

**Theme:**

The relationship between **מסע** and **מחנה** is the relationship between **מטה** and nationhood. It is in the extent of one that we discover the other, and only the fullness of the identity that springs of **מסע** and **מטה** can there be the commitment that is **נדר** and **ירושה**.

**Structure:**

- Breakdown of conceptual order in the parashot
- Connection of **מטות** to **מסעי**
- The significance and development of **מטה**
- Cities and countryside
- Relating **מסע** to **מנוחה**
- ארץ ועריה/מטה ואומה/מסע ומנוחה** as **איש ואשה**

**– OUTLINE –****I. STRUCTURE OF מטות**

- I. נדרים
- II. Controlled War
  - A. שליחות למלחמה וחזרתם
  - B. הריגה וטהרה
  - C. הכשרת וטהרת כלים
  - D. מכס ותרומות
- III. הצעת בני גד ובני ראובן
  - A. מקנה בני גד ובני ראובן
  - B. request and משה's anger
  - C. A fighting offer
- IV. תנאי בני גד ובני ראובן ונחלתן

**II. STRUCTURE OF מסעי**

- I. מסע ונחלה
  - A. List of מסעות until 40th year
  - B. מסעות in 40th year – from first contact with כנען
  - C. הורשה ונחלה
- II. Borders
- III. The representatives for התנחלות
- IV. Cities for the Levites.
- V. The cities of refuge
- VI. Maintaining the integrity of נחלת המטה.

**STRUCTURAL PROBLEMS**

We read here two סדרות which bring home with a bang the extent to which the order of events has broken down. In the beginning of פנחס we read the צרור את המדינים which instead of being completed with the story of this week is interrupted with a new count.

But it is a count that has nothing to do with the battle with מדין but rather with ירושת הארץ

And instead of completing the story of בנות צלפחד with the complaints of their שבט we wait all the way until the end of מסעי as if the list of מסעות is somehow important to the issue.

Would it not have made more sense to end the ספר with the warm re-capitulation of the מסעות as per the מדרש of the רש"י? מלך ובנו החולה brought also by רש"י?

And after making the lists for ירושת הארץ would it not make more sense to have בני גד ובני ראובן complain at that time, just as we mention there the בנות צלפחד?

Would that not have been the proper place to give us the שמות המנחילים? Instead we have four separated sections of ירושת הארץ:

- a) שאו את ראש...בנות צלפחד (כו, כז)
- b) בני גד ובני ראובן (לב)
- c) הורשה, גבולות, ערי לויים (לד)
- d) לא תסוב נחלה (לו)

And two separated sections on מלחמת מדין

**TWO ASSOCIATED PARASHOT**

One thing that seems clear from all this is that these two parashot are indeed deeply interrelated  
We skipped all other combinations to relate these two this year, despite **ארץ ישראל** being ahead: **אחרי**

**מות/קדושים; בהר/בחוקות; חוקת/בלק**

Punctuated **נחלת ארץ ישראל** between the two

We begin with **זה הדבר** and end with **כן דוברות**

**זה הדבר** itself begins with issue of keeping one's word: **מטות**

And ends with keeping one's word: **בני גד ובני ראובן**

Both use the same words: **והיוצא מפיכם תעשו**

**גואל הדם** and the appointing a **מדין** **נקמה**

The odd association to cities:

**ערי לויים**, **ערי מקלט**, **עירם מוסבות שם**, and the **בני גד ובני ראובן** only ask for cities until all is

The relationship of man to woman in both beginning and end

**GENERAL QUESTIONS**

But what are **נדרים** doing right in the middle of the war with **מדין**?

Why was **משה** so angry at the **פקודי החיל**- as the **רמב"ן** points out there was certainly no order to perform any differently.

The **ספרי** says that **פנחס** insisted that they had performed as ordered!

Why call the **מקום חנייה** the **מסעות**? As Rashi points out at the end of **שמות**:

**לעיני כל בית ישראל בכל מסעיהם: מקום חנייתן אף הוא קרוי מסע...וילך למסעיו לפי שממקום החנייה חזרו ונסעו לכן נקראו כולם מסעות**

This seems a rather weak explanation

And what does **מטות** have to do with anything at all?

**STRESS ON מטה**

If the main idea is teaching us the **כבוד שחלק לנשיאים** then it should be called **ראשי המטות**

And Rashi says that this was true about all **מצוות** (as per **ספרי**)

**אלף למטה** is a totally new idea

Only now are we concerned for the integrity of the **מטה** **נחלת**

An incredible **איסור** to marry out of the **שבט** (32:6-9)

The whole future of **יפתח** and **יא-א-ב** (שופטים)

**בני גד ובני ראובן** as seceding

Here and in **שופטים**

This seems to be an incredible retrogression after all we have established in the **מדבר** as a complete nation

Look at the difference between the normal army and this one

Why would we be going backwards into an era of small states loosely confederated with such separate identities that a woman marrying out of **שבט** was called a **זונה** (as by **יפתח**).

**מטה ושבט**

Nowhere until now the tribes are **שבטים**

Not once in the Torah is the word used but here!

An invention of **במדבר** occurring ninety-one times

Could it be that this is the essential creation of **במדבר**?!

Let us clarify the use of **שבט** vs. use of **מטה**

Curious double meaning: stick

In English the same thing:

staff vs. club (then **ראשי מטות** = Chiefs of staff)

Both have the same double meaning

One you hit with – exclusivity, restriction

One you lean on! The staff of life, mutual aid

The odd interrelationship of individual to nation through **מטה**

Is similar to the relationship of **מסע** and **חנייה**

Is similar to another curious interrelationship

**CITIES AND COUNTRYSIDE***As Inheritance*

32:22-24, 32:33, 32:38, 35:2-8

*As Exile*

ערי מקלט לה: יא-טו כח' לב

קין והבל

The loss of the earth leads קין to build cities

The סיחון ועוג that those were the cities of רבינו בח"י

*The Alternative*

אחזקה Only when you get back will you have true לב:כב-כד

לויים who instead of נחלה get cities

Loss of land for רציחה to the לויים who have no land!

42 cities are the מסעות 42

יקר and comparison to Yosef who moved them to cities

So they should not be embarrassed at being גולים

#### CITY AS REPOSITORY AND ESTABLISHMENT

רב יהושע בן לוי ואליהו הנביא וארי בי"ב מיל (מכות יא.)

are interrelated as cities are to Land מסע ומחנה

As individual identity is to Nationhood

Eventually we grow up

ט"ו באב

נחלת הלויים and the יחזקאל

Context and commitment

במדבר ודיבור: כן דוברות

#### THE ABILITY TO BE נוקם

An army cannot be expected to engage in נקמה

But the אלף למטה can be an expression of פנחס himself

No one was lose in any way here! Not a single loss

מטה was given his משוח מלחמה status only in the context of מטה

#### IDEALS VS. IDENTITY AND ROOTS

Maturity and the journey

לך לך as the essence

#### INTERRELATIONSHIP

The interrelationship of nation and מטה is similar to the interrelationship of countryside to city

The conception and ideation can never take the place of the matrix provided by מטה

#### מסע AS THE BASIS OF מנוחה

מנוחה ונחלה are both immovable but must grow from the completely portable

בדי הארון never to be removed

עצי שיטים עומדים – שעומדים לעד ולעולמי עולמים

השראת השכינה as traveler becomes ען

משכן as traveler

The relationship between the מסע and the מנוחה is therefore absolutely central! One cannot exist without the other

This is why we can wait and wait and wait for מנוחה

For the essence is מסע, and only the culmination of the מסע is a חנייה

בני גד ובני ראובן as defining "conditional" also defines the entire relationship between the journey and the attainment

ז' שכבשו ז' שחלקו! according to Rashi is סברה

לוי ומלחמה

#### איש ואשה

נדרים: איש ואשתו איש ובתו

בנות צלפחד

בני מכיר ואיסור חיתון

The repository, the בית, is אשה

The מסע is the זכר and the development

Ensures that Ideals does not take the place of Soul

We look back over the מסעות and recognize that the journey provided the השראת השכינה

דיבור is also ידבר: both speaking and commitment, ability to win

מדבר העמים is the repository from which מנוחה ונחלה is made