

Balak Podcast

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<p>Numbers 25: 1-9</p> <p>While Israel was staying at Shittim, the people profaned themselves by whoring with the Moabite women,</p> <p>2</p> <p>who invited the people to the sacrifices for their god. The people partook of them and worshiped that god.</p> <p>3</p> <p>Thus Israel attached itself to Baal-peor, and the LORD was incensed with Israel.</p> <p>4</p> <p>The LORD said to Moses, "Take all the ringleaders and have them publicly impaled before the LORD, so that the LORD's wrath may turn away from Israel."</p> <p>5</p> <p>So Moses said to Israel's officials, "Each of you slay those of his men who attached themselves to Baal-peor."</p> <p>6</p> <p>Just then one of the Israelites came and brought a Midianite woman over to his companions, in the sight of Moses and of the whole Israelite community who were weeping at the entrance of the Tent of Meeting.</p> <p>7</p> <p>When Phinehas, son of Eleazar son of Aaron the priest, saw this, he left the assembly and, taking a spear in his hand,</p> <p>8</p> <p>he followed the Israelite into the chamber and stabbed both of them, the Israelite and the woman, through the belly. Then the plague against the Israelites was checked.</p> <p>9</p> <p>Those who died of the plague numbered twenty-four thousand</p>	<p>במדבר פרק כה</p> <p>(א) וישב ישראל בשטים ויחל העם לזנות אל־בנות מואב:</p> <p>(ב) ותקראנן לעם לזבחי אלהיהן ויאכל העם וישתחוו לאלהיהן:</p> <p>(ג) ויצמד ישראל לבעל פעור ויחראף יקנן בישראל:</p> <p>(ד) ויאמר יקנן אל־משה קח את־פל־ראשי העם והזקע אותם ליקנן וגד השמש וישב תרון אה־יקנן מישראל:</p> <p>(ה) ויאמר משה אל־שפטי ישראל הרגו איש אנשיו הנצמדים לבעל פעור:</p> <p>(ו) והנה איש מבני ישראל בא ויקרב אל־אחיו את־המדינית לעיני משה ולעיני כלי־עדת בני־ישראל והמה בלים פתח אהל מועד:</p> <p>(ז) וירא פינחס בן־אלעזר בן־אהרן הכהן ויקם מתוך העדה וקח רמח בידו:</p> <p>(ח) ונבא אחר איש־ישראל אל־הקבה וידקר את־שניהם את איש ישראל ואת־האשה אל־קבתה ותעצר המגפה מעל בני ישראל:</p> <p>(ט) ויהיו המתים במגפה ארבעה ועשרים אלף: פ</p>
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<p>Sifrei Bamidbar 131</p> <p>"And Israel sat in Shittim": in the place of sitoth ("straying" [from the L-rd]). At that time Ammonim and Moavim arose and built markets for themselves from Beth Hayeshimoth until Har Hashaleg, where they installed harlots, old ones outside and young ones within, who sold flaxen garments. When an Israelite would eat and drink and make merry and go out to promenade and to buy something from the old one, she would offer it to him at cost, whereupon the young one would call out to him from within, saying "Come and buy it for less," and he did so. The same, the next day and the day after. The third day she would say to him</p>	<p>ספרא במדבר קלא</p> <p>וישבו להם בשיטים במקום השטות. באותה שעה עמדו עמונים ומואבים ובנו להם קילין מבית הישימות ועד הר השלג והושיבו שם נשים מוכרות כל מיני כסנין והיו ישראל אוכלים ושותים. באותה שעה אדם יוצא לטייל בשוק ומבקש ליקח לו חפץ מן הזקנה והיתה מוכרת לו בשווי וקטנה קוראה לו ואומרה לו מבפנים בוא וקח לך בפחות והיה הוא לוקח הימנה ביום הראשון וביום השני. וביום השלישי אמרה לו היכנס לפנים וברור לך לעצמך אי אתה בן בית והוא נכנס אצלה והצרצור מלא יין אצלה מיין העמוני ועדיין לא נאסר יינן של גוים לישראל. אמרה לו רצונך שתשתה יין והוא היה שותה והיה היין בוער בו ואומר לה השמיעי לי והיא מוציאה דפוס של פעור מתחת פסיקיא שלה ואומרת לו רבי רצונך שאשמע לך השתחוה לזה והוא אומר לה</p>
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<p>"Come inside and pick for yourself — you're like one of the family." He obliged. The pitcher near her was full of Ammoni wine, the wine of idolators having not yet been forbidden to Israelites. She: "Would you like to drink some wine?" He obliged, and when the wine burned in him he said to her "Consent to me," at which she took an image of Peor from under her breast-band and said to him: "My master, if you want me to consent to you, bow down to this." He: "Can I bow down to idolatry?" She: "What difference does it make to you? I am only asking that you bare yourself before him." (The sages ruled that baring oneself to Peor is its mode of worship.) And he did so. From there it was said baring oneself that is its worship.</p>	<p>וכי לעבודה זרה אני משתחוה אמרה לו וכי מה איכפת לך אינו אלא שתגלה עצמך לו והוא מתגלה לו מיכן אמרו המפעיר עצמו לבעל פעור זו היא עבודתו."</p>
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<p>Guard yourself lest you forge a covenant with the inhabitants of the land to which you come, lest that be a snare in your midst... <b>Lest you forge a covenant with the inhabitants of the land and stray after the gods and offer sacrifices to their gods, that they call you and you eat of their sacrifice. And you may take of their daughters for your sons, and when their daughters go astray after their gods, they will cause your sons to go astray after their gods.</b></p>	<p><b>שמות פרק לד</b>  (יב) השמר לך פן־תקרת ברית ליושב הארץ אשר אתה בא עליה פוֹי־הנה למוקש בקרבך:  (יג) כי את־מזבחתם תתצון ואת־מצבת־ם תשברון ואת־אֲשֵׁרֵי תִכְרֹתֶיךָ:  (יד) כי לא תִשְׁתַּחֲוֶה לָאֵל אֲחֵר כִּי יִקְוֹל קָנָא שָׁמוּ אֵל קָנָא הוּא:  (טו) פֶּן־תִּקְרַת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ וְנָנוּ אֲחֵרֵי אֱלֹהֵיהֶם וְנִבְחֹוּ לְאֱלֹהֵיהֶם וְקָרָא לָהֶם וְאִכְלַתְּ מִזִּבְחֵהוּ:  (טז) וְלִקְחֹתָ מִבְּנֹתֶיךָ לְבָנֶיךָ וְנָנוּ בְּנֹתֶיךָ אֲחֵרֵי אֱלֹהֵיהֶם וְהָנוּ אֶת־בְּנֵיךָ אֲחֵרֵי אֱלֹהֵיהֶם:</p>
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<p>The LORD said to Moses as follows:  38  Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner.  39  That shall be your fringe; look at it and recall all the commandments of the LORD and observe them, so that you do not follow your heart and eyes in your lustful urge.  40  Thus you shall be reminded to observe all My commandments and to be holy to your God.  41  I the LORD am your God, who brought you out of the land of Egypt to be your God: I, the LORD your God.</p>	<p><b>במדבר פרק טו</b>  (לז) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  (לח) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת:  (לט) וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְאוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:  (מ) לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קֹדְשִׁים לֵאלֹהֵיכֶם:  (מא) אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: פ</p>
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**Babylonia Talmud Menachot 44A**  
There was once a man who was particularly careful about the commandment of *tzitzit* (fringes). He heard that there was a prostitute in a town by the sea who took four hundred gold coins as her price. He sent to her four hundred gold coins

and set a time to come to her. When his time came, he went... She said 'Let him come in'. When he entered she had prepared for him seven beds, six of silver and one of gold...She went up and sat naked on the top bed. As he was climbing up to sit with her, the four strings of his *tzitzit* smacked him in the face. He fell...She came down and said 'By the city of Rome, I will not let you rest until you tell me what blemish you saw on me.' He said 'I have never seen a more beautiful woman than you, but there is one commandment that God commanded us, and *tzitzit* is its name...Now the *tzitzit* are witnesses against me.' She said to him 'I will not let you rest until you tell me what your name is, the name of your city, the name of your teacher, and the name of the school in which you learned this Torah.' He wrote it down...She got up and divided her possessions—one third for the government, one third for the poor, and one third she kept, including the sheets from the bed. She came to the *Beit Midrash* (house of study) of Rabbi Chiya. She said 'Rabbi, command me and make me a convert.' He said to her 'My daughter, have you set your eyes on one of the students?' She took out the paper and gave it to him. He said 'Go, and enjoy your purchase.' Then, the sheets which she had spread for him in prohibition, she now spread for him lawfully.