

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ע"ה ben ע"ה יבדלח"ט David שי' Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Balak, 5782 – July 15, 2022

ערב שבת פרשת בלק, ט"ז תמוז, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

All in One

A principle that applies to G-d's unity: When one takes hold and grasps the edge or a portion of the unity, one has grasped it in its entirety.

The Torah and its mitzvos emanate from G-d's Essence—which is the true unity. Accordingly, when one performs a mitzvah properly and with love—by which he is attached to G-d—he grasps a portion of G-d's unity with this mitzvah, and

according to the above principle, he has thereby grasped it all. He is therefore considered as having performed all of the mitzvos, which form the complete unity.

When one is struck by feelings of joy, he should focus on his joy in G-d and thereby attach himself to G-d, who is the source of everything.

Par. 111a

סיפור חסידי

ONCE UPON A CHASID

By **Yanki Tauber**
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Charisma

For there is no enchantment in Jacob, nor divination in Israel (Balak 23:23)

On the occasion of his bar-mitzvah, Rabbi Sholom DovBer of Lubavitch was told by his father:

“Rabbi DovBer, the Maggid of Mezeritch, bequeathed a smile to Rabbi Schneur Zalman of Liadi. With this smile he could have won over the world.

“But the entire life's work of Rabbi Schneur Zalman was to implant an inner integrity ('p'nimius') within his chassidim. So he made his case with the 'internal' mediums of intellect and feeling, and shunned the use of anything associated with the 'peripheral' attributes of the soul.”

Wagons and Souls

And G-d happened upon Bil'am... (Balak 23:4)

The hallmark of evil and unholiness is an attitude of 'it just happened.' Nothing is coincidental to the Jew; every event is purposeful and significant.

In the words of Rabbi Israel Baal Shem Tov: “From everything that a Jew sees or hears, he is to derive a lesson in his service of G-d.”

- chassidic saying

Rabbi Leib, the ‘Zeideh’ of Shpoli, was blessed with a brilliant mind, a burning desire to serve his Creator, and a heart suffused with love for his fellow Jew. Yet he shunned the role of leader and chassidic master, preferring to conceal these qualities and find his place as one among the many disciples of Rabbi DovBer of Mezeritch.

Once when Rabbi Leib was making his way on foot to Mezeritch, he came upon a heavily laden wagon that had become stuck in the mud. The wagon driver called out to him for assistance, but Rabbi Leib said: “I’m sorry, I wish I could help you. But I am not capable of lifting such a heavy load.”

“You are capable, you are capable” responded the wagon driver. “You just don’t want to!”

Indeed, the task proved far more doable than Rabbi Leib had assumed. No sooner did he apply his hand to the wagon driver’s efforts that the wagon rolled out of the mudhole and on to the road.

For the rest of his journey to Mezeritch Rabbi Leib knew no rest. He felt that the wagon driver’s words must be a message from above, and that they came to address his inner reluctance to assume the role which had been ordained for him. When he arrived in Mezeritch, Rabbi DovBer said to him: “My master, Rabbi Israel Baal Shem Tov, once said to me concerning you, that ‘he can drag a burdened soul out of its spiritual mud.’ You can and you must be a Rebbe.”

A Logical Conclusion

He sees not sin in Jacob, nor does He behold iniquity in Israel (Balak 23:21)

Rabbi Israel Baal Shem Tov once encountered a preacher who was forever berating his listeners for their sins. In the most graphic terms he would describe the nature of the evil in the heart of man and the terrible punishments in store for his sinful audience.

“Tell me”, the Baal Shem Tov asked the preach-

er, “how do you know so much about evil, considering that you have never tasted sin yourself?”

The preacher was puzzled. “How do you know that I haven’t sinned?”

“But my dear friend, I am sure you would have discussed your own sins, if you had any, before recounting the sins of others.”

אור תורה

OHR TORAH

Translated by: **Yechiel Krisch**

Adapted from the teachings of the **Mezritcher Maggid**

A Holy Debate

“**B**il’am raised his eyes and saw Israel dwelling according to its tribes, and the spirit of G-d was upon him” (Bamidbar 24:2). The Talmud (Baba Batra 60a) explains that Bil’am was inspired by the modesty of the Jewish people, who ensured privacy in close quarters by not arranging the entrances (פתחיהן) of their tents directly against one another.

On a deeper level, the word for “entrances” (פתחיהן) hints to mouths. When prideful scholars debate only to one-up their fellow and show that their Torah interpretations are superior, they are

said to have “arranged their entrances (mouths) against one another.” Woe unto their souls! For it would have been better had such prideful scholars never been born. But when a scholar advances a conflicting Torah opinion for the sake of heaven—not to oppose other scholars, but simply to celebrate and magnify the greatness of Torah—that individual is fit to have “the spirit of G-d rest upon him.”

Ohr Torah, par. 144

Zimri and the Midianite

The Context:

Thousands of Jewish men had been seduced by Midianite women, and began to worship the idol Baal Peor. A plague swept through the camp, and Moshe instructed the judges to sentence the perpetrators to death. The members of the tribe of Shimon begged their leader, Zimri, to do something in light of their impending death sentence.

Zimri took the Midianite princess, Cozbi, and had relations with her before Moshe and the Jewish people. Zimri confronted Moshe and asked, “Is this woman forbidden or permitted? And if you say that she is forbidden, as for the daughter of Yisro [Tziporah] who you married, who permitted her to you?”

The *halachah* [regarding the proper course of action when encountering a Jewish man having relations with a gentile woman] eluded Moshe. Pinchas then arose and killed Zimri and Cozbi, and the plague ceased (*Sanhedrin* 82a).

The Question:

Rashi explains that Moshe was allowed to marry Tziporah, because it was before the Giving of the Torah, when the Children of Israel were not yet considered Jewish—they were considered Noahides. At the Giving of the Torah, all the Jews underwent a conversion, as did Tziporah. Thus, Moshe was allowed to marry Tziporah both before and after the Giving of the Torah.

- 1) If this was the case, why was Zimri, a leader among the people, not aware of such an obvious distinction?
- 2) And why did Moshe not respond with this explanation, but instead, he remain silent!?

The Explanation:

A *kohen* is forbidden to marry a convert. A reason given for this is that a convert comes

from a culture that is “steeped in immorality” (*Kiddushin* 78a, *Tosfos to Yavamos* 61a s.v. “*ein*”). According to some opinions, Moshe was considered a *kohen* (*Zevachim* 102a).

This was the substance of Zimri’s attack on Moshe: Presumably, Zimri was forbidden to cohabit with Cozbi because she was Midianite, a promiscuous tribe. Why, then, Zimri wondered, could Moshe, a *kohen*, marry his convert wife Tziporah, who also came from a promiscuous background, after the giving of the Torah? This explains the nuance of Zimri’s complaint.

What was Moshe’s justification?

The Talmud rules that if an ordinary *kohen* betrothed a widow, and then was appointed as High Priest, who is forbidden to marry a widow, he may complete the marriage (*Yevamos* 61a). Because the marriage began legally, it can be completed.

Moshe also began his marriage legally, because Tziporah was permitted to him before the Giving of the Torah when they all had the status of Noahides. Indeed, the Talmud infers that Moshe’s parents, Amram and Yocheved, practiced a form of legal *halachic* marriage (*Sotah* 13a). Even before the Giving of the Torah, the Jewish people married with the legal mechanism of *kiddushin*.

It follows that Moshe was already married to Tziporah legally. Therefore, he could remain married to her even after his elevation to *kohen* status.

Moshe, however, could not present this argument to Zimri because the law states that a sage involved in a dispute cannot invoke a scriptural interpretation passed down through tradition to defend himself (*Ramah to Yoreh Deah*, end of 242).

The Lesson:

When a person poses a challenge not for the sake of seeking the truth, but rather, to per-

mit himself the object of his desire, he does not merit an answer. The proper response is to act in defense of G-d's honor, as Pinchas did with his swift action.

In our generation, the Previous Lubavitcher Rebbe set the example for how to respond to

disrespectful challenges. Even though people questioned the value and validity of sacrificing one's life for minor matters of law and Jewish life, he persisted and reached out to others with radical love.

Likkutei Sichot vol. 18, p. 285ff.

גאולה
GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by **Yaakov Paley**

Just Around The Corner

A king once gave his son a marvelous but distant territory. The prince set out accompanied by a friend and an enemy. Said the enemy, "See how your father hates you! He gave you a most distant territory." The prince felt disheartened. Said his friend, "Look! We will soon arrive and enjoy a wonderful life there!" And the prince was encouraged.

G-d is the King, we are His son, and the marvel-

ous territory is Moshiach. Bil'am told us, "I see it, but not now; I behold it, but not soon." But Moshe told us, "For the day of their reckoning is near and their ultimate destiny hastens towards them!" and he insisted, "For the matter is very close to you!" Similarly, the prophet Yeshayah told us, "For G-d's Day is close and it is awesome!"

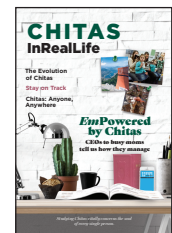
Yalkut Shimoni

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Balak, 7th Aliyah
Tehillim*	Chapters 83 – 87
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Rambam – Sefer Hamitzvos*	Positive Mitzvah #171
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Nizkei Mammon, Chapter 13
Rambam – Three Chapters**	Sefer Zemanim – Hilchos Shekalim, Chapters 1 – 3

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