

increase his dominion (estate)" - one shall allow him to take control, for he will steer you correctly. "ולמעט תמעט נחלתו" - The "*lesser one*" - the yetzer hara - one shall "*lessen his role*" - marginalize it so that it has no control over an individual.

הלכה למעשה

A SERIES IN HALACHA
LIVING A “TORAH” DAY

Having Bread on the Table for Bentsching. One should make sure that there is bread on the table when he says *ברכת המזון* (1). There are two reasons given for this *halacha*.

- 1) The **Levush** writes that we leave bread on the table to show exactly what we are thanking *Hashem* for.
- 2) The **Magen Avraham** says that *bentching* brings down heavenly blessings of *parnassa*, and requires an item to rest upon. From there, it can then spread to the entire house. This concept is based on the narrative in *Navi* (2) where Elisha told the wife of Ovadya to bring a small container of oil and from that he was able to activate heavenly blessings to create much oil to support her and her entire family (3).

The Tablecloth and Salt. The **Shulchan Aruch** adds that the tablecloth should be left on the table until after *bentching*. Presumably, this is to glorify the table as an honor for the *Shechinah* (4). The **Kitzur Shalah** says that the salt should also be left there (5) to extend the “Altar-like” status of the table and the atoning and protective powers of the salt. Some add that one should remove all empty vessels (plates, bowls, cups, etc.) from the table before *bentching* (על פי קבלה).

Important Yet Overlooked Cases. Many people take a bread meal or sandwich to work for lunch, and eat the entire roll/bagel/bread, leaving nothing over to remain on one's desk or

הוא היה אומר...

R' Shimon Shkop ZT"l (Hakdama L'Shaarei Yosher) would say:

“A person is granted wisdom not only for his own benefit, but also for the benefit of others. One is obligated to share his *Torah* knowledge with others. Hence, if he is a reliable transmitter of this wisdom to others, the Almighty will bestow even greater wisdom upon him, in order that he may continue to share it with others.”

R' Yitzchok Dov Koppelman ZT"l (Nitzoitzay Ohr) would say:

“The *Medrash* writes: ‘Great is the gift of peace that was given to Pinchos, for the world cannot exist without peace, and the Torah is all about peace, as it says, ‘And all of its (Torah) pathways are peace.’” The concept of peace (שלום) is not that it is diametrically opposite the concept of war, or strife (מחלוקת). In fact, we say in our *Tefillos*, ‘עושה שלום במרומי’ - ‘Hashem makes peace in the Heavens’ - and yet there is no strife in Heaven! Rather, peace is a unifying concept. When Hashem makes peace, he binds the Angels of Fire together with the Angels of Water and causes them to merge, even though by nature, they really should not. So too, peace is what unifies people of all types, who are different in many ways, but come together for the purpose of creating true peace.”

A Wise Man would say:

“A lesson for life: When you are out of willpower, you can call on stubbornness.”

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* 8:10 – הדלקת נרות לשבת
8:44 – זמן קריאת שמע/מ"א
9:20 – זמן קריאת שמע/הגר"א
10:34 – סוף זמן תפילה / הגר"א
8:27 – שקיעת החמה ליום השבת
9:17 – מוצע"ש צאד"כ/ מעריב
9:39 – צאד"כ/ לשטת רבינו תם

* **פֶּלֶג הַמִּנְחָה – 6:54** (מי שמדליק מוקדם אין לאחר מזמן עצם קבלת השבת [משיאמר "בואי כלה"])

שבת קודש פרשת פנחס

Shabbos Parshas Pinchos
י"ד תמוז תשע"א - July 16, 2011

טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת

פִּנְחָס בֶּן אֱלֵעָזָר בֶּן אֶהֱרָן הַכֹּהֵן
 אָזְנָה טַבַּע הַבְּרִיּוֹת עַל פִּי הָרֹבַע שְׁאִינִים סוֹבֵב
 קִטְּאֵת ה' יוֹעֻמִּידִים בִּפְרָךְ עַל כָּל פְּרָצָה שֶׁנִּפְרָצָת
 אֲצֵל רֹב הָאֲנָשִׁים לְהִסְתַּכֵּל עַל אֱלוֹ הַקִּטְּאִים בִּ
 שְׁכוּנָתָם רְצוּיָה וּמְכוּנָה. וְכֹאשֶׁר נִתְבָּנוּ בְּזוֹ הַפֶּ
 מִבְּטִינִים בְּנוֹשָׁא הֹזֵק, כִּי פִנְחָס בְּקִטְּאוֹ לֹא רָק
 נִשְׁתַּדְּרוּ מִדְּרָגָתָם הָרוּחִי וְיֹתֵר יוֹתֵר, אֲלֹא אִם
 שְׂמִי, כְּמוֹ שְׂאוֹמֵר הַכְּתוּב: **וְלֹא כִלְיָתִי אֶת בְּנֵי**
 מַעֲשֵׂה קִטְּאוֹתָּהּ זֶה שֶׁל פִּנְחָס הָרִי הִיא נִגְזֹר כִּלְיוֹן

כמה כואב הלב במה שנוכחנו לראות אצל חלק מן ההמונ שנוטשים את אצלם שנה עמוקה ביותר לכל דבר שגורף ממנו ריח הקטניות, עד כדי כך שלצערינו ולבשתינו נמצאים אנשים מתוך המחנה אשר שואתם לאלו הקנאים גדול הוא עד מאד עד שאין אצלם בנמצא לראות עליהם איזה צד של זכות, בן בזמן שעל פורקי העול שמחללים שבת בפרהסיא ואוכלים גבילות וטרופות ועוברים בשאט נפש על כל האיסורים שבתורה קלות בחמורות נקל בעיניהם למצוא הרבה צדדי זכות.

אמנם לא נוכל להתכחש כי ישנם לפעמים גם כאלו שבשם הקנאות

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

עולת תמיד העשויה בהר סיני לריח ניחח אשה לה

פִּרְשֵׁי "כאותן שנעשו בימי המלואים. ד"א, העשויה בהר סיני, הקיש עולת תמיד לעולת הר סיני, אותה שנתקרבה לפני מתן תורה, שכתוב בה (שמות כ"ד ו') **וישם באגנות, מלמד שטעונה כל**". ובאירו **הרע"ב מברטנורא והמשכיל לדוד**, "כפי הפירוש הראשון כך פירושו של הכתוב, 'אותה העולה עצמה שעשו בהר סיני בימי המילואים-עולת התמיד', וכדכתיב בפרשת תצוה, נוהגת לדורות', אבל יש להקשות על פירוש זה, דמכיון שאין אנו למדים דבר, מהיקש עולת התמיד הנוהגת לדורות, לזו שנוהגה בימי המילואים, מה צורך לכתוב, ולכן כותב רש"י פירוש ונוטק-הקיש עולת תמיד לעולת הר סיני, מלמד שטעונה כל', והיינו שההיקש נכתב כדי ללמד שעולת התמיד טעונה כלל לזריקת דמה.

אבל קשה גם על פירוש זה, דכּוּן שאין עולת התמיד, מאותה עניין של העולה שהוקרבה לפני מוֹתן תורה, כּי היתה 'עולת תמיד', אלא שבא הכהן להקיש את עולת התמיד אליה, כדי ללמוד שגם היא טעונה כּלל, לא היתה ליה למיזר 'תעשוי' שמשמעותו שעולת התמיד הוקרבה לפני מוֹתן תורה, אלא 'כעשוי' שמשמעותו שעולת התמיד תהיה כאותה שמשונה

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הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

כליתי את בני בקנאתי וגו' (כה-יא)

יעשו מעשים אשר לא יעשו על פי תורה, ולא באתי להצדיק שום מעשה, ואשר נעשה ללא דעת תורה, כי בודאי כל הפעולות האלו פסולים מיוחדים, אך בכל זאת אין זה מצדיק את כל השגתה הארסית הזאת שנטוע אצל הרבה מן ההמון על כל מה שרוח קטאות נודפת ממנו. אם קרה שכמה בודדים הגוימו בקטאותם עדיין לא נוכל לעקור בשביל כך פרשה שלימה מן התורה, אסור לנו לשכוח כי אלו האנשים אשר כואבים באמת את כבוד השמות יתברך ונקומים קטאת ה' בעל האנשים הם אלו שמחזיקים את עם ישראל, הם אלו שמצילים אותנו מכל מיני גזירות קשות ורעות.

באחת השיחים עם **אבי מורי שליט"א** אמר לנו כי לדעתו מה שנחרב כל היהדות המפוארת של העיר צפת עיר מולדתו שלפני כשמונים שנה, הוא במחמת שלא היו שם אורח האנשים שיעמדו בפרך ללחום על כל פרצה, לא היה האיש אשר ישם את המעצור בעד הסחף, ולכן בערוב הימים כל צביון העיר השתנה מבלי הכר, ואין ספק שאם היו שם האנשים אשר לוחמים על כל פרצה חדשה בעיר שברואי לא היו מגיעים לתוצאות עגומות כהיום. הרחמן הוא יבדך את עמו בשלום ויגדור כרת בישראל, ושלא ישמע שום שוד ושבר בישראל, ואך טוב וחסד ירדפנו כל הימים אכ"י.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

גור' (כו-ו) - הקשר בין עולת התמיד לעולת הר סיני

לפני מתן תורה, ולכן הביא רש"י גם את הפירוש הראשון".
והנה ה'**ה'חוקני**' מפרש אחרת, "מאחר שהקרבנם אותה בסיני, כדכתיב וישלח את נערי בני ישראל, ויעלו עולות' (שמות כ"ד ו'), אינני רוצה שתבטל לעולם", והיינו, כיון שחיבה ה' את עולת הציבור שהוקברה לפניו לפני מתן התורה, לכן קבעה לדורות באופן תמידי. וזה ה'**העמק דבר**' מוסיף, "שעולת התמיד ... חיביה לפני הקב"ה כאותה עולת ציבור העשויה על ידם קודם מ"ת לפני שחטאו בעלל, כיון שחזרו בתשובה התקרבו שוב אליו".

ויש לתת ביאור נוסף, וזאת בהקדם דברי הכתוב - 'וישאל את נערי בני' ויעלו עולות, והיינו שלא הוקרבה ע"י זקני ישראל והחשובים שבהם, הראויים ביותר לבוא לפני ה' ולהקריב לפניו קרבות, אלא ע"י נערי בני'-דור ההמשך של עם ישראל' שאינם ראויים כל כך לזה, (נע' מגילה טו.), שזאת כדי ללמד על החשיבות של חינוך הדור הבא לעבודת ה', שבכך תליהו ההמשך של קיום התורה ע"י עם ישראל. ולפי' זו שאלת את הכתוב, שעל עם ישראל להשקיע בחינוך הדור העתיד **לעבודת ה'- עולות תמיד'**, כמו שנרמז באותה עולה שהוקרבה לפני מתן תורה ע"י נערי בני'.

מעשה אבות סימן לבנים

למה יגרע שם אבינו מתוך משפחתו וכי (כז-ד)

Yair Eitan’s father ran a produce distribution business in Northern Israel. When Yair was old enough, he began driving a delivery truck. One of his regular deliveries was at *Yeshiva Lev V’Nefesh*, whose student body was primarily comprised of *baalei teshuva*, those who were returning to religious observance. Yair’s parents had carefully shielded him from his religion; his upbringing was strictly secular. But the joy and excitement that Yair saw within the *yeshivah* walls aroused his curiosity. He allowed himself to be drawn into conversation with a few of the *yeshivah* students.

Each time, Yair made a delivery, he made an effort to speak to the students. On his third trip there, Yair was already sitting down for a few minutes to sample *Torah* study. When Yair finally told his parents what he had discovered in the *yeshivah*, his father became enraged. “No son of mine is going to become a backward, bearded *chareidi*! You are no longer to deliver to that route and you are forbidden to visit that *yeshivah* - or any other *yeshivah* - ever again!”

Yair was afraid of his father’s wrath, but he was also put off by his father’s attitude and this gave him determination. He continued to clandestinely visit the *yeshivah* and he loved each and every experience. He wanted more and he knew there was only one way to get it. He inquired as to other available *yeshivos*, left a note wishing his parents well, and left without revealing his destination. His newfound freedom, however, did not last long. His father conducted a full search until he located his son in a distant *yeshivah* and forced him to return home. Not only that, he blamed the *Rosh Yeshivah* of *Lev V’Nefesh* and filed charges against him of brainwashing his 18-year-old son and engineering his flight from home.

The trial aroused great interest in the Israeli media, and the trial date found a packed courtroom eagerly awaiting to hear the proceedings. Yair’s testimony did not help the prosecution at all. He insisted that he had not been coerced to attend the *yeshivah*; it was of his own volition. While Yair was recounting his story, the judge presiding over the case, an elderly man, seemed a bit distracted. He would intermittently take his eyes off the speaker to gaze intently at Yair’s father.

When Yair left the witness stand, the judge announced, “I would like to ask Mr. Eitan to step forward.”

Yair’s father was surprised as he stepped up to the witness stand. The judge was quiet for a few moments. Then he asked if Mr. Eitan was of Eastern European descent and if perhaps his name back in Europe was “Stark.”

Mr. Eitan was clearly taken aback, and he stammered that the judge was indeed correct. “And are you originally from the Polish city of Pinsk?” asked the judge amiably. Mr. Eitan nodded meekly, not understanding the relevance.

The judge’s demeanor suddenly became stern. “I remember you well, Mr. Eitan. You were born into one of the finest homes in pre-war Pinsk. Your father was a deeply religious and highly respected man. Your mother was renowned for her kindness. She would cook meals for the poor and the sick regularly. I remember well how, as a teenager, you openly departed from your parents’ ways. When you publicly desecrated the *Shabbos* for the first time, your father aged overnight and seemed to be constantly in mourning. Your mother would shed a river of tears every Friday night when she lit *Shabbos* candles.”

The judge looked wistful. “I often wondered what became of all her tears. I’m not the most religious person in the world, but I know that there is a G-d in Heaven who runs this world, and I could not understand how the tears of so righteous a woman could be ignored in Heaven. Today, though, my question has been answered. I see that her tears were not shed in vain. Today, almost fifty years later, her grandson has returned to the ways of his ancestors.”

The courtroom was buzzing now and Yair’s father’s face had taken on a pasty pallor. The judge continued speaking, “Mr. Eitan, I am sure you recall that on more than one occasion, friends of your parents pleaded with you to refrain from public transgression - at least for your parents’ sake. As I recall, your response then was, ‘I am eighteen and I make my own decisions. I can live my life any way I please.’ And you dare to file charges because your eighteen-year-old son has returned to the ways that you abandoned?” The judge raised his gavel and brought it down hard. “Case dismissed!”

משל למא הדבר דומא

לרב תרבה נחלתו ולמעט תמעיס נחלתו איש לפי פקדיו יתן נחלתו וגו' (כז-נד)

משל: A rich man was riding on his donkey on his way to conduct a business transaction in another city. On the way, a poor beggar on the side of the road held his hand out for alms. The rich man was generous and gave the beggar a coin.

The beggar thanked his patron and then asked for a favor. “Can you please allow me to ride with you into the city?”

The rich man saw no problem with this and helped the beggar onto the donkey. “Would it be possible if I held the reins?” asked the beggar, and once again, the rich man acquiesced. In this manner, the two rode into the big city.

As they entered the town square, the beggar said, “Okay, can you please get off my donkey? We are here in the city.”

The rich man was puzzled. “Your donkey? I let you ride with me and I even allowed you to hold the reins.”

Suddenly, the beggar started shouting, “Help! This man wants to steal my donkey. Please somebody help me!”

A few gruff men heard the commotion and roughly pulled the rich man off the donkey and the beggar rode off.

נגמל: The **Ben Ish Chai** laments the fact that we often allow our *yetzer hara* to take the “reins” - to take control of our very

פינתס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם (כה-א)

When Bilaam realized that he had failed to destroy *Bnei Yisroel* with his curses, he instead counseled Balak, King of Moav, to cause them to sin with the Midianite women. The **Sar Shalom of Belz, R’ Sholom Rokeach ZT”L** writes that Bilaam understood that his curses were ineffective because *Hashem* was withholding His wrath at that time. He also knew that the Divine attribute of anger, on the human level, can be used to overcome one’s evil inclination. One must arouse his wrath against the *yetzer hara* so as to combat and defeat it. However, if *Hashem* was not becoming angry, then this quality of self-restraint must also have been missing from the Jewish people and this would allow them to easily succumb to their desires.

What Bilaam failed to realize was that when he aroused the *yetzer hara* among *Bnei Yisroel* to sin with Midianite women, he also incited *Hashem*’s wrath. By doing so, he caused the attribute of anger to trickle down and that is when Pinchos ben Elazar seized the opportunity. Enraged, and in a spirit of zealotry, he killed Zimri, leader of the tribe of Shimon, and Kozbi, a Midianite princess, in the midst of their illicit sin. He used that same anger to avenge *Hashem*’s honor, and drew down holiness and blessing to his nation, instead of Divine wrath and retribution.

In a similar vein, **R’ Tzaddok Hakohen ZT”L** explains how the desire for idol-worship can also be transformed into an asset. At the beginning of the Second Temple, when the *Anshei Knesses Hagedolah* (Men of the Great Assembly) eradicated the desire for idol-worship from the world, the spirit of prophecy also ceased, for the two are interdependent. The desire for idolatry is called by *Chazal*, “*a spirit of foolishness*.” However, when *Torah* scholars purify themselves from this spirit, they become worthy of *Ruach Hakodesh* - “Holy Inspiration” - an actual form of prophecy.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חזרה

The *Torah* specifies the tribes of Israel and the different families that made up each tribe. The **Ohr Hachaim Hakadosh ZT”L** comments that if one looks carefully at the names of the families, one can gain insight into the various facets that comprise the special characteristic of each tribe. For example, *Shevet Yissachar*, the *shevet* that symbolizes *Limud HaTorah* - the learning and toil in *Torah*, has a family named “*Yashuv*.” This, explains the Ohr Hachaim, is referring to the special quality of reviewing one’s study (להשיב) which is so important in the successful study of *Torah*.

If one rushes through the words of the *Torah* without going back many times to review and delve into the innumerable amounts of wisdom in each word, he will lose out on the true meaning of the *Torah*. One needs much patience and diligence to constantly review what he has learnt. *Chazara* does not only afford one a much deeper understanding of the words of *Torah*, but the more one reviews, the longer he will retain that which he has studied.

It is said that **R’ Chaim Volozhiner ZT”L** went to see the **Vilna Gaon ZT”L** at age nineteen and complained to him that he already reviewed a certain tractate of the *gemara* fourteen times and yet, he still feels that he does not have a complete clarity of the *sugya*. What should he do? The Gaon responded, “Fourteen times? What is fourteen times? The more you will learn, the more clarity you will have. Your entire life, you must continuously review what you’ve learned.”

To acquire *Torah*, one must learn from “*Yashuv*” from the tribe of Yissachar, the pillar of *Torah* in *Klal Yisroel*.

כן בנות צלפחד דברות נתן תתן להם אחות נחלה בתוך אחי אביהם וכי (כז-ו)

Rashi writes: “(*Hashem said*) *This is how the parsha (of the daughters of Tzela‑fchad) was written before Me in Heaven. To tell us that their eyes saw (i.e. they knew the halacha) what even Moshe’s eyes did not see.*”

The **Chasam Sofer, R’ Moshe Sofer ZT”L**, writes a remarkable insight. When the letters of the *Torah* were formed in Heaven, certain *parshiyos* were out of order. For example, any *parsha* that contained an incident detailing misfortune for *Bnei Yisroel* (*Parshas HaEgel, Meraglim*) was not transcribed in its correct format until after the incident had passed. Similarly, the *halacha* of a daughter’s inheritance was not instituted until the *Bnos Tzela‑fchad* pointed out this law to *Moshe Rabbeinu*. Thus, only after *Hashem* had given His assent to their words, did He announce that “*this is how it was written before Me in Heaven.*”

How did they know what Moshe did not? What inspired them to justify their cause before the Elders of *Bnei Yisroel*? It was their love of *Eretz Yisroel* and for this reason, their lineage is recorded all the way back to Yosef (Rashi).

The **Chasam Sofer** points out that they were from the tribe of Menashe. In *Parshas Matos*, we are told that half of *Shevet Menashe* wished to settle on the other side of the Jordan River, while half stayed within the land. But the daughters of Tzela‑fchad said, “*Give us a holding amongst the brothers of our father*” - they wanted to be among the majority of the Jewish people, living in the Land of Israel proper. Even though they may receive a greater-sized portion in the vast lands across the Jordan, they wanted to be in the land of their fathers. This shows their tremendous love of the land, and it wasn’t just the inheritance that they were after. As a result, their lineage was traced back to *Yosef Hatzaddik* because he insisted on having his bones bought up from Egypt to be buried in *Eretz Yisroel*, showing his great love of the land.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

לישוב משפחת הישבי וכי (כז-נד)