

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Balak

5784

No.

738.638

טיב המערכת

והם בוכים – And they were weeping

There is a famous story that in the Volozhin Yeshiva there were boys who sat and learned Torah for eighteen hours a day. One day, one of those studious boys was sitting in the dining room, and in the middle of his meal someone approached him and asked him a question about a certain Tosfos. He tried to remember the words of the Tosfos, but he could not, and he was very frightened, how is it possible that he could not remember an express Tosfos in Shas?! And because of his panic, he acted panicky and went and locked himself in his room, and he did not come out until he reviewed all of Shas, of course with Rashi and Tosfos, but because of his panic, he forgot to say Bircas Hamazon. Afterwards, when Rebbe Chaim Volozhin heard the story, he said, "Certainly, he should not have left his place without *benching*, but I have no doubt that if he had stayed to say Bircas Hamazon, he would not have done that thing, because his mind would have cooled from the panic that gripped him.

The Torah tells us (25:6) 'והנה איש מבני ישראל בא ויקרב אל אחיו את – And behold! A man of the Children of Israel came and brought the Midianite woman near to his brothers before the eyes of Moshe and before the eyes of the entire assembly of the Children of Israel, and they were weeping'. Holy Rashi explains the meaning of that weeping, 'And they were weeping – the law was concealed from Moshe, 'One who has relations with an Aramean woman, avengers will harm him', so they all cried out in weeping', that is, Moshe Rabeinu and all around him wept because the halacha was concealed from him, 'that one who has relations with an Aramean woman, avengers will harm him', and after they wept, Pinchas remembered the halacha, and he merited to be the one to put it into practice.'

How upset are we when we do not know some halacha? It is not for nothing that holy Rashi explains to us the real reason that caused Moshe Rabeinu to weep, and together with him, many of *Bnei Yisroel* wept with him. This is surely the terrible situation that a prince of Israel stood like this with a gentile woman opposite Moshe Rabeinu and wanted to 'permit the *shoretz* to himself', this was a terrible situation. But this was not the reason why Moshe Rabeinu wept, rather, 'it was because the halacha was concealed from him'. This teaches us that if a person tries to learn and fails to understand the words of the Torah, and certainly if he forgot his learning, how upset he must be and should weep for this, until the One Who sits on high has mercy for him and enlightens his eyes.

- Tiv HaTorah - Balak

טיב ההשגחה

חסד של אמת True Kindness

Our washing machine was breaking and there was no money for a new one, the signs that it was on its last legs were getting stronger and all that was left in my wallet was a prayer to the Creator of the World that He show us mercy and provide a fitting alternative.

Two weeks later the washing machine died, and the laundry was beginning to pile up. We felt that we had reached our breaking point when my cell phone began to vibrate. On the other of the line was an older man whom I knew asking if I was interested in a washing machine in good condition. Interested? Certainly! He asked that I come to his house.

The elderly man told me that they were leaving their large apartment and were moving to an assisted living facility and there were things that they did not need and they thought of offering it to me first because two weeks earlier when a large fire broke out near their apartment and I went to their home and tried to convince them to leave their apartment because of the danger, however, they refused in spite of my pleading. Because of my concerns for them as a distant neighbor they were touched and decided to offer me their items before offering them to others. I received a washing machine that was literally almost new and some other things that I needed, gifts from Heaven...

.א.י

תמים תהיה עם ה' אלקיך
You shall be complete with Hashem,
your G-d



וַיֵּרָא בָלָק בֶּן צִפּוֹר אֶת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאֹמְרֵי: (כב:ב)
**Balak son of Zippor saw all that Israel had done to the
Amorite. (22:2)**

We must understand the intent of the Torah when it writes **'and Balak saw'**, because simply, Balak did not see with his human eyes the battle between Israel and the two kings, Sichon and Og, he only heard about it, if so, it should have said, 'and Balak heard'.

To understand the intent we must first explain that just as the 'body' of the person has the 'sense of sight' and the 'sense of hearing', these two senses are also found in the 'soul' [*nefesh*] of the person. The nature of these two senses is explained in the holy *sefer* 'Bnei Yisaschar' (Chodesh Adar Maamer 3 Drush 4): 'The *Emunah* that comes to a person by way of investigations of the mind is called 'sight', because the sight of the mind corresponds to the actual sight of a person... If so, this is called *emunah* comparable to the actual sight of 'eyes', and *emunah* that comes from *kabbalah* is comparable to 'ears'.'

These words of his explain to you that just as the actual sight and hearing of the body direct the person to the physical and the practical, for through them he knows how and when to do what is incumbent on him, so does the sight and hearing of the soul of the person direct the person to the spiritual, for through them he merits to recognize his Creator and to cling to Him.

To explain, the 'sense of sight' of the 'soul' is 'intellectual understanding', for just as the person is able to explain the reason for the 'sense of sight' of the 'body', so too, he can explain the *emunah* as the 'sense of sight' of the 'soul'. The 'sense of hearing' of the 'soul' is the 'pure faith' that he received from his fathers, and since it is comparable to the 'sense of hearing' of the 'body', since the person cannot always explain how the 'sense of hearing' works on the body, for sometimes he does things that he himself cannot explain why and how he did them, he just relies on the hearing that he received from the *chacham*, and he did what he did based on his say so. It is similar with the 'sense of hearing' of the soul, since he is not wise enough to attain the *emunah* rationally, rather, he believes what he hears and received from his fathers, and with the light of this *emunah*, he goes in the ways of Hashem Yisbarach.

With our limited understanding, were we able to compare the intellect to the body, we would be able to say, that just as the physical senses, the 'sense of sight' which sets the way is better than the 'sense of hearing', for this shows that he is wise and understands what he is doing. It is similar with the senses of the soul, that even one who is wise and recognizes his Creator on his own and is able to answer questions about his choices and his *emunah*, is better than the person who is not wise on his own and cannot give a good reason to explain his conduct.

However, this is not so with Torah knowledge. Regarding *emunah* the Torah commands us (Devorim 18:13), 'תמים תהיה עם ה' אלקיך' – 'You shall be wholehearted with Hashem, your G-d'. Included in this is the commandment to believe wholeheartedly in Hashem Yisbarach as he received from his fathers, and not make it dependent on investigations, for the investigation shows that you have a time when the *emunah* is still not clear to you, but the truth is you should have no time when the person will be without *emunah*...

Additionally, we see that those who make their *Emunah* dependent on investigation are left with an impression from the time of laxity even after they have already stood for the truth of the faith, and as the 'Bnei Yisaschar' continues, 'HaRav HaChassid Mahari Yaavetz wrote that he saw in the decree of Spain that those scholars who insisted on the study of *Emunah* based on investigation of the human mind lost their honor on the day of wrath, but the women and the simpleminded whose *Emunah* was based only on what they received, sanctified the honored and awesome Name, and were tested together. We said the reason for this as is known that those who come in the secret of Hashem, the secret of being broken, the sense of sight is what causes their breakage, as opposed to the sense of hearing which is the secret of the complete correction. This is not so with *Emunah* which comes from hearing, and one does not receive nullification and breakage, and this is the meaning of 'שמעו ותחי נפשכם' – 'Listen, and your souls will live' (Yeshaya 55:3).' You see from his words that the sense of the intellect is better than the sense of hearing which is better than the sense of sight.

We also find hints to this in our holy Torah, for when the Torah tells us something based on *Emunah*, if it is of firm good faith, we call it 'hearing', and if it is of lax faith which causes mishap, we say it is sight. When the Torah tells us about the *Emunah* that was aroused in Yisro and because of it Yisro wanted to join the Jewish Nation, it begins with 'וישמע יתרו' – 'and Yisro heard' (Shemos 18:1). And when it tells us about the mishap of the spies which was caused by a laxity of *Emunah* it mentions sight (Bamidbar 13:18) 'וראינו את הארץ' – 'and you see the land', Their very stumbling came about because of 'sight' for they followed their normal sight, and this was a proof that the sense of sight affected their faith. Even the matter of Korach was bound to the challenge of faith, since his jealousy of the prince Eltzafan ben Uziel caused a lax in his faith, for he could not believe that this was a decree of His wisdom, Yisbarach, and so Rashi hints there (16:1) as expression of sight, 'his eye deceived him'.

In light of what we have said, we can say that this was the intent of the Torah by saying 'וירא בלק' – 'and Balak saw', for when Balak was informed of all that Israel did to the Amorites, even though this was a proof that there was a G-d above Who rules the world and it fulfills His decrees, as this was a supernatural victory. Until that time, no army was able to defeat the two kings, Sichon and Og, because of their immense strength. Still, Balak did not want to acknowledge this and chose to make their victory dependent on magic. Since this was so, it uses an expression of 'sight', and 'sight' teaches 'investigation of faith', and with this the Torah testifies that even after Balak saw what he saw, he was still doubtful if this came from Hashem, and for this reason he wanted to go to battle against Israel utilizing the power of Balaam, since he also knew great magic. He even made his speech dependent on magic. However, then it became clear without a doubt that everything is dependent on the decree of Heaven, since HaKadosh Baruch Hu did not let Balaam speak as he wished, and even forced him to say what he did not want to and to bless them...