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MONSEY Edition



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

פרק ו' דאכות

# שבת קודש פרשת פנחס ..... י"ט תמוז תש"פ SHABBOS PARSHAS PINCHOS... JULY 11, 2020

פגל המנחה עש"ק - 6:56 | חדלקות נרות שבת - 8:12 | זמן קריאת שמע / מ"א - 8:42 | זמן קריאת שמע / הגר"א - 9:18  
סוף זמן תפילה/הגר"א - 10:32 | שקיעת החמה שבת קודש - 8:29 | מוצי"ס קצת חוכבים - 9:19 | צאה"כ / לריבוע זמ - 9:41

## טיב התבלין

באתר וועב זייט רב גמלא חסד ומשפט שליטתו שר השטט ירושלים עיר

פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי וגו' (כה-יא) - קדש את שמך על מקדישי שמך

מן הנצרך לבאר וכי איזה זכות עמדה להם לישראל לאור שנשכחו בעוון כה חמור, אך למרות זאת זכו להינצל מהמגיפה שנעצרה על ידי מעשיו של פנחס לאחר שהפילה בהם חללים רבים, לכאורה איך עמדה מסירות נפש של פנחס שהיה אחד ויחיד במעשיו, לעצור את המגיפה הנוראה מעל כל בני ישראל, כיצד אהנו מעשיו להציל לא רק את עצמו בלבד אלא את כל כולל ישראל.

אלא כי בשעה שנכנס פנחס קנאה לקנא את קנאת ה' צבאות, אף שפטפטו עליו השבטים וביזוי אותו באמרו: 'ראיתם בן פוטי זה, שפיטם אבי אמו עגלים לעבודת כוכבים יהרוג נשיא ישראל', אך מכל מקום לא מנעו ממנו מלעשות את פעולת ההצלה, בכך שלא עיכבו בעדו למחות בעושי עבירה ולעקור מן השורש, לכן זכו בני ישראל לסיבת הצלתם, כי בזה הוציא אותם ידי חובת מהאה והוריד מעליהם את הקיטרוג הנורא שהיתה עליהם.

הוא הדבר בכל ענין זמן, לפי שישנם כאלו אשר ידאת ה' בוערת תמיד בלבבם למחות בעוברי עבירה, הם אינם מסוגלים לדאות שעוברים בשאט נפש על ציווי הבורא מחמת תורת נשמת המעודות, ועל עולמות זאת ישנם אלו אשר אינם זוכים להזהיר את אחרים על שמירת המצוות בתוכחות מגולה, אלא סובלים בלבבם את מעשיהם הרעים של זולתם ומחשים ואין מוחים בהם, אך עדיין מוטל עליהם לחזק את ידי אלו אשר מקיימים מצוות 'הוכח תוכיח' בעושי רע, וחזי לא לולול בהם

## עיונותך אתבונן

קטן ודבר אמת ונאל אמתיון שליטתו בפני שוח אמת

אך בגודל חלק את הארץ לשמות ממות אבתם ינחלו (כו-נה) - כביאור פועם חלוקת הנחלות על ידי גורל

אצתא במדרש הנחומא ז"ל: 'איין לך רשות לחלק אלא עפי' הגורל, ומעשה נסים היה בגורל, אלעזר הכהן לובש אורים ותומים, וקלפי הגוללות לפני יהושע שגא: 'וריתי לכם גורל פה לפני ה' אלהינו. ועד שלא יעלה הגורל אלעזר אומר ברוח הקדש: גורל שבט פלוני עולה שיטול במקום פלוני, ויהושע פושט ידו ועולה, שגאמר: אלה הנחלות אשר נחלו אלעזר הכהן ויהושע בן נון, וזו היתה יתירה שהיה הגורל צווה בשעת עלייתו אני גורל שבט פלוני עליתי לו במקום פלוני, ומנן שהגורל מדבר שנאמר על פי הגורל, ע"כ, ודברי המדרש תמוהים מאוד, מאוד שהנחלות היתה נחלק ע"י רוח הקודש, אמאי היה צורך בכלל לעשות גוללות, ולעשות מעשה נסים כאלו?

ונראה לומר בעוה"ת, דהנה יש כאן לימוד נפלא דהאופן שזכו כלל ישראל לנחלה, היתה בדוקא ע"י גורל, דכפשוטו נראה דמה שעולה בגורל נראה רק 'מקרה בעלמא', אולם נראה לומר, דהקב"ה רצה להורות דאין שום 'מקרה בעלמא', והגם שהיה גורל, מ"מ באותו היתה הוראה גם כפי רוח הקודש, ועי"ז רואים ברוב שאין שום 'מקרה בעלמא', והכל הוא בהשגחת הקב"ה, ויש להוסיף על זה, דדוקא קודם

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## A SERIES IN HALACHA LIVING A 'TORAH' DAY

## הלכה למעשה

### Coronavirus: Relevant Halachos in These Trying Times (15) Learning Outdoors With a Sefer On Your Lap. Question:

Due to our current reality, much of our learning is now taking place outdoors or not in a traditional BM setting. When it is hard to take *shtenders* or tables outside, can one just put a *sefer* on his lap and learn, or is it not honorable to the *sefer* for one to do so?

**Answer:** If he puts his elbows on the *sefer* on his lap, it is not honorable for the *sefer*, but just having it on his lap is fine. This *halacha* is found in **Mesachas Sofrim** (1) regarding a *Sefer Torah*. The **RM'A** (2) extends it to all *seforim*.

**Sheva Berachos for 2 Chasanim and Kallas. Question:** The crowds showing up at *Sheva Berachos* are relatively small these days. Can two *Chasanim* and *Kallas* have their *Sheva Berachos* together in order to have more of a "*lebedika*" crowd and then recite one or more sets of *Sheva Berachos* at the end?

**Answer:** The **RMA** (3) rules that it permitted to make one *Sheva Berachos* for two or more sets of *Chasanim* and *Kallas*. At the end, one set of *Sheva Berachos* is recited for both. If they want to say the *berachos* separately, they can *bentch* together and then one *chasan* leaves the room. They say the seven *berachos*, and then bring back the *chasan* and say them again. However, this will require a "*Panim Chadashos*" for each of the *chasanim*. The *Panim Chadashos* of the second *chasan* can stay inside for both sets of *berachos*. If the *Panim*

## בין הריחים - תבלין מרף היומי - שבת דף קכ

מרחיקת. **א** person who has the שם ה' written on his body, must make sure not to erase it & be *oiver*. The *Gemara* says if he needs to do a *מצוה* של *מזוה*, he may do so, since even if *Hashem's* Name will get erased in the water it, will only be a *גרמא*. The **Minchas Chinuch** (תנ"ל) asks: if one writes a "Yud" & "Hay" which is a שם ה', & then adds a "Vav," he would be *oiver* the *Lav*, because it was first *יהוה* (*Hashem's* Name) & now יהו"ו, so he has undone *Hashem's* Name. If so, how does a *סופר* ever write the שם ה' ever? To write it, first goes a "Yud" then a "Hay". Once the *Sofer* adds the "Vav" he has erased the initial name of *Hashem!* We should really tell the *sofer* to write the שם ה' without the first "Yud" & add it to the beginning only after the other letters are written. From the fact that רז"ל never instituted this precaution, we have a strong proof that when writing the שם ה' it must be written in order. Since we have no choice the *sofer* is not *oiver*.

tells us that a *sofer* named קמצר was able to write with 4 quills in one hand simultaneously & when he came to a word containing four letters he was able to write all four at one time. Unfortunately, בן קמצר refused to share this talent & teach it to other *סופרים*, so the *Mishna* lists him with those about whom we say, "שם רשעים ירקב". Asks the **Minchas Chinuch**, what is so important about learning this talent? After all, all it does is speed up your writing? However, he continues, according to my concern (above) that when writing the שם ה' after adding the 3rd letter ("vav") you're actually erasing *Hashem's* Name, if you write like בן קמצר you are writing all 4 letters at once & avoiding this issue! A beautiful הידור to attain. No wonder the *chachamim* of the *Mishna* wanted בן קמצר to teach them.

## הוא היה אומר ...

**R' Menachem Mendel Stern ז"ל (Derech Emunah)** would say:  
The promise that *Hashem* made in this *posuk* is the same as that of the *posuk* (*Zechariah 3:7*), 'I will let you walk among those who stand here (angels).' *Hashem* promised: You will never fall from the level that you've achieved. Pinchos was promised that the *yetzer hara* would make peace with him. Because man's role is to withstand the tests that confront him and to subdue his *yetzer hara*. The harder the test, the more it is subdued as a result. The test that Pinchos faced with Zimri was sufficiently difficult that he subdued his *yetzer hara* entirely."

A Wise Man once said:

"The trouble with the rat race is that even if you win, you still end up being a rat."

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(1) גימ' (2) רמ"א רפ"ו (3) רמ"א אה"ע סבג (4) אה"ע סבג (5) ידב (6) ש"ת מנחת שלמה אי"ח (7) עיני גליון פניני הלכה (מיר) קט"ו

# מעשה אבות ... סימן לבנים

למה ינרע שם אבינו מתוך משפחתו כי אין לו בן תנה לנו אחזה בתוך אחי אבינו ... (כו-ד)

The episode of the five daughters of Tzelafchad is mentioned two different times in the *Torah*. In *Parshas Pinchos* and *Parshas Maasei*. (Tzelafchad himself is also referenced in *Parshas Shelach* as the *Mekosheish Eitzim*.) A basic principal in the *Torah* is: “*Biglal Nashim Tzidkanios Nigalu Avosaynu Mimitzrayim* - Because of the righteous women our forefathers were redeemed from Egypt.” *Chazal* throughout the ages have made it known the concept of the superior quality of spirituality in women over men, starting from *Sarah Imeinu*. If a woman ever felt that her right to equal status is negated by the *Torah* and *Yiddishkeit*, these episodes are a few of the many examples that disprove this view. Here, and at the end of *Sefer Bamidbar*, when *Hashem* completes the entirety of the *Torah*, the *bris* (covenant) between the Jewish people and Himself, He gave us an example of how female righteousness must be viewed by both men and women.

At the turn of the twenty-first century, the religious city of Elad was founded. It is a *Chareidi* city with a strong local Chassidic population, but about 1,000 families are counted in the religious-Zionist community, which has nine synagogues, three elementary schools, and its own rabbi (as does the Yemenite and other communities in Elad). **Reb Shmuel Ziebold** is one of the veteran residents of Elad and also a well-known *Mohel* in the city. He recounts the following story:

“I was once called to serve as the *Mohel* at a local *bris*. When I arrived, I learned that the parents of the child were recent *olim* (immigrants) from Russia. The *bris* was to be held at a small synagogue and as I walked into the main sanctuary, I could not help but see an ‘*Alter Yiddische Bubba*’ - a throwback to the *Yiddische Mamas* from the *shtetl* in Europe - sitting in the *shul*, crying her eyes out and heaving with heavy sighs. Her tears were flowing and her loud wailing could not be missed. I felt bad and I walked over to her to see if there’s anything I could do to help.

“‘*Giveret*,’ I said in Hebrew, ‘Are you okay?’ She looked up with her red eyes and calmed down for a moment.

“In perfect *Yiddish*, she said to me, ‘Are you the *Mohel*?’ I said that I was. She caught her breath and then said in a low voice, ‘We came here from Russia not long ago. I did all that I could to keep the *mitzvos* and be religious but my daughter was not able to. She met this man - a Russian *goy* - and she wanted to marry him, but I would not let. I managed to keep her away from him, but then, when we moved to Israel, he moved to Israel as well. They reunited here and got married a year ago. Nothing I said could change her mind. The baby - this is their child. At least he is having a *bris milah*.”

“I was shocked when I heard the story. The father of the child is not even Jewish! ‘Look,’ I said to her soothingly, ‘His father may not be Jewish, but this baby boy is a full-fledged Jew, and he will soon enter into the covenant of the *bris* of *Avraham Avinu*, and take his place among our people. But you,’ I pointed to her carefully, ‘You must continue to cry. You must continue to *daven* for your grandson and your daughter as well. *Eliyahu Hanavi* is here today, right here in this *shul*, and he has the ability to take away your pain and suffering. Keep crying - it will surely help!’

“She thanked me and went on *davening* and crying, and I performed the *bris milah* on this child.

“A little more than five years later, I received another phone call. I was asked to do ‘*Hatafas Dam Bris*’ on an adult who just converted to Judaism. It was the father of the baby boy, the Russian immigrant, who decided to become a Jew and had studied the *halachos* necessary for the conversion. I was thrilled and this man took his conversion quite seriously. He became a real *Ben Torah*, and his wife became a *Ba’alas Teshuvah*. When I went to their house to check on the father, I met the *Alter Yiddish Bubba* - she was smiling so wide that it literally took over her entire face.

“A family friend was there and he told anyone listening that today was a most special day. ‘Normally, the way of the world is that the father is the one who brings his child into the *bris* of *Avraham Avinu*. In this situation, the baby is the one who has brought his father into the Jewish Nation!’ But I looked at the *Alter Bubba*, and I said to her, ‘We both know that it was the tears of the *Bubba* who brought the baby into the *bris*, who then *shlepped* his father along after him!’”

## תורת הצבי על הפטרות

קדש ישראל לה' ראשית תבואתה כל אכליו ישמנו ... (דברים ב-ג)

*Yirmiyahu HaNavi* was the prophet tasked with foretelling the imminent destruction of the *Bais HaMikdash*, yet despite the harsh criticism, some of his prophecies still depict the tremendous love and care he had for his brethren. This week marks the first of the “Three *Haftoros* of Punishment” which are meant to help analyze the shortcomings of the past in order to learn from and rectify them. In it, the *Navi* declared: “(Klal) *Yisroel* is *Hashem*’s sacred portion, the first of His grain; all who (attempt to) devour them shall be held guilty.”

Unfortunately, Jewish history is ripe with hostile nations murdering and plundering the defenseless Jewish people at

every opportunity; thus, how is it that these wicked nations seem to get away with it, without any consequences?

**R’ Yaakov Kranz ז”ל (Dubner Maggid)** explains that when the Jews wandered through the desert, they subordinated themselves entirely to *Hashem* proving that they are good by nature and their wrongdoings are the result of the tortures they endured at the hands of wicked nations. One of the reasons *Klal Yisroel* is compared to sand is just as sand is impossible to eat, the nations who’ve tried to “eat” the Jewish people will eventually be forced to “spit them out.” There will come a time when *Hashem* will call these nations to account not only for their own sins but also for the sins that the Jewish Nation has committed over their long exile.

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אך כנגדו ידלק את הארץ לשמדת  
משות אבתם ינחלו וכו' (כ-ו)

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

**Rashi** quotes the *Gemara* (ב”ב קיז) how the inheritance mentioned here differs from a typical *yerusha*: “*By all other inheritances, the living inherit the dead, whereas here, the dead inherit the living. How is this? Two brothers who came out of Egypt had sons that entered the Land. The first had one son and the other had three sons. The one son received one portion, and the three sons received three ... it was divided up according to the fathers who left Egypt, whereas had they apportioned it originally according to the number who came out of Egypt, these four would not have received four but only two portions.*”

**R’ Shamshon Raphael Hirsch ז”ל** explains that our ability to inherit the land stemmed from the greatness of the *yotzei Mitzrayim* - the ones who left Egypt. They possessed an inner strength to leave *Mitzrayim* at a moment’s notice, leaving behind any vestiges of emotional security, heading to a barren and dangerous wilderness. And while enduring so many challenging hardships, they were able to implant the proper ideals into their children, ensuring that the children would be deserving of inheriting *Eretz Yisroel*. So although that generation succumbed and didn’t physically inherit the land, it was only due to their credit and indomitable spirit that their children did. Truthfully, this *machshava* is so aptly applicable to us. *Eretz Yisroel* is not just a physical place; it is a spiritual acquisition. And yet, any spiritual acquisition of ours is due solely to the *mesiras nefesh* of our *Zaidas* and *Bubbas* who came before us. They fought valiantly for their holy *mesorah* in the spiritually destitute America, dreaming and planting for the future. And for this we are eternally grateful. They are therefore still ‘*yarshening*’ from our *maasim tovim*, ascending higher and higher in *Olam Haba*. May this two way ‘*yarshening*’ continue giving us and them ever increasing dividends and may we all be *zoche* to inherit the Holy Land of Israel with the coming of *Moshiach, B’mheira!*

## משל למת הדבר דומה

קח לך את יהושע בן נון איש אשר רוח בו ... (כו-ה)

**משל**: A number of years after Israel’s first Prime Minister, David Ben Gurion, retired from office and moved to *Sdei Boker* as a pensioner, he happened to meet **R’ Shlomo Lorincz ז”ל**, a former Israeli politician who served as a member of the *Knesset* for *Agudas Yisrael* from 1951 until 1984, and a close confidant of many of the previous *Gedolim*.

R’ Shlomo greeted him warmly and in the course of their conversation, he asked the former PM if he had any regrets from his time in office. “Do you ever feel like you made a huge mistake and there was nothing to do to fix it?”

Ben Gurion thought for a moment and then nodded his head. “Yes. My biggest regret was not enlisting the *yeshivah* students in the army. I agreed to allow their deferments from serving in the IDF and I never got around to pulling those deferments. That was my biggest mistake in office.”

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... מחלוקת

## דרגה יתירה

ובני קרה לא מתו ... (כו-א)

## FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

Just 3 weeks ago, we read the *parsha* of Korach. Korach was a great man in many ways. He had everything going for him, but he was swallowed into the earth because of the terrible *machlokes* that he initiated against *Moshe Rabbeinu*. His sons managed to extricate themselves just in the nick of time by doing *teshuva*. The children of Korach did not die is what the *Torah* tells us, which is a great lesson for us all. No matter how closely related we are to a *machlokes* - any *machlokes* - we do not have to identify with it at all. Sometimes children feel that it would not be *kavod* to their parents if they do not carry on with the animosity to someone that their parents are in a fight with. There could be nothing more false than this! The **Chofetz Chaim ז”ל** writes in *Shemiras HaLashon* that one should NOT continue the fight and carry the *machlokes* to the next generation.

**Sefer Igra D’kallah** quotes **R’ Mendel M’Rimanov ז”ל** in a novel interpretation of these words. “*U’bnei Korach Lo maysu*” means that the philosophy of Korach, strife and *machlokes*, LO MAYSU, it doesn’t die! There are always going to be those people in every generation who are the catalysts for controversy. The “*Bnei Korach*” - the representatives of what Korach stood for, will never die. Perhaps the *Torah* repeated this message now as we begin the period of the Three Weeks. These weeks are the result of *machlokes*! This philosophy is exactly the opposite of what we should be thinking as we begin this opportune period called *Bein Hametzarim*. It is those people who are “*Bein Hametzarim* - between the narrow straits” in their minds, who don’t allow us to be extricated from our *Golus* reality. We need to stop being narrow-minded and only seeing ourselves and what we want. We need to broaden our view to include all of *Klal Yisroel*. We must love others as we love ourselves and eradicate the “*Bnei Korach*” - the future continuation of hatred, jealousy and strife. If we embrace this special time when the *Shechina* is so close, we will be *zoche* to the Final Redemption with true joy and unity of *Klal Yisroel*.