



Because Torah Is for Every Jew

Parshas Pinchas

July 14, 2017

A Taste of Torah

Achieving Proper Consistency

by Rabbi Yaakov Zions

News Flash! Excitement! Thrill! These are words which resonate with our very essence. Our society thrives on change of routine; vacations and retirement seem to be the goal of everyday life. It seems rare to find someone who gets fulfillment from the same routine, day in and day out. Yet, perhaps this very lesson is taught to us by the *Korban Tamid* (Continual Offering) in this week's parsha. This offering was, and will be, brought in the *Bais Hamikdash* (Temple) twice daily every day of the year.

Let us examine some of the unique aspects of this special offering. The Mishna (Ta'anis 26b) lists five distressing episodes which occurred on the 17th day of Tammuz during the course of history. One of them is that the *Korban Tamid* ceased to be brought on that date. The commentators debate during which period of history this event occurred. Some (including Rabbeinu Chananel, *ibid.* 28b, quoting the Jerusalem Talmud) understand this event as the tragedy described in the Talmud (Bava Kamma 82b). The Talmud relates, "When the members of the house of the *Chashmona'i* (Hasmonean) monarchy were at war with each other, Hyrcanus (one of the parties) was inside the besieged Jerusalem, while his brother Aristobulus was on the outside. Every day, the people inside would lower a box of coins down the walls of Jerusalem to purchase sheep to sacrifice, and those on other side would take the money and send sheep over the wall for the daily offerings. There was a certain elder there who was familiar with Greek wisdom, and he said to those besieging Jerusalem: 'As long as they occupy themselves with the Temple service, they will not

be delivered into your hands.'

The next day, they lowered down the money as usual, but this time, those on the outside sent a pig. When the pig reached the midpoint of the wall, it stuck its hooves into the wall, and Eretz Yisroel quaked over an area of four hundred *parsah* (parasang; one *parsah* is between 2.41-2.85 miles) by four hundred *parsah*."

We can only imagine the courage and determination it took for them to focus on the daily sacrifice during a siege! It is also noteworthy that the event is not described as the day Jerusalem quaked, but, rather, as the day the *Korban Tamid* ceased to be brought!

We find another indication of the special nature of the *Korban Tamid* in our daily prayers. The Talmud (Brachos 26b) quotes Rabbi Yehoshua ben Levi that the thrice-daily prayers were instituted to correspond to the *Korban Tamid*. *Shacharis* and *mincha* parallel the morning and evening sacrifices, and *maariv* parallels the burning of the sacrificial parts which continued, at times, throughout the night.

What is so special about the *Korban Tamid*? We may suggest that it is precisely the idea that its name bears out, doing the same service day in and day out, that is the key to its uniqueness. There may be other, more important *korbanos* throughout the course of the year. But it is the *Korban Tamid* which is special by virtue of it being brought steadily, no matter what! A similar idea is expressed by the Sfas Emes (Rabbi Yehuda Leib Alter of Gur, 1847-1905). Rashi in the beginning of Parshas Beha'aloscha (Bamidbar 8:3) notes the Torah's admiration of

Stories For The Soul

You Didn't Insult Me

Rabbi Dovid Biderman of Lelov (1746-1814) was once collecting for the poor along with his *mechutan* (father of a child's spouse) Rabbi Yaakov Yitzchak of Pshis'cha (known as the Yid Hakadosh, the Holy Jew; 1766-1813). They arrived at the home of a wealthy but rather coarse Jew. The rich man gave Reb Dovid a contribution, but refused to give Reb Yaakov Yitzchak any money. Instead, he began to rant, accusing him of only collecting for himself, not for the poor. "You are a strong, healthy person!" he shouted at Reb Yaakov Yitzchak. "Go get yourself some work and make some money that way!!"

Reb Dovid, hearing his friend criticized in such a crude fashion, promptly returned the donation to the man, and the two men turned around and went on their way.

Shortly thereafter, the wealthy man discovered just who had been at his door. Shocked and ashamed, he quickly jumped into his wagon and made haste to catch the two great men. Upon reaching them, he broke down sobbing, profusely apologizing for having insulted such great people.

Reb Yaakov Yitzchak replied, "There is nothing for me to forgive! After all, you did not know who I was, and you never intended to insult me. However, you thought I was a regular, run-of-the-mill Jew, and it was that nameless Jew you insulted. I cannot forgive you on his behalf!"

In this week's parsha, Moshe asks Hashem to name his successor as leader of the Jewish People. Rashi tells us that Moshe requested that Hashem provide an individual who had the ability to relate to every Jew, regardless of his station in life.

Kollel Happenings

SUMMER NIGHT SEDER FOR BACHURIM

Attention bachurim in Denver over the summer! The Kollel is once again holding its Summer Night Seder for Bachurim at the Kollel West Side Bais Medrash. Sunday-Thursday. Night seder begins at 8 pm, with ma'ariv at 9:10 pm. Stipends available for boys who maintain the sederim. For further details, info or sponsorship opportunities, please contact rmf@denverkollel.org.

RABBANIT MIZRACHI AT THREE LOCATIONS!

The Women's Division of the Denver Community Kollel present a video for women, *Growth During Challenging Times*.

Three Locations & Times!

Sunday, July 16 at the Sommers' home, 4902 S. Xenia

Monday, July 17 at Beth Jacob High School, 5100 W. 14th Ave.

Tuesday, July 18 at the Halpern Home, 210 S. Oneida St.

Rabbanit Yemima is one of the most in-demand speakers today, attracting hundreds of women to her lectures, where she presents deep messages with a sense of humor. Sponsorship available. No charge, suggested donation of \$5 to help cover costs of future video presentations.

MOTZOEI SHABBOS NACHAMU KUMZITZ

Join the Kollel for an evening of inspirational singing on Motzoei Shabbos Nachamu, August 5th, 9:45 pm at the Kollel West Denver Torah Center, 1395 Wolff St. The event will feature live music, refreshments and divrei Torah. Men and women are invited. For more information, please contact rmf@denverkollel.org.

Increase Your Jewish IQ

By Rabbi Yaakov Zions

Last week we asked: What is the source for marking a parent's *yahrtzeit*?

A: One of the earliest sources seems to be Rashi's comments to Yevamos 122a. He mentions a custom to gather on the *yahrtzeit* of a torah scholar, and learn together near the scholar's grave.

This week's question: Only one person's date of death (*yahrtzeit*) is mentioned unambiguously in the Chumash (five Books of Torah). Who is it, and what day was it?

To submit an answer to Rabbi Zions, email ryz@denverkollel.org.

Lives of Our Torah Leaders Rabbi Shlomo Luria, the Maharshah Part VIII

The Maharam and Rabbi Auerbach had different approaches to Torah study; the Maharam used the *pilpul* approach, while Rabbi Auerbach, following in his father-in-law's footsteps, looked for the simplest approach to resolve the issues. Nonetheless, they were on excellent terms with each other. Both institutions studied the same tractates because they hoped to publish a joint, proofread edition of the Talmud, approved by the generation's Torah sages.

At one point, the deans were deliberating on a particularly difficult passage of Tosafos, and each interpreted it according to his own personal approach. The Maharam resolved the difficulty according to his *pilpul* method, while Rabbi Auerbach posited that the printer had mistakenly deleted the letter *vav* from one of the words in the section in question, making it difficult to understand the text. When the *vav* was reinserted, he contended, the entire text became clear. In time, the students of the two schools began to argue over the issue, and soon, all of the city's scholars

were swept up in the debate.

Fearing that the debate, which began as a quest for the true explanation, might nonetheless split the community, the city's leaders decided to pose the question to Rabbi Abuhav, Amsterdam's distinguished rabbi. They also decided that the dean whose opinion was rejected would have to step down from his post, and that if both views were wrong, both deans would have to resign.

With that, the mood in the city changed from one of contention to one of anticipation, as all eagerly awaited Rabbi Abuhav's answer.

In his reply, Rav Shlomo Abuhav praised both deans, but said that Rabbi Auerbach was correct.

In conformance with the community leaders' decision, the Maharam resigned. However, Rabbi Auerbach demanded that the resignation be canceled and that the Maharam be reinstated. His request was refused and, pained by the incident, Rabbi Auerbach, in turn, resigned from his position.

A Taste of Torah

Continued from front side

Aharon for kindling the Menorah's lights as he was commanded. The question begs to be asked; would we expect anything else from so great a person?

The Sfas Emes explains that over the course of close to forty years, we would

expect the fervor of the mitzvah to diminish. The verse is praising Aharon for kindling the Menorah with the same detail, attention and fervor as the first time he did it. May we merit fulfilling all mitzvos properly, at all times!