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פרק א'
דאבות

TORAH TAVLIN
Productions

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**פרק א'
דאבות**

טיב דעבלין

ברש"י ד"ה ברית כהנת עולם: "שארע"פ שכבר נתנה כהונה לזרעו של אהרן, לא נתנה אלא לאהרן ולבניו, שנמשחו עמו ולתולדותיהם שיולידו אחר המשחת, אבל פינחס שנולד קודם לכן ולא נמשח, לא בא לכלל כהונה עד כאן, וכן שנינו מובחים (קא): לא נתכחף פינחס עד שדרגו לימדי". הנה, כל המתבונן בפרטי המעשה המזכרת בסוף הפרשה הקודמת יראה ויבין כי כל מעשיו של אדם משפיעה בדורותיו אחריו, הן לטב והן למוטב. מצד אחד רואים כי פנחס שעשה מעשה טוב זיכה בכך לו ולדורות אחריו, כי עד אותה מעשה לא היה ראוי לכהונה, וכאן נתנה לו מתנה זו ולדורותיו, ומשמעות הדבר הוא כי המעשה טוב שעשה לא עשתה אר ישומה רק בנפשו כי אם גם בנפשות כל צאצאיו אחריו, ולכן כשם שהוא זכה בכהונה בכותה זכו גם צאצאיו אחריו עד סוף כל הדורות. כי כשם שהוא בעצמו נעשה מוכשר בכות מצוה זו להתעלות במעלה יתירה, כמו כן הוכשרו גם צאצאיו לזה המעלה.

מאצרותיו של המגיד

והוסיף בספרי, "לא כדרך שאחרים (מלכי אומות העולם) עושים, שהם משלחים חיילות והם באים לבסוף (כדי שלא יפגעו האויבים בהם, שחיילותיהם ההולכים לפניהם מגינים עליהם), אלא כשם שעשה משה וכו', וכשם שעשה פנחס. שנאמר

הוא היה אומר

“People were created to be loved. Things were created to be used. The reason why the world is in chaos and disarray is because things are being loved while people are being used!”		Mazel Tov to Mr. & Mrs. Dovid Gewirtz on the engagement of their daughter, Rivka to Pinchas Cohen. May they build a Bayis Ne’eman B’Yisroel and bring much yiddische nachas to all of Klal Yisroel.
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	Mazel Tov to Rabbi & Mrs. Dovid & Estee Kohler on the birth of a baby girl, and to Rabbi & Rebbetzin Zalman & Raize Gutfman, and to all the Hoffman, Kohler and Gutfman grandparents.	

(1) דברים כג:טו (2) שבת קנ. (3) או"ח מזג (4) מז:ד (5) אשל
אברהם (בוטשאטש) או"ח ע"ה (6) שו"ע הרב עד:כא (7)
קונטרס אחרון ד' (8) עיני פסקי תשובות נז:קכא

מעשה אבות סימן לבנים

ויאמר ה' אל משה קח לך את יהושע בן נון איש אשר רוח בו וסמכת את ידך עליו וגו' (כו-ה)

Hashem told Moshe to appoint *Yehoshua bin Nun* to become his successor. The **Rambam** in **Mishne Torah** asks why specifically Yehoshua merited to be selected. There were other more qualified candidates, like Elazar and Pinchos, who surpassed him in their intellectual acuity. The Rambam answers that although Yehoshua, Pinchos, and Elazar were all students of Moshe, Yehoshua was the "תלמיד נאמן", his most faithful disciple. He ministered to Moshe, followed him everywhere and scrutinized his every action. About him, *Chazal* say, "גדול שימושה יותר מלימודה", personally attending a *Torah* scholar is greater than studying itself. This is why Yehoshua merited to inherit the mantle of leadership from Moshe.

One of the most intellectually stimulating works of Talmudic novellae is the renowned “*Birchas Shmuel*” which is a collection of the *chiddushei Torah* delivered by the great *Rosh Yeshivah*, **R’ Boruch Ber Lebowitz ז”ל**, of **Kamenitz**. In the world of the *Yeshivos*, the *Birchas Shmuel* is a *sefer* that ranks on the highest level of *Lomdus* (deep analytical comprehension) and to master the words of R’ Boruch Ber is to attain a deep and penetrating understanding of a *sugya*.

R’ Yaakov Galinsky ז”ל recounted the following story of how the *chiddushei Torah* of R’ Boruch Ber came to be written in the form of a *sefer*. When R’ Boruch Ber had organized his novellae and wished to have them printed, he decided to call one of his closest disciples, **R’ Yonah Karpilov ז”ל Hy”d** (author of **Yonas Ieim**) to put them down properly on paper and have them printed. At the time, R’ Yonah Minsker (as he was commonly known) was a student learning in the *Mir Yeshivah*. During this period, the lions of the *Torah* world were studying in the Mir, including **R’ Chaim Shmuelevitz ז”ל**, **R’ Aryeh Leib Malin ז”ל**, **R’ Yechiel Michel Feinstein ז”ל**, **R’ Yechiel Michel Schlesinger ז”ל** and **R’ Shlomo Chomsker ז”ל Hy”d**, among others. R’ Yonah had been a student of R’ Boruch Ber in Kamenitz - in fact, he was considered the preeminent student of R’ Boruch Ber, and most probably one of the few disciples who truly understood the deep and incisive *chiddushim* of his *rebbe* which flew above the heads of most others.

Now, as R’ Boruch Ber wished to print his words of *Torah*, he could think of no better individual to handle this monumental task than R’ Yonah. As tremendous as he was in learning, he was also quite a capable writer - a person with the uncanny ability of elucidating concepts clearly and brilliantly, so that anyone who reads his words, can comprehend the material in a simple and easy fashion. R’ Boruch Ber recognized the need to make his words clear and definitive, while at the same time not relinquishing one iota of his deep analytical intent. This was no small challenge and R’ Yonah was needed.

R’ Boruch Ber asked one of his students to pen a letter to the Mir, asking R’ Yonah to come to Kamenitz. The *talmid* faithfully followed his master’s directive and wrote the letter on a piece of paper in the name of the *Rosh Yeshivah*.

The very next morning, R’ Boruch Ber could be seen walking about searching for the *talmid*. He finally found him and quickly asked him if he had written the letter to R’ Yonah. The student said that he had finished the letter the night before and even addressed it, but he had not yet taken it to the post office to have it properly mailed. R’ Boruch Ber sighed in relief and asked the student to give him the letter. He had decided not to send it after all.

The student ran to retrieve the letter but as he handed it to his *Rosh Yeshivah*, he could not help but inquire as to what had caused him to change his mind. Did he not wish to use R’ Yonah Minsker? Why was he asking for the letter back?

R’ Boruch Ber nodded and his expression remained stoic. “The truth is that there is no one better than R’ Yonah for the task at hand. He would surely do a great job which would benefit the *Torah* world immensely. However, the thought occurred to me that if I recalled R’ Yonah from the Mir, then the present *talmidim* who are sitting and learning my *shiurim* will feel bad. Some of these *talmidim* are brilliant scholars themselves, but if they see me working exclusively with R’ Yonah, it will cause them pain and anguish, as if they are not worthy of writing their *rebbe’s Torah* or I don’t trust them. For this reason, I have decided not to ask R’ Yonah to come and I will work with my present *talmidim* on the *sefer*.”

At the expense of quality and clarity, R’ Boruch Ber’s middos would not allow him to possibly cause another Jew pain.

משל למה הדבר דומה

פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם וגו' (כה-א)

משל: In the city of Premishlan, there was a *shochet* who deserved to be removed from his post. Many people complained about his mannerisms and his lack of *Torah*, *Yiras Shamayim* and *mitzvos*. Even **R’ Meir**’l of **Premishlan ז”ל**, was ready to relieve him of his duties.

One day, the famed *Tzaddik*, **R’ Avraham Yehoshua Heschel ז”ל** of **Apt (Ohaiv Yisroel)** came to town and he heard about the impending decision. He firmly told the people not to fire the *shochet* and he began to pray for him.

R’ Meir’l was surprised and asked the *Ohaiv Yisroel*,

“Doesn’t the *Gemara* tell us that for certain serious *aveiros*, we rule - ‘קנאים פוגעין בו’ - *Zealots may harm (kill) him*.’ Certainly in this case, we can fire the *shochet* for his sins?”

The *Apter Rov* smiled and replied, “One needs to understand the meaning of this חז”ל. When they say, 'קנאים' they are referring to *tzaddikim* who fight for the honor of *Hashem*. 'פוגעין' is an expression that includes *Tefillah*, as we know by *Yaakov Avinu* (ויפגע במקום). Thus, rather than ‘kill’ a Jew, or in this case fire him, you and I should both *daven* for him that he does *Teshuvah*!”

אלה בני ה' למשפחתם לשוהם משפחת השוהם אלה משפחת ה' למשפחתם (כו-ג)

After the tragic plague which killed 24,000 Jews, *Hashem* commanded Moshe and *Elazar Hakohen* to take a new census of *Klal Yisroel*. The **Chofetz Chaim ז”ל** quotes the *posuk* in *Mishlei* - (כא,ל) - from which he derives a penetrating lesson. The *shevet* of Binyamin had 45,600 men, making it the fifth smallest tribe; whereas the *shevet* of Dan had 64,400 men, deeming it the second largest. This is quite curious as we know from *Parshas Vayigash* that Binyamin was blessed with ten sons while Dan had only one son, Chushim, who was deaf. Yet, *Shevet Dan* was one of the largest. Not only that, Chushim, the only son of Dan, killed Esav when he tried to take away *Mearas HaMachpela* (see the *Medrash*), and through his action, he allowed his *zaida*, *Yaakov Avinu*, to finally be laid to rest with the honor and respect he truly deserved.

My *machshava* here is one that resonates in families everywhere. Try to imagine the family of *Yaakov Avinu* as they sit around the *Shabbos* table. Binyamin with his ten sons saying *divrei Torah* and singing *zemiros*, and Dan with his one deaf son, unable to participate. Yaakov and Leah wonder what will become of *Shevet Dan*. Even Dan and his wife worry about the future of their son and their entire *shevet*, figuring that theirs will certainly be the smallest *shevet*, the weakest link in the chain of *mesora* from *Yaakov Avinu*. But *Hashem* had other plans and this is not what happened. Binyamin became a smaller tribe while Dan ended up as one of the largest *shevatim*! As we see from *Mishlei*, we can never understand the wondrous ways of *Hashem*!

The *Chofetz Chaim* concludes that if it is the *ratzon* of *Hashem*, a parent can sometimes see more *nachas* from one son than from ten! Life is unpredictable and we never know how things will turn out! All we can do is put our trust in *Hashem*, do our *hishtadlus* and *daven* for *siyata d’shmaya* as we imbue our children with the proper *hashkafos* of *yiddishkeit*. Only then can we hope that *Hashem* will answer our *tefillas* with much *yiddish nachas*, *menuchas hanefesh*, *harchovas hadaas* and *kol tuv*!

DRUSH V’CHIDDUSH

וידא פינחס בן אלעזר בן אהרן הכהן ויקם מתוך העדה ... (כה-ז)

The literal meaning of "ויקם מתוך העדה" means that Pinchos “*got up from amongst the assembly*” and carried out his act of zealotry. He was the only one who stood up and took matters into his own hands. It can also mean that that Pinchos “raised” himself above the congregation, he elevated himself above the masses who stood and watched, and as a true zealot, speared Zimri and Kuzbi. A person who truly loves *Hashem* cannot bear the sight of evil.

It is told about the great *Rav* of Jerusalem, **R’ Yosef Chaim Sonnenfeld ז”ל**, that on one occasion, his disciples told him that they saw smoke coming from a Jewish home on *Shabbos*. R’ Yosef Chaim turned white. He stood up from his own *Shabbos* table and dashed out of his house without his coat. Without a word, he barged into the *Shabbos* violator’s home and started shouting. The woman of the house, after regaining her composure, turned to the *Rav* and

EDITORIAL AND INSIGHTS ON THE MIDDAH OF קדושה

The *Torah* tells us that a special "קרבת חטאת" was brought at every *Mussaf* service. This *korban*, explains Rashi, was specifically an atonement for defiling the *Mikdash* and its holiness. The *Gemara* in *Shavuos* (2,2) tells us that for all other sins, the "שעיר המשתלח" (sheep that is thrown from a cliff) provides atonement on *Yom Kippur*. The only sin that requires continuous atonement - every time we bring a *Mussaf* offering (or in today’s day and age, every time we *daven Mussaf*), is the sin of defiling the *Mikdash*. Why is this sin different from all others in that it is not forgiven on *Yom Kippur* with all the other sins?

Perhaps we can say that defiling the *Mikdash* and all the holy vessels inside is actually an analogy to a human being. Every individual has a body with which to serve *Hashem*. What makes *Klal Yisroel* unique, though, is that our heads contain our *neshamas*, our souls. In essence, our heads are our MIKDASH. The head of a person is the “superpower” of the entire body and one cannot make a move without his brain commanding him to do so. When one defiles his *Mikdash* by filling his mind with nonsense, going to places he shouldn’t, looking at things that are profane, speaking to others inappropriately, or reading improper material, he is defiling his MIKDASH which negatively impacts his entire life. Defiling the *Mikdash* is a sin that cannot have a once-a-year atonement. It needs continuous atonement through the *Mussaf* service, which is performed on all the holy days throughout the year. It is specifically on these special days that we need this reminder: the Jewish people are special and holy and we must make every effort to keep our *Mikdash* - our heads - filled with holy thoughts. Only by keeping our minds pure and unpolluted from the *shmutz* of the world will we truly be able to live lives of holiness and *kirvas Hashem*.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

said, “Rabbi, is this the way to enter someone’s home? Should you not first knock and then be invited inside?”

R’ Yosef Chaim answered, “If a home is burning or if a fire breaks out, does one ask questions?” R’ Yosef Chaim was a *kanai*, a zealot; desecration of the *Shabbos* is equivalent - even worse perhaps in a spiritual sense - to a physical fire.

Rabbi Z. S. Suchard shlit’a (B’darchei Maysharim) writes that this level of "קנאות" (zealousness) must be our attitude to the “compromise syndrome” of contemporary Jewry. Even some Orthodox members prefer to condone the sinners and the Reform movement, rather than fight them. We do not find that *Moshe Rabbeinu* attempted to compromise with those who sinned with Midyan; only when Pinchos acted did the plague stop. Until then 24,000 people died.

Torah is the life-line of the Jewish people - “*It is a tree of life to those who cleave to it*.” (*Mishlei* 3). Desecration of the *Torah* is a consuming fire. To compromise our *Torah* is to invite a consuming fire, a plague to consume Israel.

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN : RAMAT SHLOMO

ושעיר עזים אחד להחאת לה' על עולת חטאתי יעשה ונסכו ... (כה-טז)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Pretz Yisroel with zero overhead