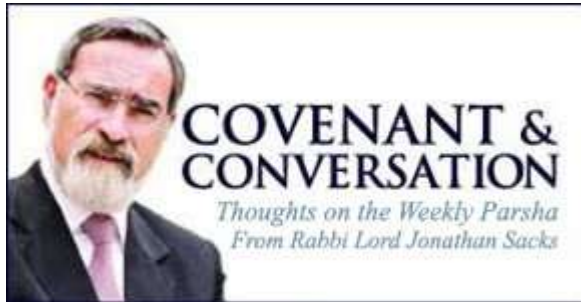


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Not Reckoned Among the Nations

The year is 1933. Two Jews are sitting in a Viennese coffee house, reading the news. One is reading the local Jewish paper, the other the notoriously anti-Semitic publication *Der Stürmer*. "How can you possibly read that revolting rubbish?" says the first. The second smiles. "What does your paper say? Let me tell you: 'The Jews are assimilating.' 'The Jews are arguing.' 'The Jews are disappearing.' Now let me tell you what my paper says: 'The Jews control the banks.' 'The Jews control the media.' 'The Jews control Austria.' 'The Jews control the world.' My friend, if you want good news about the Jews, always read the anti-Semites."

An old and bitter joke. Yet it has a point and a history and it begins with this week's parsha. Some of the most beautiful things ever said about the Jewish people were said by Bilaam: "Who can count the dust of Jacob ... May my final end be like theirs! ... How beautiful are your tents, Jacob, your dwelling places, Israel! ... A star will come out of Jacob; a sceptre will rise out of Israel."

Bilaam was no friend of the Jews. Having failed to curse them, he eventually devised a plan that worked. He suggested that

Moabite women seduce Israelite men and then invite them to take part in their idolatrous worship. 24,000 people died in the subsequent plague that struck the people (Num. 25, 31:16). Bilaam is numbered by the rabbis as one of only four non-royals mentioned in the Tanach who are denied a share in the World to Come (Sanhedrin 90a).

Why then did God choose that Israel be blessed by Bilaam? Surely there is a principle *Megalgelim zechut al yedei zakai*: "Good things come about through good people" (Tosefta Yoma 4:12). Why did this good thing come about through a bad man? The answer lies in the principle stated in Proverbs (27:2): "Let someone else praise you, and not your own mouth; an outsider, and not your own lips." Tanach is perhaps the least self-congratulatory national literature in history. Jews chose to record for history their faults, not their virtues. Hence it was important that their praise come from an outsider, and one not known to like them. Moses rebuked the people. Bilaam, the outsider, praised them.

That said, however, what is the meaning of one of the most famous descriptions ever given of the people Israel: "It is a nation dwelling alone, not reckoned among the nations" (Num. 23:9)? I have argued (in my book, *Future Tense*) against the interpretation that has become popular in modern times, namely that it is Israel's destiny to be isolated, friendless, hated, abandoned and alone, as if anti-Semitism were somehow written into the script of history. It isn't. None of the prophets said so. To the contrary, they believed that the nations of the world would eventually recognise Israel's God and come to worship Him in the Temple in Jerusalem. Zechariah (8:23) foresees a day when "ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'" There is nothing fated, predestined, about anti-Semitism.

What then do Bilaam's words mean? "It is a nation dwelling alone, not reckoned among the nations." Ibn Ezra says they mean that unlike all other nations, Jews, even when a minority in a non-Jewish culture, will not assimilate. Ramban says that their culture and creed will remain pure, not a cosmopolitan mix of multiple traditions and nationalities. The Netziv gives the sharp interpretation, clearly directed against the Jews of his time, that "If Jews live distinctive and apart from others they will dwell safely, but if they seek to emulate 'the nations' they 'will not be reckoned' as anything special at all."

There is, however, another possibility, hinted at by another noted anti-Semite, G. K. Chesterton[1], who we have already mentioned in Beha'alotecha. Chesterton famously wrote of America that it was "a nation with the soul of a church" and "the only nation in the world founded on a creed." That is, in fact, precisely what made Israel different - and America's political culture, as historian Perry Miller and sociologist Robert Bellah pointed out, is deeply rooted in the idea of biblical Israel and the concept of covenant. Ancient Israel was indeed founded on a creed, and was, as a result, a nation with the soul of a religion.

We discussed in Beha'alotecha how Rabbi Soloveitchik broke down the two ways in which people become a group, be it a camp or a congregation. Camps face a common enemy, and so a group of people bands together. If you look at all other nations, ancient and modern, you will see they arose out of historical contingencies. A group of people live in a land, develop a shared culture, form a society, and thus become a nation.

Jews, certainly from the Babylonian exile onward, had none of the conventional attributes of a nation. They did not live in the same land. Some lived in Israel, others in Babylon, yet others in Egypt. Later they would be scattered throughout the world. They did not share a language of everyday speech. There were many Jewish vernaculars, versions of Yiddish, Ladino and other regional Jewish dialects. They did not live under the same political dispensation. They did not share the same cultural environment. Nor did they experience the same fate. Despite all their many differences though, they always saw themselves and were seen by others as one nation: the world's first, and for long the world's only, global people.

What then made them a nation? This was the question R. Saadia Gaon asked in the tenth century, to which he gave the famous answer: "Our nation is only a nation in virtue of its laws (torot)." They were the people defined by the Torah, a nation under the sovereignty of God. Having received, uniquely, their laws before they even entered their land, they remained bound by those selfsame laws even when they lost the land. Of no other nation has this ever been true.

Uniquely then, in Judaism religion and nationhood coincide. There are nations with many religions: multicultural Britain is one among many. There are religions governing many nations: Christianity and Islam are obvious examples. Only in the case of Judaism is there a one-to-one correlation between religion and

nationhood. Without Judaism there would be nothing (except anti-Semitism) to connect Jews across the world. And without the Jewish nation Judaism would cease to be what it has always been, the faith of a people bound by a bond of collective responsibility to one another and to God. Bilaam was right. The Jewish people really are unique.

Nothing therefore could be more mistaken than to define Jewishness as a mere ethnicity. If ethnicity is a form of culture, then Jews are not one ethnicity but many. In Israel, Jews are a walking lexicon of almost every ethnicity under the sun. If ethnicity is another word for race, then conversion to Judaism would be impossible (you cannot convert to become Caucasian; you cannot change your race at will).

What makes Jews "a nation dwelling alone, not reckoned among the nations," is that their nationhood is not a matter of geography, politics or ethnicity. It is a matter of religious vocation as God's covenant partners, summoned to be a living example of a nation among the nations made distinctive by its faith and way of life. Lose that and we lose the one thing that was and remains the source of our singular contribution to the heritage of humankind. When we forget this, sadly, God arranges for people like Bilaam and Chesterton to remind us otherwise. We should not need such reminding.

Shabbat Shalom.

NOTE

1. That Chesterton was an anti-Semite is not my judgment but that of the poet W. H. Auden). Chesterton wrote: "I said that a particular kind of Jew tended to be a tyrant and another particular kind of Jew tended to be a traitor. I say it again. Patent facts of this kind are permitted in the criticism of any other nation on the planet: it is not counted illiberal to say that a certain kind of Frenchman tends to be sensual.... I cannot see why the tyrants should not be called tyrants and the traitors traitors merely because they happen to be members of a race persecuted for other reasons and on other occasions." (G.K. Chesterton, *The Uses of Diversity*, London, Methuen & Co., 1920, p. 239). On this Auden wrote, "The disingenuousness of this argument is revealed by the quiet shift from the term nation to the term race."



Balaam's Curse

As this week's Torah portion opens, Balak, the king of Moab, sees that the Israelites had conquered the mighty Amorites and is frightened. Therefore he sends for Balaam, a seer, to attack the Jewish nation, by means of a curse.

Evidently Balaam possesses unique capabilities. But the plan, which was to utilize his clairvoyancy in order to attack the Jews, is thwarted, and the children of Israel escape unscathed.

The uniqueness of the Torah portion is that the story is told from the perspective of the other side - of the non-Jews. Here we have the opportunity to listen in to the conversations, and to become painfully aware of the type of plots, which our enemies have planned for us.

Balaam serves as a model for future generations of anti-Semites. And this is not the first time he plays a part in the history of the Nation of Israel.

THE STORY OF BALAAM

In a fascinating passage, the Sages tell us of Pharaoh's three advisors, who were asked to advise regarding the "Jewish problem."

Rabbi Chiya said in the name of Rabbi Simon: "Three were present during the consultation (with Pharaoh), Balaam, Job, and Jethro. Balaam, who advised (to kill the Jews) was killed, Job who was silent, was judged to suffer great pain, and Jethro who ran away was worthy to have (great) descendants ... (Shmot Rabah 1:9, Sotah 11a)

Jethro serves as the prototype for the moral, decent caring non-Jew, he advocates sparing the people. He is forced to flee when

his advice is sneered upon. Job, in his silence, indicates that he will be unaffected personally regardless of the outcome. The immense suffering which he experiences, is the result of his indifference. Job apparently defines a good person as one who does no evil, which is clearly a minimalistic definition of "good." The suffering of others is not his concern, he will therefore undergo his own pain until he feel other peoples' pain.

Balaam, on the other hand, is a sadistic misanthrope. He advocates the destruction of an entire people. Perhaps this position is intimidated by his name Balaam - Bli Am, "without a people." He is an individual, a hired gun, or mouth, as the case may be, who is willing to advise and help implement a genocide if the price is right. Morality is of no concern. He is the ultimate individual. "Evil eye, arrogant spirit, and greedy soul" (Avot 5:19) are his lot. There is no room in his world view for others.

Nonetheless, Balaam is an elusive character. The Sages in various Midrashim have different opinions with whom Balaam should be compared or paralleled among Jewish leaders, including Abraham, Moses and Jacob.

We find textual, and Mishnaic parallels between Balaam and Abraham - they both arise early, mount their donkeys. However, Abraham's is donkey is described as a chamor while Balaam's is called an aton. This suggests that Abraham transcends, and indeed harnesses the donkey - a symbol of the physical. (The physical is chomer in Hebrew; see my comments on Parshat Chayei Sarah.) But Balaam is seen no better than his donkey, therefore his donkey speaks to him. The Sages who are willing to accuse Balaam of almost any indecency, actually suggest that Balaam was guilty of bestiality with his donkey.

The Mishna contrasts the descendants of Abraham with the descendants of Balaam, as if to say, Abraham became the forefather of a great nation while Balaam, remained to himself, and no nation, great or small, emerged from him.

On the other hand, we find a comparison between Moses and Balaam. When the Torah tells us that there was never a prophet among the Jews like Moses, the Sages stress, that among the non-Jews there was one, namely Balaam (Sifri, Zot Habracha section 16).

There is also room to compare Balaam with Jacob - both had visions regarding the end of days. Jacob, however, loses his

vision. (See Parshat Vayechi.) But Balaam does not; he describes the end of days:

I see it, but not now, I behold it but it is not near, a star shall come out of Jacob ... (Numbers 24:17)

The vision is generally understood as referring to the coming of the Messiah. Balaam sees that which alludes Jacob.

BALAAM AND LABAN

There is another less obvious comparison of Balaam, which has gained widespread attention in the mystical literature. Balaam is described alternatively as a descendent or reincarnation of Laban.

The Targum (Yonatan, Yerushalmi) makes the identification; Rashi (Sanhedrin 105a) also makes reference to this tradition. What is it about Laban, which would cause a link with Balaam?

The Midrash notes at least one connection when it observes that God spoke to both in the evening. (Breishit Rabbah 52:5) The fact that God even spoke with each should be noted, but the Midrash is pointing out that the language which is used in the Torah is also similar. This similarity, while noteworthy, is not the full extent of the parallel.

Both Laban and Balaam, misuse their words. Laban is known for lies and deceptions. Balaam is known for wanting to curse the people. But the comparison runs yet deeper. We are told in the Passover Haggada that Laban wanted "to uproot everything." Where do we see in the text of the Torah, this desire on the part of Laban to totally eradicate the people of Israel? Perhaps Esau, or Amalek were guilty of such nefarious plans, but Laban?

Laban's plan was simple - he wanted Jacob to stay with him. Since the day that Jacob arrived his life had improved. So Laban did not want Jacob to leave. He did not wish for an independent Jewish nation to emerge. He wanted Jacob and his children - Lavan's grandchildren - to stay. Had Jacob stayed, the nation of Israel never would have emerged, they would have been subsumed within the nation of Laban. This is what the Haggada means, when it says that "Laban wanted to destroy everything," by not allowing the nation to become a nation.

This insight allows us to see how Balaam is the "new and improved" model of Laban. He also wants to destroy the nation, but not by assimilation rather by eradication. Only later when

Balaam senses that he will be unable to destroy the nation does he resort to plan "B" - assimilation.

WHAT BALAAM SAW

When Balaam comes across the Jews, they are a nation - a nation with dignity on a mission, on their way to a collective rendezvous with destiny. This is what strikes Balaam as he observes them and their elevated sense of community.

We can imagine in his twisted mind justifying himself, and saying that an individual cannot exist in a community. A community drains the resources of the elite. Therefore a man like Balaam had no need for a nation - such needs were reserved for others, for the weak. As we saw above he is Balaam - Bli am - a man without a nation.

When he observes the encampment of the Israelites he realizes that they exist without strife, as Rashi says:

He saw that their tents did not face the opening of one another. (Rashi 24:5, based on Baba Batra 60)

He saw a sincere interest in morality on the one hand, but on the other hand, he saw how individuals can live together in peace and form a community, without losing their sense of individuality.

Ultimately, Balaam arrived at a new plan, as is indicated at the end of the Torah portion. Balaam advised that the women of Moab come down to the camp and attempt to wreak havoc from within. He realized that the Jews when united will not fall, but the way to bring them to their knees is by breaking the most basic relationships - that of husband and wife. The destruction of the rest of the community is sure to follow.

The strategy which Balaam adopts, is simple - he calls upon the woman of Moab to seduce the men of Israel, both sexually and religiously. "Start with their bodies, but do not stop until you have their minds as well," Balaam instructs.

THE STRANGE WORSHIP OF BAAL

The philosophical position which Balaam embraces is "Baal." The worship of this idol included scatological behavior, which seems bizarre from a modern perspective. The specific worship included defecating in front of the idol. While this seems to defy logic, in reality Baal was only one step beyond pantheism. The

worshippers of Baal believed that everything natural was holy. Therefore even defecating becomes an acceptable mode of worship.

This also explains the behavior of Zimri at the conclusion of the Torah portion, when he engages in a public sexual display. If one considers all of nature holy, then all behavior can be justified, even the bestiality of which Balaam was accused.

Thus, the holiness of the Jewish community was placed in mortal danger.

This then was the new plan of Balaam: cause the destruction of the community by virtue of assimilation and unholy behavior.

THE END OF BALAAM

It is interesting that the individual who eventually is responsible for the death of Balaam is Joshua. (See Numbers 31:8.)

Joshua is, of course, from the tribe of Joseph. It is Joseph perhaps more than anyone else who knew how to withstand the temptations, which Balaam attempted to spread.

Ironically it was immediately following the birth of Joseph that Jacob informed his family that it was time for them to return to Israel - that it was time for the nation of Israel to emerge! It is also fascinating that it was Joseph's mother, Rachel, who tried to steal the idols of her father; she was not afraid of Laban or the power of his gods.

Of course, Joshua is the descendant of Joseph and Rachel, and it is he who eventually leads the battle to kill Balaam "the magician." Joshua fears neither Balaam nor his magic.

Perhaps this explains the association between Balaam and Laban; they both did not want to see the existence of the nation of Israel. Laban tried to prevent the emergence of a nation via assimilation. Balaam was willing to curse, and kill the entire nation, and, when that would not work, he was willing to "settle" for assimilation.

The sad part of the story is that there were people - in the thousands - who were indeed enticed, and fell into the trap of Balaam and his henchmen.

The message of this Torah portion is the reminder that no matter how many times in history people plotted the destruction

of the Jewish people, God stood by our sides, and frustrated their plans. When we remain a unified nation, all working toward a common goal, but retaining individuality, and holiness, we know that no nation, no magic, no curses can harm us.

"How good are your tents oh Jacob, and your sanctuaries oh Israel."



1. Which relative of Balak has a name linguistically related to a relative of Moshe?

The father of Balak is Tzipor (Numbers 22:2), related to the name of Moshe's wife, Tzipora (Exodus 2:21). Both names mean "bird."

2. In this parsha, who is compared to an ox, a lion, and a lion cub? What two other people in the Torah are compared to a lion cub?

In this parsha, Moav compares the Jews to an ox licking up its surroundings (Numbers 22:4). In the blessing that Bilaam gives to the Jews, they are compared to a lion and a lion cub (lavi) (Numbers 24:9). In parshas Vayechi, Yaakov compares Yehuda to a lion cub (Genesis 49:9), and in parshas Vezos Haberacha, Moshe compares the tribe of Gad to a lion cub (Deut. 33:20).

3. In this parsha, to whom does Hashem ask a question? What three other places in the Torah does Hashem ask someone a question?

In this parsha, Hashem asks Bilaam, "Who are these men with you?" (Numbers 22:9). In parshas Bereishis, Hashem asks Adam, "Where are you?" (Genesis 3:9). Also in parshas Bereishis, after Kayin killed Hevel, Hashem asks, "Where is Hevel your brother?" (Genesis 4:9). In parshas Vayera, after Sarah laughed upon hearing the news of her upcoming childbirth, Hashem asks Avraham, "Why did Sarah laugh?" (Genesis 18:13).

4. In this parsha, Bilaam saddles his own donkey (Numbers 22:21). Who else in the Torah saddled his own donkey? What two people in the Torah harness their own chariot?

In parshas Vayera, Avraham saddled his own donkey to travel to the binding of Yitzhak (Genesis 22:3). (Bilaam's donkey of is a female - ason, while Avraham's is a male - chamor.) In parshas Vayigash, Yosef harnessed his own chariot when going to greet his father Yaakov (Genesis 46:29). In parshas Beshalach, Pharaoh harnessed his own chariot to go chase the Jews (Exodus 14:6).

5. In this parsha, in what context is veering to the right or left mentioned? Where is this concept mentioned in parshas Chukas?

The third time that the angel appears, the donkey is unable to veer "right or left" (Numbers 22:26). In parshas Chukas, the Jews guarantee the king of Edom they will stay on the main road and not veer "right or left" (Numbers 20:17).

6. In this parsha, a donkey speaks to Bilaam (22:28). Where else in the Torah does an animal speak to a human?

In parshas Bereishis, the snake speaks to Chava and entices her to eat from the Tree of Knowledge (Genesis 3:1).

7. Where in this parsha does someone clap his hands?

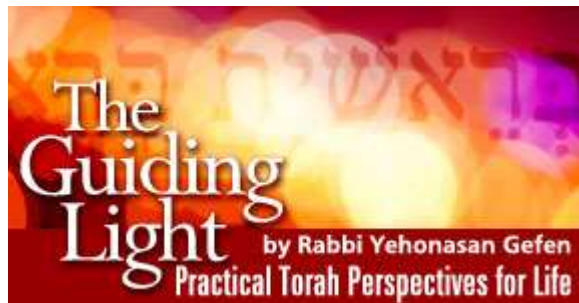
Balak claps his hands in anger when hearing Bilaam, for the third time, blessing the Jews instead of cursing them (Numbers 24:10).

8. In this parsha, what location is mentioned that shares its name with a type of wood mentioned elsewhere in the Torah?

In this parsha, the Jews encamped at Shitim (Numbers 25:1). Shitim is also the Hebrew name for acacia wood, used as a primary material for many of the Tabernacle's vessels (Exodus 25:5).

9. What weapon is mentioned in this parsha, but appears nowhere else in the Torah?

The "spear" used by Pinchas to kill Zimri (Numbers 25:7) is not mentioned anywhere else in the Torah.



Living For God

The Sages tell us that Bilaam had incredible powers of prophecy which in some ways were even greater than those of Moses. Yet, at the same time, he possessed numerous bad character traits. How can these two opposite factors come together in one man?

The answer is that Bilaam never worked to attain his level. In contrast to the Jewish Prophets who had to reach the highest levels of righteousness in order to attain prophecy, Bilaam was given his prophetic abilities without having earned them. He clearly knew the truth, that the God of the Jews was the only true God, and that keeping the Torah would reap the ultimate reward, but, he never internalized these truths and therefore was unable to match his behavior with his intellectual recognition.

However, we see from his blessings to the Jewish nation that he hoped to attain the spiritual reward that awaits the righteous. In his first set of blessings he expressed this desire: "May my soul die the death of the upright, and may my end be like his.(1)" The Ohr HaChaim writes that Bilaam did not simply hope to get reward without having done any righteous act, rather he intended "that when the day of death would arrive he would improve his evil ways ... he desired that at the time of death he would do teshuva (repent) and be like the righteous of the nations." Bilaam realized that he was living a life of falsehood and that he would suffer in the next world, so he wanted to do teshuva, but only at the end of his life.

The Ohr Hachaim continues with an amazing observation. "Likewise I have seen evil people who told me that if they would be certain that if they did teshuva and would then immediately die, that they would do so, but they know that they could not maintain their teshuva for a longer period of time, because the foolish and old king (the yetzer hara, the evil inclination) dominates them."(2)

These people, like Bilaam, knew the truth but they were not prepared to live by it, they were only willing to die by it. Such an attitude seems to be very foolish, however, in a certain way, it can affect everyone. Rav Chaim Shmuelevitz demonstrates this point(3): He quotes a Midrash that discusses the moments before the splitting of the Yam Suf (Sea of Reeds): It tells us that when the Jewish people were at the sea, each tribe was arguing with the other about who should enter the sea first, no-one wanted to take the first fateful steps, until Nachshon ben Amminadav stepped in first.(4) Rav Shmuelevitz asks, how can it be that no-one wanted to step into the sea? Throughout history Jews have been willing to give up their lives and those of their children for the sake of Kiddush Hashem (sanctification of God's name), how is it possible that the generation that saw the great miracles of the Exodus were not able to make the same sacrifice?

He answers that had they been commanded to enter the sea in order to give up their lives then they would have gladly done so, but that was not the test in this instance. Rather, "they were commanded to enter in order to be saved, to jump in in order to live." The task at the Sea was not to die for God but to live for Him. It is much easier to give up one's life for God and then be exempt from mitzvot, than to stay alive and face the challenges that life poses.

How is this principle relevant to us? Rav Noach Weinberg of blessed memory said that there is a basic question that everyone should ask themselves: 'What am I living for, what is the purpose of my life?' This is not such an easy question to answer in a genuine way - a person may acknowledge that the purpose of life is to get connect to The Creator but this can be a vague concept - there are many different ways in which to do this, and it is not so easy to find a specific answer to fit each individual's unique situation and strength. Rav Weinberg gave one suggestion that can help make it a little less abstract. A person should think what he would be willing to die for. Then, he should say to himself, 'I want to live for that.'

A good example of this is parenting; we would all willingly give up our lives for our children, yet do we devote enough time and energy towards living for them. There was a man who worked long hours trying to support his family. He even worked on Sundays. Every week his son would ask him if he had time to play with him on Sunday but his father would always answer that he had to work. One week, the desperate son asked his father, "Dad, how much money do you earn on Sunday?" The bemused father answered him, and the son offered to pay the

father whatever he normally earned so that he could be free to spend time with his son! This story has a sad irony; the whole reason that the father was working so hard was so as to give his children a good life, but he got so caught up in his work, that he missed the point, he wasn't being a father to his son.

Another example of this is our attitude towards the Jewish people. Many Jews would be willing to give up our lives for the Jewish people if they were threatened with physical or spiritual destruction. But are we willing to live for the Jewish people? Do we spend some time helping our fellow Jew in need? There are many thousands of Jews who don't have enough food on the table and millions who have no idea what Judaism is about. Do we take out any time out of our busy lives to help them? Rav Avraham Pam drives this point home in his preface to the biography of Irving Bunim zt"l.

"We hear so much talk these days about loving your fellow Jew, but if you want to know the real meaning of these words, translated into action, read the chapters in this book on the rescue efforts of Vaad Hatzala, headed by Reb Aron, Rav Kalmanowitz, and Irving Bunim. These men, along with the Sternbuchs in Switzerland and Rav Michael Ber Weissmandel in Slovakia, knew no bounds in their persistent determination to move heaven and earth to save lives, to alleviate suffering. Read it! It will move you. It will inspire you. It will give you a deeper understanding of responsibility for Klal Yisroel ... But it may also disturb you, for it may be induce some painful soul-searching. Did we really do all we could to save lives then, or, for that matter, are we doing enough today to respond to the crying, desperate needs of Klal Yisroel in this generation(5)?"

We are living in a time where the Jewish people need us, but it doesn't need us to die by Kiddush HaShem (sanctification of God's name), rather to live by it. Bilaam is described as an evil person despite his prophecy. He knew what God wanted from him, but he wasn't willing to live by it, only to die by it. We know better than Bilaam, we are prepared to live for God, but sometimes we can miss the forest for the trees and forget the ultimate purpose. By reviewing now and again what we would be willing to die for, we can remind ourselves of what we should be living for. And what is the reward for 'living' for God?

At the Yam Suf, no one wanted to enter until Nachshon ben Amminadav went in, he was prepared to live for God, the Midrash tells that that it was because of this act that the tribe of Yehuda merited to inherit the future Kingship of the Jewish Nation(6). Rav Shmuelevitz describes the significance of this

moment: "At that moment the tribe of Judah felt himself responsible for all of Israel to do what was required of them, and from this feeling, they became higher and greater than all of Israel, and were filled with strength and might to cross the sea as if it was completely dry, and through this, Judah merited Kingship(7). We too, can merit greatness if we learn from Nachshon's lesson and live for God.

NOTES

1. Balak, 23:10.
2. Ohr HaChaim Hakadosh, ibid.
3. Sichos Mussar, Parshas Beshalach, Maamer 33.
4. Bamidbar Rabbah 13:7.
5. A Fire in His Soul, p 8.
6. Tosefta, Brachos, 4:16.
7. Sichos Mussar, Parshas Vayeshev, Maamer 20.

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