טז תמוז תשעו July 22, 2016

פרשת פינחס

Don’t look

As is obvious, today, promiscuity and immorality is a problem like never before. It has been said that what we see in a day from walking down the street, our grandparents in Europe didn’t see in a lifetime.[[1]](#footnote-2)Why is it that in עקבתא דמשיחא; the final period of Exile,[[2]](#footnote-3)we have such problems in this area?

The Zohar teaches that Yishmael merits Eretz Yisrael before Moshiach.[[3]](#footnote-4) This is because Eretz Yisrael is dependent on the Bris[[4]](#footnote-5) as we see from the juxtaposition in the 2ndBracha of Birchas Hamazon-ארץ חמדה...ועל ברתך....[[5]](#footnote-6)Since Yishmaelperformed the Bris he merits Eretz Yisrael. However, since his Bris is emptyas he didn’t have פריעה,[[6]](#footnote-7) he will have Eretz Yisrael when it is barren.[[7]](#footnote-8)

The Bris is known as יסוד. Yishmael is the negative side of this and as the Gemara[[8]](#footnote-9) relates that 9/10 of promiscuity were given to ערביא; the Arabs, as it refers to Yishmael. Yosef, on the other hand, is the positive side of יסוד. Who led Yosef on his path that brought him to Mitzrayim, the**ערות** הארץ?[[9]](#footnote-10)The Yishmaelim![[10]](#footnote-11) This is in the genes of Yishmael as his mother was הגר המצרית.[[11]](#footnote-12)

The Pasuk tells us Esav married into Yishmael.[[12]](#footnote-13)Consequently, the end of Galus Edom is Galus Yishmael and as it saysאהלי אדום וישמעאלים.[[13]](#footnote-14) Thus, today we have problems with theArabs.

In light of what we mentioned, we can grasp why nowadays, which is Galus Yishmael who symbolizes promiscuity, we have a problems in this area.[[14]](#footnote-15) As a result, when we overcome tests in שמירת עינים; guarding our eyes and the like, we give ourselves power to defeat the Arabs.[[15]](#footnote-16)The reverse is also true.

Is that you?

On Shabbos, we have a different appearance. This is because of the sanctity of Shabbos. The holier one is, the more it is recognizable. R’ Elya Lopian described his Rebbe, R’ Simcha Zissel (1824-1898) as having a pale complexion during the week. However, on Shabbos his cheeks had a rosy and vibrant appearance.[[16]](#footnote-17)

Following this idea, the Sefas Emes explains that this is why at Shabbos Sheva Brachos,פנים חדשות are unnecessary since we have a different face on Shabbos. In light of this, we can explain the Mishna that says an ox can be a מועד just for Shabbos[[17]](#footnote-18) as Shabbos brings with it a changing of appearance.

R’Wolbe (1914-2005) said on his Rebbe R’Yeruchem Levovitz (died in 1936),the Mashgiach of the Mir, that he had a dramatic change in his appearance on Shabbos. In fact, a new studentto the Yeshiva who saw R’Yeruchem during the week didn’t recognize him on Friday night. He thought the yeshiva had a different saintlier Mashgiach for Shabbos. After a while, the boy realized that it was the same person but the influence of Shabbos altered his countenance.

Whose who?

In the plague caused by the incident of Kozbi and Zimri 24,000 people were killed. The Rema Mipano[[18]](#footnote-19)(1548-1620) informs us that these were the same Neshamos as the 24,000 students of R’ Akiva. Tracing it back a step further, they were the same 24,ooo who perished in the incident with Shechem.

We know that Dina was violated by Shechem.[[19]](#footnote-20)The רי"ל says Dina was reincarnated as Kozbi while Shechem as Zimri. This is why the brothers said[[20]](#footnote-21)הכזונה יעשה את אחותינו; shoud he treat our sister like a זונה; prostitute, as the word יעשה- future tense- is used, not עשה- past tense.

Kozbi is later reincarnated as the wife of Turnusrufus- the wife of R’Akiva-[[21]](#footnote-22)while Zimri becomes R’Akiva.[[22]](#footnote-23)He was the chieftain of the tribe of Shimon who killed 24,000 in the episode of those who circumcised themselves in Shechem. They were therefore killed in the incident involving Zimri.

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| שכם | דינה |
| זמרי | כזבי |
| רבי עקיבא | אשת טונוסרופוס |

R’Akiva was a spark of the Neshama ofשכם בן חמור; Shechem the son of Chamor. R’ Shimshon Miostripoli[[23]](#footnote-24) explains the words of R’ Akiva in this way.R’ Akiva said when I was an עם הארץ, I said- who will give me a Talmid Chochom that I may bite him like a donkey.[[24]](#footnote-25) This refers to Chamor, the father of Shechem.

The Gemara continues that his students asked instead of saying like a donkey, why don’t you say like a dog as this is a better example of an animal that bites. R’ Shimshon Miostripoli tells us that Shechem Ben Chamor included two impurities as we will explain.The Gemara says regarding the different משמרות; watches of the night, that in the first watch, a donkey brays- משמרה ראשונה חמור נוער. In the second watch, dogs howl- שניה כלבים צועקים.[[25]](#footnote-26)So חמר, the father of Shechem are the initials **מ**שמורה **ר**אשונה **ח**מור. שכם are the first letters of משמורה שניה כלבים. This is the deeper explanation in what R’ Akiva said and in what his students retorted.

Intensified

Looking behind the letters י-ה-ו-ה we get to the letters ט ד ה ד (ט is before י, ד is before ה and ה is before ו). This represents concealment since it is hidden behind Hashem’s name. The first two of these letters- ט ד- give us a total of 13 whereas the last two have a sum of 9. These refer to the 13 days from the 17th of Tamuz until Rosh Chodesh Av and the 9 days from Rosh Chodesh until Tisha Bav, the days of Hashem’s concealment. Additionally, the Luchos were broken on the 17th of Tamuz which was because of the עגל. On the other hand, Tisha Bav was designated as a time of crying because of the Meraglim. After the עגל, Hashem revealed Himself to Moshe with the 13 Middos, attributes of mercy.[[26]](#footnote-27) However, after the sin of the Meraglim, only 9 of the Middos were mentioned.[[27]](#footnote-28)

These days of mourning (the 3 weeks) are different than other days of mourning in that as the time progresses, it gets more intense- as we first have the 3 weeks followed by the 9 days, culminating with Tisha Bav.[[28]](#footnote-29) This is in contrast to regular mourning where at first it is most intense- the first 3 days, Shiva, the Shloshim, the first year.[[29]](#footnote-30) What is the reason for this contrast?

Let us imagine one who has been in a wheelchair in a nursing home his whole life. One day he is taken outside and he sees people walking. He is astonished and thinks to himself there is something wrong with those people since they are walking. They should be in a wheelchair he says to himself. Of course we know that really he is the one who is handicapped. The same applies to our generations and those like it. We think this is the type of life that is normal. However, this is really a handicap as proper life should be with the Beis Hamikdash and the like.[[30]](#footnote-31)

The metaphor is given of one who is born without a father. The more he hears how amazing his father was, the more intense the mourning gets. The same is with the Beis Hamikdash. Therefore, by regular mourning it is more intense at first because he knew the person. However, in regard to the Beis Hamikdash we need to build up our sensitivity and realize what we are missing. Consequently, the mourning gets more intense with time. We should all merit to see the building of the Beis Hamikdash speedily.

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לרפואה שלמה איסר יהודה בן טילה יוכבד

1. Someone once mentioned to the Rebbe of Ruzhin that his eyes hurt him. The Rebbe responded "How do you know that your eyes hurt you?Maybe you are hurting your eyes?" [↑](#footnote-ref-2)
2. Sota 49b, Rashi s.v. בעקבות [↑](#footnote-ref-3)
3. Thus, today we see the Arabs (Muslims) are in the holy land (Yishmael refers to the Arabs). [↑](#footnote-ref-4)
4. The Gemara (Nedarim 32a) tells us that the Bris is equal to all the Mitzvos. Hence, ברית has a Gematria of 612. [↑](#footnote-ref-5)
5. This is also shown to us by Yehoshua. Before entering Eretz Yisrael,he had the people circumcised (Yehoshua chapter 5). [↑](#footnote-ref-6)
6. See Shabbos 133a, Yevamos 71b, Tosafos s.v.לא. Additionally, they do it at age 13 not at 8 days when it is the ideal. [↑](#footnote-ref-7)
7. They will hold us back from returning to our land until their merit of Mila is expired (Zohar, end of Vaera). Parenthetically, the Malach Habris is Eliyahu who brings forth the Geula. This is how we can grasp גם את בדם ברתך שלחתי אסריך (Zecharya 9:11) as בדם are the initials of משיח בן דוד. ברתך refers to Eliyahu, the Malach Habris who is the redeemer- שלחתי אסריך (Malachi 3:1, Radak)- see Pe’er Ahron, Haggada, on יעלה ויבא s.v. וזכרון. Tangentially, he is referred to as אליהו זכור **לטוב-** as we say in Birchas Hamazon**-** since the Gemara learns out from כי **טוב** (Shemos 2:2) which it says by Moshe that he was born circumcised (Sota 12a). Indeed, the Baal Haturim (Breishis 1:4) points out that the end letters of את האור כי טוב spell ברית. [↑](#footnote-ref-8)
8. Kiddushin 49b [↑](#footnote-ref-9)
9. Breishis 42:9 [↑](#footnote-ref-10)
10. Breishis 37:28 [↑](#footnote-ref-11)
11. Breishis 25:12 [↑](#footnote-ref-12)
12. Breishis 28:9, 36:3. [↑](#footnote-ref-13)
13. Tehillim 83:7. [↑](#footnote-ref-14)
14. So to sum it all up: the world is in 3 duplications- עולם, שנה, נפש also known as מקום, זמן, נפש; place, time and people. This applies to יסוד. In מקום; place, it is Mitzrayim (negative) and Tzion (positive). In people it is Yishmael and Yosef. Indeed, יוסף is identical in Gematria to that of ציון, 156. In זמן; time it is עקבתא דמשיחא.

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    | נפש | מקום | זמן |
    | יוסף | ציון | עקבתא |
    | ישמעאל | מצרים | דמשיחא |

    [↑](#footnote-ref-15)
15. R’ Pinchas Horowitz, also known as the Haflaa (1730-1805), had problems with his eyes. He was therefore told to have surgery. He initially refused because he said there are so many problems today of ולא תתורו (Bamidbar 15:39). He eventually consented reluctantly to have surgery on just one eye so that he can learn Torah with that eye. In a similar manner, this is what Dovid cried over- ירדו עיני על לא שמרו תורתך(Tehillim 119:136). [↑](#footnote-ref-16)
16. Alai Shur ,2, p 382. See Kesubos 7b, Tosafos, s.v. והוא [↑](#footnote-ref-17)
17. Baba Kamma 37a. That is, an ox that gored on three consecutive Shabbasim but didn’t attack during the weekday. [↑](#footnote-ref-18)
18. Gilgulai Neshamos 77. Theרמע מפאנו; Rema Mipano is**ר**' **מ**נחם **ע**זריה from a place called פאנו. He inherited great wealth from his parents. Besides giving money to the poor, he also procured rare and important manuscripts and to publish others. When he was 26 years old, R’ YosefCairo (1488-1575) sent him the Kesef Mishna which the Rema Mipano published defraying some of the expense from his own pocket. He also sent lots of money to R’ Moshe Cordevero, known as the Remak. After the Remaks demise in 1570, the Rema Mipano paid 1,000 ducats to his widow for allowing his scribes to make him a copy of the Sefer אור יקר, the Remak’s commentary on the Zohar. [↑](#footnote-ref-19)
19. Breishis 34:2 [↑](#footnote-ref-20)
20. Breishis 34:31 [↑](#footnote-ref-21)
21. Nedarim 50b [↑](#footnote-ref-22)
22. Chessed Liavraham 5:25. Eimek Hamelech 40b [↑](#footnote-ref-23)
23. Nitzotzai Shimshon, Vayishlach, s.v. גם. R’ Shimshon Miostipoli was a grandson to the brother of the Maharal. He authored דן ידין- commentary on the Kabbalistic Sefer Karnayim. He was killed on the 3rd of Av in 1648 along with 10,000 Jews. It has been reported that he gathered 300 sages around him all dressed in their burial shrouds and טלתים. They then engaged in intensive prayer until their gruesome deaths at the hand of the Cossack mob in the shul of the town. [↑](#footnote-ref-24)
24. Pesachim 49b [↑](#footnote-ref-25)
25. Brachos 3a [↑](#footnote-ref-26)
26. Shemos 34:6-7 [↑](#footnote-ref-27)
27. Bamidbar 14:18. Bnei Yissoschar, Tamuz Av 2:3 [↑](#footnote-ref-28)
28. We shouldn’t think that Tisha Bav just falls out when it does and we observe it. Rather, after going through the 3 weeks, we need a Tisha Bav as one who really experienced the 3 weeks the way it is supposed to be can’t continue without a Tisha Bav. [↑](#footnote-ref-29)
29. See Rambam, Hilchos Avel 5:1, 6:2. Tur, Orach Chaim, 552. [↑](#footnote-ref-30)
30. Just as a blind person doesn’t know colors similarly we don’t know what we are missing. For this reason, those who saw both Batei Mikdash cried when they saw the 2nd one. However, those who only saw the 2nd one didn’t know what they were missing (Ezra). [↑](#footnote-ref-31)