

SHABBAT SHALOM FROM CYBERSPACE

PINHAS

Haftarah: Yirmiyahu 1:1-2:3

JULY 15-16, 2017 21 TAMUZ

**DEDICATION: Please pray for a refuah shelema for Elisheva bat Esther
In memory of my Grandfather Reuben Ben Yosef Bibi A'H whose yahrzeit is this week.
And a Happy Birthday to my sister Ellen**

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**MY ARTICLE IS FROM THE ARCHIVES WRITTEN
IN 2003 – 14 YEARS AGO ... Amazing how
technology terms have changed so much in a bit
more than a decade.**

This week is my grandfather Reuben Bibi's Yahrzeit. And as I remember my Grandfather, I think of my son Jonah in Israel who spoke with me this today at half after noon our time and seven thirty his time. I asked him how his fast went as it was very hot. He was fine as he looked forward to Mincha and Arbit and going out to eat after the fast was over. Here I am sitting half way around the world and my son picks up his cell phone and rings my cell phone. No matter where we are and how many miles apart we are, thanks to technology we are together. And although he sounds like he is having a great time, he complains that the places they sleep and the food and the busses are not exactly up to the level of luxury he is accustomed to.

In contrast I imagine my grandfather as a student in American University in Beirut and not much older than my son is today, suddenly receiving a message that he must leave school and clandestinely swim out into the harbor and meet his father on a boat in order to leave the country to avoid being drafted into the Turkish army. Instead of continuing on with University and Medical School as was the plan, he suddenly finds himself away from his friends and family and on a ship to the fair in North Africa where he will assist my great grandfather in his business. From North Africa they go to France and then onto America and San Francisco in the midst of World War One. And remember here they are as Citizens of the Ottoman Empire which is allied as part of the axis against the allies which include France and America. Forget that the probably spoke very little English, being considered "enemies" must have made the trip so much more difficult. How little we appreciate the sacrifices made by our parents, grand parents and great grand parents on our behalf.

Today barely a day goes by and we feel out of touch, but we can always pick up the phone or see each other over the internet. Imagine going a decade - ten whole years! in a strange new world without having any contact with friends and family.

Last week many of you read Aliza Bulow's story of "Kindness in Kansas" and how the Jewish community opened their arms to assist her family when they found themselves stranded in the middle of no where. But a century ago, there was not much of a Jewish population here and the European Jews who were on the lower east side, many of whom spoke only Yiddish, often didn't consider our grandparents who came from the middle east to be Jews. How can you be a Jew and not speak Yiddish?

We often complain about life's "difficulties". The body shop promised me my car would be ready Monday morning and on Wednesday it's still not ready and I am forced to take the train and a subway to work adding an hour or so to my commute and I am livid. Thinking about what my grandfather must have experienced helps to bring things back into perspective.

I heard a great story from a Rabbi Joey Haber. It seems that twenty plus years ago, his parents Rabbi and Mrs Haber were a young couple with their baby son living and studying in Israel. A Syrian couple was visiting from the states and the wife was looking for a Mikveh. She was referred to Mrs Haber who assisted her and took her to the Mikveh. Turns out that nine months later this couple from America had a daughter. And that daughter became the wife of Joey Haber. Hashem plans marriages even before the kids are born

Back to my grandfather for a second. After my great grandfather brought him back from San Francisco to New York to meet a girl he could marry; my grandfather met my grandmother Esther Mizrachi in Atlantic City where she worked in her uncle's store. After they became engaged, they had to delay the wedding in order for my great grandfather to bring my great grandmother along with his sons, David and Morris Bibi and his grandson Isadore Dayan to

America to be a part of the festivities. Together with them came Rabbi Murad Maslaton who would perform the wedding along with his family. On the same boat was a young lady with a couple of her children on her way meet her husband who had left to prepare the way in America for them. It must have been a difficult trip for a young mother alone with her kids. Well this young mother was befriended by my great grandmother during the long journey. My great grandmother also invited her and her husband to join them at the wedding of Esther and Reuben and the young couple did come to the wedding. Almost thirty years later that young mother's daughter would marry the child of Esther and Reuben Bibi, that couple married at the first wedding she attended in America. That young mother was Victoria Gindi, my grandmother.. Even before they were a thought in anyones mind, my parents souls were brought together somewhere over the Atlantic on a boat from Beirut to the New World.

I was discussing with my wife the strange and unexpected forks in the road that led to our own meeting and the events that kept bringing us back together over the next four years. The road we traverse in life has already been mapped, planned and laid out for us. But we maintain the choice of how we travel. There is a high road and a low road and it is up to us to choose the high road.

And finally a thought on the Perasha. Pinchas begins where the previous Perasha of Balak ended. After failing to curse the Jewish nation, Bilaam leaves Balak with parting and dangerous advice on how to make G-d angry with the Jewish people by tempting them and many Jewish men are seduced by Moabite women. These women also influenced their victims to worship idols. One of the leaders of the men who were seduced, Zimri, of the tribe of Shimon, desired to publicly declare his support for involvement with the Moabite women. He brazenly committed his lewd, sexual acts in full view of Moshe and the Jewish people. God sent a plague, and 24,000 Jewish men, who were seduced, died. Pinchas could not tolerate Zimri's brazenness and promptly killed Zimri and his partner in sin, Kozbi, a Moabite princess. After Pinchas' zealous act, the plague ceased.

God begins this week's portion saying to Moshe, "Pinchas, the son of Elazar, the son of Ahron, the Priest, turned back my fury from the Jewish nation when he zealously avenged my vengeance among them. This is why I did not consume the Jewish nation in My vengeance. Therefore, say: Behold, I give him (Pinchas) My covenant of peace." (Bamidbar 25:10-12)

Many ask the question. Through an act of killing one can establish a covenant of peace. Killings sounds more like war than peace. But we learn from this Perasha, that sometimes in order to have peace, we must make war. As King Solomon taught us, "there is a time for war". We see that the Jewish people left Egypt through miracles. There were the ten plagues, the pillar of fire, the clouds of protection, the drowning of the Egyptians at sea. Well why couldn't they be brought into the land using similar miracles. Let Hashem make a sand storm and blow out all the people from Canaan. Why the need to fight?

We learn that in life we need to earn things to appreciate them and make them worthwhile and sometimes to have peace it takes war. What a lesson it is for us today as we see presented to us road maps and peace plans which are often anything but.

Shabbat Shalom,

David Bibi

Rav Kook on the Perasha

Succoth and Water

The highlight of the Temple service during the Succoth holiday was Nisuch HaMayim, the Water Libation ceremony. While it was usually wine that was poured at the base of the altar, there is an oral tradition to offer a special libation of water on Succoth.

The Sages (Shabbat 103b) found an allusion to this tradition in the verses describing the Succoth offerings (Num. 29:12-34). Three verses conclude with the letters mem, yud, and mem — spelling out the word mayim, water.

What is the special significance of water to the holiday of Succoth? And why does the Torah only hint about the water libation and not mention it explicitly?

Festival of Harvest, Festival of Booths

We find two basic themes associated with the Succoth holiday. On the one hand, Succoth is called Chag Ha'Asif, the Harvest Festival. Harvesting is the culmination of the entire farming process — starting with plowing, planting, irrigating, and so on, until the crops are ready to be harvested.

Furthermore, harvesting thoroughly involves the natural world. All of the processes of nature must be functioning properly in order that the fruits and grains will be ripe for harvest. Succoth as the Harvest Festival symbolizes the natural world at its most cultivated and completed state.

On the other hand, Succoth is also called the Festival of Booths. Our sukkah-huts during the holiday commemorate the miraculous forty-year journey of the Israelites through the desert. During those forty years, the Jewish people were sustained by continuous supernatural phenomena: manna from heaven, Miriam's miraculous well of water, the protective Clouds of God's Presence, and so on.

Why is Succoth associated with two opposing themes: the natural order and the harvest on the one hand, and the supernatural realm of Divine providence and the miraculous trek in the wilderness on the other?

Bridging Two Realms

In fact, bridging these two themes is the very essence of the Succoth holiday. Succoth is a link between the physical and the metaphysical. It connects the natural world, as epitomized by the autumn harvest, with the realm of Divine intervention, unveiled with the appearance of Israel on the stage of history.

The passage of the Jewish people, from the miraculous Exodus from Egypt to the settlement and everyday life in the land of Israel, bound together the realms of the natural and the supernatural. This bridge revealed the inner connection between a Divinely- created world, designed for the elevated goal of providential justice, and a finished world bound by the fixed laws of science and nature.

Waters of Creation

How does this explain the special connection between water and Succoth? Water recalls the very beginning of creation. The Torah describes the initial stage of creation as "God's spirit hovering over the water" (Gen. 1:2). Even at that primordial state, before the appearance of dry land, God's infinite wisdom set in place all that was needed in order to bring creation to its ultimate form. Thus water reminds us of the Divine wisdom that resides in the very foundations of the world.

In summary, the two themes of Succoth bind together the world's physical nature with its metaphysical essence. This Divine essence was revealed in the

emergence of the people of Israel — in the miracles of the Exodus and the journey through the desert - but, in fact, it goes back to the very foundations of the universe. Since the secrets of creation are beyond our grasp, the Torah only alludes to these waters of creation in the final letters of the verses describing the Succoth offerings.

(Silver from the Land of Israel. Adapted from Ein Eyah vol. IV on Shabbat 103b (12:1).)

Summary of the Perasha

Pinchas - Pinchas' reward, Zelaphcad's daughters, korbanot for the holidays (year 40 in the midbar)
 1- Hashem rewards Pinchas for killing Zimri. Hashem tells Moshe to count Benei Israel
 2- Benei Israel is counted. The families and count for each tribe are listed.
 3- Israel is divided between the tribes. The tribe of Levi is counted. The daughters of Zelhchad make a case that they should receive land too.
 4- Zelaphchad's daughters get land. Moshe is shown the land of Israel and told he will not enter. Yehoshua is appointed as the new leader
 5- Korbanot - The daily korban (korban tamid), Shabbat korbanot and Rosh Hodesh korbanot
 6- Korbanot- The Pesach, Shavout, Rosh Hashana and Kipur korbanot. The issur of doing melacha on each holiday
 7- Korbanot- The Succoth and Shemini Aseret korbanot. The issur of doing melacha on each holiday.

FROM THE RABBIS OF THE JERSEY SHORE

"Two on each day, as a burnt offering, constantly." (Bemidbar 28:3)

There are people who study with great diligence and for extended periods of time only when the inspiration strikes them, which may be very infrequently. A great Rabbi once said that the true measure of hatmadah (diligence) is not based merely on ability or on time spent learning, but more importantly on consistency of Torah study. If a person devotes as much time as he can every day to learning Torah, he is truly a matmid. We can derive this from the korban tamid, which was sacrificed only twice a day, but since it was offered consistently – every single day – it was called the korban tamid, the "constant sacrifice."

Listen to a true story told by R' Yitzchok Hisiger about a "constant learning" Jew. Reb Dovid Glick z"l was a wholesome and G-d-fearing Jew, who resided in Bnei Brak, where he operated a fabric store adjacent to the famed Itzkowitz shul. Reb Dovid was

very careful to set aside time each day for Torah learning. He attended a class at 7:00 pm each day. No matter what was happening, every evening he departed his store in order to attend the class. Nothing could cause him to miss it.

One time a man entered the store and expressed a desire to buy a large amount of fabric. Reb Dovid began to show various types of fabric to the man, who kept asking for more samples and rolls of material to examine.

At 6:30 pm, Reb Dovid politely informed his customer that at ten minutes to 7, he would be closing his shop, as he had a nightly class to attend. He encouraged the fellow to do his best to make his purchase in a timely manner.

The man took his time. At 6:50 pm, despite the unfinished business and the potential to make a significant amount of profit on the large order being placed by the customer, Reb Dovid packed his bags and began to leave.

"Please," pleaded the man. "I'm almost done. Can you stick around for a few more minutes in order to complete my order?"

Reb Dovid apologized. "I am truly sorry," he said, "but, as I mentioned, I must go. I have a class at 7."

"I'll pay for the entire order in cash," said the man, trying to incentivize Reb Dovid to remain.

Again, Reb Dovid refused and headed for the door. "Here," Reb Dovid suddenly said, turning to his customer, "take the keys to my store. Feel free to either wait for me to return or to look around yourself. Lock up after you're done."

Before the man could protest, Reb Dovid was hurrying down the street.

The man ran after Reb Dovid, yelled at him to stop, and threw the keys to him.

"Before you go, I have to tell you something important," said the man.

Reb Dovid paused.

"I must tell you the truth," the man said. "I didn't come to your store to buy any merchandise. I actually work for the tax authority. I am tasked with visiting and inspecting stores to determine if store-owners are paying income tax as they should be. However, now that I have witnessed your honesty, genuineness, and loyalty to your Torah studies, I have no doubt whatsoever that you conduct your finances with utmost integrity. Good luck to you."

Reb Dovid expressed his thanks and ran off, leaving the tax official stirred by what had just occurred. Shabbat Shalom. Rabbi Reuven Semah

"The name of the daughter of Asher was Serah" (Bemidbar 26:46)

When the Jewish people were counted for the last time, the Torah mentions the daughter of Asher,

Serah. Rashi tells us that although she didn't inherit the land, since she was still alive during this counting, she was mentioned. The Targum adds that eventually she entered Gan Eden alive, without having to die and become resurrected! The reason given is that she played the harp and sang to her grandfather, Ya'akov Abinu, that Yosef was still alive, thereby restoring Ya'akov's spirit. Since she gave Ya'akov good tidings, she merited this extraordinary reward.

Of course, we can't expect to understand this on a superficial level. The secrets of the Torah are too deep for us, and when everything will become clear, we will also know why Serah merited entering Heaven alive. However, the lesson for us is very basic: If we cause others happiness by giving them good news, by complimenting them and by encouraging them, we also will merit life. We should not be the one to relate bad news or negative reports. People have a way of finding them out anyway. Let's train ourselves to speak only positive things and we will merit both worlds! Shabbat Shalom. Rabbi Shmuel Choueka

History Lesson

"Experience is the best teacher," declared Grandpa to his 12-year-old grandson.

"In some ways you might be right," countered the precocious pre-teen. "It really depends on whether or not you learn from the experience."

There is a very big difference between the learning processes of humans as opposed to those of animals. Both have the ability to learn from experience, but the animal's potential is limited. Animals can only learn from their own experience. They learn to avoid situations that cause them pain, and repeat activities that bring them pleasure or satisfaction.

Human beings, on the other hand, can learn from the experience of others. "History repeats itself" is more than a catchy phrase. People who study events of the past and analyze their causes learn from the experience of others without having to live through each situation. Much can be learned from the mistakes of the foolish and the wicked, and students of human behavior can also grow as a result of analyzing the actions of the righteous.

It is quite true that if individuals merely repeat their behavioral patterns over and over, experience teaches nothing! Repeated mistakes just become more ingrained and sometimes develop into bad habits. Experience is a good teacher only when people analyze their own errors in order to determine and eliminate their causes. But if everyone continues to act in an unevaluated, habitual fashion, nothing is gained from experience.

It pays to take advantage of your human faculties, to learn from the lessons of the past, and to grow. Don't live like an animal. (One Minute With Yourself – Rabbi Raymond Beyda)

RABBI ELI MANSOUR
Visit DailyHalacha.com, DailyGemara.com,
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Appreciating Other People's Needs

In Parashat Pinhas, God informs Moshe that he would soon pass on, due to his sin at the incident of Meh Meriba. Moshe then requested that a suitable successor be appointed, so that Beneh Yisrael would enter the land under the guidance of a capable leader. God responded by instructing Moshe to appoint Yehoshua for this role, and He described Yehoshua as "Ish Asher Ru'ah Bo"—literally, "a man who has spirit within him" (27:18). This description refers to Yehoshua's quality of understanding the individual needs of each and every person, the ability to relate to different people and their specific needs.

Different approaches have been taken to explain why God punished Moshe so severely for the sin of Meh Meriba. According to the Rambam, Moshe sinned by expressing anger. For a person of Moshe's stature, speaking angrily to the people was indeed a grave sin, and for this he was punished so severely and was denied the right to enter Eretz Yisrael. There is, however, an additional explanation. Ever since his appointment as leader of Beneh Yisrael, Moshe stood up for the people. When God sent Moshe to Pharaoh to demand Beneh Yisrael's freedom, and the meeting resulted in further intensified persecution, Moshe turned to God and demanded, "Why have You done evil to this nation!" (Shemot 5:22). The heavenly angels questioned how God could tolerate such a brazen complaint, but God explained that He looks kindly upon Moshe for expressing his anguish and pleading the people's case. Likewise, after the sin of the golden calf, when God announced His plans to annihilate Beneh Yisrael and create a new nation from Moshe, Moshe interceded on the people's behalf and refused to abandon them. Even though they had just worshipped a graven image, Moshe pleaded their case before God and stood firmly on their side. This pattern repeated itself on numerous occasions throughout Moshe's tenure as leader.

At Meh Meriba, however, which occurred at the end of the 40-year period of desert travel, Moshe did not stand with the people. They made a reasonable request, demanding water, without which they could not survive, but Moshe reacted with anger. It seems

that Moshe, who constantly continued throughout his life to grow and advance in his devotion to God and stature of sanctity, reached the point where he could no longer relate to the needs of ordinary human beings. In a certain sense, his failure at Meh Meriba was actually a tribute to his level of greatness. He became almost like an angel, removed from the needs and concerns of normal people. But human beings cannot be led by an angel. And thus once this happened, God informed him that he could no longer lead. A leader must be somebody "Asher Ru'ah Bo," who can genuinely identify and empathize with the individual needs and concerns of each and every person, regardless of his stature or standing. When Moshe raised himself to the level where this was no longer possible, he was replaced by Yehoshua.

This insight conveys a valuable lesson that is relevant to all people, and not just to leaders. We must be attentive and sensitive to other people's needs, even if they are different than our own needs. People are different and need different things. Kindness does not mean doing for others only what we would want done in their situation; rather, it means trying to identify what their personal needs are, and meeting them.

The Rebbe of Sanz was known for his extraordinary kindness, and for giving charity to anybody who came to him in need. Once, his wife approached him and said that at the butcher shop she saw a woman to whom he gives charity, and that woman was purchasing duck – a very expensive delicacy. His wife was outraged that a woman who supports herself by asking for charity would be treating herself to such luxuries. The Rebbe, however, responded, "Thank you for telling me. Now I realize that she needs duck." They may have viewed duck as a luxury, but apparently this woman saw it as a need. People are different, and they have different needs. What one person finds unnecessary is a necessity for somebody else.

This is the message of "Ish Asher Ru'ah Bo"—being able to relate to and empathize with the needs and concerns of the people around us, even if those needs are concerns are much different than ours.

VICTOR BIBI
SOD HAPARASHA

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Rabbi Wein**ON BEING A SKEPTIC**

One of the great challenges in life is retaining belief and optimism regarding humans when one is, in one's heart of hearts, a confirmed skeptic. This challenge is corroborated for us by King Solomon, considered the wisest of all humans, in his monumental work, the book of Kohelet. There is a great deal of difference between realism and skepticism on one hand, and pessimism and depression on the other hand.

The book of Kohelet is a book of skepticism and pessimism. It does not allow for unfounded belief in ideas or people to be considered just and proper. Belief and faith in God, Torah and the tradition of the ages are the fundamental mainstays of Judaism. However, the Torah itself warns us of following and believing in strange gods, superstitions and in following the ways of our wandering eyes and willful hearts.

The tradition in Jewish life regarding judging people and leaders is always to be respectful towards them but also to be skeptical of their motives and promises. Solomon himself said that a fool is someone who believes whatever he is told. And, in our era of biased media reporting, fake news and the willful distortion of facts, events and history, skepticism is more than ever necessary for a wise assessment of situations.

The famous statement of the Musar movement was that not everything that is thought should be expressed, not everything that is expressed should be written, not everything that is written should be published and read widely and not everything that is read should be believed. There is a great deal of wisdom in that maxim of skepticism.

Since the events that regularly occur in our world do not fit a pattern of logic and rationality, there's plenty of room to search for answers to problems outside of normal human consultation and advice. There is no question that the supernatural is part of our existence. There is also no question that there are people in this world and in the Jewish religious world who do seem to have such powers of advice and guidance. But the skeptic remains unconvinced that all those that claim to be omniscient are really legitimate and that all advice that is advanced is truly helpful.

Unfortunately, charlatans have always abounded in all human communities and ours is no exception. The fact that holiness and reputed omniscience seem to

be always tied up with money and would-be hangers on, troubles me greatly. It raises my level of skepticism and challenges my powers of belief. I have met some truly holy people in my lifetime and had some extraordinary events occur to me, so I do not deny in any way that such people and situations do truly exist. Nevertheless, I have also experienced how thieves and con men, dressed in holy garb with false credentials have victimized the innocent and gullible. Perhaps all of us have witnessed or have been aware of such situations. Therefore a little healthy skepticism regarding all such matters is certainly in order.

Our world is a dangerous and confusing place. Without faith or belief in our Creator, the arbiter of ultimate justice in all affairs, one is likely to suffer from an almost paralyzing pessimism. But Judaism does not allow for such a somber assessment. Skepticism is allowed and in fact encouraged but depression and pessimism are to be avoided at almost all costs.

Drawing this fine line is really the challenge of human life and of our society. Skepticism is not synonymous with cynicism. The Jewish people and the State of Israel have a perfect historical right to be skeptical about the true intentions of those who proclaim themselves to be our friends, and certainly about those who openly state that they are enemies and wish to destroy us.

But we should never give up hope that better times can and will come and that what currently seems to be beyond any solution or reasonable compromise will eventually be settled and quieted. Again, patience and realism are the necessary ingredients to create the proper balance of skepticism and belief.

Skepticism teaches us that there usually are no shortcuts on the road to achievement in personal and national life. Belief teaches us that there is always a better tomorrow that can be achieved and that one should never despair regarding the omnipresent challenges of human existence. So, to sum it all up, I imagine I can call myself a satisfied, believing skeptic.

Rabbi Sir Jonathan Sacks

Knowing that he is about to die, Moses turns to God and asks him to appoint a successor:

Moses said to the Lord, "May the Lord, God of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without a

shepherd.” (Num. 27-15:17).

It is a farsighted, selfless gesture. As Rashi comments: “This is to tell the praise of the righteous – that when they are about to leave this world, they put aside their personal needs and become preoccupied with the needs of the community.” Great leaders think about the long-term future. They are concerned with succession and continuity. So it was with Moses.

God tells Moses to appoint Joshua, ‘a man in whom is the spirit’. He gives him precise instructions about how to arrange the succession:

“Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him. Have him stand before Elazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him... At his command he and the entire community of the Israelites will go out, and at his command they will come in.” (Num. 27:18-21).

There are three actions involved here: [1] Moses was to lay his hand on Joshua, [2] have him stand before Elazar the priest and the entire assembly, and [3] give him “some of your authority [me-hodecha]”. What is the significance of this threefold process? What does it tell us about the nature of leadership in Judaism?

There is also a fascinating midrash about the first and third of these gestures:

“And lay your hand on him – this is like lighting one candle with another. Give him some of your authority – this is like emptying one vessel into another.” (Bamidbar Rabbah 21:15)

Beneath these enigmatic words is a fundamental truth about leadership.

In *L'esprit Des Lois* (1748), Montesquieu, one of the great political philosophers of the Enlightenment, set out his theory of the “separation of powers” into three branches: the legislature, the executive and the judiciary. Behind it lay a concern for the future of freedom if power were concentrated in a single source:

Liberty does not flourish because men have natural rights, or because they revolt if their leaders push them too far. It flourishes because power is so distributed and so organised that whoever is tempted to abuse it finds legal restraints in his way.

Montesquieu’s source was not the Bible – but there

is, in a verse in Isaiah, a strikingly similar idea:

For the Lord is our judge; the Lord is our law-giver; the Lord is our king; he will save us. (Isaiah 33:22)

This tripartite division can also be found in Devarim/Deuteronomy 17-18 in the passage dealing with the various leadership roles in ancient Israel: the king, the priest and the prophet. The sages later spoke about “three crowns” – the crowns of Torah, priesthood and kingship. Stuart Cohen, who has written an elegant book on the subject, *The Three Crowns*, notes that “what emerges from the [biblical] texts is not democracy throughout the political system, but a distinct notion of power-sharing at its highest levels. Neither Scripture nor early rabbinic writings express any sympathy whatsoever for a system of government in which a single body or group possesses a monopoly of political authority.”

The three-fold process through which Joshua was to be inducted into office had to do with the three types of leadership. Specifically the second stage – “Have him stand before Elazar the priest and the entire assembly and commission him in their presence” – had to do with the fact that Moses was not a priest. His successor had to be formally recognised by the representative of the priesthood, Elazar the High Priest.

Power and influence are often thought of as being the same kind of thing: those who have power have influence and vice versa. In fact, though, they are quite different. If I have total power and then decide to share it with nine others, I now have only one-tenth of the power I had before. If I have a certain measure of influence and then share it with nine others, I do not have less. I have more. Instead of one person radiating this influence, there are now ten. Power works by division, influence by multiplication.

Moses occupied two roles. He was the functional equivalent of a king. He made the key decisions relating to the people: how they should be organised, the route they were to take on their journey, when and with whom they should engage in war. But he was also the greatest of the prophets. He spoke the word of God.

A king had power. He ruled. He made military, economic and political decisions. Those who disobeyed him faced the possible penalty of death. A prophet had no power whatsoever. He commanded no battalions. He had no way of enforcing his views. But he had massive influence. Today we barely remember the names of most of Israel’s and Judah’s kings. But the words of the prophets continue to

inspire by the sheer force of their vision and ideals. As Kierkegaard once said: When a king dies, his power ends; when a prophet dies, his influence begins.

Moses was to confer both roles on Joshua as his successor. "Lay your hand on him" means, give him your role as a prophet, the intermediary through whom God's word is conveyed to the people. To this day we use the same word, *semicha* (laying on of hands), to describe the process whereby a rabbi ordains his disciples. "Give him some of your authority [me-hodecha]" refers to the second role. It means, invest him with the power you hold as a king.

We now understand the midrash. Influence is like lighting one candle with another. Sharing your influence with someone else does not mean you have less; you have more. When we use the flame of a candle to light another candle, the first is not diminished. There is now, simply, more light.

Transferring power, though, is like emptying one vessel into another. The more power you give away, the less you have. Moses' power ended with his death. His influence, though, remains to this day.

Judaism has an ambivalent attitude towards power. It is necessary. Without it, in the words of Rabbi Hanina, deputy High Priest, "people would eat one another alive" (Avot 3:2). But Judaism long ago recognized that (to quote Lord Acton), power tends to corrupt and absolute power corrupts absolutely. Influence – the relation of prophet to people, teacher to disciple – is altogether different. It is a non-zero-sum game. Through it, both teacher and disciple grow. Both are enhanced.

Moses gave Joshua his power and his influence. The first was essential to the political and military tasks ahead. But it was the second that made Joshua one of the great figures of our tradition. Influence is simply more enduring than power.

AS HEARD FROM RABBI AVIGDOR MILLER Z'TL
 "And on the day of the Shabbat, two lambs..." (28:9)
 Three gigantic principles are being enunciated/proclaimed by the Shabbat offerings

1) The Universe was created from Nothing. "By the Word of Hashem the heavens were made; and all their host by the breath of His mouth" (Tehillim 33:6). "For He spoke, and it became; He commanded, and it arose" (ibid. 33:9). Forever Hashem, does Your Word stand in the heavens" (ibid. 119:89). "You established the world and it stands" (ibid. 119:90).

The word "Hashem means "Being" and also "Causing Being". He alone has intrinsic existence ("Being"), and all that exists has come into being and remains in being, because of His Will. Thus all of what we call Reality is solely His Will.

2) "The world is built with Kindliness" (ibid. 89:3). Every phenomenon: every object and every process are intended for kindly purpose. "For His kindness is everlasting" (ibid. 118:1), not only in the sense that the processes of the world continue to function forever with the same purpose of benevolence for life in this world; but the phenomena of the world, if utilized properly by the holy nation, cause the eventual happiness of the Afterlife, which is forever.

3) "Between Me and the sons of Israel it is a sign forever, that in six days Hashem made the heavens and the earth" (Shemot 31:7). The message of Shabbat proclaims that this superlative privilege of serving as agents in the promulgation of Hashem as the Creator: is given solely to the sons of Israel. No other nation (or creed) is permitted to assume the dignity of this function, and therefore cannot be justified in declaring a Shabbat, whether on the seventh day or any other day of the week. "The Kingdom of Cohanim, and the holy people" (Shemot 19:6) are elected by Hashem for this function.

The Mussaf-offerings of Shabbat come to remind us of these three principles. Even today, when we are unable to bring these offerings, we are still expected to proclaim these outstanding lessons of the Shabbat.

 - How can we remember/think about these great ideas during the week?

Rav Miller ZT"L taught us at a Vaad.

During the week we keep Shabbat on our minds by thinking about the following three Principles which correspond to the three Shabbat Principles.

.1. Hashem created the world from nothing
 1. Every day spend one minute looking at anything in the world and Think that the World is nothing but the 'word of Hashem.' (Hashem created the world from nothing-Shabbat)

2. Hashem created the world for Kindliness
 2. Before saying the 'Modim' prayer prepare yourself and think about something specific which you are thanking Hashem for. (Hashem created the world for Kindliness-Shabbat)

3. Shabbat is a covenant between Hashem and His Chosen People.

3. When you put on Tefillin, Think that we are chosen by Hashem to be his witnesses.

(A covenant between Hashem and His Chosen People-Shabbat)