



Rabbi Reisman – Parshas Pinchas 5782

1 – Topic – A Technical Thought from Rav Hirsch on the Meaning of Chodesh and Shabbos

As we prepare for Shabbos Parshas Pinchas the first Shabbos of Bein Hametzarim. It is very appropriate that on most years Bein Hametzarim begins with Parshas Pinchas which lists many of the Korbanos and the Korban Tamid, the Korbanos which we are eager to B'ezras Hashem once again bring on the Mizbaiach with the Binyan Bayis Shlishi that we hope for.

It is an appropriate time to start to be careful to say Korbanos before Davening, and that those who don't at least during the three weeks you should do it. If you don't do it during the three weeks, at least during the Shabbasos of the three weeks. You should get used to saying the Korbanos. It is a good idea to start by being careful to say the Korban Olah of (אִיזְהוּ מְקוֹמָן). If you don't say it at least say the Mishna of the Korban Olah. It is a very short Mishna and easy to remember as it is not a Korban that is eaten. (וּמְעוֹנָה הַפֶּשֶׁט וְנִתְּוַח וְכִלְיֵי לְאִשִּׁים). Start with that and say the Korban of the Olah every day and maybe after a while you will expand to other parts.

Let's turn to some thoughts on the Parsha. The word Chodesh or month, I had seen once that Rav Shamshon Refael Hirsch in one of his letters in the Sefer Shemesh Mar'pei and alludes to the fact that this Yesod is also in Rav Shamshon Refael Hirsch Pirush on Parshas Bo, on (הַחֹדֶשׁ הַזֶּה לְכֶם,) (ראש חודשים) and he says the following about the word Chodesh. He says that Chodesh does not mean month, it doesn't mean Yarei'ach, it doesn't really mean that. The word Chodesh means the first day of the month or the beginning of the month.

As it says in this week's Parsha 28:14 (עֲלֵת הַחֹדֶשׁ בְּחֹדֶשׁוֹ). The Olah of the month, no not the Olah of the month, the Olah of the first day of the month, (בְּחֹדֶשׁוֹ) at the time of renewal. Or it says in Shmuel I 20:18 (מָחָר הַחֹדֶשׁ), tomorrow is the month. No! Tomorrow is the first day of the month. Or as the Posuk says in Melachim II 4:23 (לֹא-חֹדֶשׁ, וְלֹא שָׁבַת). Why are you going to the Navi, (לֹא-חֹדֶשׁ,) (וְלֹא שָׁבַת), it is not Rosh Chodesh. The word Chodesh says Rav Shamshon Refael Hirsch means Rosh Chodesh. It is a Lashon Mushal, it is a borrowed slang expression like you say sometimes Hachodesh Harishon, Hachodesh Hasheini. But really the meaning of the word Chodesh is the beginning of the month. That explains why it says (בְּעֶשְׂרִי, לַחֹדֶשׁ). It doesn't say B'yom Asiri L'chodesh, it says (בְּעֶשְׂרִי, לַחֹדֶשׁ), the 10th to the (beginning of the) month. So really the Kitzur of what he is saying is the word Chodesh in essence means the first day of the month and it is used in a slang expression to mean month but really Chodesh means the beginning of the month. Okay a technical thought.

When we talk about this we go to the word Shabbos. What does Shabbos mean? So you'll say you have Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Shabbos is the 7th day of the

week. It is fascinating that by Shabbos it seems to be the other way around. The word Shabbos really means week. (שָׁבַע שָׁבָתוֹת תְּמִימוֹת תִּהְיֶינָה). It should be 7 complete Shabbasos, meaning weeks. Or it says that Shavuot is (מִמָּחָרַת הַשָּׁבָת הַשְּׁבִיעִית), the day after the 7th week. The Tzedokim thought the word Shabbos means the 7th day of the week. (מִמָּחָרַת הַשָּׁבָת) they said means Sunday. Shavuot always has to be on Sunday. But we say no, Shabbos really means week. The slang expression is that it means B'yom Shabbos Kodesh, the 7th day. But in its source, Shabbos means week. So it seems very strange that Chodesh really means Rosh Chodesh and it is used to mean month. Shabbos really means week, it is used to mean Shabbos Kodesh. It seems a little strange.

To explain this, we go back to an old rule of Rav Zevin which is I believe on Parshas Tazria. Rav Zevin in his Sefer on the Parshios says the following. He says when is the first best and when is the last best? Sometimes you find the first thing is the best of it, a Bechor, first is best. Sometimes you find that the last is best, Shabbos is the last day of the week is the most Chashuv. When do we say first is best and when do we say last is best?

Rav Zevin says when you have a series of equal things the first is the most significant, is the most Chashuv. Like a Bechor, when someone has children the first is the one that made him a father. The most significant is the first. When you have days of the month with a bunch of equal days, the first is the most Chashuv. When you have a year, Rosh Hashana is the most Chashuv. The beginning is the most Chashuv. Except when you have a series of things that build up to a purpose, the purpose is the end and that is the most Chashuv. When you have a series of days that build up to something.

When Klal Yisrael got together and built the Bais Hamikdash, when the Bais Hamikdash was finished that was the day of celebration. This is because it builds up to a purpose. You have the Aseres Yemai Yeshuva, it is building up to a person becoming closer and closer to doing Teshuva. Yom Kippur is the most Chashuv.

Why is Shabbos the most Chashuv? The whole week was made to lead up to Shabbos Kodesh, to lead up to Shabbos. This is Rav Zevin's rule when first is best and when last is best. When they are equal things then first is best and when they lead up to something then last is best.

That explains what we are talking about today. Chodesh, month, first is best. So Rosh Chodesh is called Chodesh. Shabbos Kodesh is Chashuv because of the whole week, because the week leads up to Shabbos. Like Chazal say Nechadvei Shabbaso L'shabbaso. From the first day of the week start looking forward to Shabbos. When Shabbos is the purpose of the week then Ah. So Shabbos means week and Shabbos Kodesh means week. This is because Shabbos Kodesh is the purpose of the week.

It is a tremendous insight. So what Rav Hirsch is really telling us is something technical, the meaning of Chodesh and by extension the meaning of Shabbos, but when we take it to heart then we understand that it is much more. It means that the week is made to lead up to the day of Kedusha (Shabbos Kodesh), just as the Aseres Yemai Teshuva are made to lead up to Yom HaKippurim. A wonderful insight!

2 – Topic – Another Technical Thought on the Parsha from the Ksav V'hakabala

27:13 (וְרָאִיתָהּ אֶת־הָאָרֶץ וְנִאֲסַפְתָּ אֶל־עַמִּיךָ). HKB”H told Moshe Rabbeinu that you will see Eretz Yisrael and that will be it. (וְרָאִיתָהּ) is always spelled (וְרָאִיתָ) with a Kamatz under the (ת). I believe that this is the only place that (וְרָאִיתָהּ) is spelled with a Hei afterwards.

In the Sefer Hak'sav V'hakabala [1] he mentions this in the name of the Baal Haturim and he explains it Al Pi Pshat as follows. A verb with a Komatz at the end usually does not have a Hei afterwards. Examples like (ואמרת) or (ואכלת) ends with a Komatz Taf. The Hei at the end when the Hei is added, it denotes a special Cheishek and Ratzon. It denotes a special Teshuka.

For example, the word (ודבקה) you should connect to something is always spelled with a Hei. (ודבקה) means a connection, means a Cheishek, a desire. (לדבקה בו) connect to Torah. It is spelled with a Hei. The Cheishek and Ratzon.

Says the Hak'sav V'hakabala, Moshe Rabbeinu would think that this is something he would do B'atzvus, that he would do reluctantly. After all, he is going to see Eretz Yisrael and then he is going to leave this world. So HKB”H told him do this like you did everything. With a Cheishek Gadol. (וְרָאִיתָהּ אֶת־הָאָרֶץ).

The same thing, we have afterwards that Moshe Rabbeinu in 27:19 (וְצִוִּיתָהּ אִתּוֹ, לְעִינֵיהֶם), you should command Yehoshua (עֲלֵיו וְנִתְּתָהּ מְהֻרָדָה). Again (וְצִוִּיתָהּ) with the Hei at the end. (עֲלֵיו וְנִתְּתָהּ) with a Hei at the end. To do it B'cheishek Gadol.

So even though all the Mitzvos of the Torah are written regular. We can't expect someone to have a special Cheishek in every single thing he does. Davka when a person is in a position he would rather not be in and reluctantly he has to do something, he is reluctantly in the position, but he shouldn't do it reluctantly, he should do it B'cheishek Gadol, he should do it the way he has to do it. That is when a person has to gird his loins so to speak and do things with a special Cheishek.

This may answer the Kasha of the Yad Hamelech. How Yirmiya wrote the book of Eicha. Nevua is only Chal on a person when he is B'simcha. How could he write Eicha B'simcha, Eicha is a book of Lamentations, it is a book of sadness. What the Ksav V'hakabala is saying about great people is on the contrary, when they are in a position that they rather not be in, they are in a position of as Moshe Rabbeinu was that he can't go into Eretz Yisrael, or like Yirmiya was in the time of Churban, but once you are there you gird your loins, you undertake to do with a Cheishek V'ratzon. To do it with a desire and a drive and a Simcha Shel Mitzvah, and therefore, he was able to write Eicha.

What is Nogea to us, we would rather have a Bais Hamikdash, we don't have a Bais Hamikdash. Say Korbanos every day. As it says in Hoshea 14:3 (וּנְשַׁלְמָה פָּרִים, שְׁפָתֵינוּ). Remember that this is instead of the Beis Hamikdash. (וּנְשַׁלְמָה פָּרִים, שְׁפָתֵינוּ). We should do it with a Cheishek and Ratzon. We hope to bring the Korbanos and then there would be no reason to say the Korabnos. Kol Zman we are in this position, we should be saying it B'cheishek Gadol. With that I want to wish everybody a very special Shabbos, a meaningful Bein Hametzarim and B'ezras Hashem a desire to come see Nechmas Tzion B'karov.

Rabbi Reisman - Parshas Pinchos 5781

1 – Topic – A lesson from the Talmid of Moshe Rabbeinu - Yehoshua

As we prepare for Shabbos Parshas Pinchos, as we are in the first Shabbos of the three weeks, the Bein Hamitzarim, the time we think about Eretz Yisrael and Kavod Shamayim. Let me begin with a Vort on the Parsha and a Vort for this time of the year the Three Weeks.

In this week's Parsha we have of course Moshe Rabbeinu kind of asking or requesting from the Ribbono Shel Olam to appoint someone to succeed him. Although he wanted his children to succeed him, Yehoshua his main Talmid was the one who did.

Chazal tell us as is found in Maseches Bava Basra 75a (7 lines from the bottom) (פני משה כפני חמה) (פני יהושע כפני לבנה). Moshe Rabbeinu was as bright as the sun and Yehoshua was as bright as the moon. In other words, the Ruchniasdika glow of Moshe Rabbeinu was as powerful as the sun and in comparison Yehoshua was like the moon. When Klal Yisrael saw that, Yidden said, (אוי לה) (לאותה בושה אוי לה לאותה כלימה). Woe to the Busha and Klima. Poshut Pshat that we have such a Yerida, such a lowering of the generations that Yehoshua is only (כפני לבנה).

I would like to share with you a thought that Rav Leib the son of the Chofetz Chaim said in the name of his father. I was reminded of it this week. I had seen it I believe in Neturai Torah but I am not certain. Rav Leib asked his father, what are they saying (אוי לה לאותה בושה) as if they are deriding Yehoshua, (אוי לה לאותה בושה אוי לה לאותה כלימה) we have a leader like Yehoshua. Sof Sof, the fact is that Yehoshua was the one of the generation, how are they deriding him by talking about (אוי לה לאותה בושה אוי לה לאותה כלימה)? To that the Chofetz Chaim expressed the following thought on this Maimar Chazal beginning with a Mashul.

The Chofetz Chaim told the story of a man that was a wealthy diamond dealer. He was an Ashir. It came a point that he had to travel to Africa to go to the place where the diamonds are mined in order to be able to help his business along. He was looking for someone to accompany him on this difficult trip as there was no first class in the time of those generations. One Yid who was one of the Aniyim in town agreed to accompany him on his trip. You understand already that they traveled together and this Ani was Meshameish, he served the wealthy man whatever was needed. During the trip he learned about diamonds. He learned how to tell the difference between a good diamond and a not good diamond, how to price diamonds, how to purchase diamonds and be able to sell them at a profit. By the time he came back six weeks later, he had training in dealing with diamonds. When he came back, he started his own diamond business and he also was successful and based on what he had learned he in turn became a wealthy person.

The people in town looked at him with great jealousy. He said why are you jealous of me, the rich man is a rich man. They said no. He is an Ashir. Every town has rich people and poor people. When we looked at him we didn't feel any jealousy. When we look at you we say look, you are one of us, we are a bunch of Aniyim in town. But what happened? He needed someone to accompany him. I could have done it too, I could have gone along with him. I didn't go along with him. You went along with him and for those 6 weeks of bother, of Tircha, you ended up a wealthy

man. We say to ourselves why weren't we like you? Why didn't we take the opportunity when we had the opportunity?

Zagt the Chofetz Chaim, Moshe Rabbeinu was Moshe Rabbeinu, his face was like the sun and nobody was jealous because they understood that Lo Kam K'moshe. But then they looked at Yehoshua and they said Yehoshua was a Talmid, just he was the Talmid who as is found in Shemos 33:11 (לא יָמִישׁ מִתּוֹךְ הָאֵהָרָל) he was the constant Talmid, all the time a Talmid. I could have done that too. Why didn't I do that?

(אוי לה לאותה בושה). They looked at Yehoshua and they saw that he was a moon. What was Yehoshua? He was someone who shined back what he had from Moshe Rabbeinu. People said (אוי לה לאותה בושה). They were not deriding Yehoshua. They were talking about their own Busha, that they deserved to be ashamed. They deserved to be embarrassed. (אוי לה לאותה בושה). We could have done it. We could have been the Talmid of Moshe Rabbeinu.

The lesson being that a person has to seize the opportunities when he could connect to someone who helps lift him up, connect to that person. Connect to him. If you didn't do it to your Rabbi until now, find a Rabbi now, find a Rav now, find someone to connect to. It will lift you up, it will bring you higher, it will elevate you. That is the lesson of the Chofetz Chaim (אוי לה לאותה בושה). Not deriding Yehoshua. But looking at Yehoshua who was (כפני לבנה). His entire greatness came because of his association with his Rabbi, with Moshe Rabbeinu. Oi, we should have done the same. This is a thought on Parshas Pinchos. A lesson from the Talmid of Moshe Rabbeinu.

I will add what has been noted by many. Yehoshua was a great Talmid. We find two times in Kol Hatorah Kulo that Moshe Rabbeinu speaks directly to Yehoshua. Both times he is criticizing him. In Parshas Behaloscha when Yehoshua says to Moshe Rabbeinu as is found in 11:28 (אֲדֹנָי מִשָּׁה,) (אֲלֹדֵד וּמִיָּד) silence (פְּלֹאֵם). Moshe Rabbeinu responds in 1:29 (וּמִי יִתֵּן כָּל-עַם יִרְוֶה, גְּבִיאִים). Why are you saying that? Yehoshua you are wrong.

We find another place in Parshas Ki Sisa when Yehoshua says as is found in 32:17 (קוֹל מִלְחָמָה,) (בַּמַּחֲנֶה). Moshe Rabbeinu says you are wrong and he explains to him what it is that he is hearing. Rashi says he tells him that a Manhig has to understand what he is hearing when he hears the people. The lesson of the Torah and the two times that Moshe Rabbeinu talks to Yehoshua and he is critical of him, is that what is a Talmid, a Talmid is someone who can take the criticism and learn from it and not look at it in a negative way. That is the Yehoshua that we should all aspire to be.

2 – Topic – A Thought about the Three Weeks

As you know, the Vilna Gaon tried very much to go to visit Eretz Yisrael. He put effort into it. He wrote a good bye letter to his wife, a fascinating letter. The Igeres HaGR" A is really a letter from which we can learn much. He writes to his wife that I will come back. In an amusing line he writes, of course I am coming back don't you see I left my Seforim? He left his children also. He is coming back. He wanted to be in Eretz Yisrael.

We know that many Rishonim hold that there is a Mitzvah of Yishuv Eretz Yisrael. Is there any Mitzvah to go to Eretz Yisrael temporarily and come back? This is a Machlokes between the Maharit and his Talmid the Keneses Hagedola of the earliest Achronim.

The Maharit in a Teshuva Cheilek Bais Teshuva Chaf Ches says that there is no Mitzvah to just visit, the Mitzvah is to live there. The Keneses Hagedola in Even Ezer Siman Ayin Hei S'if Kotton Chaf Zayin quotes him and he brings the words of his Rebbi and disagrees. He says even to visit Eretz Yisrael and be there for a little while is a Mitzvah. After all, the Gemara says in Maseches Kesubos 111a (12 lines from the bottom) (כל המהלך ארבע אמות בארץ ישראל מובטח לו שהוא בן העולם הבא). It must be some sort of a Mitzvah if there is some Zechus in Olam Habo to walk there.

The Rambam brings it L'halacha in the 5th Perek of Hilchos Melachim (Sefer Shoftim) in 5:11 (אפילו הלך בה ארבע אמות זוכה להיי העולם הבא). So obviously there is some sort of a Mitzvah.

The Maharit disagrees. The Maharit brings a Raya from Shulchan Aruch from the Teshuvos HaRosh which is in the Shulchan Aruch. In Yore Dai'a 228:36 (מי שנדר לעלות לארץ ישראל). Someone who took an oath to go to Eretz Yisrael (יש לו התרה), it is possible to be Matir Neder such a Neder.

We have a rule that Nidrei Mitzvah, if something is a Mitzvah we are not Matir Neder. It must be that just to go to Eretz Yisrael without living there is not a Mitzvah, it is a Zechus but it is not a Mitzvah. This is the dispute between the Maharit who holds that it is not a Mitzvah and the Keneses Hagedola who holds that even going temporarily is also a Mitzvah.

Now if it is not a Mitzvah it needs an explanation. Why did the GR"A go through such pain and such difficulty and such Bitul Zman to try to visit Eretz Yisrael, he was not successful. I thought well let's see what does the GR"A says in Yore Dai'a. Guess what? In Yore Dai'a 228:36 where it says that if someone swears to go to Eretz Yisrael he could be Matir Neder, the GR"A there in his Haga, in his notes on Shulchan Aruch, he explains that Hataras Nedarim works for someone who is Oleh L'erezt Yisrael by sending us to another place in Yore Dai'a where we find in S'if 42 that certain Nidrei Mitzvah do have an Hatarah. So the GR"A is saying it is a Mitzvah. Ai the Maharit's proof? The Maharit says why can you be Matir Neder? The GR"A in a few words says look in S'if 42. There are exceptions.

Al Kol Panim, there is a difference of opinion on the matter. What is interesting is that the Mishna Brura in Siman 248 in Hilchos Shabbos S'if Kotton 28 brings the two opinions, he actually brings the two opinions if there is a Mitzvah to go up to Eretz Yisrael if you are going up only for a visit, only temporarily. The point that I want to make is if you are going to Eretz Yisrael temporarily and you hold that it is not a Mitzvah, how do we understand the tremendous desire and Teshuka of Gedolim to go to Eretz Yisrael?

I want to share with you something that we in Chutz L'aretz have to understand. Chibas Eretz Yisrael, a love for Eretz Yisrael is not just a nice thing, it is not just loving good things. Ohavei Hashem Si'nu Ra, we have love for the Ribbono Shel Olam and we have hatred for bad. This is something good. It is much more than that. Chibas Eretz Yisrael is a lifeline of Yidden in Galus.

It is a lifeline. It keeps Yidden from assimilating, it keeps Yidden from blending in, it keeps Yidden having protection from Shamayim.

The Chasam Sofer in Devarim Reish Perek Chaf Vav says B'chol Makom She'holchu Bnei Yisrael L'galus U'teshukasam L'erezt Yisrael, in whatever country Jews were in Galus and they had a Teshuka, a desire, Yaguru Bishalom, they lived in peace in Chutz L'arezt. You hear this? If you have Chibas Eretz Yisrael that is a Zechus to live B'shalom, the Goyim will leave us alone.

He says that is what happened in Mitzrayim, as long as the Shevatim said "Lagur" B'arezt Banu, we are strangers in this land, so Pharoh didn't start up with them. Only as is found in Shemos 1:6 (וַיִּקָּם מֶלֶךְ-מִצְרָיִם) and then (וַיִּמָּת יוֹסֵף וְכָל-אֶחָיו, וְכָל הַדּוֹר הַהוּא). Only later.

Zagt the Chasam Sofer this is true in every station of our Galus. Wherever we go if we have a Hishtokekus to Eretz Yisrael, we have a Chavivos for Eretz Yisrael, if have a desire for Eretz Yisrael then our heads are on straight and it works.

Zagt the Chasam Sofer that we say in the second Parsha of Krias Shema as is found in Devarim 11:17 (וַאֲבִדְתֶם מְהֵרָה, מֵעַל הָאָרֶץ הַטּוֹבָה). It says that Klal Yisrael is going to go into a Galus. They are going to go into a Galus. (לְמַעַן יִרְבוּ יְמֵיכֶם, וַיְמִי בְנֵיכֶם, עַל הָאָדָמָה). (וּשְׁמַתֶּם אֶת-דְּבַרֵי אֱלֹהִים, עַל-לִבְבְּכֶם). That if you want to be Matzliach you have to keep in mind the Teshuka, the desire to Eretz Yisrael.

I once saw an anecdote. A boy came home with a report card and his father reads Science – C, Social Studies – D, Math – C, Music – A. When he saw the A in music he slapped the child. The child said for the A you are giving me a slap? The father said to him no, but if you are not successful in all of your studies why are you singing so happily?

Klal Yisrael in Galus. Unfortunately we are still in Galus. We are not doing well. So we get a slap if we say but we are happy where we are. No. It needs to be a Teshuka to Eretz Yisrael. A Chibah to Eretz Yisrael. Even to go there to walk Daled Amos there.

May HKB"H grant us all that we should have our heads on straight. We belong in Eretz Yisrael. Eretz Yisrael is our place. We are here temporarily, we are strangers here. If we remember that then we don't need the Goyim to remind us. We are strangers here.

May HKB"H grant us that we should be able to be in Eretz Yisrael B'biyas Go'el and if Im Yisma'mai'a we should be Zoche to go there, to visit, to absorb from Eretz Yisrael. That is our Teshuka and that is our desire. I have tickets for the 22nd please Daven that I should be able to go and get in and be Nehene from Eretz Yisrael.

Wishing one and all an absolutely wonderful Shabbos, a Bein Hamitzarim Shabbos. A Shabbos of Chibas Eretz Yisrael. When you Daven Shemoneh Esrei do me a favor, face Eretz Yisrael, don't just face Mizrach. Face Eretz Yisrael. Think that you are facing Eretz Yisrael. Your Davening is coming in the back of everyone standing at the Kosel and is being blown right in. Let's have the Teshuka and Chibah and we will have HKB"H's love even more. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Pinchos 5780

1 - Topic - Pinchos the person himself

As we prepare for Shabbos Parshas Pinchos. Let me start at the very beginning of the Parsha on Pinchos himself. At the beginning of the Parsha, Pinchos gets Schar as it says in 25:11 (בְּקִנְאוֹ אֶת-יְהוָה) B'kano Es Kin'asi. The Posuk says that he got Schar because he did a wonderful thing. But the Lashon of the Posuk is (בְּקִנְאוֹ אֶת-יְהוָה). That he was jealous where I should have been jealous. He took revenge where I should have taken revenge. Rashi says (בְּקִנְאוֹ אֶת-יְהוָה לִי לְקִצּוֹן). That he showed the anger that the Borei Olam would have shown.

Rav Moshe in Darash Moshe (page 131) makes a point that this is a special Darga in a Mitzvah. There are many types of Mitzvos. Most Mitzvos are Mitzvos that are Muttal on a person. A person has to put on Tefillin, shake a Lulav or blow a Shofar. These are Mitzvos that are on a person. There are Mitzvos Hameyuchados. There are certain individual Mitzvos where it is if Kavayochel the person is doing the Ribbono Shel Olam's job for him. Just like Pinchos (בְּקִנְאוֹ אֶת-יְהוָה).

An example of this is the Mitzvah of Tzedaka. The Gemara says in Bava Basra 10a (7 lines from the top) that Turnusrufus asked Rabbi Akiva if G-d wanted these people to have money then why didn't He give them money? Why are you giving them Tzedaka? Rabbi Akiva answered him (כְּדִי שְׂנִיבֹול אֲנוּ בְּהֵן מְדִינָה שֶׁל גִּיהֵנָם). Meaning to say that it is true, the Borei Olam wants them to have a Parnasa. He wants everyone to have a Parnasa.

The fact that HKB"H doesn't give the Tzedaka is because we are giving the Tzedaka Kavayochel B'makom the Ribbono Shel Olam. That makes Tzedaka a very special Mitzvah. It is a Mitzvah that you are doing K'ilu you are going out to do for the person what the Ribbono Shel Olam Kavayochel wants to do for the person.

Take the Mitzvah of Milah. The Tanchuma says that HKB"H could have created people Ge'malet already. It is just that the Ribbono Shal Olam wanted to give us the Zechus that we can do the Mitzvah of Bris Milah. Which means to say that it is similar to the Mitzvah of Pinchos. That we are doing the Mitzvah Kavayochel that the Ribbono Shel Olam wanted to do. It is a special Darga, a special level of Mitzvah. (בְּקִנְאוֹ אֶת-יְהוָה). When you do something Kavayochel B'makom the Ribbono Shel Olam.

This lesson is especially important in a time of Hester Panim, in a time of Din in the world. When there is Din in the world, the Ribbono Shel Olam Kavayochel wants to treat Klal Yisrael B'ahava, with Rachamim all the time. But there are times that call for a period of Din. There are times that call for a period where HKB"H brings Ketzef, brings disease, brings lock down, brings Daigos and worry and Tzaros to the world.

During such a time when a person is Zoche and he goes and does Kavayochel what the Ribbono Shel Olam would want to do. He alleviates the pain of somebody, he takes away the worry of somebody, he provides the means for somebody to do what he is being prevented to do with his family or the like. When a person does something it is Kavayochel like he says Borei Olam I know

You want to do it, but it is a time of Ketzef. In such a moment a person is Zoche to an extra level of Schar. It is a Mitzvah but it is more than a Mitzvah. It is a Mitzvah where a person is helping Kavayochel the Melech Malchei Hamelachim in something that He wants to do Kavayochel. That is Rav Moshe's message here in the Kavana of the Posuk (בְּקִנְיָאֵי אֶת-קִנְיָאֵתִי, בְּתוֹכֶם).

2 - Topic - The Korban Hatamid

The Korban Hatamid is the Parsha that hopefully you say every morning. It is eight Pesukim about the Korban Tamid. These are the first eight Pesukim that we Lain on Rosh Chodesh. The Posuk says 28:1 (וַיִּדְבֹר יְרוֹן, אֶל-מִשְׁפַּח לְאָמֵר) There we Daven to the Ribbono Shel Olam saying the Tza'va that the Ribbono Shel Olam says. (אֶת-קֶרְבְּנֵי לֶחֱמֵי לְאִשִּׁי, רִישׁ גִּיהוּחִי, תִּשְׁמְרוּ, לְהַקְרִיב לִי בְמוֹעֲדוֹ). Then when we get to the actual Korban we say the following. (אֶת-הַכֶּבֶד אֶחָד, תַּעֲשֶׂה בְבֹקֶר; וְאֵת הַכֶּבֶד הַשֵּׁנִי, תַּעֲשֶׂה) (בֵּין הָעֶרְבִים אֶת-). It is very common for a Baal Korei who is not an expert to make a mistake. It says (אֶת-הַכֶּבֶד בְּבֹקֶר), not (הָאֶחָד). Even people who are Davening quickly in the morning can make a mistake and say (אֶת-הַכֶּבֶד הָאֶחָד, תַּעֲשֶׂה בְבֹקֶר; וְאֵת הַכֶּבֶד הַשֵּׁנִי) (אֶת-הַכֶּבֶד אֶחָד,). It is not that way. It is (אֶת-הַכֶּבֶד אֶחָד, תַּעֲשֶׂה בְבֹקֶר; וְאֵת הַכֶּבֶד הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבִים). The Hei Hayidia is missing in the first Korban.

In other words, there is a Korban Tamid we bring in the morning and there is a Korban Tamid we bring in the evening. By the first Korban it does not say (אֶת-הַכֶּבֶד הָאֶחָד). It says (אֶת-הַכֶּבֶד אֶחָד). It is a common mistake that people say (אֶת-הַכֶּבֶד הָאֶחָד). Number one it makes sense. Number two in Parshas Tetzaveh where we first had the Mitzvah of the Korban Tamid there it does say in 29:39 (אֶת-הַכֶּבֶד הָאֶחָד, תַּעֲשֶׂה בְבֹקֶר). This creates a puzzle. It is a riddle. Why in Tetzaveh does it say (אֶת-הַכֶּבֶד אֶחָד, תַּעֲשֶׂה בְבֹקֶר) and here it says (אֶת-הַכֶּבֶד הָאֶחָד, תַּעֲשֶׂה בְבֹקֶר)?

The Brisker Rav in the Griz Al Hatorah in Parshas Tetzaveh says a Teretz which touches on a Yesod that we have mentioned in the past. The Brisker Rav says there is a Shaila. What happens if a person forgot to bring the Korban Tamid in the morning? Does he bring the Tamid in the evening? Are the two M'akeiv one on the other? Is it like the four Parshios in Tefillin? Or the four corners of Tzitzis? If you are missing one corner you don't put on the Begeid. All four corners are M'akeiv. What about the Korban Tamid in the morning and the Korban Tamid in the evening?

In Halacha it is not M'akeiv. Therefore, even if you did not bring the morning Korban, you would bring the evening Korban. Therefore, it says (אֶת-הַכֶּבֶד אֶחָד, תַּעֲשֶׂה בְבֹקֶר). It doesn't mean (הָאֶחָד) which means the first one. The one that has to be the first one. The Torah is Merameiz no. (אֶת-). There is one Keves in the morning and (וְאֵת הַכֶּבֶד הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבִים) there is another Keves in the evening. But the morning one is not M'akeiv. You have to do it and it is a Mitzvah, but it is not M'akeiv on the evening one. That is Mirumaz in taking away the Hei in Ha'eched. (אֶת-הַכֶּבֶד אֶחָד, תַּעֲשֶׂה בְבֹקֶר; וְאֵת הַכֶּבֶד הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבִים).

You will ask, if so in Parshas Tetzaveh why does it say (אֶת-הַכֶּבֶד הָאֶחָד)? The answer is that there it is talking about the very first time Korbanos were brought. The Chanukas Hamizbai'ach. The first Korban Tamid. In Parshas Tetzaveh it is talking about when they were building the Mishkan. The first time it is brought it has to be brought both morning and evening. You need (אֶת-הַכֶּבֶד אֶחָד, תַּעֲשֶׂה בְבֹקֶר). It must be that the first one is in the morning and the second one is in the evening. It is a Davar Ham'akeiv. Why?

That is old rule. Our old rule is that things that are Talui in Chinuch, things that depend on Chinuch, those are M'akeiv if you do it properly. You have to do it the right way.

We mentioned this on Chanukah. The question is why couldn't they use Tamei oil if Tumah Hutra B'tzibbur? The Sfas Emes answered because by Chinuch it has to be done the right way. It has to be done completely properly. A person has to start off with a goal to do everything with all of its Hiddurim, exactly perfectly right. Sometimes in life a person relies on a B'dieved. But no, that is not the way you start.

Somebody told me that at a Bar Mitzvah the Belzer Rebbe told the Bar Mitzvah boy who led the Bentsching to drink a whole Reviis. Somebody asked why? The Halacha is that you can drink Rubo K'kulo! The Rebbe said it is true Rubo K'kulo but a Bar Mitzvah Bocher when he does a Mitzvah the first time he does it should be completely right. That is our goal always to do it completely right but if you start it B'dieved you lose everything.

3 - Topic - The love of Eretz Yisrael

I would like to leave you with a question that seems to me to be a very difficult problem. Rashi in 27:1 is referring to the Bnos Tzelofchad as (ובנותיו חבבו את הארץ) they had a love for Eretz Yisrael. Rashi says that they took after Yosef. Yosef had love for Eretz Yisrael. We see this because by Yosef it says in Beraishis 50:25 (וְהָעֵלְתָם אֵת-עַצְמוֹתַי מִצְּהַר-מִצְרָיִם). He said take my bones up to be buried in Eretz Yisrael. That is a Raya that he had a special Chavivus for Eretz Yisrael. That is what it says in Rashi.

I don't understand. Yosef's father Yaakov Avinu said bring me and bury me in Eretz Yisrael. What was the reason? Rashi brings reasons. One of the reasons is that it is better to be buried in Eretz Yisrael because you will not have the physical discomfort of Gilgul Mechos that happens at the time of Techi'as Hameisim.

The Kasha is, if Yosef just heard from Yaakov Avinu a reason to be buried in Eretz Yisrael, and then he is Metzava that he should be buried then he Mistama had the same reason as his father. From where do you get that Chibeiv Es Ha'aretz, that he did it to show a Chavivus of Eretz Yisrael. Mai'haicha Tai'si? This seems to be a very strong Kasha on Rashi.

Talking about Chiba of Eretz Yisrael, as you know, my summer schedule has me going to Eretz Yisrael after Tisha B'av. I do have tickets and it is looking increasingly unlikely that they are going to let me in.

It is a Mussar. Eretz Yisrael when the pandemic broke out closed its doors and said only our citizens are getting in. Outsiders not, tourists not but citizens yes. Here I was stuck on the wrong side of the closed door. I am not a citizen of Eretz Yisrael. I am an outsider. It Shtuched, it hurt. I am on the wrong side of the door. Why am I on the wrong side of the door? Something to think about.

With that cheerful thought I will everybody an absolutely wonderful Shabbos and IY"H we should see continued Yeshuos here in the NY area and we should keep up our Shemira and we hope the

whole world will follow. It seems that every place has to get it badly and then hopefully recover and be done with it. We hope that is what we see happening that everybody should be done with it. We should be Zoche to upcoming weeks of Yeshuos from the Ribbono Shel Olam. An easy meaningful fast to one and all and a Gutten Shabbos!

Rabbi Reisman - Parshas Pinchas 5779

1 - Topic - Rav Gedalya Schorr on Pinchas and what he accomplished

As we prepare for Shabbos Parshas Pinchas or more accurately Shabbos Parshas Pin'chas with a Shva Na which if you have an excellent Baal Korei he will know that it is Pin'chas and not Pinchas. At any rate, let me share with you a Machshava on the beginning of the Parsha, on the Haftorah of the Parsha and maybe something in between, let's see.

First, the Parsha begins as it says in 25:11 (בְּקִנְאוֹ אֶת-קִנְאָתִי) Pinchas is rewarded for (בְּקִנְאוֹ אֶת-קִנְאָתִי) and as Rashi says (בְּקִצְפוֹ אֶת הַקִּצֵּף שֶׁהָיָה לִי לְקִצּוֹף). Pinchas took the anger that I should have been. I should have been angry and Pinchas took it.

Rav Gedalya Schorr in the Ohr Gedalyahu on Parshas Balak (last week's Parsha) (page 150), says an extraordinary Pshat in this Rashi as follows. As you know, the Yesod of Parshas Bilam is that (קָל זֹעֵם בְּכָל יוֹם) that HKB"H has Kavayochel a moment of anger every single day and Bilam's talent was to be Mechavein, to figure out the moment and curse his enemies at the time that HKB"H got angry. During the days that Bilam attempted to curse Klal Yisrael, HKB"H was not Zoyeim, at that time he did not become angry, and Mimeila there was no place for the curse.

Rav Schorr explains what does it mean that HKB"H gets angry every day. Like you have a schedule when you get angry? What does it mean? Nobody has a schedule when they get angry.

Rav Schorr explains the following idea. He says that in order to serve HKB"H properly you need a mixture of Ahavas Hashem and Yir'as Hashem. There has to be a certain amount of Yir'a, of fear Kavayochel of HKB"H. The fact that HKB"H Kavayochel gets angry every day means that there are moments where HKB"H makes a statement to the world that there needs to be Yir'as Shamayim. That HKB"H sits on a Kis'ai Din. That there are moments of anger that are necessary in order to provide Yir'as Shamayim in the world. So we say Hashem gets angry every day, there is no emotion of anger involved, it is a concept that there needs to be Yir'as Shamayim in the world. For those days that HKB"H did not get angry there was a lack of Yir'as Shamayim.

Zagt Rav Schorr, that is how it came to be that Klal Yisrael sinned at the Aveira of Baal Peor, on a Lo Sasei. This is because at that moment there was no anger in the world and Mimeila Klal Yisrael came to sin.

When Klal Yisrael sinned, it was because there was no anger in the world. (בְּקִנְאוֹ אֶת-קִנְאָתִי). Came along Pinchas and he understood (בְּקִצְפוֹ אֶת הַקִּצֵּף שֶׁהָיָה לִי לְקִצּוֹף), the anger that HKB"H normally would have had and that would have prevented Klal Yisrael from doing this type of an Aveira. Pinchas took that anger and took it out on Zimri Ben Salu and by bringing the Middah of the anger

back into the world, it brought Yir'a back into the world and that is why it was a Kapparah on Klal Yisrael.

Once the Middah of anger came back, the exhibition of Yir'as Shamayim came back, Mimeila the fear was there and Klal Yisrael was Poresh from the Aveira. So the idea of (בקצפו את הקצף שהיה לי) (לקצוף) is the idea that there needs to be the concept, the fear, the idea that Kavayochel HKB"H becoming angry in order for there to be proper Yir'as Shamayim in the world. A beautiful Bi'ur in that Rashi.

2 - Topic - Rav Mordechai Druk on Eliyahu Hanavi

Now for the Haftorah, we read about Eliyahu Hanavi. Eliyahu Zu Pinchas and we know that Eliyahu is the Malach Ha'bris. We find in the Haftorah that Eliyahu says that he was Mekaneh L'sheim Hashem. He had Kin'a and as we know Al Pi Zohar and Al Pi Medrash that Eliyahu Hanavi as a result of that goes to every single Bris. The Zohar says that you have to say the words Zeh Kisai Shel Eliyahu to invite Eliyahu in and that is the Minhag that the Mohel says Zeh Kisai Shel Eliyahu Malach Ha'bris and Eliyahu comes.

Now, there is a Medrash which is quoted in the Bnei Yisaschar (I don't know what the original source of the Medrash is), which says that when people come to a Bris there is a Mechila to their Aveiros when it comes to the Bris. Why is there a Mechila?

The way the Medrash is brought in the Bnei Yisascher and it is quoted here also by Rav Druk in the Darash Mordechai (page 251 in the Bamidbar volume) that Eliyahu said I am going to go to a Bris? I am a Kanaoi. Maybe there will be someone who will be in Aveira. Maybe the Avi Ha'ben, the Sandek or anyone there is a Baalei Aveira and Eliyahu says I can't take that and I will end up being with Kin'a so HKB"H says Chayecha, I will be Mochel. So because of that, someone who goes to a Bris, certainly a Sandek or the Baal Bris has Mechila for his Aveiros. Azoi Shteit in the Medrash.

Rav Druk brings an extraordinary exchange that took place at the Bris of Rav Shlomo Zalman Auerbach's grandson many decades ago. Rav Shlomo Zalman spoke and he read this Medrash that Eliyahu Hanavi causes Mechila to everybody at a Bris. Rav Shlomo Zalman said it can't be. How can it be that Yom Kippur is not Mechapeir unless a person does Teshuva and going to a Bris is Mechapeir more than Yom Kippur even if a person doesn't do Teshuva?

Rav Shlomo Zalman said it cannot be. If you are going to say that it means with Teshuva, but that is not what the Medrash says. The Medrash says Eliyahu Hanavi says that maybe there will be a Baal Aveira and I can't be Sovel him and I will be a Kanaoi against him. So it must mean that HKB"H is Mochel everybody. So what in the world is going on here that at a Bris there is a full Mechila, it can't be.

Rav Shlomo Zalman said a Pshat as follows. He said that really there is no full Mechila. The idea is that when a person does an Aveira if it is a P'gam in the Neshama so Eliyahu Hanavi sees that he has an odor about him, he is a Tamei person. So for the period that he is at the Bris, HKB"H says to Eliyahu you can't be Sovel him, I will give him an aura of Kedusha because he visits a Bris.

At the Bris the person has the aura of Kedusha. But not to say that it lasts and the person is totally Nimchal. It cannot be. This is what Rav Shlomo Zalman said when he spoke at the Bris.

Rav Yechezkel Levenstein the Mir Mashgiach was at the Bris and he got up and said I beg to differ. If Chazal say that HKB"H is Mochel that means that HKB"H is Mochel. Devarim Kip'shutan. That was Rav Yechezkel Levenstein's Emunah that Peshuto Shel Chazal is true.

Now one minute. If the Peshuto Shel Chazal is true, said Rav Yechezkel Levenstein, when Chazal say (כל הכועס כאילו עובד עבודה זרה), somebody who gets angry it is as if he served Avodah Zora it is also Kip'shuto. People think that it is not literal. No! Somebody who gets angry it is (כאילו עובד עבודה זרה). Zagt Rav Yechezkel, the problem is that when it comes to (כל הכועס כאילו עובד עבודה זרה) people don't believe that it is literal. When it comes to a Bris Mochlin Lo that is literal. That is inconsistent. If you believe Chazal in literal you have to understand everything literal.

I would add to that. When Chazal say that the first 10 people in Minyan gets Schar for everybody else, people are lacking Emunah. If people believed that the first 10 people in Minyan get Schar K'neged Kulam, they would run to do it. Imagine, you get Schar for everybody. But it is a lack of Emunah.

So Rav Shlomo Zalman Auerbach and Rav Yechezkel Levenstein had a Lebedika disagreement if Mechaprin Lo Kol Avonosov is literal. Of course, I was at a Bris today and I would like to feel that Mechaprin Lo Kol Avonosov is literal. However, if you want to go with that approach you have to understand that the other Chazals are meant to be understood literally as well.

Rav Druk brings this in the Darash Mordechai in the Haftorah of Parshas Pinchas and he adds a bit of a Peshara between the two. He says someone who goes to a Bris because he holds that a Bris is important and Choshuv, such a person Mochlin Lo Kol Avonosov. Someone who comes to a Bris because it is enjoyable, it is a party, it is a get-together, it is a good breakfast... for him it is not meant literally. It is meant for someone who really appreciates the idea of being at a Bris.

And so, a lively exchange and a wakeup call. If you understand Chazal's Meshalim literally or not. If you accept it only for the good and not for the tough that is not an acceptable approach.

3 - Topic - The Three Weeks

I want to end with my annual call. The three weeks is a time that a person has to be Mis'abeil on the Bais Hamikdash. How are we Mis'abeil? By improving the parts of our Davening that have to do with Avodah. If we would list the Avodah in the Bais Hamikdash we would improve.

The saying of Korbanos which has fallen by the wayside for many people is wrong. You should say Korbanos every day. Korbanos is long. I mentioned in the past that the main part of Korbanos are the Parshas HaTamid, 8 Pesukim. The Parshas Haketores is 5 Pesukim. Even if you don't say Ketores say the 8 Pesukim of the Tamid and if possible say the 5 Pesukim of the Ketores. If you do this every day you will know it by heart. You can say it on the way to Shul as I do. Very simple.

(אֵיזְהוּ מְקוּמָן) is a Perek of Mishnayos. Chazal wanted a person to say Mishnayos every day. People don't say it. If you don't say the whole Perek take at least the Mishnah of (העולה, קודשי קודשים) which is the shortest Mishnah. It is 3 lines. (שחיטתה בצפון, וקיבול דמה בכלי שרת בצפון) The Shechita is in the Tzafun, the Kabbalas Hadam is in the Tzafun that is one. (ודמה טעון שתי מתנות, שהן ארבע) The Mattanos are Sh'tayim She'hain Arba that is two. (וטעונה הפשט וניתוח, וכליל לאישים) and it is skinned, cut up and burned totally. That Mishnah learn Baal Peh. If you don't say the whole (אֵיזְהוּ מְקוּמָן) say the Mishnah of (העולה) as it is the shortest Mishnah. If you say it every day you will know the Mishnah Baal Peh.

With that appeal, I urge you all to mark the three weeks with a meaningful way. Have a wonderful Shabbos Pinchas, a wonderful rest of the summer. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Pinchos 5778

As we prepare for Shabbos Parshas Pinchos the first of the three weeks. Certainly a Shabbos hopefully of great Aliyah as we work towards a proper understanding of Tisha B'av. Let me share with you one thought regarding the Parsha and another thought regarding the three weeks.

1 - Topic - A thought from the Ohr Hachaim Hakadosh on the Posuk Tzror Es Hamidyanim

Let me start with the Parsha. On the Posuk Tzror Es Hamidyanim V'hikisem Osam in the beginning of the Parsha, we find an incredible insight and explanation from the Ohr Hachaim Hakadosh. In the beginning of the Parsha we have of course the reward to Pinchos and then before we count Klal Yisrael the Posuk sticks in a punishment for our enemies. Vayidabeir Hashem El Moshe Laimor Tzror Es Hamidyanim V'hikisem Osam and we know that in Parshas Mattos they will go to battle against Midyan but many Meforshim ask that that is a separate Tzava'a of Nekom Nikmas B'nei Yisrael Mai'ais Hamidyanim which happens in Mattos, which happens first later.

The counting of Klal Yisrael which took some time interrupted and the question is why the Tzava'a is given here as the Ohr Hachaim calls it, Lama Hashem Tziva Mitzvah Zu She'lo Biz'man. This is a Tzava'a that is out of place, out of time. It is not the time of the battle against the Midyanim.

The Ohr Hachaim Hakadosh gives a tremendous insight. He says a Klal that is a Klal into human psychology into human nature. He says Kol Asher Yit'am Tam Cheit Tivi. Anybody who will taste the taste of sin, not a sick sin, it is a sin which is a natural desire of a person. A Cheit Tivi, Sholeit B'adam K'lo Kir'tzono it is something which has an effect on a person. Once a person tasted the taste of a desire, a taste of a Taiva it remains with him, it leaves a mark on him, and therefore, it is necessary to do something. Tzorech L'hifareid Mimenu Ha'Taivas Hadavar. Effort has to be put in to detach oneself from the desire. Specifically, To'amu Tam Znus U'bal Pe'or. The Tam of Znus and the Tam of Baal Pe'or. We are not even talking about those who actually sinned. Those who actually sinned were punished. They were punished. People don't realize that in the previous Parsha there was a Mageifa of 24,000 but before that Moshe Rabbeinu had the Roshei Ha'am and killed those who were actually Mezaneh. They did. Rashi says that they each one killed two people.

Nevertheless, there were others that saw the Znus. When you see Znus it has an effect on you. To'amu Tam Znus. What is the way to deal with it? It is not enough to fight the Taiva. A person has to develop in himself a Tzor Es Hamidyanim which is a command to actually have a hatred, to have a repulsion, to distance oneself from it. As it says, Halo Mi'sanecha Hashem Esna, those who hate you Hashem I have hatred for. In other words, a person has to distance himself from it by doing things to feel a Sin'a for it and detest that which happened.

Zagt the Ohr Hachaim Hakadosh, Zu Midah Segulis Chafetz Ba'chaim. The magic word is Segula. Zu Midah Segulis Chafetz B'chaim. It is a Seguli that if you want to distance yourself from Znus you have to do something to appreciate how distant it is from the Derech of Klal Yisrael. Tzor Es Hamidyanim. You have to do something to physically create a barrier between yourself and those that are the Baalei Znus. And therefore, over here they were Mechuyav to distance themselves for what the Ohr Hachaim Hakadosh calls the poison of the desire for Znus. It is an Avodah. It is an Avodah to create some type of a physical distance, a physical barrier, a statement of separation from the Znus that a person sees.

This is something for our generation. We are faced always, the streets are filled with things that are as bad as what they saw there in the Midbar.

Anybody who goes on the internet, and even if done carefully will inevitably be exposed to things that he should not see. The Taiva remains with a person. It is a real Taiva, it is a real desire and it remains. A person can't just shrug it off, and therefore, Tzor Es Hamidyanim V'hikisem Osam. A person has to find a proper behavior, a way to distance himself from it. Tzor Es Hamidyanim. You have to take whatever the website is and cut it off. Cut it off from your ability to be exposed to it. Tzor Es Hamidyanim V'hikisem Osam. Whatever it is that comes your way without a statement of repulsion, the Taiva, the desire will challenge you forever. What a lesson. What an appropriate lesson.

2 - Topic - A thought on the three weeks.

Let's move on to a Yalkut in Parshas Pinchos a second thought and this has to do with the Three weeks. The Yalkut is in this week's Parsha. The Yalkut says that when Klal Yisrael left the land of Mitzrayim HKB"H said I want to give them a Yom Tov for every month of the summer. L'chol Chadshei Hakayitz I want to give Klal Yisrael a Yom Tov. And therefore, it came to the month of Nissan of course which is Pesach, followed by Iyar which has Pesach Sheini. Followed by Sivan which had Shavuot. When Tammuz came, Kivan Shenishtab'ru Haluchos with the sin of the Eigel the Luchos were broken so HKB"H said nothing doing no more Yomim Tovim. No Tammuz, no Av, no Elul. When the Kapparah of Klal Yisrael came in the month of Tishrei, Hashem said Chayecha She'ani Po'rai'a Es Kulam. I am going to pay you back the Yomim Tovim I owe you. And therefore, in Tishrei there are four Yomim Tovim, Rosh Hashana, Yom Kippur, Sukkos and Shemini Atzeres. This is for the four months of Tammuz, Av, Elul and Tishrei.

There is a beautiful Remez that I saw to this in the Mayana Shel Torah I believe in Parshas Mishpatim, and if you look in Parshas Mishpatim where it mentions the Sholosh Regalim, it says there in 23:16, Chag Ha'asif, the Yom Tov of Sukkos. B'tzeis Hashana when the year ends.

Later in Parshas Ki Sisa it says Chag Ha'asif Tekufas Hashana, when the new year begins, the new cycle begins. Zagt Er very Geshmak, originally before the Cheit Ha'eigel Sukkos would have been in Elul because the four Yomim Tovim are Rosh Hashana in Tammuz, Yom Kippur in Av, Sukkos in Elul (B'tzeis Hashana, when the year ends) and Shemini Atzeres in Tishrei. Later after the Cheit Ha'eigel it was transplanted to Tishrei which is Chag Ha'asif, the Tekufas Hashana when the year begins. Ad Kan Hayalkut. This is the Yalkut.

We ask, Rosh Hashana would have been in Tammuz? Rosh Hashana is the beginning of the year. Why would it have been in Tammuz? Obviously not in the beginning of Tammuz because in the first 16 days of Tammuz the Luchos were not broken and there was no Eigel. So obviously it would have been somewhere in the middle of Tammuz. Rosh Hashana, how?

I saw a beautiful Pshat which might be in the Maharal. The Vort is this. Rosh Hashana is not the beginning, it is not the first day of Maiseh Beraishis. Rosh Hashana is the sixth day of Maiseh Beraishis when Adam was created. On that day Adam was in Gan Eden pure and then he sinned. It was a Zu'hama, a negativity that became part of the human being. At Mattan Torah, Poska Zuhama, the Zuhama left. Mattan Torah was to end with Moshe Rabbeinu coming down 40 days later with the Luchos. Shiva Asar B'tammuz would have been Rosh Hashana. What is Rosh Hashana?

Adam was Paska Zuhamasa, Adam in the state of Gan Eden and that would have been Rosh Hashana. It would have been Adam once again starting all over again.

Achad Asar Yom Mai'choreiv. 11 days from Choreiv. If they would have traveled from Shiva Asar B'tammuz, not traveling on Shabbos 11 days. They would have arrived in Eretz Yisrael Rosh Chodesh Av. So Av would have been Yom Hakkipurim. Eretz Yisrael gives Kapparrah to even people who were Niftar that are buried there, so certainly live people coming in and That would have been Yom Kippur.

So an appreciation of the loss of Shiva Asar B'tammuz. Nishtab'ru Haluchos. Someone asked a Kasha Nishtab'ru Haluchos, so 40 days later new Luchos were made. A 40 day delay. What is the big loss? The loss is that that state of Adam Harishon back in Gan Eden, that state of being was lost. It will not come again until Moshiach B'ezras Hashem will come. So that is an appreciation of what we lost. A Rosh Hashana of Shiva Asar B'tammuz. We would have been now in the Aseres Yemai Teshuva heading towards Yom Kippur which would have been in Av. A time of Kappara. Instead we find ourselves Nis'abeil not just on losing Yerushalayim, losing Malchus Bais Dovid, but on losing our whole different state of being. That is our challenge.

If you want to know what is the big loss of Poska Zuhamasam, all you have to do is go out especially in the summer and see people, the way Yidden behave. Sometimes unfortunately in a behavior that is not appropriate for Am Hashem. Hashem should help us. That is the Aveilus, that is the loss.

May HKB"H give us the wisdom to live with the Simcha of a Mattan Torah, to live with the dream of an elevated state of Poska Zuhamasam and IY"H make it a summer that is meaningful. B'ezras Hashem Yisbarach.

As we prepare we think about these two ideas. The Tzror Es Hamidyanim which is Sur Mai'ra and the dream of a Rosh Hashana in Tammuz which is the Asei Tov. May it be a meaningful Shabbos for everyone. Let us all be Zoche to see Nachas for Doros and Dorei Doros Likros Moshiach Tzidkainu. A Gutten Shabbos!

Rabbi Reisman - Parshas Pinchos 5777

1 - Topic - A thought regarding Yehoshua

I would like to share with you some thoughts on the Parsha and a thought for the three weeks. Let us begin with the appointment of Yehoshua. Moshe Rabbeinu says to the Ribbono Shel Olam that we need to appoint my successor. As it says in 27:18 (וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, קַח-לְךָ אֶת-יְהוֹשֻׁעַ בֶּן-נוּן--) (אִישׁ, אֲשֶׁר-רוּחַ בּוֹ). We find that HKB"H says to take Yehoshua Ben Nun. What does it mean take Yehoshua Ben Nun? Rashi tells us (קחנו בדברים) take him with words and in that way you will be able to convince him to be willing to take this position. Later in Posuk 22 (וַיִּקַּח אֶת-יְהוֹשֻׁעַ) Rashi says (לקחו בדברים). Rashi repeats it. What did he say to Yehoshua? (והודיעו מתן שכר פרנסי ישראל) (לעולם הבא). He let him know the great Schar that leaders of Klal Yisrael have in Olam Habo. This is what it says in Rashi.

The Rambam in Hilchos Teshuva (I think that it is in Perek 9) says that being Osek in Torah Shelo Lishma includes being Osek in Torah and Mitzvos for Schar in Olam Habo. That is also called Shelo Lishma. If so, this Rashi is difficult. We are talking about the greatest leaders of Klal Yisrael, Moshe Rabbeinu and Yehoshua Ben Nun, and Moshe is trying to convince Yehoshua to take this position. (והודיעו מתן שכר פרנסי ישראל לעולם הבא) He told him the Schar. What kind of business is this? Moshe Rabbeinu should say to Yehoshua this is what the Ribbono Shel Olam wants and that is it. What does it mean that he promised him Schar, that seems to be Shelo Lishma?

In order to answer this question I would like to be Makdim something from my experience. In the years that I was learning by our Rebbi, Moreinu Rav Avraham Pam Zichrono Livracha, he went from being a Rebbi in the Yeshiva to being a leader in Klal Yisrael. There was a period of time where he would express his disappointment to me. He would tell me that he is not able to learn. His days are not days, his nights are not nights, he is very Tarid with Tzorchei Klal Yisrael. He expressed himself in a very strong way, in a very strong expression and he would say in Yiddish, that no one should ever pray for this. The Ikkur is to be able to sit and learn and not to be distracted by other needs of Klal Yisrael. This went on for about a year to a year and a half and then Rav Pam stopped expressing himself that way.

One day when I was in their home, Rav Pam was upstairs and I was waiting for him to come down, I mentioned to the Rebbetzin that Rebbi seems to have become accustomed to his new role. The Rebbetzin said to me that Rav Pam decided that he is here to do what the Ribbono Shel Olam wants. If this is what the Ribbono Shel Olam wants then this is his job. Kach Heim Hadevarim. It is an interesting Nikuda, a little piece of the history of Rav Pam's life.

He told me one morning, "Rav Yaakov hung up on me." I said Rabbi what do you mean that Rav Yaakov hung up on you? Rav Yaakov had called Rav Pam and told him that he was to be a member of the Moetzes Gedolei Hatorah. Rav Pam protested and he said as it is he doesn't have time to learn. Rav Yaakov hung up on me. Rav Pam decided that if that is what he had to do then that is what he had to do but he was not happy about it.

Moshe Rabbeinu tells Yehoshua who was someone who was in the Ohel learning all day and Moshe Rabbeinu says you have to be a Parnas Hatzibbur, you have to be involved in the Tzibbur. Yehoshua would be terribly disappointed as that is not what he wants. So Moshe Rabbeinu said to him as Rashi brings (והודיעו מתן שכר פרנסי ישראל לעולם הבא) he told him the Schar in Olam Habo. He didn't tell him the Schar as a Sibah but only as a Siman.

In the Yeshiva world we know that there is a difference between a Siman which is something which indicates other things and a Sibah, a cause. We have a Kasha on Rashi because Moshe Rabbeinu told him the Schar that is a cause, a Sibah. Take this job because there is tons of Schar. No, Moshe Rabbeinu wasn't talking that way. Moshe Rabbeinu said it as a Siman which is an indication of something else. HKB"H gives great Schar to Parnasim in Olam Habo that is the Siman that doing this is every bit Ratzon Hashem as sitting and learning and therefore, you should take it. Not for the Schar but that the Schar is a Siman of the Chashivus of the thing itself. A beautiful Pshat in Rashi and Devarim Hanikarim. It is certainly what Moshe Rabbeinu was saying. So one thought regarding Yehoshua.

2 - Topic - A thought regarding Pinchos

Pinchos as you know killed the Nasi of Shimon, Zimri Ben Salu and for that in the beginning of the Parsha he was told at the beginning of the Parsha that he got Brisi Shalom. Then the Posuk says and you heard it in Laining today in 25:14 (וַיִּשָּׂם אִישׁ יִשְׂרָאֵל הַמִּכָּה, אֲשֶׁר הִכָּה אֶת-הַמְדִּינִית--זִמְרִי, בֶּן-סִלּוּא). It is an awkwardly phrased Posuk. (וַיִּשָּׂם אִישׁ יִשְׂרָאֵל הַמִּכָּה) The name of Jew who had been struck (בֶּן-סִלּוּא) who was struck with the Midyanis. The normal way would have been for the Posuk to say that Pinchos Hika Es Zimri Ben Salu. Instead it has a roundabout way of saying that the one that was killed, when was he killed? In the previous Parsha at the end of Parshas Balak together with this woman was Zimri Ben Salu.

In the Sichos Mussar, Rav Chaim Shmuelevitz explains the reason why the Posuk doesn't use what would be the typical language and he says the following. Once Pinchos became a Kohen in Klal Yisrael, the Kohen's job is to be Talmidai Shel Aharon Hakohen like it says in Avos 1:12 (הלל). Once Pinchos became a Kohen the Middah of Kin'a had to be left behind. He couldn't be Mushpa from it. The nature of a person when he does a Davar Shel Kin'a is that he becomes a Kana'i. It is Mashpia on the person. That is the nature. The Posuk didn't want to mention the name of Pinchas and it went out of its way to say (וַיִּשָּׂם אִישׁ יִשְׂרָאֵל הַמִּכָּה, אֲשֶׁר הִכָּה אֶת-הַמְדִּינִית) to refer you to the previous Parsha, to avoid mentioning Pinchos. The point Rav Chaim Shmuelevitz says is even if you do a Mitzvah but that Mitzvah involves an act of Retzicha, it is Mashpia, it has an influence on the person.

As in Devarim 13 the destroying of an Ir Hanidachas is followed by in 13:18 (וַיִּנְתְּנוּ-לָהּ רַחֲמִים וְרַחֲמָהּ). The Ohr Hachaim Hakadosh says even though when you kill out an Ir Hanidachas it is a Mitzvas

Asei and you make a Beracha of Ashe Kidishanu B'mitzvosav V'tzivanu, but still it makes a person an Achzari. (וְנָתַן-לָהּ רַחֲמִים וְרַחֲמָהּ) Hashem had to promise an antidote of special Rachamim.

The message is that a person who does things that are tough, that are difficult, that are Kanais, even if he is right and it is L'sheim Shamayim the person becomes trapped by the things he did. Al Achas Kama V'kama, when a person does something to be tough, to be rough and it is not a Mitzvah, people are trapped by their bad habits. A person has to know to distance himself from it and that is the lesson from this Posuk (וְשֵׁם אִישׁ יִשְׂרָאֵל הַמַּכָּה, אֲשֶׁר הִכָּה אֶת-הַמִּדְיָנִית) not to mention it.

3 - A thought for the three weeks

I saw a letter of Rav Akiva Eiger in the Igros Sofrim, letter 22 and this is printed in the Hakdama of Lahavos Aish from Rav Avraham Chaim Feuer that was put out recently on the Moadim. In the Hakdama he quotes an incredible letter where Rav Akiva Eiger is writing to his son in law the Chasam Sofer about the city Kuzna, the city in which he was a Rav. He writes, "Chiddush B'ainai" (Rav Akiva Eiger writes) it is a Chiddush to me, "She'bezras Hashem Ruban K'kulam Po Yir'ai Hashem" most of the people here have Yir'as Shamayim. "Aval Ain Ha'aish Ba'ir B'kirbam" but there is no fire in their serving Hashem. "V'ainom Baalei Maaseh" and they don't go to be active, to do. "V'nisharti Ani L'vadi Lil'chom Lachem Es Hashem" and I myself have to provide the inspiration. "Hashem Yigmor Ba'adi L'man Toraseinu Hakedosha" may Hashem give me Hatzlacha. The people are missing fire, inspiration.

Comes the three weeks we observe the three weeks. We do the things that we have to do. Where is the fire, where is the feeling, where is the Hergish? Three weeks is a time of feeling of Aveilos not just practicing Aveilos.

In Hilchos Aveilos the Divrei Yechezkel writes, that if somebody does all the Mitzvos of Aveilos, all of the prohibitions but he is not aware that his relative died. His relative died and he did everything, he happened to not have taken a shower and wear sneakers for the last week etc. that is not Aveilos. Aveilos is Aveilos which is related to a Maaseh, which is related to a feeling. The Maaseh has to be related to a feeling. For the three weeks to mean anything it has to come along with feeling.

The best place to look for that feeling is in Shemoneh Esrei. You Daven anyway. You say Hamachazir Shechinaso L'tzion. You say V'lirushalayim Ircha B'rachamim Tashuv. Put feeling into it, but Hergish into it. Make it be meaningful.

In camp when I grew up, they always said Al Naros Bavel before Bentching. If you don't say the whole Al Naros Bavel say the first Posuk in Tehillim 137 (עַל נְהָרוֹת, בָּבֶל--שֵׁם יִשְׁכְּנוּ, גַּם-בְּכִינוּ: בְּזָכְרֵנוּ,) (אֶת-צִיּוֹן). It talks about it. Say it. Put some Hergish, some feeling, some fire into what is going on these days. It is important because the whole Avoda of the three weeks, the nine days, Tisha B'av if it doesn't have with it something that makes it meaningful it is a Chaval, it is a lost opportunity. Chiddush Hu B'ainai, Ruban K'kulam Po Yir'ai Hashem, Aval Ain Ha'aish Ba'ir B'kirbam. Where is the fire, where is the inspiration? Let's make it a meaningful three weeks. A three weeks when we feel the loss of Tzion, the loss of Yerushalayim. Let the three weeks lead us to a closer connection to the Ribbono Shel Olam.

Halevai, we always end by saying that this Tisha B'av we should celebrate in Yerushalayim. Amen! But if we don't at least then Halevai Tisha B'av should come and we should feel that we served Hashem these three weeks in thinking about and making feelings, Hergeishim real regarding the Bais Hamikdash we lost. Wishing everyone an absolutely wonderful Shabbos Parshas Pinchos a meaningful Parshas Pinchos and a meaningful summer. Kol Tuv!

Rabbi Reisman - Parshas Pinchos 5776

1. This Shabbos is Parshas Pinchos which is the upcoming first of the three Shabbasos of what we call the three weeks. I would like to share with you a thought that starts from Parshas Pinchos but leads to Tisha B'av as well. We find here in 28:27 the Korbanos of Shavuos of Yom Habbikurim. We find in the Parsha that there are (פָּרִים בְּנֵי-בָקָר שְׁנַיִם, אֵיל אֶחָד; שְׁבַע עֶה כֶּבֶשִׁים, בְּנֵי שְׁנָה) that is the entire Korban that is mentioned here. In Parshas Emor when it talks about Shavuos we find a different Korban 23:18 (וּפָר בֶּן-בָּקָר אֶחָד, וְאֵילִם שְׁנַיִם).

The Gemara in Masseches Menachos 45b (25 lines from the top) asks a Kasha that Rashi in Parshas Emor brings as well. The Gemara answers (הללו באין בגלל עצמן). The Parshas Pinchos Korbanos come for the Yom Tov of Shavuos (והללו באין בגלל להם) and the Korbanos in Emor come for the Shte Halechem. So it is a bit unusual that it doesn't mention all of them together but it mentions in Parshas Emor one set of Korbanos and in Parshas Pinchos another set.

Rav Schwab in Parshas Emor (page # 286 on 23:15 - 21) explains that Shavuos is actually two distinct Yomim Tovim. One, the fact that it is the Yom Habbikurim, the end of the Sefiras Hamoer, the day of the bringing of the Shte Halechem which is something tied to the new crop and the second is the (שְׁבַע עֶתִיכֶם) which is hinted in this week's Parsha that Shavuos is the Yom Mattan Torah. So that the Yom Tov has two aspects to it.

Rav Schwab explains that many Yomim Tovim have two aspects to them. The Torah Shebichsav aspect and reason and the Torah She'Baal Peh reason. The whole idea that Shavuos is K'negged Mattan Torah is really a Torah She'Baal Peh reason. So that there are two aspects to the Yom Tov.

It is similar to Rosh Hashono when the Torah Shebichsav says that it is a Yom Teruah and the Torah She'Baal Peh tells us that it is a Yom Hadin. They are mentioned separately in two different Parshios because each is an aspect of the Yom Tov.

In general, Rav Schwab writes elsewhere in his Peirush on the Siddur on the Posuk (לְעִשׂוֹת בְּהֵם) (מִשְׁפָּט כְּתוּב) that (מִשְׁפָּט כְּתוּב) Torah Shebichsav is always more Chomer with Middas Hadin because Torah Shebichsav says (יָד תַּחַת יָד) in Shemos 21:24 and Torah She'Baal Peh is Middas Harachamim because we say that Yad Tachas Yad is Mammon. This is a topic that I have spoken about in the past. What is Noge'a to us is that the Torah Shebichsav Yom Tov is a Middas Hadin Yom Tov. The Yom Teruah of Rosh Hashono requires a precise Teruah and the second aspect of the Yom Tov which is the Torah She'Baal Peh aspect is Middas Harachamim. Rosh Hashono is a time where a person can be Zocheh in Din.

Coming up to Tisha B'av it is exactly the same. Tisha B'av is a Chag that has two aspects to it. The Torah Shebichsav aspect and the Torah She'Baal Peh aspect. You will ask me where is the Torah Shebichsav aspect found. In Sefer Zechariah 8:19 (וְצוֹם הַחֲמִישִׁי) a day of Tzom. There is a second aspect, the Torah She'Baal Peh aspect which is that it is called a Moed, there is something of a Yom Tov to it. So that Tisha B'av and Bichlal the Bain Hametzarim has two parts to it, the Din which is of course a part of Tisha B'av and the Rachamim which is a second aspect. Tisha B'av is what a person makes of it.

In connection to this I want to suggest for the three weeks that we take it upon ourselves to mark the three weeks. It is not just the aspects of Aveilus that we practice, which nowadays are easier. Even in the nine days no Fleishigs there is plenty of Milchigs. It is somehow not as much of an Aveilus as it should be. But at least to mention in the Davening when we mention Yerushalayim, to have it in mind.

A number of years ago I was in Yerushalayim. I used to go to Rav Elyashiv's Shiurim on Shabbos afternoon and they were Mechabeid me to sit next to him during the Shiur and subsequently during Mincha. As you may know, Rav Elyashiv Davened a pretty fast Shemoneh Esrei. He spoke as one who speaks to his friend, like the way that I am talking to you. He spoke to the Ribbono Shel Olam and it didn't take long. But I noticed in standing next to him and he Davened a rather loud silent Shemoneh Esrei that (הַמְחִיזֵר שְׂכִינָתוֹ לְצִיּוֹן) those three words before Modim he said slowly and with Kavanah. Maybe that is a Kabbalah Bli Neder to take for the three weeks to have more Kavanah in that part of the Davening.

2. Let's move on to a second thought from Parshas Pinchos. That is a Machshava that the Gadlus of Pinchos comes from the Nesirah of (בְּן-סֵלֻוָּא, זְמָרִי). When there is a Nesirah in Klal Yisrael, when there is an Eigel there is an opportunity for Gadlus. Sheivet Levi became special because Klal Yisrael fell at the Eigel and they stood up and said Mi Lashem Eilai.

The Meraglim had a Yerida and Yehoshua and Caleiv stood up and became great from their Yerida. Every time there is a Yerida in the world it is the nature of most people to be M'ya'eish and fall along with the Yerida. Someone who is Mechazeik himself is Zoche to Gadlus. The lesson of Pinchos is that a time of Yerida is a time when someone who is smart enough can be Mechazeik himself.

In Avinu Malkeinu we have five Seforim that we mention during the Aseres Yimai Teshuvah. (כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים), (כְּתַבְנוּ בְּסֵפֶר אֱאֻלָּה וַיְשׁוּעָה), (כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכַלְפָּלָה), (כְּתַבְנוּ בְּסֵפֶר זְכוֹת), (כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה). These five Seforim are K'negged the Chamisha Chumshei Torah. That is what it says in the Otzar Hatefillah Siddur. Sefer Chaim is Beraishis, where the Chiyus of the world was created. Sefer Geulah V'yeshua is Sefer Shemos which is called the Sefer Geulah. Sefer Parnasa V'chalkala is Vayikra because the Korbanos are a Segulah for Parnasa. Sefer Selicha Umechila is Sefer Devraim as Klal Yisrael goes into Eretz Yisrael. Bamidbar is Sefer Zechiyos. How? In Bamidbar there are many Yeridos for Klal Yisrael. Every Yerida is an opportunity for Aliyah. So too, Parshas Pinchos, Amad Baperetz, he stood when there was a breach. Every time you see a Yerida around you it is an opportunity for a Chizuk and Amida for you. This is my second thought for Parshas Pinchos. Wishing everyone an absolutely wonderful Shabbos.

Rabbi Reisman - Parshas Pinchos 5775

1. I would like to share with you a Machshava and a Dvar Halacha. Let's start with a Machshava. We have in this week's Parsha the counting of Klal Yisrael and anybody that goes through the Torah sees that the Torah puts so much importance, so much accent on the Pesukim by constantly counting Klal Yisrael. That needs some sort of an explanation, some sort of an insight into this constant counting, and long Parshios that explain the counting. Tzorech Hesber.

I would like to share with you a thought regarding the concept of counting. I would like to be Makdim that there is a Gemara in Maseches Kiddushin 30a (13 lines from the bottom) that says (לפיכך נקראו ראשונים סופרים) the earlier Talmidai Chachamim were called Sofrim, like Ezra Hasofer. Not only were they scribes but (שהיו סופרים כל האותיות שבתורה) they were counters, people who counted the letters of the Torah. For example, the letter Vav in the word Gichon is the middle (center) of the Torah for the letters in a Sefer Torah. Darash Darash Moshe is the center in words. They went through all these types of counting to figure out what was the middle and what was the end. The Vav of Gichon, the middle letter, is it the last of the first half or the first of the second half? So open up a Sefer Torah and count and tell it to us. What is the Chashivus of counting the letters of the Torah, knowing what the middle letter is, knowing what the letters around it are. Why is that important? Is there any Talmid Chochom today that would take out a Sefer Torah and count the letters to know if the Vav of Gichon is in the first half or second? We seem to be missing something.

The something that we are missing is the following. When you count there are two types of counting. There are times that you count to know a total. It is a counting that I would call a Maiseh Kuf B'alma, it is a monkey's action. It is a simple physical counting. The counting is not important it is the total that you get to at the end. You count to see if there are ten people in a room for a Minyan. It doesn't matter who you count first, second, third. The question is do we have 10.

There is a second type of counting. There is a counting that has a great Chashivus, that has a great depth to it. When someone counts things one thing follows the other. The third thing follows the second thing. You see some type of Seder Had'varim, some type of order, some type of plan in something that has transpired.

For example, we count Sefiras Ha'omer. Simply put it is a Maiseh Kuf B'alma, it is counting the days to know when Shavuos is here. Of course it is a Mitzvas Asei but the counting is the sort of counting of days. Since we don't want this to come across as a Maiseh Kuf B'alma Chazal have revealed to us the depth of the days how they go in a progression from Chessed, to the Middah of Gevurah, to Tiferes, to Netzach, to Hod, to Yesod, to Malchus. It is not a counting of a Maiseh Kuf B'alma it is a counting that is a preparation for a progression to get ready for Mattan Torah. That is why there Chazal have revealed this type of idea to us.

A second example of counting. On Yom Kippur the Kohen Gadol counted when he sprayed the blood on the Bain Habadim, on the Paroches, on the Mizbaiach Hazav and as we say on Yom Kippur Kach Haya Mone. This is how we counted. Echad, Echad V'echad, Echad V'Shtaim, Echad V'shalosh. The question is why is this important? Just say that he counted carefully so that he

should not do extra or too few of the Hazaos? The answer is that it is not a Maiseh Kuf B'alma, this counting was a progression. The Kohen Gadol did his first spray on the Paroches and he said to himself wow I am Zoche to represent Klal Yisrael to Shpritz L'mayla on the Paroches. I am not the same person that I was before I did this. Echad, now it is Echad V'echad. It follows after what I just did. Echad V'Shtaim, Echad V'shalosh. Each one is a progression. The Kohen Gadol certainly knew the Kavana of each of the steps of this progression.

A third example. The first counting that we find in creation. 1:5 (וַיְהִי-עָרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד). Counting the days of Maiseh Beraishis. It says (יוֹם אֶחָד) day one. It should say Yom Rishon the first day. Rashi asks this Kasha and Rashi answers (הִיָּה לּוֹ לְכַתּוֹב יוֹם רִאשׁוֹן) it should have said first (יחיד) on that day Hashem was (יחיד), there was an Achdus Hashem (שלא נבראו המלאכים עד יום שני) it was Hashem alone. Why is that important? What does that have to do with counting? How does that answer the question? It should still say Yom Rishon, Yom Sheini. It should go in the order of the days? Why (יוֹם אֶחָד)?

The answer is the Torah is not counting a Maiseh Kuf B'alma just to get to know how many days there were in creation. Creation is a progression and everything only counts if you realize (יוֹם אֶחָד) that it started with HKB"H being Yachid B'olamo. Alone Kavayochel, the oneness of the entire Briya with HKB"H.

So I have given you three examples of counting, Sefiras Haomer, Yom Kippur, Maiseh Beraishis, and certainly counting Yidden, there was a progression. Every Yid contributed, every Yid meant something more from family to family. I will give you a simple example. Yissachar was counted and then Zevulan. Zevulan's Parnassa was important because there was a Yissachar behind him, there was a Yissachar that he was supporting. So too, in minute detail, every single person in Klal Yisrael contributed something.

So we have four types of counting. I would like to give a fifth. We count the days of our lives. Our lives are a constant counting. We count our days, our weeks, our months, our years, our decades. Every moment you get older with counting of age. Birthdays come and we notice them. To some people the progression of days is a Maiseh Kuf B'alma, the life of a monkey, a life that involves no progression at all. It just involves living one's life. To people who counting has meaning it is a different kind of counting. We count, we say Ben Arbaim L'binah, Ben Chamishim L'aitza, Ben Shishim L'zikna. We say each step of our life has to bring us to another Madreiga, another Darga. Our lives have to be progression. Moving forward, not the same person that you were yesterday. There are two ways to count. Someone can count bricks that are lying on the floor and count how many bricks there are. Someone else counts bricks on a big building that he built. He counts the floors, he counts how high the building went. He built, it is a different counting. So you see, counting is meaningful when you know what you are doing. L'sapeir, Sipur is a Lashon of Sefer, a book. When you count properly it is like a book, a book is a progression, it goes from the beginning, to the middle, to the end, to the climax. That is the type of counting that Chazal want us to count. And so, a Dvar Machshava regarding counting.

2. Let me move to an Inyan of Halacha. This should bring back hopefully a memory or two from your Yeshiva days. That is, that we have here in this week's Parsha the command as it says in 25:17 (אֶת-הַמִּדְיָנִים) and Rashi in 25:18 (וְאֵת מוֹאֵב לֹא צוּה לְהַשְׂמִיד) we are not commanded to destroy

Moav because (מפני רות שהיתה עתידה לצאת מהם) Rus would come from Moav. Why would I think to destroy Moav? The Gemara in Masseches Bava Kama 38b from which this Rashi is based on says that it is a Kal V'chomer. Madach we were commanded to destroy Midyan then certainly Moav who were the ones who started this whole episode, who started all of the problems with Bilam it is a Kal V'chomer that we should destroy Moav. Rashi says that we don't. Simple Rashi and Gemara, it is a Kal V'chomer and an answer. The Maharal here asks a Kasha. Why would I think to destroy Moav because of a Kal V'chomer we have a rule that Ain Onshin Min Hadin. That we don't punish based on a Kal V'chomer. So what was the Hava Amina to destroy Moav because of a Kal V'chomer?

And so, I would like to remind you of something that we learned in your Yeshiva days. In the years that you go to Shiur in Yeshiva this is the Vort that has to do with Ain Onshin Min Hadin. Why Ain Onshin Min Hadin? What is the reason?

In the back of Masseches Berashos there is a section that deals with the Taamei (the reasons) of Klalei Hashas. There, one of the reasons that is given for Ain Onshin Min Hadin is as follows. HKB"H only punishes in order to be Misakein, to repair, to bring a person to forgiveness, to bring a person to Olam Haba. Therefore, when there is Malkus, Misah, Sekila, Sreifa, Hereg, or Chenek it is calibrated. Calibrated to be a Kapparah for the Aveira from which it comes. Therefore, when a person does an Aveira which is more serious we make a Kal V'chomer and say if you did the lighter Aveira this is the punishment certainly the more strict Aveira. We say Ain Onshin Min Hadin. We only punish in cases where the punishment brings a Kapparah, brings forgiveness. In places that don't bring about forgiveness then Ain Onshin Min Hadin. That is the reason for it.

That reason would apply to this terrible Aveira and the resulting death of 24,000 people. Therefore, the Kal V'chomer makes sense. Only when it is not a Kapparah does it make sense. When it is an out an out punishment then it does. This answers the Maharal's Kasha and at the same time hopefully brings back a memory of a Klal that you learned in your Yeshiva days.

3. To end off, I would like to speak about something on a lighter note. It seems that what is healthy to eat is always changing. However, there is a Rashi in this week's Parsha which indicates clearly that eating fish is better than eating meat. Usually I leave you with a Kasha but since it will take you awhile to get to this Rashi since it is all the way at the end of the Parsha in 29:36 I will tell it you. Rashi brings a Mashul (Ayin Sham). The Rashi says that when you have a guest feed him your best food the first day, the next day a little less, the next day a little less. You will see why in the Rashi. But Rashi's example is (אכסנאי יום ראשון יאכילו פטומות) if you have a guest on the first day feed him stuffed geese, (למחר מאכילו בשר בהמה) on the second day feed him fish, (למחר מאכילו דגים) on the third day meat, (למחר מאכילו קטניות) the next day beans, (למחר מאכילו ירק) the next day vegetables, (פוחת והולך) progressively diminishing. This is a Raya that eating fish is healthier than eating meat. It sounds like a Raya.

With this I wish you all an absolutely wonderful Shabbos from Eretz Yisrael the Eretz Hakedosha. In reviewing this week's Parsha it really struck me where it says in 27:12 (עלה) וַיֹּאמֶר יְרֹדְךָ אֶל-מִצְרָיִם, עִלָּה) (אֶל-הַר הַעֲבָרִים הַזֶּה; וַיֵּרָא, אֶת-הָאָרֶץ, אֲשֶׁר נָתַתִּי, לְבְנֵי יִשְׂרָאֵל). Moshe Rabbeinu wanted to so badly be Zoche to that which I am Zoche, to be here in Eretz Yisrael. I am always reminded of Rav Schwab's words in Parshas Vayeira. It says that when those that were traveling to the Akeida saw

Yerushalayim, Avraham and Yitzchak saw the Shechina resting on the mountain, Yishmael and Eliezer saw Eitzim and Avanim, they saw nothing special. Just a mountain with trees and stones. I always feel that way here. There are people here who see Eitzim and Avanim, they see Shvarma and all sorts of fun things and there are those that come for the Kedusha. Come but come with the right outlook. Wishing everybody a wonderful summer and a meaningful three weeks. A Good Shabbos to one and all!

Rabbi Reisman - Parshas Pinchas 5774

1. I have to share with you a few ideas regarding the Parsha and the first has to do with Pinchas himself. The incredible actions of Pinchas with which he was Zoche to Kehuna and certainly it is something which requires a certain amount of Havana, of understanding the significance of that which he did. I would like to share with you two ideas. The first comes from a GRA which the Pachad Yitzchok in Ma'amarei Sukkos 129:5 brings the following Yesod from the Yesodei of the GRA and it is an incredible insight to the GRA which I will try to explain as best I understand.

The Gemara says in Maseches Sanhedrin 82a (bottom of Amud) that when Pinchas came to Moshe Rabbeinu and said isn't it Muttar to be (קנאין פוגעין בו) Kannaim Pogim Bo, isn't it permissible to kill Zimri for what he is doing? He said to Moshe Rabbeinu "(אחי אבי אבא)" the brother of my father's father (my great uncle) (לא כך לימדתני ברדתך מהר סיני)? Isn't this something that you taught us when you came down from Har Sinai? (הבוועל את כותית קנאין פוגעין בו) someone does what Zimri is doing we are permitted to kill him. These are the words that the Gemara relates that Pinchas said when he asked Moshe Rabbeinu. The GRA says is it really logical that when Moshe Rabbeinu came down from Har Sinai this is the first thing he had in mind to teach Klal Yisrael, the rules of (קנאין פוגעין בו) Kannaim Pogim Bo? This is not logical at all!

Therefore, the GRA says the following. B'hakdama, there are times that there is a Gadol B'yisrael (a leader of Klal Yisrael) has to do something that I would call a Halacha (אין מורין לו) V'ain Morin Kain, something unorthodox, something not typical. There are times that he has to be bold enough to take things into his own hands and do them. It is not something an ordinary person can do but a leader can do. When Moshe Rabbeinu came down from Har Sinai and saw the Eigel, he broke the Luchos. Hashem did not command him to break the Luchos as Rashi says. The Gemara in Maseches Shabbos 87a (26 lines from the top) says that Moshe Rabbeinu did it on his own. He said (שבר את הלוחות מאי דריש אמר ומה פסח שהוא אחד מתרי"ג מצות אמרה תורה וכל בן נכר לא יאכל בו התורה) כולה [כאן] וישראל מומרים על אחת כמה וכמה ומגלן דהסכים הקב"ה על ידו שנאמר אשר שברת ואמר ר"ל יישר כהך (ששיברת) a Kal V'chomer if a Korban Pesach which is one Mitzvah a Mumar is not allowed to partake in then the Torah which is all Taryag Mitzvos certainly Mumrim, people who are rebelling, have no right to participate in. From that Moshe Rabbeinu taught Klal Yisrael a Halacha. (לא כך) (לימדתני ברדתך מהר סיני). When you came down from Har Sinai you taught us that there are times that a leader has to have the courage to do what needs to be done even though it doesn't follow the rules. For that, Pinchas learned that when there is a Chibur, a connection of the Jewish people with something inappropriate (קנאין פוגעין בו). It is a tremendous insight into Pinchas' appreciation.

To that we add the following. Pinchas got (בְּרִית כְּהֻנַּת עוֹלָם) Bris Kehunas Olam. Aharon Hakohen got (בְּרִית כְּהֻנַּת עוֹלָם) after something else he did. When Klal Yisrael wanted to create an Eigel they

came to Aharon Hakohen and said make an Eigel for us. As Rashi in Parshas Ki Sisa 32:5 says (ראה ואמר מוטב שיתלה בי הסירחון ולא בהם) let me do it so that the anger is against me and not against them. In other words, Aharon in his leadership capacity saw that he has got to break the rules. He has to make the Eigel and in that way somehow deflect some of the criticism from Klal Yisrael. Subsequently, Aharon became a Kohen. The Poshut Pshat, the simple understanding is that until the Eigel the Bechorim would have been Kohanim. Aharon got Kehuna because he went and did this. He sort of risked his own personal Ruchnios in order to do this Mesiras Nefesh, this incredible Mesiras Nefesh to put himself in spiritual risk for the benefit of Klal Yisrael. That is what Pinchas did. That is what Moshe did. It is not a lesson for something we should do on our own but it is a lesson in the leadership qualities of Manhigai Yisroel, willing to sacrifice even their own Ruchnios for the sake of Klal Yisrael. If so, this is itself an absolutely incredible lesson.

2. Now let us move to a second lesson totally separate but one which also comes from the Pachad Yitzchok elsewhere in which he teaches us a lesson about Bris between Klal Yisrael and the Ribbono Shel Olam, (בְּרִית כְּהֵנָּה עוֹלָם). The idea of being faithful to the Ribbono Shel Olam.

Rav Hutner here is teaching the Yesod of the Maharal in Netzach Yisrael and the idea that he is dealing with is the following. Let's ask a question. Avimelech and Lavan entered into a Bris with Avraham and Yaakov. What does a Bris mean to a Ben Noach? A Ben Noach is only obligated to Sheva Mitzvos Bnei Noach, he is not obligated to follow a Bris. He is not obligated to be faithful to his promise in a Bris. Furthermore, Klal Yisrael swore to uphold the Torah in many different occasions when Klal Yisrael is brought together. In the time of Yehoshua, and the time of Chizkiyahu Hamelech, in the time of Nechemia they were brought together and they swore to uphold the Torah. Again Rav Hutner asks what does it mean to swear to uphold the Torah. If you are Frum and you want to uphold the Torah there is no reason to swear. Swearing, what does that do? If you are not going to keep the Torah then you are not going to keep the obligation to keep your word.

To this he answers the following. He says Rabbeinu Yonah writes that being faithful to someone who relies on you, being faithful to a Baal Bris is what Rabbeinu Yonah calls M'yesodai Hanefesh. It is in the essence of the soul, the purity of the soul. A good person feels the obligation to keep to his word, to keep to his Bris, to keep to the faithfulness that he has expressed. That idea, to be faithful no matter what may come, is before Torah, before Mitzvos. It's Meyesodai Hanefesh from the basic ideas of the purity of a person's soul. Therefore, entering into a Bris is giving of one's self, is connecting the Neshama. Marriage is also a Bris, it is connecting Neshamos. What one has to do for their spouse one doesn't have to do for other people.

Once in a moment of weakness somebody who was Kvetching or complaining to me in excess was told by me, what do want me to do there is nothing I can do about it. He was quiet for a moment and then he said to me is that what you would tell your wife when she complains to you? I responded no, my wife has a Kesubah, I am obligated to her. We have a Bris, so it is not the same. A Bris is to remain faithful. As it says in Tehillim 41:10 (גַּם-אִישׁ שְׁלוּמִי, אֲשֶׁר-בָּטַחְתִּי בּוֹ-- אוֹכֵל לֶחְמִי) (הַגִּדִּיל עָלַי עֶקֶב). Dovid Hamelech complains that someone who made a Bris with me should double cross me, that is more painful than anything else.

Somebody who agrees to do a sale and accepts money for it and is legally entitled to back out, they do so. But he gets a curse (as is brought in Maseches Bava Metzia 48a 3 lines from the top). (מ' (שפרע מאנשי דור המבול) Mi Shepara Mai'anshei Dor Hamabul. It is a curse. If Halacha allows him to back out why are we cursing him? The Teretz is the same Yesod. To be faithful, to be truthful, to be honest, that is M'yesodai Hanefesh it is not one of the Taryag Mitzvos. It is beyond the Taryag Mitzvos. For a person to do it because he feels as a human being the need to be straight, the need to be honest, the need to follow through in things that a person does. So we have two lessons in the Bris of Pinchas. Pinchas was faithful to his obligation to the Ribbono Shel Olam and he got Bris Kehunas Olam, a very special Bris.

What is a Bris? A Bris is a devotion, a truthfulness. Pinchas felt it, he knew he had to do it, and he risked his life. Chazal say many miracles took place for Pinchas to get away with what he had done. Incredible. The lesson of the Bris is the lesson in everyone's life. Two lessons from the beginning of the Parsha.

3. Turning towards the end of the Parsha we have the different Korbanos for each Chag. I would like to share with you a short Vort with a pointed idea. The short Vort is something I saw beautifully in making a distinction of Rosh Hashono and the Sholosh Regalim. Rosh Hashono has all the Dinim of a Yom Tov. Why is it not Arbaa Regalim? Why is it not grouped with the other Zemanim? In Shemoneh Esrei we say Mekadeish Yisrael V'hazmanim. On the Yomim Tovim we bless Hashem that He gave Kedusha to Klal Yisrael and to the time. On Rosh Hashono we say Mekadeish Yisrael V'yom Hazikaron. Why don't we say Hazmanim? They should be grouped together?

In a beautiful Kuntros I saw the following idea. He says what is Pesach, Shavuos, and Sukkos? They are a very special times because of something that happened long ago. Today we are not going out of Mitzrayim, we are not sitting in Sukkos, and we are not sitting at Har Sinai. We understand that what happened long ago on this day made an imprint on the day. Forever that day has significance to Klal Yisrael. It is a Zman. If Rosh Hashono would be grouped with that we might make a mistake and say Rosh Hashono is a Zman for something that once happened and it is happening again. Not true. Rosh Hashono is a Yom. We don't celebrate Rosh Hashono because something happened once before. Rosh Hashono is a Yom Tov because it is a day that HKB"H shows his kingdom actively that day, not that he once showed his Malchus. This is the day that Hashem Kavayochel judges. It is not Zemanim, we don't celebrate the Zman, we celebrate the Yom. That is why we say Mekadeish Yisrael V'yom Hazikaron to make the impression that Rosh Hashono is a Yom. What a beautiful and powerful thought.

4. Finally, one last thought. By the Korban of Rosh Chodesh it says as it says in 28:11 (וּבְרֵאשֵׁי, הַדְּשִׁיכֶם) plural. It doesn't say Shabbasos Shelachem in the plural, or U'pischeichem on the Yom Tov of Pesach. Only on Rosh Chodesh does it say (וּבְרֵאשֵׁי, הַדְּשִׁיכֶם). I was wondering why?

The following thought came my way. There is only one Shabbos, it repeats itself every seven days. There is only one Pesach and it repeats itself every year. There are twelve Roshei Chadashim. Each Rosh Chodesh has its own personality. The observance of Rosh Chodesh Elul is not the same as the observance of Rosh Chodesh Adar. We know that each month has its own personality. And so, we understand (וּבְרֵאשֵׁי, הַדְּשִׁיכֶם) there are twelve different months. The Tur writes that the three

Yomim Tovim are K'negged Avraham, Yitzchok, and Yaakov and the 12 Roshei Chadashim are Neged the 12 Shevatim. Each Sheivet is different. Zevulun is not Yissocher. Each Sheivet is different and each Rosh Chodesh is different. Times are different.

When we are in the month of Tammuz approaching the three weeks it is different. There is a certain seriousness about Klal Yisrael. What is happening in Eretz Yisrael today certainly concerns us. It concerns us greatly. What is our response? We cancel tickets to Eretz Yisrael? That is what the Ribbono Shel Olam wants as our response? Our response needs to be to talk to the Ribbono Shel Olam more.

As Rav Pam always said, undertake small things. I would suggest to undertake to have Kavana in (המְבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם). The last Beracha in Shemoneh Esrei. Klal Yisrael needs Shalom. As Rashi says in the beginning of Parshas Bechukosai 26:6 (אִם אֵין שְׁלוֹם אֵין כְּלוּם). We need Shalom. HKB"H should help us that as the Shas Tzara takes place in Eretz Yisrael we should be helping ourselves. I am not talking about helping the people of Eretz Yisrael which is important. We ourselves should be ashamed to be able to Daven a Shemoneh Esrei and live a life as if nothing is happening. Let us make it a time of more significance of Hatzlacha, of Hiskarvus to the Ribbono Shel Olam. IY"H the Eibishta should help the Tzar and Tzara should pass and we should go Miyagon L'simcha IY"H. A wonderful summer to one and all.

Rabbi Reisman - Parshas Pinchas 5773

As we prepare for Shabbos Parshas Pinchas. For many of us, the first Shabbos away from home on vacation and once again facing the challenges of summer and making it a good one.

1. Let me begin with the Parsha here in Pinchas which deals with Moshe Rabbeinu's request that before he take leave of Klal Yisrael HKB"H appoint a successor. Here I would like to share with you a Dvar Machshava on this Parsha and a Dvar Halacha. This takes place in 27:15 (וַיְדַבֵּר מֹשֶׁה, אֶל-) (ירוןר לאמר). That is changed as it says (וַיְדַבֵּר מֹשֶׁה, אֶל-ירוןר לאמר) and not the usual structure of a Posuk which is (וַיְדַבֵּר יָרוֹר, אֶל-מֹשֶׁה לְאָמַר). Moshe Rabbeinu requests (עַל-אִישׁ, בְּשָׂר, אִישׁ, עַל-). Hashem who knows the spirit of all human beings should appoint a leader to this congregation (אֲשֶׁר-יֵצֵא לְפָנֶיהֶם, וְאֲשֶׁר יָבֵא לְפָנֶיהֶם, וְאֲשֶׁר יוֹצִיאֵם, וְאֲשֶׁר יְבִיאֵם). You should go and come before them, should take them in and take them out. (וְלֹא תִהְיֶה, עֲדַת יָרוֹר, כְּצֹאֵן, אֲשֶׁר אֵין-לָהֶם רֹעֵה). Let HKB"H's people not be like sheep that have no shepherd. That is Moshe Rabbeinu's request.

The Sfas Emes here says something absolutely beautiful. He says that of course Klal Yisrael has a (רֹעֵה) shepherd. Who is the shepherd of Klal Yisrael? It is HKB"H as it says in Tehillim 23 (יָרוֹר (רֹעֵי). HKB"H is the shepherd of Klal Yisrael. What is Moshe Rabbeinu saying, give them a man who should be the shepherd of the Jewish people. Says the Sfas Emes no. Sometimes human beings feel that they have no shepherd. Sometimes human beings feel abandoned. Sometimes human beings feel that HKB"H is very distant from them. For that reason we have Gedolei Yisrael, we have leaders. Leaders that give us the feeling that we are Tzon Asher Yeish Lahem Ro'eh (that we have HKB"H leading us).

The Pnei Menachem who quoting the Sfas Emes adds, we say as it says in Tehilim 23 (מִזְמוֹר) (לְדָוִד: יְרֹנֵר רַעִי, לֹא אֶחְסָר). HKB"H is my shepherd, Lo Echsar I will not lack. He says that Dovid Hamelech was Mispallel HKB"H is my shepherd, Lo Echsar let me never be lacking this feeling that HKB"H is (רַעִי), is my leader. We are shortsighted and sometimes we don't see that HKB"H is leading us, in times of Nisayon as it says in Berashis 22:4 (וַיֵּרָא אֶת-הַמָּקוֹם--מֵרְחוֹק). Going to the Akeida, Avraham Avinu saw HKB"H (מֵרְחוֹק) as if he was distant. Then it is the Avoda to see that HKB"H is the Ro'eh, that HKB"H is leading us.

I once heard a beautiful anecdote on this point. There was a Yid in Williamsburg some 40 years ago who was diagnosed suddenly with a terrible illness and his prognosis was not good. He ran from Rebbe to Rebbe in Williamsburg getting a Beracha. He went to the old Satmar Rebbe and went to all of the Rebbe's that had Kehillos in Williamsburg to get a Beracha. Then he went to be treated. Miraculously, two weeks later his disease was gone and he was healed. Because this man was a well known Askan in the community, each group of Chassidim said that it was my Rebbe's Beracha that did it. Each group took credit. This Yid who had been healed, went into the Satmar Rebbe and gave him a Yasherkoach for the Beracha and his Tefillos. He mentioned to the Rebbe everyone is saying that his Rebbe's Beracha caused this Refuah. Who is going to get the credit? The Satmar Rebbe replied whichever Rebbe has the most Chassidim is going to get the credit because he has the most people claiming credit. But I will tell you the truth he said. Really the one who did this is HKB"H and Nebach he is not going to get credit because he has very few people who consider themselves his Chassidim directly. The Avoda is (יְרֹנֵר רַעִי, לֹא אֶחְסָר) to see HKB"H as the Ro'eh of Klal Yisrael. This is a Dvar Machshava on this Parsha.

2. A Dvar Halacha. The Dvar Halacha comes from Rashi. Moshe Rabbeinu makes a request as it says in 27:16 (וַיִּפְקֹד יְרֹנֵר, אֶלְרֵי הַרוּחַת לְכָל-בָּשָׂר, אִישׁ, עַל-הָעֵדָה). Hashem appoint someone. That is what Moshe Rabbeinu said. What was he thinking? Rashi says that Moshe Rabbeinu said (הַגִּיעַ שְׁעָה) (שִׁירְשׁוּ בְנֵי אֶת גְּדוּלְתִי). Let it come the time for me to ask a favor for myself. That my children should inherit my position. HKB"H rejected this request. (אִמַּר לוֹ הַקֶּב"ה לֹא כִּךְ עֲלֵתָהּ בְּמַחְשָׁבָה). (לִפְנֵי, כִּדְאִי הוּא יִהְיֶשׁע לִיטוֹל שְׂכָר שְׁמוֹשׁוֹ). Nothing doing! Yehoshua is going to take over your position.

Here we have an extraordinary Kasha. We have a great difficulty. I was going to leave this as the question of the week. The question is how could Moshe Rabbeinu request that his children take over. We already know in Parshas Behaloscha that Eldad and Meidad said Nevua as it says in Bamidbar 11:28 Rashi (מֹשֶׁה מֵת וַיְהוֹשֻׁעַ מְכַנִּיס אֶת יִשְׂרָאֵל לְאֶרֶץ). They said the Nevua that Yehoshua will take Klal Yisrael into Eretz Yisrael. We know that a Nevua L'tov is not Chozer, it doesn't change. Therefore, it is a Pliya. How could Moshe Rabbeinu request that his children rather than Yehoshua lead Klal Yisrael when in fact it was already known B'nevua that Yehoshua would take Klal Yisrael in? A Peledika Kasha.

There are two possible answers. One possible answer has to do with the Yesod of Rav Yaakov in his Sefer Emes L'yaakov (Ed. Note: This was brought down in Parshas Korach 5771). Rav Yaakov writes a Klal that after Moshe Rabbeinu and the period of the Shoftim, in the period of the kings, each Melech was accompanied by a Navi. Klal Yisrael was led at that time by two people and not by one. There was the king, the monarchy and there was a Navi, an Ish Elokim. So that every king had his Navi. Dovid had Nosson, Achav had Eliyahu and we know that every king had his Navi that guided him and gave him Mussar when it was necessary. So that there was a Tekufa that the

leadership of Klal Yisrael was by two people, the king and the one who accompanies him. Perhaps we can say here that Moshe Rabbeinu knew Yehoshua would be the Melech but he assumed that it would already that period of two leaders, a leader in battle and a leader in scholarship (a leader in Avodas Hashem). Therefore, Moshe Rabbeinu requested that his children get that position. Hashem said as is brought down in Rashi in 27:16 (אמר לו הקב"ה לא כך עלתה במחשבה לפני, כדאי הוא) (יהושע ליטול שכר שמושו שלא מש מתוך האהל). He stayed in the Ohel and learned from you and therefore, he is the leader in Torah as well. So this is Rav Yaakov's Yesod which would answer the question.

There is a second possible answer to this very strong question. There is an old Yesod that I had mentioned many times in the Navi Shiur to answer different difficulties. That is that there are Shnei Sugai Neviim, there are two types of Neviim. That is to say that we are told, how many Neviim were there in Klal Yisrael? The Gemara in Maseches Megillah 14a (8 lines from the top) says (ויסר המלך את טבעתו אמר רבי אבא בר כהנא גדולה הסרת טבעת יותר מארבעים ושמונה נביאים ושבע נביאות שנתנבאו להן לישראל שכולן לא החזירום למוטב ואילו הסרת טבעת החזירתן למוטב ת"ר ארבעים ושמונה נביאים ושבע נביאות (נתנבאו להם לישראל ולא פחתו ולא הותירו על מה שכתוב בתורה חוץ ממקרא מגילה מיהוה טובא הווי כדתניא הרבה נביאים עמדו) that there were 48 Neviim and 7 Nevios. The Gemara also says on 14a (3rd wide line) (להם לישראל כפלים כיוצאי מצרים אלא נבואה שהוצרכה לדורות ונכתבה ושלא הוצרכה לא נכתבה) that there were 1.2 million Neviim. The Gemara explains that the 1.2 million people acquired Nevua through their Zechusim. They acquired by achieving a certain level of greatness. When you achieve a certain level of greatness you become a Navi. But that is not a Nevua that (הוצרכה לדורות) goes for Doros, it is a level of greatness. Then there were 48 Neviim who were given a mission to bring a Nevua to Klal Yisrael. When they brought that Nevua to Klal Yisrael that Nevua was written L'doros. It is written in Tanach. The laws of Nevua apply to the 48 Neviim. The Halacha for example that a Navi is not allowed to hide his Nevua, he must relate it. That is only the 48 Neviim. The 1.2 million Neviim who achieved greatness in Nevua, that is a different Sug of Nevua indeed. When Eldad and Meidad said Nevua, Yehoshua said (פְּלֹאֵם) tell them to be quiet as it says in Bamidbar 11:28. How can you tell them to be quiet if it is an Aveira to be quiet because Kovesh Nevua Chayuv Misa? The answer is that Eldad and Meidad didn't receive a Nevua because of a mission to give a message but because of their greatness.

Mimeila, we come back to our question. There was a Nevua and a Nevua can't be Chozer. The answer is no, not necessarily. A Nevua that is said in order to be given over to Klal Yisrael that can't be Chozer. A Nevua which is given because of the greatness of the individual and for that there are no Hilchos Nevua and that in truth can be Chozer. These are two thoughts regarding this piece of the Parsha.

I will mention a third Nikuda regarding the greatness of Moshe Rabbeinu. Throughout Chumash Moshe Rabbeinu never takes no for an answer. When Klal Yisrael is threatened with destruction after one Aveira or another, Moshe Rabbeinu never lets up, he doesn't quit. We only find one place where HKB"H says no and Moshe Rabbeinu backs down and that is here. Here Moshe Rabbeinu had a personal request as it says in Rashi in 27:16 (הגיע שעה שאתבע צרכי). When it came time for a personal request and HKB"H said no that was it. The greatness of a Manhig Yisrael.

3. Let me end with a third Vort for the week and this is at the beginning of the Parsha. We know that people made fun of Pinchas and said as it says in Rashi to 25:11 (לפי שהיו השבטים מבזים) (אותו, הראיתם בן פוטי זה שפיטם אבי אמו עגלים לעבודה זרה). They said Pinchas is killing somebody who

was a leader of Klal Yisrael, who is he to do it? His Zeidy was (פוטי זה שפיטם אבי אמו עגלים לעבודה (זרה). Many Meforshim wonder how can they say that if 12 Nissim were done for Pinchas. So many miracles happened to Pinchas. What he did obviously found approval in the eyes of heaven. So how could they make fun of him and say as again Rashi brings in the beginning of the Parsha (בן (פוטי זה).

The answer is another big Yesod, an idea that if someone wants to be Kanoim Pogim Bo a Kano'i and do things as Pinchas did he really needs to live up to perfection in the area which he is being a Kano'i. This is a lesson that we see in many places most notably by Yeihu. Yeihu was appointed king of the 10 Shevatim. The only one of the kings of the 10 Shevatim who was appointed by a Navi and he killed out the Ovdai Habaal. Later on he himself was punished for killing out the Ovdai Habaal. The Chofetz Chaim in Shmiras Halashon says that as long as Yeihu stayed perfect himself in issues of Avoda Zorah he was not punished. But he acted as a Kano'i. Once he himself fell in that area then he himself was Nitva. To be a Kano'i you have to live up to the ideal. So too here, the people accused Pinchas of not living up to the ideal. We have a rule Kol Haposel B'mumo Pasul. Someone who Pasuls others (someone who finds fault in others) usually projects his own faults on other people. The people here refused to act when Kozvi behaved in such a way they projected that on Pinchas and said Ben Puti Zeh. It is a lesson. When we find fault in others we have to look inward and see if the fault is not ours. Kol Haposel B'mumo Pasul. One who finds fault in others usually projects his fault on the other.

With that I will leave you with an incident that recently took place. As you know, there are a lot of politics in Israel and someone came to Rav Chaim Kanievsky and told him that there were people speaking harshly against Rav Aharon Leib Shteinman. Rav Chaim Kanievsky shook his head and said I don't believe it. A Yid who has Ruach Hakodesh how can people start up with someone like Rav Aharon Leib a Yid who has Ruach Hakodesh. Someone went to Rav Aharon Leib and said did you hear what Rav Chaim said and related this statement to Rav Aharon Leib Shteinman. To which Rav Aharon Leib replied Kol Haposel B'mumo Pasul. Get it!

With that I offer you an absolutely wonderful Shabbos to one and all. Make the most of it. Don't sit in lounge chairs on Shabbos afternoon. It is not for Bnei Torah. Don't let yourself sit out in the sun. You can talk to your wife for a while and head to the Bais Medrash. You belong in the Bais Medrash not sitting outside idling away wasting your brains. Use the Shabbos well. Kol Tuv!

Rabbi Reisman - Parshas Pinchos 5772

I am speaking to you now from Ramat Shlomo which is one of the neighborhoods in Yerushalayim. For many years I have been coming to Yerushalayim and I have been attending the Shiurim of Rav Elyashiv he should have a Refuah Sheleima and Yibadal L'chaim Rav Mordechai Druk (author of Darash Mordechai on Chumash) Alov Hasholom. This year I have been looking for a new Shiur to come to. Tonight Thursday night, Rav Moshe Shapiro gives an absolutely beautiful and well attended Shiur here in Ramat Shlomo. I recommend it to one and all.

Let me start with a thought from his Shiur that was just given. We know that on Tisha B'av 5 things occurred. 1) The Bechia at the time of the Meraglim, 2) the first Churban of the Beis Hamikdash,

3) the second Churban of the Beis Hamikdash, 4) the Churban of Betar, and 5) the kings of Edom plowed over the city of Yerushalayim. Much is spoken about the first 4 things, certainly the Churbanos and the Meraglim, and even about the Churban of Betar. The significance of Hufka Ha'ir is an idea which was part of Rav Shapiro's Drasha that I would like to share the Vort with you now.

He said that when Avraham came to Har Hamoria he called it Har a mountain as it says in Beraishis 22:2 (וַיֹּאמֶר קַח-נָא אֶת-בְּנֶךְךָ אֶת-יִחְזָקָה אִשְׁרָאֵל-בְּהָרִים, וְלֶךְ-לְךָ, אֶל-אֶרֶץ הַמְרִיָּה; וְהַעֲלֵהוּ שָׁם, לְעֹלָה, עַל אֶחָד) וַיֵּצֵא יִצְחָק לְשׂוּמָה (וַיֵּצֵא יִצְחָק לְשׂוּמָה) Yitzchok called it Sadeh as it says in Beraishies 24:63 (וַיֵּשֶׂא עֵינָיו וַיִּרְא, וְהִנֵּה גְמָלִים בָּאִים), and Yaakov Avinu called it Bayis which is the most significant of all the titles. Because Bayis is a place where people come together. When Yaakov was there there was no Bayis there was one rock a rock that had been a combination of 12 rocks that came together. As it says in Beraishis 28:17 (אֵין זָה, כִּי אֵם-בַּיִת אֱלֹקִים). He gave it a name Bayis and he designated it as a place where ultimately people would come together as a Bayis, a gathering place. Even after the Churban there was a mountain which was a Bayis She'nichrav, the Beis Hamikdash that had been destroyed. It was still in the eyes of all a place of gathering although now it had become desolate. When Edom came and plowed over the mountain (Huchrisha Ha'ir), that plowing undid the designation of Bayis. It undid that designation. Now when someone looked at it it was looked at as a field (Sadeh). A plowed over field is not a place of gathering, it is a place where people don't gather. That is what we say about Edom as it says in Tehillim 137:7 (הָאֲמָרִים, עָרוּ עָרוּ-- עַד, הַיְסוּד בָּהּ). What does that mean? It means that when Edom came they came and destroyed it (עַד, הַיְסוּד בָּהּ) until its very foundation. The foundation of the Bayis was gone. What was the foundation? That one stone that was placed there by Yaakov even that would no longer remain. That is the tragedy of the Chuchush Ha'ir, the final step in many steps of destruction. That took away the Makom Achdus of Klal Yisrael until today. No Jew is allowed to go to the Har Habayis, it is a place that is desolate Yibane Bimhaira B'yamainu.

In the beginning of the Parsha we have of course the reward of Pinchas. Look at the Parsha carefully. Right after the reward of Pinchas the Posuk says in 25:16 - 25:18 (וַיְדַבֵּר יְרוּר, אֶל-מֹשֶׁה (יוֹ צָרוּר, אֶת-הַמְדַּנִּים; וְהַכִּיתֶם, אוֹתָם) (יח כִּי צָרְרִים הֵם לָכֶם, בְּנִקְלֵיהֶם) (לְאֹמֶר). It is a 2 Posuk message and that is to attack the Midyanim because of what they have done to you. Then the Parsha goes on to other topics. It is very strange that these 2 Pesukim are here. The story of attacking Midyan takes place in next week's Parsha Parshas Mattos as you will see. There it is mentioned at length. Why here is there a 2 Posuk reference of (צָרוּר, אֶת-הַמְדַּנִּים)?

I saw in the Sefer Leket Sichos Mussar which is from Rav Isaac Sher. He says a very Yesodosdika explanation. The piece in which this is discussed on this week's Parsha is entitled Ohavei Hashem Sin'u Ra (those who love Hashem should hate evil). It is not the Middah of a Yid to have Sin'a for others even towards our enemies. Klal Yisrael are Rachmanim, Baishanim, and Gomlei Chasadim. It is our Midda to be sympathetic. Here in Eretz Yisrael there are many streets named Rechov HaLamed Hei (street of the 35). Who are the 35? It has been mentioned that during the war of independence in 1948 where there was a reconnaissance group of 35 Jewish soldiers who were travelling secretly at night and a couple of Arab shepherds came upon them. Of course the soldiers overpowered the shepherds. They had to continue on their way and they should have killed the shepherds because the Arab shepherds would certainly betray them. But Yidden are Rachmanim

and instead they tied up the shepherds and continued on their way. The Shepherds ultimately freed themselves, went with no Rachmanus, got together Arabs, followed these 35 and killed all of them.

The Middah of Klal Yisrael when we come to our enemies has to be a Middah of Ohavei Hashem Sin'u Ra, a Sin'a for enemies. Something that in truth we don't understand. But if a person has an Ahavah for Klal Yisrael if a person has a Sin'a for anybody who stands up and speaks up against Klal Yisrael. So that is the Middah that is referred to here. HKB"H talks about the reward to Pinchas. At the same time that HKB"H talks about the reward to Pinchas HKB"H immediately talks as well about the fact that Midyan has to be punished. There has to be a destruction and punishment visited upon Midyan for what they had done and that is a lesson. (צָרוּר, אֶת-הַמְדִּינִים) don't forget what happened to you, don't just move on. There has to be a hatred, a Sin'a for those who harass Klal Yisrael.

We find a similar idea when Klal Yisrael crossed the Yarden to enter Eretz Yisrael, in middle of the Yarden the Gemara says that Yeshoshua stopped and made them swear that they would destroy the Cannanim. Why? Again the explanation is given. Klal Yisrael would be Rachmanim and it took a very long time to get the Cannanim out of Eretz Yisrael. This comes to teach us (as is brought by the Tanchuma in Vayikra 14 Siman 1) that someone who is (כל שנעשה רחמן על האכזרי) Miracheim Al Hoachzarim Sofo L'hisachzer Al Harachamanim. Someone who uses Rachmanus improperly will land up using Achzoriyos too when it is improper. That is the lesson here of (צָרוּר, אֶת-הַמְדִּינִים). It is going to happen later, but know it for now.

We will switch now to a totally different topic and this is meant especially for those of you who learned this Sugya in the Yeshiva years and I hope this will bring back a memory of an important Yedi'a. it can be found in the Sefer V'harev Na from Rav Yitzchok Zilberstein in the second volume. He brings here on Parshas Pinchas a Shaila. The exact connection to the Parsha is rather weak, however, the Parsha does talk about a lottery for land by Gorel as is found in 26:55 & 56 (נה אף-בגורל, יחלק את-הארץ: לשמות מטות-אבתם, יחלקו) (נו על-למעט) Therefore, he brings the following lottery Shaila and an important Yedia. The Shaila is the following. Somebody had purchased a lottery ticket. After purchasing it he was talking to his friend and his friend pointed out that the Gemara says that the Mazal of the many is often better than the Mazal of the one. So he said be a Shutaf in my lottery ticket. So his friend gave him 50 cents and purchased in to half of this lottery ticket. Subsequently, this lottery ticket won. Of course the friend was very happy to make his 50 cent investment and came looking for half of his winnings. The friend told him one minute. Didn't we learn in the Gemara that Mitaltilin are not Nikne B'kesef. The Kinyan of Kesef giving money and getting ownership of something is Min Hatorah something which applies to Mitaltilin, items that could be purchased with Kesef. The Rabbanan came along and they were Mivateil Kinyan Kesef and said that Kesef is not Koneh Mitaltilin. So the friend who was the original owner of the lottery ticket said to his friend the Rabbanan Pasuled the Kinyan of Kesef and said that you cannot just take ownership of something by giving money. You have to pick it up and do something to acquire it. Therefore, he said you were never Koneh the lottery ticket, here is your 50 cents back and the winnings are mine. This is the Shaila, is he right or not?

The Teshuva brings us to a Yesodosdika Machlokes between the Rama and the Shach. When we learned Bava Metzia I believe we called it a Machlokes Rashi and the Baalei Tosafos. The

Machlokes is the following. Why is it that Chazal said you can't be Koneh, you can't take ownership of Mitaltilin with money? The reason was because of the following concern. Let's say I come to you and give you money for a truckload of wool. The wool now becomes mine. Now you still have possession of that wool. If Ganavim come or if there would be a fire threatening the wool you would have no incentive to save it for me. (שמא יאמר לו נשרפו חיטיך בעלייה) Shema Yomru Nisrifu Chitecha B'aliya. When it gets destroyed you are not going to save it. Therefore, it is bad public policy to allow Kinyan Kesef. If I am going to hold things with Kinyan Kesef and the person who is in possession has no incentive to protect it it will bring about many fights. Therefore, the Chazal said you don't own that wool until you take physical possession of it, until you use a different Kinyan. (Ed note - the Gemara in Bava Metzia 49b 14 lines from the top says (אמר רבא) הכא במאי עסקינן כגון שהיתה עלייה של לוקח מושכרת ביד מוכר טעמא מאי תקינו רבנן משיכה גזירה שמא יאמר לו ((נשרפו חיטיך בעלייה הכא ברשותיה דלוקח נינהו אי נפלה דליקה באונס איהו טרה ומייתי לה

Now, the Shittah of the Rama is that the only time we say Kesef is not Koneh, that you can't take ownership of something with Kesef is where the logic of that rule applies. That is where there is a concern of (נשרפו חיטיך בעלייה). However, let us say that I can think up a case where that would not apply then the Din Torah that Kesef is a Kinyan would still apply. Now of course if I buy into your Mitaltilin as a partner (as a Shutaf) in that type of arrangement there is no concern of (נשרפו חיטיך) because you would save the wool from a fire because of course you are a 50% owner. The Rama's Shitta is that in that case Kesef is still Koneh.

The Shach disagrees and holds that Chazal categorically abolished the Kinyan Kesef. And Kesef is not Koneh Mitaltilin ever and it doesn't matter what logical reason might apply. So this is a Yesodosdika Machlokes between the Rama and the Shach which has a Nafka Mina in this particular case. Here according to the Rama Kesef is Koneh and according to the Shach it is not.

What happens if I want to do a business deal with you and I say explicitly that even though the Rabbanim abolished Kinyan Kesef I want to do a Kinyan with Kesef. Does that work? It is the same exact Machlokes. The Rama holds that it would work because he doesn't hold that the Kinyan Kesef was totally abolished and the Shach says that it will not work because the Kinyan of Kesef was categorically abolished. These two Machloksim between the Rama and the Shach would mean that according to the Rama the friend would have a portion of the winnings in the lottery ticket and according to the Shach he would not. This story gives us a Yedia to a very important basic Yedia in Shas. You will notice in Rashi throughout Shas that Rashi often says that Kesef really is Koneh Mitaltilin, it is just that the person has the right to say I don't want him to be Kone because (נשרפו חיטיך). The Rama seems to be like Rashi which is something you should have noticed as you learn the Masechtos where this applies.

Rabbi Reisman - Parshas Pinchas 5771

This week is a very rare occasion in which Parshas Pinchas does not fall during the three weeks. As a matter of fact, the Haftorah of Parshas Pinchas is very rarely read and is only read this week.

My first Ha'ora is on the final Pesukim that involves the counting of Klal Yisrael. At the end of Perek 26:64 - 65 the final 2 Pesukim read (סד וּבְאַלְהֵהּ, לֹא-הָיָה אִישׁ, מִּמְּקוֹדֵי מִשְׁחָה, וְאֶהְרֹן הַכֹּהֵן--אֲשֶׁר פָּקְדוּ)

את-בְּנֵי יִשְׂרָאֵל, בְּמִדְבַר סִינִי סָה כִּי-אָמַר יְרֵרָה לָהֶם, מוֹת יָמָתוֹ בְּמִדְבָּר; וְלֹא-נֹתֵר מֵהֶם, אִישׁ--כִּי אִם-כָּלֵב בֶּן-יִפְתָּח, וַיהוֹשֻׁעַ (בֶּן-נוּן). The Yidden who were counted here at the end of the 40 years did not include a single person who had been counted forty years earlier. This is because Hashem had said that they were going to die in the Midbar, except for Caleiv and Yehoshua. Outside of these 2 individuals there was nobody who was counted in the original counting 40 years earlier that is again included in this counting in this Parsha.

There is a great difficulty here. The Gemara (Rashi) in Maseches Taanis 30b (שכלו מתי מדבר. דתניא) כל ארבעים שנה שהיו במדבר בכל ערב תשעה באב היה הכרוז יוצא ואומר צאו לחפור והיה כל אחד ואחד יוצא וחופר לו קבר וישן בו שמא ימות קודם שיחפור ולמחר הכרוז יוצא וקורא יבדלו חיים מן המתים וכל שהיה בו נפש חיים היה עומד ויוצא וכל שנה היו עושין כן ובשנת ארבעים שנה עשו ולמחר עמדו כולן חיים וכיון שראו כך תמהו ואמרו שמא טעינו בחשבון החדש חזרו ושכבו בקבריהן בלילות עד ליל חמשה עשר וכיון שראו שנתמלאה הלבנה בט"ו ולא מת אחד (מהם ידעו שחשבון חדש מכוון וכבר מ' שנה של גזרה נשלמו קבעו אותו הדור לאותו היום יו"ט Bava Basra 121a) (מהם ידעו שחשבון חדש מכוון וכבר מ' שנה של גזרה נשלמו קבעו אותו הדור לאותו היום יו"ט) (יום שכלו בו מתי מדבר) that discusses this as well) says that in the 40th year nobody died. That Hakadosh Baruch Hu forgave those that should have died in the 40th year so that it was only for 39 years that the Dor Hamidbar passed away and during the 40th year they did not die. So this idea that (ובאֵלֶּה, לֹא-הָיָה אִישׁ, מִפְּקוּדֵי מִשָּׁה, וְאַהֲרֹן הַכֹּהֵן--אֲשֶׁר פָּקְדוּ) that there was not a single person except for Caleiv and Yehoshua seems to be very difficult.

I would like to suggest a possible Teretz. Maybe, really that is what the Posuk is telling us. The Posuk is saying that in this counting there was only a counting of people from age 20-59 and not 20-60 which is what had taken place 40 years earlier. (ובאֵלֶּה, לֹא-הָיָה אִישׁ, מִפְּקוּדֵי מִשָּׁה, וְאַהֲרֹן הַכֹּהֵן--אֲשֶׁר פָּקְדוּ) the people who lived and hadn't died but they were not Zoche to be included in this counting since they were supposed to die.

What would be a possible Raya to such an approach? I would have two Rayas to such an approach. First, earlier when Klal Yisrael was counted it says Miben Esrin Shana Ad Shishim. Here in Parshas Pinchas it says 26:2 (מִבְּנֵי עֶשְׂרִים שָׁנָה וְעַד שִׁשִּׁים) and it is ambiguous as to whether a Ben Shishim was counted or not which would fit well according to what we are saying now.

But something more important. The total number of Yidden counted here in Parshas Pinchas is 601,730 as stated in 26:51 (אֵלֶּה, פְּקוּדֵי בְּנֵי יִשְׂרָאֵל--שֵׁשׁ-מֵאוֹת אֶלֶף, וְאַלְפֵי; שֶׁבַע מֵאוֹת, וּשְׁלֹשִׁים). This is down from the 603,550 that was stated 39 years earlier in Parshas Bamidbar 1:46 (וַיְהִי, כָּל-הַפְּקֻדִים--שֵׁשׁ-מֵאוֹת אֶלֶף, וְשְׁלֹשֶׁת אֶלְפִים; וְחֲמִשׁ מֵאוֹת, וְחֲמִשִּׁים אֵלֶּה פְּקוּדֵי בְּנֵי-יִשְׂרָאֵל, לְבַיִת אֲבֹתָם: כָּל-פְּקוּדֵי) or 2:32 (הַמִּחֲנֵה, לְצַבָּאתָם--שֵׁשׁ-מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֶלְפִים, וְחֲמִשׁ מֵאוֹת וְחֲמִשִּׁים). It would seem that the demographics for some reason was such, perhaps because Yidden had died during different disturbances in the Midbar that there was a decrease in the population of Klal Yisrael. This is from 603,550 earlier to 601,730 here.

It is hard to understand that this would be the case. According to what I am suggesting though, it would be Geshmak. Earlier it was counted from age 20 to age 60 which is 40 years of Yidden. Here it was 20-59 which is 39 years of Yidden that were counted. That is 1/40th less which 2.5% less which is about 15,000 people. So that actually there were more Yidden now than earlier because in total there would have been 616,000 Yidden here. Just that those counted from 20-59 are the ones that are counted here. (ובאֵלֶּה, לֹא-הָיָה אִישׁ, מִפְּקוּדֵי מִשָּׁה, וְאַהֲרֹן הַכֹּהֵן--אֲשֶׁר פָּקְדוּ אֶת-בְּנֵי.)

(ישׂרָאֵל, בְּמִדְבָּר סִינִי). Nobody who was counted earlier was counted here again. This would be my suggestion.

Agav, there is another problem. If you understand that earlier they were counted from age 20 until 60, and that here they were counted from age 20 until 60, so of course the people were not counted again. Because the people who let us say had been 25 at the first counting would have now been 65 years old and of course they are not counted. People who had been 30 earlier would have been 70 here. So that this Posuk seems absolutely unnecessary. What is it saying that the people counted earlier were not counted here, (כִּי-אָמַר יְרֹנָה לָהֶם, מוֹת יָמָתוֹ בְּמִדְבָּר), it wasn't because they died it was because they were not from the age of 20 until 60.

Maybe, Lfi D'vareinu, the Posuk is coming to tell us a Chiddush only regarding this one year. You don't have to take my Teretz, however, if you don't you would need a good Teretz for the Kashas that I have asked.

טז יִפְקֹד יְרֹנָה, אֲלֵרֵי הַרוּחַת לְכָל-בָּשָׂר, אִישׁ, עַל-הָעֵדָה יִז אֲשֶׁר-יֵצֵא לְפָנֶיהֶם, וְאֲשֶׁר יָבֵא לְפָנֶיהֶם, וְאֲשֶׁר יִזְצִיאָם, וְאֲשֶׁר יִבְיֵאָם; וְלֹא תִהְיֶה, עֵדוּת יְרֹנָה, כִּצְאוֹן, אֲשֶׁר אִיו-לָהֶם רָעָה יֵח וַיֵּאמֶר יְרֹנָה אֶל-מֹשֶׁה, קַח-לְךָ אֶת-יְהוֹשֻׁעַ בֶּן-יֹצְיָאֵם, וְאֲשֶׁר יִבְיֵאָם; (וְיֵעַן יְהוֹשֻׁעַ בֶּן-נֹון, מִשְׁרַת מֹשֶׁה מִבְּחָרָיו--וַיֵּאמֶר: אֲדֹנָי מֹשֶׁה, כְּלָאֵם) Moshe Rabbeinu request that there be a successor for him. Who will lead Klal Yisrael. Let's start with Posuk 16. In Posuk 16 Moshe Rabbeinu requests that a successor be appointed. Rashi tells us that Moshe Rabbeinu had something specific in mind, (אמר הגיע שעה שאתבע צרכי שיירשו בני את גדולתי). He said it is time for me to make a personal request. That my children should inherit my positions. So Moshe Rabbeinu was really asking that his successor should be from his children. Hakadosh Baruch Hu said no. Yehoshua deserves it and let him be the successor. I have a Kasha. Back in Parshas Behaloscha, not that many Parshios ago but it is actually 39 years earlier, Eldad and Meidad said a Nevua that (לפי שהיו מתנבאים משה מת ויהושע) Moshe Rabbeinu was going to die and that Yehoshua would be the leader to take the Bnei Yisrael into Eretz Yisrael. This is found in Rashi to Posuk 11:28. Now Moshe knew this already as the Posuk says (וַיֵּעַן יְהוֹשֻׁעַ בֶּן-נֹון, מִשְׁרַת מֹשֶׁה מִבְּחָרָיו--וַיֵּאמֶר: אֲדֹנָי מֹשֶׁה, כְּלָאֵם) Yehoshua went to Moshe and said to silence Eldad and Meidad. Moshe replied 11:29 (וַיֵּאמֶר לוֹ מֹשֶׁה, הִמְקַנָּא) that Halevai the whole Am Hashem should be Neviim. So Moshe had already been aware that a Nevua had been said that Moshe would die and Yehoshua would bring the Bnei Yisrael into Eretz Yisrael. So here it is a Pele what is Rashi saying that Moshe Rabbeinu requested that his children would take over, he knew that his children would not take over. This is a Peledicka Kasha that I have not found anyone who asks it.

Before I try to answer it let me discuss something else. There are a number of Teshuvos regarding the Din of Yerusha in Rabbanus. When a Rav dies does his children Yarshun the Rabbanus. There are Shittos L'kan Ul'kan. The Chasam Sofer in Orech Chaim Teshuva 12 brings a Raya from this Parsha that there is no Yerusha for Rabbanus. Because we see that Moshe Rabbeinu desired that his children should inherit his position and he was rebuffed. They must have been worthy if Moshe Rabbeinu requested it, however, Yehoshua was more worthy. So the Chasam Sofer says that it is a Raya from here that there is no Yerusha by Rabbanus. One minute, there is a problem. Moshe Rabbeinu was a Melech, Vayehi Bishurun Melech. The Ramban brings that there are those who say that Moshe Rabbeinu was the Melech. There certainly is Yerusha for Malchus. So what is he saying that Moshe Rabbeinu's children didn't inherit because there is no Yerusha for Rabbanus, this is a position of Malchus.

The Chasam Sofer says this is not talking about Malchus, this is talking about the position of Rabbanus. The Manhig Yisrael in Ruchniyos. This is all in the Teshuvos of the Chasam Sofer.

According to the Chasam Sofer we can come back and answer our question. Our question was how can Moshe Rabbeinu request that his children inherit, didn't he know that Yehoshua would be taking Klal Yisrael into Eretz Yisrael? The answer would be for the position of Malchus Moshe Rabbeinu knew already B'Nevua that Yehoshua would be Machnis, he would be the Melech of Klal Yisrael as they go forward. Indeed in Yehoshua in Perek 1 we find that Yehoshua had the Din of a Melech. Moshe Rabbeinu's request was for the position of Rabbanus. A Manhig in Inyanei Ruchniyos. For that position he made a request and it is not a contradiction to Eldad and Meidad. This gives insight into this request.

If you remember in Parshas Korach I spoke out a different Chasam Sofer who said that Mimoshe Ad Rabbi Lo Nisina Torah V'Gedula B'makom Echad. From Moshe Rabbeinu until Rabbeinu Hakadosh we never found Torah V'Gedula in one place. So he was at the same time the leader of Klal Yisrael the Melech and at the same time he was the Navi of Klal Yisrael meaning the leader of Klal Yisrael in Ruchniyos. It never happened like this. Throughout the Doros there was always a Navi who accompanied the Melech. Dovid Hamelech had Nasan Hanavi etc. It fits well that here there would be two leaders a Melech leader and a Rabbanus leader and Mimeila everything is Geshmak. That is Posuk 16.

(The first question of the week is) Let's move on to Posuk 17 and here we have a Kasha that I don't have an answer to. In Posuk 17 it says that the leader of Klal Yisrael is someone who is (אָשֶׁר-יֵצֵא) אשר יצא לפניהם: לא כדרך מלכי האומות שיושבים בבתיהם ומשלחין את (לפניהם, ואֲשֶׁר יָבֵא לְפָנֵיהֶם). Rashi says (חיילותיהם למלחמה) that this is not like the Goyim who have a President who sits in the White House and he sends the young men to go out to battle. Moshe said (כמו שעשיתי אני שנלחמתי בסיחון) ועוג, שנאמר (במדבר כא, לד) אל תירא אותו. וכדרך שעשה יהושע, שנאמר (יהושע ה, יג) וילך יהושע אליו ויאמר לו I went in front of them. Yehoshua also went in front by battle. Dovid as well went in front. So we have here a difference between a Jewish leader and a Goyish leader. That a leader of Klal Yisrael goes in front and a leader of the Umos Haolam does not.

I am sorry to say I don't understand the Chochmo of the Malchus Yisrael. It would seem to me that it would be wiser for the king not to be in front of the battle in the greatest Makom Sakana. After all his life to Klal Yisrael is more important. He is the leader of the people. So I Takeh don't understand why it would be that the Melech should go first in Milchama. Ok, so I don't understand and Rashi is smarter than me, but one minute. In Shmuel II Perek 21:17 (וַיַּעַזְרֵלּוּ אֲבִישֵׁי בֶן-צְרוּיָהּ, וַיָּדוּ) (אֶת-הַפְּלִשְׁתִּי וַיִּמְתְּהוּ; אִזּוּ נִשְׁבְּעוּ אֲנָשֵׁי-דָוִד לֹא לָאֵמֶר, לֹא-תֵצֵא עוֹד אֶתְנוּ לְמִלְחָמָה, וְלֹא תִכְבֶּה, אֶת-נֵר יִשְׂרָאֵל) we find exactly what I said. Dovid Hamelech was almost killed in a battle and the Posuk says that his people came to him and said that Dovid should no longer go in front of the battle, it makes no sense. The Ner Yisrael shouldn't be in a Makom Sakana. The Posuk indicates that this is Takeh what happened and therefore we have a Posuk that says such a thing that the King shouldn't go first. Now you may answer that the King went first because he was Bituach that he would live. So there it is not a Kasha on the Umos Haolam because the Umos Haolam have no such Bitachon. Mimeila this is a Shverkeit that needs an answer.

(The second question of the week is) Let's move on to Posuk 18. (קח-לך את-יהושע) ויאמר ירור אל-משה, קח-לך את-יהושע. (בן-נון--איש, אֶשֶׁר-רוּחַ בוֹ; וְסַמַּכְתָּ אֶת-יָדְךָ, עָלָיו) Moshe Rabbeinu was told to give a Beracha to Yehoshua and to do so by putting his hand on the head of Yehoshua and in that way to give a Beracha. We have here Chazal tell us that even though Moshe Rabbeinu was told (עָלָיו) וְסַמַּכְתָּ אֶת-יָדְךָ, עָלָיו) to put his hand on Yehoshua, we find later in Posuk 23 (בְּיַד-מֹשֶׁה) וַיִּסְמְךָ אֶת-יָדָיו עָלָיו, וַיִּצְוֶהוּ, כַּאֲשֶׁר דִּבֶּר יְרֹר, בְּיַד-מֹשֶׁה) that he put two hands on him. Rashi says (אמר לו') ויסמך את ידיו: בעין יפה יותר ויותר ממה שנצטווה. שהקב"ה אמר לו') (וסמכת את ידך, והוא עשה בשתי ידיו, ועשאו ככלי מלא וגדוש ומלאו חכמתו בעין יפה on him when you bless him and Moshe Rabbeinu said no I will put two.

This is also a problem with the Shitta of the Torah Temimah in the name of the GRA in Parshas Naso. It is also the GRA's Shitta as printed in the Siddur HaGra. The GRA holds that giving a Beracha with two hands is a Shaila of an Issur because it says in Parshas Naso 6:26 (על-) וְשָׂמוּ אֶת-יָדֵיכֶם, עַל- (בְּנֵי יִשְׂרָאֵל; וְאָנֹכִי, אֶבְרַכְכֶם). That only Kohanim can give a Beracha with hands spread out. Therefore, the Torah Temimah says that the GRA was Makpid to give a Beracha only with one hand and not with two. This is controversial there are those that say that it is inaccurate.

On the Torah Temimah we have a problem because Moshe Rabbeinu was told to give a Beracha with one hand and he gave the Beracha with two hands. This is another Shverkeit on the Parsha.

Rabbi Reisman - Parshas Pinchas 5770

The Chidushai Harim asks that it says in Shulchan Aruch Siman 128, that a Kohen who kills someone else even by accident becomes Pasul from Nesias Kapaim (Duchaning). So how could it be that Pinchas by killing Zimri became Dafka a Kohen?

The Teretz that the Chidushai Harim offers is that the reason that a Kohen who kills someone is Pasul from Duchaning is because the Yesoid of Duchaning is the Middah of Chesed (kindness). Someone who kills did something that is the opposite of Chesed so he can't be the conduit for Chesed. In the case of Pinchas killing Zimri, the killing came from an Ahavah to Klal Yisrael. It came as a protection to Klal Yisrael. Since it came as a protection to Klal Yisrael, Adaraba, it came as Chesed. Since it came because of the Middas Hachessed it has the opposite effect, that of increased Chesed, which makes it possible for Pinchas to become a Kohen.

This idea was seen in Rav Tzaddoik's Resisai Laila in a general way. He says that all Mitzvois have the power to be Mehapeich something that seems B'Pashtus to be Din and turn it into a Chesed. He gives as an example from Devarim 14:22 (עשר תעשר עשר בשביל) (דברים יד, כב) שחתעשר The Gemara in Masseches Taanis on 9a (top line) Darshuns the Posuk this way.

One would think that giving money to Tzedakah would make you have less money. However, because there is an aspect of Mitzvah in the giving of the Tzedakah, the result is the opposite. Something that otherwise would be Memayait now becomes something that gives.

The same thing he says by the Ir Hanidachas. When an entire city is killed out, one would think that it makes people into cruel people. The Posuk in Parshas Re'eh says in Devarim 13:18, וַיִּתְּנוּ-לָךְ

The result of killing a Ir Hanidachas is that Hakadoish Baruch Hu gives someone the strength and the Middah of Rachmanus.

The Gemara Darshuns in Maseches Shabbos 151b (9 lines from the bottom), תניא ר' גמליאל ברבי Rav Tzaddoik says ונתן לך רחמים ורחמך והרבך כל המרחם על הבריות מרחמין עליו מן השמים (ברבי) אומר that when someone mixes a Mitzvah into something that would normally cause a retraction and a negative thing or influence to occur, once the Mitzvah is incorporated into his action the negative influence doesn't come and just the opposite, it turns into a Davar Toiv.

That is the Middah that we learn from Pinchas, that even though he was involved in Machloikes, he got a Bris of Shaleim. Even though he was involved in Retzicha, he got Chayei Oilam. He got to live for always which is the opposite of Retzicha which is less life, he got a life of Nitzchiyois.

א ונתקרבנה בנות צלפחד, בן-הפך בן-גלעד בן-מכיר בן-מנשה, למשפחת, מנשה בן-יוסף; ואלה, שמות בנותיו - 2 - 27:1 The Bnois Tzelafchad requested land in Eretz Yisrael even though usually women aren't given an inheritance.

The Posuk says that they came in front of Moshe and Elazar. Rashi writes, לפני משה ולפני אלעזר: מגיד The Posuk is revealing to us that this incident took place in the 40th year in the travelling in the Midbar. There are 2 questions on this. 1. Why is the date of this incident important? There are many incidents in the Chumash that don't have a date? Why is it important to know when the Bnois Tzelafchad came forward?

2. The Benois Tzelofchad loved Eretz Yisrael and wanted a Cheilek in Eretz Yisrael. The Gemara in Maseches Bava Basra 119a (8 lines from the bottom), וראויה היתה פרשת נחלות לכתב על ידי משה The Gemara says that because of what the Benois Tzelafchad did they had a special Zechus and the Parsha was given through them.

What great thing did they do? What Choivavei Ha'aretz were they? Maybe they just wanted money and that is why they came forward and said that they wanted a Cheilek in Eretz Yisrael because they saw that they weren't going to inherit anything?

When the Benois Tzelafchad say in 27:3 מת במדבר the Gemara in Maseches Bava Basra 118b (18 lines from the top) says, דתניא (מדרש) who was the Mekoishaish Eitzim. He actually died at the beginning of the 40 years in the Midbar which was 39 years earlier. If the Benois Tzelafchad were just interested in money they should have come forward at that time? Every Jew who left Mitzrayim was wealthy, they had many camels that were carrying Kol Tuv Mitzrayim. When Tzelafchad died his wealth passed to his brother's family and not to his daughters. At that point the Benois Tzelafchad were silent. They only came forward at the end of the 40 years. Only now when it came to getting a Cheilek in Eretz Yisrael, here they spoke up. So that is Megaleh to us that they had a love for Eretz Yisrael and this is why they came forward.

נג לאלה, תחלק הארץ בנחלה--במספר שמות נד לרב, תרבה נחלתו, ולמעט, תמעט נחלתו: איש לפי 56 - 26:53 פקדיו, וכן נחלתו נה אף-בגורל, תחלק את-הארץ: לשמות משות-אבתם, ינחלו נו על-פי, הגורל, תחלק, נחלתו--בין למעט This week's Parsha has the Goirel that divides up the land of Eretz Yisrael. The Chavois

Yair in Teshuva 61 says a story about 12 friends who were sitting on Purim and they were in a good mood. They decided to make a Goirel. Each would give a \$1,000 so the total would be \$12,000 for the 12 of them and they would buy a \$12,000 gold Becher and whoever wins gets the Becher. That was the agreement between them. So the way the Goirel worked is that 12 pieces of paper with the 12 names were put into a cup along with 11 blank pieces of paper and one piece of paper that said Mazal Tov in another cup. The person whose name came up with the paper that said Mazal Tov would win. The Goirel was done and with the second name came the Mazal Tov. All the papers were opened up as they thought it strange that the Mazal Tov paper made its appearance so early and they found that instead of 11 blank pieces of paper and one Mazal Tov piece of paper that there were 10 blank pieces of paper and 2 Mazal Tov pieces of paper. So they complained that the Goirel was not done correctly.

The Goirel was done again making sure that there was 11 pieces of blank paper and one Mazal Tov paper. This time the Mazal Tov came by the 6th name. Of course the losers once again opened up all the papers to see what had happened. This time they discovered a different mistake. In the cup with all the names that should have had 12 names there was only 11 pieces of paper with names. Presumably the first person whose name was chosen on the first round was thrown out and they forgot to prepare his name for the second round.

Now the Shaila was brought to the Chavois Yair. The person who won went to the person whose name was not in the cup and said I will give you half the value of the Becher so that I win half and you win half instead of doing the Goirel all over again. The other 10 people shouldn't have any complaints because they legitimately lost, it is only you who has a complaint. If I make this Peshara with you the other 10 should have nothing left to complain about. The other 10 didn't agree and said let's do the Goirel again. This is how they landed up by the Chavois Yair.

The Chavois Yair says we find in this week's Parsha and in Neviim and Kesuvim the idea of the Koiach of a Goirel. There is an idea that a Goirel has certain powers in Shamayim. As it says in Mishlei 16:33 *כָּל-מִשְׁפָּטוֹ וּמִיָּקוֹק, אֶת-הַגּוֹרֵל;* ; *לֹא בְחָיִק, יוֹטֵל אֶת-הַגּוֹרֵל;* There is a Koiach in Shamayim that the Goirel should come out the right way so to speak. That is only if the Goirel is done properly. The Chavois Yair brought a Raya from the Geamara that when a Goirel is done incorrectly it must be done all over again. This was the Psak of the Chavois Yair.

A second story about a Goirel. Every boy in the Yeshiva was given a chance to win something and their names were put into a cup and the name of someone was picked and he won. The other boys looked into the cup at the remaining pieces of paper with names on them and discovered that one boys name was written on 2 separate pieces of paper instead of only on one piece of paper. The question was whether that should invalidate the Goirel. It would seem that it should not as that boy didn't win anyway. Had his name been picked than there would be a reason to complain as he had 2 chances to win. However, at the end of the day, his name had not been picked. This Shaila was asked to the Chofeitz Chaim.

The Chofeitz Chaim said that it was not a good Goirel and not for the reason of the Chavois Yair that it is Mai'Hashem. The Chofeitz Chaim's reason is that every boy in the Yeshiva needed to have a chance to win the Goirel and in this Goirel there was one boy who did not have a chance to win. That was the boy whose name was there twice. Had his name been picked, he would have

been invalidated as his name was there twice and the other boys would have complained that he had a better chance to win. So the Chofeitz Chaim said that the Goirel had to be done again.

Rebbi had a question on the Chavois Yair based on the Chofeitz Chaim's logic that was left unanswered. On the Chavis Yair's case in the second Goirel where the winner was going to split the gold Becher with the person whose name was not placed in the cup, he only invalidated it because of the Posuk from Mishlei quoted above, however, without that Posuk, the Chavis Yair would have said the Peshara is fair.

It doesn't seem to be a fair Goirel as how could this person ever lose as since his name was not even in the cup any of the other 11 people who would win would have to make a Peshara with the person whose name was not in the cup by dividing the prize.

Why is this any different than the case of the Chofeitz Chaim in which the Goirel had to be redone because everyone needs a chance to win and the boy had his name twice in the cup disqualifying him from winning?

Therefore, it would seem based on the logic of the Chafeitz Chaim's Sevara that it should have been enough of a reason to invalidate the Goirel of the Chavis Yair's case?

The question of the week is: The Ramban at the end of Parshas Balak says that everyone who was Oived Bal Peor died in the Mageifa. There was no one left really for the judges to judge. That being said, whose life did Pinchas save when it says in 25:11 **יא פִּינְחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הַכֹּהֵן, הַשֵּׁיב** **אֶת-הַמַּתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל, בְּקִנְיָאֹו אֶת-קִנְיָאֹתִי, בְּתוֹכָם; וְלֹא-כִלִּיתִי אֶת-בְּנֵי-יִשְׂרָאֵל, בְּקִנְיָאֹתִי** Who would Hashem had killed had it not been for Pinchas? If you will say that Kol Yisrael Areivim Zu L'Zu so that every Yid was responsible for each other, we have a Rashi later in Devarim on the Posuk 29:28 **נִקְוֶה עַל לָנוּ וּלְבָנֵינוּ, לְדְרוּשׁ, שְׂאֵף עַל הַנְּגִלוֹת לֹא עָנַשׁ אֶת הַרְבִּים עַד שֶׁעָבְרוּ אֶת** **וְהַנְּגִלָּת לָנוּ וּלְבָנֵינוּ** that says **אֶת** meaning, that Klal Yisrael was not responsible for each other until they crossed the Yardain. Therefore, based on the Ramban's Pshat that everyone had died, it is confusing whose life did Pinchas save???

Rabbi Reisman - Parshas Pinchus 5769

The name Pinchus is commonly spelled Pei Nun Ches Samach, however in the Chumashim it is spelled Pei Yud Nun Ches Samach. Maybe someone knows why there is a missing Yud in the name of Pinchus?

After Chamishi in 28:1 begin the Korbanois. The first eight Pesukim discuss the Korban Hatamid. Rebbi pointed out that although the Siddur has a long list of Davening that is called Korbanois, that many people say, however, many people don't say it because it is a lot. If you do say Korbanois, then continue to say them, if you don't say Korbanois then at least say these eight Pesukim and the five Pesukim of the Ketoires. These are the main parts of Korbanois. (Rebbi mentioned this in Parshas Ki Sisa as well.)

The Korban Tamid is said as Korbanois before Davening. Shemoinei Esrei is also said K'neged Timidim Tiknu. Shacharis is K'neged the Tamid Shel Shacharis and Mincha is K'neged the Tamid Shel Bein Ha'arbayim. If Shemoineh Esrei is K'neged the Tamid then why do we also say the Parsha of the Tamid? Which one is the real Tefilla that is K'neged the Tamid? It could be the Aruch Hashulchan who says, the Amira of the Tamid before Davening is K'neged the Shechitah of the Korban Tamid and Shemonei Esrei is K'neged the Zerika of the Dam of the Korban Tamid. That is what is Mechapeir. What we gain with this is that we can answer a question of the Noide B'Yehuda.

There is a Teshuvah Noide B'Yehuda in Cheilek Rishoin, Teshuva Daled. He was asked, why by every Shemoineh Esrei that is K'neged a Korban we say the Nusach of the Korban in the Shemonei Esrei, and why by Shacharis don't we mention the Korban Tamid? According to this it is good. We already mentioned the Korban Tamid by Korbanois which was Bish'as Shechitas Hakorban. Later in Shemoneh Esrei is only the Zerikah where we are not required to mention what type of Korban it is.

On Yom Tov by Mussaf we say the Korban. Every Korban has 3 parts: 1) the animal, 2) the Menachois, which is the flour, and 3) the Nesachim, which is the wine that is poured onto the Mizbaiach. Isn't it strange that we say Uminchasam Kimdubar and the Menachois we have a whole Arichois where we spell it out? By the wine, we didn't spell out how much wine it actually is? We do it because that is the way the Torah says it in this week's Parsha. For an example, look in 28:17 - 28:25 where the discussion revolves around the Yom Tov of Pesach, the Menachois are spelled out and it says Viniskoi without spelling out the wine libation. Our Davening just mirrors the Torah. Why the Torah says it this way is a Kasha that needs a Teretz. Rosh Choidesh is the only place where the Torah spells out the Nesachim. Rabbi doesn't know the reason for this.

It says in 28:2 (קֶרֶבְנֵי לֶחֶם לְאִשִּׁי), which means my bread. It must be understood B'derech Mashul that Kaviyachoil it is Hashem's bread. Rabbi saw in the Meshech Chochmoh on page # 90 and in the Hameik Davar from the Netziv that the word Lechem really means that which connects the Neshama to the Guf. That which sustains the body. This reminded Rabbi of something that Rav Pam once said. Rav Pam once said that just like the Beracha of Boirei Minei Mizoinois Paturs all food B'dieved, except for water, so to Hamoitz Lechem Min Ha'aretz Paturs all food B'dieved including drinks and fruits. He brought a Raya from Sefer Shmuel Perek Yud Daled, where there is a story of Shaul going to battle. In Posuk 24 Shaul says (אָרוּר הָאִישׁ אֲשֶׁר-יֹאכַל לֶחֶם עַד-הָעֶרֶב). That no one should eat until the battle is over. In Posuk 27, (וַיִּשְׁלַח אֶת-הָעָם, וַיִּשְׁלַח אֶת-), וַיִּשְׁבּוּ יְדוֹ אֶל-פִּי, וַתִּרְאֶנּוּ (וַתִּרְאֶנּוּ) עֵינָיו (קִצְוֵה הַמִּטָּה אֲשֶׁר בְּיָדוֹ, וַיִּטְבַּל אוֹתָהּ בַּיַּעֲרַת הַדְּבָשׁ; וַיִּשָּׁב יְדוֹ אֶל-פִּי, וַתִּרְאֶנּוּ) Yehoinason has some D'vash (honey) and Shaul said he is Chayuv Misah and the people spoke on Yehoinason's behalf to save him. However, Shaul had said (אָרוּר הָאִישׁ אֲשֶׁר-יֹאכַל לֶחֶם עַד-הָעֶרֶב), Rashi says Lechem means all kinds of food.

Rav Pam had said that that is a matter of Halacha. Here both the Meshech Chochmo and the Noida B'Yehuda learn, that Korbani Lachmi means connected, which means the Korbanois keep Hakadoish Baruch Hu connected to us in this world.

Every one of the Mussafim has a Sa'ir L'Chatas except for Shabbos. Shabbos is the only time there is no Chattas at all. Why is Shabbos different in that it has no Chattas? The Pachad Yitzchok has a

beautiful thought. Rav Hutner writes, the first time we have Ein Mukdim U'muchar B'Toira is in Parshas B'reishis. B'reishis starts with the first day, second day, third day... then after the sixth day, Vayichulu Hashamayim and the description of Shabbos. This is out of order because the original Cheit of Adom took place on the sixth day. Shabbos is spoken about before the Cheit even though the Cheit took place earlier. Why is that so?

Rav Hutner writes that Shabbos is a day of Kedusha where a Yid has an ability to connect to the Ribbainoi Shel Oilam that is L'maylo Min Hacheit. The day of Shabbos has a level of D'veikus with Hashem that makes it K'ilu there never was a Cheit. If the Cheit of Adom was written first and then Shabbos, it would be a Shabbos that was L'achar Hacheit. Shabbos is really L'mayla Min Hacheit. If someone uses Shabbos properly he can connect to Hakadoish Baruch Hu. Shabbos is special in that Hashem is with those people who are M'aneig on Shabbos. The Zohar compares it B'derech Mashul to a father who gets down on his hands and knees and plays with his child. Since Shabbos is L'mayla Min Hacheit, it has no Korban Chattos. Chattas is a Korban that can only come after the Cheit. That is Pshat in what we say in Mussaf, Tikanta Shabbos Ratzisa Korbanoiseha, that Hashem established Shabbos and found favor in its offerings. The reason the Korban of Shabbos is special, is because Shabbos doesn't have a Korban Chattas. Normally a Korban Chattas is offered first to be Metaheir and only then is the Korban Oilah brought. Here by Shabbos, there is no Korban Chattas brought and we go straight to the Korban Oilah. Rebbi ended by saying that he hopes that we who are in the working world now are using Shabbos properly in our Avoidas Hashem, and we should be Mekareiv our children in the Ahavah of the Yoim Hashabbos to see the Kedushah of the Yoim Hashabbos.