



9 years of Points to Ponder on Parshas Pinchas

**פִּֽינְחָ֨ס בֶּן־אֶלְעָזָ֜ר בֶּן־אַֽהֲרֹ֣ן הַכֹּהֵ֗ן Pinchas Ben Elazar Ben Aharon (25:11)** - Why does the Torah list his lineage after both of these ancestors specifically? **Meshech Chochma** explains Pinchas did 2 things within this action. The first was that he took a life in order to preserve Kavod Shomayim. The second was that he gave up his Olam Haba for the benefit of the Jewish people. In regard to the first issue he was acting as Elazar did — when Aharon died and there was an attack and the לויים came to fight and Elazar was their leader. Aharon was the source of the second stand. Pinchas’s actions were in concert with the standards set by his predecessors לכפר על בני ישראל.

**פינחס בן אלעזר...השיב את חמתי Pinchas ben Elazar returned my anger (25:10)** – What was the result of Pinchas’s actions? Why was he so rewarded? After all, the sin continued until 24,000 people had died? **Rav Nosson Tzvi Wachtfogel**  explains that Pinchas gets credit for making the start toward correcting the mistakes of the people around him. The Midrash credits Kalev as well – not because he was able to stop the Miraglim entirely but that he was able to start a change – and stay off the entire Jewish nation being destroyed.

**פִּֽינְחָ֨ס בֶּן־אֶלְעָזָ֜ר בֶּן־אַֽהֲרֹ֣ן הַכֹּהֵ֗ן Pinchas (25:11) - Rashi** cites the Midrash that notes that the people were not enamored with Pinchas and challenged why the person whose grandfather was an idolator dared to rise and kill a Nasi. The **Yaaros Dvash** wonders how the people could have thought Zimri was correct? He explains that the people did not actually think Zimri was correct but they gossiped anyway in order to assuage their own guilt as to why they THEY didn’t rise to the occasion in the way HE did. They reasoned that if a great person had done it, it would have brought out a bigger Kiddush Hashem. That is why the Possuk writes his lineage -- to show us that he WAS correct EVEN according to their reasoning. **Rav Yerucham Levovitz**  adds that this is Yirmiyahu’s argument to Hashem in the Haftorah that he is “but a Naar”. We have lost many opportunities in life because the people did not rise to the occasion.

**הֵשִׁ֤יב אֶת־חֲמָתִי֙** **Brought me back from my anger (25:11)** – The Talmud (Avoda Zara 4a) notes that there are competing Gemaras about whether Hashem get angry or does not. The Gemara notes that it depends whether he is responding to the Jews (whom he does not get angry at) or the nations of the world. If that is the case, how could Hashem argued that Pinchas returned Him from anger? **Rav Yosef Kanfo**  of Morocco answered that when the Jews reject Hashem then they do not get the protection from Hashem’s anger. However, when they remain devoted to Him, he is slow to anger with them.

**הֵשִׁ֤יב אֶת־חֲמָתִי֙ He turned my anger away (25:11) - Rashi** notes that this refers to the anger Hashem should have had. **Rav Gedaliah Schorr**  explains that this is similar to the idea found in Parshas Balak that Bilaam knew the precise moment that Hashem gets angry each day. But how does one have a time to schedule his anger? Rav Schorr explains that Hashem doesn’t get “angry”. Rather, there are times that Hashem expresses the need to have more Yiras Hashem than Ahavas Hashem in a particular day. Since each day needs the proper mix, the lack of expression of anger on a particular day allowed the proper proportion of Ahava to Yirah to be out of whack. Hence Bnei Yisrael were prone to sin which they did until Pinchas’s anger brought the people back to the restored proper balance.

**בְּקַנְא֥וֹ אֶת־קִנְאָתִ֖י**  **When he acted on my jealousy (25:11)** – The Midrash tells us that Hashem gets angry for one moment each day. It was precisely that moment which Bilaam was able to account and to try to curse Bnei Yisrael in the moment. On the day that Bilaam tried, Hashem did not get angry. **Rav Meir Shapiro** explains that Hashem’s anger holds the world back from such extreme free love that would fuel unchecked boundary violations in the name of love. Thus, Hashem’s anger is a check and balance to acting on Taava (pure id?). This is why when Hashem was not angry on the day in question, the result was Bnos Moav and the enticement of the Jewish men. It was Pinchas’s anger that provided the spark that restored the homeostatis to the “free love” in the Jewish camp.

**בְּקַנְא֥וֹ אֶת־קִנְאָתִ֖י  When he took my vengenance for me (25:11) – Rav Gifter**  explained that Kannaus is an external middah and is not usually associated with spiritual matters. How then does Hashem reward it with peace? Rather, Pinchas’s action was motivated by an internal realization that if one does not act for the pride of Hashem in his life, then he has no life. This is the concept of internal Kannaus – it is the recognition of the individual that in order to achieve Sheleimus, one must know what the purpose of his life is all about. Thus, the ultimate reward for the one who seeks this sense of purpose, is the achievement of that which he seeks – Shalom – a sense of Sheleimus.

**בְּקַנְא֥וֹ אֶת־קִנְאָתִ֖י** **When he took my vengence (25:11) – Rashi** explains that when Pinchas killed Zimri, he did what Hashem was supposed to do himself. What does it mean that Hashem has vengeance? What is Keil Nikamos Hashem? **Rav Shlomo Wolbe**  explains that Hashem’s vengeance is to eradicate evil from the world. Pinchas was motivated the same way. His was not based on taking revenge in the regular sense, it was about eliminating evil by destroying the pervayor of it. One who is apathetic to perpetrated evil is not a real Talmid Chacham. Real Talmidei Chachamim take vengeance not for themselves but rather in order to rid the people around them from evil and negative character traits.

ו**ְלֹֽא־כִלִּ֥יתִי אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל** **And I did not destroy Bnei Yisrael with my anger (25:11)-** Last week’s Parsha ended with the mention of the death of 24,000 people in the plague with Midyan. How could a Parsha end on a negative note? **Rav Yochanan Zweig**  explained that the fact that Hashem considered destroying Bnei Yisrael with his anger and limited himself to 24,000 is a good thing – considering.

**הִֽנְנִ֨י נֹתֵ֥ן ל֛וֹ אֶת־בְּרִיתִ֖י שָׁלֽוֹם Therefore you should tell him I grant him my covenant of peace (25:12) – Rashi** tells us that it is a Din that he receives this reward. Why? Moreover, Rashi and Tosafos (Zevachim 101a) that the Kohanim Gedolim come from Pinchas. Why? **Rav Gavriel Saraf of Kerem B’Yavneh** notes that the action of Pinchas was Halacha V’Ein Morin Kein. Pinchas becomes a Kohein because of his actions alone. The **Avnei Neizer is quoted by the Shem MiShmuel** as noting that unlike a regular Kohein who is instructed to become Tamai for his relatives, a Kohein Gadol does not. The reason is simple. The Kohein becomes a Kohein as a result of his familial relationship. His father was a kohein and he is too. Therefore he needs to show respect and becomes tamai upon the family’s loss. The Kohein Gadol did it himself. Therefore he is not permitted to become Tamai. Similarly, the ideal Kohanim Gedolim come from the descendants of he who pronounced his Kehuna by himself, namely, Pinchas.

**בְּרִיתִ֖י שָׁלֽוֹם My covenant of peace (25:12)** - What is a covenant of peace? In Pirkei Avos we identify peace as that which we love and run after. But why do we need to be from the students of Aharon to engage it? There is a story of a certain couple that owned an inn and used to curse one another concerning all events surrounding it. A marriage counselor suggested that they just stop the cursing and replace it with blessing. They returned and noted tha t while the cursing diminished, they were now blessing each other as they continued to strike blows at one another. **Rav Elyashiv**  explained that true Shalom is one that is built on the principles taught by Aharon. It has peace and inner peace. Without it, there is just words. After all, they say that monkeys can hug to death.

**וְהָ֤יְתָה לּוֹ֙ וּלְזַרְע֣וֹ אַֽחֲרָ֔יו בְּרִ֖ית כְּהֻנַּ֣ת עוֹלָ֑ם And he and his children will have the covenant of Kehuna forever (25:13) – Yalkut Shimoni** notes that until he killed Zimri and Kozbi, Pinchas did not qualify to be a Kohein. This suggestion is odd insofar as a Kohein who kills is not allowed to offer Birkas Kohanim. Why would the reward be so diametrically opposed to the Kohein function? **Rav Shaul Yisraeli**  noted that in the desert there were 2 main styles of leadership – that of the Kohein and the Novi. The Kohein – Aharon extended tremendous effort to meet the people where they were. However, there were times that he might have overextended as was the case with the Eigel. Moshe noted that sometimes you need to remain steadfast in the law.

**וְשֵׁם֩ אִ֨ישׁ יִשְׂרָאֵ֜ל הַמֻּכֶּ֗ה And the name of the Jewish person who was killed (25:14)** – The style here is awkward. Why do we not first introduce Pinchas as the one who killed Zimri and that Hashem was rewarding him for this. Why the passive voice? **Rav Chaim Shmuelevitz**  explained that once Pinchas was accepted as a Kohein he needed to dispense with the Midda of Kanaus. The Torah went out of its way to dissolve Pinchas’s name with the act of Kanaus by using the passive voice. **Rav Yisroel Reisman**  added that when a person needs to do things that are tough, even when he is right, it influences him. A person needs to learn how to distance himself from the tough middos when they are not Mitzvos.

**וְשֵׁם֩ אִ֨ישׁ יִשְׂרָאֵ֜ל And the name of the man …was Zimri (25:14)** – The **Midrash** comments that his real name was Shlumiel Ben Tzurishadai. Why is his name hidden? The author of **Likkutei Chaver Ben Chaim** suggests that in naming one who was a rasha in his evil, we do not want to mention the names of Hashem that were in his name. He also adds from the**Chasam Sofer** that a person with no mazal is called a Shlumiel because the Gemara identifies 12 miracles that happened to Pinchas in order to kill Zimri. If Pinchas had the mazal, Shlumiel obviously didn’t. Still, we do not want to call a person a Rasha and as a result, we call him Shlumiel as opposed to Zimri.

**צָר֖וֹר אֶת־הַמִּדְיָנִ֑ים Annihilate the Midyanim (25:17)** – Why is the command to destroy Midyan so strong and immediate. It sounds almost worse than that of Amalek**? Rav Haim Sabato**  answers that we learn that *Gadol HaMachteeyo Yoser Min HaHorgo*. The one who tries to kill only damages the body but the one who causes to sin, destroys both body and soul. The intended damage is more explicit and requires sharper response.

**כזבי בת נשיא מדין אחותם Kozbi the daughter of the leader of Midyan their sister (25:18)** – We normally identify people who descend from a nation as sons and daughters. Why is Kozbi identified as a sister? **The Mechilta** (Shemos 15:20) notes that she is called a sister because she gave her life for the nation. In that regard, she is similar to Shimon and Levi who are identified as the brothers of Dinah due to their commitment and risk of life for her. **The Tolna Rebbe**  used this possuk as a proof text to teach a valuable lesson. Even as the Torah castigates her evil act of prostitution which led to the deaths of so many, Chazal were able to find her devotion to her people to be something of significance for which she deserved some respect. If Chazal could do so, we too, can find something positive to see in our fellow Jews.

 **הַמֻּכָּ֛ה בְּיֽוֹם־הַמַּגֵּפָ֖ה עַל־דְּבַ֥ר פְּעֽוֹר Who were smitten on the day of the plague due to the episode of Peor (25:18) – Rav Yechezkel Abramsky**  notes that generally one is moved by tragedy toward Teshuva – or at the least a hesitation from sin – when one experiences the moment of tragedy. The great Avaira of Zimri is highlighted when we discover that he sinned after the plague had started, as if it had no effect on him whatsoever.

**דְּבַ֣ר פְּע֑וֹר Peor (25:18) - Rav Yaakov Kamenetzsky ztl** explains that the Avoda Zara of Peor with all of its disgusting nature, was an Avoda Zara of Hefkeirus. When one lives a life of Hefkeirus where everything goes and everything is equal, we come to the actions of Zimri.

**חֲנוֹךְ֙ מִשְׁפַּ֣חַת הַֽחֲנֹכִ֔י  To Chanoch the family of Chanoch, to Pauul the family of Pauul (26:5)** – Why did the Torah need to explain that families were called by their family name? **Rav Aharon Leib Steinman**  answers that within the Jewish camp there were certainly families that had died out and those whose members had become so small that they needed to be included with others while other families that were so large that the grandchildren needed their own portion (like Menashe where the great-grandchildren were separated) It was Hashem’s plan to determine which family merited what. Therefore, he instructed them accordingly to show that the population expansions were all Min HaShomayim.

**חֲנוֹךְ֙ מִשְׁפַּ֣חַת הַֽחֲנֹכִ֔י For Chanoch, the family of the Chanochi (25:6)- Rav Pam**  noted that the great women of the generation got their strength from Yosef and from Sarah and it helped them withstand the pressures of Egypt and properly prepare the next generation. Hence, each family created, carries a Yud from Yosef and a Heh from Sarah.

**הֽוּא־דָתָ֨ן וַֽאֲבִירָ֜ם They were Dasan and Aviram who rebelled (26:9-10)** – So Korach gets no mention in this census and Dasan and Aviram bear the brunt of the rebellion? Why? **Rav Bentzion Tzisling ztl, Maggid in Yirushalayim** explains that when a community seeks elections, say, for a rabbi or principal, there are many factions and focus groups who bring about their different personal concerns about the position. However, one group in the bunch, is a group with no personal interest. This group considers it their job just to make trouble and stir the pot. The same is said about the Korach episode, the Bechorim and Shevet Levi had something to lose with Aharon’s appointment to the Kehuna Gedolah. However, once we learn in this week’s Parsha that Dasan and Aviram had an older brother – Nemuel – they were neither Levi nor Bechor. The only reason they fought hard, was for the sake of the Machlokes. Therefore they bear a brunt of its mention.

**וּבְנֵי־קֹ֖רַח לֹא־מֵֽתוּ The children of Korach didn’t die (26:11)** – The children of Korach were involved in the initial plan of Korach but never took the Machta pans for the ultimate challenge. Rashi cites the Gemara (Sanhedrin 110a) which notes that they had a high place in Gehinnom reserved for them. What does that mean? Either they died or they didn’t?! **Rav Schwab**  explains that it is possible to experience Geheinnom in this world too. This may be the high place that we are referring to. It means that the children of Korach received their Gehinom in this world in the form of yisurim.

**ובני קורח לא מתו The children of Korach didn’t die (26:11)** – Why were the sons of Korach, who **Rashi** explains were involved from the beginning, able to do Teshuva and be saved and Korach was not? After all, doesn’t the Torah tell us that Korach also declared that Moshe Emes and Toraso emes? **Rav Eliyahu Baruch Finkel**  explained that Korach only began his claim after he had died. They caught the last chance – when we grab the final minutes, when we jump the train, we can be saved.

 **בְּנֵ֣י בִנְיָמִן֘ לְמִשְׁפְּחֹתָם**֒ **The children of Binyamin (26:38)** – How did Binyamin manage to name his children after Yosef – knowing that he was alive? Didn’t this violate the Cheirem instituted by the brothers (Tanchuma VaYeishev)? **Rav Elyashiv**  answered that the Cheirem was only to those who revealed it to Yaakov. But Binyamin never explained the reasoning behind his names to his father.

**אַךְ־בְּגוֹרָ֕ל יֵֽחָלֵ֖ק אֶת־הָאָ֑רֶץ Through the lottery you shall divide the land (26:55)** – In the end, the land of Israel is divided based on the tribes and the earlier generations. **Rav Yechiel Michel Tukachinsky**  would remind the Chalutzim who established the Medinah that they needed to remember the vision of the Chareidim of Europe who had their own version of Zionism (They davened daily V’Sechezena Eineinu) and helped shape the land and vision of the Medinah today. We too, need to recall that when we study Torah we do so with the homage and respect to the earlier generation. If we do not, Torah, like Eretz Yisrael provides us with no person portion either.

**ובאלה לא היה איש And from these there was no man who remained from the accounting of Moshe and Aharon in the desert since Hashem declared that they should die in the desert (26:63-65) – Rashi** notes that the word Ish here is gender specific because the women were not subjected to the decree after the sin of the spies. They loved the land and desired to gain a portion in it**. Kli Yakar** goes so far as to suggest that Hashem would have rather sent the women as Miraglim than the men because they would have been more successful! **Rav Moshe Tzvi Neriah**  picks up on the fact that both Moshe and Aharon’s accounting is stressed here in context. Why? Rav Neriah explains that there were three primary leaders of the Jewish people in the desert – Moshe, Aharon & Miriam. While Moshe and Aharon were not successful in getting the men excited to enter the land, Miriam seems to have been more successful. Why? Rav Neriah suggests that it was because Miriam danced and sang WITH the women. She didn’t merely teach and speak TO them, she interacted WITH them – sharing their ideas and elevating them in the process. From an educational perspective this can bring about more success. Still, **Mrs. Sivan Rahav Meir** cautions, together with this aspect of education, a leader needs to be able to raise the people – giving them something to strive for in their own lives. There needs to be a combination of both in Jewish education.

**וַתִּקְרַ֜בְנָה בְּנ֣וֹת צְלָפְחָ֗ד And the daughters of Tzlofchad came close (27:1)** – The Gemara (Bava Basra 119b) notes that the women were Tzidkaniyos for they did not marry until they found someone worthy. Rabbi Eliezer ben Yaakov says that the youngest got married at 40 because they waited for Mr. Right. Does it make sense that they didn’t meet Mr. Right in 40 years?! The author of the **Ir David** suggests that people in the Dor Yotzai Mitzrayim stayed away from the daughters because they thought the father Tzlofchad was a bad person who was Michallel Shabbos only thinking of himself. When this episode happened, it became clear that even Tzlofchad had intended L’Shem Shomayim and his daughter especially – were worthy to receive a section in the land of Israel. At that point they found worthy spouses.

**וַתִּקְרַ֜בְנָה בְּנ֣וֹת צְלָפְחָ֗ד And the daughters of Tzlofchad came close (27:1)** – The Midrash notes that the women did not participate in the Cheit HaEigel nor in the Cheit HaMiraglim which is why this section appears at the same place as the death of those in the Midbar to demonstrate that those perished and these lived on. **Targum Yonasan (Micha 6:4)** explains that Miriam was sent to the people to teach Torah to the women. **Rav Moshe Tzvi Neriah** explains that in a certain sense, she did her job better than Moshe and Aharon did. How is it that the Man of Hashem and the Kohein Gadol should not be as successful as their sister? Rav Neriah suggests that the secret to success in Chinuch I in the connection between teacher and students. Moshe spoke truth, Aharon practiced truth and people admired him for it. But in addition to teaching and modeling, Miriam got in with the women. She led and danced WITH them and brought out the proper way of being WITH them to them. Everyone saw that one could be like Miriam and as such aspired to do so in their own lives.

ו**ַתִּקְרַ֜בְנָה בְּנ֣וֹת צְלָפְחָ֗ד And the daughters of Tzlofachad Ben Machir Ben Menashe of the family of Menashe ben Yosef came close (27:1)** – The Talmud learns that Bnos Tzlofchad loved the land just like their great grandfather Menashe did -- hence, the reference to Menashe twice. The mother of the **Imrei Emes** asked her son why this proved that they loved Eretz Yisrael. Maybe they only loved getting an equal portion? The Imrei Emes answered that the sin of Tzlofchad preceded the episode of the spies. Hence, it was already 38 years old by the time the women came to Moshe. Had they only been interested in the financial compensation they would have come sooner.

**ותעמדנה לפני משה ולפני אלעזר הכהן ולפני הנשיאם They stood before Moshe, Elazar and the Nesiim (27:2)** – It is interesting that this is one of the 3 places where the word Nesiim is spelled without a yud. The other 2 involve a situation where the Nesiim brought the stones and when they brought their korbanos. In those instances the Nesiim lost the Yud for not responding entirely enthusiastically. Why the loss of the Yud here? **Rav Chaim Kanievsky**  explains that although Bnos Tzlofchod stood before them, they were there for ceremonial purpose only. Clearly if Moshe and Aharon didn’t have an answer, they wouldn’t either. To show the limited nature of their role here, the yud is dropped.

**לָ֣מָּה יִגָּרַ֤ע** **Why should the name of our father lose out (27:4) – Rav Chaim Sabato**  notes the link between the arguments of those who brought the Korban Pesach Sheni and the daughters of Tzelofchad. Both begin their arguments with the comment “Why should we lose?” but what is the basis of the argument? Rav Sabato explains that the argument of “why should we lose?” is a statement of desire (Ratzon) – in one case to be a part of Bnei Yisrael at the time of the Korban Pesach and on the other to be a part of Eretz Yisrael. The same is true for Torat Yisrael – when we ask Lama Nigara, we offer educational opportunities to all and provide the greatest chance for success.

**וַיַּקְרֵ֥ב משֶׁ֛ה אֶת־מִשְׁפָּטָ֖ן  And Moshe brought their request before Hashem (27:5) – Rashi** tells us that Moshe forgot the Halacha. This was punishment for the fact that he told the people that all difficult questions could be brought to him which in its own way implied haughtiness. Why was this considered a problem? **Rav Nosson Tzvi Wachtfogel**  explained that every person created must carry the primary mission of Ein Od Milvado. A Primary example was assumed to be Moshe whom Shechina Midaberes Mitoch Grono – the Shechina spoke from within his mouth. When he implied that he offered opinions that were independent of Hashem’s it was necessary to show what happens in that case – and he forgot the Halacha.

**אֱלֹקי הָֽרוּחֹ֖ת לְכָל־בָּשָׂ֑ר  Hashem, the God of the spirits of everyone should choose (27:16) – Rashi** explains that Moshe was telling Hashem that Hashem is aware of the difficulty in choosing a leader insofar as everyone choosing the leader has different ideas as to what s/he thinks the ideal leader will be**. Rav Gifter**  added that this is why Moshe specified “HaRuchos” – the spirit. Differences, notes Rav Gifter, come from the body, not the soul. Differences are often cloaked in the demarcation between people which while often come from the mind, are motivated by the body – the concept of division. Souls, on the other hand, rise above differences and connect to common sources. Hashem wanted the chosen leader to be from that style.

**יִפְקֹ֣ד  May Hashem choose a man on the people (27:16)** – Moshe wanted his children to take over for him. **Rav Hershel Schachter**  explained that every parent wants to see his child take over for him but it isn’t guaranteed. Moshe’s Semichos are all b’Yad but the Tzibbur must go along with it. Hence Moshe appointed Yehoshua in front of the people.

**יִפְקֹ֣ד**  **May Hashem select an Ish upon the Tzibbur (27:16) - Rashi** notes that Moshe thought perhaps that his son should fill in for him. Why? We know that Yehoshua was the one who did shimush by Moshe Rabbeinu but where were Gershom and Eliezer on the leadership schedule? **Rav Schachter**  suggested that a parent often misunderstands and misappropriates his son’s greatness. He then quoted Rav Menachem Schrader who noted that Moshe spoke to the Din Melech within him. He thought this aspect should go to the sons. Hashem told him not so that he was only Melech because of his Gadlus and thus, the Gadol Hador would also be its next Melech.

**אֲשֶׁר־יֵצֵ֣א לִפְנֵיהֶ֗ם וַֽאֲשֶׁ֤ר יָבֹא֙ לִפְנֵיהֶ֔ם Who will go out before them and will return before them (27:17)** - Why does the Torah repeat the idea of “before them” in establishing the criteria of the next leader? **Rav Yisrael Salanter ztl**  explains that sometimes leaders look behind them to see if the people agree with their leadership. When that happens the people are leading the leaders. Moshe asks Hashem for a leader who will always be in front and looking ahead -- a real true leader.

**קַח־לְךָ֙ אֶת־יְהוֹשֻׁ֣עַ בִּן־נ֔וּן**  **Take Yehoshua who has spirit in him (27:18) -** Although there were others who possessed greater intellectual capabilities than Yehoshua (see Ramban), Yehoshua was chosen to lead. Sforno explains that this was due to the fact that he had the spirit of Hashem in him, which Rav Chaim Shmuellevitz ztl interprets as the readiness to accept the mission of God and the desire to grow the spiritual relationship more and more. **Rav Baurch Simon**  would often add that the desire and readiness to grow must be on our minds especially when we are weak, weary and need of vacation. Yehoshua was Lo yamish -- he grabbed every minute. We must as well.

**וְצִוִּיתָ֥ה אֹת֖וֹ לְעֵֽינֵיהֶֽם You will command him in front of their eyes (27:19) - Rav Schachter** would quote from  the **Sreidi Eish** that this is the source for the concept of a Chag HaSemicha. Semicha is not a simply private matter. It is a celebration that is held in public because it is dependent upon the acceptance of the Tzibbur. In fact Rabbi Meir had to receive Semicha twice since he was deemed too young when he received it the first time.

**וְנָֽתַתָּ֥ה מֵהֽוֹדְךָ֖ עָלָ֑יו And you shall give of your glory to him (27:20)** – The Gemara notes that the face of Moshe was like the sun and that of Yehoshua was like the moon and woe to the embarrassment. What embarrassment is there in reflecting Moshe’s Torah? **Rav Zalman Sorotzkin**  explained that the embarrassment is in the fact that the moon does not wonder who will reflect ITS light when it goes out. Similarly, Yehoshua did not name a successor and as a result, there was a long time of Ish HaYashar B’Einav Yaaseh.

**וְנָֽתַתָּ֥ה מֵהֽוֹדְךָ֖ עָלָ֑יו You shall give from your glory onto him (27:20) - Rashi** notes the Midrashic comment here that Moshe was like the sun and Yehoshua like the moon -- woe for the embarrassment!. What exactly is so bad about reflecting the teaching of Moshe? **Rav Zalman Sorotzkin**  explains that the sun worries about what will illuminate after it sets. The moon does not. The same was true of Yehoshua. He failed to recognize the need to prepare for life after his own existence.

**ונתת מהודך עליו You shall give from your glory to him (27:20)** – Why do we assume that Gadol Shimusho Yoser M’Limudo? **Rav Elyashiv**  suggested that when one learns from the Teacher’s actions, the person learns the Halacha correctly and can assess the proper path from among the other ones. Alternatively, it provides one with a means of not forgetting the proper Psak. However, more importantly, when one watches ho a good Rebbe observes the Halacha, one learns proper Yiras Shomayim.

**וְנָֽתַתָּ֥ה מֵהֽוֹדְךָ֖ עָלָ֑יו And you shall place from your glory upon him (27:20)** – The Talmud (Bava Basra 75a) notes that it is a terrible embarrassment to Yehoshua that he needed Moshe’s countenance. The **Chofetz Chaim** once asked why? He explained that it is the embarrassment to the Zekanim who uttered the embarrassing phrase themselves. It was not Yehoshua’s superior intellect that had gotten him the right to lead. Rather, it was the fact that he observed and served Moshe that made a difference. They too, could have achieved greatness but they didn’t and he did. That was embarrassing to realize.

**וְנָֽתַתָּ֥ה מֵהֽוֹדְךָ֖ עָלָ֑יו And you shall take from your glory and place it on him (27:20)** – The Talmud notes that the face of Moshe was like the sun and the face of Yehoshua was like the moon. **Rav Dovid Povarsky**  used to note that this was the problem with Yehoshua’s leadership. He lacked the right to innovate in the way Moshe did. His son, **Rav Boruch Dov Povarsky**  notes the exact opposite message – Moshe was the originator of the Mesorah from Sinai. As such, he was the source of power like the sun. Yehoshua, as the primary disciple and the beginning receiving link of the mesorah served and led Bnei Yisrael proudly from the point of the moon – highlighting the value of Mesorah in our tradition.

**וַיִּסְמֹ֧ךְ אֶת־יָדָ֛יו עָלָ֖יו And he placed his hands on his head (27:23)** – Though this seems to be the source of the concept of Semicha, we do not give Semicha that way today. In fact, the old style of Semicha itself is no longer given as it requires an unbroken chain and conferral in the land of Israel. Today, that would be impossible. So what is the value of Semicha today? **Rav Schachter**  explained that even though we no longer confer the original semicha, we may still fulfill Rebbe's institution (Sanhedrin 5b) that one cannot issue rulings (or for the Rambam, even recommendations) without asking permission from his rebbe first. When a rebbe feels that his student is qualified to give halachic advice, he will give the student permission to do so. Semicha today authorizes new musmachim to respond to halachic questions. Its purpose is more to adhere to the statement of Rebbe than a commemoration of what semicha used to be.

**וַיִּסְמֹ֧ךְ אֶת־יָדָ֛יו עָלָ֖יו And he placed his hands on him (27:23)** – Hashem had only told Moshe to place his hand and Moshe responded by placing both hands on Yehoshua’s head. The Gemara notes that this teaches us that one can be jealous of anyone except his son or his student. Why is that the case? **Rav Dr. Reuven Bulka** suggested that no one forces parenthood or teaching onto a person. That we choose these choices gives us the ability to realize that we are not jealous of those who are the beneficiaries and that we can throw 100% of ourselves into the next generation.

# בְּמֽוֹעֲדֽוֹ My Korban you shall be careful to offer in its right time (28:1) - Rav Aharon Lichtenstein noted the significance of the Korban Hatamid over the Mussaf offerings offered elsewhere in the Parsha. In fact, he notes, the only korban with the word “L’Shmor” is the Tamid. This is due to the fact that Timidiyoos is an overwhelming virtue in the Torah. Simply focusing on the unique, once in a while, holidays will not guarantee the survival of the spirit of the Jew. Hence, one of the great tragedies of the Shiva Asar b’Tammuz day was the Bittul HaTamid – the spiritual loss of consistency as a value.

**אֶת־קָרְבָּנִ֨י לַחְמִ֜י לְאִשַּׁ֗י רֵ֚יחַ נִֽיחֹחִ֔י תִּשְׁמְר֕וּ Command Bnei Yisrael and tell them my food that is presented to me (28:2**) - The Gemara records a disagreement between the Tidukim and the Rabbis as to whether the Korban Tamid can be donated by an individual or if it must come from communal funds. When the Rabbis used this Possuk to best the Tzidukim, they declared a Yom Tov for the first week of Nissan when the event occurred. There were many differences between the Tzidukim and the Tzaddikim, why did this one spark such an excitement? **Rav Kook (Mishpat Kohein 124)** notes that the Tzidukim denied any Kedusha in the collective of the people. To them, the group is really just a gathering of business partners, thus any one can donate the Tamid. However, the Chachamim (tzaddikim) maintained that this is not the case – that really there IS a Kedusha to the entity of the collective. Winning that argument confirmed a deeper level of purpose to the nation. It was a major cause for celebration (and might I add, just before Pesach when the individual learns the importance of the Chaburah!)

**עולת תמיד העשויה בהר סיני The Tamid offering that was made at Har Sinai (28:6)** – Where was the Korban Hatamid offered at Har Sinai? The Gemara (Chagigah 6a) debates as to whether the Korbanos offered at Har Sinai were the Korban HaTamid or a Korban Riya. Why do we connect the Korbanos to Har Sinai? **Rav Schachter**  often reminded us that while creativity and originality are important expressions of one's tzelem Elokim , that is so when one is a talmid vasik and the chiddush is a chiddush amiti (a correct insight or idea). But if the chiddush is not "oisgehalten", then it's not actually a chiddush but rather a shinui which is not acceptable. This was the problem with Kayin’s original Chiddush of the Korban. Kayin thought that since Hashem doesn't really need the korban, and the whole idea of the offering is merely a symbolic act, it would be baal tashchis to bring choice fruits or vegetable, so he offered produce of inferior quality. Hevel, on the other hand, was not the original thinker in this case, and merely copied the good idea of Kayin (see Kli Yakar), but he improved upon it by bringing from the choicest sheep. The Torah tells us that Hevel's korban was accepted while Kayin's was not. The end of the story is very bitter, and its moral is that to be "oisgehalten" (correct and proper) is more important than to be original. The Korban Hatamid attains its special nature not simply because of its spirituality. It is spiritual BECAUSE it follows the commands of Har Sinai.

**וּבְרָאשֵׁי֙ חָדְשֵׁיכֶ֔ם And on YOUR Roshei Chodoshim (28:11**) - Why is Rosh Chodesh specifically granted the status of being referred to as OURS -- as opposed to the Yamim Tovim? **Rav Chaim Kanievsky**  explains that when we sanctify Rosh Chodesh, we in turn are sanctifying the Yamim Tovim. Without us taking the first step with Rlsh Chodesh, Yom Tov cannot happen.

 **זֹ֣את עֹלַ֥ת חֹ֨דֶשׁ֙ בְּחָדְשׁ֔וֹ לְחָדְשֵׁ֖י הַשָּׁנָֽה The olah of the month in its month (28:14)- Onkelos** explains that the Olah is brought when the moon is in its renewal state. He does not translate that it needs to be brought each month as he does in regard to the same language used on Shabbos. Why? **Rav Schachter**  explained that this might help us understand the Rambam who notes that the months refer to the months of the moon since it says Olas Chodesh B’Chodsho. When the Olah obligation is based on renewal it proves the month is determined by the moon.

**וַֽעֲשִׂיתֶ֨ם עֹלָ֜ה לְרֵ֤יחַ נִיחֹ֨חַ֙ And you will make an Olah as a Reiach Nichoach to Hashem (29:2)** – This is the only time that the word VaAsisem (you will make) is used instead of V’Hikravtem. Why? The **Yirushalmi (R.H. 4:8)** learns that when we go to Din on Rosh Hashana and emerge in peace, it is as if we have become new people. How does one remake himself in such a short time? **Rav Nosson Tzvi Wachtfogel**  explained that man doesn’t remake himself. Man merely chooses a path in life – good or evil. If he chooses good as his guiding principle then things will be good and he will change over time. On Rosh Hashana, man has the chance to choose to be good or to be evil. That choice is not as long.

וַ**ֽעֲשִׂיתֶ֨ם עֹלָ֜ה לְרֵ֤יחַ נִיחֹ֨חַ֙ And you will make an Olah (29:2)** – In regard to the Korbanos of Rosh Hashana, the Torah uses the word VaAsisem instead of the more correct V’Hikravtem. Why? **Rav Dovid Feinstein**  explained that the Yirushalmi (Rosh Hashana 4:5) notes that on Rosh Hashana each person is to make himself into a korban before Hashem. The purpose of blowing the Shofar is to raise ourselves up to the level of offering ourselves sincerely to Hashem. Thus, the section is introduced as Yom Teruah Yihiyeh LAchem – it is a day of Teshuva for US and then we are to make ourselves ready for Hashem and one of the methods is a korban.

**שְׁלשָׁ֥ה עָשָׂ֖ר אֵילִ֣ם 13 bulls (29:13)** – When it comes to Sukkos, Bnei Yisrael 13 cows were brought on the first day and the number went down with each successive day. Rashi explains that this is the case with a guest too – proper etiquette would have each day’s meal a little less than that of the day prior. Why is that the proper way to go? **Rav Wolbe**  explains that each day he is brought closer to feel like he is a part of the family. The idea of making one feel comfortable and at ease is fundamental to proper Mitzva execution.

**Haftarah – כי נער אנכי Alas Hashem…I am but a lad (Yirmiyahu 1:6 ) – Rav Yerucham Levovitz**  pointed out that there were many times in Jewish history when we lost opportunities to be great people because we said “I’m too \_\_\_\_\_ to be the one to stand up and say or do the right thing. Pinchas stood up and did the right thing even though the people challenged him and spoke behind his back. Hashem tells Yirmiyahu not to fall into thinking that is the opposite of this style. Standing by idle, allows destruction to continue.

**Haftorah: מַקֵּ֥ל שָׁקֵ֖ד אֲנִ֥י רֹאֶֽה What do you see? A staff that is beginning to give off its almonds (Yirmiyahu 1:11-12) – Rav Yakov Kamenetzsky**  explains that there are certain facts that are not evident at the time we look at them. That a staff that has no leaves or buds will give off almonds or that a pot that is boiling has its heat coming from the north, are matters that are normally concealed from the human experience. However, the power of Nevuah clues us in to the intentions of Hashem who runs the world, long before the Churban happened. Yirmiyahu knew and he tried to warn the people.

**Haftarah: מַקֵּ֥ל שָׁקֵ֖ד אֲנִ֥י רֹאֶֽה Hashem spoke to me and asked what do you see Yirmiyahu and I answered that I see a staff that is giving off almonds (Yirmiyahu 1:11) – Rashi** notes that an almond tree takes 21 days to go from budding until the final growth of the almond. This parallels the period of time of Bein HaMetzarim. The **Apter Rebbe** noted that in the Parsha we read of the Korbanos of all of the Yamim Tovim specifically at the point of the beginning of the three weeks. Why? He explains that the 3 weeks are the source of all of the Yamim Tovim which also total 3 weeks. **Rav Schlessinger**  explains how: Zechariah reminds us that in the end the fast days will be turned into days of joy. This is so because the Torah studied and observed in the times of difficulty are the bedrock to be able to build upon (“*Torah She’Lamadtee B’Af He She’Amda Lee*”). Therefore, these times are the best rally times for the Jewish people.

**מַקֵּ֥ל שָׁקֵ֖ד אֲנִ֥י רֹאֶֽה I see a staff with almonds (Yimiyahu 1:11) – Rav Asher Weiss**  noted that it is not for naught that the vision of destruction begins with a staff of almonds. Almonds begin bitter but end up sweet and the same is true for the long and hard exile. It begins in a harsh manner but is necessary for the future of our people to end in a sweet manner.

**כִּֽי־שֹׁקֵ֥ד אֲנִ֛י עַל־דְּבָרִ֖י לַֽעֲשֹׂתֽוֹ: I hasten my word to accomplish it (Yirmiyahu 1:12) - Rav Yehuda Landy**  points out that this Nevuah was offered to Yirmiyahu 40 years prior to the Churban. If so, what type of speed did Yirmiyahu refer to? Rav Landy explains that this Nevuah happened prior to the discovery of the Sefer Torah that led to Yoshiahu’s Teshuva campaign. When Yoshiahu did Teshuva the calamity was postponed. This is consistent with the Rambam’s understanding that the misfortune warned by a Novi can be avoided if the people repent.

**מִצָּפוֹן֙ תִּפָּתַ֣ח הָֽרָעָ֔ה From the north the evil will be released (Yirmiyahu 1:14**) - **Rav Dovid Feinstein**  explained that  Nevuchadnetzer swooped down from the north  but that referred to future tragedies as well. The Yalkut says that in messianic times Gog will invade from the north. North symbolizes materialism since the Shulchan of the Beis HaMikdash was in the northern part of the chamber. The Shulchan represents material prosperity and wel-being. Materialism as opposed to spiritual conduct and growth is the root of sin and the cause of suffering. Thus, this prophesy refers not only to the invading army but to temptations that lead people astray.

**הָלֹ֡ךְ וְֽקָרָאתָ֩**  **Go and call out to the ears of Yirushalayim saying so said Hashem, I recall your kindness of your youth (Yirmiyahu 2:2)** – The Haftorah talks about a payback in the future for events that happened at the time of Yetzias Mitzrzyim. How does that work? **Rav Pam** explained that the Possuk “Shlach Lachmecha Al HaMayim teaches us that Hashem saves the opportunities to pay us back for our Chessed for the most critical times that we need it. Here too, despite Hashem’s anger as the Churban approaches, Hashem is willing to hold out, delay and give us a chance so that we come to our senses and engage in Teshuva.