



Parashat PINCHAS

24th Tammuz 5775

Shabbat Begins 21:02

Shabbat Ends 22:18

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COMMUNITY PARASHA SHEET



Rabbi Jonathan Tawil
Director TAL

AWAITING HIS ARRIVAL!

Looking forwards to this week's Kiddush?
For some people it's the highlight of the week.
For others, the highlight arrives just before the Kiddush.

This week, as the Shabbat Morning Prayer is being said, take an extra deep look into the Musaf service. You might see something you never fully observed before.

In our Musaf prayer, we ask: "May it be Your will, Hashem, our G-d and the G-d of our forefathers, that You bring us up in gladness to our land and plant us within our boundaries. There, we will perform before You the rite of our required offerings, the continual offerings in their order and the Musaf offerings according to their laws". Every Shabbat, we are asking G-d to bring us to the land of Israel and in essence rebuild the Bet Hamikdash so that we can once again offer up holy sacrifices to G-d.

Thank G-d, the first part of this prayer has been answered and now we eagerly anticipate the latter.

It is not just in Shabbat Musaf that we mention our yearning; in fact it is daily in every Amida!

"Be favourable, Hashem, our G-d, toward Your people Israel and their prayer and restore the service to the Holy of Holies of Your Temple, and the fire-offerings of Israel".

It seems our Sages wished to institute this clearly in our prayers for a reason.

There is a fascinating Gemara (Shabbat 31a) where our Sages explain:

"When they escort a person to his final, Heavenly judgment after his death, the Heavenly tribunal

asks him ... 'Did you wait in hope for the salvation?' Were you waiting with eager anticipation for the arrival of the Mashiach and the redemption of the Jewish people? If this is the question asked at a person's final judgment, it appears that awaiting the redemption is an obligation.

This 'obligation' comes clearer when reading the Rambam.

In his Mishneh Torah (Laws of Kings 11:1), the Rambam says: "Anyone who does not believe in him [the Mashiach] or does not await his coming not only denies [the truth of his coming, as stated in] the rest of the prophets, he denies Torah and [the prophecy of] Moshe Rabenu."

The Brisker Rav Zts"l deduced from the writings of the Rambam, that awaiting the redemption is not only an obligation, it is one of the principles of our faith!

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While the other twelve principles of faith focus on BELIEF (Belief in Hashem's existence, His uniqueness, etc.), this principle in addition to belief in the arrival of the Mashiach also commands us to actively await his arrival ("I anticipate every day that he will come".)

There is no shortage of sources teaching us that we are obligated to await the arrival of Mashiach.

In Parashat Balak, Bilam prophesies (24:17) "A star has issued from Yaakov", hinting to the future Mashiach.

Similarly we are told in Devarim (30:3) "Hashem, your G-d, will bring back your captivity and have mercy upon you, and He will gather you in from all the peoples".

Yet where in the Torah do we find an obligation to eagerly await and hope for our salvation?

Perhaps it's found in this week's Parasha. When commanding us of the twice-daily "Tamid" offerings, the Torah instructs: "My offering, My food for My fires, My satisfying aroma, shall you be scrupulous to offer to Me in its appointed time – "Tishmeru Lehakriv Li Bemoado" (Bamidbar 28:2).

What does the Torah mean by "shall you be scrupulous ('Tishmeru') to offer Me in its appointed time"?



THINK, THINK, THINK!

How many miracles happened to Pinchos when he went to kill Zimri and Kosbi and what were they?

The Gemora (Sanhedrin 82b) brings six miracles while the Targum Yonason (Bolok, 25:8) brings an additional six.

When else during the year do we read from Parshas Pinchos?

On all festivals the maftir is from Parshas Pinchos, as all the korban mussafs are detailed in Parshas Pinchos.

After this episode with Kosbi, the Jews were told they could persecute Midyan. Why were they not allowed to also persecute Moav?

Rashi (25:18) explains since Rus was to descend from Moav. The Midrash says Moav was acting in self-defense while Midyan willingly entered the fray.

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The simple meaning of the phrase is that we must be meticulous that the "Tamid" be offered twice daily at the appropriate times - once in the morning and once in the afternoon.

The term "Tishmeru", however, has an additional connotation. When Yoseph related his dreams to his father and brothers, the Torah tells us "Ve-Aviv SHAMAR Et Hadavar" (Bereishit 37:11).

Rashi interprets this Pasuk as meaning "he was waiting and looking forward to when it would come true.

Following this usage of "Tishmeru" - to await- we can interpret the Pasuk "Tishmeru lehakriv li bemoado" to mean that in the absence of the Bet Hamikdash, we must eagerly await the day when we will be able to offer the "Tamid".

The last Tamid was offered up close to two thousand years ago and we eagerly await the ability once more of offering up the next Tamid. This could be a source in the Torah for the requirement to "wait in hope for the salvation", which is brought in the Gemara.

What exactly does this anticipation entail? The Pasuk we have quoted refers to the daily "Tamid" offerings - that we must eagerly await

the opportunity to once again offer it along with the other Korbanot.

In addition, we also impatiently anticipate the building of the Bet Hamikdash.

We cannot be passive and this is what these three weeks are here to internalise in us.

The story is told of a farmer who was a simple but G-d-fearing person, living on the plains of Russia. One day, he came home to his wife and told her that the Rabbi had said that soon Mashiach would come and take them all to the land of Israel.

"This is terrible", said his wife. "Don't we have enough problems already? Who is going to tend to our chickens and look after our geese? You better go straight back to the Rabbi and tell him that we can have no part in this. It will be a real disaster."

When the husband returned to the Rabbi with his wife's message, the Rabbi informed the farmer to go home and tell his wife that any day the Cossacks could come and plunder their farm and steal all their fowl.

Surely it would be much better for them to anticipate Mashiach's arrival and help take them to the land of Israel?!

The farmer returned to his wife, relating the Rabbi's response.

She contemplated what he had said and understood that he had a valid point.

Suddenly, she exclaimed, "I have a perfect solution. Why don't we ask Mashiach to come and take the Cossacks to the land of Israel and everything will be fine!"

When we hear this story we might laugh, but the reality is sometimes no different closer to home.

Are we totally comfortable and at ease with the thought that when Mashiach comes we will be expected to leave the comfort of our home, and give up the security of our business? Are we really anticipating the coming of Mashiach?

The world was so different when we had the Bet Hamikdash - the ability to walk into the Holy site and feel G-dliness.

As our world advances both technologically and globally, the signs of Mashiach's eminent arrival are out there.

Daily and every week as our morning Shabbat prayers come to a climax at Musaf, we have the ability to proclaim our anticipation, hope and faith in G-d rebuilding His Temple and us being part of this revelation, establishing an everlasting Kingdom.

Believe - Anticipate- It's round the corner - Don't miss out!



R' Moshe Garson

PARASHAT PINCHAS

At the end of last week's sedra, we came across one the most unsavoury incidents in the history of Am Yisrael. Without mentioning names, the Torah tells us that a leader came and brought near to his brothers a Midianite woman, and in front of Moshe and Adat Yisrael, proceeded to engage in forbidden sexual activity.

Moshe temporarily forgot the halacha of how to deal with such an affront but Pinchas did recall what his teacher had taught and was quick to act accordingly. He pierced the couple with a spear and thereby was able to stop the plague that had started to kill off 24,000 members of his people.

Rabbi Yistchak Magriso zt"l authored the Bamidmar volume of Meam Loez in Constantinople in 1764. He took on the task of continuing the work of his predecessor, Rabbi Yaakov Culi zt"l who died having only finished sefer Bereshit and 2/3 of Shemot.

In the amazing work, he lists 12 miracles that occurred when Pinchas stepped in to protect the honour of the Almighty.

1. The couple remained intertwined when he pierced them
2. Zimri and Kozbi lost their voices and were unable to call for help from the tribe of Shimon
3. They did not fall off the spear
4. The spear did not separate from its handle
5. When he brought them out, the tent became higher to accommodate the vertical spear
6. Hashem gave him the strength to lift them
7. He went around the people showing the transgressors and no-one harmed him

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8. The iron did not snap under the weight
9. The spear lengthened so that both would rest on it
10. An angel came and turned the couple over
11. They were alive while he went around the camp
12. Their blood coagulated and did not drip down on Pinchas.

Seeing all these miracles, one would have thought that all of Bnei Yisrael would have recognised the holiness of Pinchas. However, there were discussions as to whose genes he had inherited - those of his grandfather Aharon or those of his grandfather Yitro. The latter was once an idolater and a priest who probably performed all sort of black magic ceremonies, including human sacrifices. Aharon on the other hand was known as an OHEV SHALOM VERODEF SHALOM - a man of peace.

Hashem lays all doubts to rest in the first passuk of this week's sedra. The genetic inheritance of Pinchas stemmed directly from Aharon HaKohen. The Chatam Sofer (Hungary d.1835) clarifies that on occasion a lover of peace has to be a RODEF shalom, to chase away the peace away in order to reach the level of true shalom. Often one has to create great machloket in order to achieve perfect peace.

In Pinchas's case, he saw a rift between Hashem and Yisrael and the peaceful co-existence of the two threatened Yisrael's very existence. In order to restore peace, he acted violently. We learn a valuable lesson from Pinchas's actions. The Pirke Avot tells us that BEMAKOM SHE'EN ANASHIM HISHTADEL LIHYOT ISH. When there are no men coming forward to tackle an issue, be a man! One person alone can save a multitude.

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Tales Of Tzadikim

A poor man lived next to a rich man whose son got engaged to another distinguished member of the community.

When the time came, invitations went out to all the friends of the Baalei Simcha and the poor man excitedly waited for the invitation to his neighbour's wedding.

He was so excited about the lavish meal that he would eat, that the day of the wedding he decided to forgo his meagre rations so that he would be able to eat with a hearty appetite.

However as the morning turned into afternoon his invitation still hadn't arrived. Now he was starving and not even sure

that he was being invited. Finally hunger and grief overcame him and he decided to eat his daily bread and water rather than pass out from hunger waiting for an invitation that didn't seem forthcoming.

As soon as he finished eating with ravenous hunger, there was a knock on the door and a messenger came to invite him to the wedding. By now his stomach was stuffed but he decided that since he wanted to enjoy the meal, he would force himself to vomit the food he ate to make room for the real food.

As soon as he arrived at the wedding hall his rich neighbour said to him, thank you so much I am glad you came. I need someone to stand by my home to watch it during the chatuna. The poor man's face turned pale, as now he was left embarrassed and starving without even any bread and water to eat.

The moral of the story, says the Chida, is that Hashem runs the world and gives luxuries to the rich and barely enough to get by to the poor. If a person tries, by force, to change his status, not only will he not reach his goal, but he will lose the little that he had.

Dear Rabbi,



How could King David have written "Shir Hama'alot" if it describes the Jewish return to Israel which happened long after his time?

The Psalms, written by King David, describe events that happened long after David lived. Here's another example: In Psalm 137, King David describes the destruction of the Second Temple. He even names the nation, Edom (Rome), which is to destroy it. How can this be?

The answer is really very simple. Starting with Moshe and ending around the beginning of the Second Temple, the Jewish Nation enjoyed a period of prophecy. King David was one of the many prophets among the Jewish Nation during that period. We find the phrase "As G-d said to David" several times in the written Torah. King David wrote Psalms using his prophetic abilities.

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THINK, THINK, THINK!

The mitzva of Yerusha, inheritance, is in Parshas Pinchos. It states that all the inheritance goes to the sons and a double portion to the firstborn son. How can people nowadays apportion their inheritance different to this?

The general idea of how halachic wills work is that instead of the inheritance being received after death, it is given as a present just before death. This enables parents to apportion their inheritance as they wish.

What unusual letter do we find in Parshas Pinchos and why?

It is the letter Vav that is kitua, cut in the middle, found in the word "Sholom" when describing how Pinchos was promised kehuna forever. The Baal Haturim (25:12) offers several explanations as to what this symbolises. One is that this word is read without the Vav and reads "sholaim" meaning perfect, to teach that the work done by a Kohen with a blemish is invalid. (Gemora Kiddushin 66b)

Why the need to count the Jews again after the deaths in the plague?

Rashi (26:1) brings two explanations. Ibn Ezra says to know which people were left to allocate the land of Eretz Yisroel to. The Alshich explains that it was to show all the Jews were meyuchosim, of good stock. Like when they left Mitzrayim they were counted to show that all the children were not born from adultery, so again when faced with the temptations of the daughters of Moav and Midyan, the Jews are counted to show they were still meyuchosim.

Why is the fact that the Bn'ei Korach did not die only mentioned in Parshas Pinchos, and not with the main story in Parshas Korach?

The Shach answers that this was for Moshe's honour. Since he had davened that all the wicked people should be killed, it is not fitting to mention the Bn'ei Korach as having survived. Instead it is mentioned elsewhere, in Parshas Pinchos.

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