



THANK YOU HASHEM

For Shabbos Kodesh!

Parshas Pinchas

HaMeor Shebah

A Short Burst of Relevance

לְאַלֶּה תִּחְלַק הָאָרֶץ...

"To these shall you divide the land..."

AT THE OUTSET of this week's parsha, the Torah recounts the story of Pinchas killing Zimri and Kosbi in their public sin and the reward he received for his zealotness - "Bris Shalom", the covenant of peace, and "Bris Kehuna", the covenant of priesthood. Hashem then commands Moshe to take a census of each of the Shevatim, after which He says, "To these shall you divide the land." What is the connection between the episode of Pinchas and the census of the Shevatim who were to enter the Holy Land? The Mei HaShiloach explains with a powerful idea. The Zohar HaKadosh teaches that there was no way for Pinchas to reach his personal potential other than acting zealously against Zimri. While destined to attain the levels of "Bris Shalom" and "Bris Kehuna", Pinchas needed to make the right decision in this particular situation in order to merit them. No other Jew was tasked with doing what Pinchas did - the stage had been set for Pinchas alone to enable him to reach his personal rectification. The Ishbitzer teaches that the same is true for each

member of our holy nation. Each and every Jew is charged with a unique mission in life particular to his or her neshama alone. To assist us in fulfilling this mission, Hashem orchestrates every detail of our lives so we are constantly presented with decisions that will bring us closer to our goal. This is the implicit message couched within the episode of Pinchas: every Jew is charged with making unique decisions along the narrow bridge of life that will bring him or herself closer to a unique and singular goal. This is why the Torah tells Moshe to count the Shevatim immediately following the story of Pinchas. Just as the act taken by Pinchas demonstrated an independent streak of idealism and conviction unique to this particular neshama, each Shevet is entirely unique and has a special mission it alone is meant to fulfill! Still, this message is followed by Hashem's command, "To these shall you divide the land." For all their individuality and personal paths to greatness, the Shevatim are all part of the larger reality of Knesses Yisrael, the collective soul of the Jewish nation. Although they have unique portions with defined borders, they collectively inhabit the very same land. The Torah is teaching us that although each Jew is granted his or her own personal mission, those missions (and the missions of all the Jews throughout our glorious history) combine to form a single effort, a single goal: to construct a window through which Hashem's light may shine into our dark and broken world. 🙏

Parsha Roundup

A 60-second Review

- 🙏 Pinchas is rewarded for his zealotry in killing Zimri and his paramour in their public act of sin. In return, he is granted a covenant of peace and the priesthood.
- 🙏 A census is taken, and 601,730 men are counted between the ages of twenty and sixty. Moshe is instructed on how the Land is to be divided by lottery among the tribes and families of am Yisrael. The daughters of Tzelafchad ask that they be granted the portion of the land belonging to their father, who died without sons. Hashem accepts their claim and incorporates it into the Torah's laws of inheritance.
- 🙏 Moshe empowers Yehoshua to succeed him and lead the people into Eretz Yisrael.
- 🙏 The Parshah concludes with a detailed list of the daily offerings, and the additional offerings brought on Shabbos, Rosh Chodesh, and the chagim of Pesach, Shavuot, Rosh Hashanah, Yom Kippur, Sukkos and Shemini Atzeres.

A Quick Mayseh

A Story to Warm the Heart

THE HOLY REB Dov Ber Radoshitzter was once traveling across the Polish countryside. Night fell and they couldn't continue to travel in the dark, so the tzaddik directed his wagon driver to stop at the first Jewish inn they could find. They soon arrived at a small Jewish tavern. Honored to host such a prestigious guest, the innkeeper joyously helped them with their bags, fed and watered their horse, and prepared a special room for Reb Dov Ber that was reserved for traveling rabbis and noblemen. After davening maariv, Reb Dov Ber returned to his room and prepared for bed, exhausted from the long journey.

The house was quiet, the fields outside still. Only the occasional barking of a lone farm dog broke the silence of the night. And yet a strangely beautiful ticking coming from the wall clock kept Reb Dov Ber awake. After tossing and turning in his bed for what seemed an eternity, the tzaddik rose and began to pace the room. His mind was immediately flooded with verses from the Nevi'im, filled with songs of deliverance and salvation. Some time passed and he tried to lie down again, but the clock's ticking forced him from bed once more. This is how Reb Dov Ber he spent the night, pacing the room in anxious anticipation.

In the morning, the tired but exhilarated Rebbe approached the innkeeper. "Please, you must tell me. Where did you get the clock hanging in the room?" he asked.

"That clock?" answered the innkeeper, surprised at the question. "Several years ago, another Rebbe stayed in our special room, Reb Yosef of Turchin, son of holy the Seer of Lublin. Although he initially intended to spend a single night, the weather turned bad and he was forced to stay for several days. When he found he did not have enough money to pay the bill, the Rebbe covered the difference by giving me that clock. He said that he had inherited it from his father, the Chozeh."

"Now I understand why I couldn't sleep!" exclaimed Reb Dov Ber. "Clocks generally cause sadness for they count the hours that have passed; another day lost, another missed opportunity. But the clock of the Chozeh m'Lublin counts the time that is coming; another second closer to the final redemption, another minute nearer to the age of universal peace."

May we merit for our clocks to tick like the clock of the Chozeh M'Lublin, keeping us from spiritual slumber with the echoes of the coming redemption! 🙏

Tohameha

Tasting the Depth of Shabbos Kodesh

IN A PREVIOUS lesson, the Chernovitzer Rav taught us that the light of Yaakov Avinu-Tiferes is shining in the spiritual worlds above on Shabbos day. While the feminine energy of *Malchus (Shechinah)*, the bottommost of the Ten Sefiros, is related to the concept of “Aretz-earth”, the masculine energy of *Tiferes (Kudsha Brich Hu)* is related to “*Shamayim-heaven*”. Therefore, although we recite the words “*Hallelu es Hashem min hashamayim* - Praise Hashem from the heavens” in davening each day, these words take on special significance in the Shabbos day tefillah, which is associated with the concept of “heaven”. With Hashem’s help, we shall discuss this special significance in next week’s installment. Before exploring the unique implication of this declaration on Shabbos morning, the Chernovitzer explains the depth behind its recitation during the days of the week. The tzaddik teaches that the Jewish nation’s mission in this world is to elevate every aspect of physicality to Hashem. Both consciously and subconsciously, practically and mystically, the Jewish nation is charged with encouraging all elements of creation to recognize their Divine Source. A truly righteous Jew serves as a channel through which heaven is drawn down to earth and earth is drawn up to the heavens above. It is through his or her avodas Hashem that nature is made more transparent and the rays of Hashem’s Presence begin to filter through the screen of concealment to fill the world with spiritual illumination. Therefore, when we say the words “*Hallelu es Hashem min hashamayim*” in the weekday *shacharis*, we are adjourning the forces of nature to join in our praise of Hashem. In this glorious moment, we manifest our true purpose - the mission of bringing all elements of the physical world back to Hashem. 🕎

This section is adapted from the sefer “Sidduro Shel Shabbos” by R’ Chaim of Chernowitz zy”a (1760-1816)

P’nimiyus Ha’Halacha

The Inner Dimension of Jewish Law

BERACHOS ARE TO be recited in a manner that expresses one’s appreciation for their tremendous holiness and significance. Regarding the recitation of Shema, the *Shulchan Aruch (74:4)* rules that at the very least, the lower half of one’s body must be covered. However, the *Mishan Brurah (74:22)* writes that this lenient ruling applies only to extenuating circumstances. In all other cases, one should dress fully and respectfully for Shema and all other *berachos* as well. *Sefer V’Zos HaBeracha* (p. 8) quotes Rav Elyashiv as saying that one should dress properly for *berachos* even by the beach. In order to foster complete concentration, one should hold the food or drink in his hand before reciting the *beracha*. (*Shulchan Aruch 206:4*) The food should be held in one’s right hand, because the Torah always gives importance to the right. (*Aruch Ha’s hulchan 74:5-7*) Some say that if the food will dirty one’s hands when touching the actual food, one should hold the plate when making a *beracha*. (*Be’er Moshe 8:28*) One may use a plastic knife to hold a piece of food. (*Piskei Teshuvos 206 fn. 53*) Although some hold one should not use a metal fork to hold a piece of food, the minhag is to be lenient with this. Still, there is a general consensus that one should not hold the food using a knife. (*Minhag Yisroel Torah 206:1*)

In *Likutei Halachos (Birkhas HaPeiros 5:1-2)*, Reb Nosson of Breslov reveals the inner dimension of these *halachos* based on a teaching from his master, Rebbe Nachman zy”a. In *Likutei Moharan Tinyana 88*, the tzaddik writes that one should be very careful not to eat an unripe fruit, because doing so can cause one to lose measures of holiness belonging to his soul. However, if one makes a *beracha* with *yiras Shomayim*, he can be spared from this. On the contrary, making a *beracha* with the proper intent can even enable one to *find* these lost sparks of holiness! Reb Nosson explains that when a person commits a sin, particularly in the area of immorality, this causes many “*aveidos*”, the loss of various measures of one’s natural holiness. The primary goal of *teshuvah* is to search for these lost objects, to seek

those tainted elements of our personality and return them to the side of holiness so we may become whole and once more adorned with the innocence of our youth. In a more general sense, our nation’s collective task in exile is to search after the closeness with Hashem we lost along the way, to be conscious of what we are missing and seek with a yearning heart to return to our nation’s essential holiness once more. Reb Nosson writes that even if after months and years of searching one still does not feel as if he has found the lost objects of his soul, the journey is itself part and parcel of the ultimate destination. “*Yagati umatzasi, ta’amin*”: if one tells you that despite his inability to concretely demonstrate what he has found his very toil was itself part of the finding process, believe him! The very awareness that something is missing and the intense search to regain the lost objects of a broken Jewish heart is itself the greatest finding of all. Ultimately, the day will come when the King of kings will return all the lost objects of the Jewish nation in Yerushalayim, as the verse in Yeshaya (27:13) states, “It shall be on that day that a great shofar will be blown, and those who are lost in the land of Ashur and those cast away in the land of Mitzrayim will come and they will prostrate themselves to Hashem on the holy mountain in Yerushalayim.” When Moshiach arrives (let it be soon!) our holy nation will stand complete, once more in possession of all that we lost throughout the difficult years of our exile.

Reb Nosson teaches that it is because making a *beracha* with *kavanah* can enable one to discover his lost objects as Rebbe Nachman teaches that one must hold the food in his right hand (“*yad yemin*”) when making the *beracha*, as the word “*yemin*” refers to Eretz Yisrael - the land where all *aveidos* are ultimately found. (see *Rashi to Bereishis 35:18* and *Likutei Moharan 55:1*). In addition, the law that lower half of one’s body must be covered when making the *beracha* represents the rectification of the immoral acts which caused one’s “*aveidos*” in the first place. 🕎