

משה תפילות of 515 listening to the very famous medrash ברוך הוא starts off with the very famous medrash of משה רבינו and telling him don't daven anymore. We all know this מדרש, but we may not know the following question: how many times did אהרן הכהן daven to go into ארץ ישראל? The answer is zero, he did not daven to go into ארץ ישראל. מגלה עמוקות, a very famous פירוש, asks this question and points out that there's a פסוק that we had previously in Parshas Matos (במדבר ל"ב:כ"ב) - We have to be blameless and spotless in the eyes of Hashem and ישראל. An interesting observation made by R' Moshe Donnebaum in the Torah Anytimes is that כמעט no one is מקיים the pasuk because it's so hard to do, to be both blameless in the eyes of Hashem and in the eyes of ישראל. אהרן הכהן was never recorded as having davened to Hashem to go into ארץ ישראל. Why? He was afraid that others might suspect him of having ulterior motives. As a כהן, he would receive the מתנות כהונה when he came into ארץ ישראל, and perhaps people would say that he was only davening to be allowed into ארץ ישראל so that he could get all the כהונה gifts. Since there was the possibility of having his intentions misunderstood, he didn't even daven to enter ארץ ישראל so that he should be נקי, clear even from those who might mistakenly make an assumption. This is an interesting aside to the תפילות of משה רבינו.

When did משה רבינו daven to Hashem to be allowed into ארץ ישראל? There's מחלוקת in the גמרא as to when it occurred, but whichever שיטה we take, it happened before Hashem commanded משה רבינו to take נקמה from מדין. We know that ישראל refused to send out the soldiers because they knew of this הבטחה and they didn't want to be the גורם to his מיתה. And משה רבינו said וימסרו, that they were given against their will. Now, that's fascinating.

The משנה says in פרקי אבות (ב"ט"ז) לא עליך המלאכה לגמר - Your job is not to look at what הקדוש ברוך הוא gives you as a task and say, "I've got to do it all", because we can't. Obviously, we can't, for so many reasons. However, in the ילקוט שמעוני it says you shouldn't say you can't do it because it's too much or too hard; you have to do what you can. They bring a משל about this. There was once a king who had a palace with surrounding grounds. In the grounds, a hole opened up. So he hired workers to fill in the בור. One of the workers, who was not terribly bright, said, "There's no way I'm going to start filling in this בור. It's too big. I'll never be able to finish it. Might as well not even try." The second worker said, "I know this בור is big, but I'm paid by the day. If I'm paid by the day, I'll do a day's work. I'll do what I can in one day, and if there's another day, I'll do another day. I'll do what I can to fulfill my obligation for today. I'm מקבל upon myself to do the work for the time I am hired." הקדוש ברוך הוא says to us: "What difference does it make to you if you complete the job? You are a day worker. Do what you can do, and I will give you שכר for all that you do."

There's a מעשה שהיה that when the בעל ייטב לב, R' Yekusiel Yehuda Teitelbaum, was an old man, he became quite ill and his family was desperate to help him. They wanted to get one of these gigantic doctors, one of the מומחים of the דור to come in to help him. In those days they called such an expert a professor. He told them, "I don't want you to bring me a professor." They asked "Why not?" He answered, "I'll tell you a story. R' Yoel Sirkis was the מחבר of a ספר called בית חדש. Many of you may not have heard of the words בית חדש, but if you look at the initials, בית חדש is the ב"ח. The ב"ח is one of the טורי זהב on מפרשים. One time he came to visit his son-in-law. His son-in-law was the ט"ז. That name is a little bit more familiar, and he is the ט"ז. The ב"ח and the ט"ז have had monumental מחלוקתים, father-in-law and son-in-law, but it doesn't matter, it was all לשם שמים. That's what counts. So he came to visit his son-in-law the ט"ז, and everyone from the city came out to greet him except one young man who was not interested. He didn't come to see him. The ט"ז asked him, "Why are you not coming to give a שלום עליכם to my father-in-law the ב"ח?" The young man answered, "אלהיו הנביא came to me and told me that the ב"ח is in חרם in the מעלה של בית דין." The ט"ז asked why? The young man replied "One time the ב"ח was walking on his way, and he came across a town in his path and there was a big דין תורה in that town between two people. What was the תורה? It was a person who had purchased a wagon



load of lumber. And the buyer said, I promised to pay you three זהובים, three gold coins. However, the seller claimed that he had promised to give ten gold coins. And they had this big מחלוקת, no one could resolve it. So they asked the ב"ח to step in and give them a מחלוקת. So the ב"ח came and heard that there's a מחלוקת and there's a דיין תורה, and he says, what is the issue? He says, it's an issue of 10 versus 3. He says, that's what you're going to stop me on my road to go and take time here to do this? Not worth it.

At that moment, a קטרוג came out in שמים and they said he is going into חרם. Why? A famous הלכה that we know: דיין פרוטה כדין מאה. By us, there's no such thing as small claims court. The issue is the principle, not the amount. Therefore, he was punished for that. So the ט"ז asked the ב"ח, is that true? He said, yeah. It actually did happen, it really was. So they were there, and they realized that this אברך, this young man, was a שליח from שמים to rectify the situation. They were קובע a בית דין in the place where the story occurred, where the אברך was, and they were זן the ב"ח and they took away the נידוי. They took away the חרם.

The ב"ח realized that this young man is no ordinary young man. He came over to him and said "I see that you're חשוב מאוד. I'd like you to do me a favor. I have here my manuscript of my ספר called בית חדש. Do me a favor and look it over, tell me what you think of it." He agreed and took the כתב יד. A number of days later the ב"ח came over to him and asked, "Have you looked at my ספר?" The אברך said "Yes, but I cannot return it to you. Even after 20 years, I will not give you the ספר back. Your ספר is געוואלדיג, it is fabulous, but I know that I know that if I give you back the ספר, you will die, shortly thereafter. So I don't want to be גורם that, so I want to hold back and delay giving you back the ספר." The ב"ח replied, "If that's the reason why you won't give it back, I'm willing to give up my life and my נשמה to הקדוש ברוך הוא in order not to delay my ספר, because that is important for me to distribute around the world." The אברך heard that and returned the ספר, and exactly that's what happened. Shortly after he put the ספר back and it was published, he passed away. This story was said by the ייטב לב.

The ייטב לב said to the people around him, "I know my time is up. I know I feel it. I did my עבודה in עולם הזה, and I don't want you to call this doctor because my days are limited and I realize that it's time for me to go. So I don't want any delay my going.

Now, that's the relationship that הקדוש ברוך הוא had with משה רבינו. משה רבינו was given a נקמת נקמת, and בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים, and משה רבינו ran to do it and he passed away shortly thereafter. What do we learn from this? A person has to understand our מסורה, what is our purpose in life? Our purpose in life is not to spend time down here. Our purpose in life is to do רצון השם.

משה רבינו davened to enter ארץ ישראל, not because of personal gain. He davened in ואתחנן because he wanted to do more מצות. Hashem said, you have fulfilled your תפקיד, you did my רצון, now is the time for you to go. And once משה רבינו heard that, he immediately ran to do Hashem's will, whether it was by מדין, whether it was by not davening anymore, and his last מצוה, which we know משה רבינו's last מצוה was to go up on הר נבו and be and give up his נשמה.

So this is the lesson that we get. No matter what our role in life is, our תפקיד is to do Hashem's רצון, each of us in our own way. And if we do that, we fulfill our תפקיד, then we will be זוכה to חיי עולם הבא, and we'll be making הנאה infinite.

