

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

בראתי יצר הרע ובראתי לו
תורה תבלין

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שבת קודש פרשת פנחס - פרק ו' דאבות

Shabbos Parshas Pinchos - Sixth Perek

י"ט תמוז תשס"ו - July 15, 2006

1: 39 - מנחה גדולה / שבת -	(Monsey, NY)	6: 55 - ע"ש / פלג המנחה
8: 27 - שקיעה של יום השבת -	~~~~~	הדלקת נרות של שבת - 8: 10 *
9: 17 - צאת הכוכבים / מעריב -	~~~~~	זמן קריאת שמע / מ"א - 8: 43
9: 39 - צה"כ / לשיטת רבינו תם -	~~~~~	זמן קריאת שמע / הגר"א - 9: 19
* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")		

מדעת עליון

לשם שמים ממש או לא. עד שקפצה רוח הקודש ואמרה "והייתה לו ולזרעו אחריו ברית כהונת עולם" - שעתה ראוי פינחס לשכר גדול של כהונת עולם והטעם "תחת אשר קנא לאלקיו" - העידה רוח הקודש כי היה באמת קנאי ממש ופטרורו.

אולם, דברי הירושלמי לא נחית כדרשת הבבלי (סנהדרין פב.) שבאמת שאל פינחס את משה מה לעשות והשיב לו "קריינא דאיגרתא איהו ליהוי פרוונקא", וא"כ צ"ל שהירושלמי חולק על דרשה זו.

יפקד ה' אלקי הרוחות לכל בשר איש על העדה ולא תהיה עדת ה' כצאן אשר אין להם רעה וגו' (כז-טז, יז)
דרשו חז"ל בילקוט: "אלקי הרוחות" למה נאמר? אמר לפניו, "רבונו של עולם, גלוי וידוע לפניך דעתו של כל אחד ואחד, ואינן דומין זה לזה. מנה עליהם מנהיג שיהא סובל כאו"א לפי דעתו" עיי"ש. כלומר, שיהא לכלל ישראל מנהיג שיכול להלוך כנגד רוחו של כאו"א, כדי שלא ישאר עם ישראל במצב של "צאן אשר אין להם רעה". ויש לדייק, הרי מדרך העולם הוא שלצאן יש רועה, והיה לו לכתוב "ולא תהיה עדת ה' כחיות

והיתה לו ולזרעו אחריו ברית כהונת עולם תחת אשר קנא לאלקיו ויכפר על בני ישראל וגו' (כה-יג)

איתא בירושלמי (סנהדרין ט-ז): הבעל ארמית קנאין פוגעין בו, תני שלא ברצון חכמים, ופינחס שלא ברצון חכמים. א"ר יודה בן פזי, בקשו לנדותו, אלמלא קפצה רוח הקודש ואמרה "והיתה לו ולזרעו אחרי ברית כהונת עולם" ע"כ. ולכאורה דברי חז"ל מופלאים הם וקשה להבינם.

אלא מסביר בדרך פשוט, **מִרְן הַגִּמּוּ"ר בְּרוּךְ הַלוי עַפְשֵׁטִיין זצ"ל, בס' תורה תמימה**, דמה שאחז"ל "תני שלא ברצון חכמים" - כלומר, הא דקנאים פוגעין בבבועל ארמית, אין רוח חכמים נוחה מזה, והסברה היא דכיון דצריך לעשות זה ברוח קנאה אמיתית לכבוד ה', הרי אי אפשר לתת רשות לכל אדם שיהיה רשאי לפגוע באיש הזה שבועלה, כי מי יודע אולי הוא עושה זה בבאיזה פניה צדדית, ואומר כי עושה ברוח קנאת ה' צבאות, ובין כה הוא הורג נפש שאינו מחויב מיתה מצד הדין ממש. אמנם בגמ' הקשו וכי פינחס עשה מעשה ששהיה לא ברצון חכמים? ומשני אמנם כן, וכי באמת בקשו לנדותו על מה שעשה כי לא ידעו אם התכוון

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
THE THREE WEEKS - בין המצרים

This week begins the period of time in the Jewish calendar known as the "Three weeks." It is a time for mourning over the destruction of the *Bais Hamikdosh* and the exile of *Bnei Yisroel*. In the times of the *Mishnah* and *Gemara*, many of the *halachos* were more lenient, however, as the *golus* grew longer and more debilitating, added customs of mourning were incorporated into *halachah*. (*Ashkenazim* keep more while *Sephardim* generally keep less restrictions.) Let us review some *halachos*:

Cutting Hair and Nails; Listening to Music

Men, women and children are not allowed to take a haircut during the three weeks ⁽¹⁾. The prohibition begins at sunset (שקיעה) on the eve of the 17th of *Tammuz* ⁽²⁾. Certain exceptions do apply: 1) If a married woman's hair has become long and difficult to cover properly, she is permitted to cut her hair ⁽³⁾. 2) If a man's mustache interferes with his eating, he may trim it ⁽⁴⁾. 3) If a man is in jeopardy of losing his job if he does not shave, he may be lenient (in a minimal way). If he will not lose his job but rather he may be ridiculed at work for his appearance, he should not be lenient ⁽⁵⁾. Combing one's hair or beard is permitted even if some hairs may become detached ⁽⁶⁾.

If the *Upsheren* celebration of a 3 year-old boy comes out during the three weeks, although there is room to be

(5) אגרות משה (6) מ"ב שם: כ (7) נטעי גבריאל ח"ד (8) א"ח שם: יז (9) מ"ב שם: זח:

הוא היה אומר...

R' Menachem Mendel Schneerson ZT" L (Lubavitcher Rebbe) would say:

"The Land of Israel has different areas: mountains, valleys, fields, orchards, etc. When *Klal Yisroel* were still in the desert, when one person received his share in the mountains and another person in a valley, or one received cornfields and another orchards, this division of the physical Land of Israel reflected the person's individual relationship to the spiritual Land of Israel. This means that everyone has something unique that relates specifically to him or her in his spiritual service."

R' Yerucham Levovitz ZT"L (Mirrer Mashgaich) would say:

"Woe to a person who is not aware of his faults, for he does not know what to correct. But double woe to a person who is not aware of his virtues, for he is lacking the tools needed to correct himself."

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

"*Shabbos* was not merely given to *Bnei Yisroel* for the performance of a *mitzvah*. The essence of *Shabbos* is a gift - the gift of peace of mind!"

לעילוי נשמת האשה פעסל בת ר' יהודה ליב מינצער ע"ה - נפ' י"ח תמוז - תנצב"ה DEDICATED

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After seeing R' Chaim's total commitment to study under his tutelage, the Arizal finally relented. "Stand up. Your prayers have been heard in Heaven and from this point on, I will not hold back anything from you but rather I will give over all of my <i>Torah</i> to you." TORAH GEMS ושם בת אשר שרח וגו' (כו-מו) Targum Onkelos writes an interesting <i>chiddush</i>: "<i>The name of the daughter of the wife of Asher was Serach.</i>" Although the <i>posuk</i> lists Serach as an actual daughter of Asher, the tenth son of Yaakov, in fact she was not his blood relative, but his step-daughter from his wife's first husband! Even so, denotes the Ramban, the fact that she was raised in the home of Asher together with his other biological children, proves that the <i>Torah</i> considers her as his actual child, and lists her as such. Halachically, this concept has allowed for a number of rulings. The Chasam Sofer, R' Moshe Sofer ZT"L, based on this <i>posuk</i>, offers proof to the decision brought in <i>Halachah</i> (חושן משפט-מב) that one who raises an orphan in his home, may refer to his step-son as "בני" - "<i>my son</i>," and this term does not disqualify even official documents, such as <i>Kiddushin</i>, <i>Gittin</i>, and sales of purchase. The fact that a person cares for and raises another man's child in his home, as if he was his own, is proof enough that he is deemed no different then the child's actual father. Over 100 years ago in <i>Yerushalayim</i>, a question came before the saintly <i>Rov</i>, R' Shmuel Salant ZT"L. A young orphan (רח"ל) was raised in his grandfather's home. When his grandfather passed on, he was told that he may say <i>Kaddish</i> and lead the <i>davening</i> for the entire year. However, another man lost his mother and was still within the year of mourning. Who takes precedence? The grandson or the man mourning his mother? The <i>Rov</i>'s ruling was very clear: the grandson's situation is no less than any other mourner. Thus, he he may not be removed from the <i>Amud</i> for a different mourner.		השדה" - שלהם ודאי אין רועה כלל! ולמה נזכר דוקא "צאן אשר אין להם רועה"? ומביא מו"ה הגמו"ר יעקב מאיר שכטער שליט"א, בס' ונכתב בספר, בשם אדמורי פולין, שאמנם לפי האמת אין לצאן רועה כדקא יאות, כי הרועה אינו ממינו של הצאן, ואך את טובת עצמו הוא דורש ברעותו את הצאן. ולכן, בנוגע לרעות את צאן עמו, אמר משה רבינו שהכי חשוב הוא שיפקוד ה' "איש" על העדה, מעשה אבות סימן לבנים ונתתה מהודך עליו למען ישמעו כל עדת בני ישראל וגו' (כז-כ) The holiness and Heavenly attributes of the great <i>tzaddik</i> and <i>mekubal</i>, R' Yitzchok Ashkenazi ZT"L, the Ari Hakodesh, is legendary and well-known throughout the Jewish world. He single-handedly opened up the deepest secrets and intricacies of the Zohar and brought the world of <i>Nistar</i> - the hidden facets of the <i>Torah</i>, to the forefront of Jewish consciousness. His saintly aura, his spiritual imprint on the city of Tzefas and all of <i>Eretz Yisroel</i>, and his numerous <i>talmidim</i>, each one a great <i>tzaddik</i> and <i>talmid chacham</i> in his own right, are just small measures of the elevated status of the holy Arizal. What many people don't know, is that he accomplished all that he did in a short life-span of only 38 years, and he only arrived in Tzefas just two short years before he passed away! For twenty years, the Arizal lived a life of solitude, studying and ingesting the words of <i>Kabbalah</i>, along the banks of the Nile River in Egypt. At the age of 36, he received a גילוי אליהו - <i>revelation of Eliyohu Hanavi</i>, at which he was informed that he had but two remaining years to live and he must immediately go up to the secretive city of Tzefas, where he will find his successor and the man who will transmit his life's works and accomplishments to the outside world, R' Chaim Vital ZT"L. One would think that the Arizal would hurry to meet up with his appointed successor and begin the arduous task of teaching and cultivating R' Chaim, at his first opportunity. In fact, the Arizal arrived in Tzefas and began teaching <i>Toras Hanistar</i>, without making any attempt at contacting R' Chaim Vital. R' Chaim, who was already a renowned <i>kabbalist</i>, saw no reason to visit the Arizal and remained in his place, as well. Six whole months went by this way, before any change in the situation occurred. Eventually, it was R' Chaim Vital who decided to see for himself, this wondrous Kabbalist whom everyone was talking about, and speak to him in matters of <i>Kabbalah</i>. When he appeared before the Arizal, he began by asking a complex question in the Zohar, which had taken him quite some time to resolve. The Arizal, however, needed no time whatsoever before launching into an intricate discourse which resolved this and other questions that R' Chaim was planning on asking. The more the Arizal spoke, the more amazed R' Chaim Vital became and he continued to ask question after question, with the Arizal opening up wondrous pathways that enlightened his eyes. At one point, though, the Arizal stopped and said, "That's all for now. You are not worthy enough for me to reveal anymore to you." R' Chaim was devastated. He rushed home with a heavy heart and tear-filled eyes. Donning a sack-cloth and ashes, he cried all throughout the night begging the Heavens to allow him to find favor in the eyes of his newly-accepted master, the holy Arizal. The next day, he returned and bowed before the Arizal. "Please, <i>rebbe</i>," he begged, "Do not turn me away. Allow me to learn and drink from your knowledge."	
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