

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



שבת קודש פרשת פנחס – פרק א' דאגות
Shabbos Parshas Pinchos - First Perek
כ"א תמוז תשס"ז - July 7, 2007

הדלקת נרות שבת – 8:14 * (Monsey, NY) מנחה גדולה / שבת – 1:39

זמן קריאת שמע/מ"א – 8:40 ~~~~~ שקיעה של יום השבת – 8:31

זמן קריאת שמע/הג"א – 9:16 ~~~~~ צאת הכוכבים / מעריב – 9:21

סוף זמן התפילה / להג"א – 10:31 ~~~~ צאה"כ / לשיטת רבינו תם – 9:43

* פלג המנחה בעש"י בשעה 6:58 – מי שמדליק מוקדם, אין לאחר מומון עצם קבלת השבת (משיאמר "באי כלה")

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אלה תעשו לה' במועדיכם לבד מגדריכם ונדבתיכם לעלתיכם ולמנחותיכם ולגסכיכם ולשלמיכם וגו' (כט-לט)

ומבאר המהרש"א, שכשראה שהמקום הוא במצב של שממה מוחלטת, והאויבים לא מצאו נחת רוח להתיישב שם, הרגיש שא"כ ודאי הארץ מחכה לישראל שיחזרו אליה, ויש כבר עכשיו סיבה לשמוח. (וכן מצינו ברש"י עה"ת (ויקרא כ"ו ל"ב), "ההשימותי אני את הארץ" - זו מדה טובה לישראל, שלא ימצאו האויבים נחת רוח בארצם, שתהא שוממה מיושביה). ועל פי יסוד זה מצינו בדברי המהר"ל (נצח ישראל כ"ו) עוד מהלך שכ' לבאר ש"ההעדר היא סבת ההווה", והיינו דכדי לבנות הדבר מחדש, מוכרח שתחרב הדבר הישן לגמרי לפני כן. ולכן כשראה ר"ע החורבן וההעדר המושלם, עד כדי ש"שועלים הלכו בו", הרגיש בהווה שעניד לצאת מן ההעדר - "עוד ישבו זקנים וזקנות ברחובות ירושלים".

ואיתא בגמ' שר"ע אמר "בידוע שנבואתו של זכריה מתקיימת" – בלשון הווה. ולפי דברינו מדוקדק היטב, שכונת ר"ע היה, שכבר עכשיו הוא חש בקיום נבואת הגאולה העתידה, וכבר עכשיו יש סיבה לשמוח, או מכיון שמהשממה ניכר שהארץ מחכה לשובם של ישראל, או שה"העדר מורה על ההווה" שייצא ממנה.

ולפי יסוד זה שההעדר מורה על ההווה, מבאר האוהב ישראל, שקוראים בעניין המועדים בין המצרים, שהרי דוקא הימים של העדר, הם הם השורש של כל המועדים שבכל השנה, ולעניד לבוא יתגלה האור העצום הטמון בהם - ההווה.

פרשה זו יש אריכות בענין המוספים הקרבים במועדים, וכל שנה קוראים פרשה זו בין המצרים או סמוך להם. ודבר זה קשה להבין, (וכן שואל האוהב ישראל מאפטא), שבימי בין המצרים, תקופת האבלות, יקראו בעניין המועדים, שהם זמנים של שמחה? מסופר במכות (כד:) על רבי עקיבא ועוד שלוש תנאים שעלו לירושלים, וכשהגיעו להר הבית, וראו שועל יוצא מבית קדשי הקדשים, התנאים בכו ור"ע צחק. ושאלו אותו למה הוא צוחק, והסביר זה על פי מה שכתוב (בענין החורבן), "ואעידה לי עדים נאמנים את אוריה הכהן ואת זכריה בן יברכיהו" (ישעיה ח' ב'), וכי מה ענין אוריה אצל זכריה, אוריה במקדש ראשון, וזכריה במקדש שני? אלא שתלה הכתוב נבואתו של זכריה בנבואתו של אוריה, באוריה כתיב "ציון שדה תחרש" (יזמיה כ"ו י"ח), בזכריה כתיב "עוד ישבו זקנים וזקנות ברחובות ירושלים" (זכריה ח' ד'), ועכשיו שנתקיימה נבואתו של אוריה, בידוע שנבואתו של זכריה מתקיימת, אמרו לו "עקיבא נחמתנו, עקיבא נחמתנו" ע"כ עיי"ש.

והקשה פירוש הר"ף בספר עין יעקב, היתכן שהסתפק רבי עקיבא אם יתקיים נבואתו של זכריה, וכי רק האמין בכך כשראה השועל, והרי הובטחו בשבת (נה:) מעולם לא יצתה מדה טובה מפי הקדוש ברוך הוא וחזר בה. והנה מזה שצחק רבי עקיבא, מבואר שהרגיש אז בקיום נבואתו של זכריה, הגם שנמצא במצב של חורבן.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - How to give

Let us now discuss the proper ways in which a person is required to give charity. There are many aspects to the *mitzvah* of *Tzedakah* and before fulfilling this *mitzvah*, one should be aware of how it ought to be done.

With a Happy Face. One must give with a joy that shows on one's face (1). This reveals kindness and mercy which leaves the recipient with a feeling of dignity. The main reward for giving charity is this expression of joy (2).

Standing. Whenever possible one should give while standing (3). Even when handing over money to a messenger in order to give for him, one should stand up (4).

Right Hand. *Tzedakah* should be given with the right hand. This activates the "Right Hand" of *Hashem*, which signifies *Divine Kindness*, overcoming *Divine Justice*. Even a left-handed person should give *tzedakah* with his right hand.

Words of Sympathy. One should speak to the needy with words of sympathy (5). If one cannot give at all or is unable to donate an appropriate amount, he should show some sympathy with his words and expressions that he feels bad not being able to give a proper amount (6). If one can afford to give, but has no money on him, he is obligated to borrow from someone if possible (7). (**Chazon Ish**)

Privately. In order to save a person collecting charity from

(1) י"ד רמב"ם (2) חכמת אדם קמחיג (3) קי החיים טאמ (4) בל החכמה גלגט (5) בבא בתרא ט (6) י"ד רמב"ם (7) דרך אמונה-מתנת עניים זו (8) תנינה ה. (9) מעות צחק בפדו (10) רש"י ויקרא ח"ו (11) בבא בתרא ט. (12) מאירי שם (13) רמ"א י"ד רמב"ם

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

embarrassment, one should give in private (8). Of course when the recipient comes around asking in a public place like a *shul* or *chasuna hall* where everybody gives right there, and those who ask know that, it is permitted.

Intention. When giving, one should have in mind to fulfill the many *mitzvos* of *tzedakah* (9). If one lacked this intent he has nevertheless fulfilled the *mitzvah*. In fact, even if one loses money and a poor person finds it, he is rewarded (10). Additionally, if one gives in order to get something in return, e.g. to bring healing to a family member, it is nevertheless considered a bona fide and desirable act of charity (11). This is on the pre-condition that if he is not successful if he will not:

(1) Complain against *Hashem's* decision.

(2) Regret having given any money (12).

Not Boastful. If one boasts or glorifies himself with what he gave he might lose the reward of the *mitzvah* (13).

WEEKLY CHIZUK # 37

With the Three Weeks here and the tense situation in *Eretz Yisroel* every person should feel the responsibility to make some spiritual effort to merit *Hashem's* protection. Here are 2 examples: 1) To make a concentrated effort to say the *beracha* of protection - השכיבנו - during *Maariv* with maximum clarity and concentration. If one slipped and didn't do so he could say the words of the *beracha* after *Maariv* without saying *Hashem's* name. 2) When giving charity to the many needy Israelis who are forced to come to us, we should give in a warm manner and shower them with blessings and words of comfort.

הוא היה אומר...

R' Zushia of Anipoli ZT"L would say:

"Every *mitzvah* that a Jew does creates a good angel and every sin creates an evil one. I never saw a whole angel created by the transgression of a Jew. Every angel created by a sin is missing a limb. The reason is because every Jew has an innate belief and faith in *Hashem*, and even if he slips and commits a sin, he immediately regrets his action, sighs, and is sorry for what he has done. These sighs have the power to maim the limbs of the resulting prosecuting angels."

R' Shloime Wolbe ZT"L (Alay Shur) would say:

"Behavior and mannerisms that display arrogance and conceit are signs of an inner feeling of weakness. An insecure person tries to hide his insecurity by bluffing strength. Minor difficulties can overwhelm such a person and destroy him."

R' Eliyohu Meir Bloch ZT"L (Peninei Daas) would say:

"The rest we experience on *Shabbos* is not just a rest from work on that day alone. Rather, it gives us the ability to feel calm and peace of mind throughout all the days of the week."

A SPECIAL MAZEL TOV TO MR & MRS TZVI TURNER ON THE BIRTH OF THEIR SON, YISROEL CHAIM י"י

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personify what the office of the *Kohen Gadol* represented.

R' Avrohom Yehoshua Heschel of Kapischnitz ZT"L (1888-1967) was named after his paternal ancestor, the renowned **Apter Rov ZT"L**, who was especially regarded as an *Ohev Yisroel*, a lover of his people, and even called his classic *sefer* by that name. After WWI, the Kapischnitzer Rebbe moved to Vienna where he remained and held court until the second World War broke out. After surviving the Nazi Labor camps, he emigrated to New York on the Lower East Side. Wherever he lived, he was renowned for his supreme kindness and great *ahavas yisroel* (love of one's fellow Jew). His dedication to refugees of the two World Wars was especially extraordinary. In post-WWII America, he carried the pain and suffering of countless individuals on his weak and frail shoulders. Indeed, often when he heard the problems of others, he would break down in uncontrollable weeping. The grief of his fellow Jews tormented him much more than his own afflictions, and countless times the *Rebbe* put his name and honor at risk in an attempt to help others.

Once a broken survivor of the Nazi inferno showed up at the *Rebbe's* door. He had just arrived from Europe and was hoping to settle in America. His wife, however, had been refused entry due to her ill health and was on Ellis Island awaiting imminent deportation. The man was inconsolable and indicated that if his wife was indeed deported, he wouldn't think twice about taking his own life.

"Don't worry, please don't worry," implored the *Rebbe*. "I promise you that by next week your wife will be here together with you!" Upon hearing the *Rebbe's* words, an immediate feeling of calm overtook the distressed man, and greatly relieved, he went away a new person.

One of the *Rebbe's* disciples, R' Morgenstern, had witnessed the scene with the distressed man. The *Rebbe's* words were out of character and he gathered up the courage to ask the *Rebbe* how it was possible for him to make an extraordinary guarantee like that. It was no less than promising a miracle!

The Kapischnitzer Rebbe sighed. "You saw how desperate the poor man was," the *Rebbe* replied. "My first concern was to calm him down and *Boruch Hashem*, I succeeded. At least for the next week he will feel better. If after a week he sees that I was wrong and his wife was deported, he will say, 'Avrohom Yehoshua is not a real *Rebbe*, Avrohom Yehoshua is a liar.' But at least for a week I succeeded in bringing some peace into his life."

With that the *Rebbe* took his *Tehillim* and began to recite the *posukim* with intense emotion. As tears streamed down his face, he could be heard pleading, "Please *Hashem*, please see to it that Avrohom Yehoshua didn't say a lie. I was only trying to help a Jew in a pathetic situation. Please don't let me be a liar." In this fashion, his prayers continued long into the night.

The Almighty heard his prayers. Through a wondrous turn of events, the woman was granted permission to stay in America, and was reunited with her husband.

משל למה חדבר רומה

פנחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם וגו' (כ-כה)

משל: A Bar Mitzva boy once came to the Lubavitcher Rebbe, **R' Menachem Mendel Schneerson ZT"L** for a blessing. The *Rebbe* blessed him warmly that he should grow to be a source of pride to his people and to his family. As he turned to leave, the *Rebbe* surprised him by asking, "Are you a baseball fan?"

The boy nodded that he was. "Which team do you follow; the Yankees or the Dodgers?"

The Dodgers, of course, said the boy (This was back in the 1950s). "Do you ever go to games?" asked the *Rebbe*, and the boy said that his father had just taken him to a game. "Really? Was it fun?"

The boy shrugged. "It was a dumb game, pretty

disappointing. By the sixth inning, the Dodgers were losing 9-2, so we decided to leave."

"Did the players leave too?" asked the *Rebbe*.

The boy rolled his eyes. "Of course not. There are players and fans The fans can leave when they like - they're not part of the game. But the players need to stay and try to win until the game is over."

"That is the lesson I want you to know about Judaism," said the *Rebbe* with a smile. "You can either be a fan or a player. Be a player!"

גמטל: The Jews stood around as spectators while an abomination took place. Except for Pinchos. He knew what he had to do. He was no fan - he was a player!

כי צדיקים הם בנבליהם אשר נכלו להם
על דבר פועד ועל דבר טובי וכ' (כד-ה)

TORAH GEMS

ובחדש השביעי באחד לחדש מדרש
קדש ... זמן תדענה ידעה להם וגו' (כז-א)

In the aftermath of Pinchos' zealousness and his courageous act which halted the terrible plague, *Hashem* warns *Moshe Rabbeinu* not to fall for the deceptions of Midian. Kill them and antagonize them, was the command, because it was due to their "נכליהם" - "*conspiracies*" that *Klal Yisroel* fell prey with regard to the matter of Peor and the hideous act of Cozbi, daughter of the Prince of Midian. A conspiracy is much more than a simple act of sin and it would seem that the Midianim had much more sinister ideas up their collective sleeve.

The **Beis Yisroel, R' Yisroel Alter ZT"L** uncovers the deception of Midian, based on the *gemara* (סנהדרין קו:). Of course, there were many nations that used *ונות* and infidelity to cause the Jews to sin, and at times they were successful. However, the Midianim were not satisfied with simply causing *Bnei Yisroel* to sin; they were after a greater level of spiritual downgrading. Thus, they concocted a plan whereby they posted older and younger women in the marketplace and through an ingenious method, they ensured that the Jews would buy wine from the younger women. The purpose of all this was an effort to pervert the holiness of the *Mann* which the Jews were granted from Heaven all throughout their sojourn in the desert. The Midianim realized that as long as *Bnei Yisroel* were eating from this spiritual source, there was no way to bring them down entirely. Thus, they attacked this source and schemed to have them contaminate their souls from within, with unholy wine from an unholy source. This was a new method, a clever "conspiracy" and Moshe was told to be aware of their sly wickedness.

On this "יום תרועה" - "*Day of sounding*" we blow the *Shofar* based on the *posuk* "חדשו ויחדשו שופר". *Chazal* interpret this to mean: "חדשו ושפרו מעשיכם" - renew and improve your actions. How do we renew our actions?

Says the **Meshech Chochma, R' Meir Simcha Hakohen ZT"L**, if we bequeath to our children the importance of observing the *Torah* and its inherent values, we are renewing *Yiddishkeit*. The next generation's commitment to *Torah* will be as strong as if they themselves had received it. This is what *Chazal* meant when they said, "*If someone teaches Torah to his grandchildren, it is as if they received it at Mount Sinai.*" By educating their children to adhere to the *Torah*, parents will also improve their observance. When children stray from the *Torah* path, parents also become lax in their observance, for fear of becoming estranged from their sons and daughters. They often rationalize that their intentions are for the sake of Heaven - so that their children will still listen to them. Thus, when we train our children properly, we, too, will improve our conduct. "חדשו" - the renewal itself will bring about, "שפרו" - the improvement of our deeds.

The *Medrash* quotes Rav Berachiah who said the converse: "שפרו וחדשו מעשיכם" - First improve your actions and then renew them. If parents improve their *Torah* and *Mitzvah* observance, their children will obey the *Torah* and be faithful to G-d. Similarly, when children observe their parents neglecting minor laws, they will come to disobey even major ones. Thus, by bettering our adherence (שפרו) to even the minute details, we maintain the new (חדשו), with *Yiddishkeit* practiced properly by the next generation.

מעשה אבות ... סימן לבנים

לכן אמור הגני נותן לו את בריתי שלום וגו' (כה-יב)

Chazal tell us that although Pinchos was the son of Elazar, and the grandson of *Aharon Hakohen*, he was not admitted into the glorified circle of *Kohanim* until after he acted in the Name of *Hashem* and stamped out the terrible misdeed of the Prince of *Shevet Shimon* (ובחים קא). Since Pinchos was already born at the time that Aharon and his sons were Divinely anointed to be *Kohanim*, and only those people and their future offspring were sanctioned with the holiness of priesthood, he was made to earn his right to be a *Kohen* - which he did in spectacular fashion, eventually achieving the highest level of *Kehunah* and becoming the *Kohen Gadol*. Pinchos was, by nature, a zealous and a forceful individual - totally out of sync with the ways of *Aharon Hakohen*: *one who loves peace and pursues peace*. As a result, Pinchos was awarded the *covenant of peace* - *covenant of peace*, which he learned to embody, and in time, he came to truly