

## Finally Back on Track - but...

Things were looking good at the beginning of the Book of Bamidbar. The people are counted and organized. We're getting ready to put the Mishkan into operation. Getting ready to go into the Land of Israel.

Then in B'haalot'cha, we celebrate the first annual Pesach and then we get our first marching orders since arriving at Sinai. Destination: Eretz Yisrael.

Then - COMPLAINTS. G-d's anger. Divine punishment. Moshe Rabeinu admits to having difficulties leading the people. Trouble with Miriam.

Into Sh'lach and the devastating episode of the Meraglim. Harsh decree against the adult male population of a whole generation.

Korach's rebellion and more trouble with the whole congregation.

Miriam dies. The people are thirsty. And they complain (again) bitterly. Moshe and Aharon "get into trouble". Aharon dies. The people are attacked (their miraculous protection by the Heavenly Clouds of Glory being temporarily removed).

The people are weary from hard travel. They complain (again) about the miraculous food that has sustained them throughout the sojourn in the Midbar. Another plague breaks out.

Finally, the people arrive at the threshold of Eretz Yisrael and are threatened by Bil'am and Balak. Although G-d protects us from that threat, the people get entangled with the immoral and idolatrous practices of Baal Peor. Another plague claims a large number of people.

And then comes Pinchas. The person and the sedra. His bold action stops the plague and seems to bring our ship back on an even keel (as the expression goes). Things are finally beginning to look up again. We'll be fighting against Midyan - but not to worry. It will work out well. The people are counted again. And again, it is in preparation to enter Eretz Yisrael. The daughters of Tzelofchad demonstrate the love for the Promised Land that was *cont. p.4*

**Jerusalem** Shabbat in/out times for **Parshat Pinchas**

**7:13pm** (plag: **6:20**) / **8:31pm** (see page 3 for other zmanim)

## ParshaPix Explanations on p.39



## Word of the Month

The rest of Tammuz (from the 17th on) is the lighter part of the mournful period of the Three Weeks. This is so for the Ashkenazic community, but not so for Eidot Mizrach. The fast of the 17th of Tammuz itself is mournful for all communities, but the treatment of the days from the 18th until Rosh Chodesh Av vary. The Mishna speaks of calamities that befell the Jewish People on 17 Tammuz and on 9 Av. It was natural to link the two dates with the "Three Weeks" because of the natural connections among the calamities



Candles (earliest)	Pinchas	Havdala	Next week
7:13pm (6:20)	Yerushalayim	8:31pm	7:12 (6:20) 8:30
7:30pm (6:22)	S'derot	8:32pm	7:29 (6:22) 8:31
7:28pm (6:20)	Gush Etzion	8:31pm	7:27 (6:20) 8:30
7:30pm (6:22)	Raanana	8:34pm	7:29 (6:22) 8:32
7:29pm (6:21)	Beit Shemesh	8:32pm	7:28 (6:21) 8:30
7:30pm (6:22)	Rehovot	8:33pm	7:29 (6:22) 8:31
7:31pm (6:23)	Netanya	8:34pm	7:30 (6:22) 8:33
7:26pm (6:21)	Be'er Sheva	8:31pm	7:25 (6:20) 8:30
7:29pm (6:21)	Modi'in	8:32pm	7:28 (6:21) 8:31
7:13pm (6:22)	Petach Tikva	8:33pm	7:12 (6:22) 8:32
7:13pm (6:20)	Maale Adumim	8:31pm	7:12 (6:19) 8:29
7:29pm (6:22)	Ginot Shomron	8:33pm	7:28 (6:21) 8:31
7:28pm (6:20)	Gush Shiloh	8:32pm	7:27 (6:20) 8:30
7:28pm (6:20)	K4 & Hevron	8:31pm	7:27 (6:20) 8:29
7:28pm (6:21)	Giv'at Ze'ev	8:32pm	7:27 (6:20) 8:30
7:30pm (6:22)	Yad Binyamin	8:33pm	7:29 (6:21) 8:31
7:30pm (6:23)	Ashkelon	8:33pm	7:29 (6:22) 8:32
7:20pm (6:22)	Tzfat	8:34pm	7:29 (6:21) 8:32
7:31pm (6:23)	Zichron Yaakov	8:35pm	7:30 (6:22) 8:33

Rabbeinu Tam havdala PINCHAS (J'lem) - 9:15pm

**Ranges are 10 days. WED-FRI 18-27 Tamuz (June 30 - July 9)**

Earliest Talit & T'filin	4:38-4:42am
Sunrise	5:37-5:41am
Sof Z'man K' Sh'ma (Magen Avraham: 8:14-8:17am)	9:09-9:12am
Sof Z'man T'fila (Magen Avraham: 9:43-9:46am)	10:20-10:23am
Chatzot (halachic noon)	12:42¼-12:44¼pm
Mincha Gedola (earliest Mincha)	1:19-1:20pm
Plag Mincha	6:19¼-6:19¼pm
Sunset (based on sea level: 7:48-7:47pm)	7:53-7:52pm

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## LEAD TIDBIT cont. from front page

to be given to their father, in part, had he lived. The laws of inheritance are presented, and this too points us in the direction of Eretz Yisrael.

The cycle of the year with the korbanot Musaf are set down - this, another indicator of our impending entry into Eretz Yisrael.

As we said - back on track with things looking good.

That's Parshat HaShavua. But the calendar is another thing.

Just as the weekly flow of Parshat HaShavua allows us to relive and re-experience the events from Egyptian slavery through the Exodus, and sojourn in the Midbar, so does the calendar trigger in our minds various periods of Jewish History.

A short time ago (calendar-wise), we came out of Egypt, passed through the split sea, stood at Sinai, and received the Torah. Then, with the 17th of Tammuz, we are devastated by the sin of the golden calf and the resultant breaking of the Luchot. With Tish'a b'Av a mere three weeks later (less, by the time you read these words), our minds turn towards the terrible sin of the spies. Both dates and the three weeks between them, heavily remind us of the destruction of Jerusalem and the Mikdash.

The weekly Torah readings are finally turning towards the good things, the anticipation of a full Torah life in Eretz Yisrael, with a full-functioning Mikdash.

The calendar highlights our repeated failures in that regard.

As we have mentioned in different ways in the past, we are dealing with what was, what is, what could have been, and what can be.

Mourning what was, is not what AVEILUT HACHURBAN (mourning the destruction) is all about. To be sure, mourning is part of our agenda at this time of the year. But it isn't and mustn't be all, "Woe unto us, the Beit HaMikdash is destroyed. Woe unto us."

That attitude alone misses the point. We must ponder the statement in the gemara (variously worded in a few different places), ANY generation in whose time the Beit HaMikdash is not rebuilt, it is as if it were destroyed in that generation's time.

If we are not privileged to the building of the third Beit HaMikdash, then we need to examine ourselves - as individuals and as a nation - to see WHY the Beit HaMikdash was destroyed. And those very same reasons also explain WHY the Beit HaMikdash hasn't been rebuilt. This is so because of the above statement from the gemara.

It follows then, that we are not merely pondering something that happened 2000 years ago; we are (should be) contemplating why something is not yet happening NOW.

If the Beit HaMikdash was destroyed a long time ago because people turned their backs to G-d and to their fellow Jews, then the Beit HaMikdash is not yet rebuilt because we have the same problem today (or at least, close enough) and this should galvanize us into action (not just thought).

# Pinchas stats

41st of the 54 sedras;

8th of 10 in Bamidbar

Written on 280 lines in a Torah (rank: 2nd)

35 Parshiyot; 10 open, 25 closed (2nd most)

168 psukim - ranks 2nd (2nd in B'midbar)

1887 words - ranks 9th (2nd in B'midbar)

7853 letters - ranks 4th (2nd in B'midbar)

Second shortest psukim in the Torah, wordwise.

Longest words in the Torah (on average).

49th of 54 in length of psukim, letterwise.

Second longest sedra, pasukwise.

These factors combine to explain the unusual fluctuation in rankings.

Pinchas is the most often-read from sedra in the whole Torah (Rosh Chodesh & Chagim in addition to Parshat HaShavua)

## MITZVOT

Contains 6 of the 613 mitzvot, all positive.

1 of only 6 sedras that have only positive mitzvot

## Aliya-by-Aliya Sedra Summary

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

is the perek and pasuk from which the mitzva comes.

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

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

[P> 25:10 (6)] When Pinchas killed Zimri and Kosbi, 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:** Most scribes write the VAV in the word SHALOM with a break. Peace that results from violence, even required violence, is defective.

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.

**Clarification:** Aharon and his four sons were anointed as kohanim. They were not born kohanim, nor were they kohanim until being anointed. From that point, all (well, almost all, but that's another issue - see further) their descendants are kohanim from birth. Pinchas was not born to a kohen, since he was born before Elazar was anointed. He was not originally included in the Kehuna of his grandfather, father, and uncles. Pinchas became a kohen in the unique way - by G-d's decree. In other words, there are three ways to be a kohen. Five people were anointed as kohanim at G-d's command. One was given the kehuna by G-d. All other kohanim that ever existed or ever will exist are kohanim because they were born to a kohen. [Added points: Some people born to a kohen are NOT kohanim. The son of a kohein and a woman that a kohein is not allowed to marry, is not a kohen. If the father is a kohen, the son might or might not be a kohen. But the father of a kohen is always a kohen - except for Aharon, whose father Amram was not a kohen. It's a good riddle if you ask it well.]

[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 not unique)

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. Having just been commanded to prepare to fight against Midyan, a census of men of military age is necessary. 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 Ruth. Some 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

This is the longest 2nd-Aliya in the Torah, tied with Ki Tisa's. Both of which 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 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. (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 are from Gad's sons Tz'fon, Chagi, Shuni, Ozni, Eiri, Arod, 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 side of the Jordan). Their increase in population got them a "regular" share on the west side in addition to their territory on the east side of the river.

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, Cheifer's son Tzelofchad.

**[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's total: 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 have to 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 which 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. Bri'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.

## **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 Miriam.

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

**[S> 27:1 (5)]** The daughters of Tz'lofchad (identified here as 6th generation from Yosef, an unusually long ancestry to record) 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 desecrating 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.)

## **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 firstborn. 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 both sons and daughters, his sons inherit and are responsible to support the daughters, even if it means begging door-to-door.) A man without children is inherited by his father, then his brothers, and if there are no brothers, then his paternal uncles, and then by the closest relatives along paternal lines of the family tree.

**[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.

Having just been commanded to divide the Land according to the census and lottery (and being physically in the territory of the 2½ tribes), Moshe might have thought that the decree against his entry to the Land was being rescinded. His being told to view the Land and prepare to die comes as a

poignant reminder that the decree stands.

**[S> 27:15 (9)]** "And Moshe spoke to G-d saying."

This unique variation of the most common pasuk in the Torah, creates a dramatic mood as we wait to hear what he is about to ask of 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 great 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 in the morning and one before evening. Shacharit and Mincha correspond

to these T'midim respectively.

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

**[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". Korbanot were accompanied by wine for libation (in varying amounts for the different animals) and fine flour & oil mixtures, known as **Menachot**.

**SDT:** *Rashi notes that G-d told Moshe to command the Children of Israel (all of them, not just Kohanim) to observe and preserve the mitzva of the daily sacrifices in the Mikdash. He explains that not only did Kohanim have a role in the offering of korbanot, but so did Leviyim, and so did Yisra'eilim. Kohanim had their AVODA, the Leviyim were on the DUCHAN singing, and a representative of the rest of the people stood in the courtyard of the Beit HaMikdash and directed the AVODA to take place. Without the members of the MA'AMAD, both in the Mikdash and "back home" in the particular district responsible for the particular week, the sacrificial service could not take place. Says Rashi, we learn that from TZAV ET B'NEI YISRA'EL.*

## **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).

**[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 other holidays) have been counted already from Parshat Emor.

**Interesting...** In Emor, for Pesach, Rosh HaShana, Yom Kippur, Sukkot, and Shmini Atzeret, the Torah says, "...and you shall offer an offering made by fire to G-d." What offering is meant? Musaf, as detailed in Parshat Pinchas. The mitzva of the specific day's Musaf is counted from Emor, but the details of the korbanot are in Pinchas. One exception - Shavuot. In Emor, it says, "And you shall offer with the bread 7 lambs... and one young bull, and two rams... with their meal offering and their libation, an offering made by fire... Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. Most of these korbanot sound like a Musaf, but Rashi explains that these animals accompanied the Two Loaves offering and were not Musaf. Rashi says to check Parshat Pinchas where the Musaf of Shavuot is two bulls, one ram, seven lambs, and a goat as a Chatat. Slightly different than Emor's list. Conclusion: Emor never mentioned Musaf for Shavuot. That's only in Pinchas, and therefore, Musaf

of Shavuot is counted in Parshat Pinchas, but not the Musafim of the other holidays. Shabbat's and Rosh Chodesh's Musafim are counted in Pinchas, because they are not mentioned at all in Emor.

**[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.

The Torah does not say: THOU SHALT BLOW THE SHOFAR. (Not for Rosh HaShana, that is.) It tells us to have a YOM T'RUA 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'RUA of Tishrei (Yovel) and the T'RUA of Tishrei (Rosh HaShana). Although the word SHOFAR does not appear in context of Rosh HaShana, 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.

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

as well).

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 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 Shmini 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 that each day of Sukkot has an "identity", so to speak, 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. On the other hand, the counting of the Omer gives Pesach what Sukkot has by virtue of the Musafim - a counting dimension.

**[S> 29:17 (3)]** And on the second day...

**[S> 29:20 (3)]** And on the third day...

[S> 29:23 (3)] And on the fourth day...

[S> 29:26 (3)] And on the fifth day...

[S> 29:29 (3)] And on the sixth day...

[S> 29:32 (3)] And on the seventh day...

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

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

The sedra concludes 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. (6 p'sukim is the most for a regular maftir. Only one other sedra has a sixer - Nitzavim.)

First syllable and acronym for full name

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

Pinchas has two haftaras, one for when it falls before (rare) and one for when it is during (majority) the 3 Weeks, when it is first of the three HAFTAROT OF TRAGEDY, as it is this year...

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 3 Week mourning period for the Beit HaMikdash and for the main part of the book of Yirmiyahu. The concluding pasuk of the haftara tell of the promise that G-d will punish those who rise against Israel, for Israel - despite its sins - is holy and special to HaShem.

📖 It is best to fail soon and decisively in certain pursuits so as not to entertain vain aspirations concerning them, with the attendant expenditure of time and effort and distraction from attainable goals.

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## Divrei Menachem

Parshat Pinchas portrays the poignant passage whereby the aging Moshe, approaching his demise, describes the ideal leader that he requests Hashem to appoint in his place. Translated very literally this description partly reads, "A man [ISH] over the assembly... such that the assembly of G-d not be as [a flock of] sheep that they do not have a shepherd" (Bamidbar 27:16).

The language of this plea is very instructive regarding the quality to be expected of a Jewish leader in today's turbulent times, no less than in the period marking the end of Moshe's mandate.

For remarking upon the rather long-winded and cumbersome expression cited above, our Chassidic masters noted that there is a fine difference between the more precise term, "As sheep without a shepherd" and the given phrase above, "As [a flock of] sheep that they do not have a shepherd."

The emphasis is on the term, "They", that refers specifically to Bnei Yisrael, the Jewish people. Because to be a shepherd you do not have to be unique: any child or ignorant peasant could fulfill that role. But to be the leader of the Jewish people requires a "Man" [ISH], which in Hebrew indicates no less than an exceptional person of stature who has within him the spirit of G-d.

## Rabbi Weinreb's Weekly Column: Parshat PINCHAS Lessons in Leadership

Too often leaders cling to power. They are so intoxicated by the privileges of their position that they become blinded to their own vulnerabilities and even oblivious of their own mortality.

Even our own Jewish history has many examples, some comparatively recent, of great leaders who failed to provide for their succession. Their deaths left a vacuum since they failed to designate their choice of a successor in a clear and unambiguous fashion. In some cases, chaos and strife ensued.

Such was not the case with the greatest of all Jewish leaders, Moshe Rabeinu. In fact, one of the defining factors of his greatness was his concern that a proper successor to him be named.

And it is in this week's Torah portion, Pinchas, that the story of Moshe's search for an appropriate successor is narrated. "Moshe spoke to G-d, saying, 'Let G-d, source of the breath of all flesh, appoint someone over the community who shall go out before them and come in before them... so that G-d's community may not be like sheep that have no shepherd.'" (Bamidbar 27:15-17)

Rashi draws our attention to the peculiar way in which Moshe addresses the Almighty, "Source of breath of all flesh". Whatever can that mean? Why does not Moshe address Him as "G-d of the heavens and earth", or some similar familiar appellation?

Rashi's answer yields a very important insight into Moshe's concept of the nature of leadership. A leader must be able to tolerate the great differences that exist among individuals. Every human being is different from every other, and a leader must be able to inspire diverse individuals, even individuals with contradictory ideologies and objectives. Only G-d, "Source of the breath of all flesh", can identify a leader with the capacity of relating to "each and every person according to his personality."

So Moshe was not only exemplary in taking the responsibility to find and to name a successor, but he was also careful to ask for divine assistance in locating a new leader with the capacity to deal with human uniqueness and individual differences. Moshe knew from his long experience that a leader who expected uniformity and conformity was doomed to failure.

But there is another aspect to leadership that Moshe did not seem to ask for, but which G-d provided for.

G-d does not only respond to

Moshe's request by naming Yehoshua as his successor. Rather, He insists that Yehoshua himself stand before and consult Elazar, the Kohein Gadol. The effective leader, nay the great leader, dare not think of himself as infallible, as the only source of intelligent leadership. Rather, he too must bow to a higher authority.

Hence "...he shall present himself to Elazar HaKohein, who shall, on his behalf, seek the decision of the Urim before G-d. By such instruction, they shall go out, and by such instruction, they shall come in... Moshe did as G-d commanded him. He took Yehoshua and had him stand before Elazar HaKohein..." (Bamidbar 27:21-22)

Yehoshua was to be the undisputed leader of the Jewish people. Indeed, our sages see him as fulfilling the role of king. And he was chosen not just because he was a faithful disciple to his master, Moshe, but because of the amazing skill he possessed to deal with a people as diverse and as fractious as the Israelites. Yet he too, from the very beginning, was made to realize that he had limitations, that he needed to depend upon others, and that, ultimately, he had to bow before "the Source of the breath of all flesh."

Whenever I read these key passages of our Torah portion this

week, I cannot help but apply their lessons to the very many leaders across a span of history who began their careers with talents equal or perhaps even superior to Yehoshua's, but who ultimately failed utterly because they tried to "go at it alone." They yielded in their hubris to their inner conviction that they knew best, and that consultation with others was a waste of time.

Failed leaders, leaders who do not look to the Elazars of their own times, are not just historical figures. B'CHOL DOR VADOR, in each and every generation, ours too, leaders arise with God-given personal gifts and with great promise, but to our disappointment, they fail dismally. And, almost without exception, their failures can be traced back to their attempts to be a Yehoshua without an Elazar, a king without a conscience, an expert without a consultant, a wise man without an Urim, a human without G-d. □

### **Pronunciation of the name of this week's sedra (and) the person it's named for, and his namesakes...**

The name Pinchas occurs 25 times in Tanach - 24 times with a YUD and once without a YUD. 17 times, the name is referring to Pinchas ben Elazar ben Aharon HaKohein. Seven times (including the one without a YUD), it refers to the son of ELI HaKohein and brother of CHOFNI (not nice fellows). Once there is reference to an Elazar

ben Pinchas (from the time of Ezra).

In all cases, the first syllable of the name is PI (like the English word pea). The second syllable is N'CHAS (which carries the accent). The SH'VA under the NUN is NA, even in the one occurrence when the word is spelled PEI-NUN-CHET-SAMACH. □

### **Parsha Points to Ponder Pi-N'CHAS**

1) Why does the Torah use the double language of WHO WAS KILLED THAT WAS KILLED (HAMUKEH ASHER HUKA) when describing Zimri, the prince of the tribe of Shim'on who sinned with the Midianite woman (25:14)?

2) Why did G-D command that the people of Midian should be rounded up and collectively punished and not the people of Moav who also engaged in immoral (and idolatrous) relationships with the Jews (25:17)?

3) Why does the Torah relate that the daughters of Tz'lafchad CAME CLOSE (VATIKRAVNA) to Moshe (27:1) and then, in the next verse, relate that THEY STOOD before him (VATAAMODNA)? Why couldn't it have just said that they stood before Moshe?

### **Parsha Points to Ponder by Rabbi Dov Lipman**

teacher at Reishit Yerushalayim and Machon Maayan in Beit Shemesh; author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); "SEDER SAWY" (Targum)

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# Vebbe Rebbe

## QUESTION

*We have had problems in the past with moths in a certain closet, and so we have put a material that kills moths and their larvae by fumes that are trapped and accumulate inside. If we open the door, may we close it again on Shabbat, or is that considered killing the moths?*

## ANSWER

Your question is affected by many halachic concepts, including some that are too complicated to resolve in this context, but we will be able to give you a final ruling for this case.

It is forbidden to kill animal life on Shabbat, and this is even more severe than the prohibition to trap them (Shulchan Aruch, Orach Chayim 316:9). Yet, there are several potential reasons for leniency. We are assuming that your main intention in closing the door is unrelated to moths or to keep the smell out of the room. (Experts question the safety of moth balls, which are toxic and probably carcinogenic; this may be sufficient reason not to use them, at least without precautions. Hopefully you have a safer material.) There is sufficient time to kill the moths, larvae (developing moths), and/or eggs during the week. If it is clear that closing the door will kill moths, this unintentional but definite and otherwise desired violation of Shabbat is called a p'sik reishei (=PR), which is usually

forbidden from the Torah (Shabbat 75a). On the other hand, the manner in which the killing happens is not a classic action. Rather, one puts out poison, which later kills. There is a machloket Acharonim whether one is allowed to put poison in front of animal on Shabbat so that it will eat it and die. The Shvut Yaakov (II, 45) makes a strong argument that it is gerama (indirect causation), which can be permitted with other alleviating factors. Here, the killing is a melacha she'eina tzricha l'gufa (it is not done to make use of the final result, i.e., the dead moth), which almost all Rishonim agree is only a rabbinic prohibition. The Shvut Yaakov says that it can be permitted to avoid tza'ar (and likely, similarly, a loss). Even in the case of a PR of a direct but unintentional action, significant opinions permit the matter if only a rabbinic prohibition is involved (Terumat Hadeshen 64; see Yabia Omer I, OC 19).

Our case, though, is different in the directions of both stringency and leniency. Here, the moths are not enticed to eat the poison, but rather the fumes reach the moths, which is more direct (Yabia Omer, OC III, 20 makes this distinction regarding a case of spraying). On the other hand, here the substance is placed before Shabbat, and that which you are inquiring about is closing a door on Shabbat. This does not create the fumes but stops them from dissipating. In a parallel case, when one closes a pot of not yet cooked food so that the heat will not escape and the food will cook faster,

most consider this a full violation. On the other hand, it is unclear that this model should be applied in all contexts. (The matter needs further investigation beyond our present scope).

The strongest grounds for permitting this is the uncertainty whether any moths will die on Shabbat as a result of closing the doors. First there is the question whether there are any moths or larvae there at this time, especially after using the substance over time. That might already make it considered a davar she'eino mitkaven, not a certainty that a forbidden status will be reached, which is permitted. There is major discussion whether this leniency applies even when the uncertainty has to do with an existing situation (i.e., are there moths?) (see Taz, OC 316:3) or whether if there is a PR assuming there are moths, this is a PR and forbidden. Furthermore, our research suggests that it is probably not clear if moths that are there will definitely die on Shabbat because the extermination process is a slow one. Therefore, assuming that the reason to close the door is not primarily to kill the moths as quickly as possible, it should be permitted.

In summary, because of a few possible factors and perhaps their confluence, it should be permitted to close the door.

## Parsha Points to Ponder

### PI-N'CHAS

1) Why does the Torah use the double language of WHO WAS KILLED THAT WAS KILLED (HAMUKEH ASHER HUKA) when describing Zimri, the prince of the tribe of Shimon who sinned with the Midianite woman (25:14)?

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### Parsha Points to Ponder

is prepared by

#### Rabbi Dov Lipman

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Answers are somewhere else in this issue  
Look for them, but only after a good pondering

Fat Albert's alter ego's namesake

Pinchas and his great-great-great-great grandfather

## THE CHALLENGE OF MONEY: ADVERTISING AND PRICING [part 1]

by **Dr. Meir Tamari**

Firms advertise their goods and services in many different forms to attract customers and so do individuals seeking to market themselves and their abilities. In addition they compete by cutting prices. When successful they obtain a larger market share at the expense of their competitors or influence the decisions of their consumers, or a combination of both. In this they serve a legitimate function in providing information regarding availability of goods, better packaging, lower prices and the freedom to choose. These economic benefits must not blind us to moral questions of the relative welfare of the competitors and even more importantly of the power of advertising in all its forms to influence decisions of the consumer, sometimes to his detriment.

For instance, the immorality involved in the undue influence of advertising on children, who often are not able to make intelligent calculations as to the benefits and the costs of buying from the store that offers free gifts.

The following Mishna dealing with non-price competition, advertising and price cutting as a means of attracting customers shows that the moral issues do not change despite modern sophistication of marketing.

"Rabbi Yehuda says, 'a storekeeper may not distribute parched corn or nuts

to children [who were the usual household buyers] because thereby they become accustomed to come to him. The Rabbis permit it" (Bava Metzia 4:12). We may see Rabbi Yehuda as an opponent of free markets with the Rabbis as pro competitive markets, however, the very setting of the Mishna shows once again that it is not economics or business that Judaism is concerned with, but a search for the divinely ordained morality. The mishnayot preceding our Mishna, all dealt with questions of ona'a, price oppression through the withholding of pertinent information, and it itself ends with geneivat da'at through deceptive packaging.

According to Rabbi Yehuda, the storekeeper had acquired a property right to his habitual customers so that to encourage them to leave him, was tantamount to theft. The Rabbis, whose ruling became halakha, however, held that just as Reuven distributed one kind of gift, Shimon could easily replicate the competition. One may think that this discussion about parched corn or nuts concerns only a primitive economy, however, we know that free gifts, prizes, lotteries and the like are features of modern forms of merchandising and are used by chain stores, airlines, banks and others. This non-price competition attracts customers who think they are getting something for nothing, although gifts are actually only a price reduction. For their part, the firms can withdraw the gifts easier than they can reinstate price cuts.

It is the ability of all firms to duplicate the gifts, prizes or price cuts that makes non-price competition moral, since they have equal choices in purely economic policies. However, there are cases where legal or administrative conditions rather than inefficiency, prevent other firms from competing. Under such condition, competition would be immoral and forbidden as we may see from the following responsum.

"The wine merchants of the city complained to me that Jews from the outlying villages are bringing liquor into town and selling it at prices they cannot meet [The villagers used the mishna to claim that their competition is legal].

We only accept the ruling of the Sages in cases where one can say to the other, 'just like I distribute nuts, you can distribute parched corn'. However, here the city merchants cannot say this, because the monopoly granted to them is dependent on their paying the tax levied to finance communal expenses. The villagers, not being in the domain of the Bishop are not liable for such a tax and therefore they can sell their wine cheaper. Thus the townsmen are not able to duplicate their action and this is not like the opinion of the Sages. So the villagers are restrained from selling their wine in town" (T'shuvot Ma'amar Mordechai, section 11).

In other words the only reason that the villagers are able to undercut the prices is not because of their efficiency or their willingness to make smaller

profits but simply because they do not pay the taxes to which the townsmen are liable. Therefore, the competition of the villagers is immoral.

In the same way, people who sell goods on which customs duty have not been paid, businesses that do not pay taxes, or taxis that operate without medallions have an unfair advantage over law abiding citizens. It seems that Ma'amar Mordechai's teshuva would question the morality of such competition. □

If you thought that we had a late fast for 17 Tammuz, check out these end of fast times:  
NY 9:08, London 10:14,  
Moscow 11:25. How's that?!

FYI: The sedras of the Shabbatot of the Three Weeks are usually Pinchas, Matot-Mas'ei, and D'varim (Chazon), or, occasionally, Matot, Mas'ei, D'varim

**Pinchas's numerical sister sedra**

The most often read pasuk in Torah  
Or which ones according to MY

**Sail boat?**

**ספינת מפרשים**

**Bow = חרטום** (it's the front)

## Praying with Passion

Giving more meaning to our T'fillah  
One Week at a Time

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### YIGDAL (part four)

## 13 Principles of Faith

...יִשְׁלַח לְקַץ הַיָּמִין מְשִׁיחֵנוּ,  
לְפָדוֹת מַחְכֵי קֶץ יְשׁוּעָתוֹ.  
מֵתִים יַחֲיֶה אֶל בְּרַב חֶסְדּוֹ,  
בְּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.

**Translation:** (Koren/OU Siddur)

...At the end of days He will send our Mashiach to redeem those who await His final salvation. God will revive the dead in His great loving-kindness. Blessed for evermore is His glorious name!

**Theme (of 12th line):**

As noted three weeks ago, YIGDAL comprises the basic principles of Jewish faith as formulated by the Rambam. This includes (number 12), "I believe with complete faith in the coming of Moshiach. Though he tarry, nonetheless I await him every day that he will come."

**Word to the Wise:**  
Meaning within meaning...

YIGDAL concludes with the words, "Yishlach l'keitz hayamin m'shicheinu - Hashem will send our Moshiach at the end of days." The commentaries ask why "days" is stated as "yamin," as

would be proper in Aramaic, rather than "yomim" in conformance with the Hebrew. The Dover Shalom answers that there are two ways that the Moshiach can come: with much tribulation (represented by Hashem's left hand) at the pre-determined end of days, or miraculously before the designated time (represented by His right hand.) With the word "yamin," which is Hebrew for right hand we remind ourselves of the impact we can have, through our merits and good deeds, to activate Hashem's kindness.

**Q&A:**

**Our Merit to bring Moshiach**

**QUESTION:** If prior greater generations were unable to bring the final redemption, what is to say ours can?

**ANSWER:** Rabbi Shimon Schwab once commented that if he were asked what merit the Jewish people possess that makes them deserving of Moshiach, he would answer:

"...Normally, a person who is disappointed over and over again would give up... If we ask what our generation can say for itself as to why it deserves the coming of Moshiach, we reply that we deserve it because: We didn't give up! We waited patiently and we are still waiting --- no matter how many disappointments and backslidings we had to experience. We don't know the word YI-USH, to give up."

The Chofetz Chaim (Tzipisa L'Yeshua, Chapter 1) similarly explains, "With the length of the exile, the merits of the Jewish people grow and become greater from generation to generation

from the merits... of their waiting and hoping for the coming of Moshiach for such a long time..."

As the Midrash (Bereishit Rabba 88:7) explains: "Everything is (bound up) with KIVUI (hopeful awaiting)... 'Wait for salvation for it is close at hand!' Thus the verse (Yeshayahu 56:1) says, 'For My salvation is near to come'."

**T'fila Trainer:**

**Exercising mind, memory and imagination to carry kavana into your davening**

Imagine this scene: Ruth is a Holocaust survivor who, after 50 years, discovered that she had a brother living in Israel. The brother, Chaim, has flown to New York to reunite with his sister. Ruth is in the arrivals lounge, desperately trying to catch the first glimpse of someone she is not even sure she will recognize. Feel her longing, her heart-stopping anticipation, and this week, connect to that feeling when saying:

יִשְׁלַח לְקַץ הַיָּמִין מְשִׁיחֵנוּ,  
לְפָדוֹת מַחְכֵי קֶץ יְשׁוּעָתוֹ.

"By the end of days He [Hashem] will send our Moshiach, to redeem those longing for His final salvation."

**The Puah Institute**

*for Fertility and Gynecology in Accordance with Halacha*

## Medical Secrets

## Cancer Survivors and Shidduchim

In the past few weeks we have been discussing the parameters of what should and what must be revealed in cases of shidduchim which involve people with medical or other significant problems.

Our general guideline is the following: that which is universally considered to be an objective blemish and, if known, would undo the shidduch or marriage, needs to be told. Something that is not an objective problem but may still be considered by some to be a blemish need not be revealed.

What about the case of someone who had a life-threatening disease - cancer, for example - and survived and is now healthy? Does he or she have to share this information when he is ready to look for a shidduch?

On the one hand, we could argue that since the person is now healthy, despite his past medical history, he is no different from anybody else. After all, anyone could conceivably contract a disease even if he has a healthy lifestyle and no medical history. So, one might argue that this person is like everyone else and need not reveal his past history.

On the other hand, let's say the doctors insist that such a person come back for periodic check-ups to ensure that there not be a recurrence of the disease. This in itself would seem to indicate that a cancer survivor is at greater risk to get the disease again,

even if he is currently in remission. Therefore you could argue that this person is not like any other, and must tell the potential spouse of his medical history.

Since the recurrence rates of cancer differ greatly - dependent upon such factors as the different types of cancer, the age of the patient when they received treatment, the type of treatment given, etc. - it is difficult to determine that a cancer will or will not recur; therefore each individual case is distinct and must be judged on its own.

Practically speaking, the answer as to whether and what to tell is dependent upon the specific circumstances in each case. One needs to first get clear information from his doctor as to his exact risk factor.

In addition, cancer treatment can, at times, have an irreversible effect on ones fertility. As we have already noted, the inability to have children would be considered an objective blemish that does need to be revealed in a shidduch.

As in all cases, one needs to exercise sensitivity as to when and how the information is disclosed. The fact that one is a cancer survivor need not be the first thing that a person shares, and one needs to state the situation clearly without exaggerating the severity of his situation.



### **An Open Letter to all Daughters of Israel:**

The story of the daughters of Tzelofchad attests, according to many commentaries, to their powerful love of Eretz Yisrael. It also serves as a stellar example of the love of the Land shared by all the women of Bnei Yisrael. We are told that women were not included in the sin of the meraglim and they merited entering the Land and not perishing in the Midbar.

The Ktav Sofer points out that Tzelofchad's daughters petitioned Moshe only after the tribes of Reuven, Gad, and half their own tribe of Menashe had been apportioned land east of the Yarden, land that had already been conquered. They asked for land on the still-unconquered western side of the river. This attests to their firm conviction that the land of Israel belongs to Bnei Yisrael even before being conquered and settled, based on Hashem's promise which is eternal and unchangeable.

The Yalkut contrasts this attitude with that of the nation at the time of the meraglim, even though about 38 years separate the two incidents.

The women of Israel showed their unwavering faith in Hashem's promises and support in the Exodus from Egypt, and here again, on the eve of the entrance into Eretz Yisrael. If only the

women of the generation of the midbar could have swayed their husbands at the time of the meraglim. What a different ending the story would have had!

Perhaps the time has come for a TIKUN of the behavior of the midbar generation. Perhaps, once again, the women must lead the way to speak only well of Eretz Yisrael, to minimize any difficulties and maximize all the joys and privileges of life in our Land. And as for daughters of Israel still living outside of Eretz Yisrael, come home and bring your families and help build the Land that women have always held dear. Shabbat Shalom!

Chaya Passow, Jerusalem

## **Portion from the Portion BNOT ZELOFCHAD**

If I had to choose my favorite section of the Torah, the story of the five daughters of Zelofchad - bnot Zelofchad, read this week, would probably be the one I would choose. Accuse me of being a feminist - this episode is one example that highlights how the Torah supports the rights, dignity and intrinsic worth of women.

Zelofchad was blessed (yes, it's a blessing) with five daughters - Machla, No'a, Chogla, Milka and Tirtza, and no sons. Zelofchad died in

the desert. Once Bnei Yisroel enters the land of Israel what would happen to the portion of land that should have gone to Zelofchad? What is the Jewish inheritance law for someone who has no sons but does have daughters?

First his daughters make it clear that he is entitled to any portion of the land. They say that he died because of his own sin and not because he was a member of Korach's group who lost the right to a portion of the land. (27:3). Then they say that his inheritance should be given to them, his daughters. This could look like a merely selfish, greedy request just so they wouldn't be landless when they get to the holy land. But Hashem looks at their request as holy "KEIN B'NOT ZELOFCHAD DOV'ROT"- The daughters of Zelofchad have a just claim" (27:7). They asked for the right reason - because of their love for the Holy land and for Halacha. As such, the laws of inheritance for daughters was taught as a result of their request to Moshe. They received a hereditary portion of land alongside their father's brothers and were instrumental in having the nation learn this important law.

As Tzelofchad's daughters proved, and set a legal precedent, halacha is not chauvinistic. Women may have different roles than men but that doesn't mean that the Torah values them any less. If it looks that way at times, studying sections of the Torah such as ours with a Torah scholar (male or female) will show otherwise.

In honor of these righteous erudite women here is a recipe for ginger

women cookies. I have chosen a recipe lower on fat since these smart women probably also maintained their health.

## GINGERBREAD WOMEN COOKIES


¼ cup butter (or margarine), softened  
¾ cup firmly packed brown sugar  
½ cup unsweetened applesauce  
1 egg  
1/3 cup molasses  
3 cups flour  
1 tsp baking soda  
2 tsp ground ginger  
1 tsp ground cinnamon  
½ tsp allspice  
¼ tsp ground cloves  
Icing - ½ cup powdered sugar  
few drops water


Beat butter or margarine, sugar and applesauce until smooth. Add egg and molasses and mix well. In another large bowl, combine flour, baking soda and spices. Add to sugar and molasses mixture, stirring well. Divide dough in two; cover with plastic wrap and chill for 2 hours.


Roll out dough to 1/4 or 1/8-inch thickness. Cut gingerbread women with a cookie cutter. Add candies or raisins to decorate. Place 1-2 inches apart on a parchment-lined baking sheet. Bake 10-12 minutes at 180°C . Add frosting or more decorations when cool. Makes 30 cookies.


If desired, apply Icing: Mix the sugar with a few drops of water. Draw on a dress with a toothpick or small knife.


# ParshaPix explanations

 Towards the upper-right corner - contradictory symbol of war (the spear) and peace (the dove with olive branch. Pinchas' act of "violence" was rewarded by the Covenant of Peace. It works this way sometimes.


 To the right of the dove in question is the insignia of a TAT-ALUF, Brigadier General. The Aluf and Rav Aluf also have the sword crossed with an olive branch, with the addition of one or two "falafels" respectively. The insignia carries the same message as the dove with the spear - we crave peace, but are ready to pick up the sword to defend ourselves when necessary.


 To the left of the dove is the Kohein Gadol's CHOSHEN, here representing 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. [Personal comment from a Pinchas: I suspect that it is the small YUD that resulted in many people spelling Pinchas without a YUD, even though in reference to


Pinchas ben Elazar ben Aharon, there is always a YUD, and with Pinchas son of Eli HaKohen, the name usually has a YUD too - only once is the YUD absent.]


 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

 Bill Cosby stands for his Midyanite namesake. We are not making any judgment value on Bill Cosby; just reacting to the name in the sedra which triggers in some of our minds, the one with the musical corduroy pants (this is not a TTriddle - you either understand the reference or you don't)


 The calculator is 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.


 The two lambs are the daily T'MIDIM, or the Musaf of Shabbat - both of which are mitzvot in Pinchas. They are also among the animals brought as the Musaf of all the Chagim (2 of 7 or 2 of 14, as the case may be).

 The binoculars (lower-left) are for Moshe Rabeinu to look out over the Land... as he was told to do by G-d.


 At the bottom of the ParshaPix 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 (the scales), Sukkot (Lulav & Etrog). The Maftir readings for all of the Holidays come from Parshat Pinchas.


 In the lower middle of the PP we have the nostalgic inclusion of one of the very first ParshaPixPuzzles. It reads from left to right. A candy CANE inside a musical NOTE. Which is a KEIN B'NOT... Next is a sniper, TZALAF in Hebrew. Combined with the numeral one gives us TZ'LOF-CHAD. The 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 TZELOFCHAD DO'VROT... Any Pix or TTriddle that seems to come from a warped mind, probably derives its inspiration from this particular set of images.


 The bird next to Cosby 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. (Sometimes we find the family name to be the same as their progenitor and sometimes there is a slight variation, as, for example, with another of Naftali's sons,

YEITZER, whose family is YITZRI. The most changed name is probably PUVA, whose family are the PUNI.)

 The worm under the Tat-Aluf's insignia, is for TOLA, son of Yissachar.

 The compass with its needle pointing north is TZ'FON, son of GAD.

 The pot is from the haftara, as is the almond branch.

 We'll leave the last three items as Unexplaineds and challenge you, dear TTreader, to "solve" them. Prizes await correct solutions, as they do for TTriddle solvers.

## TTTRIDDLES

Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

Last issue's (**BALAK**) TTriddles:

[1] 31° 40' 1.49" N, 35° 7' 32.5" E

These are the latitude and longitude coordinates of the Kibbutz in the Gush Etzion area called ROSH TZURIM. That name comes from Parshat Balak (Bamidbar 23:9) - "For from the top of the rocks (Rosh Tzurim) I see him, and from the hills I behold him; lo, the people shall live alone, and shall not be reckoned among the nations." Rosh Tzurim is a religious kibbutz founded in 1969 by the religious scouts and Nahal.

[2] Bil'am:Balak::Asa:whom?

Here's how this one came about. Gimatriya of Bil'am, 142. Of Balak, 132. Close, but not much to say about it. Next, pick one of our prophets. How about Eliyahu HaNavi. Gimatriya of Eliyahu, 52. Now find someone, preferably a king, with a gimatriya of 10 less or 10 more. Hence, ASA with a gimatriya of 62, which is 10 more than Eliyahu gives us a fairly nice analogy: Bil'am (non-Jewish prophet) is to Balak (non-Jewish king as Asa (Jewish king) is to Eliyahu (Jewish prophet).

[3] What Israel did to its Gemara scholars?

The word EMORI and AMORA'IM are close to each other in spelling. Targum Onkeles makes it even closer: And Balak ben Tzipor saw all that Israel did to EMORI, is rendered - LA-EMORA'EI. It just called for a TTriddle.

[4] The tenth month, Sara the daughter, Avraham gave birth to Yitzchak, Rivka - mother of Yaakov and Eisav, on the Efrata road, 1500, the leaders of Israel, covered the eye of the Earth, you - your son and your daughter

Translating: HACHODESH HA-ASIRI, SARA HABAT, AVRAHAM HOLID ET YITZCHAK, RIVKA EIM YAAKOV V'EISAV, ELEF VACHAMEISH MEI-OT, N'SI'EI YISRAEL, KISA ET EIN HAARETZ (this phrase is from Parshat Balak), ATA UVINCHA UVITECHA. That's eight phrases each of which have a gimatriya of 912, as in TT 912.

[5] Monkey's weekly: win, place, show

What letter of the ALEF-BET resembles a monkey in name (and even in appearance)? KUF. The past three sedras have names of three letters each, each one with a KUF. In KORACH, the KUF is in first place - that's a win (horseracing). In CHUKAT, the KUF came in second (show). And in BALAK, the KUF placed third.

[6] He follows Naso and Balak. The haftara of NASO is the story of the birth of Shimshon. First person named in the haftara is Shimshon's father MANO'ACH. He, therefore, follows NASO. He also follows BALAK since the name MANO'CH is the SIMAN for the number of p'sukim in Parshat Balak - 104.

[7] L'havdil, M52519 and Bamboo Harvester

The sedra tells us of a talking donkey. L'havdil, between G-d's giving the power of speech to Bil'am's donkey on the one hand, and two talking animals of fiction, on the other hand, we have M52519 which is/was the serial number of Francis the talking mule, an experienced army mule featured in seven movie comedies in the 1950s. Bamboo Harvester was the name of the horse who played Mr. Ed in the TV series of the same name.

[8] Squab, gosling, eaglet, keet, eyas, cygnet

These are all equivalent to BALAK since they are all BEN TZIPOR, the young offspring of birds. Squab is a baby pigeon. Gosling is a baby goose. Eaglet is a baby eagle. Keet is a baby guinea

fowl. Eyas is a baby hawk or falcon. And cygnet is a baby swan. All BEN TZIPOR - just like Balak.

[9] Curtiss JN-4H

One of a series of post World War I biplanes, it was used mostly to train pilots. Its nickname was "Jenny", which is also a female donkey, or ATON in Hebrew, as in Bil'am's ATON whom he struck three times and who spoke to him.

[10] Although they repeatedly offered PAR VA-AYIL BAMIZBEI'ACH, their real weapon was the TONGUE PAR (280) + VAAYIL (47) + BAMIZBEI'ACH (59) = 386. LASHON = 386.

[11] Famous anagramic questions from sedra and its haftara

The famous question from Parshat Balak is MA TOVU (spelled TET, BET, VAV). In the haftara, we find at the end of Micha, MA TOV, that's TET, VAV, BET - an anagram of TOVU.

[Unexplaineds]

As we have stated repeatedly in the past, in TTriddlese, Unexplained is a noun (as well as an adjective) and its plural is Unexplaineds. As it turns out, last week there were two announced unexplaineds and an unannounced one.

The name of the ZIM shipping company (now known as Zim Integrated Shipping Services) comes from Parshat Balak, specifically from Bamidbar 24:24 (one of the five double-Willie p'sukim in the Torah): "V'TZIM, warships (or large ships - this translation fits better with the ZIM line of cargo ships) shall come

from the ports of the Kittim, and they will lay waste Assyria and Eber..."

The dragon above the picture of the baby bird is Dragon, the girlfriend and then wife of Donkey, mother of the brood of dronkeys. As the spouse of a male donkey, she is a rival of the ATON, the female donkey in Pashat Balak that would probably be the only one able to keep up conversations with Donkey.

Finally, there is a logo of a hashgacha - SHE'EIRIS to be specific. The word SH'EIRIT is the second word of the haftara for Parshat Balak.

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**WISDOM & WIT**  
by Shmuel Himelstein

After R' Yosef Dov Soloveichik, the Beis Halevi, left the Volozhin Yeshiva, the elders of the city of Minsk asked him to open a yeshiva in Minsk. Not only would they guarantee to pay for the expenses of fifty students, but they would pay R' Yosef Dov fifteen rubles a week, as opposed to the eight he had been receiving in Volozhin. R' Yosef Dov refused to accept the offer, even when they raised the amount he would be paid to twenty rubles a week.

"Why are you so adamant, Rebbe?" they asked him. Isn't it obvious that with you as the head of the yeshiva it will attract students from all over?"

"Yes, but where will the money to pay for this come from?" persisted R'

Yosef Dov.

"Rebbe, we told you," they answered. "We will guarantee to pay all for all the expenses."

"And where will you get the money to pay for this?" he asked.

"Well, if we donate the money we now give to Volozhin, all we'll have to add is a small amount above that, and that will cover all the expenses. We have all the calculations to prove this."

"In other words," said R' Yosef Dov, "you would build up a yeshiva here at the expense of the Volozhin Yeshiva. Under no circumstances can I be a party to such a plan."

The Alter of Slobodka would say...

When the Torah tells us to love our fellow as we love ourselves, it means that just as we do not love ourselves because we were commanded to do so, we must not love our fellows only because we were commanded to do so.

Muriel is the first either way

The most common pasuk in Torah is וַיִּדְבֹר ה' אֶל־מֹשֶׁה לֵאמֹר:  
It occurs 69 times, 10 in Sh'mot, 27 in Vayikra, 32 in Bamidbar. That's it. In Bamidbar (Parshat Pinchas) we find a startling switch of this pasuk:  
וַיִּדְבֹר מֹשֶׁה אֶל־ה' לֵאמֹר:  
And there are two p'sukim in T'hilim that are Gimatriya Twins to these Torah p'sukim (59:16, 115:13).

## Parsha Points to Ponder Suggested answers

1) The Ohr HaChayim answers that Zimri's sin was a two step process. First, he managed to completely ignore his spiritual side and let his soul wither away without any influence over his body. Then, he was able to commit this sin. Thus, the Torah first relates that he was killed in the spiritual sense, and then it describes that he was killed physically by Pinchas.

2) The Kli Yakar explains that the Midianites actively sent their women to pursue the Jewish men (25:18), while it was the Jewish men who pursued the women of Moav (25:1). Therefore, the Midianites are held much more accountable and punished accordingly.

3) The Ohr HaChayim suggests that AND THEY CAME CLOSE does not refer to their coming close to Moshe. They were too embarrassed and humble to simply approach the leader of the nation. So, first they CAME CLOSE to their most immediate leaders, and then made their way to their superiors, until they felt comfortable enough to actually stand before Moshe as described in the second verse.

Tzelofchad's daughters got the answer to their query about receiving land in Eretz Yisrael. Bamidbar 27:7 reads:

כִּן בָּנוֹת אֶלְפַזְחָד דְּבָרַת נָתַן תִּתֵּן לָהֶם אֲנֹתָ נְשֵׁי בְהוֹר אֲנִי אֲבֵיהֶם וְהַלְבַּרְתָּ אֶת־נְשֵׁי אֲבֵיהֶן לָהֶן:

And in D'varim 8:9 we find part of the beautiful description of that Land.

אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכְלֶנָּה לֶחֶם לֹא יִתְּנוּסֶר כֹּל פֶּה אֶרֶץ אֲשֶׁר אֲבִיָּה בְּרוּל וּבְהַרְרֵיהָ תִּזְלַב נְשֵׁי:

These p'sukim are Gimatriya Twins.