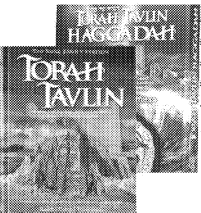


אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה
AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!


תורה תבלין
A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

הדלקות זרות שבת - 8:15 *
זמן קריאת שיבוץ/מ"א - 8:38
זמן קריאת שיבוץ/הג"ר א - 9:14
סוף זמן תפילה / הג"ר א - 10:30
עקלת הזמנה של יום השבת - 8:32
מועצ"ק צאת הכוכבים/ מועדים - 9:22
צאת הכוכבים / לשיטת רבינו תם - 9:44

שבת קודש פרשת פנחס - פרק א' דאבות
Shabbos Parshas Pinchos - First Perek
כ"א תמוז תש"ע - July 3, 2010

הגדעצרי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עירי"ק

טיב התבלין
אשר יצא לפניהם ואשר יבא לפניהם ואשר יציאם ואשר יביאם (כו-ז) - כל אחד בדיבוריו צריך להיות דוגמא אישית

הצאן ולהנחיתם, והם צריכים ללכת בראש המחנה, והם צריכים להיות הדוגמא, וכמו שמבואר בזה שבזה שונה מנהיגי ישראל מהגויים, שהם הולכים בראש המערכה ממש, ובפרט שנאמר זאת על מלחמת היצר. ולכן אצל כל אחד, ולאוו דווקא המנהיגים הגדולים, אלא כל רב בקהילתו, וכל מלמד על תלמידיו, צריך לדעת דבר הזאת, שההשפעה שיש לו על התלמידים תלוי בדוגמתו האישית, וגם כל אב על ילדיו נאמר הדבר כך, וכמו שנאמר להיות כל איש שורר בביתו, שכל אחד יש לו איזה שררה בעולם, שצריך לצלול להדריך בזה את צאן מרעייתו. ולכן כל אחד במקומו, צריך לראות להיותו דוגמא, ובפרט כל אחד שיש לו אנשים המדריך אותו תחת ידו, צריך לדעת בזה, שהוא בבחינת מלך, לאלו שתלויים בו, וכן כל אב על בנו הוא גם כן בבחינה הזאת, והוא צריך להיות בבחינת המוציאם והמביאם, וצריך להיזהר להיות בבחינת מנהיג גוי, שנקרא מי שהוא לא דוגמא אישית הקופץ בראש המערכה.

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

פנחס בן אלעזר בן אהרן הכהן וגו' (כה-יא) - בא הכתוב ויחסו אחד אהרן
בחברתו, וכל היום מדבר עליו רק רע ומקללו, ולאחר מכן היה הולך אל הרשע השני ומשכנעו כן, לבל יתחברו. כי הפיזור הטאה להם וכו'. והגם שפעל אהרן לקרב בני אדם יחד, לטובת הדת גם פעל להיפוך וכו'. והה כוונת, 'ורודף שלום', שלפעמים היה רודף השלום, היינו בין הרשעים". והיינו שאף שאהרן פעל להרבות שלום בעולם, הוא פעל גם להרבות מחלוקת כאשר היה זה נצרך לחיזוק הדת. אבל איך יתכן לפעול עם שני כוחות המתנגדים זה לזה?
ונראה לומר בהקדם מה שמצאו שבשמים האש והמים עושים שלום ביניהם (ע' דברים רבה ה' י"א), כיון ששם מתגלה ייחודו יתברך, ועל כן הכוחות אינם סותרים זה את זה, משום ששורשן הוא ה' אחד.
וגם אצל אהרן שהיה דבוק בייחודו יתברך מכוח עמלות בתורת ה' אחד, אין הכוחות סותרים זה את זה, ויכול לפעול עם כוחות המתנגדים זה לזה. ומעתה מבואר דברי רש"י, שהשבתים טעמו שפנחס פעל מכוח אכזריות ו'פירודא' המושרשת בו מכוח זקנו יתרו שהיה גוי ואדוק בע"ז [ש'פטים וכו']- 'פירודא', ובא הכתוב לייחס את המעשה שלו אחר מעשי אהרן, שפעל מכוח מעשי אהרן זקנו המושרשים בו, שאף שבדרך כלל פעל עם מידת השלום, מ"מ כדי לחזק את הדת היה פועל גם עם מידת ה'פירודא'.

נמשל: The daughters of Tzelafchad stood before Moshe and asked, "Why should our father's name be lost? Just because he had no sons, we should have no inheritance?" These five daughters were very smart. They understood that if they were not allowed to inherit from their father, there would be nothing left of his memory in this world. Every person wants his legacy to live on through his children. In the end, they were proven to be correct.

הלכה למעשה **מאת מו"ה ברוך הירשפלד שליט"א**
רב דקדוק אהבת ישראל, קליבלנד הייטס
family surname (e.g. Reuven Horowitz); 4) Use the sick person's name alone. This requirement is only when one is davening not in the presence of the sick person. If one is in the presence of the sick person he doesn't have to mention him by name, and can just say: שלמה לרחל הזה וכו'.
Special Situations. In the case of an adopted child, one can pray on his/her behalf using the adoptive parents' name. For a *Ger* (convert) one should say שרה (בת) שרה. For a young, as of yet unnamed child, one should say פלומית (בת) פלומית. For an unnamed girl, it is preferable to give a name as soon as possible in order to be able to daven for her by name. For a boy, when it involves giving a name before the *bris*, there are two opinions and customs. Some *Gedolim* advise to give a name before the *bris*, while others say that the parents should wait till the *bris* to name the boy, and in the meantime just say פלומית (בת) פלומית.
Mother for Child. When a mother davens for her own child *ו"ל*, she does not have to mention her own name. She just says, (my daughter Leah, my son Reuven) בתי לאה or בני ראובן.
Child for Parent. As is well-known, it is forbidden for a child to call, or refer to a parent by name. This is one of the laws of Honoring and fearing parents. When davening for a parent, however, one should say לאה אבי ראובן or בן לאה אבי ראובן. No additional titles should be mentioned.

הוא היה אומר
(1) ויקרא יט-2 (2) עיין ברכות כב יב וספר חסידים תשנ"ג וספר שועתי אלף ע' נז

R' Elazar Menachem Mann Shach ZT"l would say:
"The *Medrash* states that in the *midbar*, the women filled in that which the men breached. During the sin of the Golden Calf, it was the men who rushed to pull off their wives jewelry. Since the women did not want to give it, the men took it from them against their will. The women also did not take part in the sin of the *meraglim*; it was the men who did not want to enter the land. Yet here, the daughters of Tzelafchad approached Moshe for their share of the land. For this reason, this incident is placed next to the census that was taken following the Divine decree that they were destined to die in the *midbar* due to their lack of desire to enter the land. Here the women filled in the breach."

R' Yechezkel Levenstein ZT"l (Ohr Yechezkel) would say:
"Anyone who works on self-improvement will find faults. An honest look at ourselves will show that we are not on as high a spiritual level as we thought. Do not be excessively upset about this for it is a universal experience and should not disturb your peace of mind to the degree that it will prevent you from further growth."

A Wise Man would say:
"When you can't have what you want, it's time to start wanting what you have."
THIS ISSUE DEDICATED BY ITTA AND YISROEL CHAIM BAUMAN IN HONOR OF THEIR ABBA'S 80TH BIRTHDAY. MANY MORE HAPPY AND HEALTHY RETURNS AND ABUNDANT NACHAS TOGETHER WITH IMA FROM THE ENTIRE FAMILY. GREAT NEWS! THE NEXT "TORAH TAVLIN" BOOK/SEFER IS BEING PUBLISHED! SPONSORSHIPS/DEDICATIONS ARE AVAILABLE! TO DEDICATE A DAY OR WEEK OF TORAH TAVLIN IN MEMORY OF A LOVED ONE, A SIMCHA OR JUST FOR THE ZECHUS, OR TO RECEIVE THE WEEKLY TORAH TAVLIN FREE, PLEASE SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM OR CALL: 845-821-6200.



מעשה אבות ... סימן לבנים

לכן אמר הנני נתן לו את בריתי שלום וגו' (כה-ב)

In the Land of Israel, there lives a Jewish woman by the name of Sarah Pecanac. She came to Israel in 1994 together with her mother, and lives in Jerusalem with her beautiful family, while working in the museum at Yad Vashem. Her daughter, Esther, is an officer in the Israeli Air Force. What is remarkable about Sarah is that she is a convert to Judaism and that she was once an observant Muslim. The story of how this all came about is truly startling.

In April 1941, the German Wermacht invaded the defenseless country of Yugoslavia. Sarajevo, the capital, was bombed into submission from the air. The home of a Jewish family by the name of Kavilio was destroyed and they were forced to flee to the hills. As they were walking to seek refuge at the family factory, they met Mustafa Hardaga, a Muslim friend who was the owner of the factory building. He immediately offered them to stay at his house.

The Hardagas were religious Muslims. Yet, they were friendly and kind and when they heard the plight of the Kavilio family, they reached out. “You are our brothers. Our home is your home,” they said, and to demonstrate this point, the women were not obliged to cover their faces in the presence of Yosef Kavilio, since he was now a member of the family.

The Kavilio family stayed with the Hardagas for a short while until Yosef Kavilio was able to move his wife and children to an area under Italian control, where Jews were relatively safe. Yosef himself stayed behind to liquidate his business and eventually he was arrested and imprisoned by the Ustasa, the puppet government that carried out the bidding of the Nazi S.S. Undisturbed by the danger, Zejneba Hardaga, Mustafa’s wife, began visiting him every day, bringing food and clothing for him and other prisoners. After a few weeks, though, she felt she needed to do more. Taking a huge risk, she went directly to the Gestapo chief in Sarajevo and pleaded for Yosef Kavilio’s release. He was obviously very surprised that a Muslim woman would risk so much to save the life of a Jew. It took a generous bribe, but in the end, she obtained Yosef’s freedom and he escaped safely to Italy in 1943.

The Kavilios eventually made it back safely to Sarajevo after the war and Zejneba gave them back the jewels they had left with her. They embarked on a ship going to Israel, where they started a new life, but never forgot their Muslim friends during those terrible years of the Holocaust. In 1984, the Kavilios petitioned for Yad Vashem to recognize the Hardaga family as “Righteous Among the Nations.” A year later, Zejneba Hardaga came to Israel to accept the honor, plant a tree in her family’s name and be recognized as the first Muslim ever to hold that title.

Obviously she had no idea that a few years later, the irony of history would indeed come full circle to save her own family’s life. In 1992, while Yugoslavia was in the midst of a bloody civil war between Croats and Serb nationalists, Zejneba’s family was in mortal danger due to the numerous bombings and attacks in their Sarajevo neighborhood. Yosef Kavilio’s children worked tirelessly to save their saviors. They obtained special authorization directly from Israeli Prime Minister Yitzchak Rabin, to bring the entire Hardaga family to Israel, along with members of the Jewish community of Sarajevo. In February 1994, Zejneba, her daughter her husband and child arrived in Israel and were welcomed by government officials, representatives of Yad Vashem and the Kavilios. The Hardagas had sheltered a Jewish family during the darkest period in Jewish history. It was now the Kavilios and the Land of Israel that paid back the debt and helped the Hardagas in their time of distress.

Zejneba’s daughter Aida received a revelation upon entering Jerusalem. “It is only natural that I should want to become Jewish. It is an honor for me to belong to these people,” she explained. She then converted to Judaism and was renamed Sarah. She added that until her death in October 1994, her mother Zejneba was very supportive of her decision to become Jewish.

משל' למה הדבר דומה

למה יגרע שם אבינו מתוך משפחתו כי אין לו בן תנה לנו אחזה בתוך אחי אבינו וגו' (כז-ד)

משל' A woman inherited a large sum of money from her deceased husband who stipulated that the money may only be used for the marriage and dowry of their only daughter. The widow was careful to accede to her husband’s wishes in every which way and put all the money aside never touching it for any other expense.

One day, the daughter became deathly ill. The mother contacted the local doctor who said that the girl must immediately be transferred to a distant city where there was a specialist and medications that could treat her and

hopefully save her life. Their little town was ill-equipped to treat her and she had no choice but to move the girl.

The cost of the trip, the doctor, and the medications was astronomical, however, and the woman did not have the funds. She cried to her friends that she did not know what to do since she really did have some money but was allowed to use it only for her daughter’s wedding.

Her friends laughed at her and said, “If your daughter dies, there won’t be a wedding! Take the money and save her life! After that, we will all dance at her wedding ...”

לכן אמר הנני נתן לו את בריתי שלום. והיתה לו ולזרעו אחרי ברית כחנות עולם וכי' (כז-בג)

The zealous act of Pinchos is narrated in the previous *parsha* (Balak); why does the account of his reward not follow immediately, but is delayed until the next *parsha*?

R’ Moshe of Coucy ZT”L (Sefer Mitzvos Hagadol) writes that not all acts of zeal are virtuous. What appears to be zealotry may actually be immature impulses or simply intolerance of the values of other people. Hence an act of zeal cannot be correctly evaluated until the zealot’s behavior is further observed. If his subsequent behavior proves him to be a mature individual, deliberate in his actions and considerate of the opinions of others, then his act of zeal can be considered sincere and commendable. If his behavior does not demonstrate maturity and consideration, then his act of zeal is likely to have been an expression of impulsiveness. Thus, Pinchos’ reward was not immediately recorded until the following *Parsha* in order to represent a “waiting period” during which his behavior could be observed, to determine if his action merited a reward. It was only after Pinchos proved himself to be mature and considerate that his sincerity was established.

Rabbi Dr. Abraham J. Twerski Shlit’a adds: During the 1960’s, there were widespread protests against the “establishment” with demonstrations and condemnation of the authorities and their values. Twenty years later, however, most of the vehement protesters were wearing business suits and conservative shoes, their long hair cut stylishly, living in suburban homes, very much a part of the “establishment” which they so violently condemned in their youth. What happened to them and their ideals? Perhaps the ideals were indeed noble, but it is obvious that their espousal of them was at least in part due to the impetuosity of youth, which yielded to more mature thought as they grew older.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חמיסות

כי עזבו ברייתך בני ישראל את מזבחתיך הרסו ואת נביאיך הרגו וכי' (הפטרה פרשת פנחס)

It’s official. We have now entered the period known as “*Bain Hametzarim*” - the three sad weeks that we mourn over the destruction of our holy *Bais Hamikdash*. On the seventeenth day of Tamuz - *Shivah Asar b’Tamuz* - we fast and are saddened by five terrible events: Moshe broke the *Luchos*; The daily *Korban Tamid* ceased; a *Torah* scroll was burnt; an idol was erected in the *Mikdash*; the walls of Yerushalayim were breached, leading directly to the *Churban Habayis*.

There are two words for “wall” in *Lashon hakodesh*; “קיר” which comes from the word “קר”, meaning cold, and “חומה”, from the word “חם”, meaning warm or hot. Some walls are “*Kiros*” - they block out and separate. They are cold, for they are devoid of bringing closeness. Other walls are “*Chomos*” which protect and shelter. They bring closeness and warmth. So are the *chomos* of Yerushalayim that are a symbol of warmth and protection and our very special closeness to *Hashem*.

On *Shiva Asar b’Tamuz* when the walls of Yerushalayim were breached, it was the beginning of the breakdown of our closeness to *Hashem* as the *Shechinah* retreated into exile. Today, we still have a taste of this *chamimus*, intimacy and special bond, by living in Yerushalayim, although so much has been lost with the *Churban Bais Hamikdash*.

May the special *hashgacha* of *Hashem* we are privileged to experience in *Eretz Yisroel* strengthen our trust and love of *Hashem* and spread out to Jews all over the world, and may we thus be *zocheh* to the ultimate closeness and warmth with the newly built “*Chomos*” of the third *Bais Hamikdash*, *B’mhaira biyameinu, amen*.

TORAH GEMS

וידבר משה אל ה' לאמר ... קח לך את החטע בן נון אשר אשר רוח בו וסמכת את ידך עליו (כז-טזח)

The **Baal Haturim** writes: “*There is no other posuk in the Torah like this (where it says "וידבר משה אל ה'" rather than the other way around)*. *Moshe said, ‘Will You not recall all the times You said 'וידבר' to me?’*” This was the strongest language that Moshe used to “convince” *Hashem* to raise his children up to positions of leadership. He so wanted to bequeath his legacy to his own sons, however, the Almighty informed him that the next leader and teacher of *Bnei Yisroel* will be his primary disciple, Yehoshua bin Nun.

The **Gerrer Rebbe, R’ Yisroel Alter ZT”L (Beis Yisroel)** notes that in fact Moshe’s children did inherit his leadership role, since his “*Talmid Muvhak*” (prime disciple) did become his successor. Thus, when Moshe requested that his son take his position, *Hashem* responded by appointing his spiritual offspring, the person who studied *Torah* from him and gained the most from his “father” and mentor in *Torah*, as opposed to his biological son who was born to him in a physical sense.

This idea is alluded to in the name Yehoshua bin Nun. The **Ramban** (שמורת לגיאי) expounds on the word “*bin*” and the fact that it is spelled and pronounced with a חריק instead of the usual “*ben*” with a גליל. The *Torah* honors Yehoshua’s wisdom and the great amount of *Torah* knowledge he possessed by calling him “ביונן” which translates as a “son of understanding.” Furthermore, the חריק (single dot) represents *Moshe Rabbeinu* as his spiritual father. Since the *gemara* (קידושין ל:) teaches that there are three partners in the creation of every single human being סגול (הקב"ה, אביו, ואמו), therefore a “son” is spelled with a סגול (three dots). Yehoshua bin Nun, however, was the spiritual son of Moshe; thus, he is a son that has only one dot (בן), for he gained his *Torah* knowledge from one “father.”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

