



פרשת מטות-מסעי / Parshas Matos-Maasei

“וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ד’ במדבר לב:ב

“Moshe spoke to the heads of the camps to / of the Bnei Yisroel saying, this is what Hashem has commanded” Bamidbar 30:2

Rashi explains that we learn from this pasuk that Moshe Rabbeinu was **חלק כבוד לנשיאים** by teaching them first, and only afterwards continuing to teach the rest of Bnei Yisroel. Rashi continues to explain that it was in this same order that Moshe gave over *all* of the commandments to the nation, and the reason why the pasuk mentions this fact specifically over here is to teach us that **התרת נדרים** (the annulment of vows) is done by a **יחיד מומחה**. The Ramban argues on Rashi as he explains that this Parsha was taught specifically to the **נשיאים**, the **חכמי ישראל**, because these **חוקים** needed to remain hidden from the simple folk so that they would not act carelessly with regard to **נדרים**. The Ramban continues to further his point by explaining that **התרת נדרים** is a **הלכה למשה מסיני** that was given over **ברמיזה** (in code) within the secrets of the Torah so that only someone who is worthy will be able to discern it’s pertaining laws. The **מאור ושמש** adds like the Ramban that only someone who meets great requirements has the right to utter a **שבועה** and so fittingly, Moshe gave over this Parsha of **נדרים ושבועות** (vows and oaths) exclusively to the **נשיאים**.

The **אור החיים הקדוש** brings out the **מהלך** of the Ramban in beautiful fashion. He explains that Hashem did not wish to write an open pasuk describing **התרת נדרים** (the annulment of vows), so that we do not degrade the severity of a **נדר**. That’s why only the **חכמים** who can understand the different nuances within the **דינים** of **התרת נדרים** were made privy. But in front of the masses this door of **התרת נדרים** remains locked and they are to follow the directive of the pasuk “**לא יחל דברו ככל היצא מפיו יעשה**”. This is why the pasuk states that Moshe taught these **דינים** exclusively to the **ראשי המטות** who were the **גדולי ישראל** and were able to hear the complete commandment. But to the rest of Bnei Yisroel, Moshe said “**זה הדבר**”, they did not hear the full commandment as did the **ראשי המטות**, rather “**זה הדבר**” this is the **LAW**, and they were unaware of the **היתר** which was “**פורח באוויר**” (see **ממעמקי הים גליון מס' 50**), said over **באל פה** to the **ראשי המטות**.

However we learn the pasuk, the severity of **נדרים ושבועות** remains utmost. One must not violate his word and therefore we must weight our thoughts carefully before speaking them aloud. Especially in this period of time known as **בין המצרים**, the Three Weeks, as we mourn the **חורבן** (destruction of the Beis Hamikdash) which as we know was destroyed due to **שנאת חנם** or lack of sensitivity towards our fellow **איד**. This includes **לשון הרע**, slander, and all types of pejorative towards our peers. This timely Parsha of **נדרים** teaches us how careful we must be to guard our tongues from evil speech and think before we talk. Our speech wields tremendous power; with it we may build and through it we may **חס ושלום** destroy.