



The Chabad Online Weekly Magazine

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Matot-Massei 5763 (2003)

Quote for the day

I have learned much from my teachers; from my colleagues more than from my teachers; and from my students more than all

(Talmud, Taanit 7b)

Daily Thought

Nameless

High upon her precipice, the soul is nameless, for she has no form - she will be whatever she must be.

Peering below, beneath the clouds, she perceives a faint shimmering of her light in the deep, wet earth. There she finds form, and she calls it a name, and she is called when that name is called, for she says, "This is me."

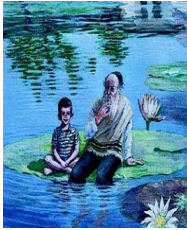
But it is not her. It is only a faint glimmering of her light within the frame of a distant world.

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CURRENT

The Survivors

by Mendel Kaplan

Last summer, I received an e-mail from a freelance writer doing a piece on the — then new and wildly successful — TV show “Survivor”. She wrote, “Six thousand people applied to appear on the show, and *not a single one was Jewish!*” She asked me to help her understand this phenomenon. “After all” she noted, “wasn’t it the Jews who survived the Holocaust?”

The dictionary offers two definitions for the term “survivor”. 1. *To continue to live or exist.* 2. *To live longer than; outlive.* In plain English, we have two very different ways of thinking about survival: is our existence important and meaningful on its own, or relevant only when we have someone to compete against?

Jewish survival is not a game. We don’t continue to exist to spite our enemies — we continue to exist despite them. The focus of our survival has always been to live rather than outlive.

For more than three millennia, we survived every imaginable and unimaginable difficulty. Yet we never looked for challenges or invited impediments. In fact, in our morning prayers we daily petition Heaven, “Bring us not to the hands of temptation”. Obstacles have always been placed in our way, but not because we wanted them.

Enter the year 2000. Now it’s popular to tempt and entice oneself. In today’s media culture, the badge of spiritual courage is earned by living precariously on the edge of sin and immorality. Television shows like “Survivor” or “Temptation Island” hail and promote this perverted type of sentiment. It is sad to see people embrace compromising situations where selfishness and desire tend to get the better of them. It is sadder yet to see society cheer and encourage this behavior.

If it is true, I am heartened by the fact that not a single applicant to *Survivor* was Jewish. In a strange way, it defines and reaffirms the true survival skills we possess as a people.

In the course of our stormy two thousand year *galut* (“exile”) we have survived and continued to flourish. But perhaps the greatest challenge has still to be faced.

We have survived the horrors of persecution and genocide. We have met the challenge of recovering from the ashes. We spent five decades frantically rebuilding in every way imaginable. We have passed every roadblock placed in our way. But can we survive the self-inflicted ones as well?

Jewish survival is dependant on the positive drive and desire to live Jewishly, not the need to outlive or overcome enemies (or the Australian outback). This drive and desire is nurtured, cultivated and sustained by constant education, involvement and commitment. Diligent pursuit of Torah knowledge, spirituality and Yiddishkeit will all ensure our survival.

Won’t you please join us a little more often? Whether it’s Shabbat or daily services, classes and regular social programming or special events, we’ve got something for everyone in the family. So forget Puala Tiga, Temptation Island and the Outback. Instead, get involved in your local Jewish community and help us survive as a people — forever!

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STORY

The Shattered Goblet

by Yrachmiel Tilles

The chassidic community in Poland was in a state of shock. The great chassidic master, **Rabbi Moshe of Lelov**, had decided to ascend to and settle in the Holy Land. How could they possibly go on without his leadership?

To his closest disciples the Rebbe revealed that when he was a small boy, his father, **Rabbi David of Lelov**, had said to him: "I did not merit to see the Holy Land, but you must go there. Through your divine service which you will perform there, you will succeed in bringing Moshiach sooner and hastening the Redemption."

The Rebbe passed through many towns and villages on his way, accompanied by his chassidim. At the town of Sadigur, he stopped to say his farewell to the famed master, **Rabbi Israel of Ruzhin**. When the Ruzhiner Rebbe heard of Rabbi Moshe's plans to journey to the Holy Land, he begged him to wait and allow him to go along. But Rabbi Moshe was impatient to continue his journey. "My white beard is unwilling to allow any postponement," he replied; and so he continued his journey alone.

From time to time, when the retinue stopped, Rabbi Moshe delivered discourses of chassidic teachings. He expressed his intentions to his disciples, telling them that upon his arrival in Jerusalem he would, "first go to the *Kotel* (Western Wall) and sound the *shofar* so that all the supernal worlds will tremble. I am also bringing with me the kiddush cup which belonged to my teacher and rebbe, the "**Seer**" of Lublin. This cup is filled with great holiness which will enable me to work many wonders. I will refuse to move from that spot until the Moshiach comes!"

Rabbi Moshe continued his journey until he reached the seaport. There he bid a final farewell to his disciples and, together with his family, boarded a vessel bound for the Holy Land. After a long voyage, they reached the longed-for shores of the Holy Land. Proceeding to

Jerusalem, they reached the gates of the Holy City.

No sooner did they approach the city gates when the precious goblet which had belonged to the "Seer" slipped from Rabbi Moshe's sack and shattered on the stones.

They tried to continue their journey, but Rabbi Moshe was suddenly overcome with a severe illness. They had no choice but to break their trip until he recovered. But the chassidic master's health continued to deteriorate. In a few short days, Rabbi Moshe felt that he would not live much longer. He entreated his family to quickly carry him to the Kotel, and this they did, fearing that his end was, indeed, approaching.

But as they hurriedly carried the *tzaddik* toward the Kotel and were about to reach the final turn, they were attacked by Arabs hurling stones down from the surrounding houses, and were lucky to escape with their lives.

Rabbi Moshe of Lelov passed from this world 72 days after his arrival in the Holy Land, without having realized his fondest dream and without having succeeded in bringing the Redemption, for it was ordained by Heaven that the time for Moshiach's arrival had not yet come.

Biographical note:

Rabbi Moshe of Lelov [? - 1851] was the son of Rabbi David of Lelov and the son-in-law of "the Holy Yid" of Pshischah. He declined to officially succeed his father as rebbe, considering himself unworthy of the position. He moved to Israel, where he helped to strengthen the Chassidic community, although he passed away shortly after his arrival. He is buried on the Mount of Olives, near the prophet Zechariah.

A master storyteller with hundreds of published stories to his credit, Rabbi Yrachmiel Tilles is co-founder of ASCENT OF SAFED, and editor of Ascent Quarterly and the www.ascent.org.il and www.kabalaonline.com websites

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LIVING

Escape

by Chana Weisberg

We finally did it.

We escaped from the city for a glorious four days of family vacation. We stayed in a small cabin, the dense forest behind us and the open meadow before us, surrounded by looming mountains and towering trees. Hiking trails crossing the paths of wild deer, ostriches, rabbits and raccoons lead to picturesque lakes and waterfalls.

Add to that a swimming pool and a host of new friends for my children to play with, and this was a vacation everyone was enjoying.

I sat in the meadow, sun beaming, pen and paper in hand as the children played happily around me. For once, I could think in calm silence and write to my heart's content, instead of stealing a harried moment from the chores or responsibilities of my daily grind.

I sat, pen and paper in hand. But nothing emerged. My mind, usually so bombarded with ideas, was as blank as the paper I was holding.

I attempted to write down a thought that had occurred to me earlier that week, to no avail. The words didn't flow. The sentences sounded forced.

Why? Why when I had no pressures, no anxiety, no chores or responsibilities, no phone calls or people requiring my attention, was I so uninspired?

Only later did it occur to me that perhaps it is precisely those pressures, precisely those chores and responsibilities, precisely those tasks and people pulling me from all directions, that contributed to who and what I am and what I have to say.

Perhaps, like the character that is brought out only by the wrinkles on our faces and gray hairs on our heads marking our worries and our age, so, too, perception and insight will derive only from the bothers and burdens of daily living. Perhaps meaningful words can be set on paper only by a fully-lived life, not one blank of responsibility.

I spent four glorious days luxuriating in the scenery, relishing the relaxation, experiencing nature and enjoying the time spent with my family — but my sheets of paper remained as blank as ever.

We arrived home from our vacation late on a Thursday night.

Fridays are always busy days, particularly this one, after a four-day absence. I came back to work deadlines, an incessantly ringing phone, a course syllabus to be published, a flight reservation to be booked — and of course all the hampers of laundry to be washed and folded, in addition to the usual Shabbat preparations.

And amidst this all, when the pressures seem their strongest, my mind is suddenly teeming with ideas and thoughts.

Maybe I'll even sneak a moment to record this one.

Chana Weisberg is the author of two books — on the lives of Biblical women and on the feminine soul — and is currently working on two more. She is the dean of the JRCC Institute of Torah Study in Toronto and lectures worldwide on issues relating to women, relationships and mysticism. She welcomes your comments or inquiries about her speaking tours and books, and can be contacted at cweisberg@chabad.org

About the artist: Sarah Kranz has been illustrating magazines, webzines and books (including five children's books) since graduating from the Istituto Europeo di Design, Milan, in 1996. Her clients have included The New York Times and Money Marketing Magazine of London.

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INNER DIMENSIONS

The Mystical Significance of the Mezuzah

The mezuzah is one of the few mitzvot (divine commandments) for which the Torah states its reward. In this case, the reward is long life for oneself and one's children: *And you shall inscribe them on the doorposts ("mezuzot") of your house and on your gates, so that your days and the days of your children may be prolonged upon the land which the L-rd swore to give to your fathers for as long as the heavens are above the earth* (Deuteronomy 11:20-21).

According to the *Tosafot* and the *Shulchan Aruch*, the main function of the mezuzah is to protect the house from evil. Because of this attribute, the mezuzah has been called "the coat of arms in the knighthood of G-d." To begin to understand the mechanism of this effect of the mezuzah, we must first delve into the concept of evil itself.

Evil was created *ex nihilo* just as the rest of Creation. It was not created for its own sake, however, but only as an instrument of free choice. It is tolerated to the extent that it serves this purpose.

In order to allow for the existence of beings that would not be absorbed and nullified in the Source, G-d chose to conceal and withdraw His light to create, so to speak, a "vacuum" where created beings would feel their independent existence. This, in oversimplified form, is the fundamental concept of *tzimtzum* (the concealment and contraction of the primordial Divine light, which is the cornerstone of Lurianic Kabbalah). The concept of *tzimtzum* demonstrates how a monistic creation can lead to apparent dualism.

The absence of light, of course, allows the possibility for darkness — or evil. Our task is to discover G-d hiding, as it were, behind a veil of darkness. Chassidic master Rabbi DovBer of Mezeritch once found his little son crying because while playing hide-and-seek, he hid but none of the children looked for him. Rabbi DovBer started crying himself and explained to his son that our Heavenly Father also is hiding from his children, as it is written, "You are a G-d Who hides" (Isaiah 45:15), so that they should

search for Him — but no one searches!

Evil, by definition is that which conceals the true source of existence, the Creator. The very term for evil in the Kabbalah, *klipah*, means "shell" or "husk". It is something that has no independent value, other than to serve as a covering for the fruit.

Evil was created to provide us with the freedom of choice, which is possible only where there is an alternative to good available. Had there been no outer shell concealing the truth, we would be compelled to obey G-d's will. If denied free choice, we would also be denied reward.

Conversely, with no free will there is no evil. An animal killing its prey for food cannot be accused of committing an evil act since it has no choice in this matter. It was created by G-d with a predatory instinct and no free will. Similarly, angels cannot be considered good because they were created to do so. Only humans possessing free will can rise above angels or fall below animals, depending upon the choices they make.

Thus we see that without evil there is no free choice, and without free choice there is no good or evil. Evil allows for the exercise of good in the same sense that a ray of light can be seen only in a cloudy sky.

Once we understand that evil must exist and that it plays a positive role in the scheme of Creation, we are confronted with another problem: If evil is the husk or the concealment of G-dly light, where does its energy come from? What sustains its existence? The answer is, of course: The same Creator Who gives life to everything. Whereas, though, the domain of holiness receives G-d's sustenance in abundance, the merely tolerated domain of evil is relegated to feeding on "leftovers."

Kabbalah calls evil, *sitra achra*, "the other side." G-d allows a minute amount of life-giving energy to trickle down to the "other side" in order to maintain its existence. Too much of such energy kills it completely. As the sages of the Kabbalah put it, "Bright light blinds the eyes of evil forces." The intellect, particularly wisdom (called *Chochmah* in Kabbalah), is the bright light that disperses darkness.

That is why evil must always remain in darkness, feeding on what leaks through the small holes in the domain of holiness. The Kabbalah calls a hole or an opening *ra* (evil) because it allows vestiges of holiness to leak through, providing the "other side" with its life force.

Now we can understand how the mezuzah protects the house. A Jewish home, which is a miniature Temple, is a vessel of holiness. A door opening to a strange and

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The Mystical Significance of the Mezuzah

often hostile world, to the “other side,” is thus called evil. The Zohar tells us that the forces of evil dwell near the door, because that is where they receive their nourishment. This is similar to pathogenic bacteria and fungi flourishing in dark places.

Containing the wisdom of absolute monotheism, “Hear O Israel, the L-rd is our G-d, the L-rd is One,” the mezuzah is the ray of bright light which blinds the evil forces, denying them the right of entry and dispersing them.

This is the mystery of the mezuzah.

Time, Space, and Soul

An additional explanation of why the mezuzah is affixed to the gates of the house can be found in one of the laws of Shabbat.

The gates of a house separate *reshut ha'yachid* (the private domain) from *reshut ha'rabim* (the public domain). On Shabbat it is forbidden to carry any object from one domain to the other. Kabbalah associates *reshut ha'yachid* (literally, the “domain of the one”) with the Singular Master of the Universe. *Reshut ha'rabim* (the “domain of the many”) represents the domain of evil — the multiplicity of the physical world that disguises and hides the underlying unity of Creation.

During the first six days of the week, we must deal with the multifarious world, albeit trying to refine and repair it, to reveal its inner unity. On the seventh day we must abstain from all creative activities to observe the holiness of the day. The Hebrew word for holiness, *kodesh*, means literally “separated.” Therefore, we observe the holiness of Shabbat by honoring that separation and not carrying an object from one domain to another.

The ancient Kabbalistic work *Sefer Yetzirah* says that the entire Creation exists in three dimensions: time, space, and soul. The primary task of a Jew is to reveal hidden holiness in each of these dimensions. G-d made it easier for us by starting off the process. He sanctified the seventh day, a point of holiness in

time. He sanctified the Holy Land of Israel, Jerusalem, and the Temple Mount as areas of ever increasing holiness in space. He gave us a holy spark, “a part of G-d from above indeed,” for our souls. Utilizing all of the above, we must sanctify the rest of Creation by revealing its hidden unity.

The mezuzah combines the holiness of all three dimensions. It is affixed in space to the doorpost, the threshold of the house. As the threshold marks the transition from one domain to another, the mezuzah symbolizes motion. *Zuz*, the root of the word mezuzah, means “to move.” Motion is the essence of time. The words *shanah* (year) and *shniyah* (second) come from the word *shinui* (change). All these words denote change or motion. Hence, the mezuzah marks holiness in time.

On the other hand, the law requires that a mezuzah be affixed only to a permanent structure. The essence of space, as opposed to time, is stillness, immobility. The immobility of the mezuzah connects it to the concept of space. Furthermore, many of the laws of mezuzah deal with its position in space, i.e., where it must be affixed on which side of the doorpost, at which height and angle. Thus mezuzah brings holiness to the concept of space.

Finally, the mezuzah, which protects the souls of Jewish people, is ultimately connected to the concept of soul. In the text of the mezuzah scroll is written, “You shall love your G-d with... all your soul.”

So we see how the mezuzah unifies and sanctifies the three dimensions of time, space, and soul. The idea of the mezuzah unifying and sanctifying time, space and soul is ultimately expressed in the last verse inscribed on the mezuzah itself,

“...that your [*soul*] days [*time*] and the days [*time*] of your children [*soul*] may be prolonged upon the land [*space*] which the L-rd swore to give to your fathers [*soul*] for as long as [*time*] the heavens [*space*] are above the earth”

G-d gave His chosen people signs of this special relationship. Shabbat is a sign in time. Mezuzah is a sign in space. *Brit milah* (circumcision) is a sign on the level of soul. The connection between mezuzah and circumcision can be observed from the imperative in Ezekiel 16:6 recited at the *brit milah* ceremony, “In your blood, live.” Blood appears in the Torah in Exodus 12:22 where the word “mezuzah” is first mentioned. This is in the context of the Commandment to mark the doorposts of Jewish homes with blood of the Passover sacrifice at the time of the Exodus. Moreover, the Zohar states that “The blood was of two kinds, that of circumcision and that of

INNER DIMENSIONS

The Mystical Significance of the Mezuzah

the Passover lamb.” The Zohar compares the place of circumcision with the “door of the body.” The two concepts are juxtaposed also in Genesis 18:1, describing Abraham, “... he sat [ill from his circumcision] at the door of his tent.”

Thus the Zohar tells us:

Happy is the portion of Israel for the Jewish people know that they are the sons of the Holy King, for all bear His stamp. They are marked on their bodies with the holy sign [of *brit mila*]; their garments bear the sign of a mitzvah [of *tzitzit* - fringes]; their heads are stamped with the compartments of *tefillin* [phylacteries] with the name of their Master; their hands are stamped with the straps of holiness [straps of hand *tefillin*] ... and in their houses they bear the stamp of the *mezuzah* at their doorway. Thus in all ways they are marked as the sons of the Most High King.

The Talmud states that the Chanukah menorah should be placed in a doorway opposite a mezuzah. In Chassidic philosophy, oil symbolizes the Jewish nation. Just as oil does not mix with other liquids, so the Jews do not mix with other nations. Samuel Heilman reports a discourse given by the Belzer Rebbe on this subject:

“Oil does not mix with any other liquid. No matter how much one tries to blend the oil with other liquids, it always remains separate.” The oil, he went on to explain, represents the Jewish people who, no matter how hard some may try to mix them with others, will always remain separate, like the oil... . The light... separates us from darkness. As the light symbolically separates the sacred from the profane - the Jews from the other nations - so too the mezuzah on our doors separates and protects us. Both have stood from the beginning as signs distinguishing between Jews and others. Chanukah lights and the mezuzah both symbolize separation, and thus protect the Jewish people from corrupting foreign influences “that threaten to make us disappear.” Both are ... “a lamp unto my feet and a light unto my path” (Psalms 119:105).

Conclusion

Now all the pieces of the puzzle fit together. In the dimension of time, a Jew is not allowed to carry an object from one domain to another on Sabbath because this would violate the holiness — i.e., lines of separation — of the day. On the level of soul, a Jew is forbidden to intermarry, which would cross the line of separation between the chosen holy people and the rest of humanity, between “one nation unto G-d” and many nations. In the dimension of space, the mezuzah stands to separate — make holy — the domain of one from the domain of many, and this demarcation should not be violated by bringing alien ideas, customs, and values into a Jewish home.

Just as Shabbat is a sanctuary in time and a Jewish soul is a miniature sanctuary in the dimension of soul, the mezuzah marks a Jewish home as a miniature sanctuary in the dimension of space. By making one’s house a true sanctuary of G-dliness, a Jew not only fulfills his or her mission in life, but helps realize the primary purpose of Creation — giving G-d “a dwelling place in the lower worlds.”

Mezuzah not only stands on the border between the domains of One and many, it also points inward, toward the domain of One. This comes to teach us that while G-d created our multifaceted world from One into many, our purpose is to elevate the physical world to bring it back, as it were, to the unity of the Creator. This reverse process of bringing many back into One is the direction in which the arrow of mezuzah points us.

In the dimension of space, the mezuzah points toward the domain of the One, singular Master of the universe; in the dimension of soul, the mezuzah points to our singular G-dly spark; and in the dimension of time, the mezuzah points to the era of Moshiach, when the unity of G-d will be revealed — may this happen immediately!

Our sages said, “He who is observant [of the precept of] mezuzah will merit a beautiful house.” May we soon see in the merit of this great mitzvah the rebuilding of the most “holy and beautiful House” of all, the Temple in Jerusalem, as it is written, “I shall dwell in the House of G-d all the days of my life/ To behold the beauty of G-d and to meditate in His Sanctuary” (Psalms 27:4).

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PARSHAH IN A NUTSHELL

Matot-Massei

Numbers 30:2--36:13

Torah Reading for Week of July 20-26, 2003

Moses conveys the laws governing the **annulment of vows** to the heads of the **tribes** of Israel. **War** is waged against **Midian** for their role in plotting the moral destruction of Israel, and the Torah gives a detailed account of the war spoils and how they were allocated amongst the **people**, the **warriors**, the **Levites** and the **High Priest**.

The tribes of Reuben and Gad (later joined by half of the tribe of Menasseh) ask for the lands **east of the Jordan** as their portion in the Promised Land, these being prime pastureland for their **cattle**. Moses is initially angered by the request, but subsequently agrees on the condition that they first join, and lead, in Israel's conquest of the lands **west of the Jordan**.

The forty-two **journeys** and **encampments** of Israel are listed, from the Exodus to their encampment on the plains of Moab across the river from the Land of Canaan. The **boundaries** of the Promised Land are given, and **cities of refuge** are designated as havens and places of exile for **inadvertent murderers**. The **daughters of Tzelafchad** marry within their own tribe of Menasseh, so that the **estate** which they inherit from their father should not pass to the province of another tribe.

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PARSHAH SUMMARY & COMMENTARY

Matot-Massei

Numbers 30:2--36:13

Torah Reading for Week of July 20-26, 2003

This week's Torah reading concludes the book of Numbers and consists of two *parshiot*: Matot ("tribes"—Numbers 30:2-32:42) and Massei ("journeys"—Numbers 33:1-36:13)..

Matot opens with Moses' instruction to the heads of the tribes regarding the laws of vows:

If a man vows a vow to G-d, or swears an oath to bind his soul with a bond; he shall not break his word; according to all that proceeds out of his mouth shall he do.

A vow, however, can be annulled (as long as it does not involve an obligation towards another person). A father has the authority to annul the vows of his daughter and a husband the vows of his wife or betrothed, within 24 hours of the vow's declaration. (Another kind of annulment is that effected by a Torah scholar or a panel of

three judges.)

The War on Midian

G-d instructs Moses to "Avenge the vengeance of the children of Israel upon the Midianites, after which you shall be gathered to your people."

And Moses spoke to the people, saying: "Arm from yourselves men for an army, to go against Midian and to take G-d's vengeance on Midian...."

And there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

And Moses sent them to the war, a thousand of every tribe, them and Pinchas the son of Elazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

And they warred against Midian, as G-d commanded Moses, and they slew all the males.

Also killed are the five kings of Midian (Evi, Rekem, Tzur, Hur and Reva) and the evil prophet Balaam. Not killed but captured were "all the women of Midian, and their little ones." Also taken is "the spoil of all their cattle, and all

Commentary

AND MOSES SPOKE TO THE HEADS OF THE TRIBES OF THE CHILDREN OF ISRAEL, SAYING: THIS IS THE THING WHICH G-D HAS COMMANDED (NUMBERS 30:2)

This verse can also be interpreted as follows: Moses spoke to the children of Israel regarding the heads of the tribes, that they must follow their instructions as one follows the word of G-d.

(*El*, "to" can also mean "about"; *le* which in this context translates as "of", usually means "to"; thus *el rashei hamatot le'benei yisrael* ("to the heads of the tribes of the children of Israel") can also read, "[And Moses spoke] about the heads of the tribes to the children of Israel, [saying: This is the thing that G-d has commanded]...")

(Alshich)

AND MOSES SPOKE TO THE HEADS OF THE TRIBES (30:2)

This was the procedure with all the laws that Moses taught: first he would teach them to Aaron and the heads of the tribes, and then he would instruct the people, as described in Exodus 34:31-32.

Why are the tribal heads particularly mentioned by the laws of vows? To teach us that an expert Torah scholar has the ability to annul vows like a tribunal of three laymen.

(Talmud; Rashi)

A MAN WHO SHALL VOW A VOW (30:3)

Vows are a means to asceticism.

(Ethics of the Fathers 3:13)

Ascetism leads to purity, purity leads to holiness, holiness leads to humility, humility leads to fear of sin, fear of sin leads to saintliness, saintliness leads to the [possession of] the holy spirit, and the holy spirit leads to eternal life.

(Talmud, Avodah Zarah 20b)

ACCORDING TO ALL THAT PROCEEDS OUT OF HIS MOUTH SHALL HE DO (30:3)

Better that you not vow, than that you should vow and not fulfill.

(Ecclesiastes 5:4)

AVENGE THE VENGEANCE OF THE CHILDREN OF ISRAEL UPON THE MIDIANITES (31:2)

Why only upon the Midianites, but not the Moabites (who also sent their daughters to cause Israel to sin)? Because the Moabites got involved because they feared Israel (cf. Numbers 22:2-6); but the Midianites entered a fight that was not theirs.

Another explanation: G-d said to spare the Moabites because of "two fine creatures which I shall extract from them" — Ruth the Moabite and Naamah the Ammonite (wife of King Solomon).

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their flocks, and all their goods."

Upon their return,

Moses, and Elazar the priest, and all the princes of the congregation, went out to meet them outside the camp.

And Moses was angry with the officers of the host... and said to them: "Have you saved all the women alive?"

"Behold, these caused the children of Israel, through the counsel of Balaam, to betray G-d in the matter of Pe'or, and there was a plague among the congregation of G-d. Now therefore kill every male among the little ones, and kill every woman that has known man by lying with him. But all the women children, that have not known man by lying with him, keep alive for yourselves."

Moses also tells them to undergo the seven day purification

process for one who comes in contact with the dead, while Elazar instructs them on the laws of *hagalah* ("koshering"—the cleansing of utensils of the non-kosher cooking absorbed in them), by which to cleanse the "gold, silver, copper, iron, tin and lead" utensils captured in the war:

Everything that passes through the fire, you shall make it go through the fire... and all that does not pass through the fire shall you make to go through water.

The Booty

A tally is made of the spoils taken in the war on Midian, which include: 675,000 sheep; 72,000 heads of cattle; 61,000 asses; and 32,000 human captives.

All this was divided into two equal parts: half was given to the soldiers who fought in the war, who in turn gave one five-hundredth of their share as a "tax" to the High Priest; the other half was divided among the people, who gave one fiftieth of their share to the Levites. (Thus the High Priest received 675 sheep, 72 cattle, 61 asses and 32 human captives; while the Levites received 6,750 sheep, 720 cattle, 610 asses and 320 human captives).

Commentary

(Rashi)

(Maamar Heichaltzu 5659)

AVENGE THE VENGEANCE (31:2)

The double terminology indicates that before the nation of Midian can be defeated, its supernal "minister", which embodies the spiritual essence of Midian, must be vanquished.

(Keli Chenda)

The Hebrew word *midian* means "strife". Midian is the essence of divisiveness, which is the root of all evil.

Thus our Sages speak of "groundless hatred" as the greatest of evils. In truth all strife is groundless hatred: the so called "grounds" that people and nations have for hating and destroying each other are but the various faces of the divisive "I" of Midian — the ego that belies the common source and goal of humanity and views the very existence of others as an encroachment upon the self.

On the cosmic level, G-d is the ultimate oneness, and everything G-dly in our world bears the stamp of His unity. All evil derives from the distortion of this oneness by the veil of divisiveness in which G-d shrouds His creation.

So before the people of Israel could conquer the "seven nations" that inhabited the Land of Canaan — which represent the seven negative traits of the heart — they first had to destroy Midian, which is their source and cause. This is also why the destruction of Midian could only be achieved under the leadership of Moses, who embodied the traits of

utter self-abnegation, (and thus) harmony and truth.

AND MOSES SPOKE TO THE PEOPLE: "ARM YOURSELVES... TO TAKE G-D'S VENGEANCE ON MIDIAN" (31:3)

G-d had said to Moses, "Avenge the vengeance of the children of Israel upon the Midianites"; yet Moses said: "To take G-d's vengeance on Midian"!

G-d said to Israel: It is you who have an account to settle with them, for they caused Me to harm you. But Moses said: Master of the worlds! If we had been uncircumcised, or idol-worshippers, or had denied the mitzvot, the Midianites would not have hated us. They only persecute us on account of the Torah and the precepts which You have given us! Consequently the vengeance is Yours; and so I say: "To take G-d's vengeance on Midian."

(Midrash Tanchuma)

"To take G-d's vengeance on Midian" — for whoever stands against Israel, stands against G-d.

(Rashi)

G-d sees the war on Midian as avenging Israel, for G-d's foremost concern is for His people; the people of Israel see the war as avenging G-d, for they are concerned only with the honor of G-d.

(The Chassidic Masters)

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Everything else (i.e., utensils, jewelry and the like) was decreed to belong to the soldiers, to each what he had captured. However,

The officers who were over the thousands of the host, the captains of thousands, and captains of hundreds, approached Moses.

And they said to Moses: "Your servants have taken a count of the men of war who are under our charge, and not one man of us is missing."

"We have therefore brought an offering for G-d, what every man has gotten, of jewels of gold, chains, and bracelets, rings, earrings, and girdles—to make atonement for our souls before G-d."

The donated gold totaled 16,750 shekels (approx. 837.5

pounds), which Moses placed in the Tent of Meeting as "a remembrance for the children of Israel before G-d."

The Eastern Territories

As related in the Parshah of Chukat (Numbers 21), the people of Israel had conquered the lands of Sichon and Og, which lay east of the Jordan River.

And the children of Reuben and the children of Gad had a very great multitude of cattle; and they saw the land of Yaazer and the land of Gilead, that, behold, the place was a place for cattle.

And [they] came to Moses, and to Elazar the priest, and to the princes of the congregation, and they said: "... let this land be given to your servants for a possession; do not take us across the Jordan."

Moses is extremely upset by their request. "Shall your brethren go to war," he demands, "and you sit here?"

"And why," continues Moses, "do you dishearten the children of Israel from going over into the land which G-d has given them?"

Thus did your fathers, when I sent them from Kadesh-Barnea to see the land.

Commentary

A THOUSAND OF EVERY TRIBE, TWELVE THOUSAND ARMED FOR WAR (31:5)

Moses wanted to demonstrate to them that it is not the number of troops or their arms that determines victory or defeat, but their worthiness. For Zimri had caused the death of 24,000 without a single sword or armament; while they, numbering only 12,000, will defeat the far more numerous Midianites, "and not a single one of them was lost" (Numbers 31:49), even though in ordinary wars, there are casualties also on the victorious side.

(Me'am Loez)

AND MOSES SENT THEM TO THE WAR... THEM AND PINCHAS THE SON OF ELAZAR THE PRIEST (31:6)

G-d charged Moses with the mission, yet he sends others! But since Moses had grown up in the land of Midian, he thought: It is not right that I should punish one who has done good to me. The proverb says: "A well from which you drank, cast not a stone into it."

(Midrash Rabbah)

AND MOSES SENT... PINCHAS THE SON OF ELAZAR THE PRIEST (31:6)

Why did he send Pinchas? He said: "The one who began the mitzvah shall finish it." It was Pinchas who turned away G-d's wrath from Israel and smote the Midianite woman; let him finish the sacred task.

(Midrash Rabbah; Rashi)

AND THEY WARRED AGAINST MIDIAN, AS G-D COMMANDED MOSES (31:7)

When laying siege on a city to conquer it, we do not surround it from all four sides, but only from three sides, leaving a way to escape for anyone who wishes to flee for his life. As it is written: "And they warred against Midian, as G-d commanded Moses"; it has been handed down by tradition that this is what G-d had commanded him.

(Mishneh Torah, Laws of Kings and their Wars 6:7)

ALSO BALAAM THE SON OF BEOR THEY SLEW WITH THE SWORD (31:8)

What was Balaam doing in Midian? Rabbi Jonathan said: He went to receive his reward for the twenty-four thousand Israelites whose destruction he had caused [by his advice to entice them with the daughters of Moab and Midian] ... This is what people say: "When the camel went to demand horns, they cut off the ears he had."

(Talmud, Sanhedrin 106a)

SO DID YOUR FATHERS... (32:8)

If Moses initially saw their request as the equivalent of the Spies' shunning of the Holy Land, why did he, at the end, agree to their proposal, and even expand on it, by adding half the tribe of Menasseh to the tribes of Reuben and Gad?

(The fact that they pledged to participate in other tribes' conquest of the Land only answered the first part of Moses' complaint to them — "Shall your brethren go to war, and you sit here?" — but not the other,

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They went up to the wadi of Eshkol and saw the Land; and they disheartened the children of Israel, that they should not go into the land which G-d had given them.

And G-d's anger burned at that time, and he swore, saying: "Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob..." G-d's anger burned against Israel, and he made them wander in the wilderness for forty years, until all the generation, that had done evil in the sight of G-d, was consumed.

And, behold, you are risen up in place of your fathers, a

brood of sinful men, to augment yet the fierce anger of G-d towards Israel. For if you turn away from after Him, He will yet again leave them in the wilderness; and you will destroy all this people!

But the Reubenites and the Gadites persist. "We will build sheepfolds here for our cattle, and cities for our little ones." But we have no intention to remain behind while the rest of the people fight for the conquest of the Land; indeed, we promised to march at the fore of the troops and fight in the front lines. "We will not return to our houses, until the children of Israel have inherited every man his inheritance."

Moses agrees, on the condition that they fulfill their promise: "If you will do this thing, if you will go armed before G-d to war... Then afterwards you shall return, and be guiltless before G-d and before Israel; and this land shall be your possession before G-d."

Half of the tribe of Menasseh joins the tribes of Reuben

Commentary

seemingly more grave accusation, namely that they are repeating the sin of the Spies in spurning the Land, which had caused that entire generation to die out in the desert!)

The explanation is to be found in the first words of the response given by the men of Reuben and Gad to Moses: "We will build sheepfolds here for our sheep, and cities for our young."

Chassidic teaching explains the sin of the Spies as resulting from a reluctance to assume the mission of "settling the Land". Though they knew that the very purpose of creation is to "Make for G-d a dwelling in the lowly (i.e., physical) world", they believed themselves incapable of carrying out this mission. "It is a land that consumes its settlers!" the Spies cried upon their return from their survey of the Land. How could they be sure that once they involved themselves with the land, they would not be overwhelmed by its corporeality? How could they know whether they would indeed exploit its lofty potential and not instead sink into the morass of material life?

When the people of Reuben and Gad came forward with their request, Moses thought that he was again meeting with a refusal by a group of "spiritualists" shunning the Divinely-ordained mission to develop the Land.

In truth, however, it was not the dread of the material that motivated these two tribes to remain east of the Jordan. On the contrary: they wanted to settle these lands, to build cities and ranches, to raise their sheep and cattle on its pastures. Their plea, "Do not take us across the Jordan" did not express a reluctance to seek out the potential for holiness contained in the Land, but an attraction to even more remote — and thus even loftier — "sparks of G-dliness."

After all, the land west of the Jordan, though material, was the "Holy Land" — a land where even the most mundane pursuits are touched

with a spiritual glow. Outside of the Holy Land, the physical world is more lowly, and thus contains sparks of Divinity that derive from an even higher source. The tribes of Reuben and Gad were convinced that their mission in life was to pursue, extract and elevate the "sparks" inherent in this more spiritually distant corner of creation.

When they said to Moses, "We will build sheepfolds here for our cattle and cities for our children," Moses understood that what they were seeking was not an escape from the Land, but the opportunity to "make a home for G-d" in an even lowlier domain — in the territories that lie beyond the borders of the most sacred of lands as defined by Israel's present mandate from G-d.

(From the teachings of the Lubavitcher Rebbe)

AND YOU SHALL BE GUILTYLESS TOWARDS G-D AND TOWARDS ISRAEL (32:22)

The Sages taught: Always appoint at least two people together as trustees over public funds. Even Moses, who enjoyed the full trust of G-d—as it is written, "In all My house, he is trusted"—figured the accounts of the Sanctuary together with others, as it says: "By the hand of Itamar the son of Aaron" (Exodus 38:21).

Thus the Sages taught: the one who made the appropriation [of the monies donated to the Holy Temple] did not enter the chamber wearing either a hemmed cloak or shoes or sandals or tefillin or an amulet (i.e., nothing in which money can be hidden); lest if he became poor people might say that he became poor because of an iniquity committed in the chamber, or if he became rich people might say that he became rich from the monies in the chamber. For it is a man's duty to be free of blame before men as before G-d, as it is said: "And you shall be guiltless towards G-d and towards Israel."

(Midrash Tanchuma; Mishnah, Shekalim 3:2)

AND MOSES SAID TO THEM... "BUILD CITIES FOR YOUR YOUNG, AND SHEEPFOLDS FOR YOUR SHEEP" (32:24)

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and Gad in settling the territories east of the Jordan.

Journeys and Encampments

"These are the journeys of the children of Israel going out of the land of Egypt with their hosts, under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of G-d; and these are their journeys according to their goings out."

The Torah goes on to recount the 42 stations from the

Exodus from Egypt to the Promised Land:

- 1) "And they journeyed from Raamses in the first month, on the fifteenth day of the first month; on the morrow after the Passover... and they camped in Sukkot";
- 2) "And they journeyed from Sukkot, and camped in Etam, which is in the edge of the wilderness";
- 3) "And they journeyed from Etam, and turned back to Pi-Hachiroth, which is before Baal-Tzefon; and they camped before Migdol";
- 4) "They passed through the midst of the sea into the desert, and went three days' journey in the wilderness of Etam and camped in Mara";
- 5) Elim ("in Elim were twelve fountains of water and seventy palm trees");
- 6) The Red Sea; 7) the Sin Desert; 8) Dofkah; 9) Alush;

Commentary

They, on the other hand, had said, "We will build sheepfolds here for our sheep, and cities for our young" (v. 16) giving precedence to their cattle over their children. Said Moses to them: Not so! Make the primary thing primary, and the secondary thing secondary.

(Rashi)

IF THE CHILDREN OF GAD AND THE CHILDREN OF REUBEN WILL PASS WITH YOU OVER THE JORDAN... (32:29)

Rabbi Meir said: Every stipulation which is not like that of the children of Gad and the children of Reuben is not legally binding. For it is written: "And Moses said unto them: If the children of Gad and the children of Reuben will pass with you over the Jordan, [... you shall give them the land of Gilead for a possession]," and it is also written, "But if they will not pass over with you armed, then they shall have possessions among you in the Land of Canaan." (I.e., both sides of the condition have to be spelled out — if the condition is fulfilled, then so-and-so will be the case, but if the stipulation is not fulfilled, then so-and so will be the case.)

(Talmud, Kiddushin 61a)

AND HALF THE TRIBE OF MENASSEH (32:33)

Because Menasseh caused the sons of Jacob to rend their clothes by hiding Joseph's goblet in Benjamin's sack (cf. Genesis 44:13), his tribe was rent in two, half receiving its portion in the lands east of the Jordan, and half on the west.

(Midrash Rabbah)

AND MOSES GAVE THE GILEAD TO MACHIR THE SON OF MENASSEH... AND YAIR THE SON OF MENASSEH WENT AND CONQUERED THEIR VILLAGES... (32:40-41)

We learned: Yair the son of Menasseh and Machir the son of Menasseh were born in the days of Jacob, and did not die before Israel entered the Land. (But does it not say, "And there was not left a man of [the generation of the desert], save Caleb the son of Yefuneh, and Joshua the son of Nun"? Said Rav Acha bar Yaakov: The decree was directed neither against those under twenty years of age, nor against those over sixty years of age.)

(Talmud, Bava Batra 121b)

THESE ARE THE JOURNEYS OF THE CHILDREN OF ISRAEL...(33:1)

The forty-two "stations" from Egypt to the Promised Land are replayed in the life of every individual Jew, as his soul journeys from its descent to earth at birth to its return to its Source.

(Rabbi Israel Baal Shem Tov)

THESE ARE THE JOURNEYS OF THE CHILDREN OF ISRAEL GOING OUT OF THE LAND OF MITZRAYIM (EGYPT)... (33:1)

It would seem that there was only one journey which took the Jewish nation out of Egypt—their journey from Raamses to Sukkot. The other "journeys" listed in our Parshah were between points outside of the geographical borders of Egypt. Why, then, does the Torah speak of "the journeys" — in the plural — "of the children of Israel going out of the land of of Mitzrayim"?

Mitzrayim, the Hebrew word for "Egypt," means "borders" and "narrow-rows." On the spiritual level, the journey from Egypt is a journey from the boundaries that limit us—an Exodus from the narrow straits of habit, convention and ego to the "good broad land" of the infinite potential of our G-dly soul.

And the journey from Mitzrayim is a perpetual one: what is expansive and uninhibited by yesterdays standards, is narrow and confining in light of the added wisdom and new possibilities of todays station. Thus,

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10) Rephidim (where they thirsted for water, had doubts about G-d's presence, and fought Amalek);

11) The Sinai Desert (where they camped for eleven months and twenty days, received the Torah and built the Sanctuary);

12) Kivrot Hattaavah ("Graves of Lust"); 13) Hazerot (where Miriam spoke against Moses); 14) Ritmah (the incident of the Spies); 15) Rimon Peretz; 16) Livnah; 17) Rissah; 18) Keheilatah; 19) Mount Shefer; 20) Charadah; 21) Makheilot; 22) Tachat; 23) Tarach; 24) Mitkah; 25) Chashmonah; 26) Moseirot; 27) Bnei Yaakan; 28) Chod Hagidgad; 29) Yotvatah; 30) Abronah; 31) Etzyon Gaver;

32) Kadesh (where Miriam died, and the incident of the "Waters of Strife" took place); 33) Hor HaHar (where Aaron died and the Israelites were attacked by the Canaanite king of Arad); 34) Tzalmonah; 35) Punon; 36) Ovot; 37) I'yei Haavarim ("Desolate Mounds") on the bor-

der of Moab; 38) Divon Gad; 39) Almon Divlatomah; 40) "the Avarim Mountains before Nebo";

41) "And they journeyed from the Avarim Mountains and camped in the plains of Moab by the Jordan River across from Jericho; they camped by the Jordan, from Bet-HaYeshimot to Avel-HaShittim in the plains of Moab."

The Journeys of the Children of Israel from the Exodus to the Promised Land (from *The Living Torah*, published by Moznim)

A Warning

"Speak to the children of Israel," says G-d to Moses, "and say to them:"

When you pass over the Jordan into the land of Canaan, you shall drive out all the inhabitants of the land from before you; and you shall destroy all their figured pavements, and destroy all their molten images, and devastate all their high places.

And you shall dispossess the inhabitants of the land, and dwell in it; for I have given you the land to possess it...

But if you will not drive out the inhabitants of the land from before you, then it shall come to pass, that those whom you allow to remain of them shall be as thorns in your eyes, and

Commentary

each of lives "journeys" is an Exodus from the land of Mitzrayim: having transcended yesterday's limitations, we must again journey from the Mitzrayim that our present norm represents relative to our newly-uncovered potential.

(Rabbi Schneur Zalman of Liadi)

AND THEY JOURNEYED FROM... AND THEY CAMPED AT... (33:1-49)

Our chapter opens, "These are the journeys of the children of Israel." However, it then proceeds to recount not the journeys but the forty-two encampments at which they stopped during their sojourn in the Sinai Desert!

Yet 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".

The same is true of the journey of life. Pauses, interruptions and setbacks are an inadvertent part of a person's sojourn on earth. But when everything a person does is toward the goal of attaining the "Holy Land" — the sanctification of the material world — these, too, are "journeys". Ultimately, they are shown to have been the true motors of progression, each an impetus to the realization of one's mission and purpose in life.

(From the teachings of the Lubavitcher Rebbe)

AND MOSES WROTE DOWN THEIR GOINGS OUT TO THEIR JOURNEYS, BY THE COMMAND OF G-D (33:2)

This is comparable to a king whose child was ill, and he took him to another place to heal him. On their return journey, the father recounted all their stations: "Here we slept," "Here we caught cold," "Here your head hurt." By the same token, G-d said to Moses: Recount for them all the places where it was that they had angered Me

(Midrash Tanchuma)

"Here we slept" — at Mount Sinai, when Moses had to wake them to come receive the Torah. "Here we caught cold" — at Rephidim, where the Amalekites "cooled (your faith in G-d) on the road." "Here your head hurt" — when they doubted the return of their head and leader, Moses, and made the Golden Calf.

(Rabbi Abraham Mordechai of Gur)

The journey from Egypt to the Holy Land was a one-way journey: the Israelites did not physically revisit their encampments in the desert. What, then, is the significance of the "return journey" made by the king and his child in the above-cited parable by the Midrash?

As the people of Israel traveled through the desert, they experienced their forty-two encampments as interruptions, even setbacks, in their progress towards the Promised Land. But on the eve of their entry into the Holy Land, they were able to "return", to look back upon these encampments and re-experience them in a different light: not as a people venturing from slavery toward an unknowable goal through a fear-

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stings in your sides, and shall harass you in the land wherein you dwell.

The Boundaries of the Land

This is the land that shall fall to you for an inheritance, the land of Canaan with its borders:

Your south border shall be the outmost coast of the Dead Sea eastward... to Ma'aleh-Akrabbim... to Kadesh-Barnea, and shall go on to Hazar-Addar, and pass on to Atzmon;

the border shall turn about from Atzmon to the wadi of Egypt, and its limits shall be at the Sea.

And as for the western border, you shall have the Great Sea for a border; this shall be your west border.

And this shall be your north border: from the Great Sea you shall mark out your frontier at Hor HaHar... to the entrance of Hamat... to Zedad... to Zifron, and its limits shall be at Hatzar Einan...

And you shall point out your east border from Hatzar Einan to Shefam... to Rivlah... and shall reach the eastward projection of the Sea of Kinneret... down to the Jordan, and its limits shall be at the Dead Sea.

This shall be your land with its borders round about.

Commentary

ful wilderness, but as a people who, having attained their goal, could now appreciate how each way-station in their journey had forged a particular part of their identity and had contributed to what and where they were today.

The great desert we each must cross in the journey of life is the product of what the Kabbalists call the tzimtzum ("constriction"): G-d's creation of a so-called vacuum within His all-pervading immanence, a bubble of darkness within His infinite light that allows man the choice between good and evil. For in order that our acts of goodness should be meaningful, there must also be the choice of evil.

Three conditions are necessary to create the possibility of free choice in the heart of man:

a) There must be a withdrawal of the divine light and the creation of the "vacuum" that allows the existence of evil.

b) It is not enough that evil exist; it must also be equipped with the illusion of worthiness and desirability. If evil were readily perceived for what it is — the suppression of light and life — there would be no true choice.

c) On the other hand, an absolute vacuum would shut out all possibility for choosing life. Thus the tzimtzum must be mitigated with a glow, however faint, of the Divine light that empowers us to overcome darkness and death.

Therein lies the deeper significance of the three stations in the Midrashes metaphor — "Here we slept," "Here we were cooled," "Here your head hurt."

"Here we slept" refers to the withdrawal of the Divine vitality in order to create the tzimtzum.

"Here we were cooled" refers to the mitigation of the tzimtzum with a faint glow of divine light.

And "Here your head hurt" is a reference to the many contortions that cloud our minds and confuse our priorities, leading to a distorted vision of reality and misguided decisions.

All these, however, serve a single purpose: to advance us along the journey of life and to imbue the journey with meaning and worth. Today we can only reiterate to ourselves our knowledge of this truth; on the "return journey," we shall revisit these stations and see and experience their true import.

(From the teachings of the Lubavitcher Rebbe)

AND THEY JOURNEYED FROM ETZYON-GAVER, AND CAMPED IN THE WILDERNESS OF TZIN, WHICH IS KADESH (33:36)

Hence "journeys" 1 through 11 were in the first year following the Exodus, journeys 32-42 in the fortieth year, meaning that there were nineteen journeys in the intervening thirty-eight years. According to the Midrash, 19 of these 38 years were spent in Kadesh, and the other 19 wandering through the desert.

AND THEY CAMPED BY THE JORDAN, FROM BET-HAYESHIMOT TO AVEL-HASHITTIM IN THE PLAINS OF MOAB (33:49)

(I.e., their camp extended from Bet-HaYeshimot to Avel-HaShittim in the plains of Moab.)

Rabbah bar Chana said: I have seen this place, it is three parasangs (approx. 12 miles) in extension.

(Talmud, Yoma 75b; Rashi)

AND YOU SHALL DISPOSSESS THE INHABITANTS OF THE LAND, AND DWELL IN IT; FOR I HAVE GIVEN YOU THE LAND TO POSSESS IT (33:53)

The Torah should have begun with the verse "This month shall be to you the head of months..." (Exodus 12:2) which is the first mitzvah commanded to the Jewish people. Why does it begin with "In the beginning G-d created the heavens and the earth"?

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The tribe of Levi, who will not be allotted a portion of the land, should be given 48 cities in which to dwell.

Cities of Refuge

Six cities—three on each side of the Jordan—should be set aside as havens for “one who slays a soul unawares.”

Anyone who causes the death of a fellow—intentionally or not—must find his way immediately to one of the Cities of Refuge, “so that the killer shall not die before he stand before the congregation in judgment.” Only

there is he safe from the “redeemer of the blood”—the relative of the slain person who comes to avenge the death. For if the avenging relative kills the killer outside of a city of refuge, “he shall not be guilty of blood.”

The killer is then brought before the court. If he is convicted of intentional murder, he is executed. “The redeemer of the blood himself shall slay the murderer; where he meets him, he shall slay him.”

If he is found guilty only of causing a death through his negligence, but without intent to kill,

The congregation [of judges] shall save the slayer from the hand of the redeemer of the blood; and the congregation shall send him back to the city of his refuge... and he shall dwell in it until the death of the High Priest, who was anointed with the holy oil.

Commentary

So that if the nations of the world will say to the people of Israel, “You are thieves, for you have conquered the lands of seven nations,” they will reply to them: “The entire world is G-d’s; He created it and He gives it to whomever he desires. It was His desire to first give it to them, and by His desire it was taken from them and given to us.”

(Rashi, Genesis 1:10)

AND YOU SHALL APPOINT FOR YOU CITIES, TO BE CITIES OF REFUGE FOR YOU (35:11)

The court is obligated to straighten the roads to the cities of refuge, to repair them and broaden them. They must remove all impediments and obstacles... bridges should be built [over all natural barriers] so as not to delay one who is fleeing to [the city of refuge]. The width of a road to a city of refuge should not be less than thirty-two cubits.

“Refuge”, “Refuge”, was written at all crossroads so that the murderers should recognize the way and turn there.

(Mishneh Torah, Laws Regarding Murder and the Preservation of Life, 8:5)

SIX CITIES OF REFUGE SHALL THEY BE FOR YOU (35:13)

The Torah includes six hundred and thirteen mitzvot (commandments)... Of these, the mitzvot that can be observed today [following the destruction of the Holy Temple and our exile from the Holy Land] number, altogether, three hundred and thirty-nine. Among these are mitzvot for which a person becomes obligated only under certain circumstances, so that it is possible that never in his lifetime will these circumstances come about and he will never have the opportunity to do them—e.g., the mitzvah to pay an employee on time... The number of mitzvot that every Jew is obligated in is two hundred and seventy... Many of these, however, are binding only on certain days of the year or certain times of the day.

There are six mitzvot whose obligation is constant, and does not depart from the person for a single moment throughout his lifetime. These are: to believe in G-d, to avow His oneness, to renounce idolatry, to love G-d, to fear Him, and to avoid temptation to sin. They are symbolized by the verse, “Six cities of refuge shall they be for you.”

(Sefer HaChinuch)

TO FLEE THERE ANYONE WHO SLAYS A SOUL UNAWARES (35:15)

Every transgression of the Divine will is a subtle form of “inadvertent murder”: “Murder” because it disrupts the flow of vitality from the Source of Life to the soul of the transgressor; “inadvertent” because a sinful deed is always contrary to the true will of the transgressor, who has been misled by the distortions imposed by his animal self.

For the one who spiritually “slays a soul unawares” there have been set aside six spiritual “cities of refuge.” These are (as per the Sefer HaChinuch cited above) the “six constant mitzvot” that apply to every Jew, at all times, and in all circumstances, so that they are readily accessible to one who seeks refuge from his faults and failings, whomever he might be and wherever the desire to rectify his life might strike him.

But a haven is of little use if it is inaccessible or its location is unknown. As is the case with the physical cities of refuge, it is the community responsibility to “straighten the roads... to repair them and broaden them... remove all impediments and obstacles” and post signs at all crossroads and pointing the way to the haven of Torah.

(From the teachings of the Lubavitcher Rebbe)

AND THE CONGREGATION SHALL JUDGE... AND THE CONGREGATION SHALL SAVE... (35:24-25)

The Great Sanhedrin (which served as the supreme court of Torah law) consisted of seventy-one members; a Minor Sanhedrin (authorized to try capital crimes), of twenty-three... From where do we know that a Minor Sanhedrin is of twenty-three? It is written, “And the congregation shall

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Matot-Massei

Numbers 30:2--36:13

Torah Reading for Week of July 20-26, 2003

Again, only there does the law protect him from the vengeance of the slain man's relatives.

And these laws shall be for a statute of judgment to you throughout your generations in all your dwellings:

Whoever kills any person, the murderer shall be put to death by the testimony of [two] witnesses; but one witness shall not testify against any person to cause him to die.

You shall take no ransom for the life of a murderer, who is guilty of death... For blood pollutes the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

And you shall not defile the land which you shall inhabit, in which I dwell; for I, G-d, dwell among the children of Israel.

Marriage Restrictions

The five daughters of Tzelafchad, whose father had died without sons, had petitioned for a share in the Land (as recounted above in the Parshah of Pinchas). Now, the leaders of their tribe, Menasseh, approached Moses with a petition of their own. If any of these women will marry someone from another tribe, they argued, this would mean that their sons, who will inherit their land, will likewise be of another tribe. The result would be that, "their portion... and shall be added to the inheritance of the tribe to which they are joined, and the lot of our inheritance will be diminished."

The following law is therefore decreed by Moses, in the name of G-d:

Any daughter who possesses an inheritance in any tribe of the children of Israel, shall marry a man of the family of the tribe of her father... So that the inheritance shall not remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

Commentary

judge... and the congregation shall save." One congregation condemns and the other congregation defends, hence we have twenty, as a "congregation" (eidah) consists of not less than ten... And from where do we derive the additional three? By the implications of the text (Exodus 23:2)... which says that to acquit, a majority of one suffices, whereas to convict, a majority of two is required. (Thus if ten judges vote to acquit, it would require a tribunal of 22 to convict). And since a court cannot be of an even number, we need twenty-three.

(Talmud, Sanhedrin 2a)

AND HE SHALL REMAIN THERE UNTIL THE DEATH OF THE HIGH PRIEST (35:25)

Therefore, mothers of high priests were wont to provide food and raiment for them, that they should not pray for their son's death.

Why is the High Priest to blame? —As they say here [in Babylon], "Toby did the jobbing and Ziggad got the slogging?" or as they say there [in the Land of Israel]: "Shechem got him a wife and Mabgai caught the knife?" Said a venerable old scholar: I heard an explanation at one of the sessional lectures of Raba, that they should have implored Divine grace for their generation, which they failed to do.

As was the case of that fellow who was devoured by a lion some three parasangs from the town where Rabbi Joshua ben Levi lived, and Elijah the Prophet would not commune with Rabbi Joshua on that account for three days.

(Talmud, Makot 11a)

FOR BLOOD POLLUTES THE LAND... IN WHICH I DWELL; FOR I, G-D, DWELL AMONG THE CHILDREN OF ISRAEL (35:33-34)

How were the Ten Commandments given? Five on one tablet and five on a second tablet. This means that "Do not murder" corresponds to "I am G-d your G-d." The Torah is telling us that one who sheds blood it is as if he has reduced the image of the King.

What is this analogous to? To a king of flesh and blood who entered a country and put up portraits of himself, and made statues of himself, and minted coins with his image. After a while, the people of the country overturned his portraits, broke his statues and invalidated his coins, thereby reducing the image of the king. So, too, one who sheds blood reduces the image of the King, as it is written (Genesis 9:6): "One who spills a man's blood... for in the image of G-d He made man."

(Mechilta)

TO ONE OF THE FAMILY OF HER FATHER'S TRIBE SHALL SHE BE A WIFE (36:8)

Said Rabbi Shimon ben Gamliel: "There never were in Israel greater days of joy than the fifteenth of Av and Yom Kippur.

I can understand Yom Kippur, because it is a day of forgiveness and pardon and on it the second Tablets of the Law were given; but what happened on the fifteenth of Av? Rav Judah said in the name of Shmuel: It is the day on which permission was granted to the tribes to intermarry. For it is written: "This is the thing which G-d has commanded concerning the daughters of Tzelafchad..."—meaning this ordinance shall remain in effect for this generation only.

(Talmud, Taanit 30b)

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Matot-Massei

From the Chassidic Masters.

HARDENED SOULS, COLLECTED SPARKS

This week's Torah reading is a "double reading", consisting of two *parshiot* (Torah sections): *Matot* ("Tribes" or "Rods"— Numbers 30:2-32:42) and *Massei* ("Journeys" — Numbers 33:1-36:13)

(Because of the varying configurations of the Jewish calendar year, there can be anywhere from 46 to 54 Shabbat readings in the annual Torah reading cycle. This is why the Torah is divided into 54 *parshiot*, 16 of which are grouped into eight "pairs" which, in years with less Shabbat readings combine to form a single Parshah.)

Rabbi Israel Baal Shem Tov taught that nothing is incidental in G-d's world. Certainly, adds the Lubavitcher Rebbe, nothing is incidental in G-d's blueprint for creation, the Torah. Each week we "live with the times" (as Rabbi Schneur Zalman of Liadi put it), deriving guidance and inspiration from the week's Parshah. When a "double" reading comes along, we also dwell upon the contrasts and connections between the two *Parshiot* that combined to form the week's Torah portion.

Add to this the teaching by the great 16th century scholar and Kabbalist Rabbi Yeshayahu Horowitz (the "Shaloh"), that the weekly Torah reading bears an integral relationship with the other time-landmarks with which it intersects. The fact that a certain Parshah is read in a certain month, or in proximity to a certain festival, imparts an additional facet to the lessons with which it instructs our lives that week.

So what is the lesson of *Matot*, what is essence of *Massei*, and what is the connection between them? And what is the significance of the fact that these two *Parshiot* are always read — some years separately, and other years together — during "The Three Weeks", the 21-day period from Tammuz 17 to Av 9 when we mourn the destruction of the Holy Temple and the onset of the centuries-long *galut* (exile and spiritual displacement)? The following is based on the Lubavitcher Rebbe's talks on several Shabbat gatherings (*farbrengens*) when this particular conver-

gence of Torah readings occurred.

What's in a Name: Hardness

Hardness is one of those qualities which we are forever seeking to acquire and to rid ourselves of at the same time. There is more than a hint of condemnation when we describe a particular individual as a "tough" person, but no small measure of admiration as well. We denounce, in ourselves and others, behavior that is "obstinate" and "unyielding," but also agree on how important it is to have "backbone", to stand one's ground, and not be swayed from one's principles.

Indeed, our journey through life requires firmness as well as flexibility, hardness as well as pliancy. There are times and situations which necessitate, as our sages put it, to "be yielding as a reed, not hard as a cedar." Yet there are also times and situations when we are called upon to employ every iota of obstinacy and "stiff-neckedness" we can muster to resist all that threatens our integrity and seeks to deter us from our mission in life. In the words of Chassidic master Rabbi Bunim of Pshischa: "A person should have two pockets in his coat. In one pocket he should keep the verse, 'I am but dust and ashes'; his second pocket should contain the Talmudic saying, 'A person is commanded to say: For my sake was the world created.'"

This dual approach to life is implied in the Torah's two names for the tribes of Israel. While the people of Israel constitute one entity as G-d's "singular nation," they are comprised of twelve distinct tribes, each of which contributes its unique character and potential to our national mission. Thus, the Torah refers to Israel's tribes as *shevatim*, "branches," or *matot*, "rods," expressing the idea that they are offshoots from a common stem, distinct from each other yet parts of a greater whole.

While *shevet* and *mateh* are both synonyms for "branch," the *shevet* is a pliant, flexible bough, while *mateh* connotes a stiff stick or rod. Therein lies the deeper significance of these two names for the tribes of Israel: on certain occasions the Torah refers to us as "branches," stressing the need for flexibility and tractability in life. In other contexts we are called "rods," underscoring the need for firmness and determination in carrying out our mission as "a holy people" and "a light unto the nations."

The latter point is the lesson of the Parshah of *Matot*, which opens with the verse, "And Moses

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spoke to the heads of the tribes..." Here, the tribes are called by the name *matot* — a designation which becomes the name of the Parshah and the crux of its message: that there are times in the history of a people when they must employ the fortitude and fixity of the rod, when they must find the inner resolve to "stick it out" in a hostile and capricious world.

The Staff of Exile

Hardness is an acquired, rather than an intrinsic, state. While the potential for hardness always exists, it is actualized when a substance is subjected to galvanizing conditions and influences.

This can be seen in the *shevet/mateh* model. As a branch, the *shevet* is supple and yielding, bending to the wind and to every pressing hand. But when it is disconnected from the tree to face the elements as a lone, rootless rod, it stiffens into a *mateh*.

In other words, a *mateh* is a *shevet* hardened by the experience of *galut*. Deprived of tenderizing moisture from its nurturing roots, the latent hardness of the wood asserts itself, transforming the pliant branch into a rigid staff.

Therein lies the connection between the Parshah of Matot and the time of year in which it is read. During the Three Weeks, we mourn our exile from our homeland and the removal of G-d's open presence in our lives as it was revealed in the Holy Temple in Jerusalem. We remember how the *shevatim* of Israel — a people anchored to their roots, vitalized by an undisrupted flow of spiritual nurture through their limbs — were torn from their tree to become a nation of homeless *matot*.

But even as the Torah commands us to mourn the events of the Three Weeks, it insists that our mourning be a constructive endeavor, an opportunity to focus on how our state of exile might be exploited to a positive end.

Even as we agonize over the rootlessness of *galut*, we must take advantage of the manner in which our disconnection from our natural environment strengthens us and galvanizes us. Even as we weep over the

destruction of G-d's home and the absence of His revealed presence in our lives, we must tap the tremendous reserves of faith and fortitude evoked by the challenges of an alien society and environment — reserves which would not have been actualized were we to have remained a nation of *shevatim* undisturbed from their stem.

Forty-Two Journeys

But there is more to *galut* than the toughening of the Jewish soul.

Galut is also a journey. A journey is not just a departure from home — it is an advance towards a destination.

Indeed, this is the difference between a wanderer and a journeyer: the wanderer is escaping or being driven away from some place, while the journeyer is going *to* someplace. The wanderer is defined by where he is not, by the state and experience of homelessness and what this does to his inner self; the journeyer is defined by the place or places to which he goes and what he achieves there. When the wanderer and the journeyer return home, the wanderer brings back his "hardened" and matured self, while the journeyer brings the treasures procured at the various points of his itinerary.

What are we seeking in our places of exile? What will we bring home with us when we return from our journey to the ends of earth? The Talmud defines the purpose of *galut* as the acquisition of "converts." "The people of Israel were exiled amongst the nations," it declares, "only so that converts might be added to them."

These "converts" assume many forms. There are the literal converts — non-Jews who were included in the community of Israel as the result of our contact with the peoples of the world. More significantly (since the Torah neither instructs nor encourages us to seek converts to Judaism), there is the more subtle conversion of a pagan world to the monotheistic ethos and ideals of Torah, achieved by our centuries and millennia of *galut* amongst the nations of the world.

The Kabbalists explain that the "converts" gained in the course of our *galut* are not only of the human sort, but also include the souls of all creatures and creations with which we have come in contact in the course of our dispersion to all corners of the globe. For every created entity has at its core a spark of holiness, a pinpoint of divinity that constitutes its soul —

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its function within G-d's overall purpose for creation. Every time we utilize something — be it a physical object or force, an idea or a cultural phenomenon — to serve the Creator, we penetrate its shell of mundanity and realize its divine essence. This, the Talmud is saying, is the purpose of our *galut*: to redeem the sparks of holiness which lie buried in the most far-flung places and circumstances.

This concept of *galut* is expressed by the second Parshah of our pair, the section of Massei (“journeys”), which chronicles the travels and encampments of the people of Israel in the Sinai desert.

The Parshah's name derives from its opening verses: “These are the journeys of the children of Israel, who went out from the land of Egypt... And they journeyed from Raamses... and they camped at Sukkot. They journeyed from Sukkot, and camped at Eitam...” Massei goes on to list the 42 journeys which comprised Israel's travels from Egypt to Mount Sinai to the Holy Land.

The commentaries explain that these “journeys” are the forerunners and prototypes for the historical saga of Israel, as we advance through “the desert of the nations” (as the prophet Ezekiel refers to the *galut*) to our ultimate “entry into the Land” in the age of Moshiach.

It is significant that the Torah refers to our ancestors' travels as “*journeys*” in the plural — a plurality that is preserved in the name of the Parshah. If the purpose of *galut* were to lie solely in its rootlessness and what this brings out in the Jewish soul, then it should be defined as a “wandering” rather than a “journey”; and if its purpose were to lie exclusively in its ultimate “entry into the Holy Land” at *galut*'s end, then our sojourn in the “desert of the nations” should be regarded as a single journey, not a series of journeys. The fact that the Torah considers *galut* to be Massei, “journeys,” means that the purpose of *galut* is to be found also, and primarily, in the places to which it brings us, so that each of its travels is a journey and each of its “encampments” is a destination.

Integration

Both Matot and Massei are Parshiot read during the Three Weeks — both are lessons on *galut*. On the face of it, however, they seem to be different, even conflicting, insights into the nature and purpose of our exile. Matot instructs us on how the purpose of *galut* is to evoke in us the steadfastness and *immobility* of the branch-turned-rod. Massei, on the other hand, regards *galut* as a journey — as movement, change and transformation.

Indeed, virtually everything in our existence is multifaceted, and “life” is the endeavor to navigate, rather than to eliminate, its paradoxes. If “sticking to your principles” and “changing the world” seem conflicting goals, so be it; we nevertheless pursue them both, exercising our judgment and sensitivity as to which of these objectives should be emphasized in a given circumstance. So one week we dwell on the Matot aspect of *galut*, regarding the challenges of its alien environment as something to resist and repel — thereby strengthening our resistance and hardening our inner resolve. And the next week we focus on the Massei approach to exile, exploring the ways in which our interaction with our environment serves to elevate it and transform it into a holier and more G-dly place.

But what happens when Matot and Massei unite into a single Torah-reading? Then the “directive of the week” is to integrate them both into a single approach to *galut*. “Living with the times” in such a week means discovering how your interaction with a hostile environment is not a challenge to your values and convictions, but their strengthening and their affirmation. It means discovering how your “toughness” and intractability in your faith is not a hindrance to achievement and creativity, but actually an aid in your endeavor to transform the corner of the world to which you have been dispatched on the mission to build a home for G-d.

Based on the teachings of the Lubavitcher Rebbe, www.therebbe.org; adapted by Yanki Tauber, editor@chabadonline.com

DOES G-D WANT US TO ENJOY OURSELVES?

One thing I haven't figured out yet: Does G-d want us to enjoy ourselves, or not?

I've looked at the classical sources, and the message is mixed. Here's a sampling of what I found:

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The biblical command, "You shall be holy" (Leviticus 19:2), is understood by the sages of the Talmud as an injunction to "sanctify yourself by abstaining also from that which is permitted to you" (Yevamot 20a); Nachmanides goes so far as to count this as one of the 613 mitzvot.

On the other hand, the Torah calls the Nazirite (a person who takes a vow to abstain from wine) a "sinner". What's his sin? The fact that he renounced one of the pleasures of G-d's world. "Is what the Torah has forbidden you not enough," explains the Talmud, "that you assume further prohibitions upon yourself?" If a person is a "sinner" because he abstains from wine, the Talmud goes on to deduce, imagine what the Torah would say about those ascetic-types who are constantly fasting and otherwise depriving themselves.

On the other hand, the Torah also calls the Nazirite "holy", prompting another Talmudic sage to apply the reasoning of his colleagues in reverse: if the Torah calls a person "holy" just for abstaining from wine, imagine the praises it would bestow on one who abstains from all worldly pleasures... (Both opinions are cited in Nedarim 10a.)

How about this one, from Ethics of the Fathers 6:4: "This is the way of Torah: Eat bread with salt, drink water in small measure, sleep on the ground, and live a life of hardship." Contrast that with Rav Nachman's assertion that a point of Torah law can be properly understood after enjoying a juicy beefsteak (Bava Kama 72a), or Rabbi Chizkiah's declaration, "A person will have to answer for everything that his eye beheld and he did not consume" (Jerusalem Talmud, Kiddushin 4:12).

So which is it? Is it conquering the animal self, transcending the mundane, revealing the supremacy of spirit over matter? Or is it goodness and virtue to be found in every part of G-d's world and every aspect of G-d-given life?

I think there may be a hint of a solution in the Torah's laws of vows (Numbers 30), and the way that their deeper significance is understood in Chassidic teaching. The Torah speaks about a young woman, on

the threshold of maturity, who vows to abstain from a certain indulgence (e.g., "I swear, no chocolate for week!"), and her father's legal right to annul her vow.

The idea is that there are circumstances and stages in our lives in which we are still in our spiritual adolescence. In this state "vows" are necessary, because a full exploration of our material nature is more than we can safely handle. But in a more advanced state of spiritual maturity (represented by the "father" in the Torah's account) these vows are annulled. Indeed, even as the "daughter" in us is struggling with our physical self, the "father" in us embraces it.

That's the concept. How it's to be applied is another matter--like I said, I haven't figured it out yet.

By Yanki Tauber; editor@chabadonline.com, based on the teachings of the Lubavitcher Rebbe; www.therebbe.org

LIFE ON THE INSIDE

My wife's youngest brother got married last week, and observing the young couple setting up shop reminded me of all those life stations at which we tell ourselves, "Ok, now it begins. Now it's for real."

When we'll graduate High School — that's when life begins. Then we realize that, no, first we have to get our degree, first we need to get married, but then our married friends smile and say, "This is nothing, this is just playing house, wait till your first child is born, then you'll understand what life is about." But we're still working to get our career off the ground, and when that's achieved we realize that the really serious plans will have to wait until the kids are grown up and on their own, and then it's just a matter of getting through those years left till retirement so that we can get down to business.

The Lubavitcher Rebbe once held a *farbrengen* (chassidic gathering) in honor of a group of Chassidim who were returning that night to their homes in Israel. As the evening progressed, so did the frequency at which some of the attendees were glancing at the clock on the wall. Their plane was due to take off in a few hours, and they still had to pack and take care of other last minute business. Noticing their anxiety, the Rebbe smiled and told the following story:

It was in the mid 1920's, in the darkest days of the Communists' attempt to uproot the Jewish faith in Soviet Russia. The Rebbe's father-in-law, Rabbi Yosef Yitzchak Schneersohn, who headed the underground network devoted to keeping Yiddishkeit alive, was

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being watched constantly by the *Yevsektzia* and NKVD and followed wherever he went. Everyone knew that it was only a matter of time before they would .

“Late one night,” the Rebbe related, “I entered my father-in-laws study in his Leningrad apartment. For several hours, he had been receiving people in *yechidut* (private audience held between Rebbe and chassid) — a physically and spiritually draining task for a Rebbe. In another half-hour or so, he was scheduled to leave for the train station, where he was going to catch a train to Moscow for a meeting with a foreign businessman for the purpose of acquiring funds to support his work. Needless to say, to meet with a foreign citizen, a ‘capitalist’ at that, and especially for the above purposes, was extremely dangerous; in those days, many forfeited their lives for far lesser ‘crimes’.

“To my great surprise, I found my father-in-law working calmly at his desk, arranging his papers, as if it were the middle of an ordinary workday. There was no sign of the strain of several hours of listening to peoples’ most personal and painful dilemmas, and no sign of the fact that in another half-hour he would be leaving for the station on his dangerous mission.

“I could not contain myself and asked him: ‘I know that Chabad Chassidism is predicated on the principle that “the mind rules the heart”. I know what sort of education you received and how you were trained in self-sacrifice for Jews and Judaism. But to such an extent? That you could sit at your desk at a time like this, as if there were nothing else on your schedule?’”

In reply, Rabbi Yosef Yitzchak said to his son-in-law: “We cannot make our days longer, nor can we add additional hours to our nights. But we can maximize our usage of time by regarding each segment of time as a world of its own. When we devote a portion of time — whether it is an hour, a day or a minute — to a certain task, we should be totally invested in what we are doing, as if there exists nothing else in the world.”

Chabad-Chassidic teaching devotes much discussion to the quality of *penimiyut*. Amongst Chassidim, the greatest compliment one can pay a person is to say that he is a *penimi* — one who possesses the trait of *penimiyut*. The greatest insult is to call someone a *chitzon*, which is to say that he lacks *penimiyut*.

What is *penimiyut*? The closest equivalent word in the English language is “innerness”. *Penimiyut* means integrity, thoroughness and consistency. It is the opposite of superficiality and equivocation. In the *penimi*, knowledge cannot be divorced from experience, and knowledge and experience cannot be divorced from deed. You will never encounter only parts of the *penimi* — his brain, his heart, his actions; rather, you will always find the complete person there. The *penimi* doesn’t merely think a thought, experience a feeling, do an action — he lives them.

When the *penimi* devotes a portion of time — whether it is an hour, a day or a minute — to a certain task, he is totally invested in what he is doing, as if there exists nothing else in the world.

This is not to say that the *penimi* lives indiscriminately. On the contrary, indiscrimination is the ultimate mark of the *chitzon*. The *penimi* is deeply aware — aware of the differences between important things and things of lesser importance, between means and ends, between journeys and destinations. But in whatever he is involved, he is fully there. He’s never just “getting it done” or “getting it over with”. When he’s on the way to something, he’s fully invested in being on the way to something.

This week’s Torah reading includes Moses’ record of the Israelites’ 42 “journeys” through the desert — forty-two journeys which, according to rabbi Israel Baal Shem Tov, are replayed in every individual’s personal journey through life.

The 42 journeys are, of course, phases and stages in a greater Journey — the progress from the confines to Egypt to the Promised Land. But each is also an entity unto itself — the Torah calls them “journeys” (*masaot*), not “stations”. We’re not here to get through life, the Torah is telling us; we’re here to live it.

By Yanki Tauber, editor@chabadonline.com; based on the teachings of the Lubavitcher Rebbe, www.therebbe.org
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WEEK AT A GLANCE

Monday Tammuz 21 | July 21

On This Date: **Passing of Baal Shem of Worms (1636)**

The noted Kabbalist Rabbi Eliyahu ben Moshe Loanz, known as "Rabbi Eliyahu Baal Shem" of Worms, Germany, passed away on the 21st of Tammuz of the year 5396 from creation (1636 CE). He was a grandson of the famed shtadlan (Jewish activist) R. Joselman of Rosheim, and the author of Michlal Yofi commentary on Ecclesiastes.

Tuesday Tammuz 22 | July 22

On This Date: **Passing of R. Shlomo of Karlin (1792)**

Rabbi Shlomo (1738-1792), Chassidic Rebbe in the town of Karlin, Russia (near Minsk), was killed during the Polish uprising against Russia.

Wednesday Tammuz 23 | July 23

On This Date: **R. Moshe Cordovero (1570) [open]**

Passing of Rabbi Moshe Cordovero (1522?-1570) of Safed, the Holy Land, known as the "Ramak", authoritative Kabbalist and author of Pardes Rimonim.

Friday Tammuz 25 | July 25

LIGHT SHABBAT CANDLES BEFORE SUNSET [GO...]

Shabbat Tammuz 26 | July 26

Torah reading: Matot-Massei (Num 30:2-36:13)

Haftarah: Jeremiah 2 (2nd of the "Three of Rebuke")

Ethics of the Fathers: Chapter 1

On This Date: **Laws & Customs: Bless the new month**

This Shabbat is Shabbat Mevarchim ("the Shabbat that blesses" the new month): a special prayer is recited blessing the Rosh Chodesh ("Head of the Month") of the month of Av, which occurs this coming Wednesday (July 30). Prior to the blessing, we announce the precise time of the new moon's "birth" -- Tuesday, 2:59:09 am (Jerusalem time). It is a Chabad custom to recite the entire Book of Psalms before morning prayers.

Link: [On the Significance of Shabbat Mevarchim](#)

chazak

This week's Torah reading concludes the book of Numbers. At the conclusion of the Torah reading, the entire congregation stands and proclaims Chazak, chazak, v'nitchazek! ("Strengthen, strengthen, and we shall be strengthened") expressing the wish to go on to achieve greater heights of Torah study.