

Parshat Chukat- Balak**Esther Wein****29 June 2023****10 Tammuz 5783****Dedications:**

Rivky Jungreis - Thank you to Hakadosh Baruch Hu and a refuah shelaima to R Godel Yehuda ben Roizel

Debbie Davidson - Thank you to Hashem for the birth of twin grandchildren this week, a boy and a girl, mazal tov to their parents Yosef Chayim and Gavriella Nezmi

The Roles of community in Healthy Self Perception Part 2**A. Leadership in Our Troubled Times :****1. Priorities**

The number one concern of Torah leaders is:

How to preserve and pass on our eternal pure Torah/ Yahadus to the next generation

2. Agenda:

understand the complexity of the individual/ community balance

Identify the current trends that are drawing people away from Torah

Find ways to strengthen the weak who are falling away

Protect our communities from agendas that aim to undermine the basis of Yahadus itself

B. Review:

1. Role of community in creating constructs so that our **sense of self** has a healthy balance between

Individuality-each person is a whole world- Tzelem Elokim: Neshama/ self expression/ boundaries / Bechira

The non-negotiable eternal realities of Gds design and will. Male/ female/ marriage/ family/ continuity/ chesed/ emes/ shalom.

2. Boker**Bamidbar 16:5**

וַיְדַבֵּר אֶל-קָרַח וְאֶל-מְלָכִי וְאֶל-עֲדֵתוֹ לֵאמֹר בִּקְרָה וַיָּדַע ה' אֶת-אֲשֶׁר-לוֹ וְאֶת-הַקְּדוֹשׁ וְהִקְרִיב אֵלָיו וְאֶת אֲשֶׁר יִבְחַר-בּוֹ יִקְרִיב אֵלָיו:

Then he spoke to Korah and all his company, saying, “Come morning, יהוה will make known who is [God’s] and who is holy by granting direct access; the one whom [God] has chosen will be granted access.

A Midrashic explanation of the word בקר (instead of the more usual מחר) is the following: Moses said to him (Korah): “The Holy One, blessed be He, has assigned bounds in His world; **can you, perhaps, change the morning into evening?** Just as little, will you be able to make this (Aaron’s appointment as High Priest) of none effect, — as indeed it states, (Genesis 1:5) “and it was evening and it was morning... (Genesis 1:4) “and God separated (ויבדל) [light from darkness]”; and in the same sense (that the separation should be of a permanent character) it states, (I Chronicles 23:13) “and Aaron was separated (ויבדל) that he should be sanctified [as most holy ... to minister unto him]” (Midrash Tanchuma, Korach 5).

Lack of acceptance of “Boker” or clear constructs causes one to leave the community

3. Respecting the struggle with “Boker”

**Some people are born with stronger tendencies that can make it more challenging for them to stay within the Divine constructs .*

Ex. Rav Schwab and SSA.

The goal is for their community to respect their personal struggle but uphold the purity of Torah at the same time.

Sotah 13b

מי לנו גדול ממשנה נכו'. "ניאמר ה' אלי רב לך", אמר רבי לוי: ב"רב" בישר, ב"רב" בישרוהו. ב"רב" בישר — רב לקם. ב"רב" בישרוהו — רב לך."

§ The mishna teaches: Who, to us, had a greater burial than Moses, as no one involved himself in his burial other than the Omnipresent Himself. The Gemara teaches: When Moses relates how God responded to him when denying his request to enter Eretz Yisrael, he states: “And the Lord said to me: Let it suffice for you [rav lakh]; speak no more to Me of this matter” (Deuteronomy 3:26). Rabbi Levi says: Moses proclaimed to the Jewish people when rebuking them with the term “rav,” and therefore it was proclaimed to him with the term “rav” that he would not enter Eretz Yisrael. **The Gemara explains: He proclaimed with the term “rav” when speaking with the congregation of Korah: “You take too much upon you [rav lakhem], you sons of Levi” (Numbers 16:7), and it was proclaimed to him with the term “rav,” as God denied his request and said: “Let it suffice for you [rav lakh].”**

But what about when the community is causing people to have a distorted sense of self and they then choose to leave for “safer” ground?

C. Leader Self Reflection:

What are some of the causes that lead one to disconnect from family/community

1. The Community's version of “non negotiable reality” demands too much from individuals- one can feel inadequate in their ability to live up to all the communities message of “Gds expectations”

Ex. can't achieve “Talmid Chacham/ Ben Torah” status/

2. Community does not take personal needs into account enough- turns a blind eye to maltreatment of individuals for the sake of community integrity- does not pursue justice because of “lashon hara” or collateral damage.

Ex. Abuse. dishonesty---

3. Community promotes cultural trends which divide people into the “haves” and “have nots” and leave many unable to compete and therefore “feel less than”

Ex. beauty/ money -- shidduchim- re identifying as another “thing”

Results: “trauma”

Feeling of frustration, anger, animosity,

Disconnection from community and often from one's own self.

At best: Search for a new community with better values

worst: Grasping at various self destructive coping/soothing mechanisms

Worst of all- The “Erev Rav” ideology, agenda and end result

D. פְּרַח אֲדָמָה תְּמִימָה

Erev Rav:

1. EREV-- intermixing of ohr and choshech

Bereishis 1: 4

וירא אלהים את האור כי טוב ויבדל. אף בזה אנו צריכין לדברי אגדה, כאהו שאינו כדאי להשתמש בו השעים, והבדילו לצדיקים לעתיד לבא. ולפי פשוטו כך פרשהו, כאהו כי טוב, ואין נאה לו ולחשך שיהיו משתמשים בערבוביא, וקבע לזה תחומו ביום, ולזה תחומו בלילה:

2. Eisav: The question of those that relate to Gevurah over Chessed

You Gd unilaterally put me here on Your terms

I didn't ask to be here at all

I didn't choose my situation at all

Your demands are too much for me

My obedience or disobedience does not affect You or Your plan (ex . Mordechai & Esther)

My sins don't matter anyway- yet I get "punished"

3. The ideology

NIHILISM- the belief that life is meaningless- nothing/nobody has value

4. The agenda

Mabul- hedonism- pleasure - anarchy

Migdal bavel- identity/security/ inclusivity within a community of the insecure and vulnerable

Sedom- hatred of vulnerability-

Amalek- hatred for those that find meaning and joy in life

Erev Rav- when this ideology penetrates our own ranks

5. Iyov Vs Avraham

E. The "Parah Adumah" - purging the community of a "Erev Rav" mindset that is causing mass spiritual death

Bamidbar 19: RSRH

זאת חקת התורה אשר-צנה ה לאמר:
דבר אל-בני ישראל ויקחו אליה:

פָּרָה אֲדָמָה תְּמִימָה
אֲשֶׁר אֵין-בָּהּ מוּם
אֲשֶׁר לֹא-עָלָה עָלֶיהָ עַל:

This is the statute of the Torah which Hashem commanded, saying; speak to Bnei Yisroel that they shall take to you a red, perfect cow without a blemish, upon which no yoke was laid.

וַיִּתְּנֶם אֵתָהּ אֶל-אֶלְעָזָר הַכֹּהֵן
וְהוֹצִיא אֵתָהּ אֶל-מַחֲוֵץ לַמַּחֲנֶה
וְשַׁחַט אֵתָהּ לִפְנֵי:

Give it to Elozor the *kohein*; he shall take it outside the camp, and it shall be slaughtered in his presence.

קָח אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ
וְהִזָּה אֶל-נֹכַח פְּנֵי אֹהֶל-מוֹעֵד מִדָּמָהּ
שִׁבְעַת פְּעָמִים:

Elozor the *kohein* shall take some of its blood with his finger and sprinkle it directly facing the Tent of Meeting, some of its blood seven times.

וְשָׂרַף אֶת-הַפָּרָה לְעֵינָיו
אֶת-עֹרָהּ וְאֶת-בְּשָׂרָהּ וְאֶת-דָּמָהּ עַל-פְּרִשָׁה יִשְׂרָף:

The cow shall be burned in his presence; its skin, flesh, blood, with its waste (that are in its intestines) shall be burned.

F. Dying in the "ohel"

זֹאת הַתּוֹרָה אֲדָם כִּי-יָמוּת בְּאֹהֶל כָּל-הַבָּא אֶל-הָאֹהֶל וְכָל-אֲשֶׁר בְּאֹהֶל יִטְמָא שִׁבְעַת יָמִים:

This is the law [regarding] a person who dies in a tent; anyone who enters the tent and everything that is in the tent shall be unclean for seven days.

וְכָל כְּלִי פְתוּחַ אֲשֶׁר אֵין-צִמִּיד פְּתִיל עָלָיו טָמֵא הוּא:

Any open [**earthenware**] utensil that has no cover fastened to it, shall be unclean.

Devarim 5: 27-28

לָהּ אָמַר לָהֶם שׁוּבוּ לְכֶם לְאֹהֲלֵיכֶם:

Go, say to them, 'Return to your tents.'

וְאַתָּה פֹּה עִמָּד עִמָּדִי וְאִדְבַּרְהָ אֵלַיךְ אֶת כָּל-הַמִּצְוָה וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמַדְם וְעָשׂוּ בְּאֶרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְרִשְׁתָּהּ:

But you remain here with Me, and I will give you the whole Instruction—the laws and the rules—that you shall impart to them, for them to observe in the land that I am giving them to possess.”

Hamek davar

שובו לכם לאהליכם. לחיי בשרים ותענוגות בני האדם כטבע האנושי

G. Temmimut - Shleimut

The Avraham - Yitzchak -Yakov Formula

Chessed - secure attachment , making space for others, appreciation of individuality, inclusivity, respect, desire for others to thrive too
Identifying with other peoples

Gevurah- boundaries, knowing where we end and the other starts-

Tiferet- Rachamim- Emet:

Yakov Ish Tam

Bereishis 6:9

אלה תולדות נח נח איש צדיק תמים היה בדרתיו את-האל-ים התהלך-נח:

This is the line of Noah.—Noah was a righteous man; he was blameless in his age; Noah walked with God.—

תרגום אונקלוס על בראשית ו':ט'

אלין תולדות נח נח גבר זכאי שלים הנה בדרוהי בדחלתא דין הליך נח:

Efer to Afar

19:9

ואסף איש טהור את אפר הפרה והגים מחוץ למחנה במקום טהור והיתה לעדת בני-ישראל למשמרת למי נדה חטאת הוא:

Another party who is pure shall gather up the ashes of the cow and deposit them outside the camp in a pure place, to be kept for water of lustration for the Israelite community. It is for purgation.

19:17

וְלִקְחוּ לְטִמָּא מֵעֵפֶר שְׂרֵפֶת הַחַטָּאת וְנָתַן עֲלָיו מַיִם חַיִּים אֶל־כֵּלִי:

Some of the ashes from the fire of purgation shall be taken for the impure person, and fresh water shall be added to them in a vessel.

C 1, 2, 3

1.

