

תורה תבלין
בראתי 'צר הרע ובראתי לו

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Shabbos Parshas Pinchos - First Perik

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*מי שדולית מוסדם, או לאחר זמנו עם סבלת השבת (משיאמו "בואי בלתי")

מזעזעת עלינו

הטבה גדולה לבירות. "לכן אמור הנני נותן לו שלום" - דמשי"ה כבר זוכה לשכר בעוה"ז מדין פירות.

דושי' חשיב את חמתי מעל בני ישראל" - והיה לחצילן מכיליון ושפיר מגיע לו פירות בעולם הזה.

שנתנתו לו בעוה"ז בריית כחות עולם, כי כל שכר מזומן לעוה"ז. אמנם מכיון שעיי' קנאה זו הציל את בניו, אי"כ אין לך טוב לבירות גדול מזה שחשבו לכלל ישראל להצילן מכיליון ושפיר מגיע לו פירות בעולם הזה.

ואע"פ שעשה זכות גדול ושכרו הרבה מאד בעוה"ז, מ"מ בעוה"ז לא היה לו פירות. וה"נ לא היה בדיו שנתנתו לו בעוה"ז בריית כחות עולם, כי כל שכר מזומן לעוה"ז. אמנם מכיון שעיי' קנאה זו הציל את בניו, אי"כ אין לך טוב לבירות גדול מזה שחשבו לכלל ישראל להצילן מכיליון ושפיר מגיע לו פירות בעולם הזה.

ותעמדינה לפני משה ולפני אלעזר הכהן ולפני

הנשיאים וכל העדה פתח אהל מועד וגו' (כז-ב)

[illegible]

אשר ארץ אלפי יוצאי מצרים

לע ידוֹ אֶלְיָזָר יִיבֹדוּ, אֶלָּא פֻּרְסָם בַּמַּקְרָא וְדִרְשׁוּהוּ

[illegible]

יצו וקצת אחריו

אברהם בן משה דוד אבנר

יֹשְׁבֵימָו וְעַמְדוֹ לִפְנֵי כוֹכַב עֵינֶיךָ. וְכִאֲוֹרָה יֵשׁ דַּעֲיִן,

ממה הביא רש"י כאן שתי הדעות, הלא אין דרך רש"י

בִּינָה מַחְלֹקֶת בִּי תִנָּאִים בִּפְרוּשׁ הַמְקָרָא?

פינחס בן אלעזר בן אחיז הכהן השיב את חמתי מעל בני ישראל ... לכן אמור הנני ונתן לו שלום וגו' (כח-יא)
הנה עצם מעשה של פינחס היתה קידוש שייש גדול בקנאו את קנאות ה', שהרי באותו מעשה זמרי היתה חילול ה' נורא ואיום שנשיא מישראל יעשה הנבחה הזאת בפריסטיא לעיני מושי רבינו ולעיני כל ישראל באין מוחה. נמצא שפינחס קידש שייש צדיקים בישראל בדול עד מאד ואין שיעור למתן שכרו. אייב צריך ביאור במה שפרט הכתוב רק את זכות זה ש"השיב את חמתי מעל בני ישראל ולא כליתי", הרי שמבואר שפינחס עשה כ"ח הרבה יותר עיני קידוש שייש שעשה?

ומאחר ה"סטייפלער גאון, מו"ר יעקב יצחק קנייבסקי זצ"ל, בס' ברכת פריז, ע"פ המבואר בגמ' (קידושין מ) כתי' "צדיק כי טוב כי פרי מעלליהם יאכלו" - וכי יש צדיק טוב וצדיק שאינו טוב; אלא טוב לשמים וטוב לבריות זהו צדיק טוב עיי"ב. פי' צדיק טוב היינו שבצדקתו היה ג"כ הטבה לבריות ואינו אלא טוב לשמים בלבד. ומעתה במעשה פיתס נראה שלא היתה טוב אלא לשמים כי קנא קנאת ה' וקידש שיש, אבל מ"מ הטבה לבריות לא עשה. ואזכרה חר' ונשיא שרט

.....

**Halacha L'maaseh: Horav Boruch Hirsch,
LAWS OF THE NINE DAYS**

As we know, both בית מדרש were destroyed during the month of אדר - *Merciful Father*. Thus, *Chazal* tell us "ממשכנס אב ממשכין בשמחה" - "*When Av enters we minimize our happiness*." (1) This includes fun and cheery activities - each person according to his scope of activities. Also, one should try to delay any civil procedure, monetary dispute and/or legal activity with a gentile, until after the month of Av (2). (At the very least until after *Tisha B'Av*, when the כלל of *Bnei Yisroel* is stronger (3).) These restrictions, and the following ones that will be mentioned, take effect at שקיעת - *sunset*, going into *Rosh Chodesh Av*.

One should minimize bathing during the Nine Days. מְעַקֵּק הַדָּוָי only washing one's hands, face and feet in cold water is permitted (4). If one has difficulty complying with this due to job concerns, perspiring, illness etc., he should consult his local *Rov* for possible leniencies. On *Erev Shabbos*, one is permitted to wash his head, hands, face and feet with warm water (5). Many people take regular hot showers on Friday in accordance with a lenient opinion.

Washing and drying clothing is forbidden, even through a gentle launderer, even if one only intends to wear the clothes after the Nine Days ⁽⁶⁾. Many *poskim* even forbid cleaning a stain with water ⁽⁷⁾. Children's clothing which gets dirty very quickly, is permitted to be washed ⁽⁸⁾. In

אומר.....

R' Yisroel Salanter ZT"L would say:

"The problem with the world is that too many people are concerned with the welfare of their *neshama* - *soul*, and other people's *neshama* - *soul*. Let them rather concern themselves with their own *neshama*, a *body*, and leave their physical welfare to *Hashem*."

A Wise Man would say:

"If you fall, look around. You may discover something. You may not see a tiny diamond in the dust while you are standing, but if you should fall it is then that you may discover the diamond!"

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- *Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio*

Washing clothes for a *mitzvah*, e.g. **דקקן** *n*, is permitted (10), however, washing and setting a *sheitel* is prohibited.

One may not wear or use freshly laundered clothing, towels, blankets or bedsheets (11). Some authorities prohibit purchasing these items as well (12). The general custom is to wear or use these items briefly before *Rosh Chodesh Av*, in a manner in which their freshness is somewhat diminished (13). If one is hosting a guest during the Nine Days, he is permitted to change the sheets (14). **R' Moshe Feinstein ZT"L** ruled (15) that undergarments and socks may be worn without putting them on before the advent of *Chodesh Av*. Other *poskim* argue (16). One is fully permitted to wear freshly laundered clothing for *Shabbat* שבת.

During the week that falls out in the Nine Days, one should refrain from wearing *Shabbos* clothes, except in the case of a *bris*, whereby the relatives who wear *bris* are permitted to do so now as well (17).

It is forbidden to weave, sew or create new garments during the Nine Days, or even to alter a newly purchased garment to size ⁽¹⁸⁾. However, simple repair work, such as sewing on a button and repairing a tear, is permissible.

The purpose of keeping these *halachos* is to remind us of the simple underlying theme: We are now without the *Bais Hamikdash*, גבולי שכנו, and the ability to perform many *mitzvos*. But with תשובה, תפילה, ומוצות we can change this.

המחשבה...

R'Schneur Zalman of Liadi ZT"L (Baal Hatanva) would say:

"What you are needed for should be of greater concern to you than what you yourself need."

R' Yisroel Salanter ZT"L would say:

"The problem with the world is that too many people are concerned with the welfare of their *niya* - *body*, and other people's *niya* - *soul*. Let them rather concern themselves with their own *nesham*, a leave their physical welfare to *Hashem*."

A Wise Man would say:

"If you fall, look around. You may discover something. You may not see a tiny diamond in the dust while you are standing, but if you should fall it is then that you may discover the diamond!"

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R' Aharon immediately called the rabbi's wife, who wept this time for joy at the news that her husband was safe. "The *Torah* spells it out quite clearly," R' Aharon explained, "so your husband could not have been injured in any way."

TORAH GEMS

השיב את המתי... בקטנו את קטנתי בתוכם וגוי (ז-י)

Rashi translates the words "When he zealously avenged Me among them" in the following manner: "Showing his wrath, the wrath that I (Hashem) was to have shown." The question is: what does the word "Among them" represent? If it is referring to Zimri himself, the perpetrator of the sinful deed, why does the *Torah* employ a plural tense?

R' Pinchos of Koritz ZT"L gives us a wonderfully insightful response. Often, when a zealous individual witnesses wrongdoing, he organizes a support group around him and encourages others to follow his lead, detaching them from the sinners, creating their own sin-free environment. This is how communities become fragmented and often even violence erupts.

However, the greatness of Pinchos was in his ability to avoid such an occurrence. When he saw the shameless immorality of Zimri, he immediately understood that drastic action was necessary. But in an extreme effort to resist splitting *Klal Yisroel*, he acted on his own, zealously, while at the same time remaining very much "Among them" - part and parcel of the entire community. He did not create a break-away sect consisting of the righteous and pious, but kept the *kehilla* intact, while at the same time uprooting the sinners from among them.

We learn from here, the importance of always maintaining communal harmony. Even within the framework of correcting a negative situation, one should always work from "within" the community.

ויהי אחרי המגפה... שאו את ראש כל עזת בניי (כז-א)
After the devastating plague that felled 24,000 as

שאר הדיינים לפסוק.

ועל כן באו בנות צלפחד לפני העדה בשאלתן ואמרו לא ידענו, ואח"כ לנשיאים וגם הם אמרו לא ידענו, וכן הלכה (וכמאן דאמר סרס המקרא ודרשוהו), וגוי"ז נעשה "דבר הקשה" ובאו כולם יחד לשמוע דבר הלכה ברורה מפי משה. וזהו "בבית המדרש היו יושבים" - שחלכו כולם לפתח אהל מועד להביא הדבר הגדול אל משה ואז באוגם בנות צלפחד והקריבו משפטן.

מעשה אבות.... סימן לבנים

קח לך את יהושע בן נון איש אשר רוח בו וסמכת את ידך עליו וגוי (כז-יה)

Da'as Torah, the concept that our *gedolim*, as a direct result of their total immersion and supreme knowledge of *Torah*, are imbued with a unique understanding of the workings of the world, is one that has been exhibited all throughout our history. Our *gedolim* and leaders view every event exclusively through the lens of *Torah*, often with startling insights.

A famous incident occurred that became well-known and widely publicized. Just after World War II had ended, R' Aharon Kotler ZT"L, the Lakewood *Rosh Yeshiva*, asked a certain rabbi to fly on an emergency mission to Paris on behalf of the *Vaad Hatzala*, the Orthodox rescue organization. During those uncertain days in Europe, time and resources were of critical importance to assist untold numbers of Jews to move on in their shattered lives, and the *Vaad Hatzalah* worked tirelessly to this effect. The flight that this rabbi was to have taken to Paris was scheduled to leave at night. At 3:00 the next morning, R' Aharon was awakened by a call from the rabbi's wife. Sobbing hysterically, she told him that her husband's plane had crashed over the Atlantic Ocean, and everyone on board was reported killed.

R' Aharon was silent for a moment, collecting his thoughts. "Don't worry," R' Aharon finally told her calmly, "your husband was not on that plane."

But this did not help to calm the sobbing woman. "It's not possible," the woman cried, saying that she had seen the plane tickets with which her husband was traveling and it matched the flight number that was reported crashed over the ocean. "He's dead," she wept in a loud voice, nearly out of control. "My husband is dead. I know he is."

"No," R' Aharon said, a bit more firmly this time. "He cannot be dead. I am telling you that he was not on that flight." The woman was taken aback at the firmness in his voice and asked how the *Rosh Yeshiva* could be so sure. He explained, "It says in the *gemara* that harm will not come to those on a mission to perform a *mitzva*. Your husband was traveling for the sole purpose of saving Jewish lives - an enormously important *mitzva* for *Klal Yisrael*. Therefore, he could not be hurt, and you are not permitted to observe *shiva* - seven-day period of mourning." R' Aharon promised to look into the matter and hung up.

Early that very morning, R' Aharon obtained the number and called the airline directly about the flight in question. He was told that it had indeed crashed and unfortunately all aboard were killed. R' Aharon seemed puzzled; how could this be? Until he asked about the passenger in question. "Good news," explained the airline representative. The rabbi had not been on that flight; he had missed his connecting flight. But not to worry, the second flight had arrived safely.