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הדלקת נרות שבת - 8:12 *

זמן קריאת שמוע/מ"א - 8:42

זמן קריאת שמוע/הגדה - 9:18

סוף זמן תפילה / הגדה - 10:32

שקיעת הזמנה של יום השבת - 8:29

מועצ"ק צאת הכוכבים / מעריב - 9:19

צאת הכוכבים / כשיטת רבינו יום - 9:41

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שבת קודש פרשת פנחס - פרק ו' דאבות Shabbos Parshas Pinchos - Sixth Perek

י"ט תמוז תשס"ט - July 11, 2009

* פלג המנוחה בערב שבת בשעה 6:56 - מי שמדליק מוקדם, אין לאזור מזמן עצם קבלת השבת (משי"אמר "בואי כלה")

הענינות ופירושים לעורר את האדם לעבודת הש"י ותחזקות באמונה ובטחון מאת

הגה"צ רבי גמליאל הכהן רבינובין שליט"א

ראש ישיבת שער השמים בירושלים עיה"ק

כי צורים הם לכם בנחליהם אשר נכלו לכם על דבר פעור (כה-יח) - נשמה אחת יכולה להציל רבבות ואפ' אומה שלמה

עכשיו, והכל משום החשבון של ההצלה שיצא מהנשמה אחת הזאת, שהוא חשבון של אלפים נשמות הצריכים לצאת מהנשמה הזאת.

ולמוד גדול הוא מזה, כמה גדול הוא הענין לקרב אפילו נשמה אחת אל הבורא, וכמה גדול הוא להוציא נפש אחת מן הקליפות, ולהוציאה מפרש וטיט ולהכניסו בקדושה, שתוצאותיו הוא, שאפשר לצאת מהנשמה הזאת אומה שלמה, ובכך מצילין אלפים ורבבות נשמות ומכניסין אותם בקדושה, רק על ידי שמצילין נשמה אחת.

והדבר הזה לא רק נאמרה להציל נשמה אחת מן הקליפות ממש, אלא אפילו להכניס נפש אחת יותר בעבודה, ולקרב נשמה אחת להיכנס יותר בקדושה, שדבר גדול הוא, והוא שלומדים מכאן, בגדולת נפש אחת, ומה הבורא ציוה למען נפש אחת ונשמה אחת, ומה הוא כוון של נשמה אחת לעשות, וכמה הוא הזכות להציל למענו בכל העולם למשך דורות.

ובדורינו, שכל כך הרבה צרות רואים ושומעים בכל העולם, ובכל יום ויום רואים זאת כך, והעצה הגדולה ביותר הוא לקרב נשמות אל הבורא, ובכך בין שמצילין בפועל על הדורות הבאים נשמות יקרות, ובין שהזכות הגדול של הצלות נפשות הוא המגין על כל הדור כולו, שזכות גדול הוא.

מאת הרב שלום פערל שליט"א
נ"י בישיבת הגר"צ קושלובסקי
שבת קודש פרשת פנחס
והיה לנו קרוב לאמתו (כו-י) - מקום נתבצר לבני קרח בגיהנום

ובשעת המחלוקת הרהרו תשובה בלבם, לפיכך נתבצר להם מקום גבוה בגיהנום וישבו שם וכו'. והיינו כוונת הכתוב "לא מתו" בא ללמד, שהיה עליהם למות וניצלו בנס. וצריך להבין מדוע כתבה התורה זאת כאן, כשנמו ישראל אחר המגפה על מעשה זמרי, ולא בפרשת קרח?

ויש ליישב בהקדם ביאור ענין המניין אחר המגפה, שאז חשו ישראל את שפלותם, שהרי נכשלו בעוון חמור ונענשו קשות, וכדי לרומםם ולחזקם ברוחניות שימשיכו לקיים את תפקידם הנעלה, הוצרכו למניין שיחידיו לליבם תחושה של חשיבות (כי אדם מונה רק את החשוב בעיניו, כדי לדעת כמה יש לו ממנו), ועל ידי כך נתתרומם רוחם.

ומעתה אפשר ליישב מדוע הענין של "מקום נתבצר להם בגיהנום" נכתב כאן, כדי להסביר את סיבת מניינם של ישראל, שהרי בה נכלל רמז לאדם שעל אף היותו במצב של "גיהנום" - העדר ופחיתות, אל לו להתייאש, אלא "מצא לעצמו מקום גבוה", היינו שיתרומם ויתחזק, וכן זוהיסיבת המניין שהוזכרה עתה וכפי שנתבאר.

first of April is his special day! Court is adjourned!"
נמשל: How fortunate are the Jewish People that the Master of the World chose us to celebrate "His" holy and festive days! In earlier times, we brought special sacrifices

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (29)

Saying a Beracha in a Pure Setting (cont) - "Kol Isha"
Humming, Chanting, Music. Last week we finished off with the Rabbinic prohibition of saying *berachos* or other holy texts when one can hear a lady singing. Even when one is allowed to hear a woman's voice, such as that of his wife, he still cannot say words of *berachos* while he hears her sing. This does not apply to the song of a girl under 6 or one's own daughter under 12. It does, however, apply to all other ladies, Jewish or not. The following cases are included in this prohibition (*Issur*):

- Humming:** This is forbidden because it is also a form of melodious pleasure. Many choirs have humming as part of their performance or as background music (1).
- Half Melodious Chant:** Like by the reading of the *Torah*. For this and other reasons ladies cannot be *ba'alei kriyah* (2).
- Radio, CD or Tape:** These have the same arousing power as live singing and according to many *Poskim* (3) has all the restrictions of live singing. Therefore, one cannot listen to ladies singing on tape and cannot say a *beracha* when such a tape is playing in his earshot. If a tape is made of women singing, it should be clearly marked as being for ladies only. Also, when a lady plays it, she should make sure that it is low enough that men nearby should not hear it.

Listening to be Yotzei. If one listens to *Kiddush* to fulfill his obligation, it counts as if he said it and thus cannot be done

...

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:
"Hashem rewarded Pinchos for his selfless deed of *Mesiras Nefesh*, with a covenant of peace. 'Peace' does not mean yielding or giving in at all times. Peace gained through surrender will never endure. The only true 'Peace' is the one that results from lengthy battle and negotiation. All points of the dispute must be clarified before the truth can be reached. It will be difficult, but peace achieved through this method will have permanence and endurance."

R' Tzvi Elimelech Shapira of Dinov ZT"l (Bnei Yissaschar) would say:
"Parshas Pinchos is almost always read during the three weeks between the 17th day of *Tammuz* and the 9th day of Av, a period of mourning designated to commemorate the destruction of both Temples in Jerusalem and the expulsion from our homeland. This portion also contains the services for all the festivals. Therefore, it is read specifically during the period of mourning, so that we should not be swept away by the various mourning rituals practiced during this period. We are reminded that the period of grief will pass, and we will once again rejoice."

A Wise Man would say:
"Success is a journey, not a destination. The man on top of the mountain didn't just fall there."
THIS ISSUE DEDICATED IN MEMORY OF MR. JACK JACOBOWITZ - תעצב"ה - ר' יעקב זאב בן ר' פסח יוסף ז"ל - תעצב"ה
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מעשה אבות ... סימן לבנים

יפקד ה' אלקי הרוחות לכל בשר איש על העדה וגו' (כז-טז)

A remarkable incident is recorded about the greatness of a Jewish leader. In the year 1944, as World War II raged on and world Jewry was being crushed under the weight of Nazi tyranny and oppression, the Jews of *Eretz Yisroel* lived in relative security, although their anguish and grief over the plight of their European brethren was always at the forefront of their thoughts and prayers. Two *yeshivah* students from *Petach Tikvah* had been visiting *Bnei Brak* and were returning late in the day to their *yeshivah*. They decided to stand on the main road and hitch a ride. After waiting for a few minutes, one of the boys noticed a light in the distance. The two began walking towards the light but as they got closer they stopped. What they saw amazed them. Straight ahead, on the crest of a looming mountain laid out before them, was the aged **Ponevezher Rov, R' Yosef Shlomo Kahaneman ZT"l**, carrying a lantern and walking around and around the mountaintop as if searching for something.

They quickly approached and asked concernedly, “*Rebbe*, can we help you? Have you lost something?”

The Ponovezher Rov looked up in surprise. He was so absorbed in his thoughts that he hadn't heard them coming. He turned to them and smiled, “I need no help, thank you. I have not lost anything.”

“But *Rebbe*,” they persisted, “what are you doing with a lantern on top of an empty mountain?”

R' Yosef Shlomo gazed across the slope. His eyes were wide with childish enthusiasm and anticipation. Once again, he smiled at the boys and said, “I am looking at something. Don't you see what I see? Over there is the main *yeshivah* building with a thousand students toiling in intense *Torah* study. On that side are the dormitories with three hundred *bochurim* in this building, three hundred in that building. Look at the grand dining-room and the *yeshivah* library that we have built here. Is it not a beautiful sight to behold?”

The boys followed the gaze of the Ponovezher Rov but all they could see was a barren mountain and a pitiful old man living in a world of dreams. He had lost everything in the Holocaust - his wife, his children, everything he had built. There was no *yeshivah* building, no dormitories and no libraries. A thousand students? Who was he kidding? The *bochurim* realized that the Ponovezher Rov was not dealing with reality and quietly, sadly, slipped away.

It took a few years but eventually the dream of the Ponovezher Rov became a reality. The grand *yeshivah* building which rests majestically on the mountain overlooking *Bnei Brak*, is home to over one thousand students, *avreichim*, and *talmidei chachamim*. The dormitories and libraries are all in existence and put to good use.

Many years later, one of the two *bochurim* who had spoken to the Ponevezher Rov on that late afternoon, came to *Bnei Brak* to speak with him on an unrelated matter. He introduced himself by saying, “*Rebbe*, if you will recall, I met you many years ago on top of the mountain as you held a lantern”

The Ponevezher Rov peered at him carefully and said excitedly, “You are one of the *bochurim*? Come with me.”

He gave him a tour of the entire campus. It was a majestic tour. He said, “I want you to teach future generations how an old, sick man was able to build an empire like this. Let me ask you: Do you think I built it by myself? Could one man really build all of this? No! What it takes is dedication, and *Hakadosh Baruch Hu* will help you succeed.”

One man changed the face of Jewry when he could have remained a broken man, embittered by the tragedies that had befallen him and our nation. He was over sixty-five years old when he began building the greatest empire of *Torah* in our day. He had reason to give up and let others take over. Instead, he changed the face of *Klal Yisroel* for all eternity.

משל' למה הדבר דומה

אלה תעשו לה' במעריכם לבר מגדריכם וגדבתיכם לעלתיכם ולמנחתיכם ולנסכיכם ולשלמיכם וגו' (כט-לט)

משל: There was once an atheist who hired an attorney to bring a discrimination case against Jews, Christians and all religious holidays. The argument was that it was unfair that these people enjoy their celebrations as recognized “holidays,” whereas atheists have no such festive days.

The case was brought before a judge. After listening to the passionate presentation by the lawyer, the judge banged his gavel declaring, “Case dismissed!”

The lawyer immediately stood up objecting to the ruling saying, “Your honor, how can you possibly dismiss this

this case? The Jews have Passover, Yom Kippur and Hanukah. The Christians have Christmas, Easter and others. Yet my client and all other atheists have no such holidays.”

The judge snapped back, “But you do! Your client is woefully ignorant.” The lawyer said, “Your Honor, we are unaware of any special observance or holiday for atheists.”

The judge said, “The calendar says April 1st is April Fools Day. *Psalm* 14:1 states, ‘*The fool says in his heart, there is no God.*’ Thus, it is the opinion of this court, that if your client says there is no God, then he is a fool. Therefore, the

פנחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתכם (כה-יא)

A Jew must be careful to distinguish between true *קנאות* (zealousness) for the purpose of good and a false fanaticism that seeks only to destroy. Even good intentions and good deeds can prove counterproductive if the time or place is not right. On many occasions, what appears to be commendable strictness in *halacha* is in reality the exact opposite.

The **Chazon Ish, R' Avrohom Yeshaya Karelitz ZT"l**, a *Gadol* renowned for strictness in *Torah* observance, strongly suspected the motives of those who displayed over-zealousness in deeds, and applied the words of **Rabbeinu Nissim Gaon ZT"l** from the *Yom Kippur Katan vidui*: “*With respect to that which You were strict, I was lenient; with respect to that which You were lenient, I was strict.*”

What is objectionable about extra stringencies above the letter of the law? asked the Chazon Ish. He answered that Rabbeinu Nissim Gaon was addressing a situation where people opposed leniencies in order to further their agenda and in the end, wound up permitting ideas which have no basis for leniency. Such people definitely need atonement, said the Chazon Ish, for prohibiting that which is permitted.

It is told, that once a group of representatives of Neturei Karta came to the Chazon Ish to demand that he condemn one of the great *Torah* leaders of Bnei Brak for being insufficiently anti-Zionist. The Chazon Ish became very upset and answered them sharply: “You come from Jerusalem, and you presume to tell us how to behave?”

On another occasion, the Chazon Ish described Neturei Karta as, “Jews from before *Matan Torah*,” by which he meant that their zeal was not shaped by the ways of the *Torah*. He compared them to an alarm clock. “It is good that they rouse people from their sleep, but in life one must decide if it is time to get up, or if one can sleep a bit longer!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קנאות

On the surface, Pinchos acted in a manner that seems almost outrageous and criminal. Let's review. There is a deathly plague wreaking havoc on the Jewish people. We know it is a punishment for the immoral behavior amongst our people. Suddenly, Pinchos runs forward with a long spear in hand and in one fell swoop kills Zimri and Cuzbi together. Everyone stands around shocked and in awe of the fearlessness and bravery of Pinchos and yet we wonder; why was he allowed to kill those people? Isn't murder a sin? Don't people who act improperly at least deserve a trial? Did Pinchos overdo it?

Pinchos, however, the legendary zealot whose act stilled *Hashem's* anger, brought an end to the plague and created a pact of peace with *Hashem*. But, why? Why was Pinchos called a “*zealous lover of Hashem*” and not an impulsive murderer?

Because Pinchos had one and only one motive in mind: *Hashem*! Pinchos loved *Hashem* with his whole heart and his act of killing was 100% for the sake of Heaven. Not 99% for the sake of Heaven, but 100 million % for the honor of *Hashem*! This is why Pinchos became famous as a zealot, for his intention was completely pure. If even one percent of his *kavana* would have been for an ulterior motive, his act would have been considered murder and thus forbidden according to the *Torah*!

In order to attain the *middah* of *קנאות* - *Zealousness*, we must delve deeply into our minds and hearts. We need to ask ourselves, “Why am I doing this? Is it because I love *Hashem* or because I love myself?” May we all merit to emulate Pinchos in our singleminded service of loving *Hashem*.

TORAH GEMS

אבינו מת במדבר והוא לא היה בתוך העדה הנועדים על ה' בעדת קרח כי בחטאו מתוכ' (כז-ג)

The daughters of Tzelofchad came before *Moshe Rabbeinu* with a valid argument. Their father died and, in their estimation, they should be entitled to his inheritance. It seems to be a straightforward argument, yet Moshe hesitates to rule and decides, rather, to request a Divine decree on the matter from *Hashem* Himself. Why was this necessary?

R' Yosef Babad ZT"l, (Minchas Chinuch), provides an insightful explanation based on an ethical approach (unlike Rashi who quotes from the Talmudic source). When a judge is asked to make a ruling, he must be careful not to accept *שוחד* - *bribery*, which will sway his judgment. There is however, two types of bribery: one is “*שוחד ממון*”; when one of the litigants attempts to hand over money to a judge in exchange for a favorable ruling. The second type is known as “*שוחד דברים*”. This form of bribery manifests itself in the words of the litigants, how they present their case, and what influence it can have on the personal interests of the judge. In a court case, if one person knows just which of a judge's “buttons” to push, he can use that knowledge to intimidate, flatter or sway the judge to rule in his favor.

When the daughters of Tzelofchad used the argument that their father was not part of the Korach revolt against Moshe and Aharon, it was in effect, a form of *שוחד דברים*, since consciously or subconsciously, Moshe would be pleased with their words. In fact, when he heard these words, he was pleased and immediately recognized the effect it might have on his ability to judge the case clearly. At that very moment, Moshe knew he had no choice but to recuse himself from rendering a verdict, and left the final ruling up to *Hashem*.

The **Avnei Nezer, R' Avrohom Bornstein ZT"l**, adds that a woman's pleas often come with emotional and tearful outbursts - and tears are also a form of “*שוחד דברים*”!!

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

והיתה לו ולזרעו אחריו ברית כהונת עולם תחת אשר קנא לאלקיו וכו' (כה-יג)