

בראתי יצר הרע בראתי
תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת פנחס - Shabbos Parshas Pinchos

י"ט תמוז תשס"ג - July 19, 2003

הדלקת נרות שבת - 8:08 (Monsey, NY) שקיעה/יום השבת - 8:25
זמן קריאת שמע/מ"א - 8:45 צאת הכוכבים/מערב - 9:15
זמן קריאת שמע/הגרי"א - 9:21 צה"כ/לשיטת רבינו תם - 9:37
ימי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר מזמור שיר)

מדעת עליון

פנחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל (כה-יא)
איתא במדרש "שחורה אני בשטים שנא' וישב ישראל בשטים, ונאווה אני בשטים
שנא' ויעמד פנחס ויפלל." וצריך ביאור בכוונת המדרש, דהלא אם "שחורה אני",
איך שייך "נאווה אני" באותו מקום "בשטים"?
אלא כתב הגמ"ר יהושע בוקסבוים מגאלאנטא זצ"ל הי"ד, בס' אור פני
יהושע, שבאמת המעשה שעשה זמרי היתה מעשה תועבה ומעשה סכלות נמהר
מאד, כי לא הבין והשכיל חומר מעשיו, דמחמת רוב תאוותיו וחשקתו, אשר הבעיר
היצר הרע בקרבו, הכניע שכלו ולא היה יכול לשקול הדבר במאזני משפט השכל
והתבונה. וגם לא הביט והרגיש מה יאמרו הבריות לזה, אם ייטב בעיניהם אם לא.
משא"כ הצדיק פנחס, לא רק שהבין והשכיל בחומר הענין, אלא למד הוא ק"ו ממש
מזמרי: דהיינו, אם אש זרה ילהיב לבב אנוש כ"כ, להפיק זממו הרע לעשות מעשי
רשע, ולא ישגיח מה יצמח מזה, על אחת כמה וכמה אם אש קנאת ה' תוקד בקרב
האדם, לא ינוח ולא ישקוט מלבצע זממו ומחשבתו הטובה, ולא יביט אל איש אחר
מה יאמר עליו או אולי יחרה אפו בו וינקום בו נקם, כי לא השגיח ע"ז ולא שם על
לבו. נמצא דממעשה רשע של זמרי, נצמח מעשה טוב של פנחס, והוא לימד דעת את
העם האידך יעשו מצות כראוי. וזהו מש"כ במדרש, דהגם בעצם היה מעשה זמרי
מעשה "שחורה", עכ"ז נעשה המעשה "נאווה" ע"י מעשה פנחס, שלמד מזה לתת
מועצות בנפשו איך להתלהב למעשי עבודת הבורא ית"ש. וזהו גם מש"כ "בקנאו
את קנאתי בתוכם" - שלמד פנחס את העם איך לקנא ה' צבאות.

ויסמך את ידיו עליו ויצוהו כאשר דבר ה' ביד משה וגוי' (כז-כג)
לכאורה יש להקשות, דהא הקב"ה צוה למשה רבינו לסמוך את יהושע ביד אחת

יפקוד ה' אלקי הרוחות לכל בשר איש על העדה. אשר יצא לפניהם וגוי' (כז-טז)
The two *posukim* describing Moshe's request for a proper leader contain 28 words. The **Ba'al HaTurim** comments that this is an allusion to the future leader *Yehoshua Bin Nun* who saw to the needs of the people for 28 years.
R' Alter Yitzchok Weinberger ZT"L interprets *Moshe Rabbeinu's* request for a suitable successor in the following manner: The *gemara* (סנהדרין זז.) tells us that prior to the advent of *Moshiach* there will be a major breakdown in the existing world order. One of the tragedies described in the *gemara* is phrased "The face of the generation will be similar to the face of a dog." The *Ba'alei Mussar* explain that a dog always runs ahead of its master and seems to be leading him. In contrast, people traveling in a caravan have a leader to guide them. The difference between these leaders is obvious. The dog looks back to see in which direction his master is facing, and he runs in that direction. The guide, however, truly leads: he does not seek guidance from the people he is leading. What the *gemara* is telling us is that before the arrival of *Moshiach*, the leaders will turn to the people for direction. They will "lead" by acceding to the desires of the people, instead of asserting leadership and teaching them to heed the *Torah*. *Moshe Rabbeinu* requested that *Hashem* appoint a person with assertive leadership qualities to guide *Klal Yisroel*, someone who would not try to placate the people when their wishes contradict the ways of the *Torah*. *Hashem* granted his request and told him to appoint *Yehoshua Bin Nun* - a man of strong leadership qualities who would follow the dictates of the *Torah*, not the fickle winds of public opinion.

הוא היה אומר.....

A Great and Understanding Poet once said:

"I don't know why some people feel they suffer 'unique' pain, as if they are the only ones who've lost or ceased to gain. I don't know why they hide their troubles and clutch it ever tighter. it seems to me that all should know - a burden shared gets lighter!"

R' Efraim Lebowitz ZT"L would say:

"The opposite of talking isn't listening. The opposite of talking is waiting."

R' Shmuel Salant ZT"L would say:

"If a non-observant man wants to support his observant parents, of course they should accept. When such a person wishes to keep the commandment of honoring his parents, should we deprive him of that chance to do good?"

MAZEL TOV RABBI & MRS SRULI SHORE ON THE BIRTH OF THEIR DAUGHTER

the surprised expression on the *maggid shiur's* face.

"So, why did I come? I grew up in the cold, harsh reality of the Czar's Russia. There was no *yiddishkeit* for me. I never went to *Yeshiva*. Quite the contrary, I attended a Russian school where the most important piece of knowledge that everyone was required to know, was the names of the Czar's family: Nicholas, Alexandria, Maria, etc. I knew them all, as did everyone else in Russia. These names are engraved in my brain and I can still recite them all one by one."

The old man sighed. "But this is what worried me. After 120 years, when I go before the Heavenly tribunal, what will I be able to tell them? The names of the Czar's family? That's all I would have. I decided to come to the daily *gemara shiur*; that way, when I stand before *Hashem*, at least I will be able to say over the names of the *Tanaim* and *Amoraim*. Names such as *Rava*, *Abaye*, *Ravina*, *Rav Ashi*. I didn't understand what they were saying, but just knowing their names was enough for me!"

TORAH GEMS

והיתה לו ולזרעו אחריו ברית כהונת עולם תחת אשר קנא לאלקיו (כה-ג)

The *Medrash* states that after Pinchos performed his extraordinary feat of zealotness, the angels in Heaven were not happy with what he had done and attempted to have him removed. Rashi quotes the *gemara* (סנהדרין פב.) that the people from the other tribes were denigrating Pinchos for his actions, however, why would the angels be unhappy with him? Surely they hadn't forgotten the *halacha* that when one sins with an *Aramis* woman "*Zealots may attack him*"?

R' Meir Yehuda Frei ZT"L HY"D answers that Pinchos was, in essence, a very misunderstood man. Pinchos knew that he was ordained with the priestly status of *Kehuna* even before his act of zealotry, however, the *shevatim* only knew him as a descendant of Yisro who had fattened calves for idol-worshiping. Thus, they had a complaint against him: At the same time that Zimri was sinning in front of *Moshe Rabbeinu* and the elders, 24,000 Jews were likewise sinning, in addition to partaking of feasts for idol-worship. Why had he only seen to the honor of *Moshe* and not to *Hashem's* honor by attempting to halt the lascivious activities of the Jews? But Pinchos knew that he was unable to do so since he was already a *kohen* and could not purify himself by entering the tents that contained idol-worship. Zimri, on the other hand, was not involved in any form of *Avoda Zara* and Pinchos was rightfully permitted to attack him, thus halting the Divine conflagration that killed out large portions of the people. The angels were of the opinion, like the *shevatim*, that Pinchos did not protect the honor of *Hashem* but only that of *Moshe* and felt that he deserved to be removed.

כמו דכתי' "וסמכת את ידך עליו", אמנם משה סמכו בשתי ידים. ולמה שינה משה רבינו ממה שצוה עליו השי"ת?

ומפרש החיד"א, החכם מו"ר חיים יוסף דוד אזולאי זצ"ל, בס' ראש דוד, דכבר הביא רש"י על הקרא "יפקוד ה' אלקי הרוחות" וז"ל כיון ששמע משה שא"ל המקום תן נחלת צלפחד לבנותיו, אמר הגיע שעה שאתבע צרכי שיירשו בני את גדולתי. א"ל הקב"ה לא כך עלתה במחשבה לפני, כדאי הוא יהושע ליטול שכר שמושו שלא מש מתוך האהל עכ"ל. לכן, השתא להודיע לבני אדם דהגם שעלתה על לבו של משה רבינו שיירשו בניו את גדולתו, עכ"ז כשאמר לו השי"ת "קח לך את יהושע" לא נצטער כלל, ושמח לקיים מאמר ה'. לזה הוסיף משה מעצמו תוספת טובה לסומכו בשתי ידים, דכיון דמעצמו עבד יורה יורה דאין כאן שום צער, והן שתי ידים זוכות נשא לבבו את כפים כי בכל לבו הוא עושה, ובאתרא דליעול צערא דגופא על בניו ישמח משה לקיים מאמר ה'. לזאת היתה לו למשה רבינו להוסיף על מאמר ה' שאמר לו "וסמכת את ידך עליו", והוא סמכו בבי' ידים ועלתה לו, להורות כי רצונו הוא רצון השי"ת, וזוהי שמחתו גלה צדקתו.

מעשה אבות....סימן לבנים

ושם אשת עמרם יוכבד בת לוי ... ותלד את אהרן ואת משה ואת מרים (כו-נט)

In the back of the *Meah Shearim Shtieblach*, there is a small *shul* known as the *Yeshuos Yaakov Shul*. Every morning, about 10 or fifteen older men would gather for the daily *gemara shiur*. Among the steady attendees, was an old Russian Jew who had emigrated many years before from his native country. This Jew would take it upon himself to come early each morning to prepare the *gemaros* that would be needed and would remain later than everyone else to put them back in their places. No one could remember a day that this old *yid* missed the *shiur* and his presence was taken for granted by the steady *shiur-goers*.

It happened that a number of days passed and the old Russian Jew was not in attendance. The *maggid shiur* inquired as to his whereabouts but nobody seemed to know where he was or even where he lived. It took quite a bit of investigative perseverance before the rabbi was able to locate his house. He decided to visit the old Jew and was shocked to find that he lived alone in a dilapidated hovel. The old Russian *yid* was quite ill and didn't have much time left on this world.

"We haven't seen you by the *shiur* for a few days now," said the *maggid shiur*, in an attempt to make conversation. "You've missed a few interesting *sugyas*." The elderly *yid* turned to his guest and began to speak.

"I have a confession to make," he began. "I have been coming to this *shiur*, day in and day out, for some twenty years now. In all that time, I have never really understood what the *gemara* was saying or the *sugya* that was being discussed. My mind was never able to comprehend these things." He smiled at