



# PARSHA WITH

# Rabbi Shmuel Brazil



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Jealousy in the world which causes both physical and spiritual death started at the very beginning of creation when *Kayin* killed *Hevel* because *Kayin's korban* was not accepted as his brother's. To understand *Kayin* in a deeper way, Hashem told the earth to give forth עץ פרי עושה פרי a tree that gives forth fruit and that the tree itself tastes like a fruit. The Torah writes that the earth did not listen to Hashem and only gave forth a tree that bears fruit. Maybe it figured that people will not eat from the trunk itself when there are fruits available. However Hashem's *cheshbon* was that there should be no jealousy in creation therefore the trunk of the tree might be jealous that the upper part of it is better than the bottom support of the trunk (see **Rashi Bereishis 1,26**). The earth was cursed for its alteration of Hashem's wish on the sixth day of creation for creating jealousy. *Kayin* felt that his purpose was to correct this jealousy. His name קין is gematria קנאה with the four letters. קין also is gematria עץ for he felt that it was his task to blot out any jealousy of the עץ of the tree which did not have the taste of the fruit in it. That is why he chose to bring from the ground flax where there are no fruits and a trunk to be jealous over. However, flax was still an inferior product which was inappropriate to bring as a sacrifice.

When his *korban* was not accepted *Kayin* became sullen. Here I try to repair the earth's rebellion against Hashem and He rejects my *Korban*. He did not realize that he possessed jealousy the very *middah* that he was set out to uproot from the world. Hashem tells him אם תטיב שאת. Use your jealousy for the good and copy your brother and bring to Me a better and more appropriate product and it will be gladly accepted. *Kayin* remained with his jealousy and instead knocked out the competition who was *Hevel* his brother. His punishment was נע ונד in the land. You *Kayin* had an opportunity to elevate this *middah* and correct the earth's shortcoming but you failed. You cannot use its space anymore to settle on top of it as before.

The Ari writes that *Korach* was a *gilgul* of *Kayin* brought back into the world to correct his horrific deed of killing his brother over jealousy. Had *Korach* fulfilled שאת תטיב he could have made such a *tikkun* that would have brought *Moshiach* as hinted in משיח בן דוד עה"כ which is gematria תטיב. However, his jealousy did not let go of its clutches on him and he was taken out of this world alive. His first punishment for not fixing the earth's shortcoming was נע ונד. With the second punishment of פי הארץ he had no space of earth even to stand upon and was swallowed up completely. He died by a twilight punishment the mouth of the earth. *Korach* had the power to elevate his jealousy but he chose not to do so.

There was also a *midah keneged middah* in the way that *Korach* died. The Medrash says that *Kayin* and *Hevel* divided the world. *Kayin* took the earth and *Hevel* took all the movables. *Kayin* then asked *Hevel* to remove himself from standing on the earth because it belongs to him which was an irrational claim. *Kayin* got angry to the point that he killed him. Therefore the *Kayin* in *Korach* also died because there was no earth beneath him to stand upon.

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In *Chukas* we have the **פי הבאר** the **באר של מרים**. It had a mouth and it was open when they needed to drink otherwise it was closed. The **באר מרים** symbolized **תאוה** as **rav Chaim Vital** writes the *yesod* of water symbolizes the pursuit of physical desires that can lead a person astray from Torah and mitzvos. It also demonstrates that Hashem miraculously sends *parnassah* to everyone according to their needs. We too must have the same perspective and understanding when we work. If one has the correct *kavannah* and purpose to why he labors, he will fulfill **תטיב** that it too can be sanctified and bring **Moshiach** even though it is physical. There is an entire **Shulchan Aruch** Even **Haezer** of **Hilchos Business** that elevates the workplace and its employees. It needs one's consciousness to transform the mundane into **קדושה**.

Another revelation of the **פי הבאר** in *Chukas* is that it brings out the recognition of the "behind the scenes" of Hashem's protection over *Am Yisrael*. As **Rashi** writes **21,15** there were high cliffs with a deep narrow valley. The cliffs were near each other that a man could stand on one of them and converse with a friend on the other, and the road went through the valley. The **Emorites** said when **Yisrael** will enter the valley to pass through let us go out of the caves in the cliffs above them and kill them with arrows and stone projectiles. These cavities were in the mountain on the **Moavite** side. In the mountains of the **Emori** side opposite the cavities were horn projectiles. When **Yisrael** came to pass through, the **Eretz Yisrael** mountain moved next to the mountain at the **Moavite** side. The projectiles entered the cavities and killed them.

Hashem said who will inform my children of this miracle. After they passed, the mountains returned to their original positions and the well descended to the valley and brought up from there the blood of those who were killed and their arms and limbs, and carried them around the camp. When **Yisrael** saw this they sang.

When we work we must strengthen our *emunah* and remember Hashem is working for us behind the scenes and it is not **כחי ועוצם ידי** our talents, strategies and efforts. Just because one makes *parnassah* it doesn't mean that he has a license or obligation to experience every novel pleasure, technology, or life style that deranged or money mongers make available to us. One must remember that the **פי הבאר** has a mouth that opens and shuts and is not always open **24/7**. *Parnassah* has a **בין השמשות** character and must be elevated by realizing that we only are really making a **hishtadlus** while Hashem is behind the scene giving us **את ידך** exactly what we need and what is coming to us.

In *parshas Balak*, **Billam's** episode with **Yisrael** symbolizes the *midda of kovod* on steroids which he sought and that was his downfall. **Billam** had an insatiable desire for *kovod* which **Balak** could not fulfill. **Chazal** say he possessed a **נפש רחבה** an unlimited desire for *kavod* **Avos 5,19**.

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Hashem said to *Bilam* only what I tell you to say you should say. By saying this Hashem opened up a window for *Bilam* to fulfill תטיב to better himself for in this manner you will bring *kovod* to Hashem and to yourself. *Chazal* say that that the *malach* standing in front of *Bilam* after the donkey spoke up and shamed and degraded him, was killed by the *malach* in order to protect *Bilam's kovod* so people could not point to the donkey and say wow this is the donkey who totally destroyed the famous *Bilam* prophet. What? Hashem is worried about the *kovod* of this low life pervert who was out to destroy *Am Yisrael!* Hashem was demonstrating to *Bilam* תטיב - how to channel *kovod* into spiritual purpose and meaning not to shame one in public even though he is evil. Yet *Bilam* like *Korach* also did not take the תטיב challenge and his *kovod* took him out of this world.

The sefarim write that the three *aveiros* upon which we must give up our lives instead of transgressing them are symbolized by קנאה תאוה וכבוד. Jealousy can lead to murder. Lust can bring one to immoral relations. Honor can lead to idolatry for the drive to be honored by everyone to have power and control, can lead to delusions that he is a diety לעליון.

Now we can understand how these *parshiyos* can prepare us for the Three Weeks. *Chazal* say that the *Beis Hamikdash* was destroyed because of the Three Cardinal *aveiros*. The lead up to this was that there were no תטיב by *Am Yisrael* in the three *middos* of קנאה תאוה וכבוד which takes one out of this world. Losing the *Beis Hamikdash* took us out of the real world of Hashem that dwells in us ושכנתי בתוכם which then triggered the destruction of the exterior *Beis Hamikdash* outside of ourselves.

Having these *parshiyos* of three Mouths of Twilight to be read and studied can arouse us to repair our losses and bring *Moshiach* if we would only dedicate ourselves to תטיב.

This is the story of the travelling *kufs* in the names of the *parshiyos*. The first twilight mouth is פיה הארץ in which קרח did not take upon himself the קדושה to halt his jealousy and sanctify Hashem's name. The second holy *kuf* was חקת the B'air of Miriam which conveyed sustenance and *parnassah* which is given by Hashem. The third holy *kuf* was in the third *parsha* בלק third place in the name, the one that seeks honor for himself and experiences a fallout.

The *Bnei Yissaschar* writes that a kosher *mikveh* requires the quantity of 40 סאה amount of water. Each se'ah contains 24 lugin. If we do the math 40x24 it equals 960 lugin. The ritual of immersing in a *mikveh* conveys that one is willing to sacrifice and negate his nature in order to attain תטיב purity and *deveikus*, for man cannot live under water. 960 is a special number. In the laws of *bittul* in *kashrus* if milk spilled into a fleishik soup one needs 60 times greater the amount of soup in order to negate the milk. However if a *sheretz* which is called a ברירה the *cholent* and is not visible then one needs the *cholent* to be 960 times greater than the *sheretz*. A human who seeks *tahara* is a ברירה. The *mikveh* which contains 960 lugin possesses the spiritual power to purify even a person who was *tamei* א"כ.

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We believe that these three *parshiyos* are the 'מקוה ישראל ה' that can purify us from these three middos **קנאה תאוה וכבוד** that destroyed our *Beis Hamikdash*. If one takes the names of *these parshiyos* **קרח חקת בלק** including its nine letters and three words you will arrive at the *gematriah* of 960. As we explained each *parsha* refers to its correlating respective "mouth" of ארץ באר אתון. If you take the *gematria* of these Three Twilight Mouths including their three words you will also arrive at 960. As we mentioned above the fact that these Mouths were created during twilight conveys that they possess a partial holy Shabbos infusion of being above nature. The word for nature is טבע. If one spells it together with its inner letters **טית בית עין** one arrives at **961**. The extra one can be interpreted in many ways. As far as the mikveh, the person who immerses in the 960 lugin is the extra one. Or Hashem is the extra one in which he is *toveil* ה' מקוה ישראל ה'. If we take the above two *gematriahs* of **קנאה תאוה וכבוד** which equals 960 and ארץ באר אתון which also equals 960 and add the *kollel* to each set, they too equal 961 to convey that the טבע of these three *middos* can be sanctified and upgraded through the *avoda* of תטיב.

The Magen Avraham writes in Shulchan Orach Chaim. 98 and it is also brought down by the Mishneh Berurah, that in order to negate a bad thought while in the midst of *davening* should recite three times the word פי which is *gematriah*  $3 \times 90 = 270 = רע$  in order to rid oneself of a bad thought.

It could very well be as we just explained that the פי that corresponds to ארץ באר אתון corresponds to the creations of *השמשות* בין to help battle against **קנאה תאוה וכבוד** which parallel the three Cardinal *Aveiros*. That by thinking of these three creations one can rid himself of רע any bad thoughts in these areas as it is tantamount 960 to immerse oneself in a *Mikveh* as we brought above.

Of course learning Torah has that ability with the power of 960. As the Chida writes Moshe was on *Har Sinai* to learn the Torah and bring it to Yisrael for 40 days times 24 hours = 960. The word for Mishnah is מתניתין which also shares the *gematriah* of 960.

We would like to add one more *gematriah* for the power of Torah to fight against these three cardinal malfunctioning *middos* that take a person out of this world. The *gematriah* of **קנאה תאוה וכבוד** equals תורה. Therefore we find that the Torah also shares the three פי as found in the *passuk* Yeshaya 59,21

לא ימושו מפּיך ומפי זרעך ומפי זרע זרעך אמר ה' מעתה ועד

If one learns as if he is *toveling* in the *mikveh* with all his limbs negated to the learning, and with no other distractions, then he also has the *segulah* of פי ה' בני ישראל על פי ה' a fourth פי which is *gematria* ש"ס.

Rav Brazil  
Gut Shabbos