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# DAF KESHER

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## DVAR TORAH 14 DAYS FOR WOMEN TO CELEBRATE

Not only did Tzafchad's five daughters have a strong love for the land of Israel, but, according to a passage in Midrash Rabbah (Bamidbar Rabbah 21:10), they represented all the women of that generation. Unfortunately, in sharp contrast, the men fell short. At the sin of the spies they cried out "Let us appoint a head and return to Egypt" (Bamidbar 14:4). The Midrash also brings textual support that women were not involved in the sin of the spies: the Torah says that in the census taken in our parshah, "No man was left except for Kalev son of Yefuneh" (Bamidbar 26:65), and the Midrash comments, no man was left, but women were. This explains why the story of the daughters of Tzafchad immediately follows that closing verse of the census.

Women did not participate in the sin of the spies, nor did they participate in the sin of the Golden Calf. The Torah says that the men tried to persuade the women to contribute their jewelry to the pile of gold that would eventually become the calf, but the wives refused to cooperate (Shemot 32:2-3). Thus, says the Midrash, women stayed out of the two major sins of the wilderness.

These two sins find their place in the Jewish calendar through two fast days. The Seventeenth of Tamuz, the day the two Luchot (Tablets) were broken, is a day to repent for the sin of the Golden Calf, and the Ninth of Av is a day to repent for the sin of the Spies.

But there are also fourteen days of celebration connected with those two sins – but they are specially celebrated by the women of Israel. The Mishnah (Taanit 4:8) tells us that on the Fifteenth of Av and on Yom Kippur the single women borrowed dresses (to avoid embarrassment), went out, and danced. Hagaon Rav Shlomo Fisher, shlita (Beit Yishai Drashot p. 338 note 10), who explained that women have excessive joy on those days because they commemorate the atonement for the sin of the Golden Calf – Yom Kippur – and the atonement for the sin of the Spies – the Fifteenth of Av, when the punishment for the sin of the spies finally ended. The men are happy for the atonement, and the women extremely joyous that they were not involved in the sins in the first place.

This is one of the reasons, says the Tur (Orach Chaim 417), that women have a special connection to Rosh Chodesh. The women were especially involved in building the Mishkan, which was dedicated on Rosh Chodesh Nisan, and avoided any involvement in the Golden Calf. Therefore, the year's twelve days of Rosh Chodesh, originally to be given as holidays to all of Israel, were only given to the women (there are various customs among women to partially refrain from work on Rosh Chodesh).

Perhaps there is a common thread tying together where that generation of women excelled: sensitivity to true kedushah, real holiness. They loved the holy land of Israel and contributed and participated enthusiastically in the building of the Mishkan, seat of the Holy of Holies. On the other hand, they wanted nothing to do with the fake Golden Calf, and were not swayed by the spies who maligned God's Land of Israel. The women of that generation appreciated the real thing; fourteen days in the year they celebrate it.

Also in this week's Daf Kesher: · [Lessons in Leadership](#) · Rebbetzin Ruthie Karlinsky: [Leading Others? Lead Yourself](#)

## SOURCE GUIDE WHAT MAKES A GREAT LEADER?

One of the central themes of our parshah is leadership. Pinchas ben Elazar, Aharon's grandson, gains priesthood, and eventually becomes Kohen Gadol. Yehoshua bin Nun, Moshe Rabbeinu's devoted student, is chosen by God to replace Moshe and emerges as the leader of the new generation that will enter Israel. Contemporary and classic commentators draw lessons about leadership from this week's parshah.

What makes a great leader? What distinguishes a great leader from a merely good one?  
Which qualities can be problematic for a leader?

Moshe's request that God appoint a leader of the people becomes a guide book for great leadership:

<p><b>Bamidbar 27:15-23</b></p> <p>15. Moses spoke to Hashem, saying: 16. "Let Hashem, the God of spirits of all flesh, appoint a man over the congregation, 17. who will go forth before them and come before them, who will lead them out and bring them in, so that the congregation of the Lord will not be like sheep without a shepherd." 18. Hashem said to Moses, "Take for yourself Yehoshua the son of Nun, a man of spirit, and you shall lay your hand upon him. 19. And you shall present him before Eleazar the kohen and before the entire congregation, and you shall command him in their presence. 20. You shall bestow some of your majesty upon him so that all the congregation of the children of Israel will take heed. 21. He shall stand before Eleazar the kohen and seek [counsel from] him through the judgment of the Urim before the Lord. By his word they shall go, and by his word they shall come; he and all Israel with him, and the entire congregation." 22. Moses did as Hashem had commanded him, and he took Joshua and presented him before Eleazar the kohen and before the entire congregation. 23. He laid his hands upon him and commanded him, in accordance with what Hashem had spoken to Moses.</p>	<p><b>במדבר כז: טו-כג</b></p> <p>(טו) וַיְדַבֵּר מֹשֶׁה אֶל ה' לֵאמֹר: (טז) יִפְקֹד ה' אֱלֹהֵי הָרוּחֹת לְכֹל בָּשָׂר אִישׁ עַל הָעֵדָה: (יז) אֲשֶׁר יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֵא לִפְנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֵדוּת ה' כְּצֹאֵן אֲשֶׁר אֵין לָהֶם רֹעֶה: (יח) וַיֹּאמֶר ה' אֶל מֹשֶׁה קַח לְךָ אֶת יְהוֹשֻׁעַ בֶּן נֹון אִישׁ אֲשֶׁר רוּחַ בּוֹ וְסִמְכָתָ אֶת יָדְךָ עָלָיו: (יט) וְהִעֲמַדְתָּ אֹתוֹ לִפְנֵי אֲלֻעֶזֶר הַכֹּהֵן וְלִפְנֵי כָל הָעֵדָה וְצִוִּיתָהוּ אֹתוֹ לְעִינֵיהֶם: (כ) וְנִתְּתָה מֵהוֹדְךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָל עֵדוּת בְּנֵי יִשְׂרָאֵל: (כא) וְלִפְנֵי אֲלֻעֶזֶר הַכֹּהֵן יַעֲמֵד וְשָׂאֵל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי ה' עַל פִּי יֵצְאוּ וְעַל פִּי יָבֵאוּ הוּא וְכָל בְּנֵי יִשְׂרָאֵל אֹתוֹ וְכָל הָעֵדָה: (כב) וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה ה' אֹתוֹ וַיִּקַּח אֶת יְהוֹשֻׁעַ וַיַּעֲמֵדְהוּ לִפְנֵי אֲלֻעֶזֶר הַכֹּהֵן וְלִפְנֵי כָל הָעֵדָה: (כג) וַיִּסְמְךָ אֶת יָדָיו עָלָיו וַיְצַוְהוּ כַּאֲשֶׁר דִּבֶּר ה' בְּיַד מֹשֶׁה:</p>
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These verses, though speaking about the leader of the entire people of Israel, have a message for anyone in any leadership role, including: parents and family leaders; organizational heads; managers and executives in the work world; and rabbinic leaders and educators.

### #1 Listening to Others, Retaining Independence

There were two other candidates for the leader to follow Moshe – besides Yehoshua. Moshe Rabbeinu, according to a comment by Chazal brought by Rashi, thought that his sons could take his place:

<p><b>Rashi Bamidbar 27:16</b></p> <p>God should appoint – When Moshe heard that God said to give Tzafchad's inheritance to his daughters, he said, "The time has come that I should claim my own needs, that my sons should inherit my greatness."</p>	<p><b>רש"י על במדבר כז: טז</b></p> <p>יִפְקֹד ה' - כִּיֹּן שִׁמְעָה מֹשֶׁה שֶׁאֵ"ל הַמָּקוֹם תֵּן נַחֲלַת צַלְפַּחַד לְבָנוֹתָיו (במ"ר) אָמַר הַגִּיעַ שְׁעָה שֶׁאֲתַבֵּעַ צָרְכֵי שִׁירֵשׁוּ בְנֵי אֶת גְּדוּלְתִּי:</p>
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The Shem Mishmuel (Parshat Pinchas 5673) quotes his grandfather the Kotzker Rebbe ztl, who suggests that Moshe, when he saw Pinchas rise to greatness, thought "This is it – he will probably be the leader of

the next generation.”

Why Was Yehoshua chosen, and Pinchas and Moshe’s own sons rejected as leaders?

The Beit Yishai (Drashot pp. 449-451) suggests that there are three types of talmidei chachamim (Torah scholars). The first two are represented by a spring and a cistern. The spring constantly brings forth new waters; the cistern holds in every drop placed in it. The spring is the totally independent thinker; whereas the cistern is the scholar who holds on to everything his teachers taught him. Each has their place in the world of Torah scholarship – one preserving tradition, one opening up new directions of thought. But these two polar types were rejected as leaders. Pinchas was too independent to lead the entire nation – from his own initiative he killed Zimri and stopped the plague (and see Yehoshua Chapter 22 where he also seems to have acted without consulting Yehoshua). But a leader has to listen to others and excel as a transmitter of the tradition. On the other hand, Moshe’s sons had received from Moshe, and Moshe, after he saw how much Hashem valued passing on from parent (Tzelafchad) to children (his daughters), thought of them as good candidates. But they lacked the independence needed to deal with the new world of the Land of Israel.

Yehoshua was the well, the באר. The well is dug deep – carrying on the tradition from earlier generations – but then gives forth its own waters. This was Yehoshua, who never left Moshe’s tent (Shemot 33:11), yet was a “a man who had the spirit within him.” Chazal (Rashi quotes it) also explain that ‘he knew how to relate to each and every individual.’ He could listen and be responsive.

## #2 Leading by Example

Hagaon Rav Avigdor Nebenzahl, shlita (Sichot LeSefer Bamidbar, Sichah 23) notes that Moshe requests a leader, אִישׁ יֵצֵא לְפָנֵיהֶם וְאִישׁ יָבֹא לְפָנֵיהֶם – “that goes out before them and comes back before them. “ Just as Moshe led the people in battle against Sichon and Og, so the leader must have the courage to say אחרי, “Follow me.” And just as Moshe set an awesome example of humility and Divine obedience, so the leader must be a role model for all of the people. His standards must be extremely high.

## #3 Absolute Integrity

The Netziv sees the expression אִישׁ אֶשֶׁר רוּחַ בּוֹ - a man of spirit – as expressing his integrity.

<p><b>Haamek Davar Bamidbar 27:18</b> <b>Spirits of all flesh</b> – as we explained above in Bamidbar 16:22, flesh refers to physical pleasures. Every man’s spirit, that is, his mind, is drawn after his pleasure. Because of this, it is difficult to truly lead Israel unless one is strong-minded enough to have absolutely no self-interest.</p> <p><b>A man of spirit</b> – His spirit, that is, his mind, stands independent and is not drawn after his or anyone else’s interest.</p>	<p>העמק דבר על כמדבר כז: טז, יח הרוחות לכל בשר. נתבאר לעיל ט"ז כ"ב דבשר משמעו הנאת הגוף. וכל אדם רוחו שהוא דעתו נמשכת לפי הנאתו. מש"ה קשה להנהיג את ישראל באמת. אלא איש אשר דעתו עזה בלי שום הנאת עצמו:</p> <p>איש אשר רוח בו – רוחו היינו דעתו עומד בפ"ע ואינו נמשך אחר נטיה רצונית להנאת עצמו או אחרים:</p>
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The leader must totally phase out any self-interest, and be solely concerned about the welfare of the people of Israel. Rav Nebenzahl sees this as hinted at in the expression כְּצֹאן אֶשֶׁר אֵין לָהֶם רֹעֶה – sheep without a shepherd. The literal Hebrew translation is “like sheep that don’t have for them a shepherd.” The word “lahem”, for them, seems extra. Rather, Moshe requested a leader that would be a shepherd whose sole concern is the sheep.

## #4 High Spiritual Stature

Rav Nebenzahl points out another few seemingly extra words. Not only must the leader be the one אִישׁ אֶשֶׁר יֵצֵא לְפָנֵיהֶם וְאִישׁ יָבֹא לְפָנֵיהֶם, he must also be the one וְאִישׁ יִרְצֵאם וְאִישׁ יִבְיָאם. Not only must he go before them in battle, he must be such a great tzaddik that they win the battle in the merit of his righteousness.

Yehoshua's strength as a leader, as one who was able to relate to so many types of people (see Rebbetzin Karlinsky's article below), and able to do so many diverse activities – lead the people in war and lead them in peacetime, stop the sun, divide up the land, and pass the Torah on to the next generation – was a direct result of the other quality the Torah praises him for, being totally immersed in Torah for its own sake. Yehoshua never left the tent (Shemot 33:11). One who learns Torah for its own sake merits many things (Pirkei Avot 6:1), including counsel, strength, royalty, and might. The Torah elevates him above all things. Devotion to Torah, and spiritual greatness is the secret of our greatest leaders.

## TORAH FROM OUR FACULTY

### LEADING OTHERS? LEAD YOURSELF BY REBBETZIN RUTHIE KARLINSKY

In this week's parshah, Parshat Pinchas, Moshe asks Hashem to appoint a leader for them, "that will go out before them, and go in before them so they should not be like sheep who have no shepherd." To this request, Hashem answers Moshe, "קח לך את יהושע בן נון איש אשר רוח בו", "Take for yourself Yehoshua bin Nun, a man who has "ruach bo" – spirit, or direction, within him. What essential qualities are needed for a person to become a leader?

Every community is made up of a wide range of people with different personalities, temperaments, and traits, each having different interests and opinions. Therefore, a good leader, whose job is to solve the problems of his constituents, needs to be able to understand the different natures and characteristics of his people. This is exactly what Moshe asks of Hashem. He specifically appeals to Hashem with the words ה' אלקי הרוח לכול בשר: "Hashem, the God of the spirits of all flesh, you are the God who understands and perceives the entire scope of mankind. You will find the one to lead Israel."

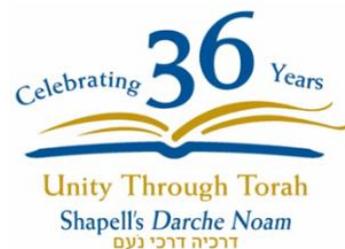
To this request, God answers Moshe, "Take Yehoshua, איש אשר רוח בו, a man with spirit within him. With these words, Hashem is teaching us a very important lesson. To be a leader and reign over others, first and foremost you must be able to have the ascendancy to conduct and rule over yourself. To be a leader one has to be strong in his own spirit and rule over his own natural inclinations.

A person who has clarity on who he is will not be pressured to yield to others in order to gain their acceptance, and will be open to understand the needs of the community. An inner strength can withstand negative influences which may cause a person to sway from the path of integrity. Yehoshua was this kind of person: איש אשר רוח בו.

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This issue is dedicated in loving memory of:  
**Eliezer ben Sara, z"l**  
**Mr. Leon Honigstein,**  
**brother in law of Mrs. Fela Shapell**