

בראמי יצחק ובראמי ל

תורה תבלין

A Torah Tavlin Publication

34 Mariner Way Monsey, NY 10952

שבת קודש פרשת פנחס - פרק ו' דאבות

Shabbos Parshas Pinchos - Sixth Perek

ט"ז תמוז תשס"ה - July 23, 2005

- פג המנחה / עייש - 6:50 (Monsey, NY) מנחה גדולה / שבת - 1:39
הדלקת נרות של שבת - 8:04 * שקיעה של יום השבת - 8:21
זמן קריאת שמע / מייא - 8:47 צאת הכוכבים / מעריב - 9:11
זמן קריאת שמע / הגרויח - 9:23 צה"כ / לשיטת רבינו תם - 9:33
מי שמעליק מוקדס, אין לאור מזמן עם קבלת השבת (משמחצי "בואו כללי")

הגדרות צבילי

מדת קנאות ה' ולא מסר נפשו למחות בידם כמו שעשה חור. והתנחלה היתה "ויצא העל הזה". ולכן, בעת שקבלו קדושת הכהונה, היתה הכהונה פגומה קצת, ואף שזכה וזיכה בניו עמו שנעשו כהנים, מימ לא נתפשטה אצל כשקנא פניחס קנאת ה', היקף וסילק הפגום בקדושת אהרן, וגם עליו נתפשטה קדושת אהרן ממנו.

בני גד למשפחתם... לאוני משפחת האזני וכו' (כו-טז) פרישי ויזיל אומר אני שזו משפחת אצבון. ואיני יודע למה לא נקראת משפחתו על שמו עכ"ל. ולכאורה דברי רש"י סתומים הם: וכי מה השייכות של אזני לאצבון, דהוצרך לפרש הכי ולומר שאני יודע למה לא נקראת משפחתו של אצבון על שמו?

אלא מבני השליה הקדוש, הגומי' ישעיה הלי הווי' צ"ל, ביאור באופן נפלא. הנה במ' (כתובות ה) איתא "ויהי תהיה על אזני - אל תקרי אזני אלא על אזניך... ומפני מה אצבעותי של אדם משופץ כידונית? שאם ישמע אדם דבר שאני הגון ייח אצבעותי באזניו ע"כ. כלומר, שהאצבע צריכה לכסות

פניחס בן אלעזר בן אהרן הכהן.... והיתה לו ולזווע אחיזי בריה כהונה עלם וכו' (כז-כח) איתא במ' (זכריה קא:) לא נתכנה פניחס עד שדרגו לומר ע"כ. והיינו, שכשנתנה הכהונה לאהרן לא ניתנה אלא לאהרן ולבניו שנמשחו עמו ולתלמידותיהם שיליוו אחר המשחת. אבל פניחס שנולד קודם לכן לא נמשח ולא בא לכלל כהונה עד עכשיו. אמנם הא נופא קשיא, למה לא נמשח בתחילה? ועוד יש לעיין, שאחר שנתכנה פניחס, הרי קדושתו קדושת עצמו ולא קדושת אהרן, ואיך יברכו בני פניחס בעמדם על הדוכן או באכילתם תרומה בלשון "אשר קדשו בקדושתו של אהרן וצונו" - הרי אין להם קדושת אהרן כלל!

ומתוך מין הגומי' שמעון שמואל צ"ל, כ"ס מעין בית השואבה, שהנה מדתו של אהרן הכהן כידוע היא "אוחז שלום ורודף שלום, אוהב את חבריו ומקרב לטוהר" (אבות ה-א), וכדברי הנביא "תורת אמת היתה בפיך ועולה לא נמצא בשפתיו שלום ובמשור הלך אתי ורבים חשבו מעוני" (מלאכי ו-ב). ולפי זה אולי יתכן לומר שבזמן שנקבלו כל בני ישראל על אהרן ואמרו לו "קום עשה לנו אלהים", גבר אצלו אהבת הבריות על

READING MATERIAL ON SHABBOS (1)

Introduction

One of the least known *halachos* of *Shabbos*, one that many often transgress unwittingly, is the Rabbinic prohibition against reading unwarranted material on *Shabbos*. The *gemara* (1) refers to this as *"שטרי דחייסות"* - "Prohibition against reading common (business) documents." There are two reasons for this decree: 1) The *posuk* (2) states "במנוחת ימיך" - One is forbidden from pursuing his weekday needs on *Shabbos*. 2) One might come to erase a document, in order to correct or update what is written (3).

Included in this Prohibition

This prohibition includes any business-type material - bills, receipts, advertisements, checks, bank and credit card statements, etc. (Aside from this, all these are also *melkiza* items and may not be handled on *Shabbos*.) Also, one may not read about activities which he may not do on *Shabbos*, i.e. cook books, travel tickets, bus and store schedules, instruction manuals for machines and computers, etc.

In order to strengthen this Rabbinic decree, *Chazal* broadened the prohibition against reading documents to include any and all other reading material, except for the following: 1) *Divrei Torah* - words of *Torah* and *Torah-*

שבת קודש (2) לעילוי נשמות (3) משנה בבבא מציעא (4) שטרי דחייסות (5) משה בבבא מציעא (6) שטרי דחייסות (7) שבת קודש

הגדרת צבילי

The Sanzer Rebbe, R' Chaim Sanzer ZT"L (Divrei Chaim) would say:

"A zealot is one who employs his anger in the service of *Hashem*. Yet, one who acts with blind fury is unaware of what he does and cannot be held accountable for his actions - whether for punishment or for reward. It was only the merit of halting the horrific plague against the Jewish People by his actions, that allowed Pinchos to receive his covenant of peace and reward of Priesthood."

The Gerrer Rebbe, R' Yitzchok Meir Alter ZT"L (Chidushei Harim) would say:

"Most people think that as the generations of mankind decline, inferior leaders are more than adequate. Yet the exact opposite is true: the lower the generation, the greater the leader required to guide it along. The sicker the patient, the more skilled the physician must be to cure him!"

R' Yosef Yoel Horowitz ZT"L (Alter of Novardok) would say:

"In my entire life, I have met only one person who had reached true perfection in happiness, gleaning this knowledge through the study of *Mussar*. That was R' Yisroel Salanter ZT"L."

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Wall, and said, "Sholom Aleichem." The rabbi didn't recognize the individual and was completely taken aback when the man exclaimed, "Don't you recognize me, Rabbi Shochet? I am the former priest whom you met in Buffalo!" He continued, "A Jew is never completely lost from his people." In a hotel lobby in Buffalo, N. Y., a descendant of the holy miser, miraculously changed the course of his destiny.

TORAH GEMS

צור את המדינים והלכות אותם. כי צוררים הם בנפליהם אשר נכלו לכם על דבר פעור (כה-י, יא)

The Midianim are referred to as "עצורים" - "Enemies" of *Bnei Yisroel*, due to their lascivious acts of enticement and subsequent immorality, which caused the Jews to sin and brought about a terrible plague of death. Pinchos, in his zealotness, seized the initiative and killed the instigators, thereby halting the epidemic. The question is: Now that the deed was already done, and the ruthlessness had come to an end, why does *Hashem* refer to them in the present tense - "עצורים" - as if their actions were still ongoing? Also, why does the *posuk* mention their "schemes that they schemed against you," which alludes only to their criminal intent, and not to the actual perpetration of their offense?

The holy R' Elimelech of Lizhensk ZT"L (Noam Elimelech) gives a penetrating response. When one is led to sin, the sole manner with which to rectify his misdeed is by eradicating the source of his negative desire, for as long as the source remains in place, his mind will always come back to dwell on the impurity, allowing him to repeat his misdeed. Similarly, although the previous acts of depravity by the Midianite women had ceased, as did the plague and death amongst *Bnei Yisroel*, nevertheless, the source of evil - in this case, the Midianim - remained at large, allowing the Jews to continue to dwell on the immorality that touched off the ensuing events, possibly bringing with it, desirous thoughts of their own. Thus, the Jews are commanded to destroy these "enemies" in their current state, to wipe out the impurity of action and thought, that represented the Midianim, in order for *Bnei Yisroel* to truly repent, repair their sins and become spiritually whole once again.

ותקרבנה בנות צלפחד... ותעמידנה לפני משה ולפני אלעזר הכהן ולפני הנשיאים וכי' (ב-א, כ)

The daughters of Tzelaftchud were praiseworthy for many reasons. They were well versed in *Torah* knowledge. They demonstrated a clear grasp of Jewish jurisprudence, and their claim to a portion of the Land was not rooted in their desire for more possessions - a very powerful force. They were motivated by a pure and sincere love of *Eretz Yisroel*. This love was so deep that it overshadowed their normal desire for material acquisitions.

Although these women had many virtues, the *Medrash* highlights one virtue in particular - their timing. They waited for the most opportune time to approach Moshe and only then presented their claim. Why does the *Medrash* single out this seemingly minor attribute for praise above all the other fine qualities they possessed?

R' Henach Lebowitz Shlit'a explains: The *Medrash* is teaching us that the crowning virtue of a human being is *עצל* - common sense. Without this, a person can possess intellectual brilliance, be a storehouse of knowledge with wonderful intentions, yet fail in his endeavors. The *Bnos Tzelaftchad* were aware that it made a crucial difference when they approached Moshe and they understood human nature sufficiently to know the appropriate time for their presentation. This understanding and insight enabled them to succeed in their claim.

It has been noted that common sense is highly uncommon. A man can master the complexities of a supercomputer, yet not be able to interface with his fellow man. Through the study of *Torah*, with the analysis and honest introspection of *mussar*, we can deepen our understanding of human nature and increase our common sense.

שמעו כלל לבני ראובן ושמעון, והיינו הרמז של "אצבורי" - ששמו אצבורותיהם באזניהם ולא שמעו כלל לדברים הרעים של השכנים.

אמנם עדיין אינה מובן, מדוע עתה נקראות משפחת אצבור על שם "אצבורי"? וי"ל דעכשיו לאחר שנסתלקו הרשעים וכולם חזרו בתשובה, הסירו את האצבעות מאוזניהם ונקרו "אצבורי" והה"ד "אוזן שומעת תוכחת האים בקרב חכמים תלך" (משל טו-לא).

מינשה אצבור... סימן לבנים

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

Almost 30 years ago, R' Dovid Shochet gave a lecture to a group of Jewish and non-Jewish participants at a seminar in the city of Buffalo, N. Y. His theme was charity, and he told over the following story:

A wealthy man who never contributed to charity, lived in Krakow during the time of the *Tosfos Yom Tov*, R' Yom Tov Lippman Heller ZT"L. After this miser died, the *Chevra Kadisha* - burial society, felt that he was unworthy of being interned next to any respectable individual and buried him instead, in the area of the cemetery reserved for society's outcasts and destitute. A few days after the funeral, a tumult developed in Krakow. The butcher and baker, two prominent members of the community, who had been extremely charitable, suddenly stopped distributing their funds. The poor people, who had relied on the benevolent pair for their sustenance, were in a state of uproar. Emotions ran so deep that the matter was finally brought before the *Tosfos Yom Tov*. He asked the two why they had terminated their worthy acts.

They replied, "In the past this miser would continuously supply us with funds for charity. He strongly warned us, however, not to disclose our source, since he wanted the great merit of performing the *mitzvah* in a hidden manner. Now that he is dead, unfortunately, we are no longer able to continue." Awed by the unassuming 'miser's' behavior, R' Yom Tov Lippman requested that he be buried next to this humble individual, even though this meant being interred in a disreputable section of the cemetery.

After the lecture, a participant who happened to be a Catholic priest, agitatedly begged to speak with R' Shochet. The next day they met in private and the nervous young priest spoke. "Rabbi, now I have a story to tell you!" He began by describing his background. His father was a Major in the U.S. army during the Second World War, where in Europe, he had met a Jewish girl and brought her back home as his war bride. No one knew of her background. A short time after their marriage, the couple was blessed with a child, whom they devoutly raised in the Catholic tradition. Eventually, he became a priest.

At his mother's death bed, she disclosed her secret identity to her completely baffled son. She informed him of his Jewish heritage and that his ancestor was buried next to a great Rabbi called the *Tosfos Yom Tov*. She then recounted, almost verbatim, the story that R' Shochet had told in his lecture.

"Rabbi," cried the priest, in a state of complete emotional upheaval, "you have just repeated this story, that I had long forgotten, detail for detail. You've reminded me of my mother's parting words, and that the story must be true. Yet what am I to do? I am a priest with a large congregation of devoted followers."

R' Shochet was stunned. He clearly emphasized to him, however, that according to Judaism, he was indeed Jewish. He encouraged him to explore his heritage, and put him in contact with people who could guide him. There was no future correspondence with the priest, and R' Shochet heard no further from him. Several years ago, on a visit to Israel, a bearded, religious Jew approached R' Shochet at the Western