

to בריתי שלום's הקדוש ברוך הוא is notable for many different aspects. The first one, of course, is at the beginning of the parsha, and the מועדים at the end. However, one of the topics discussed in the middle of the parsha is not as famous as those. The pasuk is כ"ז פסוק י"ב וי"ג, and the following is quoted in the sefer שו"ת פנימי שוכן גבוה in the name of the סופר. It presents a fascinating analysis of what we might think is a simple pasuk, but like everything in the תורה, has tremendous depth.

The pasuk says וַיֹּאמֶר ה' אֶל מֹשֶׁה עֲלֶה אֶל הָרֵי הָעֲבָרִים הַזֶּה וְרָאָה אֶת הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל. The first time הקדוש informs משה that his מיתה is pending, and that before his passing of this world, and after he fulfills his last מצוה, which is to look at ישראל ארץ; וְרָאִיתָהָ אֶתָּה; - and you will look at ארץ ישראל; - and you will be brought back to your nation, which means passing away; - גַּם אָתָּה כְּאֲשֶׁר נָאֲסַף אֶהְרֶן אָחִיךָ; - You as well, as your brother אהרן passed away.

We - מִכָּאן שְׁנִיתָנוּהָ מִלְשָׁה לְמִיתָתוֹ שֶׁל אֶהְרֶן, says on the spot, because it's such a glaring, obvious thing, see that משה רבינו witnessed the passing of his brother, and he had exactly the תשוקה, the desire, to pass away in the same way. So the question is what was it about אהרן's passing that משה רבינו desired? And another question, why does the pasuk say גַּם אָתָּה? It could have simply said וְנִאֲסַפְתָּ אֶל עַמִּיךָ וְרָאִיתָהָ אֶתָּה - so why these seemingly extra words?

The סופר answers in the name of his great father, חתם סופר, by drawing from what דוד המלך said before his own passing (מלכים א' ב' א':ג'): וְיֵצֵא אֶת שְׁלֹמֹה בְּנִי לֵאמֹר אֲנֹכִי הֵלֵךְ בְּדֶרֶךְ כָּל הָאָרֶץ: - I'm going the way of all of all creatures; - וְשִׁמְרָתָ אֶת מִשְׁמֶרֶת ה' אֱלֹהֶיךָ לְלֶכֶת בְּדֶרֶכֶיךָ; - strengthen yourself; - וְהִזְקַתָּ וְהִיִּיתָ לְאִישׁ; - and continues on with his final צוה to the future King שלמה. The question is, what's the purpose of the words וְהִזְקַתָּ וְהִיִּיתָ לְאִישׁ? It could have started with אֲנֹכִי הֵלֵךְ בְּדֶרֶךְ כָּל הָאָרֶץ - I'm telling you to strengthen yourself, to be the person that you have to be.

So the סופר says that a person is different than a מלאך. A person is called a הולך, and a מלאך is called an עומד. A מלאך is on a certain מדרגה, it cannot go higher or lower. That was his תפקיד, that was his job that assigned to him, and he cannot improve that or fall from it. On the other hand, human beings are given a תפקיד of a הולך. The difference between us and מתים is it says (דברים ט"ז:כ"ב) וְלֹא תִקְּמוּ לָהֶם (עבודה זרה) מצבה, which is how they worshipped זרה. We built אבנים. R' Moshe Feinstein said that אבנים represents steps. Man is on a series of steps, constantly rising, constantly walking, and constantly improving himself, whereas a מצבה is fixed, solid. That is precisely why we put a מצבה on a person who has passed away. His accomplishments are completed.

So a person has to go from one מדרגה to the next. That is only when he is alive. However, when he passes away, he is free from doing מצות. Nevertheless, despite the fact that a person is free from מצות after he passes away, there is still the opportunity that he can be a הולך. How is that? Like the famous saying, ברא כל המניה בן כמותו, חז"ל say, As a son can be מזכה his father, no matter when, no matter where. A son can be מזכה אבא - since he leaves a son after himself who learned תורה ומצות from him, he has a חלק in the actions and מצות that his son is able to perform. And therefore, even after מיתה, a human being has an opportunity to be a מזכה בין העומדים. That's what it says וְיֵצֵא אֶת שְׁלֹמֹה בְּנִי לֵאמֹר אֲנֹכִי הֵלֵךְ. Dovid is saying to his son, "I am going, I'm on my way out, but you can still continue my path, my journey, my rising up to be a הולך. How? Because וְהִזְקַתָּ וְהִיִּיתָ לְאִישׁ.

In exactly the same way that the סופר said about דוד ושלמה, חתם סופר, his son, ironically his son, says about אהרן הכהן. אהרן had tremendous זכות. What happened at the הכהן? We just had it a few weeks ago in פרשת חוקת בנו. ממלא מקומו was with him, was אלעזר בנו. פרשת חוקת was with him, and we know brought down in all the מדרשים, every piece of the כהונה that אהרן was wearing was transferred to אלעזר. So אהרן had the זכות and satisfaction of seeing his son being his ממלא מקום. And that was a tremendous נחמה for him.



But משה didn't have that זכות. משה did not have a בן that was ממלא מקומו. And that's what משה wanted. משה wanted that just like his brother continued to be a הולך after his מיתה through his son, and was able to continue being productive and going up higher and higher. ה' said to Moshe גַּם וְנִצַּחְתָּ אֶל עַמִּיךָ הָאֵלֶּה. Those are the two extra words we said, you too. How is that possible? How can משה רבינו do that? As ה' said, whoever is leaving a תלמיד כמותו is considered as if he didn't die. A תלמיד is considered to be a בן. A תלמיד חשוב כבן, and is מוזהב in עולם הבא. So משה רבינו left יהושע. And of course, the millions of people whom he was able to teach, but his ממלא מקומו was יהושע. And therefore he too is like is not a מת, and that's what ה' is emphasizing to Moshe גַּם אָתָּה - You'll have a son just like you, and you will be תלמיד יהושע, your תלמיד, in the זכות of יהושע, כאשר נאסף אהרן אהיך.

So how come קרה died? Why don't we say ברא מזכה אבא by קרה's kids? Why weren't the children of קרה able to save their father in their זכות? That's only if you yourself don't blow it. If you ruin it for yourself, you can't make it better for you. If you do the right thing, your sons will continue. But if you do the wrong thing, your sons can't make up for your failure. If you fail, you fail. All of this is within our hands, and I said, that's one of the many differences between קרה and משה.

We have the זכות of having both children and תלמידים. Let us grab the opportunity to do the teaching, do the living, and do the מצות, so that we can continue to be a הולך even after 120 years. P.S. every time I cross the street and I don't run, I am being מצוה מקיים a מצוה of ואם כיבוד אב ואם. My father said never run across the street. I've told this to all of my קינדערלאך and אייניקלאך, you only walk across the street. If you can't make it, wait a minute until the light changes. You can be מצוה מקיים the מצוה of אב כיבוד even after 120 years.

