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ELIYAHU CHAI!

By Rabbi Pinchas Winston

Pinchas the son of Elazar the son of Aharon
HaKohen . . . (Bamidbar 25:11)

Before the end of last week's parshah, we had barely heard of Pinchas, the son of Elazar, the son of Aharon HaKohen. However, zealotness on behalf of G-d is a powerful catalyst to rise to the highest heights. Nevertheless, as the Midrash makes clear, such opportunity only knocks on the doors of people who are spiritually home:

"They were crying at the opening of the Appointed Tent" (Bamidbar 25:6): their hands became weakened at that moment. To what can this be compared? To the daughter of a king who was adorned in preparation to go to the chupah, and instead is unfaithful with another. Don't her father and relatives become distraught? Likewise, at the end of the 40 years, as the Jewish people camped by the Jordan river ready to cross over into Eretz Yisroel . . . they went ahead and acted promiscuously, weakening Moshe and the righteous people with him. They cried?! Did he [Moshe] not stand up against 600,000 [at the time of the golden calf], as it says, "He took the calf which they had made . . ." (Shemos 32:20), [and yet you say that] his hands were weakened?! Rather, [Moshe was made to forget the law] in order for Pinchas to take that which he deserved. (Bamidbar Rabbah 20:24)

And when such opportunity does knock, the delivery can be unbelievable:

Regarding Eliyahu, my teacher said that he is alluded to in the posuk, "If [one is drawn] to scoffers, he will scoff; but if to the humble, he will find favor" (Mishlei 3:34), since the head-letters spell "Eliyahu chai" ("Eliyahu lives"). The Zohar says (Ray)ah Mehemna, Bereishis 25b; 253) that even though Moshe Rabbeinu was the teacher of all of Israel, his interpreter was Aharon HaKohen, as it says, "He will be a mouth for you" (Shemos 4:16), since Moshe had a "heavy mouth" and "heavy tongue." In the "End of Days" in the generation of Moshiach, Moshe will return to teach Torah to Israel and will still be of "uncircumcised lips." However, Eliyahu, who will be "chai," will be his interpreter, and this is the sod of the posuk, "Pinchas the son of Elazar the son of Aharon HaKohen" (Bamidbar 25:11). This is as it is written, "If [one is drawn] to scoffers, he will scoff" (Mishlei 3:34): when they will need a translator for Moshe, Eliyahu who will be "chai" will translate and be Moshe's interpreter. (Sha'ar HaGilgulim, Chapter 36)

It misses something in the translation. The Hebrew word for "scorn" in this posuk is "yalitz," and the word for "interpreter" is "meilitz," basically the same word. Therefore, on a Pshat-level, Shlomo HaMelech is talking about how G-d scorns the scorners, but on a Drush-Sod-level, it is an allusion to what it will be like at the end of days.

Thus, even in Yemos HaMoshiach, Moshe's

level of understanding will still be far too sophisticated for those meriting to learn from the teacher of all teachers. Like in Egypt, we will again require someone capable of understanding Moshe Rabbeinu's teachings and also possess the ability to bring it down to our level. That will be Eliyahu HaNavi, nee Pinchas ben Elazar ben Aharon HaKohen, in payment for having been prepared to risk his life for G-d and Torah.

Elazar the son of Aharon took a daughter of Potiel for a wife and Pinchas was born. (Shemos 6:25)

In everyday life, we acknowledge that something does not come from nothing. For example, when someone does some kind of horrible crime, the first thing we do is look at the person's past and analyze what it was that made the person capable of doing something so despicable, and we usually find it.

Likewise, when a person accomplishes something great, even though we saw little greatness in the person previously, there is usually a previous reason why. It was no different with Pinchas who became Eliyahu HaNavi.:

Regarding Pinchas' birth it says, "Elazar the son of Aharon took a daughter of Potiel for a wife and Pinchas was born" (Shemos 6:25). On this Chazal say: Potiel-this is Yosef, "sh'patpet" (controlled) his yetzer hara; this is Yisro, "sh'patem" (fattened) calves for idol worship. This is the sod: when Pinchas was born, he incorporated two soul-sparks. This is the meaning: "Potiel," which is similar to "tippin" (drops), for he was from two soul-drops, one spark from the root of Yosef HaTzaddik and the second spark was from the side of Yisro. This level that incorporates these two souls is called "Pinchas." (Sha'ar HaGilgulim, Chapter 32)

Thus, Pinchas was like a spiritual time bomb waiting to go off. Though he may not have been conscious of it himself, there was something in him waiting to burst forth when the time was right. All it would take was the proper ignition, and then the two soul-sparks that Pinchas contained would reveal themselves through his act of zealotness.

And, it wasn't only the souls of Yosef and Yisro that played a role in shaping Pinchas' future:

Thus, we find that Pinchas received a soul-spark from Yisro, which was the level of Ohr P'nimi of the Nefesh of Adam HaRishon from Atzilus. After that, Nadav and Avihu died because they brought the unauthorized Incense-Offering (Vayikra 10:1), and when Pinchas killed Zimri, he merited the souls of Nadav and Avihu, which were the Ohr Makif of Adam of Atzilus. (Ibid.)

However, it is even more complicated than this, as the Arizal explained:

There is another matter as a result of this difference. The soul that comes to a man when he is born is an actual gilgul, even if it is the combination of two sparks, as in the case of Pinchas who had a spark of Yosef and a spark from Yisro. Nothing else is required to coalesce them. (Ibid.)

In other words, they automatically join with the

body and remain with it until the person dies; the body cannot survive without them, and they cannot leave the body before its time is up. However:

In the case of a soul that comes b'sod ibur after birth, like the Nefesh of Nadav and Avihu that came to Pinchas, another spark must accompany it. Furthermore, this spark must be new to the world and not a reincarnation. Such a spark joined with the Nefesh of Nadav and Avihu that came b'ibur, to unify it with the Nefesh of Pinchas, which was an actual reincarnation. Therefore, another new soul had to come b'ibur in Pinchas called "Eliyahu HaTishbi" from the inhabitants of Gilad, and from the root of Gad, which was a new soul at that time. This was in order to combine the Nefesh of Nadav and Avihu with the Nefesh of Pinchas itself, a gilgul from the time of his birth. (Ibid.)

Thus, reviewing the composition of Pinchas' soul, we find that he was born with a soul-spark from both Yosef HaTzaddik and Yisro, Moshe's father-in-law. This was the soul with which he was born, and which made him Pinchas ben Elazar HaKohen, and with which he would have died, had he not metamorphosed into a new being called "Eliyahu HaNavi."

However, when he acted zealously by killing Zimri and Cozbi in last week's parshah, he inherited two additional souls, that of Nadav and Avihu, which, apparently, had been on a long journey through history in the process of tikun. Since these were not Pinchas' main souls, they could come and go as was necessary, enhancing Pinchas' spiritual ability, and therefore required something to "bind" them to him. That extra soul is called, "Eliyahu HaTishbi" from the root of Gad.

Thus, Eliyahu who never died, but had ascended to Heaven in a fiery chariot to become an angel, had not been born either. He was a soul that entered and attached itself to an existing person, Pinchas ben Elazar.

And, as if that wasn't confusing enough, the Arizal explained further:

He also required an additional new soul in order to unite the new soul called "Eliyahu HaTishbi" with the rest of the older souls, that is, the Nefesh of Pinchas and that of Nadav and Avihu. Therefore, he received an additional soul called "Eliyahu" from the root of Binyomin, mentioned in Divrei HaYomim in the posuk, "And Ya'areshyah, Eliyahu, and Zichri were the sons of Yerucham" (I Divrei HaYomim 8:27), as Eliyahu himself wrote to the Chachamim, "from the children of the children of Rachel" (Bereishis Rabbah 71:12) . . . Thus we find that four levels were in Pinchas. The first was that of the Nefesh of Pinchas with which he was born, a single soul even though it was the combination of two drops, one from Yosef and one from Yisro. The second level was the Nefesh of Nadav and Avihu, which came b'sod ibur and was also called "one soul," as is known from the Zohar: Nadav and Avihu were two limbs of one body (Acharei Mos 57b). The third was a Nefesh called "Eliyahu HaTishbi" from the root of Gad, and the fourth level was "Eliyahu" from the root of Binyomin. (Ibid.)

THE WEEK IN PICTURES



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PIRKEI AVOT CH 1 MISHNA 3

א.ג. אנטיגנוס איש סוכו קיבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשין את הרב, על מנת לקבל פרס, אלא הוו כעבדים המשמשין את הרב, על מנת שלא לקבל פרס; ויהי מורא שמיים עליכם.

“Antignos of Socho received the tradition from Shimon the Righteous. He would say: Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves who serve their master not for the sake of reward. And the fear of Heaven should be upon you”.

Points to Ponder:

1. למען ייטב לך ולמען יארכון ימריך" (דברים טו-ה) The Torah tells us clearly many times that keeping the mitzvot will be good for us and it will provide long life. Why would Antignos teach a lesson that would be contrary to the lessons of the Torah?
2. The Talmud states in Baba Batra 10b “If one will state, that this coin should go to Tezdaka so that my son should live, or I should have a portion in the world to come he is considered a complete Tzadik” This seems to also

be contrary to our Mishna. Why would Antignos insist on not getting reward?

3. The Gemara Sota 14a Rav Simlai asked “why did Moshe Rabbainu want so much to enter the land of Israel? Was it to eat its sweet fruits? We can arrange for a delivery of fruits to be sent to the desert. Rather there are so many Mitzvot that are dependent upon the entry of the land and Moshe wanted to accomplish them. So Hashem said to Moshe I will give you the reward of the Mitzvah as if you did them.” According to Antignos, Moshe should not have wanted reward for the Mitzvot? Yet here Hashem Himself is promoting reward. How can we understand this?
4. “Do not be as slaves, who serve their master for the sake of reward.” All slaves do not have an intention to receive reward as he is a slave! He is property of master and works because he has to. What does the message mean?
5. The motivation to serve someone without reward must be love for that person. That is how Rashi explains the Mishna; to serve Hashem with love. The second part of the Mishna, “And

the fear of Heaven should be upon you” does not seem to fit. Rashi explains that being there is no reward in this world for a Mitzvah one should do it out of fear. Then reward in the world to come we can receive reward. This is unclear. Are we worshipping Hashem out of love or fear? Is there a reward for the mitzvot, or not? If we are doing both at the same time that is very difficult to have a clear mind with opposite emotions passing through constantly.

6. דברים יא-יג והיה אם שמע תשמעו,,,לאהבה את ה וגו. רש"י שלא תאמר הרי אני לומד בשביל שאהיה
7. שיר בשביל שאקרא רב שאקבל שכר אלא כל מה שתעשו עשו מאהבה וסוף הכבוד לבא “One should not say I will study Torah to be wealthy or to receive the title of rabbi or to receive spiritual reward but all that I do is with love for Hashem. In the end I will receive the honor” Rashi starts off in accordance with Antignos but then he states don't worry you will receive honor in the end. If need to add that will get reward in end then in essence one is still doing it for the reward. What has changed?

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

1:40, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:51PM
CANDLE LIGHTING	8:04PM
MINCHA 18 TENT	7:00PM
MINCHA BAIS CHABAD	8:14PM
SHKIYA	8:22PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:04AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 MAIN	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK ALEPH	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:21PM
MARRIV	9:01PM 18 TENT, 9:06PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:24 M 5:25 T 5:26 W 5:27 T 5:28 F 5:29

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:36 M 6:36 T 6:35 W 6:34 T 6:33

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:08 M 8:07 T 8:06 W 8:05 T 8:04

JULY 24 - JULY 29

NEITZ IS 5:44 - 5:49
PELAG IS 6:48 - 6:45
SHKIA IS 8:20 - 8:16

MAGEN AVRAHAM
8:48 AM - 8:50
GRA- BAAL HATANYA
9:24 AM - 9:26

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6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
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10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00PM	Tent א

Tent א - 18 Tent
Tent ב - 20 Tent
Tent ג - 22 Tent
Tent ד - New Tent

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MINCHA 6:40 PLAG 6:57



Rabbi Coren

PARSHAS PINCHAS—THE BERMUDA TRIANGLE

This past week I found myself for the first time in Bermuda. For years, like many others I've been hearing about the mystical stories of the Bermuda Triangle, the region that covers the tip of Florida to Puerto Rico and the island of Bermuda. What mysteries am I referring to? If you check Wikipedia it will fill you in on the "buba-mises" and science fiction theories about how ships and airplanes disappeared over the Triangle. There are even speculations from "reliable witnesses" that the pilots somehow got pulled to Mars. Shipwrecks and dangerous storms that caused damage and death over the years may not be myths; there are documented occurrences that took place in the area throughout the centuries. But more recently, much of the mysterious happenings in the Bermuda Triangle have been debunked and have proven to be false.



Several years ago, I found myself engrossed in a sefer that connected many scientific novelties to words of Chazal. Here is one of the fascinating examples I came across that may just connect to the phenomena of the Bermuda Triangle. The Gemara in Masseches Brachos daf 8 discusses the 903 different ways a person can pass away. This is important because one should pray for the best type of death which is Neshika - literally a kiss--where the Neshama is separated from the body without any pain. The word death is what's called askara- a type of death from the throat which is very painful. The Gemara compares this type of demise to ropes that were used to tie together parts of a ship and were logged in tightly. Rashi explains that ropes were used because there are areas in the ocean that can't receive metal which the Rashash reasons is due to the magnetic pull that is generated from below the water. This is a pele and makes one wonder if there actually is a greater element of danger in these areas. The main point here isn't whether one should avoid traveling on a ship through this triangle. What I found insightful is a comment by Rav Yehuda Hachasid regarding this fact. He equates the magnetic pull to our relationship with Hashem. At times, we feel that Hashem isn't with us. Since the Bais Hamikdash was destroyed, we feel that Hashem has left us. (This is expressed in the Zohar in Parsha Matos [See Chok Leyisrael]) However, just like the magnet creates a pull that is invisible to the eye, there is actually much going on behind the scenes. Hashem wants us to be connected with Him even when we feel we have been rejected.

It's a continuous struggle but it's only temporary. Once we merit to do Teshuva and Hashem brings back the Bais Hamikdash we will return to Hashem with the strength of a magnetic field.



יום כיפור קטן

ערב ר"ח אב

יום ה' פ' מטות - מסעי - Thursday July 28

- 1:30pm – Tent ב
- 2:00pm – Tent ב
- 3:00pm – Tent ב
- 4:00pm – Tent ב
- 5:00pm – Tent ב
- 6:00pm – Tent ב
- 7:35pm – Tent ב

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Rabbi YY Jacobson

IT'S LIGHT THAT DISPELS DARKNESS.

There's an old Chasidic saying, "There are two ways to deal with darkness. You can curse it or you can ignite light." But darkness is never expelled by cursing it or trying to chase it away with sticks or stones. It's light that dispels darkness.

Here's a lovely story I heard from Rabbi Naftali Reuven Kornreich, leader of the Kosov-Vizhnitz community, who heard it from the original source.

There was a large shul in Chaifa, Israel, that attracted many Jews who would come pray there on Shabbat and holidays. But right nearby, there was an Israeli Jew who kept his clothing store open on Shabbos and attracted a lot of people. It was bothersome to the spirit of the holy day and to the environment right nearby, which was a great shul in Chaifa. The rabbi of the shul went to this Jew and pleaded with him to close the store, at least during the hours of services. But this Jew absolutely refused.

"My store is going to remain open," he said. And in desperation, the rabbi came to a Chasidic master living in Chaifa, Rabbi Boruch Hager, the Seret Vizhnitzer Rebbe. "Rebbe, what am I supposed to do with this person? It's so uncomfortable for our shul. It's so uncomfortable for the Jews. It's such a desecration of Shabbos." The Rebbe looked at him and said, "I want to ask you a question. Do you love this Jew who keeps his store open on Shabbos?" The rabbi was taken aback. "How can I love him when he spits in the face of our community every single Shabbos? How can I love him when he shows such disdain to our religion and our faith? How can I love him when he's so disrespectful to our entire community? No, I don't love him."

The Rebbe looked back at him and said, "Rabbi, maybe it's the other way around. How do you know you don't love him because he violates the Shabbos? Maybe it's the exact opposite. Maybe he

violates Shabbos because he feels you don't love him. Maybe his disrespect for Shabbos is a reciprocal response to your inner animosity towards him."

It's not what the rabbi expected to hear. "So what should I do?" asked the rabbi. "Start loving him," answered the Rebbe. "But I don't!" "So start!" "How do I start?" "Well, sometimes you have to begin with words, but they have to be genuine. Next Shabbos on your way to shul, go into the store and tell this Jew that you love him."

The rabbi was very hesitant, but to his credit, he did it. The next Shabbos morning, he walks into the store, and this Jew sees him and tells him, "Get out of here! I'm not closing the store for Shabbos! Forget about it. Go out!" The rabbi, though, quickly clarified. "No, no, no. I came here for one reason: to tell you that I love you. He looked at him. "Are you insane?" "No. I just wanted to tell you that I love you." "Why do you love me?" asked the store owner. "I love you because you're my brother. You are a Jew and I am a Jew. We are both children of G-d. I love you because I know that you have a holy and great soul and I want to give you a hug. The store owner Jew melted, and he and the rabbi embraced.

The next Shabbos morning, the rabbi did the same thing. Every Shabbos morning thereafter, he would come into the store and give the Jew a hug, and tell him, "I love you." Six months later, the store was closed for Shabbos. The rabbi could have easily concluded that loathing him is surely justified and righteous. In his mind, it would have been self-righteous and holy hate. He might have never entertained the idea that his hate was not the result, but the cause of the problem.

If every one of us would know what we could accomplish through truly loving other each other, we would experience results like this. It's truly incredible.



Standing Up Against the Prevailing Winds

Rabbi Frand

In this week's parsha, Tzelofchad's daughters came to Moshe Rabbeinu with a Din Torah. According to Jewish law a son inherits from his father to the exclusion of his sisters. Tzelofchad had died without any sons. He only had daughters. The daughters came and argued that they should not be left out. They did not want their father's inheritance in Eretz Yisroel to be lost. Moshe Rabbeinu took this query to G-d who in fact ruled that when there are no sons, the daughters inherit.

The Medrash here comments: "There are times when an individual can take the reward of an entire generation. Noach stood up against his generation and took the reward that was destined for them; Avraham stood up to his generation and merited taking the reward of that whole generation; Lot stood up to the people of Sodom and took the reward that was destined for all of them."

The Medrash concludes that the daughters of Tzelofchad too, took the reward of their entire generation. But what did they do? We know that Noach fought off his generation for 120 years; Avraham jumped into the fiery furnace for his ideals; Lot withstood the decadence of the surroundings of Sodom; but what did the daughters of Tzelofchad do? They went to probate court — they wanted their inheritance. What is so noble about that?

The Medrash explains — consider the times. When everyone was yelling "Let's go back to Egypt, this is not going to work, this is no good..."

Moshe was taken aback by the request of these women. Their interest in and desire for the Land was totally out of step with the "issues of the day".

They were determined. They said "We don't care what everyone else is saying now, we know that the Land of Israel is where the future of the Jewish People lies." At a time when others are nullifying the Torah, that is the time to stand up and be counted.

This Medrash is telling us an important thing. The activities and deeds of human beings cannot be judged in a vacuum but must be judged in the context of the times. Under normal times, going into court and asking for one's father's inheritance does not constitute a brave and courageous act. There are however times in history where the most innocuous and simple act can be an act of utmost bravery. Tzelofchad's daughters exhibited such an act.

In the climate of widespread criticism of Eretz Yisroel and longing for the wonderful life of Egypt, they stood up against the tide, they swam against the prevailing current and marched to the beat of their own drummer. This was a courageous act.

This is a tremendous lesson for us. Sometimes, even the most mundane of activities, given the atmosphere and climate, can be a most noble act — to such an extent that the Medrash lists the daughters of Tzelofchad with Avraham Avinu!



Rabbi Reisman

A THOUGHT REGARDING PINCHOS

Pinchos as you know killed the Nasi of Shimon, Zimri Ben Salu and for that in the beginning of the Parsha he was told at the beginning of the Parsha that he got Brisi Shalom. Then the Posuk says and you heard it in Laining today in 25:14 (וְשֵׁם אִישׁ יִשְׂרָאֵל הַמִּכָּה, אֲשֶׁר הִכָּה אֶת-)

(הַמִּדְיָנִית--זִמְרִי, בֶּן-סִלּוּא). It is an awkwardly phrased Posuk. (וְשֵׁם) The name of Jew who had been struck (אֲשֶׁר הִכָּה אֶת-הַמִּדְיָנִית--זִמְרִי, בֶּן-סִלּוּא) who was struck with the Midyanis. The normal way would have been for the Posuk to say that Pinchos Hika Es Zimri Ben Salu. Instead it has a roundabout way of saying that the one that was killed, when was he killed?

In the previous Parsha at the end of Parshas Balak together with this woman was Zimri Ben Salu.

In the Sichos Mussar, Rav Chaim Shmuelevitz explains the reason why the Posuk doesn't use what would be the typical language and he says the following. Once Pinchos became a Kohen in Klal Yisrael, the Kohen's job is to be Talmidai Shel Aharon Hakohen like it says in Avos 1:12 (הַלֵּל אֹמֵר, הוּי כְּתַלְמִידֵי שֵׁל) אהרון--אוהב שלום ורודף שלום, אוהב את הברייתות (ומקרבן לתורה). Once Pinchos became a Kohen the Middah of Kin'a had to be left behind. He couldn't be Mushpa from it. The nature of a person when he does a Davar Shel Kin'a is that he becomes a Kana'i. It is Mashpia on the

person. That is the nature. The Posuk didn't want to mention the name of Pinchas and it went out of its way to say (וְשֵׁם אִישׁ יִשְׂרָאֵל הַמִּכָּה, אֲשֶׁר הִכָּה אֶת-הַמִּדְיָנִית) to refer you to the previous Parsha, to avoid mentioning Pinchos. The point Rav Chaim Shmuelevitz says is even if you do a Mitzvah but that Mitzvah involves an act of Retzicha, it is Mashpia, it has an influence on the person.

As in Devarim 13 the destroying of an Ir Hanidachas is followed by in 13:18 (וְנָתַן-לְךָ רַחֲמִים וְרַחֲמִיךָ). The Ohr Hachaim Hakadosh says even though when

you kill out an Ir Hanidachas it is a Mitzvas Asei and you make a Beracha of Ashe Kidishanu B'mitzvosav V'tzivanu, but still it makes a person an Achzari. (וְנָתַן-לְךָ רַחֲמִים וְרַחֲמִיךָ) Hashem had to promise an antidote of special Rachamim.

The message is that a person who does things that are tough, that are difficult, that

are Kanais, even if he is right and it is L'sheim Shamayim the person becomes trapped by the things he did. Al Achas Kama V'kama, when a person does something to be tough, to be rough and it is not a Mitzvah, people are trapped by their bad habits. A person has to know to distance himself from it and that is the lesson from this Posuk (וְשֵׁם אִישׁ יִשְׂרָאֵל הַמִּכָּה, אֲשֶׁר הִכָּה אֶת-הַמִּדְיָנִית) not to mention it.

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised



MIDDOS TREE

BY RABBI COREN

Chazal in Maseches Taanis compares learning from a bad Rabbi to eating fruits with a harmful peel. How does one determine who will be a good Rabbi? The answer is found in Chovos Halevavos in Shaar Haknia - the gate of humility. As the Chovos Halevavos explains, if one doesn't have humility than all other traits are baseless. All begins with self-submission, to become a servant of the King above. Once I free myself of haughtiness, our entire Avodah can begin.

If one would like to test his middah of humility, all he needs to do is see how he reacts when someone else starts up with him. If someone tells him that he is not caring enough or another person doesn't like the way he handled a situation, yet his reaction is "thank you so much for pointing out these faults; I really need to work on them more," then that is a great sign that he is on the way to greatness. Instead of fueling a much bigger fight, one can turn around the whole situation to be a peaceful endeavor.

The middah above is the perfect middah to work on this month as it enhances peace and will contribute to bringing yeshuos venechamos together with the building of the Bais Hamikdash, bihera bayameinu.

Good Shabbos!



PARSHAS PINCHOS

THE WOMEN'S LOVE OF THE LAND

**“ותקרבנה בנות צלפחד 27:1,2
בן חפר בן גלעד בן מכיר בן
מנשה למשפחות מנשה בן יוסף...
ותעמדנה לפני משה”**

“The daughters of Tzlofchod, the son of Chefer, the son of Gilad, the son of Machir, the son of Menashe, of the families of Menashe son of Yosef... And they stood in front of Moshe.” The daughters of Tzlofchod went before Moshe in an attempt to inherit land in Eretz Yisroel. Their father died and left no sons behind, only five daughters. Why does the Torah say, “ותקרבנה”, and “ותעמדנה” – They came close and they stood? The Torah could have just said that they stood before Moshe.

Why does the Posuk say that the Bnos Tzlofchod were from the family of Menashe, the son of Yosef? This is to teach us that just as Yosef had a special love for Eretz Yisroel, so too did the Bnos Tzlofchod. Bereishis 50:25 “והעליתם את עצמותי” – “And you shall bring up my bones”, Yosef made Klal Yisroel swear that they would bring up his bones to Eretz Yisroel for he had a great love for the Land. (רש"י)

It seems incorrect to say that inheritances only going to males and not females is a lack of compassion for the females. The females marry men who are then responsible to care for all of their needs, such as food and clothing. The females will be taken care of by their husbands, and therefore females do not need an inheritance. Rather, the Bnos Tzlofchod were saying was that they were pained greatly to see that the land which was supposed to go to their father's family go to a stranger. For by going to a stranger, their father's name would be lost forever. If they would have had a brother, they would have been happy for him to get the inheritance while they would have no share in it because the son carries on the father's name. The compassion that they were speaking about is their pain of seeing their father's name being lost forever. (עמק הגני"ב)

How do we know that the Bnos Tzlofchod had a great love for Eretz Yisroel and not that they wanted to receive an inheritance from their father? There is a Machlokes as to when their father died: the first or second year after Klal Yisroel left Mitzrayim. However, their complaint here is at the end of the forty years in the Midbar, when Klal Yisroel were preparing to go into Eretz Yisroel. If all they wanted was an inheritance, wealth, then why wait almost forty years? Rather, it is only now that they spoke up for they had a love for the Land. (אמרי אמת)

“ותקרבנה” - The sisters came close to each other to consult with each other. Once they all agreed that Hashem would certainly have mercy upon them, “ותעמדנה” - they stood before Moshe with their argument. (מלבי"ם)

“ראינו מת במדבר” – “Our father died in the Midbar.” What is the significance that their father died in the Midbar? Shemos Rabbah 14:3 – All of the Yidin who did not want to leave Mitzrayim and go to Eretz Yisroel died during Makkas Choshech. Had Tzlofchod been among those who did not want to go into Eretz Yisroel, he would have forfeited his share in Eretz Yisroel. The Bnos Tzlofchod said that he died in the Midbar, and not in Mitzrayim, for he wanted to leave Mitzrayim and go to Eretz Yisroel. (חן טוב)

Tefilas Shachris – “אחינו כל בית ישראל” – “Our brothers, the entire family of Yisroel”. After reading from the Torah during the week, there are Yehi Rotzons which the Chazzan says. They all begin with “יהי רצון מלפני אבינו” – “May it be the will of our Father Who is in heaven.” Why is the “יהי רצון” not mentioned in the last paragraph of “אחינו כל” – “Bite Yisroel are one with each other, with Achdus, that itself causes it to be an Eretz Yisroel, a time of will for the Ribbono Shel Olam to give to Klal Yisroel, and is therefore not necessary to say “יהי רצון”. (Perhaps this is why the entire Tzibur says Acheinu together, and not just the Chazzan.) (מהר"ש) (מבעליזא)

“ותקרבנה”, and the daughters of Tzlofchod came together to appeal to Moshe Rabbeinu that they should receive an inheritance in the Holy Land of Eretz Yisroel. They had a true desire to go into Eretz Yisroel. They did not have personal desires, rather it was for the honor of their father, to have an inheritance passed down in his name. The key is that they came close with Achdus. They had a strong desire, but did not act rashly. They first got together with Achdus to determine if in fact they were correct in their assertions. Once they decided it was appropriate, they came before Moshe Rabbeinu with the utmost respect. Rashi says that we learn from the Posuk that the Bnos Tzlofchod loved the land of Eretz Yisroel just as Yosef did. Rashi 26:64 “ובאלה” – “לא היה איש” – The Gezeira was only on the “איש”, the men – however it was not on the women because they loved Eretz Yisroel. We know from the Bnos Tzlofchod that the women loved Eretz Yisroel. The Bnos Tzlofchod, with Achdus, were representing all of the women of Klal Yisroel, and they are all accredited with having a desire for Eretz Yisroel. May we be Zoche to have true Achdus, and to have a true desire for the Holy Land, the Eretz Hakdosha, Eretz Yisroel.



Rav Biderman tells the following story: A Kotzker chassid once came to the Rebbe of Radoshitz zt'l and told him that his mazal fell, & he didn't have parnassah anymore. The Radoshitzer asked, "Do you say tachanun?" Ashamed, he admitted that for many years he didn't say tachanun. "How many tachanuns are you missing? When did you begin skipping tachanun." The man replied that he was still a young bachur when he began being lenient with tachanun. They made a calculation and realized that he was missing thousands of tachanuns. The Rebbe told him, "From now on, be cautious to say tachanun. Additionally, you must say all those tachanuns that you missed. If you will do so, your mazal will come back. But if you miss even just one tachanun that you owe, you won't get your yeshuah." The man followed the Rebbe's advice. It took a few weeks, but he said all the tachanuns that he "owed," and he was careful to say tachanun in the tefillos. His mazal improved, and he became wealthy.

Another story from Rav Zilberstein

Rabbi Yitzchak Zilberstein tells a wonderful story of a woman who built her home in the proper fashion. In Volozhin There lived a Jew named rabbi Isaac who aside from having illustrious ancestors,

was also very wealthy and a leader of the community. He would travel on business to various Jewish communities & always bring his wife back a gift from his travels when he returned home.

Once his wife asked him to bring back a set of the Talmud, a very & expensive rare commodity at that time. Rabbi Isaac made the effort to fulfill her request & although it was difficult was able to obtain a full set of shas for her. His wife then established a lending library of sorts in her house & any scholar living in town or visiting town who needed to look up something would be able to come to their home and borrow it. When the scholar would finish with that volume, he would return it and take another one in its stead.

Once the Shaagat Aryeh, Reb Aryeh Leib came to their home & asked to borrow a certain mesechta. When this woman saw that this outstanding scholar came to her home to borrow a gemarah, she told him that he should not exert himself to come to her home, rather that whenever he completed a volume she would send one of her servants to him with the next volume for him to continue his learning. This arrangement was duly implemented and continued until the rabbi had borrowed almost all of her volumes of the Talmud she had. When he left the city, he blessed the couple that Hashem should give her two sons. One who would teach the talmud to the entire Jewish people and the other who would be proficient in all of shas. This blessing was for filled in this woman's 2 sons were none other than Rabbi Chaim Volozhiner and his brother Rabbi Zalmaleh. Rabbi David Bibi's Shabbat Shalom from Cyberspace.



Rabbi Efrem Goldberg

DID ANNE FRANK HAVE PRIVILEGE? DO YOU?

Last week, Anne Frank trended on Twitter, not because of her famous diary or because she was a victim of hate. I cannot believe I am actually writing these words, but Twitter users debated whether Anne Frank had "white privilege." Yes, you read that right. Thousands of people were debating on social media if the 15-year-old Jewish girl who hid from brutal Nazis in an attic for two years and eventually was murdered at the Bergen-Belsen concentration camp, enjoyed "privilege" because of the color of her skin.

To some people, privilege is a negative thing, something to be ashamed of and apologetic for but I don't see it that way at all. We Jews are in fact particularly privileged, but not in the way you may think.

Privilege is not a dirty word. To be clear, it is critical to be aware of whatever privileges one is blessed with, recognize and appreciate that others do not share that blessing, and incorporate that advantage and recognition while demonstrating care and compassion for others. Nevertheless, one needn't apologize for privilege or be ashamed or feel guilty for having it. Quite the contrary, privilege is, well, exactly that—a privilege. One should be grateful for, appreciative of, and most of all feel tremendously obligated by the privileges we have.

For some, privilege means receiving the benefit of the doubt, or the assumption of innocence. For others, privilege means having access, entrée, and opportunity. For yet others, privilege means the comfort of feeling safe, protected, and secure.

By these definitions, in the context of history, and even now, Jews are among the most underprivileged people. We have been the target of libel, false accusations, and assumptions of guilt. These aren't part of ancient history. A blood libel occurred in Massena, New York, in 1928.

We have been denied access and opportunity. As recently as the 1970's Jews and blacks were unabashedly denied entry into country clubs in South Florida, an area thought of today as "so Jewish." Many had signs that said "No dogs, no colored, no Jews." And it wasn't that long ago that Jews were similarly denied or limited to enter universities and graduate schools. In 1935, a Yale dean instructed his admissions committee: "Never admit more than five Jews." Harvard's president wrote that too many Jewish students would "ruin the college."

Safety and security? In 2021, Antisemitic incidents reached an all-time high, with a total of 2,717 incidents of assault, harassment and

vandalism reported to ADL. There were more than seven incidents per day of Jews in America being attacked, a 34 percent increase year over year. Antisemitic incidents comprise a majority of reported hate crimes in New York City. According to 2019 FBI Data, Jews Were 2.6X More Likely Than Blacks and 2.2X More Likely Than Muslims to Be Victims of Hate Crimes.

The current attention to racism in America and the fight for racial justice is important. As I have said, racism is an evil we must actively, categorically reject. At the same time, we should also be aware, and make others aware, that antisemitism is on the rise globally and there remain entire nations and countless individuals who seek the extermination and elimination of the Jewish people.

Two years ago, what are widely considered A-list celebrities with large social media presences praised Louis Farrakhan, a vile, unapologetic anti-Semite. In 2018, Farrakhan warned his 335,000 followers on Twitter about "the Satanic Jew." As recently as October, 2018 Farrakhan told his followers in a widely-attended and shared speech, "When they talk about Farrakhan, call me a hater, you know how they do – call me an anti-Semite. Stop it, I'm anti-termite!"

In many places around the world, including too many right here in the United States, a Jew feels the need to remove a yarmulke or other Jewish symbols to feel safe. There is no privilege to protect him.

I share this all not to make the argument we are more underprivileged or victimized by prejudice than anyone else, but that even today, access and opportunity, assumption of innocence, and especially safety and security, are not privileges the Jewish people can so readily count on and enjoy.

So what do I mean that we are particularly privileged and should be proud of it?

Privilege is not only about the way you are thought of and treated by others, but about how you think of and behave yourself. Privilege is not how others treat you but how you treat others. It isn't what others do to you, but what you do with what you have.

The Mishna that we recite daily teaches, Rebbe Chananya ben Akashya omer, ratza Hakadosh Baruch Hu l'zakos es Yisroel, l'fichach hirbah lahem Torah u'mitzvos... The Holy One, Blessed Be He, wanted to bestow merit upon the Jewish people therefore He bestowed a vast Torah with a plethora of mitzvos.

What does zechus mean? When we host a distinguished guest or speaker, they are often introduced with "what a zechus it is to have so and so." Zechus literally means privilege. Hashem wanted us to be privileged so He trusted us and charged us to live virtuous and righteous lives and to transform His world in His vision.

For a Jew, privilege doesn't mean access,

opportunity, or favors. It means responsibility, an awesome responsibility to set an example, to live elevated, meaningful lives, to repair the world in His image, to be of service to others. It means to rise above how we may be treated by others and to treat all with dignity, respect, and honor.

We have the privilege of studying Torah and being inspired by its timeless lessons. We were given the privilege of the instruction manual to life including the 613 mitzvos. We bear the privilege of being asked and expected to be at the forefront of fighting for justice, equality, fairness, and truth.

Rav Yitzchak Hutner, the great Rosh Yeshiva of Chaim Berlin, once stood before a Torah U'Mesorah convention, a gathering of Jewish educators from across the country. He suggested to them that he could summarize their entire duty, their task, in five words. If nothing else, their job, their role, and their mission of inspiring the Jewish future came down to their ability to communicate to the next generation "asher bachar banu mi'kol ha'amim, we are to be exceptional." If a Jewish child walks away with nothing else from their Jewish education, minimally they must be made to feel that we are exceptional, privileged to be charged with being different.

Our status as a privileged or exceptional people is not intended to make us feel superior. Rabbi Dr. Norman Lamm, z"l pointed out that we don't recite "asher bachar banu al kol ha'amim," he has chosen us above all other nations. Rather, we say "mikol ha'amim," he has chosen us from among all the nations of the world.

Being privileged should make us feel obligated and bound to live more ethically, act more sensitively, conduct ourselves more honestly, and proclaim our faith in the Almighty with pride and distinction, and never with shame or embarrassment.

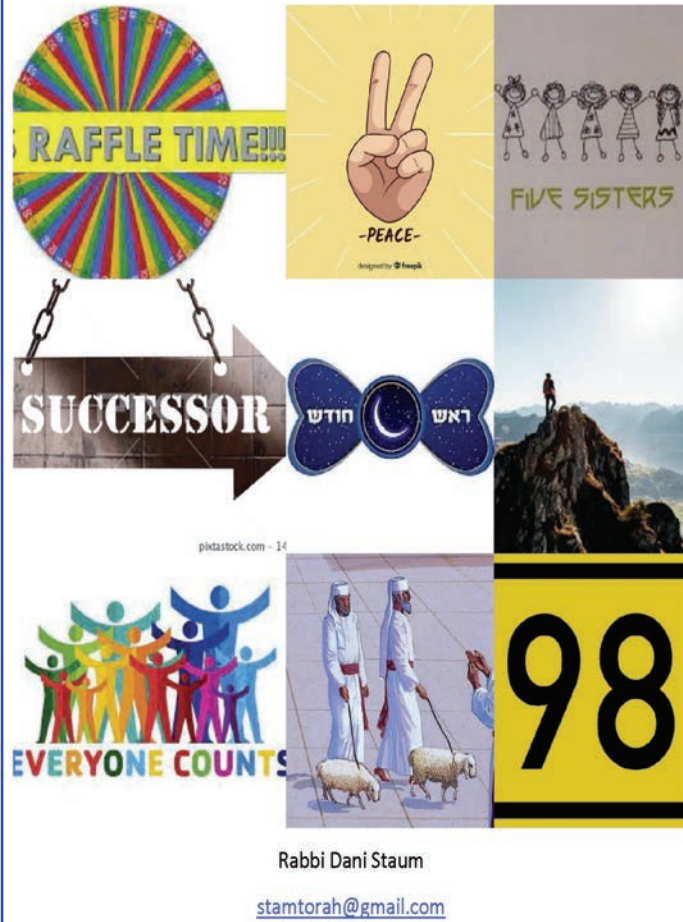
Part of the responsibility that comes along with our privilege is to use whatever material privileges we have for the good. Despite the many challenges Jews have faced throughout the generations, most of our communities in the 21st century are blessed with the trappings of material and social privilege our ancestors would never dream of. We don't have to and shouldn't apologize for that; however, we must recognize that a Jew never focuses on his own entitlement, but rather thinks how his resources can be better used to advance good in the world, including for the "underprivileged."

Privilege is not a luxury, it's a legacy; it isn't a free pass, it is a weighty proposition. Privilege shouldn't breed entitlement, it should demand exceptional behavior.

I'm proud of my Jewish privilege and I hope my children will be too.

PARSHAS PINCHOS

Can you figure out what each picture has to do with the parsha?



Parshas Pinchos – Pix and Key

Raffle Time – Eretz Yisroel was apportioned to each of the shevatim based on a lottery – 26:55

Peace – Because of his courageous act to avenge Hashem’s honor, Pinchos was rewarded with kehuna (priesthood) “My covenant of peace” – 25:12

Five Sisters – The daughters of Zelophechod asserted to Moshe that they were deserving of a portion in Eretz Yisroel, even though their father had died in the desert – 27:3

Successors – Hashem tells Moshe to prepare Yehoshua for the succession to his leadership – 27:18

Rosh Chodesh – The end of parshas Pinchos is about the korban Tamid brought each day, followed by the Korbanos Mussaf brought on holidays. The first holiday mentioned is the mussaf of Rosh Chodesh – 28:11-15

Top of Mountain – Hashem tells Moshe to ascend Har Ha’avarim and look out at Eretz Yisroel – 27:12

Everyone counts – Parshas Pinchos contains a second census of the nation (the first was in parshas Bamidbar) – 26:51

Two Kohanim walking with sheep – The korban Tamid brought every morning and every afternoon consisted of two sheep. One brought as the first korban each morning, and the second brought as the final korban each afternoon – 28:4 (*The Mishna at the end of Ta’anis says that Shiva Asar b’Tamuz was the first time the korban Tamid was not brought.*)

98 – Over the course of Succos, there were 98 sheep brought (14 brought each day for the seven days of Succos). Rashi says they correspond to the 98 curses mentioned in the tochacha (rebuke) in parshas Ki Savo – 28:11

The Doll on the Bed

A number of years ago, an elderly Jew knocked on the door of Rav Aharon Leib Shteinman’s apartment & asked to speak with the sage. He related that when Rav Aharon Leib was accepted in yeshivah, he was much younger than the other students. In addition to his young age, he was also short in stature. The other students, who were older, resented his presence among them. As a result, they decided to ignore him & not volunteer to be his chavrusa, study partner. [While this may appear

selfish & immature, yeshivah students took their learning & self-esteem seriously. They obviously felt that this “little boy’s” acceptance into the yeshivah impugned their self-esteem.] When they saw that Rav Aharon Leib kept on learning diligently & was not affected by their rejection of him, they decided to go one step further (or perhaps backwards) they put a doll on his bed, intimating that he was a child who should be playing with dolls, not attending yeshivah. When a few weeks passed & the doll still lay on the bed, remaining in the same place, they realised that the young boy was such an incredible masmid, diligent student, that he never went to bed! This transformed their attitude towards him. They accepted him. Who was the elderly Jew referred to above? He came to ask mechilah, beg forgiveness. Why? He was the one who had placed the doll on the bed. *Rabbi A.L. Scheinbaum’s Penimim on the Torah*



RABBI BENTZION SNEH



ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

PARSHAS

BALAK

THE GIFTS OF PEACE

הנני נותן לו את בריתי שלום (כה, יב)

"Behold I have given Pinchas the gift of peace, as a covenant for his generations from now till eternity."

After witnessing a rebellious act - an unconscionable display of outward contempt for everything that is holy and pure, from one of the leaders of Israel, no less... Pinchas takes matters into his own hands literally and halts the display of impropriety by spearing the participants. For this he is given the promise of peace and all the goodness that flows through it.

This series of events is really an interesting study in contrasts- violence brings a gift of peace. But perhaps on a metaphysical level it does make sense. By bringing purity to the world that Hashem has created, we calm things down from a temporary state of restlessness. We can see this in our own world. Less arguments in a house make it easier to live in.. less fighting in society makes it more G-dly.

But what exactly is the gift of peace, is it a covenant for generations.. And what are the real gains in it for us?

"לא מצא הקב"ה כלי מחזיק ברכה" ל-ישראל אלא השלום

The Mishna explains the above maxim. "Peace amongst ourselves is not only beloved and desired by Hashem, it is THE vehicle by which He blesses us with all we need."

Let's think about this a minute.. Truthfully, is it possible for us to go without arguing.. without taking sides and fighting amongst ourselves for any significant length of time? Or do we thrive on one-upping each other and can we sometimes be stubborn to the point of no return, engaging in the art of character assassination way too often?

Most importantly, we must ask ourselves- is peace just the absence of fighting or is the real definition of peace, true close-

ness, love and concern for one another?

And if we do achieve real peace.. What is our reward.. what blessings can we expect?

The parable is told of a family whose grown siblings were all gifted businessmen. And no wonder.. the father and patriarch of the clan himself, was beyond successful..accumulating tremendous wealth in his lifetime. The children all had competitive natures, but their behavior went way beyond normal competition. They quarreled constantly, trying to outdo each other, with the express intention of "getting ahead" in order to show their father how capable they were, and gain his approval and respect. Nothing stood in their way if it would show their father how expert they were, but yet, their assets did not grow as much as they wanted them o.

A wise man pointed out the folly of their ways.

"Your fathers wealth is enormous, it is epic- capable of supporting all of you and your future generations. Yet by fighting with each other, you are all depriving him of the only thing that gives him joy. If you cease your competitive strife and cruel competitiveness and come together in love, all your needs will be taken care of. You can have everything you desire."

So too, we, children of our Father in heaven, must realize that more than anything else, Hashem wants us to live in harmony with each other. If we make it a point to relate to everyone we deal with with respect and love.. instead of arguing, fighting and being condescending to one another, if we make sure to be honest in business, even when it appears as if we might "lose" in the process - our Father will make sure that we get all we need.

Hashem controls all the blessings in the world. Let us show our Father that we truly love His children so we may taste all the gifts of peace.

Good Shabbos and have a peaceful week!

Translated by Rabbi Reich

Weekday Minyanim

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSIEU NEW YORK 11052
UNDER THE LEADERSHIP OF RABBI AARON BANKY

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Daily

מעריב

1:00AM

1:15AM

1:30AM

1:45AM

2:00AM

For more info and to find out about new minyanim starting soon
ohrchaim18@gmail.com // www.18forshay.com

ONE MITZVAH BRINGS ANOTHER MITZVAH

To someone who wrote that he felt that the kiruv work is bringing down his spiritual status.

... There is no doubt that the words of Raza are TRUE. And since they say in the Mishnah that "One Mitzvah Causes another Mitzvah," then, it is a sure thing

that your work in educating people and bringing their hearts closer to our father in heaven, will cause you to do another Mitzvah and not, Chas Veshalom, bring a decline in your spiritual status...
==== Excerpt of Rebbe's letter

UFARATZTA



STEALTHY SCHOLASTICS

An interim school superintendent, speaking at a city-wide PTA luncheon, assured members that he was always happy to hear from them about problems. He told them, "You can call me day or night, at this number . . ."

Suddenly there was a cry from the assistant superintendent. "Hey," he exclaimed, "that's MY number!"

THE RETIRED JUDGE

A judge in his golden years decided that retirement had become too boring. So he volunteered as a librarian at his local library branch. A week later, his supervisor, a stern woman in her sixties, called him into her office.

She cleared her throat and said, "You know, I appreciate that when you were a judge you were stern with lawbreakers. And you carry that with you to your new job, which is very commendable. But when someone owes an overdue fine, you can't just..."

"I had to throw the book at him," said the judge.

"I know," said the librarian, "but the Entire Encyclopedia Britannica?"

SEND IN HELP

A guy calls the hospital and a nurse answers the phone.

The guy said, "Send in help because my wife is going into labor."

The nurse said, "Is this her first child?"
The guy replied, "No, this is her husband."

TWINS...

A woman has twins, and gives them up for adoption. One of them goes to a family in Egypt, and is named "Amal." The other goes to a family in Spain; they name him "Juan."

Years later, Juan sends a picture of himself to his mom. Upon receiving the picture, she tells her husband that she wishes she also had a picture of Amal. Her husband responds, "But they are twins--if you've seen Juan, you've seen Amal."

USEFUL WORK TIPS

Here are some incredibly useful phrases you can use when in the workplace:

If you don't know what it is, call it an 'issue'...

If you don't know how it works, call it a 'process'...

If you don't know whether its worth doing, call it an 'option'...

If you don't know how it could possibly be done call it a 'challenge' or an 'exciting opportunity'...

If you don't know how to do something, 'empower' someone else to do it for you.....

You can go anywhere you want if you look serious and wear a lab coat...

When the bosses talk about improving productivity, they are never talking about themselves...

Everything can be filed under "pending."...
If you are good, you will be assigned all the work. If you are really good, you will get out of it...

If it wasn't for the last minute, nothing would get done...

When you don't know what to do, walk fast and look worried...

No matter how much you do, you never do enough...

The last person that quit or was fired will be held responsible for everything that goes wrong...

UNLUCKY PARACHUTIST

A man is skydiving, enjoying his free-fall, when he realizes that he has reached the altitude where he must open his parachute. So he pulls on the rip cord, but nothing happens.

"No problem," he says to himself, "I still have my emergency chute." So he pulls the rip cord on his emergency parachute, and once again, nothing happens.

Now the man begins to panic. "What am I going to do?" he thinks, "I'm a goner!"

Just then he sees a man flying up from the earth toward him. He can't figure out where this man is coming from, or what he's doing, but he thinks to himself, "Maybe he can help me. If he can't, then I'm done for."

When the man gets close enough to him, the skydiver cups his hands and shouts down, "Hey, do you know anything about parachutes?"

The other man replies, "No! Do you know anything about gas stoves?"

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ROSH KOLLEL

Tisha B'Av on Shabbos

PART I – WHY WE FAST ON THE 10TH OF AV

The Gemara (Taanis 5a) tells us when Tisha B'Av falls on Shabbos, the fast does not take place earlier, but it is rather pushed off to Sunday, which is the 10th of Av. The Gemara explains that we push it off, because when it comes to bad things, we do not want to observe it earlier than necessary.

The Acharonim raise the question as to why this reason is needed if there is seemingly a much simpler reason to observe the fast on the 10th of Av. The Gemara (Taanis 29a) tells us that although the Beis Hamikdash was set aflame at the end of the 9th day of Av, the main destruction took place on the following day, as it continued burning the entire next day, the 10th day of Av. In fact, Rabbi Yochanan proclaimed that had he been there when the fast day was established, he would have suggested that they make it for the 10th of Av, since that was the time that most of the edifice was burned. The Gemara, however, adds that the fast was established specifically on the 9th of Av because the beginning of the calamity is the most crucial, and that is the appropriate date to set for mourning the Beis Hamikdash.

Thus, we see that the 10th of Av is actually a very appropriate date to be set for mourning the Beis Hamikdash. It is just that the 9th of Av was considered even more suitable to be the date established for mourning the Beis Hamikdash, because that was when it all started. But, in the case that the 9th of Av is not available because it is Shabbos, isn't the 10th of Av obviously the next in line?

The Turei Even answers this question by pointing out that the Gemara also tells us that the enemies entered the Beis Hamikdash on the 7th of Av and started wreaking havoc. Thus mourning on an earlier day is also appropriate, and is also a beginning of sorts. Therefore, if the 9th of Av is on Shabbos, one can argue that the fast should be observed on the 7th or 8th of Av, which was the very beginning of their downfall. That is why the Gemara deemed it necessary to explain that when it comes to bad things, we do not want to observe it earlier than necessary.

The Eliyahu Raba suggests that, perhaps for Tisha B'Av itself it would have been unnecessary to add this reason, since the 10th of Av would be the next-best choice. The reason the Gemara added this reason of delaying calamity was that

it should be applicable for all of the various fast days.

The Ohr Sameiach offers another explanation. He points out that there are many differences between the events of the destruction of the 1st Beis Hamikdash and that of the 2nd Beis Hamikdash. The Gemara which states that most of the Beis Hamikdash was burned on the 10th of Av may very well be referring to the destruction of the 1st Beis Hamikdash. That being the case, it would not have any bearing on which day we fast, since our fast day is based solely on the events that took place during the 2nd Beis Hamikdash.

We find this concept in regards to the fast of Shiva Asar B'Tamuz, which is observed on the 17th of Tamuz, the day that the walls of Yerushalayim were penetrated. Although the date of this event during the 1st Beis Hamikdash was on the 9th of Tamuz, the Shulchan Aruch tells us that our fast is based on the events of the 2nd Beis Hamikdash, which is what we still suffer from till today.

In summary

When Tisha B'Av falls on Shabbos, the fast is pushed off to Sunday, the 10th of Av, because when it comes to bad things, we do not want to observe it earlier than necessary. This reason was given:

Because mourning on an earlier day would also have been appropriate, since that is when the enemies entered the Beis Hamikdash.

It should be applicable for all of the various fast days.

Since our fast day is based solely on the events that took place during the 2nd Beis Hamikdash.

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