

We suggest that this concept of non-entitlement and jealousy is off limits in the character make up of a כהן. For the three letters of כהן spells כ "like" the letters הן. the Medrash on the *passuk* הן עם לבדד ישכן says Yisrael are a nation by themselves like the letters הן. The numbers 10 and 100 are numbers of *shelaimus* for after them the other numbers are built on them. using the *Aleph Beis* we put together a *shidduch* of numbers that reach these fundamentals. הה אט בח גז דו ה they all add to ten. The letter

# PARSHA WITH

# Rabbi Shmuel



YESHIVA ZEEV HATORAH

[www.zeevhaTorah.org](http://www.zeevhaTorah.org)

For sponsorship and to subscribe please email [Yaakov@zeevhaTorah.org](mailto:Yaakov@zeevhaTorah.org)

ה must go with itself. The same process is with the tens נב כפ לע מס all add up to 100 and the letter נ is by itself. הן עם לבדד just like the letters הן have no *shidduch* with the other letters in order to attain *shelaimus*,

so too *Am Yisrael* reaches their *shelaimus* without having to take from the gentile nations. The title כהן means that its members must be individuals who must not have jealousy but rather to be שמח by realizing that the grass on the other side is not greener for you in the fulfillment of your mission from Hashem. For instance the Kohen should not to look at other *Shevatim* who inherited land in *Eretz Yisrael* while they didn't. Rather look at what you **have** being a Kohen and not at what you **don't have** and your neighbor does. This applies to every Yid as we are called ממלכת כהנים.

In Pirkei Avos 5,10 the Mishna says האומר שלי שלך ושליך שלך חסיד if one says what is mine is yours what is yours is yours, he p

since I committed blasphemy of the holy oil for the Torah prohibits to pour this oil on בשר אדם (Shmos 30,32). A *Bas Kol* descended from heaven that proclaimed that you did not commit blasphemy at all.

see that at the moment of the anointing, Aron's body was transformed to heightened spirituality and he possessed the stature of a *Malach* בשר אדם. This was the cause of his trembling. As the *Navi* says (Malachi 2,7) כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו כי מלאך ה' צבאות הוא.

To be a true leader for *Am Yisrael* one must fulfill the *passuk* תולה ארץ על בלימה that the earth is hanging on בלימה on nothingness. The planet earth is miraculously suspended in mid - air without any physical attachments holding it up. Chazal (Chulin 89) however, interpret this miracle to also refer to an individual who is so disciplined and humble that he keeps his mouth shut and doesn't react or respond to the person who is involved with him in a dispute. They interpret the words בלימה as בולם פיו he keeps **quiet** in a quarrel. Adds the Sfas Emes only such a worked out person can merit to become a leader described in the words תולה ארץ, where all people are **dependent** upon him because of his self control and his humility of במי שאינו. He is the one who lives a life of מה which is the philosophy of "what can I do for **you** to

To demonstrate the humility and *kedusha* of Aron the Medrash says 18,9 when Moshe poured the anointing oil on Aron his body immediately began to tremble and he asked Moshe saying perhaps I am not worthy to become the *Kohen Gadol*

make **your** life better". Aron's silence during the rebellion which was directly related to remove him from his position, was a testimony that **he** truly deserves to lead *Am Yisrael* and service them in the *Beis Hamikdash* and not Korach.

## PARSHA WITH

**R**The prefix "de-" before a word typically indicates that the action of the word is being reversed, removed, or reduced. It can also indicate a downward or away-from movement. Anyone who feels

**YESHIVA ZEEV HATORAH** [www.zeevhaTorah.org](http://www.zeevhaTorah.org)

For sponsorship and to subscribe please email: [zukev@zeevhaTorah.org](mailto:zukev@zeevhaTorah.org)

through his naughtiness that he deserves an honorable position will only de serve those he is supposed to serve.

The *Sefer* מנחם אברהם writes that this is the reason why Korach met his death by being swallowed up by the earth. If making peace by being silent and not adding fuel to the fire sustains the earth, someone who does just the opposite removes the sustaining energy needed by the earth. Therefore Korach lost **his** קיום (existence) by being devoured by the earth itself.

To understand the profundity of this greatness to remain silent in the face of a *machlokes* and to receive the reward of as if one gave life and sustenance to the earth, we suggest the following. The Mishna in Avos 5,1 says that Hashem created the world in Ten Sayings in order to give reward to *tzadikim* and punishment to *reshaiim*. The *sefarim* explain this on a deeper level. Each *mamar* from Hashem cloaked His eternal light with a concealment. This purpose was in order to create a physical world which would allow for free choice. The Mishna is explaining that had Hashem created the world with only nine sayings there would

be no room for equal *bechira* to choose good over bad for there was still enough light of Hashem to definitely sway man's choice towards the good. On the other hand, had there been eleven sayings there also would not have been *bechira* for man

because the darkness would be naturally overpowered the choice of good over evil. Ten sayings was the perfect measure of concealing Hashem's light to create free will for there is now an equal balance

between good and evil and now one must take responsibility for his actions.

This means to say that after Hashem spoke the creation of the tenth *mamar* of *Bereishis* He held back from saying an eleventh one because if not, the earth which was to be a place for free will would have been useless and created for naught. So too, man is commanded to follow Hashem's ways and *middos*. If a person in the midst of an argument can gird himself with self control and not say what he really wants to say after being attacked, he is then likened to Hashem who did not say an eleventh *mamar* which would have created a deeper level of darkness thereby making the earth dysfunctional of purpose for man by tipping the perception of evil over righteousness. It is by the בלימה when one chooses silence and shalom over stoking the fire, you have followed in the ways of Hashem of giving life energy to the world to preserve its existence.

Another example in which we are supposed to copy Hashem's conduct in the process of creation through the medium of *Dibbur* is found on Shabbos.

(ירושלמי שבת פט"ו ה"ג) כשהיה רואה אמו מדברת הרבה בשבת אמר לה אמי שבת היום

The reason given for minimizing one's speech on Shabbos, is that since the *passuk* says וישבת that on Shabbos Hashem rested from work which was the creation of the



## PARSHA WITH

world, and the process of creation was through the Ten Sayings, therefore we emulate Hashem on Shabbos by limiting our power of speech as well.

After the above we can begin to answer

**YESHIVA ZEEV HATORAH**

For sponsorship and to subscribe please email: [Yakov@zeevhatorah.org](mailto:Yakov@zeevhatorah.org)

our questions. Aron was selfless to the point that this only interested him as a *malach* Hashem and *Am Yisrael*. Like a *malach* he was embodied with his *shelichus* to bring Hashem's *kovod*. As we say in *davening* that the *malachim* נותנים רשות זה לזה have no ego or jealousy towards another *malach's* role which might be in a higher position than their own. It is the goal that counts and whoever can do it better, he is happy for Hashem that it will bring Him more *kovod* than if he would have done it by himself.

While there are people who measure their growth by size and number of objects they own, there are others who cannot measure acquisitions since they follow constantly the infinite light of Hashem in creation. אהרן the first three letters of his name אהר add up to אור (with kollel). The letter nun at the end of a word, many time means constant רובץ רבץ (Baba Metzia 33). Aron *Hakohen* was always following the infinite light of Hashem in order to be Hashem's ambassador in the world and give Him *nachas*.

Such an individual realizes with a clarity that Hashem is

exact moment. Just as we were appointed and anointed as a *Kohen Gadol* five minutes ago it doesn't mean that automatically I am entitled to have that same *zechus* to be the *Kohen Gadol* this

moment. Only a person with great humility, like Aron and Moshe can experience such thoughts. Yet only someone with those thoughts can *become* a *Kohen Gadol* for Hashem and for *Am Yisrael*.

This is what Hashem means when He says מי זה האיש אשר **אבחר** בו the individual who feels that from moment to moment over and over again he is being judged and chosen by Hashem, he is the person who is deserving to be given such a title and status.

This can also be the intention of the *passuk* (Tehillim 25,12) מי זה האיש ירא ה' יורנו **יבחר** a person who is truly a 'ירא ה', his *יראה* of Hashem will lead him on the path of **יבחר** that he strives to be chosen by Hashem every day with renewal. He doesn't rely on yesterday's accomplishments for today. Note that the *gematriah* of **יבחר** is equal to **יראה** with its four letters. The truth is whether we know it or not the *beracha* we recite before *Shma* ends with **הבחר** בעמו ישראל which is written in the **present** tense He chooses *Yisrael*. This teaches that

מחדש בכל יום תמיד מעשה בראשית. Every second there is an ongoing creations and therefore what was and existed a second ago does not necessarily have to be in existence the next second. Everything depends on the will of Hashem at the next

everyone must strive to attain this level of **יבחר**.

The proof that Aron possessed such a humble character was that almonds grew out of a staff which was not connected to the earth. If one is connected to Hashem





## PARSHA WITH

and His creation of the world from second to second, almonds can sprout from metal never mind a wooden staff.

Why almonds? It takes 21 days to grow from beginning to end and the *sefarim* say

**YESHIVA ZEEV HATORAH**

[www.zeevhatorah.org](http://www.zeevhatorah.org)

For sponsorship and to subscribe please email [Yaakov@zeevhatorah.org](mailto:Yaakov@zeevhatorah.org)

that it symbolizes the name of Am Yisroel which is *sefariyah* 21. There are people who exist and people who will be *Am Yisroel*. Existing means there is no spiritual growth only cruise and automatic pilot.

Those who connect to Hashem in a deep and meaningful relationship are recreating themselves all the time for no matter what spiritual heights they attain there is never a time to become complacent and glide. We must always flap our wings of *ahavah* and *yirah* to go further and rise to new horizons in order for Hashem to choose us anew to bring Him more *nachas* and opportunity to give *berachos* and *hatzlachos* to *Am Yisroel*.

Gut Shabbos and Chodesh,

Rav Brazil

