עַל מַעֲשֵׂה פְעוֹר.

וְאָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא, מֵאִי דְכָתוּב: "אַחֲרָי ה' אֱלֹהֵיכֶם תֵּלְכוּ" וְכִי אָפְשָׁר לוֹ לְאָדָם לְהִלֵּךְ אַחֲרֵי שְׂכִינָה? וְהִלָּא כָּבֹד נֶאֱמַר: "כִּי ה' אֱלֹהֶיךָ אֵשׁ אוֹכֵלָה הוּא!"

אֵלָּא, לְהִלֵּךְ אַחֲרֵי מִדּוֹתָיו שֶׁל הַקְדוֹשׁ בְּרוּךְ הוּא: מָה הוּא מְלַבֵּשׁ עֲרוּמִים, דְּכָתוּב: "וַיַּעַשׂ ה' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּשֵׁם," אִךְ אַתָּה הַלֵּבֶשׂ עֲרוּמִים; הַקְדוֹשׁ בְּרוּךְ הוּא בִּיקָר חוֹלִים, דְּכָתוּב: "וַיֵּרָא אֵלָיו ה' בְּאַלְנֵי מִמְרָא," אִךְ אַתָּה בִּקָר חוֹלִים; הַקְדוֹשׁ בְּרוּךְ הוּא נִיחָם אֲבֵלִים, דְּכָתוּב: "וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת יִצְחָק בְּנוֹ," אִךְ אַתָּה נִחָם אֲבֵלִים; הַקְדוֹשׁ בְּרוּךְ הוּא קָבֵר מֵתִים, דְּכָתוּב: "וַיִּקְבֹּר אוֹתוֹ בִּגְיִ", אִךְ אַתָּה קָבֵר מֵתִים.

"כִּתְנוֹת עוֹר" – רב ושמואל, חד אמר: דָּבָר הֵבֵא מִן הָעוֹר, וְחַד אָמַר: דָּבָר שֶׁהָעוֹר נִהְיָה מִמֶּנּוּ.

דַּרְשׁ רַבִּי שַׁמְלַאי: תּוֹרָה – תְּחִלָּתָהּ גְּמִילוּת חֲסָדִים וְסוּפָהּ גְּמִילוּת חֲסָדִים; תְּחִלָּתָהּ גְּמִילוּת חֲסָדִים, דְּכָתוּב: "וַיַּעַשׂ ה' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּשֵׁם"; וְסוּפָהּ גְּמִילוּת חֲסָדִים, דְּכָתוּב: "וַיִּקְבֹּר אוֹתוֹ בִּגְיִ".

דַּרְשׁ רַבִּי שַׁמְלַאי: מִפְּנֵי מָה נִתְאַוָּה מֹשֶׁה רַבִּינוּ לִפְנֵים לָאָרֶץ יִשְׂרָאֵל? וְכִי לְאָכּוֹל מִפְּרִיָּהּ הוּא צָרִיךְ, אוֹ לְשִׁבּוּעַ מִטּוֹבָהּ הוּא צָרִיךְ? אֵלָּא כִּךְ אָמַר מֹשֶׁה: הִרְבָּה מִצְוֹת נִצְטָווּ יִשְׂרָאֵל וְאִין מִתְקַיֵּימִין אֵלָּא בְּאָרֶץ יִשְׂרָאֵל, אֲכַנֵּם אֲנִי לָאָרֶץ בְּדִי שְׂתִיקֵימוּ בּוֹלֵן עַל יָדִי.

Rabbi Hama, son of Rabbi Hanina, says: Even Moses our teacher himself does not know where he is buried. It is written here: "And no man knows of his grave," and it is written there: "And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death" (Deuteronomy 33:1). In other words, even Moses, as he is referred to by the term "man," does not know his burial place. And Rabbi Hama, son of Rabbi Hanina, says: For what reason was Moses buried near Beth Peor?ⁿ In order to atone for the incident that transpired at Beth Peor (Numbers, chapter 25).

And Rabbi Hama, son of Rabbi Hanina, says: What is the meaning of that which is written: "After the Lord your God shall you walk, and Him shall you fear, and His commandments shall you keep, and unto His voice shall you hearken, and Him shall you serve, and unto Him shall you cleave" (Deuteronomy 13:5)? But is it actually possible for a person to follow the Divine Presence?ⁿ But hasn't it already been stated: "For the Lord your God is a devouring fire, a jealous God" (Deuteronomy 4:24), and one cannot approach fire.

He explains: Rather, the meaning is that one should follow the attributes of the Holy One, Blessed be He.ⁿ He provides several examples. Just as He clothes the naked, as it is written: "And the Lord God made for Adam and for his wife garments of skin, and clothed them" (Genesis 3:21), so too, should you clothe the naked. Just as the Holy One, Blessed be He, visits the sick, as it is written with regard to God's appearing to Abraham following his circumcision: "And the Lord appeared unto him by the terebinths of Mamre" (Genesis 18:1), so too, should you visit the sick. Just as the Holy One, Blessed be He, consoles mourners, as it is written: "And it came to pass after the death of Abraham, that God blessed Isaac his son" (Genesis 25:11), so too, should you console mourners. Just as the Holy One, Blessed be He, buried the dead, as it is written: "And he was buried in the valley in the land of Moab" (Deuteronomy 34:6), so too, should you bury the dead.

The Gemara discusses the verse: "And the Lord God made for Adam and for his wife garments of skin,"ⁿ and clothed them" (Genesis 3:21). Rav and Shmuel disagree as to the meaning of the term "garments of skin." One says that these garments were made of something that comes from the skin, and one says that these garments were something from which the skin benefits.

Rabbi Samlai taught: With regard to the Torah, its beginning is an act of kindness and its end is an act of kindness. Its beginning is an act of kindness, as it is written: "And the Lord God made for Adam and for his wife garments of skin, and clothed them" (Genesis 3:21). And its end is an act of kindness, as it is written: "And he was buried in the valley in the land of Moab" (Deuteronomy 34:6).

Rabbi Samlai taught: For what reason did Moses our teacher greatly desire to enter Eretz Yisrael? Did he need to eat of its produce, or did he need to satisfy himself from its goodness? Rather, this is what Moses said: Many mitzvot were commanded to the Jewish people, and some of them can be fulfilled only in Eretz Yisrael, so I will enter the land in order that they can all be fulfilled by me.

NOTES

Garments of skin, etc. – **כִּתְנוֹת עוֹר וכו'** – Rashi explains that this refers to garments of wool, which grows upon the skin of an animal.

The Maharsha, citing the Hizkuni, notes that Adam had not been granted permission to kill animals, and therefore no animal at that time would have been skinned. This is why the Sages offer other interpretations of the verse. However, the *Minḥa Hareva*

quotes other commentaries who explain that although it was prohibited for Adam to kill animals, he was permitted to make use of those that died of natural causes. Therefore, the verse can actually refer to clothes made of animal skins. The Maharal writes that the dispute between Rav and Shmuel is concerned essentially with whether the reason for wearing garments is to cover one's nakedness or to provide pleasure to the wearer.

Other than to receive a reward – אֵלֶּא לְקַבֵּל שָׂכָר – The Maharsha writes that although generally it is improper for one to perform mitzvot for the sake of a reward, if he expends effort to perform a mitzva that he was not commanded to do it is acceptable to request a reward.

אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא: כְּלוּם אַתָּה מְבַקֵּשׁ אֵלֶּא לְקַבֵּל שָׂכָר, מַעֲלָה אֲנִי עֹלֶיךָ בְּאֵילוֹ עֲשִׂיתָם, שְׁנֵאמַר: "לָכֵן אֲחַלֵּק לוֹ בְּרָבִים וְאֶת עֲצוּמִים יַחְלֵק שְׁלָל תַּחַת אֲשֶׁר הָעֵרָה לְמוֹת נַפְשׁוֹ וְאֶת פּוֹשְׁעִים נִמְנָה וְהוּא חָטָא רַבִּים נָשָׂא וּלְפָשְׁעִים יִפְגִּיעַ".

The Holy One, Blessed be He, said to him: Do you seek to enter the land to perform these mitzvot for any reason other than to receive a reward?^N I will ascribe you credit as if you had performed them and you will receive your reward, as it is stated: "Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors" (Isaiah 53:12).

"לָכֵן אֲחַלֵּק לוֹ בְּרָבִים" – יָכוֹל בְּאַחֲרוֹנִים וְלֹא בְּרֵאשׁוֹנִים? תִּלְמוּד לומר: "וְאֶת עֲצוּמִים יַחְלֵק שְׁלָל", בְּאַבְרָהָם יִצְחָק וְיַעֲקֹב שֶׁהָיוּ עֲצוּמִים בַּתּוֹרָה וּבְמִצְוֹת; "תַּחַת אֲשֶׁר הָעֵרָה לְמוֹת נַפְשׁוֹ" – שֶׁמָּסַר עַצְמוֹ לְמִיתָה, שְׁנֵאמַר: "וְאִם אֵין מַחְיָי נָא" וגו'.

Rabbi Samlai proceeds to expound the verse "Therefore will I divide him a portion among the great" to mean that he will receive reward. One might have thought that he will receive reward like the later ones and not like the earlier ones, so the verse states: "And he shall divide the spoil with the mighty," meaning like Abraham, Isaac, and Jacob, who were mighty in Torah and in mitzvot. "Because he bared his soul unto death," meaning he gave himself over to death on behalf of the Jewish people, as it is stated: "Yet now, if You will forgive their sin; and if not, blot me, I pray You, out of Your book that You have written" (Exodus 32:32).

"וְאֶת פּוֹשְׁעִים נִמְנָה" – שְׁנֵמְנָה עִם מִתִּי מְדַבֵּר; "וְהוּא חָטָא רַבִּים נָשָׂא" – שֶׁכִּיפָּר עַל מַעֲשֵׂה הָעֵגֶל; "וּלְפָשְׁעִים יִפְגִּיעַ" – שֶׁבִּיקֵּשׁ רַחֲמִים עַל פּוֹשְׁעֵי יִשְׂרָאֵל שֶׁיִּחְזְרוּ בַּתְּשׁוּבָה, וְאֵין פְּגִיעָה אֵלֶּא תַּפְלָה, שְׁנֵאמַר: "וְאֶתָּה אֵל תַּתְּפִּל בְּעַד הָעָם הַזֶּה וְאֵל תִּשָּׂא בְּעַד רִנָּה וְתַפְלָה וְאֵל תִּפְגַּע בִּי".

"And was numbered with the transgressors," meaning that he was counted among those who died in the desert, for, just like them, he did not enter Eretz Yisrael. "Yet he bore the sin of many," as he atoned for the incident of the Golden Calf. "And made intercession [yafgia] for the transgressors," as he requested mercy for the sinners of Israel so that they should engage in repentance. And the word *pegia* means nothing other than prayer, as it is stated: "Therefore pray not you for this people, neither lift up cry nor prayer for them, neither make intercession [tifga] to Me; for I will not hear you" (Jeremiah 7:16).

הדרן עלך המקנא לאשתו