

PHILOTORAH

לה"י

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel; may He end these wars with total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.



פִּנְחָס

YERUSHALAYIM in/out times for **Pi-N'CHAS**

י"ט תמוז ה'תשפ"ו • July 3-4, '26

 **7:14PM** Plag  **6:20PM**  **8:31PM** R' Tam  **9:01PM**

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PhiloTorah (313pi) - 1 - all at once file



SHE-HE-CHE-YANU

*Based on the sefer AVEILUT
HACHURBAN by R' Yoel Schwartz z"l*

...during the Three Weeks. There are differing opinions on this issue.

According to Shulchan Aruch and the ARI z"l, one should not say this (joyous) bracha during the Three Weeks. Therefore, one should not eat a new fruit or buy new objects or clothing that would ordinarily prompt this bracha.

However, one should not "spoil" the joy of a mitzva during this period of time by not saying the bracha - therefore at a BRIT or a Pidyon HaBen (even if they were postponed) the bracha is said.

Side point: In Israel, the practice is to say SHEHECHEYANU at a Brit. Not so in Chul (This might be an over-simplification).

The Vilna Gaon holds that one need not refrain from this bracha during the Three Weeks.

The Mishna B'rura holds that one can say the bracha on Shabbat. Therefore a new fruit can be bought and held for Shabbat.

Furthermore, if a new fruit will not

keep until Shabbat, then the bracha may be recited even during the week.

The Aruch HaShulchan holds that until Rosh Chodesh Av, one may say the bracha during the week, and thereafter, only on Shabbat.

Some poskim suggest that if refraining from SHEHECHEYANU will diminish one's ONEG SHABBAT, then the bracha can be said even according to those authorities who say not to say the bracha during the Three Weeks.

Ed. notes:

It would be simple to say that the bracha of SHEHECHEYANU is an expression of joy and it simply is out of place for the period of National Mourning known as the Three Weeks.

And that is close to what the Shulchan Aruch and the ARI z"l say. But not quite. Because they allow it for the personal s'machot of Brit and Pidyon. And they even allow it for a fruit that will not be available after Tish'a b'Av.

This too is brought down in Aveilut HaChurban, with stages. If you can save the fruit for Shabbat, do so and make the bracha on Shabbat. But if the fruit will spoil by then, then you can eat it and make the bracha even during the week.

Wait. Stop. Reality check. Who says you have to eat a first-of-the-season fruit at any time? Why not avoid the

clash of emotions by just skipping the new fruit for the Three Weeks? Simple, no? A mitzva is one thing, you might argue, but a fruit is just a fruit.

Obviously, not so. Even though it isn't obligatory, there is a special thing to saying SHEHECHEYANU on a new fruit. Whenever possible. It isn't the fruit per se that requires the bracha, it is the good feeling of being alive at the milestones along the journey of life - the big milestones, such as Chagim and certain mitzvot - and the small milestones, the little things that remind us, over and over, that B"H we are alive.

And this joyous feeling of thanks to G-d need not be eliminated from the otherwise mournful period.

We might add that the Vilna Gaon is not bothered by the clash in feelings. We often have mixed feelings and emotions throughout our lives. We can say, That's Life! Or, perhaps more accurately, That's Jewish Life. We break a glass at a wedding to remind us of the destruction of the Beit HaMikdash and Yerushalayim - specifically at the moment of our greatest joy. Shouldn't we be able to smile at the watermelon plum or the Anna apple that come out at this time of year?

This issue is apparently not simple. But what is? We need halachic guidelines as to how to cope with

mixed emotions, rather than ignoring one or the other or suppressing one or the other.

In this particular issue, there is a range of opinions that allows us - perhaps - to handle things with a little flexibility, so that what we choose to do will be right for us, and with "on whom to rely".

One last point to think about:

Why should there be so many different opinions on this issue? Why make such a big deal out of what seems almost trivial?

Because it isn't trivial. Both aspects of this issue are important. National mourning for the Churban... and expressing our appreciation to G-d for what we have.

May we soon see the time when there is be no clash at all between the joy of this bracha and the joy of the former fast dates in the calendar, when the prophecy of Zechariya (8:19) comes to fruition -

Thus says Lord of Hosts, "The fast of the fourth (month, Shiv'a Asar b'Tamuz), the fast of the fifth (month, Tish'a b'Av), the fast of the seventh (month, Tzom Gedaliya), and the fast of the tenth (month, Asar b'Tevet) shall be for the house of Yehuda joy and gladness, and cheerful feasts. Therefore love truth and peace."

PI-N'CHAS

41st of the 54 sedras;
8th of 10 in Bamidbar



Written on 280 lines (rank: 2nd)

35 Parshiyot; 10p 25s (2nd most)

168 p'sukim - 2nd (2nd in Bamidbar)

1887 words - 9th (2nd in Bamidbar)

7853 letters - 4th (2nd in Bamidbar)

Second shortest p'sukim in the Torah, wordwise. Longest words in the Torah (on average). 49th of 54 in length of p'sukim, letterwise. Second longest sedra, pasuk-wise. These factors combine to explain the different ranks above.

MITZVOT

Contains 6 of the 613 mitzvot, all positive. One of only six sedras that have only positive mitzvot.

(Four sedras have only prohibitions; 17 sedras have none of the Taryag; the rest have some positives and some prohibitions.)

Aliya-by-Aliya Sedra Summary

[P>] and [S>] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI; L=LAV (prohibition). X:Y is the perek & pasuk from which the mitzva comes.

Concerning the strange transliteration of the name of this week's sedra - Pi-N'CHAS. English speakers will usually call someone with that name, PIN-chas, which is doubly inaccurate. The NUN has a SH'VA NA under it and belongs to the second syllable, not the first. And the accent is on that second syllable, not the first.

As to correct accenting of names, native English speakers are notorious about misaccenting them. MO-sheh, YITZ-chak, YAA-kov, YO-sef and so on - all wrongly accented. But totally acceptable in a colloquial way. When reading the Torah or davening, names should be pronounced correctly.

Israelis get most names accented properly. I have a grandson named yo-na-TAN. If I accidentally slip and call him YO-na-tan, my daughter corrects me. (Politely and respectfully, of course.)

Same for my newest grandchild - Avigayil Bracha. Americans would say BRA-cha. Correct is b'ra-CHA. avi-GA-yil is correct.

As to the small I - that's for the small YUD, as it appears in a Torah at the beginning of the sedra.

Kohen - First Aliya - 13 p'sukim - 25:10-26:4

[P> 25:10 (6)] When Pinchas killed Zimri and Kozbi, a tremendous controversy erupted among the people as to whether his actions were correct

or criminal. This week's sedra begins with G-d "testifying" to the correctness of what Pinchas did. First, because of what Pinchas did, the plague that had broken out, stopped. Second, the Torah repeatedly identifies Pinchas as the grandson of Aharon HaKohen. Third, G-d places His stamp of approval upon Pinchas by giving him "the covenant of the eternal kehuna" and the "covenant of peace". Perhaps, without G-d's seal of approval, the controversy would have continued.

SDT: A scribal tradition is to write the VAV in the word SHALOM with a split. Peace that results from violence, even required and approved violence, is defective. (Just one possible idea.)

Other commentaries look at the unusual VAV as allowing the word SHALOM to be read also as SHALEIM, complete. This relates to the Kohein, who must be without blemish in order to serve in the Mikdash.

[P> 25:16 (3.23)] Next, G-d tells Moshe to go to war against Midyan in revenge for their seduction of Israel to the worship of Baal Peor. (The battle does not take place until next sedra, the rest of Pinchas is a digression of sorts.) It is after the plague...

[P> 26:1* (10.77)] (this parsha break comes in the middle of a pasuk - unusual, but there are others.) G-d commands Moshe and Elazar that a new census be taken of the people.

The counting of the people at this point has several functions. Rashi says that after the plague(s) that devastated the people, G-d wants to count them as a shepherd would count his sheep after wolves attacked the flock. Second, having just been commanded to prepare to fight against Midyan, a census of men of military age is necessary. Third and most significantly, it is these people who will fight for Eretz Yisrael, and it is to these people that the Land will be apportioned (but based on the original post-Exodus census).

SDT: Moav was the partner of Midyan and should have been included in this avenging war. Some explain that Moav was spared this battle in the merit of the future Ruth. Other commentaries explain that there was a significant difference between Moav and Midyan. Moav was afraid of Israel. They feared that their land would be conquered by them (us). That is why they wanted to fight against us. Midyan agreed to help Moav because of their desire to destroy the Jewish People. They went as far as using their women to seduce the Israelites to immoral and idolatrous behavior. G-d's command of revenge is directed at the latter type of enemy.

Levi - Second Aliya - 47 p'sukim - 26:5-51

Longest 2nd-Aliya in the Torah, tied with Ki Tisa's. Both are tied for 3rd place for all Aliyot in the Torah. There are three different whole sedras with fewer p'sukim than this aliya.

In preparation for conscripting an army to fight Midyan, a new census is taken. The Torah lists each of the tribes, their family sub-units, and the number of males of military age.

In addition to this information, it is interesting to note the "extra" material mentioned in this portion - such as...

Under Reuven, the Torah tells us about Datan and Aviram who, with Korach, were swallowed up by the ground. The Torah then makes a point of telling us that Korach's sons did not die. Korach was from Levi. The inclusion of the sons of Korach at this point is not of census value, but does teach us the power of T'shuva. Korach's sons did not follow in their father's ways. They were (semi-) righteous.

Generally, the family units of a tribe are based on the sons of the sons of Yaakov. In Reuven's case, we have Chanoch, Palu, Chetzron, and Karmi, giving Reuven a total of 43,730. Palu's son, Eliav, is mentioned because his sons were N'mu'el, Datan and Aviram.

One more observation...

Reuven is often called B'CHOR YISRAEL. This is noteworthy in light

of the fact that Reuven "lost" the status of firstborn to three younger brothers. The Kehuna went to Levi, the kingship was destined to go the Yehuda, and the double portion of the B'chor went to Yosef. Yet the Torah repeatedly calls Reuven the B'chor of Yisrael.

Reuven's count dropped 2770 since the first counting in the Midbar. (To be expected, because of their involvement in the Korach rebellion.)

[S> 26:12 (3)] Shimon: note the relatively small number. Members of the tribe of Shimon were the main victims of the plague that followed the Zimri (one of the leaders of Shimon) affair. Shimon: 22,200. Down 37,100!

Shimon's family units are from N'mu'el (a different one), Yamin, Yachin, Zerach, and Sha'ul.

[S> 26:15 (4)] Gad: 40,500. Down 5150. The families from Gad's sons are Tz'fon, Chagi, Shuni, Ozni, Eiri, Arodi, Ar'eili.

[S> 26:19 (4)] Yehuda: 76,500. Up 1900. Yehuda's families are from sons Sheila, Peretz, Zerach. From Peretz come the families of Chetzron and Chamul. Yehuda's first two sons Er and Onan, who died childless, are mentioned at this point in the Torah.

[S> 26:23 (3)] Yissachar:

One of his sons is identified as Yashuv. Commentaries say that he is Yov, as recorded in Vayigash. Yov

was an inappropriate name (of pagan origin). The extra SHIN that was added to his name is symbolically taken from his father's name - spelled with two S(H)INs but pronounced as if there is only one.

The families of Yissachar are Tola, Puva (family name is Puni), Yashuv, and Shimron. Yissachar: 64,300. Up 9900.

[S> 26:26 (2)] Zevulun: 60,500. Up 3100. Families are from sons Sered, Eilon, and Yachl'eil.

[S> 26:28 (7)] Notice that the sons of Yosef are listed as Menashe and Efrayim - in that order. Although this is birth order, it is unusual to find Menashe mentioned first.

Also note the great increase in the population of Menashe, and the decrease in the population of Efrayim. The increase in Menashe is considered to be related to the fact that their tribe was given land on both sides of the Jordan. They were not the ones who asked to settle on the east side of the Jordan -- that was Reuven and Gad. Menashe was sent along, so to speak, to keep an eye on the other two tribes. It would therefore be unfair to give them a smaller portion of Eretz Yisrael (west of the Jordan). Their increase in population got them a "regular" share on the west side in addition to their territory on the east bank.

Menashe: here we are introduced to the five daughters of Tz'lofchad. We will hear more from them shortly. Menashe: 52,700. Increase of 20,500. By the way, Efrayim was mentioned before Menashe in that earlier census. Menashe's sons (family units) are Machir, Machir's son Gil'ad, Gil'ad's sons I'ezer, Cheilek, Asri'el, Shechem, Sh'mida, Cheifer, and Cheifer's son Tz'lofchad.

[S> 26:35 (3)] Efrayim: 32,500. Down 8000. Efrayim's families are from Shutelach, Becher, Tachan. And Shutelach's son Eiran. The Torah then says again that these two (Menashe and Efrayim) are the children of Yosef.

[S> 26:38 (4)] Binyamin: Families from sons Bela, Ashbel, Achiram, Sh'fufam, Chupam. Bela's sons Ard and Naaman. Binyamin: 45,600. Up 10,200. Note: Back in Vayigash, Binyamin is recorded as having 10 sons: Bela, Becher, Ashbel, Geira, Naaman, Eichi, Rosh, Mupim, Chupim, and Ard.

[S> 26:42 (2)] Dan: One son, Shucham, family name Shuchami. Previously, Dan's son is called Chushim. Dan: 64,400. Up 1700.

Note that Binyamin's ten sons produced a smaller tribe than the one son of Dan. This is considered as a(nother) lesson that we cannot second-guess G-d. He has an agenda, we do what we do, but He "calls the shots".

[S> 26:44 (4)] Asher: Note the rare

inclusion of a daughter - Serach bat Asher. Great longevity is attributed to her, and she is considered the bridge between Yaakov and his sons on the one hand, and the new nation of Israel that emerged from Egyptian slavery. Serach was alive throughout the entire Egyptian experience, and then some. Asher's total: 53,400. Up 11,900, comes from sons Yimna, Yishvi, B'ri'a. B'ri'a's sons Chever and Malki'el.

[S> 26:48 (4)] Naftali: Yachtz'eil, Guni, Yeitzer, Shileim. 45,400. Down 8000.

And, within this Naftali parsha we are presented with the total for Bnei Yisrael: 601,730. Down 1820 from the 603,550 following the Exodus.

Here's a summary table (this census, the first census in Parshat Bamidbar, gain or loss, percentage gain/loss:

Reuven

46,500 / 43,730 / -2770 / -6.0%

Shimon

59,300 / 22,200 / -37,100 / -62.6%

Yehuda

74,600 / 76,500 / 1,900 / 2.5

Yissachar

54,400 / 64,300 / 9900 / 18.2

Zevulun

57,400 / 60,500 / 3100 / 5.4

Dan

62,700 / 64,400 / 1700 / 2.7

Naftali

53,400 / 45,400 / -8000 / -15.0

Gad

45,650 / 40,500 / -5150 / -11.3

Asher

41,500 / 53,400 / 11,900 / 28.7

Efrayim

40,500 / 32,500 / -8000 / -19.8

Menashe

32,200 / 52,700 / 20,500 / 63.7

Binyamin

35,400 / 45,600 / 10200 / 28.8

total:

603,550 / 601,730 / -1,820 / -0.3

Shlishi - Third Aliya 19 p'sukim - 26:52-27:5

[P> 26:52 (5)] It is to these people that the Land will be apportioned. The actual distribution of land will be done by (Divine) lottery and will involve this census and the earlier one.

[S> 26:57 (9)] The Torah next details the family tree of Levi (whose Tribe does not receive land). Specific attention is paid to Amram's family - namely, his wife Yocheved (daughter of Levi), Moshe, Aharon and his sons, and daughter/sister Miriam.

The Torah next states that no one in this national census was in the previous census except for Kalev and Yehoshua.

[S> 27:1 (5)] The daughters of Tz'lofchad (identified here as 6th generation from Yosef, an unusually long ancestry to present) approach Moshe, Elazar HaKohen, the leaders of the Tribes, and the People, and

petition for property in the Land of Israel for themselves because their father had no sons. They emphasize that their father was not part of Korach's rebellion but died for his own sins.

Tradition tells us that Tz'lofchad was the "wood-gatherer" who was executed for public desecration of the Shabbat. Had he been part of Korach's rebellion, he would have been considered a MOREID B'MALCHUT, one who rebels against the king, and would have forfeited any claim to land. But in his situation, his property still goes to his heirs.

Moshe appeals to G-d for a decision in their case. (Commentaries say that the details of the laws of inheritance momentarily escapes Moshe's memory, either as punishment for an inappropriate comment he had made, or to give honor to these "lovers of the Land" - Tz'lofchad's daughters - by having the laws of inheritance presented "to them"... or both.

Or - that Moshe knew the details but wanted to honor the petitioners by letting HaShem answer.)

To clarify: The laws of inheritance - as all of the Torah's mitzvot - were taught by G-d to Moshe to transmit to Bnei Yisrael, during the 40 days and 40 nights following the day of Revelation at Sinai, the day of Matan Torah. They were subsequently taught to the People by Moshe, in the

course of the wandering period in the Midbar.

The Laws of Inheritance were NOT an afterthought by G-d (no such thing) in answer to the challenge of the daughters of Tz'lofchad.

The Laws of Inheritance (DINEI N'CHALOT) are part of Torah MiSinai and were first introduced to the People at the point, following the census and the Torah's statement of LA-EILEH TEICHALEIK ET HAARETZ - to these (people) you will distribute the Land.

R'vi'i - Fourth Aliya - 18 p'sukim - 27:6-23

[P> 27:6 (6)] G-d's answer to the daughters of Tz'lofchad is in the affirmative - they will acquire both their father's share and part of their grandfather's share (specifically a double portion of Chefer's allotment, since Tz'lofchad was Chefer's b'chor. Note that both Chefer and Tz'lofchad were among those who left Egypt - males 20 and up, and therefore their heirs are to receive their allotments).

Furthermore, the laws of inheritance [400, A248 27:8] are hereby set down as follows:

A man's son(s) inherit from him. If there are no sons, his daughters inherit. (When a man has sons and daughters, his sons inherit and are responsible to support the daughters,

even if it means begging door-to-door to do so.) A man without children is inherited by his father, then his brothers (if his father is not alive), and if there are no brothers (or sisters), then his paternal uncles (or aunts), and then by the closest relatives along paternal lines.

Attempted clarification, but on the short side:

In addition to the Torah Law, there is a body of Rabbinic Law that can be summarized as Halachic Estate Planning. There are halachically acceptable ways to modify the distribution of one's estate. And there are ways to attempt to do it which are definitely forbidden by halacha. It is very complicated. One should consult an expert in both the halacha and the legal aspects of the laws of inheritance. A further complication is caused by the differences between halacha and the secular law of the location. Clear? Probably not. But at least you know that there are problems... and solutions.

[P> 27:12 (3)] G-d next tells Moshe to ascend Har HaAvarim and view the Land into which he (Moshe) will not go. Moshe is then to prepare for his death.

[S> 27:15 (9)] VAYDABEIR MOSHE EL HASHEM LEIMOR - "And Moshe spoke to G-d saying."

This unique variation of the most

common pasuk in the Torah (69 occurrences), creates a dramatic mood as we wait to hear what Moshe is about to say to G-d. Will he ask for his life? Will he ask to be permitted even a brief excursion into the beloved Land of Israel?

Moshe Rabeinu asks that a suitable leader be appointed to take his place.

A true leader is concerned first and foremost with his charges - this is part of the legacy of Moshe Rabeinu.

G-d's response to Moshe's request is immediate. Yehoshua is to be presented to the People as Moshe's successor and Moshe is to transfer to him some of his "majesty". Elazar has already taken over from Aharon, and it will be Yehoshua and Elazar who will lead the People into the Land.

Chamishi - 5th Aliya - 15 p'sukim - 28:1-15

[P> 28:1 (8)] This entire Aliya is the Torah reading of Rosh Chodesh when it falls on a weekday. The first part contains the mitzva of the Daily Sacrifices [401, A39 28:2], one male lamb, in its first year of life, blemish-free, in the morning and a second lamb before evening. Our t'filot of Shacharit and Mincha correspond to these T'midim.

[P> 28:9 (2)] Then comes Musaf for Shabbat - two lambs [402, A41 28:9]. Correspondingly, we daven Musaf

[P> 28:11 (5)] The Musaf of Rosh Chodesh [403, A42 28:9] consists of two bulls, one ram, and seven lambs. In addition to these "Olot", a goat was to be offered as a communal Sin Offering (CHATAT). Korbanot were accompanied by wine for libation (in varying amounts for the different animals) and fine flour & oil mixtures, known as Menachot.

Shishi - Sixth Aliya - 27 p'sukim - 28:16-29:11

[S> 28:16 (10)] Next the Torah presents the Musafim of the Holidays, beginning with Pesach. Note that each day of Pesach is a "carbon-copy" of the first day (as opposed to Sukkot - see further).

[S> 28:26 (6)] Then, Shavuot - here referred to as Yom HaBikurim. The Musaf of Shavuot is counted as a mitzva here [404, A45 28:26] - **that of Pesach and the other holidays have been counted already from Parshat Emor. In Emor, the korbanot that accompanied the Two Loaves offering on Shavuot are presented and Musaf is not mentioned until here in Pinchas.**

[P> 29:1 (6)] Next comes Rosh HaShana, called here YOM T'RUA. Its Musaf has also been counted as a mitzva previously (in Emor), but the mitzva of blowing Shofar is counted here [405, A170 29:1]. Since Rosh HaShana is also Rosh Chodesh Tishrei,

double musafim are brought.

MITZVAnotes

The Torah does not say: YOU SHALL BLOW THE SHOFAR. (Not for Rosh HaShana, that is.) It tells us to have a **YOM T'RU'A** on the first of Tishrei. The Gemara teaches us what that means, using a G'ZEIRA SHAVA (parallel terminology) to Yovel. In B'har, there is a command to blow the Shofar on Yom Kippur of Yovel. The Oral Law teaches us a parallel between the T'RU'A of Tishrei (Yovel) and the T'RU'A of Tishrei (Rosh HaShana). Although the word SHOFAR does not appear in context of RH, it DOES appear in connection with the "other" Tishrei-T'ru'a. The Talmudic principle of G'ZEIRA SHAVA is used to define the Rosh HaShana T'ru'a requirement as Shofar. Shofar is one of a small list of mitzvot that the Torah commands in an indirect way.

It can also be suggested, that by the Torah's wording, we need to do more than 'just' hear the Shofar on Rosh HaShana - we need to transform that day into a T'RU'A day that combines the blasts of the Shofar with the special davening and with our mood, attitude, and behavior.

[S> 29:7 (5)] Next comes Yom Kippur's Musaf. All the Chagim are presented here and previously in Emor (in addition to other places).

Notice that there is brief reference to the requirement of fasting and the Shabbat-like prohibition of Melacha, and slight reference to the special Yom Kippur service (presented in detail back in Parshat Acharei). Here, in Parshat Pinchas, the main emphasis is on the Musaf korbanot of the Holy days, the other details seemly coming as a by-the-way.

Sh'VII - Seventh Aliya - 29 p'sukim - 29:12-30:1

[S> 29:12 (5)] Lastly, the musafim of Sukkot and Sh'mini Atzeret are presented. The numbers of animals on Sukkot vary day-to-day, with the bulls totalling 70, a symbolic universal number. Specifically, each day has 2 rams, 14 lambs, and a goat as a Chatat, but the bulls range from 13 down to 7 for the 7 days of Sukkot.

Note: Each day of Sukkot has an "identity" of its own. There IS a third day of Sukkot in the Torah. In contrast, there is no mention of a third day of Pesach - just KA-ELEH, like ditto marks. On the other hand, the counting of the Omer gives Pesach what Sukkot has from its Musafim - a counting dimension.

First day: 13 bulls, 2 rams, 14 lambs...

[S> 29:17 (3)] And on the second day... (12, 2, 14 +1)

[S> 29:20 (3)] And on the third day... (11, 2, 14 +1)

[S> 29:23 (3)] And on the fourth day... (10, 2, 14 +1)

[S> 29:26 (3)] And on the fifth day... (9, 2, 14 +1)

[S> 29:29 (3)] And on the sixth day... (8, 2, 14 +1)

[S> 29:32 (3)] And on the seventh day... (7, 2, 14 +1)

[S> 29:35 (6)] On the eighth day... (without "and", because Sh'mini Atzeret is its own holiday, in addition to being the 8th day of Sukkot, sort of)

These musaf passages for Chagim are the respective Maftirs of the Holidays.

The sedra ends with references to other korbanot in the Mikdash. And finally, a summary/divider pasuk - And Moshe told the people all that HaShem had commanded.

Rashi explains that Matot begins with Moshe speaking to the people, so the pasuk at the end of Pinchas has to restate that Moshe has been transmitting G-d's words all along, and not just from the portion of Nedarim at the beginning of Matot.

The last 6 p'sukim are reread for the Maftir.

Six p'sukim is the most for a regular maftir. Only one other sedra has a sixer - Nitzavim. Special maftirs range from 3 to 40 p'sukim. (When do we read a 40-pasuk maftir?)

Haftara - 22 p'sukim - Yirmiyahu 1:1-2:3

Pinchas has two haftarot, one for when it is during the 3 Weeks (majority of years) and one for when it falls before (rare-ish)...

The first of the three HAFTAROT OF TRAGEDY. When Matot and Mas'ei are combined (as they are this year), this is the haftara for Parshat Pinchas. When they are separated, it is the haftara for Matot. Furthermore, even when the Torah reading for Israel and Chutz LaAretz is still out of sync (not this year), the haftara is the same - the Shabbat after 17 Tamuz is Divrei Yirmiyahu.

The haftara consists of the opening words of the book of Yirmiyahu. Aside from the personal exchange between G-d and Yirmiyahu, we are told of his visions of an almond tree (which blooms early in the year, a sign that G-d's judgment is coming soon) and the "boiling pot", representing the enemy from the north (Bavel) who will come to destroy Jerusalem. This prophecy of destruction, because of idolatry and unfaithfulness, sets the tone for the Three Week mourning period for the Beit HaMikdash and for the main part of the book of Yirmiyahu.

The concluding p'sukim allow us to end the haftara on a high note: telling us of the promise that G-d will punish

those who rise against Israel, for Israel - despite its sins - is holy and special to HaShem.

Bringing the Prophets to Life

**Weekly insights into the Haftara
by Rabbi Nachman (Neil) Winkler**

Author of Bringing the Prophets to Life (Gefen Publ.)

Why Yirmiyahu? Because!

**Pi-N'CHAS - 22 p'sukim
- Yirmiyahu 1:1-2:3**

In the closing years of the eleventh century, Rabbi Avraham ben David [Ra'avan], quoted the tradition found in the p'sikta that the first two p'rakim of Sefer Yirmiyahu were to be read as the haftarot for the first two Shabbatot of the "Three Weeks". Since these days, known by Chazal as T'LAT D'PURANUTA [the three weeks of 'calamity'] lead to Tish'a b'Av, it is no surprise that our ancient scholars would have established these prophecies, depicting the sins of Israel and their likely punishments, to be read on these Shabbatot.

We might wonder, however, why these specific nevu'ot were chosen. After, all, anyone familiar of the books of nevi'im acharonim, the latter prophets, would know well of the

many prophetic admonitions that warned the nation what would befall them were they to refuse to atone for the sins. Indeed, the books of Yishayahu, Yechezkel, Hoshei'a, Amos, Micha and others, are filled with the prophetic entreaties for the sinful generations to abandon their corrupt ways.

Why then, did Chazal specifically choose Yirmiyahu's messages to open these days of sadness?

Truthfully, the answer would seem to be quite simple!

1. It was Yirmiyahu who would live through the tragic era.
2. He would be imprisoned and be thrown into the pit.
3. He would be the navi who was denigrated and despised throughout his service.
4. It was he who would witness and suffer through the destruction of the Mikdash.
5. And it would be this tragic prophet who shed his tears as he wrote Eicha.

He certainly was the fitting choice to have his warnings passed down to the future generations as a perpetual reminder to the nation.

Rav Ya'akov Meidan asks a similar question. However, he does not wonder why Chazal decided to select Yirmiyahu's haftarot - for, as we saw,

our scholars understood what Yirmiyahu would go through in the future years, which made his message even more powerful. Rather, he asks why Hashem selected this specific individual to prophesy to the doomed generation even before this person was born! Our haftara reveals this decision of G-d in His first words to Yirmiyahu: B'TEREM ETZORCHA BABETEN Y'DA'ATICHA... NAVI LA-GOYIM N'TATICHA - "Even before I formed you in the womb... I appointed you to be a prophet to the nations!"

This is a remarkable statement - and one that brings us to the question: Why did G-d choose Yirmiyahu before he was even born? What possible reason did Hashem have for deciding on this yet-to-be-born child as His navi? Simply - what made him so special before he was capable of doing anything at all?

Rav Meidan reminds us that, as the opening of our haftara states, Yirmiyahu was a Kohen, dwelling in Anatot. This portion of land was inherited by the priestly family of Evyatar, the Kohen Gadol during the reign of David HaMelech. It is quite probable, therefore, that Yirmiyahu was a direct descendant of Evyatar, and that would also mean that his roots go back to the Kohen Gadol Eili, who died upon hearing of the destruction of Mishkan in Shiloh.

This tragedy was seen by Chazal as a

punishment for Eili HaKohen, the Kohen Gadol of the time, who failed to condemn his sons' defilement of the holy Mishkan. Years later, Evyatar was banished from the k'huna, a penalty that was seen as part of the G-d's "curse" of Eili's family. [see M'lachim Alef 2:26-27].

The centuries passed and as Eili's descendant stood before a sinful nation - a generation who also defiled the sanctity of the Mikdash - he prophesied the fall of the Beit HaMikdash with the stinging words: K'SHILOH YIHYEH HABAYIT HAZEHI!, "This Temple shall fall as did Shilo!" [Yirmiyahu 26:9].

The scion of a Kohanic family - those who were burdened with the blame for the destruction of the first Mishkan - was surely the perfect person to stand before the sinful nation and remind them of the fall of the previous sanctuary.

Truly, who was more fitting to teach the future of what their sins will bring, than the heir of those who carried that burden! ✨



ParshaPix
explanations



The fun way to go over the weekly sedra with your children, grandchildren, Shabbat guests

BALAK

<> two Unexplaineds

June 12-23, '25 is the date of the 12-day war with Iran, named AM K'LAVI, a phrase taken from Bil'am's words in Parshat Balak.

Cham, Yaakov, Eisav, Yosef, Lot, the baker, Par'o, Moshe, Moshe's father-in-law, Aharon, Pinchas, Balak, Bil'am
These are the people in the Torah whose names are preceded by the word VAYAR, and he saw.

Pi-N'CHAS

In years past, the PP of Pinchas had a picture of a well-known comedian and actor who has fallen into disrepute. So we have replaced him with Bing and subtract an r from his last name to give us what we are looking for <> Contradictory symbol of war (the spear) and peace (the dove with olive branch). Pinchas's act of "violence" was rewarded by the Covenant of Peace. It works this way sometimes <> so it is with the emblem of TZAHAL, the Israeli army. A sword and an olive branch. Israel wants peace but is ready to defend itself with the sword and G-d's help. <> Kohein Gadol's CHOSHEN, repre-

sending the perpetual covenant of the kehuna - BRIT K'HUNAT OLAM <> Broken 6 (look closely, there are breaks in the number) represents the broken VAV (numerical value of 6) in the word SHALOM <> Small 10 is for the small YUD (numeric value of 10) in Pinchas <> large 50 is for the large NUN SOFIT (numeric value of 50) in MISHPATAN, their judgment, which Moshe brought before G-d - referring to the claim of the daughters of Tz'lofchad <> Loads of numbers for the counting of the people. It is the many countings that earned Bamidbar its other name of Sefer P'kudim, from which comes its English name, Numbers <> Two lambs are the daily T'MIDIM, or the Musaf of Shabbat - both of which are mitzvot in Pinchas <> Binoculars are for Moshe Rabeinu to look out over the Land... as he was told to do by G-d (while he didn't use binoculars, his vision of the Land was miraculously enhanced by G-d to allow Moshe to see all the Land <> there is a collection of symbols representing Shabbat (candle sticks) <> Pesach (Seder plate) <> Shavuot (Har Sinai with the Luchot) <> Rosh HaShana (shofar - which is also its own mitzva in the sedra, not just a symbol for RH) <> Yom Kippur (father and son saying vidui) <> Sukkot (Lulav & Etrog) <> The Maftir readings for all of the Holidays come from Parshat Pinchas <> along the bottom of the ParshaPix, from

left to right, is an updated redo of an old (one of the oldest) PPP (ParshaPixPuzzles). It reads from left to right: candy CANE inside a musical NOTE. Which is a KEIN B'NOT... Next is the flower of the caper plant - in Hebrew, TZALAF, followed by musical symbol for a SHARP, in Hebrew - CHAD, giving TZ'LOFCHAD, Yogi bear is a DOV and the piece of the multiplication table reminds us of the method by which many of us had to learn it - namely, by ROTE. All together, we have G-d's answer through Moshe to Machla, No'a, Chogla, Milka, and Tirtza: KEIN B'NOT TZ'LOFCHAD DO'V'ROT <> The bird is an albatross, a.k.a. a gooney bird or just a gooney - and thus it represents GUNI, one of Naftali's sons and the family name of those who descended from GUNI <> The worm is for TOLA, son of Yissachar <> The compass with its needle pointing north is TZ'FON, son of GAD <> large wine cup is a KOS SHEL ELIYAHU, appropriate to Parshat Pinchas because of the Midrash that says that Pinchas was Eliyahu <> bunch of keys. In Hebrew, the term TZ'ROR MAFTEICHOT refers to a bunch of keys. The command to Moshe was to TZAROR ET HAMIDYANIM, attack the Midyanites and kill them. TZ'ROR/ TZAROR <> BELA is one of the sons of Binyamin. The vampire-looking fellow in the picture is BELA Lugosi, who played Count Dracula on the stage (1927) and

in the movies (from 1931) <> Bullwinkle the moose with the arrow pointing to his nose is for moose-af, that is, MUSAF <> No'ach sending the dove from the Ark. Describing the daughters of Tz'lofchad who had no brothers - NO'ACH. Furthermore, one of the daughters is NO'A, sound-alike for NO'AH. And the dove with the olive branch is the BRITI SHALOM that G-d gave to Pinchas <> the almond branch and the boiling pot are from the haftara <> the wine cup is a BECHER, as in one of the sons of Binyamin <> BECAUSE the syllables are reversed. So reverse the syllables of BECAUSE to get KOZBI, the Midyanite princess who was with Zimri <> Ramban 4 - Rambam 1 looks like a score of a ball game. Rambam counts the Laws of Inheritance as one mitzva. Ramban breaks it down to four different mitzvot <> D + B = L. D is for the day count of Sukkot. B is for the number of bulls brought on each day. One the first day, 13 bulls. 1+13=14, 2+12=14, 3+11=14... and so on. Seventh day 7+7=14. L=14. L stands for lambs <> the flag with the yellow circle on a medium blue background is the flag of Palau, which sounds like Palu, one of Reuven's sons

לע"נ
הרב יעקב צבי ב"ר דוד אריה ז"ל
Rabbi Jonathan Sacks z"l

On Parents and Teachers

Pi-N'CHAS

Just beneath the surface of this week's Parsha is an exceptionally poignant story. It occurs in the context of Moshe's prayer that God appoint a successor as leader of the Jewish people.

One hint is given in the words of God to Moshe: "After you have seen you also will be gathered to your people, as your brother Aharon was." Rashi is intrigued by the apparently superfluous word "also" and makes the comment that "Moshe desired to die as Aharon had died."

In what sense was Moshe envious of his brother? Was it that he, like Aharon, wished to die painlessly? Surely not. Moshe was not afraid of pain. Was it that he envied his brother's popularity? Of Aharon it was said that when he died, he was mourned by "all the Children of Israel", something the Torah does not say in the case of Moshe. This too cannot be the answer. Moshe knew that leadership does not mean popularity. He did not seek it. He could not have done what he had to

do and achieve it.

The Ktav Sofer gives what is surely the correct interpretation: Aharon had the privilege of knowing that his children would follow in his footsteps. Elazar, his son, was appointed as Kohen Gadol in his lifetime. Indeed to this day Kohanim are direct descendants of Aharon. According to Ktav Sofer, Moshe longed to see one of his sons, Gershom or Eliezer, take his place as leader of the people. It was not to be.

Rashi arrives at the same conclusion by noting a second clue. The passage in which Moshe asks God to appoint a successor follows directly after the story of the daughters of Tz'lofchad, who asked that they be permitted to inherit the share in the Land of Israel that would have gone to their father, had he not died. Rashi links the two episodes: "When Moshe heard God tell him to give the inheritance of Tz'lofchad to his daughters, he said to himself, 'The time has come that I should make a request of my own - that my sons should inherit my position.' God replied to him, 'This is not what I have decided. Yehoshua deserves to receive reward for serving you and never leaving your tent.' This is what Shlomo meant when he said, 'He who keeps the vineyard shall eat its fruit and he that waits on his master shall be honoured.' Moshe's prayer was not granted.

Thus, with their ears attuned to every nuance, the Sages and Rashi reconstructed a narrative that lies just beneath the surface of the biblical text. What happened to Moshe's children? Was he, the great leader, inwardly disappointed that they did not inherit his role? What deeper message does the text communicate to us? Is there something of continuing relevance in Moshe's disappointment? Did God in any way provide him with consolation?

Moshe and Aharon epitomise the two great roles in Jewish continuity - HORIM and MORIM - parents and teachers. A parent hands on the Jewish heritage to their children; a teacher does likewise to their disciples. Aharon was the archetypal parent; Moshe the great example of a teacher. Aharon was succeeded by his son; Moshe by his disciple Yehoshua.

The Sages at various points emphasised that Torah leadership does not pass automatically across the generations. The Talmud states:

Be careful not to neglect the children of the poor, for from them Torah goes forth, as it is written, "the water shall flow out of his buckets", meaning "from the poor among them" goes forth Torah. And why is it not usual for scholars to give birth to children who are scholars? Rabbi Joseph said that it might not be said that Torah is

their legacy. Rabbi Shisha, son of Rabbi Idi, said that they should not be arrogant towards the community. Mar Zutra said, because they act high-handedly towards the community. (Nedarim 81a)

Were Torah leadership to be dynastic, a matter of inheritance, Judaism would quickly become a society of privilege and hierarchy. To this, the Sages were utterly opposed. Everyone has a share in Torah. It is the shared patrimony of every Jew. Nowhere is this more clearly stated than in the great words of Rambam:

With three crowns was Israel crowned -- with the crown of Torah, the crown of Kehuna, and the crown of sovereignty. The crown of Kehuna was bestowed on Aharon ... The crown of sovereignty was given to David ... The crown of Torah, however, is for all Israel, as it is said, "Moshe commanded us the Torah, as an inheritance of the congregation of Yaakov." Whoever desires it can win it. Do not suppose that the other two crowns are greater than the crown of Torah, for it is said, "By Me, kings reign and princes decree justice. By Me, princes rule." Hence we learn the crown of Torah is greater than the other two crowns.

This is one of the great egalitarian statements in Judaism. The crown of Torah is available to whoever seeks it. There have been societies which

sought to create equality by evenly distributing power or wealth. None succeeded fully. The Jewish approach was different. A society of equal dignity is one in which knowledge - the most important kind of knowledge, namely Torah, knowledge of how to live - is available equally to all. From earliest times to today, the Jewish people have predominantly been communities built around schools, sustained by communal funds so that none should be excluded.

The Sages drew a strong connection between home and school, parent and teacher. Thus, for example, Rambam rules:

A duty rests on every scholar in Israel to teach all disciples who seek instruction from him, even if they are not his children, as it is said, "And you shall teach them diligently to your children." According to traditional authority, the term "your children" includes disciples, for disciples are called children, as it is said, "And the sons of the prophets came forth."

In the same vein he writes elsewhere:

Just as a person is commanded to honour and revere his father, so he is under an obligation to honour and revere his teacher, even to a greater extent than his father, for his father gave him life in this world, while his teacher who instructs him in wisdom secures for him life in the World to Come.

The connection runs in the opposite direction also. Consistently throughout the Mosaic books, the role of a parent is defined in terms of teaching and instruction.

"You shall teach these things diligently to your children."

"It shall come to pass that when your child asks you ... thus shall you say to him."

Education is a conversation across the generations, between parent and child. In the one verse in which the Bible explains why Avraham was chosen as the father of a new faith it says, "For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just." Avraham was chosen to be both a parent and an educator.

Moshe was therefore denied the chance to see his children inherit his role, so that his personal disappointment would become a source of hope to future generations. Torah leadership is not the prerogative of an elite. It does not pass through dynastic succession. It is not confined to those descended from great scholars. It is open to each of us, if we will it and give it our best efforts of energy and time. But at the same time, Moshe was given a great consolation. Just as, to this day, Kohanim are the sons of Aharon, so are all who study Torah

the disciples of Moshe.

Some are given the privilege of being a parent; others, the privilege of being a teacher. Both are ways in which something of us lives on into the future. Parent-as-teacher, teacher-as-parent: these are Judaism's greatest roles, one immortalised in Aharon, the other made eternal in Moshe.

Around the Shabbat Table:

- (1) **How does Moshe's disappointment offer hope to us today?**
- (2) **What is your greatest achievement so far, and how did you earn it?**
- (3) **What is unique about the way we educate in Judaism?**

Y'HI ZICHRO BARUCH

Message from the Haftara

*Rabbi Katriel (Kenneth) Brander
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Inspiration Over Rebuke

PI-N'CHAS

Beginning with the Shabbat following Shiv'a Asar b'Tamuz, the haftarot shift away from reflecting the themes of their accompanying parshiot and instead feature special readings from Yirmiyahu and Yishayahu, the great prophets of rebuke who warned of Jerusalem's destruction and exile. Yet, even within this pivot away from the weekly parsha, there is a compelling connection between this week's haftara and Parshat Pinchas; one that offers a powerful insight about the role of rebuke in leadership.

Yirmiyahu and Yishayahu were not celebrated figures in their own times. Their mission - to confront hypocrisy and corruption - made them deeply unpopular. The Talmud (Yevamot 49b) records that Yishayahu was ultimately killed by the wicked King Menashe, a sobering fate for a prophet who had enjoyed a warm and productive relationship with that ruler's father, the righteous King Chizkiyahu (Melachim Bet 19). Yet even Chizkiyahu was not exempt from prophetic criticism: When he stripped the Temple treasury to pay

tribute to the Assyrians, the prophets rebuked him for it (see Pesachim 56a).

Yirmiyahu fared no better: he was imprisoned as a national-security threat because of the unpopularity of his message (Yirmiyahu 37:15). This week's haftara opens at the very beginning of Yirmiyahu's prophetic career, with his call from God. From the outset, God prepares him for resistance: "As for you, be courageous; stand up and speak to them as I will instruct you. Do not break down because of them lest I break you down before them. I have made you today a fortress city, an iron column, and walls of bronze against the entire land - against the kings of Yehuda, its princes, its priests, and the people of the land. They will wage battle against you, but they will not prevail, for I am with you", declares the Lord, "to rescue you" (Yirmiyahu 1:17-19).

This divine fortification is not incidental; it is a necessity. God knows the rejection and persecution that lies ahead for the prophet.

This raises profound questions: If prophecy carries the word of God, why does it so often fail to change the people it addresses? Why are our gifted prophets regularly ignored, scorned, and threatened by those they addressed?

In a powerful insight, Tanach scholar Rabbanit Yael Leibowitz has sug-

gested that the problem may not lie in the message, but in the method. People rarely change because they are told they are wrong; they change when they are shown a better way to live.

When a person encounters a genuine model of proper behavior, when leadership draws them upward through example rather than pressing down through condemnation, the likelihood of lasting change is far greater. The fire-and-brimstone prophecies of Yishayahu and Yirmiyahu endure for generations, but in their own moment, they often fell on deaf ears.


Understanding this illuminates an unexpected connection with Parshat Pinchas. The parsha contains the ceremony in which Yehoshua is formally designated as Moshe's successor (Bamidbar 27:15-23), a moment that sets two paradigms of leadership side by side.

Moshe Rabbeinu was the towering figure who transformed the Jewish people from a nation of slaves into a people of destiny. He also led through rebuke when necessary, confronting failure directly and forcefully. Yet across forty years of his leadership in the wilderness, the people often struggled to internalize his message, cycling through rebellion, complaint, and resistance.

Yehoshua's model is strikingly different. He leads less through rebuke and more through example

and consensus building. When the time comes to cross the Jordan, the river does not part because Yehoshua wields a miraculous staff; it dries up through the presence of twelve ordinary Israelites, one from each tribe, who step forward together (Yehoshua 3:12). And in chapter 24, Yehoshua calls the people to reaffirm the covenant - not amid thunder and pyrotechnics, not under the duress of a mountain held over their heads, but through a quiet, voluntary ceremony of collective commitment. The result is remarkable: "Israel served the Lord all the days of Yehoshua" (24:31). This is a sustained commitment born not of coercion, but of collective choice.

The lesson is demanding precisely because it cuts against our instincts. When we see failure and wrongdoing, the impulse is to call it out - loudly, clearly, repeatedly. But the careers of Yirmiyahu, Yishayahu, and even Moshe, warn us that this impulse, however righteous, carries its own risks. Leaders who demand and denounce may be vindicated by history while failing in their own generation. It is those who model, who lift, who inspire from below, like Yehoshua, who achieve transformation that lasts.

May we be blessed with leaders who understand that lasting change is not imposed from above, but cultivated from within; not demanded through rebuke, but inspired through example. 



PhiloTorah D'var Torah

It's Not Just About Lambs

Ed. note: I don't know how many readers will see this PTDT and say: "Hey, he wrote this last year!" I always check the past years' PhiloTorah's articles - not just the PTDT, to try to avoid repetition. But this time, with a few tweaks, I am repeating last year's PTDT for its message. With your permission...

The mitzva of the daily T'midim (the twice daily korbanot in the Beit HaMikdash of a lamb in the morning and a lamb late afternoon - corresponding to which are the timings of our Shacharit and Mincha davenings) is found in Parshat Pinchas.

[It had been previously been presented in Parshat T'tzaveh, but it is from Pinchas that the mitzva is counted.]

The topic also just came up in connection to Shiv'a Asar b'Tamuz. The mishna in Taanit lists five calamities associated with the 17th of Tamuz, the third one being the cessation of the Tamid. The mishna expresses the idea that the interruption of the continuity of the T'midim is a noteworthy tragedy, to be singled out even though it can be viewed as one of the many results of the breach of Jerusalem and the

destruction of the Mikdash.

There are a number of sources that discuss different opinions as to the most significant pasuk in the Torah.

In short - Ben Zoma posits SH'MA YISRAEL... HASHEM ECHAD. Very reasonable choice. We need not go into its merits now.

Ben Nanas says - V'AHAVTA L'REI-ACHA KAMOCHA. Also a good choice.

ZEH SEFER TOL'DOT HAADAM is an opinion too, emphasizing that humans were created in G-d's image.

The further opinion of Ben Pazi seems to be the head-scratcher. He quotes a pasuk - ET HAKEVES HA'ECHAD... The one lamb you shall offer in the morning, and the second lamb you shall offer late afternoon. The pasuk from Tzav and the almost identical one from Parshat Pinchas.

At first glance, this pasuk doesn't seem to compete well with the others. Interestingly, the sources conclude with a statement from an unnamed (or unknown) Tanna - the halacha is like Ben Pazi.

How do we understand this?

The title of this PTDT introduces the answer. It's not just about lambs.

The mitzva of the T'MIDIM is about a lamb offered every morning and another every afternoon, every single day, without fail.

The Tamid represents daily, unwavering, unceasing service to HaShem. No matter what was going on – war, peace, holidays, regular weekdays – the Tamid was brought EVERY SINGLE DAY. It is a symbol of constant devotion and action in religious life. Judaism values not only the great moments of inspiration but the consistent, daily commitment to HaShem.

Rav Hirsch is quoted as saying: The greatness of Jewish life lies in the daily doing of mitzvot, not in dramatic moments of ecstasy.

The Tamid offering is the foundation and starting point of all korbanot - the Musafim, sin offerings, thanksgiving offerings... Without it, the structure collapses.

Similarly, in daily Jewish life, the basic framework of Shacharit and Mincha forms the "spiritual skeleton" of the day. Everything else is an addition or enhancement.

The Tamid is brought on behalf of the entire People of Israel. It represents Klal Yisrael's collective relationship with HaShem, renewed each morning and afternoon. That national unity and unceasing relationship with HaShem can be seen as a most significant statement of Judaism.

You can love your neighbor, say the Sh'ma, observe Shabbat – but if it's only here and there, it doesn't endure.

This pasuk reminds us: The key to a life of Torah is consistency.

While some mitzvot are dramatic and awe-inspiring, the Tamid is simple, quiet, and repetitive. Ben Pazi considers it to be of great significance, teaching us that holiness is found in routine, in the quiet devotion of the everyday Jew doing the mitzvot morning and evening, day after day.

Let me add that I am not dwelling or focusing on korbanot in and of themselves. It has been a long time since we brought korbanot. And they should never have been - or be - a substitute for our own, individual observance of mitzvot. They are communal. They shine as a model for us in our daily practices. They are a symbol. (They are more than that, too - but not for discussion here and now.)

Parshat Pinchas and Shiv'a Asar b'Tamuz are calendrically linked. (Is that a word? According to Wiktionary, it is.) Fork in the road - No Tamid; yes, Tamid. We shouldn't just mourn the Churban. We should be pro-active in preparing to the Geula.

May we all internalize the lesson of the T'midim in our observance and attitude of Torah and Mitzvot, and may we be ZOCHEH to the restoration of the Beit HaMikdash and the T'MIDIM, speedily in our time. **PTDT**

MUNACH B'DI-AVAD is a descriptive phrase (no word yet has been coined in Hebrew) for the English word RETRONYM.

Not sure what that is? Read on -

A retronym is a new word or phrase created for an older object, concept, or practice to distinguish it from a newer, more modern version.

Because new technology or societal shifts make the original name ambiguous, an adjective must be added to clarify the older version.

For example, once upon a time, a clock was a clock. Then came digital clocks so a new term - analog clock was created to clarify what clock means.

Other examples of retronyms -

Land line phone, acoustical guitar, snail mail, cloth diaper. ANYK!

Walk through the Parsha

with **Rabbi David Walk**



Pi-N'CHAS

Changing of the Guard

For some reason, the historically

practical procedure of the changing of the guard has, in many places around the world, become a major tourist attraction, full of pomp. On the one hand, I remember my time in the IDF and when I relieved someone from guard duty, it was not impressive. If you got a smile, it was cool.

Although I've never seen the changing of the guard at Buckingham Palace (perhaps the world's most famous example), I have been a number of times at the Tomb of the Unknown Soldier in Arlington, VA and once at the Amalienborg Palace in Copenhagen. Cool, but not momentous. In this week's Torah reading, we read about one of the most significant 'changing of the guard' ceremonies in human history.

Moshe hands over the reins of power to his faithful disciple Yehoshua. What's most fascinating to me is that it is a very modest ceremony. Very much like the passing of the baton to Elazar by Aharon last week. No pomp! No ceremony! Reading these stories makes us feel like Peeping Toms. Questions abound! But I will only deal with the actual process, and its implications for us, the heirs to this event.

Interestingly, it doesn't seem like the ascent of Yehoshua was a foregone conclusion. Rashi suggests that since God acquiesced to the request of the daughters of Tz'lofchad, there was a

chance that Moshe could make a request for his own family. According to Rashi, Moshe wanted his sons to succeed him as leader of the Jewish nation.

I'm not convinced. But the dialogue between Moshe and God seems to assume that the leadership of Yehoshua was not a foregone conclusion. Moshe requests: God... Appoint a person over the community... (Bamidbar 27:16)

It seems to me that Moshe is neither acting on behalf of his sons nor for Yehoshua. I think Moshe wants God to appoint whoever is the best candidate. Remember, Moshe is the most humble person ever (12:3). He's leaving the decision to God, but he records for us the parameters of the job: Appoint a person who will go out before them, who will lead them out and bring them in. In order that, God's people will not be like sheep without a shepherd (27:17).

Moshe sees his role as mentor, always. He is always Moshe Rabbeinu, the great pedagogue.

According to the Netziv, Moshe specifies two requirements. The first is to lead the nation in war. The true leader personally goes out before the army, as opposed to foreign kings who await the results on their throne. He never expects anyone else to take on more danger than he does himself. Secondly, he leads like a shepherd,

who provides for the physical needs of the people. Moshe was the facilitator of the manna; the new leader would have to find new sources of sustenance.

God responds to Moshe's request by settling the question of the succession: Take Yehoshua bin Nun, who is inspired, and place your hand upon him (then involve Elazar Kohen Gadol for a public ceremony), place part of your HOD (majesty, authority, honor, glory, splendor, power) upon him, so that the community will obey him (verse 20).

Now, something unexpected happens. Moshe doesn't follow God's instructions with his normal perfection. The verse records that Moshe followed God's instructions (verse 22). However, the next verse says that he 'laid his hands' on him. Whoa! God said 'hand'; Moshe placed 'hands'.

This detail opens a new direction in our investigation. We suddenly enter the world of pedagogy. Moshe Rabbeinu informs us how to be a perfect mentor. But before we discuss that point, we should visit the long list of metaphors for Torah transmission.

There are a number of analogies to water sources in the list of metaphors for Torah teaching. Water, just like Torah itself, is the very source of life.

We also compare mountain springs to the creative sources of Torah ideas. Cisterns are also compared to those special students who preserve every drop of Torah information that they study. We also think of streams which carry water to the next town or settlement, and remind us of Torah flowing from generation to generation.

Our tradition also thinks of agriculture as a wonderful idiom for education. We plant our Torah in the fertile minds of our beloved students. We sow our seeds deep in the earth, and wait for them to blossom. Just as we plant ideas in our students and stand back and watch the beautiful blooms.

Personally, I would suggest my own original analogy: a bridge. The Torah information passes both ways. As the Gemara says: And from my students I learned the most (Makot 10a).


But in our verses, the Tiferet Shlomo (Shlomo Rabinowicz of Radomsk) refers to two other very famous figures of speech used often to describe the transmission of Torah. The first is the lighting of a lamp. The teacher inspires the student to burn with the glow of Torah enlightenment, but, in the process, the mentor loses nothing, that flame continues as brightly as before.

The Rebbe claims that's what God

requested: Place one hand upon his head. However, Moshe did more: He placed both hands! The Rebbe compares that act to another simile: Teaching is like pouring a liquid from one container into another vessel.

Moshe loved the Jewish people and he loved Yehoshua. So, according to the Rebbe: he did more than he was commanded. As Rashi says, "He laid his hands upon him", both hands, more than he had been instructed. This explains the Midrash in Ha'azinu: when Yehoshua expounded Torah, Moshe could not comprehend what he was teaching, because Moshe had given Yehoshua a portion of his own soul, and thereby something was diminished from himself.

Teaching isn't just a job or a task. It's a mission. And that brings us to our last metaphor for teaching: It's comparable to parenting.

Basically, Moshe Rabbeinu's final official act was to demonstrate that just like parents for children, the great pedagogues love their students more than themselves. God's request was to share with Yehoshua; Moshe's act was to sacrifice for him. That's a Rebbe. 

Rav Kook Torah



by Rabbi Chanan Morrison -
www.ravkooktorah.com

The Daily Lamb Offering

Summary: The daily sacrifice of peaceful but mundane lambs symbolizes our constant struggle to resist the spiritual erosion inherent in worldly pursuits.

The central daily offering in the Temple service was the Tamid, an offering of two lambs. One lamb was offered just after daybreak, at the start of the day's service; the second lamb was offered in the late afternoon, at its conclusion. The lambs were purchased using half-shekel coins collected from the entire Jewish people.

Why was a lamb used for the Tamid offering, and not a more impressive offering? And why use only young animals, less than a year old?

Rambam wrote that offerings are chukim, Divine statutes for which we do not know the reason. Yet that assertion did not deter scholars throughout the ages – including Rambam himself – from suggesting possible reasons to explain various details of the Temple service.

Bulls and Sheep

Some Temple offerings were brought

from bulls, while others from sheep. A bull is usually a peaceful animal and a productive worker. But on occasion a bull can suddenly transform itself into a terrifying force of danger and destruction. For this reason, a bull is an appropriate offering for those seeking to atone for a life that has tragically fallen into a grave state of ruin and disaster.

Sheep, on the other hand, provide a suitable offering when the problem is not one of destructive behavior, but rather a general spiritual decline and indulgence in materialism. The peaceful but mundane sheep are a fitting metaphor for our daily struggle against the negative influence of involvement in worldly matters.

With regard to the Jewish people as a whole, one cannot speak of widespread corruption and moral decay. The Tamid offering, purchased with funds from the entire nation, does not atone for the extreme vices of evil individuals. Rather, it is meant to meet the nation's general spiritual needs: to uplift lives from the poverty of a materialistic existence and renew their aspirations for a life rich with meaning and holiness.

In Its First Year

Why use lambs in their first year? Unlike older beasts, who are often difficult and ornery, these young sheep do not symbolize a life that is

dominated by self-centered materialism. Since the intrinsic holiness of the Jewish people does not allow worldly influences to be etched deeply into the nation's soul, the Tamid offering is best represented by young, relatively innocuous animals.

*Sapphire from the Land of Israel.
Adapted from Olat Re'iyah vol. I, p. 130*

Rav Kook on T'hilim

*from an unpublished work
by Rabbi Chanan Morrison*

T'hilim 26 - Connected to the Klal

Summary: True growth requires both individual merits and connection to the community. But if one must choose, the essential foundation of spiritual life is one's rootedness within the faith-community.

In this chapter, the psalmist expresses confidence that his path is straight and his deeds are pure. The psalm concludes,

RAGLI OMDA V'MISHOR...

My leg stands on a straight path. In assemblies I will bless God (26:12).

But why speak of a single leg? Would it not be better to have both feet

planted firmly on the ground?

Spiritual Legs

Physically, we advance forward by means of our legs. Also spiritually, we advance using two "spiritual legs". What are they?

The first leg is the merit of our good deeds. And the second leg is our connection to the klal, the community and the nation. Together, these two 'legs' enable us to maintain our ethical equilibrium and advance spiritually.

Which leg is more crucial? True growth, of course, requires one to be accomplished both in good deeds and in one's connection to the klal. But if we need to choose, which quality is more important?

Torah On One Leg

This question was posed to Hillel over two thousand years ago. A potential convert challenged the first-century scholar to teach him the entire Torah "on one leg". Once again, the metaphor of a single leg.

The gentile was not trying to be annoying. He wanted to know: What is the single most fundamental quality of the Torah? Hillel responded, "What is hateful to you, do not do to your neighbor" (Shabbat 31a). In other words, the Torah is based on correct interpersonal

relations. The Torah is upheld by one's connection to society. By being part of the klal, one is rooted within the framework of a faith-community.

Out of modesty, King David spoke of a single leg: "My leg stands on a straight path." He did not claim complete mastery in good works. Only one of my spiritual legs is complete, David declared, and that is my connection to the klal. With all my heart, I cleave to the nation. I have unbounded love for each and every Jew. My second leg, my reserve of good deeds, may be lacking; but since my first leg is sturdy, I am able to stand firmly on the straight path.

Now we can understand the connection to the second half of the verse, which describes the spiritual benefit of belonging to a community: "In assemblies, I will bless God."

This idea appears to be the primary theme of the chapter. The psalmist avoids the negative influences of deceitful people and "gatherings of evildoers." Instead,

AHAVTI M'ON BEITECHA...

He takes inspiration from "the abode of Your house and the place where Your glory dwells" (26:8). In this way, he merits to publicly bless God, "in the assemblies" of his people.

Adapted from Midbar Shur p. 73

The Daily Portion - Sivan Rahav Meir

What is your Korban Tamid?

Translation by Yehoshua Siskin

"What is your Korban Tamid?", I asked in the weekly Zoom gathering of "Mitchadshot".

In Parashat Pinchas, we read about the Korban Tamid (daily, perpetual sacrifice), the lamb offering that was brought twice a day in the Beit HaMikdash and was significant precisely because of its routine nature.

Our sages teach that consistency and devotion to a daily routine is the holy foundation of our lives, more than all kinds of peak moments and one-time experiences.

The women gave amazing answers to the question: "What is your Korban Tamid?" They spoke about daily learning, daily prayer, and a regular act of kindness that they had incorporated into their schedule.

One woman from abroad maintains steady ties with Israel. Another spoke about a support network for reservists that she has continued operating for nearly two years. Many shared that they are constantly trying to add a little more "tamid" to their

day: a little more quality time with the children or adhering to a new resolution.

And here are two especially deep answers: A single woman who has been searching for her other half for many years wrote in the chat that her Korban Tamid is continuing to go on dates – to believe, to make an effort, to trust, and to try again.

And a mother of young children said that her Korban Tamid is preparing sandwiches for school every morning, year after year. This can be done with boredom and irritation, or it can be done with a sense of joy, meaning, and connection – sending a small piece of home and of mother's love to nourish her children each day.

So what is your "Tamid"?

Send your friends this link so that they can receive Sivan Rahav-Meir's content too: tiny.cc/DailyPortion



by Rabbi Dr Raymond Apple z"l

Pi-N'CHAS

Zealots for a Lost Cause

Pinchas was a zealot who stood up

and took drastic action for the sake of God (Bamidbar 25:10-12).

We praise him as an enthusiast and think he was worthy of his Divine reward (T'hilim 106:30-31). At the same time we recognise that zealotry in the wrong hands is a curse to the perpetrator as much as to their victims.

"Zeal" is from a root that means to seethe or boil. If boiling over means wreaking immense harm to anyone who gets in the way, how can it be a good thing?

There are at least four good reasons against this kind of zealotry:

1. It employs brawn, not brain: it doesn't say, "Let's talk together and work out a way in which we can live together."
2. Regardless of whether the cause is moral or not, it denies the rights and dignity of the other.
3. It knows that the cause is already lost and says it no longer matters how much havoc is unleashed.
4. It has no idea of the blessings that can come from kindness, concern and charity.

The story of Pinchas teaches us not only how to help a cause, but how to destroy it.

The Army Chaplain

What happened to Pinchas after the incident with Zimri and Kozbi?

We do not have long to wait for the Torah to tell us. In next week's sidra, Matot, we hear that there was a war with the Midianites, and Pinchas went with the Israelite forces as their army chaplain. The campaign was waged by "a thousand from every tribe, and Pinchas the son of Elazar HaKohein" (Bamidbar 31:6).

Pinchas, says Rashi, echoing the sages (Sotah 43a), was MASHU'ACH MILCHAMA - "the kohen anointed for battle" (see D'varim 20:2).

This phrase illustrates the paradox that has haunted military chaplaincy throughout history: for how can religion, which believes that swords should be beaten into ploughshares (Yishayahu 2:2-4, Micha 4:1-4), condone warfare to such an extent that it consciously anoints a kohen to go with the armies?

The answer is that war is sometimes a tragic necessity, defence preparedness is essential to a nation, and a defence force needs a religious advisory arm to watch over the morality of its policies and the morale of its troops.

In Biblical times, the kohen anointed for battle had the role of sustaining

the spirits of the army, who, as the rabbis explained, fearing the cruelty of the enemy and the noise of the military machine, were in danger of losing their nerve and unable to concentrate out of worry about what was happening at home.

All this means that Pinchas not only has a place in the history of Israel but was the very first chaplain in military history. -OZ

Y'HI ZICHRO BARUCH

Sedra Highlight

- Dr Jacob Solomon

PI-N'CHAS

After G-d told Moshe to view the Promised Land from a distance:

Moshe spoke to G-d saying: "May Hashem, G-d of the spirits of all flesh, appoint a leader over the congregation. He shall go out before them and come in before them, and take them out and bring them in. And so the congregation of G-d shall not be like sheep that have no shepherd."

G-d said to Moshe:

"Take Yehoshua the son of Nun, a man who has the spirit in him..." (27:15-18)

Moshe' quest for a successor prioritized the qualities of leadership: "He shall go out before them and come in

before them, he shall take them out and bring them in".

Rashi explains this refers to a person of great spiritual merit who will successfully lead them at the head of military campaigns as Moshe had in the recent wars of Sichon and Og, and Yehoshua in the earlier confrontation with Amalek.

The S'forno, as Rashi, interprets "He shall go out before them and come in before them" as a military leader, but he goes further in explaining "He shall take them out and bring them in" as being suitable as an administrator of national affairs. Moshe's prayer to G-d was that the leader would know how to lead the people in times of war and in times of peace.

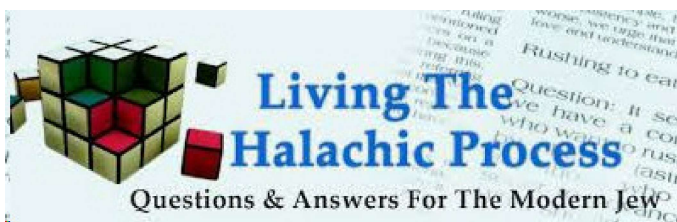
Thus Moshe himself did not nominate a successor for his manifold inspirational and management tasks. He approached G-d as the "G-d of the spirits of all flesh" to pick out the one who should take over his mantle of leadership when the time came. G-d, Man's creator, knew who truly was the right person for that role. Rashi, based on the Midrash Tanchuma, indicates that Moshe hoped that the position would go to one of his sons, Gershom or Eliezer. It was not to be so: G-d replied by making it clear that it would be his student Yehoshua who would continue his work and traditions.

Possibly, Moshe justified in hoping that G-d would consider the leadership to come from his offspring for the following reason. In the Torah, we hear nothing of Gershom and Eliezer once they arrived with Yitro. But maybe Moshe felt that at least one of them may have had hidden qualities that he himself didn't know of, even though he was their father. In addition, they may have had unnoticed potential. History has shown repeatedly that although some people grow into successful leaders, others are propelled into greatness through the force of the responsibilities and the circumstances of their office. They then show dimensions and capacities that no-one would ever guess they ever had. This would especially be true where the 'spirit of G-d' would fall on them (c.f. Shmuel Alef 10:11-12 - "Is Shaul also among the prophets?").

But it was not to be. G-d, who sees the insides of people's minds and knows how they think, informed Moshe gently that it was to be his disciple rather than his son that was to take his leadership forward into Eretz Yisrael. Gently in that although Moshe approaches G-d firmly and decisively by speaking to G-d in the stronger form with VAYDABEIR, G-d, sensing Moshe's disappointment, changed the tone and replied to him in the softer form of VAYOMER'.

Thus in considering his two sons, perhaps Moshe was like many parents of all generations who suffer fears and apprehensions as they watch their children grow up from close quarters: so much so that a person much further away can see the big picture more clearly. As they emerge as successful people in their work and in their communities, their parents shake their heads in pride with a "Whoever would have thought of it?" (Perhaps Gershom or Eliezer might have been the same, given the chance.) Indeed, those who know them in other contexts and have seen them at a greater distance may see the whole picture, and are thus less surprised.

But however well intentioned, in the case of Moshe as the parasha tell us, it was not to be. 🌿📖



Reprinted from Living the Halachic Process by Rabbi Daniel Mann - Eretz Hemdah, with their permission [www.erezhemdah.org]

Eating new fruit during the Three Weeks

Question: Why is eating new fruit considered such a pleasure that it is forbidden during the Three Weeks (between 17 Tammuz and 9 Av)? Also, is it permitted on Shabbat during that time?

Answer: As far as the actual practices of the Three Weeks and the Nine Days are concerned, we prefer not to rule definitively, as the practices depend very much on family and/or community minhag. These are best handled on the local level. However, it is worthwhile to address some of the confusion about the source, rationale, and parameters of this halacha/minhag.

The issue is actually not the eating of the new fruit, per se, but the fact that when eating new fruit, one is required to make the b'racha, Shehecheyanu. The wording of that b'racha implies that we are happy to have reached a particular period of the year. However, the sadness associated with the Three Weeks makes such a statement inappropriate then. The source is actually post-Talmudic (as is not uncommon regarding these halachot). The Sefer Chasidim¹ says:

There were pious ones ... who would not eat any new fruit between 17 Tammuz and 9 Av, for they said: "How can we make the blessing that 'He gave us life, sustained us, and

¹ #840.

allowed us to reach this time'?" There are those who make the b'racha on new fruit when they came across them on the Shabbatot between 17 Tammuz and 9 Av.

The Shulchan Aruch² phrases it as follows: "It is good to be careful not to say Shehecheyanu on fruit and clothes during the Three Weeks, but on a Pidyon HaBen you say it and do not lose out on the mitzva."

The weak language of these sources implies that the practice of avoiding the recitation of Shehecheyanu is in a lower category than halacha or even a standard minhag. The GRA³ calls this practice an extreme stringency. He proves that even a mourner on the day of a parent's death may recite Shehecheyanu if the need arises, and, therefore, there is no way that the Three Weeks could be more severe. However, the Magen Avraham⁴ makes a fundamental distinction between the Three Weeks and mourning, which many accept (but the GRA does not). He says that it is not that a person should be too sad to recite Shehecheyanu but that the period is a tragic one. That is, the Three Weeks is an objectively sad time for all, as opposed to the occasion of mourning,

where the individual is sad, not the period in time.

The aforementioned sources do not say that to make a Shehecheyanu during this time is out of the question, but that the situation should be avoided by not eating new fruit or wearing new clothes. (For clothes, there are additional problems during the Nine Days, beyond the issue of Shehecheyanu.⁵) Not only do we say Shehecheyanu at a Pidyon HaBen, but the Rama⁶ says that if the only time the fruit will be available for one to make a Shehecheyanu is during the Three Weeks, then one should not lose the opportunity.

One common question about which there is major discussion among poskim is, as you asked, whether one may recite Shehecheyanu on Shabbat. On one hand, even though the laws of aveilut almost disappear on Shabbat, our issue here is whether one may praise the time of year. Even on Shabbat it would, apparently, be inappropriate to praise the Three Weeks. On the other hand, because of the mitzva of oneg Shabbat,⁷ we do not want to refrain from adding to our enjoyment. Although there is no clear consensus on the matter, different factors can help a person decide

² *Orach Chayim* 551:17.

³ Ad loc.

⁴ 551:42.

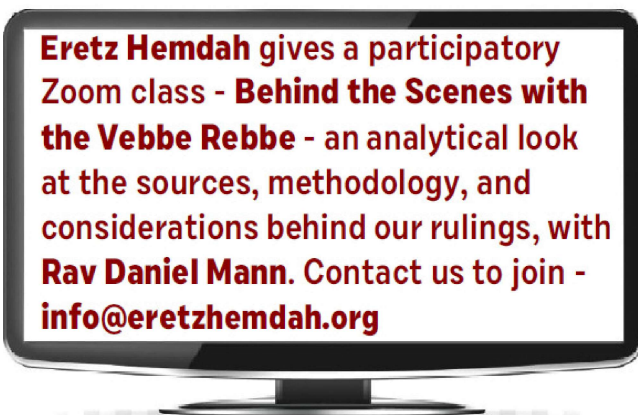
⁵ See *Shulchan Aruch*, *ibid.*:6.

⁶ *Orach Chayim* 551:17.

⁷ Physical enjoyment of Shabbat.

whether it is preferable to eat the foods and make a Shehecheyanu or not.⁸ One factor is how close it is to Tish'a b'Av. Another factor is how important eating the new fruit is for the enjoyment of Shabbat.

In general, with regard to the laws and customs of the Three Weeks, it is important to keep things in perspective. Many of the specific customs are relatively recent, and sometimes the extent to which they are binding on a given community is questionable. On one hand, the existence of customs, many of which are halachically binding, are crucial in creating a pervasive atmosphere of dampened joy. On the other hand, the heart of the mitzva is the atmosphere itself.



Dvar Torah by **Rabbi Chanoch Yeres**

to his community at
Beit Knesset Beit Yisrael, Yemin Moshe
Graciously shared with PhiloTorah

Pi-N'CHAS

In Parshat Pinchas, Moshe asks G-d

to appoint a new leader over the people, that will replace him after his death. Moshe, knowing the challenges and difficulties that would be awaiting this new leader, Moshe sought out a person who would be correctly suited for the position. Moshe requested, "May the Lord, G-d of the spirits of all flesh, appoint a man over the assembly who shall go out before them and come in before them, who shall take them out and bring them in; and the assembly of the Lords shall not be as sheep that do not have a shepherd." (27:16-17) Rashi explains that when Moshe referred to G-d as the "G-d of the spirits of the flesh", he was referring to the idea that the personality of everyone is revealed before G-d. Therefore, it would be correct for G-d to choose the next leader because He would know which personality was well suited in dealing with the Jewish people. G-d told Moshe to appoint Yehoshua - "a man in whom there is spirit", as the new leader.

Rabbi Joshua Hoffman z"l quoting Rabbi Solomon, the Mashgiach Ruchani of Lakewood Yeshiva asked why Moshe himself could not identify the good characteristics of Yehoshua? Yehoshua was his faithful servant, never leaving his side and always learning Torah with him?

Rabbi Solomon pointed out that

⁸ See *Piskei Teshuvot* 551:53.

Yehoshua had an inner quality, unnoticed by the human eye, that made him so suitable for the job. That quality was one of self-control. A person who can control himself is a person who can relate to others, thereby he can educate and lead others in the path best suited for them. Yehoshua knew how to balance his dual role, one of commander-in-chief of the army and one of spiritual leaders who was the link in the chain of Mesorah, according to Pirkei Avot. Yehoshua who was constantly found in Moshe's tent, learning Torah from him and observing his ways had the making of a true hero, a person who could control himself and his inner forces. He would be able to relate to each unique personality within the people and serve as a leader in both aspects, in battle and in keeping the chain of tradition. This inner strength could not be revealed by Moshe.

The Talmud records the story in the Book of Yehoshua, on the night before battle, the angel of G-d appears before Yehoshua and criticized him for not being engaged in the study of Torah. The angel wanted Yehoshua to be sure that he maintained control over himself so that he could properly relate to each of his soldiers as well. This was the uniqueness of Yehoshua - it was through his learning and continuous observance of Moshe's ways he was able to understand his own nature

and control it. G-d told Moshe that it was Yehoshua's devotion to Moshe and the Torah he taught that made him qualified to lead the nation. It wasn't a particular characteristic Yehoshua had, rather G-d pointed out to Moshe that Yehoshua had the ability and patience to understand and relate to the characteristics of others and integrate them into his dual role that made him so suited for the leadership role. 🏹

The Weekly 'Hi All' by Rabbi Jeff Bienenfeld

Pi-N'CHAS 5785

Two important unrelated insights:

The first: As we find ourselves within the three-week period anticipating the Fast of the 9th of Av - Tish'a b'Av, the words of the B'nei Yisasschar are most welcome. In R. Tzvi Elimelech Spira's (Poland, 18-19th c.) ingenious insights into the months of Tammuz/Av, he observes that typically, the parshiyot of Pinchas and Matot/Mas'ei are read during this time. Parshat Pinchas discusses the division of the Land as well as the festival sacrifices. Parshat Matot speaks about the future conquest of Canaan, and Parshat Mas'ei delineates the borders of Israel as well as the tribal leaders who will eventually conquer and inherit the Land. That we read about these future events

during the 21 days when we are enjoined to contemplate the destruction of the First and Second Temples and the exile of our people, all come to remind us that churban and galus are only impermanent historical phenomena. The eternality of the words of the Torah come to remind us that ultimately - and, BE"H, we hope soon - all that was lost will be restored. Even amidst this BEIN HAMITZARIM, during this period of national historical mourning, R. Spira asserts that these Torah portions radiate sparks of hope signaling that a redemptive era truly awaits.

The second: Rabbeinu Bachya (Spain, 13-14th c.) raises an interesting question about the episode of the daughters of Tz'lofchod when they request that they be entitled to the inheritance of their deceased father (27:5, s.v. VAYAKREIV). Upon listening to their claim, the Torah states that "Moshe brought their case before HaShem" (27:5). Asks Rabbeinu Bachya: The question was not a difficult one, and surely given Moshe's exceptional wisdom, he should have been able to answer the question without referring the issue to Gd? After all, was he not constantly judging the people throughout their sojourn in the desert?

His first answer suggests that while Moshe certainly knew the answer, he

refrained from trying the case, because once the daughters mentioned that their father refused to join in Korach's rebellion (27:3), Moshe felt he could no longer remain objective and would be accused of being prejudiced in their [the daughters'] favor. Therefore, he recused himself and turned to HaShem to render His verdict on the matter. Rabbeinu Bachya is not pleased with this first answer arguing that if Moshe felt his bias disqualified him from judging, he could have assigned the case to a tribunal among the people to adjudicate the claim.

Rabbeinu Bachya then offers another answer, one based upon the Midrash (Tanchuma, Pinchas 9). "The daughters of Tz'lofchod did not approach Moshe, the Kohen Gadol and the elders in the first instance, but had first approached judges of lesser stature in order to give them due respect and not make them feel that they had been bypassed. The various levels of judges, i.e., chiefs of fifty, chiefs of a hundred, etc., also displayed their respect for the higher levels by passing the case on, progressively, through the judiciary system. When Moshe observed how each layer of the judiciary preserved the honor of the next higher level of their colleagues, he in turn decided to do the same and he paid his respects to the Law Maker by presenting the case of the daughters of Tz'lofchod

to Gd Himself for a ruling. This is the only reason we find the Torah reporting that 'Moshe presented their litigation before the Lord.' Our sages in the Talmud (Bava Batra 119a) state that although ordinarily this halacha should have been recorded as "written" by Moshe, the fact that the daughters of Tz'lofchod were careful to preserve the dignity of all the people possibly concerned with this legislation is presented as if it had been "written" by them.

Similarly, Rabbeinu Bachya adds: "The reason the final letter NUN is written especially large in the word MISHPATAN, is a hint to a [large/great] Torah sage who [notwithstanding the fact that he] is an outstanding scholar and has studied not only Torah, but also other disciplines, [nevertheless, it is to caution and forewarn him] not to preside over a case in the presence of a scholar who outranks him in wisdom. Rather, if he is asked to preside over a case, he is to [defer and] present this case to the greater authority on the subject. We learn this from Moshe who did not sit in judgment of a case when he was not certain of the law, but presented the case to the Expert, i.e., to HaShem."

In reflecting upon Rabbeinu Bachya's fascinating interpretation, we would do well, especially prior to Tish'a b'Av, to heed the Talmudic passage (Shabbat 119b) which enumerates the

various reasons for the destruction of the Temple. Two of them were: "R. Yitzchak said: Jerusalem was destroyed only because its small and the great citizens were equated. [They did not properly value the prominent leaders of their generation]", and "R. Yehuda said: Jerusalem was destroyed only because they disparaged the Torah scholars therein." Indeed, there is something to be said about showing proper respect and reverence to the great Torah scholars in every generation. Of course, we are referring to those rabbinic greats who, by dint of their sterling ethical attributes and enormous Torah knowledge and depth, have genuinely earned their reputation as being among the GEDOLEI HADOR of their time.

The Talmud (Yoma 78a) relates that there was an established custom in the Talmudic era for Torah scholars who, although quite competent to decide the halacha, were, in certain circumstances, still obliged to seek permission from the Nasi (the recognized rabbinic leader) so as to accord him the honor due. This was not a matter of ego, but underscored the importance of recognizing both the exalted status of his leadership as well as his authority. In our halachic literature, we often find Chazal concerned that because a given ruling was rabbinic in nature, people would take it lightly. Therefore, they

invoked the principle of "The words of the sages require chizuk." (E.g., ibid, Tos'fot Yesheinim, s.v. V'AMINA). No wonder Chazal stated (Avos 4:12) that the reverence for your teacher [should be] as the awe of Heaven." To honor and heed our finest rabbinic lights was a foundational principle in our entire religious weltanschauung. To do so, reflected in no small measure, our great reverence for HaShem! Thus, Moshe's spotlighting the case of the daughters of Tz'lofchod was meant to underscore and teach this fundamental lesson to all future generations.

It would appear that such honor and deference were tragically absent in the period leading up to the Churban. When there is a leveling, a dilution and blurring, of the critical distinctions between the erudite and the uneducated, between the wise, experienced elderly and the unripened, immature young, the eventual breakdown of enlightened authority will soon follow with devastating consequences - Churban! This, according to Rav Soloveitchik, was the populist argument of Korach when he sought to undermine the authority of Moshe by declaring that all of the Jewish people were equally holy, and how dare Moshe lord himself above the Congregation (Bamidbar 16:3).

Today, it is not at all difficult to

identify the many ills that account for our present sorry state of affairs, all of which appear to be extending our painful and depressingly woeful exilic existence. Perhaps, if we recognized and sought out the great ones among us - those pious religious souls who humbly never seek center-stage - and treat them and their wisdom with the appropriate reverence, we could begin the path back to a more noble and virtuous life and thus merit our Geula sh'leima! 🙌



Pi-N'CHAS

GM Here's a pasuk from Parshat Pinchas, Bamidbar 28:4 -

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת־
הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים:

The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon.

A good choice of a pasuk to represent the daily korbanot. Would be nice if we can find a GM about our daily prayers - that would connect the two p'sukim.

Take a look at Sh'muel Alef 1:13 -

וַיִּזְנֶה הִיא מִדְּבַרֶּת עַל-לִבָּהּ רַק
שִׁפְתֶיהָ זָעוֹת וְקוֹלָהּ לֹא יִשְׁמָע
וַיִּזְעַבָה עָלַי לְשִׁכָּרָה:

But Chana, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman.

This is the pasuk which teaches us that our Amida - the main prayer of Shacharit, Mincha, and Maariv - should be said B'LACHASH, in a low or even silent voice, and that the essence of davening is KAVANAT HALEIV, the feelings and intentions of the heart.

With a gimatriya of 4083, it partners well with the first-mentioned pasuk to link T'fila to Korbanot.

RED ALERT!

Pi-N'CHAS

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DIVREI TORAH

• (Sanhedrin 82b) After Pinchas killed Zimri, the prince of the tribe of Shimon, the Talmud states that the tribes started ridiculing Pinchas: that Pinchas's maternal grandfather fattened calves for idol worship, and now he killed a prince of Israel.

Therefore the Torah related Pinchas to Aharon, the beloved Kohen Gadol. The Talmud was pointing out that many people of Israel rallied against Pinchas. The Yerushalmi further adds that they wished to ostracize Pinchas. This shows us two points.

One - that people were upset that Pinchas acted on his own, ignoring law and order,

Two - that there was no widespread condemnation of Zimri's immoral act.

Perhaps Pinchas did require Hashem's protection from the people, from the tribe of Shimon in particular.

• Pinchas was not the picture of the Kohen that we see portrayed in the Torah. He killed two people. He was asked to lead the war against the Midianites. And later he was one of the two spies chosen by Yehoshua to spy on Yericho. Definitely not the role for a future Kohen Gadol. Yet he not only becomes the Kohen Gadol, but he becomes the ancestor of many of the future Kohens Gadols. This was his reward for rising up to defend Hashem's honor in the shameful display of immorality when Bilaam left center stage in the narrative. He did risk his life in doing so. Hashem showed the entire people His gratitude to Pinchas for what he did. A Covenant of Eternal Peace.

• Our Sages historically linked

Pinchas to Eliyahu the prophet. Nowhere in Scripture is there anything that connects these two people. And there is no indication that Eliyahu was a Kohen. But our Sages were possibly aiming at a different statement. Maybe Eliyahu was not a physical descendant of Pinchas's. And maybe Pinchas's soul does not return to earth as Eliyahu. What our Sages were getting at was to compare the two personalities. Each were strong-willed Zealots rising to protect Hashem's honor against great odds. They both stood up against fellow Jews who were involved with idolatry. At great personal risk.

- In a previous census, one of Yissachar's sons is listed as Yov. In this census, the same son is listed as Yashuv. The Daat Zekeinim explains that after naming his son Yov, Yissachar was told that there was an idol with the name Yov. And therefore Yissachar gave one of the Hebrew letters of S(H)IN in his name to his son, changing his name from Yov to Yashuv. That is why the name Yissaschar pronounced with only one SIN. My Rebbe, Rav Soloveitchik, ruled that the Baal Korei in his Minyan in Boston should read Yissaschar with the extra SIN until this Parsha where the name of Yashuv is mentioned. From now on in the Script, he should now read his name as Yissachar.

- The subject of Moshe's successor is covered in this Parsha. Moshe felt quite strongly that the Jewish people always require a shepherd. I believe that there is real sadness in Moshe when he realizes that he will not be able to fulfill his true mission: to bring Am Yisrael into Eretz Yisrael. When Hashem first approached Moshe at the scene of the Burning Bush, He said that the goal was to bring Bnei Yisrael into the Promised Land, a Land flowing with milk and honey. Moshe raises the issue now immediately after the narrative of the daughters of Tz'lofchad. This brought the importance of certain things that should stay in the family. This is why, according to many commentators, Moshe was hoping that his role of leadership could possibly be given to his offspring. No mention is made of this, but connecting the two stories makes sense of this interpretation.

- From the middle of this Parsha, a new narrative begins. The Torah is now preparing Bnei Yisrael for entering and settling the new country of Israel. The people are told a way of transforming Canaan into Eretz Yisrael. If they could only stick to the Divine Plan outlined in the Torah text. Forming the Torah society as outlined by Moshe should have been simple, but Bnei Yisrael could not completely execute the plan. Firstly they could not remove the Canaanite people

from the Land. This was a major mistake on their part. Secondly they were told the three top Mitzvot that should have been observed as soon as they settled in the Land. To destroy Amalek, to select a king, and build the Beit HaMikdash. These Mitzvot took a long time to accomplish. But let us settle in and take note of the preparatory steps outlined by Moshe in his final months of his life.

- The selection of Yehoshua as Moshe's successor comes as no surprise to anyone. He dedicated his life to his Rebbe, teacher, and mentor. The key here is to publicize the selection to the entire nation. Take note that Yehoshua is no Moshe. Our Sages coined it best: Moshe is likened to the Sun. Yehoshua is likened to the Moon. But we will learn to admire Yehoshua as the national leader, in whose time, there was no rebellion. There was allegiance to the Torah. We know very little of his personal life. Our Sages fill in what little data on him. He married Rachav, the harlot they saved from Yericho, who deserved her elevation in life for the Chessed she performed in protecting the two Jewish spies sent to scout the city of Yericho before being conquered by Bnei Yisrael as they entered Canaan. Rachav and Yehoshua were never blessed with offspring. Hence when they died, they left nothing behind them.

- MIDRASH. The successor to Moshe will follow his footsteps and “go out in front of them, and come in front of them.” (27:17). Not like the kings in the non-Jewish world. They send their armies out to war, and they watch the proceedings from the comforts of their palace. Not like a Jewish king like King David. All of Bnei Yisrael loved King David because he did lead them in battle!

Questions by RED

From the text

1. What reward did Pinchas receive for killing a prince of Israel? (25:13)
2. Who decided which tribe got which portion of Eretz Yisrael? (26:55)
3. Which 2 laws were taught because some of the people asked for it? (chapters 9 and 27)
4. Who was chosen to be Moshe's successor? (27:18)
5. Which sacrifices are described in chapters 28 and 29?

From Rashi

6. Why does the Torah identify by name the two people whom Pinchas killed? (25:14)
7. Why did the Torah mention that the sons of Korach did not die (during the rebellion)? (26:11)
8. After mentioning Tzelofchad's

death, the Torah repeats that their patriarch Menashe was the son of Yosef. Why? (27:1)

9. On Rosh Chodesh, the sin offering was FOR Hashem's sin. What sin did Hashem commit? (28:15)

10. Why is Shavuot called the Festival of First Fruits? (28:26) (It is not due to the Bikurim)

From the Rabbis

11. Why is there a space in the Torah between chapters 25 and 26? (Chizkuni)

12. How is it possible that the census of each tribe ended with a fifty or a hundred number? (Torah Temima)

13. In the census, why did the tribe of Shimon suffer the biggest loss in numbers? (37,100, down 62.6%)

Midrash

14. What occasion was the most joyous event on the Jewish calendar?

Haftara - Yirmiyahu

15. From which direction will the invasion of Yerushalayim come?

Relationships

a) Pinchas - Eliezer

b) Pinchas - Putiel

c) Pinchas - Yocheved

d) Elazar - Gershom

e) Na'ama - Lemech

ANSWERS

1. Pinchas became a Kohen, and he and his descendants would become Kohen Gadol.

2. Hashem did with a divine lottery.

3. Pesach Sheini and the laws of inherited land in Eretz Yisrael (via the daughters of Tzelofchad)

4. Yehoshua

5. The daily Tamid sacrifice and then the Musaf offerings of Shabbat and the holidays.

6. To show that Pinchas really risked his life by killing a prince of Israel and a princess of Midian.

7. Rashi relates that initially the sons followed their father Korach, but after the rebellion began, the sons repented and withdrew from the rebellion.

8. Just as Yosef exhibited love for Eretz Yisrael (he requested to be buried there), these young women also demonstrated love for Eretz Yisrael.

9. Hashem had created the Sun and Moon to appear in the sky at the same time. The Moon told Hashem that it was a waste of his existence. Hashem responded by making the Moon smaller and placed him at nighttime. This was Hashem's sin to the Moon.

10. It is because the holiday has the first meal offering brought from the

new wheat crop.

11. To tell us that all the people mentioned after chapter 25 would enter Eretz Yisrael.

12. The Torah rounded off each number to a 50 or a 100.

13. Shimon's people were heavily involved in the immoral sin at Pe'or.

14. The water libation during Sukkot.

15. From the north.

Relationships

a) First cousins once removed.

b) Grandson & Grandfather

c) Great-grandson &
Great-Grandmother

d) First Cousins

e) Lemech was the name of both
Na'ama's father and father-in-law