



THE CHEVRA

Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

Joe Smith - President

This Shabbat:

שבת פרשת פינחס

Shabbat Parashat Pinchas

21 Tamuz 5767; July 6-7, 2007

The Haftorah is read from Jeremiah 1:1-2:3 "דברי ירמי" (the three Haftoros of these three weeks are called the שלש דפורענותא — the "Three Haftoros of Punishment").

Friday

Mincha **7:00 PM**
Candle Lighting 8:13 PM

Shabbat

Chevra Mishnayos Shiur 8:00 AM
Shacharit 9:00 AM
Sof Zman Keriat Shema: 9:16 AM (Gra"n)

Shiur Pirkei Avot

7:10 PM
Mincha 8:10 PM
Shabbat Ends 9:21 PM

Sunday Shacharit 8:30 AM
Monday – Friday Shacharit 7:00 AM

Next Shabbat:

Shabbat Matos-Masei

28 Tamuz 5767; July 13-14, 2007

The Haftorah is read from Jeremiah 2:4-28 and 3:4 (שמעו).

We bless the month of Av.

Friday

Mincha **7:00 PM**
Candle Lighting 8:10 PM

Shabbat

Chevra Mishnayos Shiur 8:00 AM
Shacharit 9:00 AM
Sof Zman Keriat Shema: 9:19 AM (Gra"n)

Shiur Pirkei Avot

7:05 PM
Mincha 8:05 PM
Shabbat Ends 9:17 PM

Sunday Shacharit 8:30 AM
Monday – Friday Shacharit 7:00 AM

Torah Insights – Harav S. Riskin

Shabbat Shalom: Parshat Pinchas

Numbers 25:10 -30:1

Efrat, Israel □ The Talmud records a most glaring and ambiguous statement, which has its roots in a number of verses in this week's Biblical portion, as well as its tangible expression in my City of Efrat. First the Talmudic quote: "In other inheritances of the world, the living inherit the dead; in the Land of Israel, the dead inherit the living" (B.T. Baba Batra 117a). What can this ambiguous comment possibly mean?

Allow me to begin my explanation with a brief history of the Etzion bloc in which our city Efrat is located. In the 1940's there were four settlements in this area on barren, rocky land bought from Arabs in a registered sale by a Jew named Holtzman (holtz is Yiddish for etz or tree). Not only was its location south of Bethlehem strategic, protecting Jerusalem to the north, it was also scenic, for it was verdant with green vineyards, majestic hills and sweeping valleys; most important of all it was historic, geographically poised between Hebron, ancient City of our Patriarchs and Jerusalem, eventual city of Messianic peace. The farmers worked indefatigably to till the unfertile soil, for they were certain that the land worked by Boaz, Naomi and Ruth and the fields in which the shepherd - Psalmist David had grazed his flock, would flourish once again.

When the U.N. partition plan of Nov. 29, 1947 was not accepted by the Arabs, the fighting in this region became ferocious because of the battle for Jerusalem. Whoever controlled the hills of the Gush would ultimately rule the Holy City. The settlements suffered heavy losses, and it was decided in Jerusalem that a supportive group would have to be dispatched to help the besieged area with arms and food.

Setting out by foot, 35 men worked their way through darkness to reach the surrounded settlements. On the way they met an old Arab, captured him, and when he begged for his life they let him go. Legend has it that after he was released, he revealed their position. The 35 were all slaughtered. The remaining settlers - even without their much-needed supplies and manpower, continued to fight bravely, but were ultimately massacred - almost to a man. The date was May 13th, 1948, and on the very next day Ben Gurion, declared the birth of the State of Israel and - in honor of the fallen heroes of the Gush - agreed to include a reference to G-d in the Declaration of Independence. The few survivors - re-established their settlements in the Ashkelon area - but never stopped dreaming of their eventual return to the Etzion Bloc. After the Six-Day war, when the area was once again in Jewish hands, children whose parents had been forced to evacuate the area or who had been killed by the Jordanian legion now returned. In the hills of Gush Etzion, the heirs to this land reconstructed the shattered dreams of their parents who

were no longer alive to see how their vision had borne fruit.

That which occurred between 1948 and 1967 in the Gush is a paradigm for the 1900 years in which the Jews were separated from their national homeland after the Destruction of the Second Temple in 70 C.E. We were scattered to all four corners of the globe, but our forbears never stopped dreaming of our eventual return to the Promised Land of our fore-fathers. Because of their teachings, sacrifices and suffering, the dream of Israel remained vital in the hearts of their children. Among other nations, the living inherit the dead. With us, it's exactly the opposite: the dead inherit the living.

This concept emerges in the course of a legal dispute between Rabbi Yoshiyah and Rabbi Yonatan in the Talmud (Baba Batra, 117a) concerning the meaning of several key verses in this week's portion of Pinchas:

Among those people you shall divide the land as an inheritance according to the number of names. By lot shall the land be distributed, according to the names of your fathers shall they inherit it. (Numbers 26:53-56)

When the 40 years of wandering in the desert ended, should the method of apportioning the land be determined by the number of those who left Egypt or by the number of those who arrived in Israel?

For example, if I left Egypt with two sons, and one of my sons had only one son, while the other had five sons, then if the division is according to those who left Egypt, each one of my sons should get an equal portion. Thus we find that five grandsons must share among themselves the same portion which the grandson of the other son receives. But if we make our determination according to those who enter the land of Israel, we end up with six portions to be divided equally.

Rabbi Yoshiyah stresses verse 53,

"According to the names of your fathers you shall inherit it," which to him indicates that the land is divided according to those who left Egypt, while Rabbi Yonatan emphasizes the verse, "Among these people you shall divide the land as an inheritance," and takes 'these people' to mean those who physically enter the land. The dispute is decided that the six grand-sons receive six portions of land - but three portions go to the descendants of the one brother who left Egypt, and the other three are divided between the five sons of the second brother who left Egypt. Therefore, the Talmud declares: "In all other inheritance of the world, the living inherit the dead, but here the dead [the generation which died out in the desert] inherit the living [the generation which entered the land]." (Baba Batra 117a).

Where did the Jews find the strength to wander for 38 years in the desert, knowing that they would die before entering Israel? Only because they believed even if they wouldn't enter the Promised Land, at least their children would! And this is precisely what R. Yonatan means when he says that the dead inherit the living. We live in this land only because previous generations were willing to devote their lives to a dream that never materialized. But through us, they inherit land.

A famous midrash tells the tale of Hadrian meeting an old Jew after the fall of Judea and Samaria planting a carob tree which, according to tradition takes 70 years to bear fruit. Asked to explain his behavior, the Jew answers that just as his father and grandfather planted for him, he is planting for his child, and grandchildren, oblivious to the flag the Roman eagle flying on Jewish soil.

The emperor then turns to his general and admits that with such resilience and faith, with such willingness to plant in the present that which will be reaped in the future, even the Roman armies don't stand a chance. Hadrian was 100%

correct; our parents and grandparents inherit Israel through us!

**By Shlomo Riskin
Shabbat Shalom**

Shlomo Riskin
Chancellor Ohr Torah Stone
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SHABAT SHALOM