



Newsletter LITE: Parshat Pinchas 5769

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Rav Rotem Vachnisch**

### Monday Night Chug at Camp Morasha!

**Visitor Log, Mazal  
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**There is a weekly "Netiv" chug with Chanan Bina, 10:00 PM at Camp Morasha. For more details please call Chanan 917-514-5438.**

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### Rav Nebenzahl on Parshat Pinchas

HaRav Nebenzahl asks that his Divrei Torah are not read during Tefillah or the Rabbi's sermon

### YEARNING FOR THE REDEMPTION



### THE SOURCE FOR YEARNING FOR THE REDEMPTION

Chazal in many places write about our obligation "*letzapot liyeshua*" - to yearn for the ultimate Redemption, what is the source in the Torah for this obligation? I believe we can find an allusion to this obligation in *Parshat Pinchas*. Regarding the daily *tamid* offering, the Torah writes "*et korboni lachmi leishai reiach nichochi tishmeru lehakriv li bemoado*" (Bamidbar 28:2). The simple meaning of *tishmeru* is to ensure that the *Temidim* will be brought at the right time, twice daily - once in the morning and once in the afternoon. The word *tishmeru*, however, has an additional connotation. When Yoseph related his dreams to his father, the Torah tells us "*ve-aviv shamar et hadavar*" (*Bereishit* 37:11). Rashi interprets this *pasuk* as meaning: "he was waiting and looking forward to when it would come true" (see Rashi who cites additional examples of this usage of the word *lishmor*). Having this interpretation in mind, we can interpret the *pasuk* of *tishmeru lehakriv li bemoado* as meaning to wait - to long for the day when we will experience the ultimate Redemption and have the opportunity to offer the *Tamid* and *Musaf* offerings. The Torah is teaching us that even when we cannot physically bring the offering, such as when there is no *Beit Hamikdash*, we should at least eagerly await the day when we will once again have the

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### **ARE THE *KORBANOT* MISSING FROM OUR LIVES?**

Do we long for the Redemption? Do we feel the *Korbanot Tamid* and *Musafim* lacking from our lives? Thank G-d we have the opportunity to *daven* three times daily, on Shabbat we even add a fourth prayer. Our *Tefillot* are filled with beautiful tunes. We have Kiddush and three Shabbat meals. Do we feel that the *korbanot* are missing? I do not know if anyone feels the lack - we sing very beautifully: "*vesham naase lefanecha et korbanot chovotenu*" "there we will perform before You the rite of our required offerings ..." and then we go home to make Kiddush - nothing is missing from our lives. If, for example, we were caught one Shabbat without wine for *Kiddush* or *challa* for *lechem mishne*, or one *Sukkot* we were left without a *Sukkah* or *Lulav*, we would feel something missing from the day. It would bother us so much that we do our utmost to insure that this never happens again. Today we are "stuck" every Shabbat without the *Korban Musaf*, and every day without the *Korban Tamid*. Why does this not bother us? The answer is that since the day we were born - we have never seen a *Tamid* or *Musaf* offering and therefore we do not feel deprived. We must, however, realize that not appreciating this lack greatly diminishes from the yearning we should have to return to *Eretz Yisrael* and the *Beit HaMikdash*, the yearning which will merit us the Redemption.

The prophet Chaggai who lived at the beginning of the period of the second *Beit Hamikdash* rebuked the Jewish people: "You looked for much produce, but behold, it is little; you bring it home and I blow upon it. Why is this? - the word of Hashem, Master of Legions - because of My Temple which is ruined while you run, each to his own house" (Chaggai 1:9), You are only concerned with your house, with your settlement, what about Hashem's house? I am not saying we should start building the *Beit Hamikdash* today - we cannot do so - not only because of the Arabs but for *halachic* reasons as well. However, we should certainly eagerly await its rebuilding.

Avraham and Yitzchak did not build houses for themselves in *Eretz Yisrael*, we only meet them in their tents. Only when it came to Yaakov Avinu do we find mention of a house: "But Yaakov journeyed to Sukkot and built himself a house" (*Bereishit* 33:17). Why did Yaakov deviate from the precedent set by his father and grandfather? I believe we can offer an explanation based on the following Gemara: "... that which is stated: 'Many peoples will go and say: 'Come, let us go up to the Mountain of Hashem, to the Temple of the G-d of Yaakov' (*Yeshayahu* 2:3). G-d of Yaakov and not G-d of Avraham and Yitzchak? Rather,

(the *Beit Hamikdash*) is not like the description found in the context of Avraham, concerning whom it is written 'mountain', as it is stated 'on the mountain of Hashem will be seen' (*Bereishit* 22:14), and not like Yitzchak concerning whom it is written 'field', as it states 'Yitzchak went out to supplicate in the field towards evening' (*Bereishit* 24:63). Rather, it is like Yaakov, who called it 'house' as it is stated 'and he named that place *Beit Kel*' (*Bereishit* 28:19)" (*Pesachim* 88a). The Mabi"t in his book "*Beit Elokim*" explains that Avraham Avinu showed tremendous devotion both on Har HaMoriah and in general to lay the spiritual foundation for the sanctity of the *Har HaBayit* (hence it was referred to as a mountain). Yitzchak Avinu's efforts resulted in the laying of the spiritual foundation for the courtyard (hence it was referred to as a field). Finally, Yaakov Avinu laid the foundation for the sanctity of the *Beit Hamikdash* itself. Following Yaakov's service Hashem finally had a home. Only once Hashem's home was complete did Yaakov think of building a house for himself. So long as Hashem did not have a home, as during the times of Avraham and Yitzchak, they did not build homes for themselves - they only erected tents.

### DAVID HAMELECH'S YEARNING

We find a similar idea with David HaMelech: "who he swore to Hashem, and vowed to the Strong One of Yaakov: 'if I enter the tent of my home; if I go upon the bed that is spread for me; if I allow sleep to my eyes, slumber to my eyelids; before I find a place for Hashem, resting places for the Strong One of Yaakov'" (*Tehillim* 132:3-5). This is precisely the point Chaggai laments - why are they interested in their own homes before caring about a home for Hashem? Although at that point they were unable to build the *Beit Hamikdash*, should they not at least yearn for the opportunity instead of coming terms with their situation? Today we have no *Beit Hamikdash*, both "because of the hand that was dispatched against Your Sanctuary" and for *halachic* reasons, yet we must desire it and eagerly await its rebuilding.

### THE TRUE MEANING OF ALIYAH

According to the Kuzari the Redemption will come about when the Jewish nation yearn for Zion and totally embrace *Eretz Yisrael* not only as a place on the map. It is very nice to encourage Aliyah, but Aliyah for what? For Torah, *Yirat Shamayim*, *Tshuva*, and good deeds. The *poskim* have already ruled that Aliyah for its own sake is not fitting. There is no purpose to coming to *Eretz Yisrael* for the sake of sinning, all the more so if one arrives with his non-Jewish wife, children, and grandchildren! Today they think that *Kibbutz Galuyot*, the ingathering of the

exiles, implies bringing all the exiles here. Any non-Jew who declares himself Jewish is allowed entry. We have no need to bring in all the exiles. *Kibbutz Galuyot* means to bring the Jewish people home from the exile, not to bring the exile to here! Our yearning for the redemption should not mean to bring more and more gentiles here to worship *Avoda Zara*. They made a big deal when the Pope came to the Kotel. Remember when the Pope comes he prays to his *Avoda Zara*. What have we gained from this? Although we do await the day in which all the nations of the world will come, but we await their coming to "the Temple of the G-d of Yaakov". We do not need them to come here and pray to the god of Rome!

Our dream is to be able to truly serve Hashem here by learning Torah, having the Sanhedrin convene at the *Lishkat HaGazit*, with the king from the house of David sitting on his throne, and the Kohanim and Leviim performing their tasks. Several years ago, we became "fortunate" in that although there were no Kohanim and Leviim performing the task of "guardians of the charge of the sanctity" (*Bamidbar* 3:28), Hussein was appointed for the job. Is this redemption? This is not redemption! The redemption means seeing the Kohanim and Leviim as "guardians of the charge of the sanctity", Torah emanating from the *Lishkat HaGazit*, and the king from the house of David sitting upon his throne. This should be our yearning for Zion. We must pray that "from Zion will the Torah come forth and the word of Hashem from Jerusalem" (*Yeshayahu* 2:3).

We pray that Hashem will purify our hearts to love and fear Him, only then will we merit the atonement of the sacrifices. One of the Kinot of Tisha B'Av, written by R' Yehuda HaLevi ("*Zion yedidot yedid*") states "there was ample room for people without sin to lodge in you (Yerushalayim), for they were atoned by the *Temidim*". No person spent the night in Yerushalayim with his sins still upon him, this was because the morning *Tamid* atoned for the sins of the night, while the afternoon *Tamid* atoned for the sins of the day (see *Bereishit Rabba* 21:21). Understandably, there is a limit to what the *Temidim* atone for, otherwise the *Beit Hamikdash* would never have been destroyed. We can compare their atonement to that of the *Seir HaMishtale-ach* of Yom Kippur which atones for sins even without *tshuva*. This atonement is limited to "minor sins" (see *Rambam Hilchot Tshuva* 1:2), but for "major sins" it does not atone. How can there be atonement without *tshuva*? Apparently the service carried out by the Kohen Gadol served to awaken the entire nation. The Jewish people are one unit and if the Kohen Gadol does a complete *tshuva* in the *Beit Hamikdash*, then that along with the service he carries out elevates the Jewish nation, even the individual who did not repent.

If we can strive for this tremendous closeness to Hashem, then we will truly merit that "fast of the fourth month (referring to the upcoming fast of 17 Tammuz) ... will be to House of Yehuda for joy and for gladness and for happy festivals" speedily in our day. Amen.

**Kollel Dvar Torah**  
**by Rav Rotem Vachnisch**

The *parsha* opens with "Pinchas son of Elazar son of Aharon the Kohen" (*Bamidbar* 25:11). Why did the Torah trace Pinchas' lineage back to Aharon HaKohen, especially given that the Torah had already informed us of who his grandfather was only four *psukim* previously (at the end of Parshat Balak). Rashi explains: "Because the tribes were humiliating him saying: 'did you see this son of Puti whose mother's father fattened calves for idolatry, yet he killed the prince of a tribe of Israel'? This is why the Torah comes and traces his ancestry to Aharon." (For an elaboration see *Siftei Chachamim*)

How does tracing Pinchas' lineage back to Aharon HaKohen help? Certainly the tribes who degraded Pinchas were fully aware that he was the grandson of Aharon HaKohen. They degraded him because his other grandfather was Yitro.

The simple explanation is that the tribes felt that Pinchas killed Zimri, a *nasi* of Israel, because he had inherited negative character traits from his mother's side. They claimed that this act was not zealotry for Hashem's honor, but rather a result of his mother's father having "fattened calves for idolatry." The Torah therefore traces his lineage to Aharon to teach us he was also a grandson of the *ohev shalom verodef shalom*, the one who loved and pursued peace. His act was not a result of the negative traits of his maternal ancestors but from the peace-loving nature of his father's family.

In Yismach Yehuda, HaRav Jacobowitz Shlit"a cites in the name of the Talelei Orot (HaGaon HaRav Moshe Uri Klar zt"l) quoting HaGaon Rav Yoel from Irtshov that there are two types of *tzaddikim*. A *tzaddik* can be naturally good-natured of impeccable character who does not need to work very hard to overcome any negative characteristics he may possess. On the other hand, a person who was not given such a gift also has the ability to become a *tzaddik* by conquering his nature and transforming his *yetzer* from negative to positive. This latter *tzaddik* is held in higher esteem, as the Mishna teaches us: "*lefum tzaara agra*" "according to the exertion is the reward" (Avot 5:23).

Every person inherits some of the characteristics of his ancestors, a person whose ancestors were *tzaddikim* will have a natural tendency towards piety, while one whose ancestors were the opposite will have the opposite tendency. The Torah wishes to teach us the greatness of Pinchas - in spite of his roots from his mother's side who fattened calves for idolatry, in spite of his inherited nature which could have turned out wicked, he is still the grandson of Aharon HaKohen - he is a total *tzaddik* who was able to be *maavir al midotav* - to conquer his natural tendencies.

By tracing Pinchas' lineage to Aharon HaKohen the Torah wishes to teach us not only that his act was a holy one, but that being degraded by the other tribes was in fact part of his praise - his mother's ancestors were idol worshippers, yet he

managed to conquer his tendencies and become a true descendent of Aharon. (See also Lev Eliyahu volume 1, page 121, his comment on the Gemara in *Taanit* 25b discussing R' Eliezer and R' Akiva both leading the prayers with only R' Akiva's being answered.)

**Visitor Log, Mazal Tov's, Tehillim List  
Announcements from the Yeshiva**

**There is a weekly "Netiv" chug with Chanan Bina, 10:00 PM at Camp Morasha. For more details please call Chanan 917-514-5438.**

**Mazal Tov:**

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- Rav Aharon and Rabbanit Malke Bina, and Dr. Stanley and Adel Schneider, on the Bar Mitzvah of their grandson, Arie, son of Moshe and Rena Bina.
- Elie Pollak (5767-68) on his marriage to Tali Rosenberg.
- Gary Jacob Stein (5766-67) on his marriage to Naomi Eve Kohn.
- Ari Holtzman (5768) on his marriage to Li-or Kohn.
- Yoni Wachspres (5765-66) on his marriage to Sari Gelertner.
- Shlomo (Brian) Weiss (5767-68) on his marriage to Jackie Fiedler.
- Avery Schwartz (5761-62) on his engagement to Ellen Brown.
- The Podolsky Family on the engagement of Nissan, son of Timna Podolsky and the late Rav Lipman Podolsky zt"l.
- Stephen (5751-52) and Naamit Leavitt on the birth of a baby boy.

**Visitors:**

The following people have visited/learned in the Yeshiva:

- Rabbi Ross (Yerachmiel) Shapiro (5760, 62)

**Baruch Dayan Emet:**

Yeshivat Netiv Aryeh regrets to inform you of the passing of:

- Milton Ehrenreich, grandfather of Dov Katz (5757-58).
- Katie Karlin, grandmother of Raphael Karlin (5768) and Benjamin Karlin (5770).

*Hamakom Yenachem Otam B'toch Sha'ar Aveilei Zion V'Yerushalayaim.*

**Tehillim List**

The following members of our extended YNA family need our tefilot:

- Taube Yehudit bat Temma Gasia
- Yitzchak ben Shayna Ita
- Zev Eliezer ben Chaya Shayndel
- Rueven ben Tova Chaya
- Fruma bat Eeta

- Moshe Zanvel ben Breindel
- Sima Rivkah bat Eidel
- Leah bat Eidel
- Chaim Shmuel Moshe ben Golda
- Aryeh Rephael ben Sarah
- Chaya Sarah bat Fanya Luna
- Yitzchak ben Tova
- Fraida Rachel bat Sarah Milcha
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Dina Sarah bat Shaindel Mira
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Lottie Adina bat Claudia
- Orly bat Yaerah
- Miriam Naomi bat Sarah
- Yehudis Sara bas Esther
- Dov Eliyahu ben Mindel Hudis
- Rahamim ben Miriam
- Hinda bat Sara Leah
- Rivka Zelda bat Bracha
- Dovid Ben Miriam
- Yaackov Chaim Meir ben Miriam
- Avraham ben Leah
- Chaim Naftali Yaakov ben Shifra Shaulah
- Michael Yosef ben Tzipora
- Gidon Shlomo ben Esther
- Haya Rebecca Rivka bat Jeanne Yaffa
- Temima Adina bat Keren Ronit
- Avraham ben Meela
- Bracha Sara bat Rivka Zelda
- Ita Blima bat Malka Fraidel

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**Please, if you have any smachot or chas v'shalom, less happy occasions, [let our office know](#) so we can keep everybody updated. Are you visiting Israel? - [let us know!](#) We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.**

**Shabbat Shalom,**

HaRav Aharon Bina, Netiv Aryeh  
Yeshivat Netiv Aryeh

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