Mattos-Masei 2015

1.

Foreseeing

Nachlas Tzvi page 423

“These are the decrees that Hashem commanded Moshe, between a man and his wife, between a father and his daughter in her youth, in her father’s house.” (30, 17)

"אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְקֹוָק אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבִתּוֹ בִּנְעֻרֶיהָ בֵּית אָבִיהָ."

Why isn’t this pasuk in chronological order? Why are man and wife before father and daughter? Most of a woman’s life she will be with her husband. The time she will spend with her father will be less than the time she will spend with her husband. Therefore “a man and his wife” are listed first because the duration of time that a husband can annul the vow of his wife is longer than the time span in which a father can annul the vow of his daughter.

We can learn an important concept from this piece. In life we must look at the long run rather than the short run. We must foresee the results of our actions. Life is similar to a game of chess. The best players see many moves in advance. They then decide where they will move based on what could potentially result many moves later. The pasuk in Koheles states “the wise man has his eyes in his head.” (Koheles (2, 14)) "החכם עיניו בראשו." What does this pasuk mean? Everyone has eyes in his head. Rashi quotes the Koheles Raba that explains the wise man analyzes the potential future. Similarly, the Gemara in mesechas Tamid (32b) states that a wise person sees the outcome of his actions. (איזהו חכם? הרואה את הנולד.) This concept can be learnt from the halachos of shaleshudis (third meal on Shabbos). The Shulchan Aruch (siman 291) says that during the winter one needs to be careful not to eat too much at lunch on Shabbos in order that he will be able to eat shaleshudis. The Mishna Berurah (os daled) explains that if one eats achilas gasa (overindulging), then this isn’t considered halachically eating.

2.

Yichus

Nachlas Tzvi pages 431-432

“These are the names of the men for the tribe of Judah, Caleb son of Jephunneh, etc., for the tribe of Benjamin, Eldad son of Chislon.” (34, 19 and 21)

Why are the words “children of” missing? When the pesukim listed the other tribes the words “children of” were used? The word “children” highlights the ‘yichus’ (lineage) of that tribe. The area of the Beis Hamikdash (the Holy Temple) was divided between the tribes of Judah and Benjamin. Therefore their yichus far exceeded the yichus of the other tribes and therefore did not require mentioning the ‘children of’.