

וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר. כֵּן בָּנוּת צִלְפַּחַד דְּבַרְתָּ נָתַן תֵּתֵן לָהֶם אֲחֻזַּת נַחֲלָה וְכוּ' (בז-זג)

As a Holocaust survivor and one who lived through the horrors of the war first-hand, **R' Yosef Friedensohn Z"l** received, in his own words, "seven diplomas from seven German universities of murder and atrocity." One incident that stood out in his mind involved the keen and penetrating understanding of a fifteen year-old girl from the town of Chust.

One day, as they were pushing the malodorous cart past the ditch that separated the men and women's compounds in Birkenau, they caught sight of a young girl, waving frantically and calling to them. A strong wind was blowing toward her, and her voice did not carry well. She held her arms together, and shivering called out numerous times, until they could hear her voice: "*Kent yir mir kriggen a ... vetter?*"

His first reaction was a shrug of the shoulders. “Where does one get a sweater in Birkenau?” he asked incredulously.

The next day, as they passed the women's compound again, the same girl was standing at the same spot, as if waiting for them. Aviezer took off his jacket, removed the sweater and hurled it over the barrier. She picked it up, shook it out and looked at it quizzically. "What's this?" she shouted.

“A sweater? No!” she cried out. “I said a ‘*Siddur*’ - I want a *siddur*! Next week is *Rosh Hashanah* and I was hoping you could get me a *siddur* to daven from!”

R' Yosef recalls that they too wished to daven, however, the main impediment was the load that wafted its offensive smell right into their faces, as they pushed the refuse cart from station to station. Finally, they hit upon a solution: They would pull the cart rather than push it, putting their putrid load out of sight and (when facing a head wind) out of mind.

משל למת הדבר דומה

משל: One of the *Gedolei Hador* of a few centuries past was the renowned Chief Rabbi of Frankfurt, **R' Pinchos HaLevi Horowitz ZT"l**. His *seforim*, including “*Panim Yafos*” and “*Hafla'ah*,” are still deemed masterpieces and learned in earnest till this very day. When he was alive, he was revered all over the world, with communities far and wide inviting him to spend *Shabbos* with them so that they may bask in the radiance of his unique *tefillos* and brilliant scholarly lectures. Throngs of people would gather in their city's *Batei Medrash* where the “*Baal Hafla'ah*” would pray and lecture.

Unfortunately, however, the majority of people in his own city were perfectly content with where they prayed and never bothered to visit his *Beis Medrash*. He used to say that for good reason his name was Pinchos, for his fate is very similar to the section of the festivals in *Parshas Pinchos*. When it is read in its proper place, on *Shabbos Parshas Pinchos*, it is a time of mourning and distress - during the three weeks. In its own place, it is met with sadness. However, when this section is read out of context, on the festivals themselves, the reading is accompanied by great festivity and joy!

The *Torah* describes Pinchos as a *Kannai* - a zealot who, in a difficult situation, takes immediate and violent action to rectify a wrong. He is also a grandson of Aharon, who “pursues peace, loves people, and brings them closer to *Torah*.” He is also the “כהן משוח מלחמה” - the priest who accompanied the Jewish army into battle, bringing spiritual solace to soldiers engaged in the brutality of war. So which of the above roles represents the real Pinchos? Is he the zealot or the man of peace? Is he the army “chaplain” or the *Kohen Gadol* in the *Bais HaMikdash* in Jerusalem?

R' Mendel Kaplan ZT"l would repeatedly stress that every *yeshivah* student must also be sophisticated in worldly matters. However, he would add, when the simplicity and innocence of a *yeshivah* student is required, the cynical and sophisticated man of the world often takes over, and when sophistication and worldliness are the proper responses to the situation, suddenly a *yeshivah* student arrives. The greatness of Pinchos lay not only in his ability to be so many people at once, but to display each aspect of his personality at the right time and in the right situation. That is truly a mark of greatness and adds to the heroic luster of Pinchos.

There is an expression: “Continuity leads to achievement” by working on something with all one’s energy, learning or working towards one’s goal. Even

The *Tolna Kehilla*, here in *Yerushalayim*, just made a *siyum* on the entire *Nach* (נביאים וכתובים). They began five years ago, by learning ten *posukim* a day and now they have thoroughly completed the entire *Navi*! What an accomplishment! Have you gone through even half of *Nach*? A quarter of *Nach*? One *sefer* in *Nach*? It can be done by applying the message of the *Tamid*.

This idea is extremely powerful, so much so that the holy **Chasam Sofer ZT”L** quotes a fascinating *Medrash* which details the three *posukim* in the *Torah* which have the distinct title of “*Klal Gadol B’Torah*” - great principles of *Torah*. The first is “...שמע ישראל”. The second is “...ואהבת לרעך כמוך” and the third is our *posuk* regarding the *Korban Tamid*. Why? Because this idea of “*תמידות*” - continuity is one of the great principles to achieve success in *Torah* and *Avodas Hashem*. But we remain with a question. Why was it so important to sacrifice an additional *Korban Tamid* in the afternoon? Perhaps the answer is not about the message itself but when we receive the message! Even after many years of our lives have passed - we are 40, 50 even 60 or 70 years old - it’s not too late! We haven’t missed the boat! Just remember, there is another *Tamid* in the afternoon - in the second half of our lives - in which we can begin a new chapter of *T’midus*, and with this continuity, we can achieve perfection.

יפקד ה' אלקי הרוחות לכל בשר איש על העדה (כו-מז)
פרש"י אמר (משנה) הנניקע שעה שירישו בני את גדולתי

The *gemara* (גמרא) tells of a Levi named Yehonasan ben Gershom who served as a priest in a temple of *avodah zara*. He was a descendant of *Moshe Rabbeinu*, and he was an idol-worshiping temple priest. People asked him, “How can it be that a descendant of *Moshe Rabbeinu* could do such a thing?” He would answer that he had a tradition from his grandfather (Moshe) that it is better to hire yourself out to idol-worship than to be dependent on other people. The *gemara* tells us that was not what Moshe had actually said. Moshe had said it was better to hire yourself out to do an *avodah* (work) that is *zara* (unusual; alien) to you, before you accept charity from other people. His grandson has misunderstood him and a terrible *chilul Hashem* had come out of it. When *Dovid Hamelech* heard about this, he did a clever thing. Recognizing that Yehonasan cared so much about money, Dovid appointed him to oversee his treasuries. And what was the result of this bold move? Yehonasan did a complete *teshuva* and returned to the *Ribono Shel Olam* with all his heart.

R' Mattisyahu Salmon Shlit'a explains that sometimes the antidote to a strong *yetzer hara* is not to deprive a person of his desire but to give in to him in a permissible form. Of course, you have to really understand the person and the situation. Like *Dovid Hamelech*, who put Yehonason in charge of a great deal of money, which turned out to be the cure to his money hunger. In *chinch*, says the *Mashgiach*, we have to consider the same principle when a child has a strong lust for material objects. Parents should consider whether it is better to deal with this by depriving him of material things or to give him what he desires. It is possible, that it would be more helpful to wean him away from his *yetzer hara* by removing his need. Of course, one should never deal with a child's *yetzer hara* by giving him something that is forbidden. But when it comes to greed, sometimes it may be better to give him what he needs so that his greed should be stilled. Then, hopefully, he will grow out of it as he grows older.

את הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הארבים (ב-ד)

.” It means that the way to truly achieve greatness in any area of life,