

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In memory of a beautiful sweet soul, Hadassah Lebovic

Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Balak, 5781 – June 25, 2021

ערב שבת פרשת בלק, ט"ו תמוז, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

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Treasured Nation

Who can count the dust of Ya'akov? (Bamidbar 23:10)

This verse teaches us that the Jews are compared to sand. Similarly, G-d declared, *You shall be for Me a desirable land* (Malachi 3:12).

The earth contains the greatest treasures: metals, water, etc. The full extent of its treasures lies undiscovered and will be discovered with time. This is especially true of the ability that G-d gave the earth to produce and thereby sustain all creatures.

We all tread on the earth, but we all need its products of food and water. However, we must dig deep to uncover its treasures, and we must plow and plant to reap its produce.

By nature, Jews are treasure houses of inborn faith and love for G-d. We contain the greatest treasures of

morals and wisdom. In comparison to all other nations, we produce wisdom and scientific discoveries, disproportionately to our small numbers.

Just as all trample the earth but need it during their lifetimes and after their deaths, so does humanity trample the Jews—but they all need us. Each Jew, old or young, man or woman, religious or otherwise, harbors the treasures of faith, love, and awe for our beloved G-d. Serious effort must be invested in uncovering these treasures, similar to the effort required to reach untapped treasures beneath thick layers of earth.

Focus: Dig deep, uncover your light, be a lantern for your surroundings.

שער הבטחון

GATE OF TRUST

From **Chovot Halevavot**

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The Businessman Sees the Hand of G-d

All actions that come to be—they do not come to be as a result of people's actions or through any other entity. Rather, they all exist due to the decree of G-d and His preparation of the means through which the action will be completed.* As the verse says (I Samuel 2:3): *To Him all the causes have been counted*. G-d has counted and put into place all the causes, and if even one of them were to be lacking, the end result would not come into being.

As it says (Jeremiah 32:19): *Who is great in counsel and master in carrying it out*, and as it says (I Kings 12:15): *For it was something brought about by the L-rd*.

If the means were lacking, then nothing would come to be as a result of the natural activities.

Commentary: The Alter Rebbe, Rabbi Shneur Zalman of Liadi, explains the verse *The many waters cannot extinguish the love* (Song of Songs 8:7) to mean, that the many financial concerns that a person has, cannot extinguish the natural love that he has for G-d. In fact, the Alter Rebbe continues, a businessman's devotion

to G-d is enhanced through and because of his involvement in his worldly endeavors. A businessman doesn't merely have a spiritual connection with G-d. Rather, he sees how G-d is present in every aspect of the world. He finds G-d within the darkness of the mundane.

He doesn't contemplate G-d's existence when pray-

ing in an abstract manner; rather, to him, G-d is real and relevant. He contemplates how the very objects and subjects of his worldly endeavors originate and are constantly brought into being by the will of G-d.

It is, therefore, erroneous to think that a businessman cannot pray with the same devotion as a sage. On

the contrary, the businessman can pray with greater fervor, because, to him, prayer is a light that shines forth from and because of the darkness of his environment. It is a light that is more beautiful and potent than if it had not been preceded by darkness and challenges (*Likkutei Torah* 8a ff.)

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

The Rambam's Conclusion

The Rambam: Towards the end of “the Laws of Kings” at the end of the *Mishneh Torah*, Rambam writes that “anyone who does not believe in him [Moshiach]... denies not only the statements of the other prophets, but those of the Torah and Moses, our teacher.” He proceeds to offer three sets of proof-texts from the Torah that testify to this fundamental belief:

- In *Devarim* (30:3), The Torah testifies to Moshiach's coming when it says, “G-d will bring back your captivity and have mercy upon you.”
- Reference to Moshiach is also made in the portion of *Balak*, in which Bilaam prophesies about two anointed kings: the first anointed king, David, who saved the Jewish people from its oppressors; and the final anointed king, who will arise from David's descendants and save the Jewish people at the End of Days.

Rambam then proceeds to explain in detail the passage in Numbers 24:17-18. He explains that half of each verse refers to David, and half refers to Moshaich. For example, “I see it, but not now’ — this refers to David; ‘I perceive it, but not in the near future’ — This refers to the Messianic king.”

- In the following *halacha*, Rambam writes: “Similarly, with regard to the cities of refuge, Deuteronomy 19:8-9 states: ‘When G-d will expand your borders... you must add three more cities.’ This command was never fulfilled. Surely, G-d did not give this command in vain.”

The Questions:

- 1) Why does Rambam, in a book of law, need to produce a lengthy scriptural analysis to show that the Torah spoke of two Moshiachs, David and the future redeemer? Wouldn't it have been sufficient for Rambam to quote the segment of the verse that speaks of Moshiach? Why is King David relevant here at all?
- 2) Why does Rambam place the proof from the cities of refuge in a separate *halacha*?

(Several more questions on Rambam's language are advanced. Due to space constraints, we will summarize only the central question and explanation.)

The Explanation: Rambam placed the Laws of Kings at the end of his fourteen-volume corpus of Jewish law, even though chronologically the first thing the Jewish people are commanded to do upon entering the land of Israel is to appoint a king (*Hilchos Melachim* 1:1), to stress the fact that the culmination and completion of the Jewish faith is only possible with a king at the helm. Only with a king can the Jews wage mandatory wars, build the Temple, and fulfill all laws relat-

ing to the land. For the same reason, the laws of Moshiach are placed at the very end of the Laws of Kings — because only with the coming of Moshiach will the Jews be able to fulfill the entire Torah.

Practically, the first king to do this was King David. Moshiach completes the process begun by King David. The *halachic* definition of Moshiach, then, is a person who brings the observance of Torah to completion. This is why it was necessary for Rambam to document the Torah's testimony about David in addition to the the final Moshiach; he brings this comparison as evidence that the role of Moshiach is to return the world to the perfection of David's reign.

Moshiach, however, will not only return the world to David's perfection; he will improve upon it as well, bringing to fruition *mitzvot* that were impossible to fulfill until his coming, such as the addition of the three cities of refuge. Because this is an added layer of Moshiach's perfection, it is placed in a separate *halacha*.

The Details: In *halacha* 4, Rambam details four tasks that Moshiach has to achieve:

- a) “If a king will arise from the House of David who diligently contemplates the Torah and observes its mitzvot...”
- b) he will compel all of Israel to walk in the way of the Torah...
- c) he will fight the wars of G-d...
- d) he will then improve the entire world, motivating all the nations to serve G-d together...”

In his lengthy scriptural reading about David and Moshiach, Rambam identifies a prophecy about each of these accomplishments.

- a) Moshiach's existence itself — “I perceive it, but not in the near future’ — This refers to the Messianic king.”
- b) His influence on the Jewish people — “and a staff shall arise in Israel’ — This refers to the Messianic king.”
- c) His ability to contend with the nations — “decimating all of Seth's descendants’ — This refers to the Messianic king.”
- d) His perfection of the entire world — “Seir will be inherited’ — this refers to the Messianic king.”

“Inheritance” of the land, as opposed to “decimating” the land in warfare, implies a willful recognition of G-d's reality. Moshiach will not only subdue the enemies, he will uplift them so they, too, “serve G-d together.”

Stay Positive

The Midrash teaches that Bilam, our enemy, spoke of Moshiach as distant, whereas Moshe and Yeshayah, our beloved friends, spoke of him as very near. We can explain this as follows: The redemption's arrival is flexible; every moment of every day is appropriate for its arrival. It all depends on our input. Bilam was a bitter Jew-hater, and he was certain that we would not return to G-d in a

manner sufficient to bring immediate redemption. For him, Moshiach was relegated to the end of times. By contrast, Moshe and Yeshayah were great lovers of the Jewish people. They encouraged us with the news that we can indeed bring Moshiach immediately, and that we must make the required effort by returning completely to G-d.

Netzach Yisrael

ילקוט לוי יצחק על התורה

FROM THE REBBE'S FATHER

Rabbi Levi Yitzchak Schneerson זצ"ל

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

Agag Demystified

וְיָרָם מֵאַגַּג מֶלֶכּוֹ

his king shall be raised over Agag... (Bamidbar, 24:7)

The Biblical commentaries¹ (based on the Midrash) explain this as a reference to King Shaul, who was Israel's first king. He would prevail over Agag, King of Amalek.²

"Agag" is not merely the name of one particular Amalekite king. Every ruler of the people of Amalek was titled Agag, just as Egyptian rulers were called Pharaoh, and just as the rulers of the Philistines were always known as Avimelech. Similarly, kings of Jerusalem in those days always had a title incorporating the word 'Tzedek' תְּצַדֵּק, such as Malki Tzedek, and Adoni Tzedek.³

A general principle⁴ is that the name of a person,⁵ or any object,⁶ is indicative of its meaning and purpose. It carries a clue as to its soul.

1. Rashi, Ibn Ezra, Rambam, Rashbam etc.

2. Shaul didn't actually kill Agag, only the rest of the Amalakitish nation (and precisely for this reason he lost his kingship). However, he did prevail over him (see Shmuel I, 15:8). The prophecy of Bil'am doesn't specifically predict death but "conquering" (יִכְבֹּשׁ אֶת אֲגַג).

3. Rashbam on our verse.

4. This is true of Torah in general. In the teachings of R' Levi Yitzchok in particular, this is not only a recurring theme, but a cornerstone of his Derech haLimmud, a core of his approach to understanding a specific sage's statement. By understanding his name, which enlightens us on his soul-type, we can fully appreciate his teachings in that light.

5. See Talmud Yoma 83b: Rabbi Meir would analyze names and discern one's nature from one's name.

6. Tanya, Shaar HaYichud veHaEmunah, end of chapter 1, based on the Arizal.

Driving Questions:

1. What does the name Agag have to do with Amalek?
2. Where do we see this in the actual name?

Agag in Hebrew (אַגַּג) has the word אַגַּג meaning roof. This represents something high up. No wonder that Amalek is synonymous with haughtiness and arrogance.

Furthermore, Amalek is representative of cognitive dissonance — a disconnect between mind and heart.⁷

The word אַמְלֵק *Amalek* is derived from the word מְלֵק as in the verse⁸ "וְנִמְלַק אֶת רֹאשׁוֹ" — "nip off its head". This action of "melika" occurs on the neck of the bird.⁹ *Amalek* attempts to sever the connection between the head and the rest of the body. This is also where the faculty of *Da'as* is located in the human anat-

7. For further elaboration of this theme, see Chayus for Parshas Beshalach (Chayenu.org/Chayus-archives).

8. Vayikra 1:15, in reference to the method with which the Kohen would slaughter the bird offerings, known as *Melikah*.

9. Specifically, it is the back of the neck where the Kohen performs *Melika* (cutting off its head). In a person, that spot is where the knot of the head-Tefillin sits. The knot is shaped like a *daled* and corresponds to *Da'as* i.e. a person's capacity to know Hashem and bond intimately, which is precisely what *Amalek* opposes.

my, the part that connects our head to our body and heart.

Da'as is one's mental capacity to truly connect with what we understand and become one with it. Unlike the intellectual capacities of *Chochma* and *Bina*, conception and comprehension respectively, which are purely in the mind, *Da'as* is the bridge from mind to heart.

Thus Amalek is referred to as *ידע את רבונו ומכונן למרד בו* "one who knows his Master, and willfully rebels against Him". Meaning he is the antithesis of the element of *Da'as* as it ought to function in *Kedusha*. The knowledge exists, but because the *Da'as* has been compromised this person can brazenly act against it. *Amalek* attempts to sever the connection between mind and heart.

Now, the middos of the heart are categorized into 6:

| | |
|---------------------------------|---------------------------------|
| 1. חסד – Chesed = Love | 4. נצח – Netzach = Perseverance |
| 2. גבורה – Gevurah = Fear | 5. הוד – Hod = Humility |
| 3. תפארת – Tiferes = Compassion | 6. יסוד – Yesod = Bonding |

These are generally grouped in 2 sets of 3, known by their acronym: חג"ת, נה"י (ChaGaS, NeHiY).

Thus: the name אגג (Agag) who is the archetypal king of Amalek corresponds to this sequence.

א = corresponds to *Da'as*

ג = corresponds to the first set of 3 (ChaGaS)

ה = corresponds to the 2nd set of 3 (NeHiY).

By attacking one's *Da'as*, he wants to ensure that the 6 middos that flow from it are not influenced.

Likkutei Levi Yitzchak, Igros Kodesh, pg. 294 (Yalkut Levi Yitzchak al Hatorah, Vol. 5, ch. 33)

הנה עמלק ואגג והמן, כולם הם הלעומת דעת דקדושה שלנגד שם עומדת... הד' דקשור דתפלין של ראש...

וזהו שעמלק הוא בחינת מלק כמו שכתוב "ומלק את ראשו", שמליקה היא בערף, ששם הוא הד' דקשור דתפלין של ראש, שלנגד דעת דזעיר אנפין, ועיין בתורה אור פרישת תצנה בדרוש המתחיל זכור ובהביאור עיין שם...

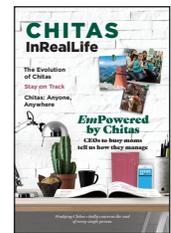
כי עמלק בחינתו הוא ש"ידע את רבונו ומכונן למרד בו". וכן אגג שהוא מלשון גג שהוא בגובה, כי בחינתו הוא גסות וגאון הוא הלעומת דלאה הד' דקשור דתפלין של ראש שעומד בגובה למעלה וכמאמר רבותינו זכרונם לברכה במנחות דף ל"ה "קשור של תפלין צריך שיהיה למעלה"... ולעומתה הוא אגג שהוא מזרע עמלק...

(וכל מלכי עמלק נקראים אגג כמו שכתוב ברשב"ם בפסוק וירום מאגג מלכו עיין שם, והיינו כי קללות ענין קליפת עמלק הוא גסות וגאון, שעל זה רומז אגג שהוא מלשון גג שהוא בגובה)... והוא אגג בא' וב' גימל"ן... האות א' דעת שהוא החיות להו' מדות הנחלקים לג' חג"ת וג' נה"י.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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לעילוי נשמת
 ר' חיים שניאור זלמן יהודה ע"ה בן
 בלחט"א ר' אהרן לייב
RABBI YUDI DUKES A"H

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