

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 יבדלח"ט David שי' Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Matos-Mas'ei, 5782 – July 29, 2022

ערב שבת פרשת מטות-מסעי, א' מנחם-אב, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Prayer: With Tears or With Joy?

A prayer offered with tremendous joy is certainly more acceptable and valuable in G-d's eyes than a prayer offered with tears and anguish.

By way of illustration: a pauper may approach a monarch and desperately plead, beg, and beseech him for assistance, with a storm of tearful wailing. The king is moved by the wretchedness of his plight and grants him relief—but only a relatively minor amount of relief.

By contrast, one of the king's own ministers may approach the throne and, with tremendous excitement and happiness, describe the king's

wonderful virtues and mighty accomplishments. In the course of his passionate presentation, the minister mentions that he would greatly appreciate the king's assistance with a specific matter. The king, delighted and gratified at the joyful praises, grants him relief—but on a far larger scale, as befits a loyal, loving official of the royal court.

This allows us to appreciate the value of approaching our Creator in prayer as His joyful servant rather than as his miserable subject.

Par. 229

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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The Chassid and the Fool at the Leipzig Fair

These are the journeys of the children of Israel (Mas'ei 33:1)

Our chapter opens, "These are the journeys of the children of Israel." However, it then proceeds to recount the 42 encampments at which they stopped during their wanderings in the Sinai Desert!

These encampments were not ends unto themselves—only way-stations and stepping stones to advance the nation of Israel in their goal of attaining the Promised Land. So the stops themselves are referred to as "journeys".

Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Once Rabbi Hillel of Paritch was struck with an immense longing to spend Shabbos with his Rebbe, Rabbi Menachem Mendel of Lubavitch. But to realize this desire was quite another matter: it was already late in the week, and the distance from Babroisk (where Reb Hillel lived at the time) to Lubavitch formidable. There seemed no way to make it to the Rebbe in time for Shabbos.

But then a young chassid offered to make the trip. His sleek new coach and superb horses could do the job, he insisted. However, time was of supreme essence. So Reb Hillel must agree to two conditions: they would take the highway (as a rule, Reb Hillel refused to make use of the paved roadway constructed by the wicked czar Nikolai) and Reb Hillel would not take too much time with

his prayers. Under the circumstances, Reb Hillel agreed.

That night they slept at a wayside inn. In the morning, the young fellow prayed and breakfasted and then looked in on Reb Hillel. Reb Hillel was still praying. After a while he checked again—same story. Hours went by, and still the elder chassid continued to pour out his heart before his Creator.

When Reb Hillel finally finished, his companion was quite upset: “I don’t understand—you wanted to spend Shabbos with the Rebbe, and you promised to hurry with your prayers. Now you’ve ruined all our chances of reaching Lubavitch on time!”

Answered Reb Hillel: “Say you wished to journey to the Leipzig fair to purchase some rare merchandise, available nowhere else. But on the way you met another merchant, who is offering the very same wares at a good price. Only a fool would say: ‘But I must go to Leipzig!’ The purpose of the journey is not some town or another, but the sought-after merchandise.

“Why does one go to the Rebbe, if not to seek his counsel concerning the ‘service of the heart’, if not to learn how to arouse oneself to the love and awe of G-d in prayer? So if on the way to Lubavitch my praying goes well, should I dump the merchandise and run to Leipzig?”

אור תורה

OHR TORAH

Translated by: **Yechiel Krishch**

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

Removing Alien Thoughts

“...and every [Midianite] woman who can lie intimately with a man, you shall kill” (Matos 31:17).

The Torah is eternally relevant, which means that even now we are commanded to find and eradicate the proverbial “Midianite woman” within us. The phrase נשי מדן (Midianite women) is related to the Hebrew words שכחה (forgetfulness (see Genesis 41:51) and דין (judgment), signifying our tendency to forget an impending judgment. What judgment are we forgetting, and at what cost?

We begin the Amidah prayer by saying: “G-d, open my lips” because at that moment the Divine presence becomes en clothed within us and speaks through our lips. Animated by divinity, we begin ascending through spiritual chambers with every uttered word of prayer and, at each chamber, we are judged to determine whether we are worthy to advance further. Distraction would be impossible, were we to keep these realities in mind. Alien thoughts only disrupt our concentration because of the internal *Midianite woman*: that tendency to “forget” the divine presence animating our Prayer and the “judgment” taking place as we ascend.

We may eradicate our proverbial Midianite woman by following the Biblical process, outlined in the Talmud (Yevamot 60b): “Each Midianite woman passed before the gold diadem of the High Priest, and those marked for death, the color of their face became pale.” The Hebrew word for dia-

dem (צִיץ) can also mean “glance,” and when we pass our forgetfulness before the diadem—reminding ourselves that G-d is in our presence, glancing into our minds and reading our thoughts—we too will turn pale with shame.

Such contemplation not only eradicates our personal *Midianite woman* but also rectifies our sins. For the alien thoughts produced by sin approach us during prayer hoping to be shown the diadem, upon which both the sins and the alien thoughts may ascend and return to G-d.

Based on the above explanation, we may offer an alternate reading of the Talmudic adage (Megillah 24b): “He who says he will not ascend to pray in colorful garb may not ascend even in white garb.” The word “even” (אף) can also mean “anger,” a reference to sins, and the phrase “may not ascend” (לא יעבור) can also mean “will not sin.” The adage thus describes the reward for one who eradicates the Midianite woman within and controls alien thoughts during prayer.

“He who refrains from ascending through prayer until he first rectifies his alien thoughts (colorful garb), will see his sins (אף) whitened, until (לא יעבור) they are no longer considered sins at all.”

Immersion of Utensils

The Context: After the Jewish people defeated the Midianites and recovered the spoils of war, G-d instructed them in the process of purifying the Midianite utensils.

Any metal utensils that were used to cook forbidden foods with fire had to be purged in fire. The fire would expunge the forbidden taste. This process is called *hagalah*. Following that, those vessels had to be immersed in water. Any vessels not used with fire, but only for cold liquids and foods, must also be immersed in water. This is called *tevilah* (See *Bamidbar* 31:22-23).

The Ramban: Ramban asks why this command was not given to the Jewish people following their defeat of Sichon and Og which occurred earlier. He answers that because the territory of Sichon and Og was part of the Land of Israel, an exception was made and their utensils were permitted, no matter what kind of forbidden food was absorbed in them.

The Question: Ramban's explanation works for the command to purge vessels that absorbed forbidden food with fire. The forbidden taste absorbed in the vessels of Sichon and Og were exempted from purging because of the sanctity of the land. But the obligation to immerse utensils that belonged to gentiles applies to vessels that did not absorb forbidden taste at all. Seemingly, that law should have been commanded earlier, after the battle with Sichon and Og?

The Preface to the Explanation: In his comments to this episode, Rashi describes the obligation to immerse vessels as follows:

“According to its **simple** meaning, this immersion was to cleanse it from contamination by a corpse. He said to them, “The vessels require purging to cleanse them from the absorption of forbidden food, and immersion to cleanse them of spiritual uncleanness [caused by a corpse].” **Our Rabbis expounded from here** that even to make them fit for use after contamination from forbidden food, ritual immersion was required for metal utensils” (*Rashi to Bamidbar* 31:23).

This means that immersing vessels in water is part of the process of making vessels “fit for use after contamination from forbidden food.” But if this is

the case, why do newly acquired vessels from gentiles require immersion? They have not absorbed any forbidden food!

Rashi's intention can be understood from his precise language. Utensils used with fire need to be **purged** of their forbidden food. But utensils that never absorbed hot food, either because they are new, or because they were only used with cold food, need to be immersed to “**make them fit for use.**” The immersion does not actually remove any forbidden taste. But because the utensil belonged to a gentile, it could, theoretically, be used for forbidden food at any moment. The utensil is therefore “*potentially* impure.” For a Jew to take possession of such a utensil, he must first purify it of this forbidden potential. This is the purpose of immersing the vessel, not to purge it of forbidden taste, but to “make them fit for use” by a Jew.

The Explanation: Thus, Ramban's explanation for why the Jewish people did not have to purge the utensils they recovered from Sichon and Og applies to the obligation to immerse as well. Immersion is also a consequence of forbidden food, not the actual absorption, but of potential forbidden use. Because the forbidden status of those vessels was categorically lifted, there was no obligation to immerse them to remove the potential, or to purge them to remove the actual, forbidden absorption.

Settling Other Questions: This explains two other potential issues:

- 1) When we sell our chametz utensils to the gentile before Pesach, why do we not have to immerse them after Pesach? Seemingly, they are coming into our possession from a gentile?
- 2) Before Sinai the Jewish people has the status of gentiles (Bnei Noach) and after Sinai they became Jews. Why did they not have to immerse their utensils before use?

Based on the above, we can explain:

- 1) It is highly unlikely that a gentile will actually use the utensils sold to him. That assumption is implicit in the sale. Thus, there is no “potential” for forbidden absorption, and therefore, no obligation to immerse.

2) Prior to Sinai, the Jewish people observed the laws of meat and milk to the best of their ability. Therefore, there was no “potential”

for forbidden taste to be absorbed in their utensils.

Likkutei Sichot vol. 18, p. 363ff.

גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

A Land For Everyone

In our *parshah*, the word *nachalah*, “inheritance,” is repeated four times in one verse (33:54), alluding to four distinct periods of settlement. The verse begins, “You shall give the Land as an inheritance to your families,” alluding to the Patriarchs who settled in the Land with their families. The verse continues, “To the large, you shall give a larger inheritance,” alluding to Yehoshuah’s conquest that resulted in the majority of the nation settling there. The verse continues, “To the small you shall give a smaller inheritance,” alluding to the settlement in the days of Ezra. Only a minority of Jews returned

from Babylon to settle the land. The verse concludes, “To the tribes of your fathers, you shall inherit,” alluding to the future era. In that era, both the tribes and the fathers will inherit. The Patriarchs will arise and live with us in the Holy Land. And the tribes will be present in full, not only the nine-and-a-half tribes that settled in the days of Yehoshua, but all twelve tribes will receive equal portions along with a thirteenth portion for the *beis hamikdash*, the *kohanim*, the tribe of Levi, and the *nassi*.

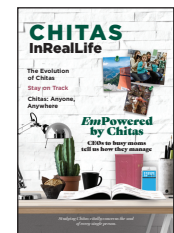
Shmeinah Lachmo

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Matos-Mas’ei, 7th Aliyah
Tehillim*	Chapters 10 – 17
Tanya*	Igeres Hateshuvah Chapter 10. עמ' 198 - עמ' 198 (עילאה).
Rambam – Sefer Hamitzvos*	Negative Mitzvah #355
Rambam – One Chapter*	Sefer Nezikin, – Hilchos Gezeilah Va’Aveidah, Chapter 4
Rambam – Three Chapters**	Sefer Nashim – Hilchos Ishus, Chapters 11 – 13

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