

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

בראת יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת פנחס – פרק ו' דאגות

Shabbos Parshas Pinchos - Sixth Perek

ט"ז תמוז תשס"ח - July 19, 2008

הדלקת נרות שבת – 8:07 *	(Monsey, NY)	מנחה גדולה / שבת – 1:39
זמן קריאת שמע/מ"א – 8:45	~~~~~	שקיעה של יום השבת – 8:24
זמן קריאת שמע/ הגר"א – 9:21	~~~~~	צאת הכוכבים / מעריב – 9:14
סוף זמן התפילה / להגר"א – 10:35	~~~~~	צאתה"כ / לשיטת רבינו תם – 9:36
* פלג המנחה בע"ש בשעה 6:52 – מי שמדליק מוקדם, אין לאחר זמן עצם קבלת השבת (משיאמר "בואי כלה")		

מאת הרב שלום פערל שליט"א
נו"נ גישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

וביום השבת שני כבשים בני שנה תמימים וכו' (כח-ט)

כתב המדרש (תהלים צ"ב): "מזמור שיר ליום השבת". אמר ר' יצחק, "ראו כי ה' נתן לכם השבת", מהו ראוי, מרגניתא דהיבת לכו (שענינה של הראיה היא ראה שכלית, שיש להתבונן במרגלית הטמונה בשבת). א"ר יצחק, כל עיסקא דשבתא כפול, עומר כפול, "שני העומר לאחד", קרבנו כפול, "וביום השבת שני כבשים", עונשה כפול, "מחללה מות יומת", שכרה כפול, "וקראת לשבת עונג, ולקדוש ה' מכובד", אזהרותיה כפולות, "זכור ו' שמור", מזמורו כפול, "מזמור שיר ליום השבת". נמצא שכל דבריה של השבת כפולים הם. וצריך להבין מדוע? וכן יש להבין מה השייכות בין מאמרו הראשון של ר' יצחק, שהשבת היא "מרגניתא טבא", למאמרו השני שיש ענין של כפילות בשבת?

ונראה בבאור ענין הכפילות, שכתב בשם משמואל (תוריע תרע"ט), ונראה שאין זה רק לשון כפול בעלמא, אלא שזה מורה על ענין השבת, שיש בה ענין כפול, והיינו שכמו בזכיה לעולם הבא, כל יהודי ששמר תורה ומצוות זוכה ליכנס לעוה"ב, ובזה כולם שוין, אבל בעוה"ב יש מדור לכל צדיק כפי השקעתו בעמל התורה וקיום המצוות. וכלבואר בגמרא (שבת קנב). שדורשת את הפסוק: "כי הולך האדם אל בית עולמו", "א"ר יצחק, מלמד שכל צדיק נותנים לו מדור לפי כבודו ("עולמו" היינו עולם השייך לו), משל למלך בשרודם שנסכס הוא ועבדיו לעיר. כשהם נכנסין, כולן בשער אחד נכנסין. כשהם לנים, כל אחד נותנין לו מדור לפי כבודו". כן בשבת שהיא מעין עוה"ב, כולם נכנסין

נ"י MAZEL TOV TO MR & MRS GEDALYA ORLOVSKY ON THE BAR MITZVAH OF THEIR SON, YISROEL MEIR
MAZEL TOV TO MR & MRS ELI GOLDBAUM ON THE MARRIAGE OF THEIR DAUGHTER SARA RINA TO MOSHE
SANDERS. MAY THEY ALL SEE MUCH NACHAS AND HAPPINESS FROM THEIR CHILDREN

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❖ In full view of Moshe and the Elders, Zimri committed a heinous act. But Moshe did not react! He was at a loss! He had "forgotten" the *halacha* which applied in

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Laws of Zmanim - Halachic Time Parameters - Cont.

❖ Leniencies in the Shabbos Bein Hashmoshos. During *Bein Hashmoshos* going into and out of *Shabbos*, one can do an איסור דרבנן (Rabbinic prohibition) for a pressing need (loss, *mitzvah*, upsetting circumstance or bodily pain). This includes doing the איסור oneself or telling a gentile to do a *Torah*-based prohibition (איסור דאורייתא). Although the latter is permitted even if one is part of a communal acceptance of *Shabbos* (reciting the last line of *Lecha Dodi* in his *minyan*, or a ladies' candlelighting according to the *Mishna Berura* (1)), the former is only permitted when there was no early acceptance, or there was an individual but not a communal acceptance (2).

This leniency when going into *Shabbos*, ends at 72 minutes after sunset for those who do like *Rabbeinu Tam* and 41 minutes after sunset for those who do like the *Gaonim*. All of the above does not apply to such Rabbinic prohibitions which come close to causing a person to stumble in a *Torah* prohibition, such as doing a *melacha* in an unusual manner or a (work done for a purpose other than its purpose in building the *Mishkan*).

Examples when a Jew can do a Rabbinic Prohibition.

❖ 1) If an expensive *muktza* item was left outside, or delivered and dropped off outside, and might be stolen, it may be carried inside. (On *Shabbos* itself it could be done with one's foot or by asking a gentile because although asking a gentile to do a *Torah* prohibition to avoid loss is only permitted during השמשת בין השמשות, asking him to do a Rabbinic Prohibition is permitted even on *Shabbos* itself to avoid a loss.)

הוא היה אימר...

R' Chaim Soloveitchik (Brisker) ZT"L would say:

"People have a misconception of what peace is. They think that there must be peace at all costs; as long as there are no fights or disputes between anyone, then all is fine. The root of the word *sholom*, is, in fact, *shleimus*, which means perfection. The ultimate state of perfection is where there is peace between man and *Hashem*. However, during the terrible plague in the desert, there was no other way to achieve true *sholom* and Pinchos had to act as he did in order to restore peace. We see from here, that by overriding peace, momentarily causing *machlokes*, Pinchos restored a more important and effective peace for *Bnei Yisroel*, peace between them and *Hashem*."

R' Sholom Dov Ber of Lubavitch ZT"L (Rasha"b) would say:

"Many people await the coming of *Moshiach* and the 'better days' it will bring. In truth, however, these are the best days there are. What *Moshiach* will do is reveal the hidden goodness of our present-day existence."

A Old and Wise Man would say:

"Ah, the joys of youth! But in reality, it's easier to be old than young. You make just as many blunders, but you've become much more adept at not recognizing them!"

this case: "One who has relations with a non-Jew, zealots may kill him." The people cried bitter tears and did not stop until Pinchos, spear in hand, killed the wicked perpetrator.

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קלובלנד הייטס

❖ 2) If an *Eruv Tavshilin* was not made till the going into *Yom Tov*, it can still be made until צאת הכוכבים (3) (definite nightfall) with a *beracha* (4).
❖ 3) If a fully cooked item was mistakenly left off the blech, it can be put on till צאת הכוכבים.
❖ 4) If one is not feeling well, but not sick enough to be in bed, he can take medication or pain killers. (On *Shabbos* itself it is only permitted if one is so sick that he should be in bed.)
❖ 5) Preparing anything on *Shabbos* for a weekday need is a Rabbinic prohibition (הכנה) (5) even without a *melacha*, such as bringing wine from the attic for *Havdala*. Under the pressing circumstances mentioned above one can do a preparation during השמשת בין השמשות.

Examples of when a Jew Cannot Do a Rabbinic Prohibition Even for a Pressing Need. The following cases are forbidden:

❖ 1) Doing work in an unusual manner (שיעור) is only a איסור דרבנן (Rabbinic prohibition). Yet, it comes close to stumbling in a *Torah* prohibition, and is prohibited even during השמשת בין השמשות, even under pressing circumstances (6). Therefore, if an important light was left off, one cannot turn it on with his.
❖ 2) To carry in a public domain (רשות הרבים) less than 4 *amos* at a time by stopping and starting, is a Rabbinic prohibition. Yet since one can easily forget and carry 4 *amos* in one shot, it is forbidden during השמשת בין השמשות even for a pressing need (7).
❖ 3) Cutting nails is a מלאכה שאינה צריכה לגופה (explained above) and due to its closeness to a *Torah* prohibition, it is always forbidden even during השמשת בין השמשות. This is also forbidden because many hold that by גוויז, even חייב is מלאצל"ג (8).

(1) ביאור הלכה תקכ"א (2) משנה ברורה רס"א כח (3) ביאור הלכה רס"א (4) משנה ברורה רס"א יא (5) אור"ח שכני (6) משנה ברורה שמב"א (7) שם (8) ביאור הלכה שמה

מעשה אבות סימן לבנים

פינחס בן אלעזר בן אהרן הכהן לכן אמר הגני נתן לו שלום וגו' (כה-יא, יב)

Pinchos, the son of Elazar, the grandson of *Aharon Hakohen*, surely had quite a distinguished lineage. Rashi tells us that the *Torah* specifically recalls Pinchos' lineage so that people shouldn't mistake him for an unworthy individual who had no right to act as defiantly as he did. Of course, every Jew has a distinct *yichus*; we're all descendants of Avrohom, Yitzchok and Yaakov Avinu, and we must never lose pride in our heritage.

Growing up in irreligious homes, raised in different countries with varied cultures, a young man and woman felt the call of true *Torah* Judaism and each, in his and her unique way, heeded that clarion call. Both found their way to Jerusalem and attended schools that catered to *Baalei Teshuvah*. In a short time, they were doing *mitzvos* and understanding Judaism and not long after that, they met and instantly knew they were destined for each other.

They became engaged and the *chosson* and *kallah* maintained an open dialogue upon which they based their future relationship. They pledged to always be open and honest to one another. This pledge, though, soon became a source of angst and grief to the bride. She had a secret but she didn't know how to tell her soon-to-be husband. She stayed up nights racking her tormented conscience. She cried her eyes out but she had no one to confide in. Finally, with less than two weeks before the wedding, she couldn't take it any longer. She reasoned that her fiance would have to accept her if he was truly committed to their relationship and in the end, she thought, he would surely understand.

The next day, she told him her secret. In her previous non-religious life, she had been married for a very short time, to a non-Jew. The whole marriage lasted a few short weeks and they were divorced in a civil court where she grew up back in Argentina. She studied him carefully and was shocked by his reaction. His face lost its joyful exuberance and a mask of anguish took its place. Rather than be angry, he was devastated. He tried to speak but his words had a hard time forming off his lips. "But but I'm a *Kohen*," he said through his tears. She hadn't known before but he somehow explained to her that a *Kohen* is forbidden to marry a woman who was once married to a non-Jew.

What to do? They went together to his *Rosh Yeshivah* and discussed the matter. The boy's *Rebbe* recognized the seriousness of the matter and suggested that they go quickly to **R' Shlomo Zalman Auerbach ZT"L**, the *Posek Hador*. Maybe he would be able to come up with a solution. It was late at night already, but they headed off immediately.

When they reached R' Shlomo Zalman's house it was after midnight, but due to the severity of the case they felt like they couldn't stop now. To their good fortune, the inside light was on and when they knocked softly, the door was opened for them by the *Rov* himself. R' Shlomo Zalman listened to the whole story and his face mirrored their sorrow. According to *halacha*, he told them, there was no solution - the couple could not marry. The couple stood before the great man and saw how he truly felt their pain. Then, without warning, R' Shlomo Zalman broke out in a bitter cry! His love for his fellow Jew was so apparent that his merciful heart could not bear their pain. The couple later related that it was nearly impossible for them to stand and listen to the *Tzaddik's* cry; it was a cry that broke one's heart.

Chazal tell us that a cry from a broken heart does not go unheeded. The very next day, salvation came in a most remarkable manner. A Jew from Argentina was in Jerusalem and heard a strange story about a *Kohen* who was engaged to an Argentine woman who was once married to a gentile. He knew the woman from back home and remembered her story. He even knew the gentile and he came forward to testify unequivocally that he knew the man personally - and he wasn't a gentile after all! The *goy* was really a Jew who had lost his way. His testimony was accepted and the couple was cleared to be married. The "ברית שלום" brought about by R' Shlomo Zalman's pure heartfelt tears was enough to initiate Divine intervention.

משל למה הדבר דומה

והנה איש מבני ישראל בא ויקרב אל אחיו את המדינית לעיני משה ולעיני כל עדת בני ישראל והמה בכים וכו' (כה-ו)
משל: In the final year of his life, **R' Yaakov Yosef Joseph ZT"L**, Chief Rabbi of New York in the late 1800's, regained his speech and with assistance was able to walk. Wanting to express his thanks to *Hashem*, he asked to be allowed to deliver the upcoming *Shabbos Drasha*. The upcoming *drasha* was widely publicized throughout the city.

Shabbos morning in front of an overflow crowd, R' Joseph slowly ascended the *bima*. He began with the words "*Shteit in Rambam*," ("Says in Rambam") and then fell

silent. Quiet settled over the *shul* until suddenly, he burst into uncontrollable tears. After a few moments, he cried out, "*Du vaist vus es maint tzu fargessin a Rambam far dem illui fun Volozhin?*" ("Do you know what it means for the genius of Volozhin to forget a *Rambam*?") and with that he sat down.

The speech had a tremendous impact on the community. They saw that nothing could break the Chief Rabbi's spirit, nothing except the inability to recall a *Rambam*. A few months later, on the 24th of *Tammuz*, he passed away.

ונתת מהודך עליו למען ישמעו
כל עדת בני ישראל וגו' (כו-ב)

As Moshe prepares to pass over the mantle of leadership to Yehoshua Bin Nun, *Hashem* gives him a very indicative bit of instruction. The **Yalkut Shimoni** writes that *Hashem* commanded Moshe "'And give from your glory upon him' - From the glory that was placed upon you at *Har Sinai*." Which glory is this referring to?

R' Akiva Sofer ZT"L (Daas Sofer) in the name of the **Chid"a**, **Rabbeinu Yosef Chaim Dovid Azulai ZT"L**, quotes the *gemara* (בבא בתרא עה.) which describes how the Elders of that generation cried when they realized that Yehoshua Bin Nun merited to become the successor to *Moshe Rabbeinu* as a result of his profound humility. The *Medrash* furthers this concept by detailing how Yehoshua had no qualms about cleaning and organizing the benches in the *Beis Medrash* before the people came in to learn *Torah*. Although he was the foremost *Talmid* of *Moshe Rabbeinu*, who no doubt wielded a great deal of clout amongst the people, he never felt it was beneath his dignity to perform "custodial" duties when necessary. To this, the elders cried out and said, "Woe to us for this embarrassment! Had we not felt shame in doing these menial duties, we could have become leaders ourselves!"

All it took was a great deal of humility. As a prized student of *Moshe Rabbeinu*, Yehoshua absorbed this beautiful attribute from his teacher, of whom the *Torah* testifies, "*The man, Moshe, was very humble.*" He learned from his ways and elevated his own humility to a great level. Thus, *Hashem* instructs Moshe that just as you were worthy to accept the *Torah* on *Har Sinai* due to your humble ways, now it is time for Yehoshua to take from your glory - your humility - and lead the Jewish People.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

מסירת נפש

TORAH GEMS

בני גד למשפחותם לאזני
משפחת האזני וגו' (כו-ט, טז)

Rashi writes something which seems to be entirely out of character: "*I say that this family (Ozni) is really the family of Etzbon. But I do not know why they aren't called by their (real) name.*" The family of Ozni is really the family of Etzbon? Why, then, didn't the *Torah* simply write Etzbon? Why, here are they called Ozni?

The **Shelah Hakadosh**, **R' Yeshaya Halevi Hurvitz ZT"L** gives us a fascinating understanding. The *gemara* (כתובות ה.) teaches: "*Why is a person's fingers smooth like a pole? So that if he hears something inappropriate, he can put his fingers in his ears.*" The shape of a person's fingers are determinedly so, in order to be able to use them as "ear plugs" against things one shouldn't be hearing!

The family of Ozni came from *Shevet Gad*, who were neighbors to *Shevet Reuven* and *Shevet Shimon*. The *Torah* recounts how the 250 people who challenged Aharon and the entire *Kehunah*, were from *Shevet Reuven*, as well as Dasan and Aviram, who arrogantly belittled *Moshe Rabbeinu*. The prince of *Shevet Shimon*, Zimri, touched off a catastrophic plague with his public display of immorality. Yet, with neighbors such as these, *Shevet Gad* remained righteous throughout. This was because they didn't listen to their neighbors, they weren't dragged into the fray - they plugged up their ears, so to speak, with their fingers. This admirable trait earned them the title "Etzbon" from the word "אצבע" which means "*finger*."

Now, however, when the *Torah* is recounting the Jewish People after all the wicked have already been wiped out, the family can be referred to once again by their given name "Ozni" - from the word "אוזן" - "*Ear*" - to denote that they listened with their ears only to the words of *Hashem*.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

תחת אשר קנא לאלקיו ויכפר על בני ישראל וגו' (כה-ג)

Where do we find true *Mesirus Nefesh* in this day and age? By and large, we don't see people giving away their last dollar, shekel or euro to learn *Torah* and there are hardly decrees that forbid us to keep *Shabbos* or perform a *bris milah*. Today, it is not necessarily the enemies from without that challenge our steadfast service of *Hashem*, but rather the enemy from within - the *yetzer hara* that detracts us. Thus, the first step in *Mesirus Nefesh* is to have our values and priorities straight. Once we know what is important, it will be easy for us to stand up for it - and even sacrifice for it.

R' Shimshon Pincus ZT"L says that when one is *moser nefesh*, when one takes his own *ratzon* - will, and, rather than nullifying it altogether, elevates it by doing the will of *Hashem*, this is real *Mesirus Nefesh* through sacrifice in the truest sense. However, we never give up pleasure when we are truly striving for *ruchnius* and spirituality because the pleasure one derives from sacrificing for the right thing is so great that one doesn't even feel the sacrifice!

It is only the first moments of *Mesirus Nefesh* that are hard; once you do the right thing, you feel tremendous pleasure. "When your goal is so great and so important to you," said R' Shimshon, "the *Mesirus Nefesh* becomes the *Menuchas Hanefesh!*" R' Shimshon said he felt this when he decided to stop reading newspapers. At first it was hard not to be "up on the news," but afterwards it was true *oneg*! One might be afraid to take upon himself a great achievement because he feels he is not up to it. Remember that you can do much more than you think you can - if you believe in your goal!