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לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

פלא המנחה ע"ש – 6:55
הדלקת נרות לשבת – 8:10 *
זמן קריאת שמע/מ"א – 8:43
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צאז"כ/ לשיתת רבינו תם – 9:40

מי שסודר מוקדם אין לאחד מוסף עצם קבלת השבת [משיאמר "בראי מלך"]

שבת קודש פרשת פנחס - Shabbos Parshas Pinchos

כ"ד תמוז תשע"ב - July 14, 2012

מברכים חודש אב מולד: (יום ה')

דאנערשטאג 12:29 AM כ"ט 6 חלקים

רעניות ופירושים לעורר את האדם לעבודת הש"י והתחזקות באמונה ובשחון מאת פנחס בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם וכו' (כה-יא)

העיצובי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים ע"ה

טיב התבלין

פנחס מסר נפשו בקנאות על קדושת ישראל, והשריש בישראל לדורות עולם כח זה של מסירות נפש על מדת הצניעות והקדושה, ועל כך שזכרתה עמו ברית, שיעמוד כוחו לישראל להשפיע מסירות נפש לקדושת ישראל, וע"כ מזכירים אנו "רחמנא אידכר לן קטאניה דפינחס".

איתא בגמ' (שבת נ"ה ע"א) כי בעת החורבן תבעה מידת הדין למצות את הדין אף עם הצדיקים שבדור בטענה שהיה להם למחות ביד עושי עולה ומכיון שלא מיחו הרי אף הם נתפסים בעוונם, ואף כאשר ביקש הקב"ה ללמד עליהם סגורא שגלוי וידוע לפניו שאף הם היו מוחין לא היו מקבלין מהם, אמרה מידת הדין לפני הקב"ה: אם לפניך גלוי לפניהם מי היה גלוי, ואכן נגזרה הגזרה אף על הצדיקים שבדור שהיו מקיימין את התורה כולה מא' ועד ת' כדאיתא שם בגמ'.

ואם נעקוב קצת אחר כל אורך ההיסטוריה נראה שאך בזכות אלו האנשים שהיו עומדים על משמר הקודש זכינו ב"ה לראות את היהדות כולה פורחת ומשגשגת, ולדוגמא נוכל לראות את העיר הקודש צפת ת"ו עיר מולדתו של **אבי מורי שליט"א** שכידוע לפני כשמונים שנה היתה עיר ואם בישראל עיר מלאה חכמים וסופרים, לא נגזים אם נאמר שבתקופה ההיא עמדה העיר במעלתה הרוחנית אף יותר מירושלים דאז, כאשר לקחי חיים ודברי התעוררות וסדרו עפי' פרשיות השבוע

לכן אמור הנני נותן לו את בריתי שלום וגו' (כה-יב) – בביאור כוונת 'הנני נותן לו את בריתי שלום'

כתב רש"י, "את בריתי שלום – שתהא לו (בריתי שאני נותן לו, ל)ברית שלום, כאדם המחזיק טובה וחוות למי שעושה עמו טובה, (ואומר לו, הן חן לך על הטובה שעשית לי [מוצאת], אף כאן פירש לו הקב"ה שלומותיו". אבל ה"טור" פירש, "לפי הפשט, הבטיחו שלא יפחד מאחי זמרי וקרוביו, אף כי הוא נשאל וגדול בישראל, והיו לו רבים שניקמו נקמתו", והוסיף **רבי יוסף בכור שור**, "אין לו לראא כלום, לא מקרוביו זמרי, שהיה נשאי, ולא מקרוביו כזבי, שהיתה בת מלך", והיינו, שהיה לו שלום מאויביו.

אבל במדרש (במדבר רבה כ"א ג) פירש, "הנני נותן לו את בריתי שלום, שעדיין הוא קיים, וכן הוא אומר, בריתי היתה אתו החיים והשלום כלומר, שכונת 'השלום' היא אל 'החיים', והיינו, שהיה לו שלום ממלאך המוות. ויש לבאר את כוונתו ביתר עומק, ע"פ דברי ה**ספורנו**, שכתב, "את בריתי שלום – ממלאך המוות", כי אמנם ההפסד לא יקרה אלא בסיבת התנגדות ההפכים – היינו, ארבע היסודות של האדם, ההפוכים זה מזה, ומתנגדים זה לזה, והן ארבע נתיקים בפניחם, שהאריך ימים הרבה מאד מכל שאר אנשי אדם, עד שהיה הוא משמש במשכן שליה בזמן פילגש בגבעה, שהיה בלי ספק אחרי מות יהושע ושאר הזקנים אשר האריכו ימים אחרי יהושע,

Rashi writes: “(Tzur) was the most prominent of all the kings, as it says, ‘a head of the peoples.’But since he debased himself by abandoning his daughter to harlotry, he is listed third.” Why third? Why not last? The **Pardes Yosef** (R’ Yosef Patzanofsky ZT”L) quotes from sources that

A SERIES IN HALACHA LIVING A “TORAH” DAY
Avoiding Sheker (Falsehood) at all Costs (4)
When is it Permitted to Lie? (cont.) Last week, we listed the basic rules of when it is halachically permitted to lie. We will now go over the rules with examples. The first category we mentioned is when Reuven (A) tells Shimon (B) a lie which causes him to lose or suffer in some way. This is only permitted:

- For the true good of Shimon.
- For the good of others who don’t need to suffer from Shimon.
- For stopping Shimon from trying to get information or do something that he is not entitled to know or do.

For the True Good of Shimon (B): Examples

- If a child wants to go somewhere that might be **harmful to him in a spiritual way**, a parent or others can lie and tell him that there is danger in the area to scare him. This is only permitted when telling the truth will not work. Also, when dealing with a child, one must be extra careful that the child does not find out about the lie and learn to be a liar himself.
- If someone is poor enough to be taking charity for the benefit of himself or his family, but he is **too proud to take the money from others**, others may lie to him as to the source of the money, in order to get him to accept the charity ⁽¹⁾. This is well illustrated by the story in *Talmud Yerushlami* ⁽²⁾. A student named Shimon bar Bava, who was financially not

הוא היה אומר

R’ Meir Simcha Hakohen of Dvinsk ZT”L (Meshech Chocha) would say:

“Why did *Hashem* ask Moshe to convey to Pinchos that he and his children would enter into the covenant of priesthood for all future generations, and not tell this to Pinchos directly? *Hashem* originally planned for Moshe and subsequent generations to be *kohanim*, but Moshe lost this opportunity when he stubbornly refused to be the agent to facilitate the exodus from Egypt (שמות ד-יד). Although Moshe lost permanent priesthood for himself, nonetheless, he did have the status of *Kohen Gadol* during the eight days of the dedication of the *Mishkan* and was the conduit for prophecy that spilled over to the 70 elders (יה-יה). So too, he had to be the one to relate to Pinchos that he and all his future generations were now elevated to the status of Priesthood serving as the conduit of this heavenly downpour of sanctity.”

R’ Chaim Shmuelewitz ZT”L (Sichos Mussar-5733) would say:

“We learn from *Yehoshua bin Nun*, the significance of גדולה שמושה יותר מלימודה’ - *Greater is the service (attending to a Torah scholar) than the study of Torah itself*,’ and how personal sacrifice and service (שימוש) is part of the process of acquiring *Torah* knowledge. For it was clearly a result of Yehoshua’s *‘service’* that designated him as the successor to *Moshe Rabbeinu*, for indeed there were men of greater personal status (the **Ramba’n** and **Baal HaTurim** both derive this from the *posuk*) who could have been selected, and yet it was Yehoshua who was chosen.”

A Wise Man would say:

“Never let your sense of morals get in the way of doing what’s right!”

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Rashi wants us to know that “*The last one is beloved*,” is not just a cliché, but a reality of fact. The *Torah* cannot list this wicked king last, since this might appear to make him beloved. Burying him somewhere in the middle, in this case third, is a most disrespectful place for him.

מאת מן"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך, קליבלנד הייטס

well-off, was walking a distance behind his *Rebbi*, Rav Elazar. Suddenly, a valuable coin fell from the pocket of his *Rebbi*. The student noticed the coin, picked it up and quickly brought it to its owner, Rav Elazar. His *Rebbi* said, however, that he realized that the coin was missing and had already given up hope of ever getting it back (ויאז' מדע'ת) and thus, the coin belongs to the finder, Shimon bar Bava. He told this lie in order that his needy student would keep the money.

3) **On Friday afternoon**, it is getting late and certain family members need to hurry up their *Shabbos* preparations to avoid desecrating *Shabbos*. One can bend the truth and tell them that there is only a few minutes left till *Shabbos*. (This is a *psak* from R’ Y. S. Elyashiv Shlit’a (3).) The same should be true with regard to waking someone up to say *Krias Shema* in its proper time. Of course, this is only permitted if it will achieve the goal. Also, if this is happening often, one should consult a *Talmid Chacham* how to proceed.

Remembering the Conditions. In all of the above, one can only lie if this is the only way he can achieve the desired goal; if he doesn’t add unnecessary lies; he does it with the purest motives in mind and not ulterior motives or taking pleasure in deceiving others; knowing that the circumstances are indeed exactly as described above, and therefore he is justified to lie.

(1) עיין כתובות סז: (2) בבא מציעא בג (3) ספר תתן אמת ליעקב הל"ט

מעשה אבות סימן לבנים

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

The Europa Plan! It was ambitious, it was unheard of and in the minds of just about every figure - political and otherwise - in the U.S. during the second world war, it was impossible! But to the leaders of the *Vaad Hatzalah* in New York led by **R’ Aharon Kotler ZT”L** and the Slovakian “working-group” led by **R’ Michael Ber Weissmandel ZT”L**, it was the only way to save thousands - perhaps millions of European Jews from their Nazi captors. The Europa Plan was negotiated with the Nazis in late 1942 and one to two million dollars ransom was required to stop most transports of Jews to concentration camps. The sole condition was that the United States government grant the *Vaad* a license to transfer the funds overseas to Switzerland and then, through their agents, to the S.S. “What you are really asking for is permission to trade with the enemy,” was a prominent dissenting voice. “The U.S. government will ask you what you intend to do with the money and when you tell them, your request will not be granted. Why? Because sending money to Germany in this way is ransom!”

But R’ Aharon, and his trusted friend and aide, Irving Bunim countered, “We will get the license. If we have to, we will storm Washington. All of us will go, and we will use every contact we have. But we will get it.”

The gravity of the situation weighed heavily on Bunim. Every word, every personality was critical. The *Vaad* leaders discussed strategy and used their best Washington contacts. They would go right to the top, to President Roosevelt himself.

With great trepidation, Bunim called the Oval Office for an appointment. He was referred to Henry Morgenthau, the Secretary of the Treasury. Bunim fought a feeling of despair. Hundreds of thousands of lives depended on government approval to transfer \$937,000 to American agents in Switzerland. Henry Morgenthau was their last and only chance.

Once in Morgenthau’s office, Bunim explained the negotiations. Crisply and articulately, he told the Treasury Secretary what was needed. Morgenthau’s reaction was predictable. “Ransom?” The Secretary’s hands sketched large arcs. “Surely you know the U.S motto of ‘Millions for defense but not one cent for tribute.’” Morgenthau shook his head. “We will not do it!”

Bunim usually translated for Rabbi Kotler, but this time the Secretary’s tone and facial gestures were self-explanatory. Bunim hid his disappointment while he framed a response, but R’ Aharon could not hold back his emotions. As he stood shaking and his blue eyes blazed, he pointed a finger at Morgenthau. “Bunim,” he snapped in his rapid-fire *Yiddish*, his words coming in agitated bursts, “Tell this man that if he cannot help to rescue his fellow Jews at this time, then he is worth nothing, and his position is worth nothing, because saving one Jewish life is worth more than all the positions in Washington!”

Sensitive to the protocol involved in speaking to top-level officials, Bunim decided to take the edge off a difficult situation. He cleared his throat and told Morgenthau, “Perhaps because of your high office in government you cannot force the issue. But please understand that in this case there are mitigating circumstances. Perhaps something might be worked out.”

When Morgenthau looked relieved, R’ Aharon realized that his powerful message had not been conveyed accurately. “No, no!” he shouted in *Yiddish*. “Bunim, tell him exactly what I said!” Morgenthau looked from Rabbi Kotler to Bunim.

Bunim paused and exhaled slowly. He knew their chance to save countless Jewish lives had all come down to this moment. He spoke slowly, deliberately. “Rabbi Kotler thinks that you may be unwilling to help us because you are afraid of losing your position in the government. He wants you to know that one Jewish life is worth more than any office!”

Morgenthau looked at R’ Aharon’s fiery stare. He put his head down on his desk. Minute after minute went by in the silent room until finally Morgenthau looked up and sighed. Standing directly in front of Rabbi Kotler, he asked Bunim to translate. “Tell the Rabbi that I am a Jew. Tell him that I’m willing to give up my life - not just my position - for my people!”

Bunim breathed a sigh of relief. The license would be forthcoming. It looked as if thousands of Jews would be spared. History, however, has shown otherwise. The funds could not be raised and the plan - and the salvation of thousands of our brethren - never came to fruition.

משל למה הדבר דומה

ושם האשה המכה המדינית כזבי בת צור ראש אמות בית אב במדין הוא וגר' (כה-ט)

משל: R’ Eizel Charif ZT”L was once a guest in a certain town for *Shabbos*, and although he was honored at every turn, when it came to reading the *Torah*, the *gabbai* did not call him up for *shlishi* (the third *aliyah*), which is the usual *aliyah* respectfully given to *Rabbanim*. Instead, the *aliyah* went to a wealthy but unlearned man. The *gabbai* apologetically explained to R’ Eizel, “This man’s daughter retains a very important job in the government, and she could get us in trouble if we don’t honor him.”

After davening, R’ Eizel went over the wealthy man and

said, “Sir, may I suggest that I know the reason you got my *aliyah*.” The boorish man looked at him uncomprehendingly, as R’ Eizel said again. “I know why you got *shlishi*. There’s an explicit Rashi that says you should get *shlishi*.”

The man gave him a blank look. “Rashi in *Parshas Pinchos* says that Tzur, the father of Kozbi, was really the greatest of all the kings of Midyan. However, says Rashi, since he was מפקר (abandoned for harlotry) his daughter, he is counted third - *shlishi*. Thus, we see that one who allows his daughter to behave wickedly - gets *shlishi*!”

בני יהודה עד ואזן ומת עד ואזן בארץ כנען. ויהיו בני יהודה למשפחתם וכו' (כז-טג)

The *Medrash* (בראשית רבה צח-ו) tells us that throughout the ages, when a Jew identifies himself, he invariably refers to himself as “Yehudi” even though he may have come from another *Shevet*, like Shimon or Naftali, etc. Thus, writes **Chacham Chayim ben Attar ZT”L (Ohr HaChayim)** when the *Torah* lists the “בני יהודה” - the *Torah* is not just referring to the actual sons of Yehudah, but rather to all of the Jewish people, for it wishes to reveal here a *remez* that pertains to the whole of *Klal Yisroel*. The reference to Er and Onan, the children of Yehudah, are in fact allusions to the destruction of the two Temples. Er, for although the sanctuary burned, *Hashem* was “awake” (ער) and watching over His nation, as we see in the *posuk* (ש"ה ה-ב) “אני ישנה” - *I am asleep but my heart is awake*.” Onan alludes to the second Temple, as the name comes from the term “אונסה” - which means deception. There was much רמאות as many of the holy vessels of the *Bais HaMikdash* were stolen and missing during the entire period of the second Temple.

The *posuk* continues by stating that Er and Onan died, which denotes the actual destruction and *churban* of the sanctuaries and the departure of the *Shechinah* which is akin to death. Just as a human body dies and his soul departs him, so too, the when the Temples ceased to exist, the Divine Presence of the Almighty departed from there.

The word “יהיו” (“And they were”), which is not found by any other *Shevet*, is a prelude to something negative or painful. This is how the *Torah* describes the tone of the impending and future destructions and subsequent exiles, persecution and misery for generations. The last word “למשפחתם” - according to their “families” furthers this point that the *churban* and *golus* has affected generations of “families” for thousands of years. Anyone bearing the name “Yehudi” will view the national destruction and *churban* as a personal disaster and “וי הוי” - woe unto them!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שמחה

Parshas Pinchos is almost always read during the three weeks, the saddest period in the Jewish calendar year. Interestingly, though, it also contains the holidays which we celebrate throughout the year with great joy. Explains **R’ Tzvi Elimelech ZT”L of Dinov (Bnei Yissaschar)**, *Hashem* did not want us to sink into despair or depression as we contemplate the overwhelming tragic loss of our *Bais HaMikdash* and all the difficulties we are suffering in this long and painful *golus*. We are therefore reminded at this time of the joyous holidays that will lift our spirits and fill our lives with *simcha*.

This is a crucial lesson for all Jews at all times. We have all experienced times in our lives when we felt completely broken. We could not see a light at the end of the tunnel and did not know where to turn. However we later realized that *Boruch Hashem*, there still is and will be, many opportunities in life to rejoice. Life continues to move on, bringing upon us many different experiences, some that are distressing and others that fill our hearts with song. The message is that we should never allow the times of sadness to wear us down and lead us to believe that there is no hope. The expression: “This too shall pass,” should be our motto to remind us, even at our lowest moment, that days of joy will come once again.

For this reason, explains **R’ Twerski Shlit”a**, our holidays are called “*Moadim L'simcha*” - holidays FOR joy, rather than holidays OF joy. Our festivals are not only meant to bring us happiness when we are experiencing them; rather, they are great days that stand FOR joy throughout the year and should lift our spirits and inspire us that happy days will come once more.

TORAH GEMS

ונתתה מהוודך עליו למען ישמעו כל עדת בני ישראל וגר' (כו-ג)

“*The elders of that generation said, ‘The countenance of Moshe was like that of the sun, the countenance of Yehoshua was like that of the moon. Alas for such shame! Alas for such reproach!’*” (בבא בתרא עה.)

Although it may seem like a compliment to Yehoshua to be compared to the moon, the elders of that generation in the desert did not perceive it as such and remarked with obvious anguish that Yehoshua’s greatness was nothing more than a reflection of *Moshe Rabbeinu’s* exalted stature, as the brightness of the moon is but a reflection of the sun. Since Moshe was commanded by the Almighty to “*put of your honor upon him (Yehoshua)*” - they concluded that he only gave him some of his honor but not all of his honor.

R’ Menachem Nachum Twersky ZT”L of Chernobyl (Meor Einayim) attempts to understand the words of the elders. *Chazal* in *Avos* begin with: “*Moshe received the Torah from Sinai and passed it on to Yehoshua.*” *Moshe Rabbeinu* received a “wholeness of mind” while Yehoshua received only the light that was passed on to him, the light of Moshe that shone on him. Yehoshua did not actually receive this light, but only had it “passed on” to him. Thus, they cried and said, “*Alas for such shame! Alas for such reproach!*” They saw the difference, they recognized that there was a deterioration in the course of one generation.

With this dictum our Sages touch upon a malignant plague that persists in every generation, whereby people tend to glorify the *Gedolim* who have since departed this world, only to belittle, by contrast, their current *Rabbanim*. This is especially true among the “elders” - those who remember the previous generation, who refuse to subject themselves to the authority of the present *Gedolim*. If they could complain about *Yehoshua bin Nun*, they can surely complain today. With justification, do our Sages lament this condition when they say, “*Alas for such reproach.*”

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO
אלה תעשו לה' במועדיכם (כט-לט)