

הַזְרָעִים בְּדַמָּעָה
בְּרִינָה יִקְצְרוּ

בנשיאות מו"ר הגאון ר' יעקב אדלשטיין זצ"ל



פִּינְחָס

Newsletter Number 737 Year 15 This newsletter is dedicated for an Aliyah of the Neshamah of Maran Rav Ovadiah Yosef son of Gorjia Ztk"l 18 of Tammuz 5785

A word from the editor:

The Parashah begins with the verse, "Therefore, say, I hereby give him my covenant of peace". In the Midrash, the concept of peace is discussed (Tanchuma 1): Great is peace that Hashem gave us as the world only operates on peace.

The Torah is all about peace as it says (Mishlei 3, 17): "Its ways are ways of pleasantness and all its paths are peace". When a person arrives from traveling, we say Shalom (peace). In the morning and also in the evening, we say Shalom.

We say Shema and we end with the word Shalom. At the end of the Shmoneh Esreh prayer, we end with the word Shalom. Every Kadish ends with Shalom. Birkat Hamazon ends with the word Shalom. Birkat Cohanim ends with the word Shalom. Our sages extensively praise the trait of peace. In Ethics of Our Fathers (2, 7), "Be from the students of Aharon, love peace, chase after peace". They also say in Ethics of Our Fathers (1, 18), "Rabban Shimon Ben Gamliel says, on three things the world stands, on judgment, on truth and on peace as it says (Zechariah 8) Truth and judgment of peace you shall judge in your cities. In Ethics of Our Fathers (2, 7), it is written, "One who increases charity, increases peace" as it says (Yeshayah 32) "And the deed of righteousness shall be peace".

Also written in Ethics of Our Fathers (4, 14), "Rebbi Matyah Ben Charash says greet each person with peace". In Tehillim (119), it says, "There is abundant peace to those who love Your Torah". We know that peace is a "vessel that holds blessings" and it is the name of Hashem.

On the last Sunday was Shiva Asar Betamuz and we are now in the period of time called "between the days of distress".

The verse in Eichah (1, 3) says, "All her pursuers overtook her between the boundaries." Our sages explain this verse refers to the days between the 17th of Tamuz and the 9th of Av when our enemies entered Yerushalayim and started to attack us. On the 7th of Av they entered the Beit HaMikdash to destroy it and on the 9th of Av they set the Beit HaMikdash on fire. Therefore, during these three weeks, we mourn the loss of the Beit HaMikdash.

Our sages say that the second Beit HaMikdash was destroyed because of Sinat Chinam (baseless hatred) which is equal to the three sins of illicit relations, murder and idolatry. Sinat Chinam is the antithesis of peace. It causes people to speak Lashon Hara (slandering talk).

Sinat Chinam is a very grave sin. The reason it was the cause of the destruction of the Beit HaMikdash is because the Beit HaMikdash symbolizes Hashem's kingship. Hashem placed His tabernacle amongst the Jewish nation and through it, He rules over them. His kingship only has validity if His nation is unified

If there is no unity among the Jewish nation, then the oneness of Hashem gets destroyed. How can a nation who is not unified come with one heart and crown their King?! The way to give the utmost honor to the King is specifically when the whole nation is united in their thoughts, are able to love Him with one heart and accept His rulership over them together as one. However, when the nation is divided and each group does their own thing while criticizing the other group, then the King's honor becomes scattered among the different small groups and He doesn't receive the complete honor which is due to Him. If so, Sinat Chinam causes Hashem's kingship to be diminished; therefore, Hashem removed His presence from the Beit HaMikdash as He did not want to rest upon a nation who serves Him in small groups instead of serving Him as a unified nation as "In multitudes there is glorification of the king". We pray that these days will turn to days of happiness and joy as we see the building of the Beit HaMikdash speedily in our days!

Pinchas - A summary of the points in the Parashah:

1. Pinchas gets rewarded for "zealously avenging Me (Hashem)" and receives "My covenant of peace". (25, 10-18).
2. Bnai Yisrael gets counted in Arvot Moav after the plague (26).
3. The commandment of splitting Eretz Yisrael between the tribes.
4. Counting the family of Levi.
5. The request of the daughters of Tzilafchad and the laws of inheritance (27, 1-11)
6. "A man over the congregation" - Yehoshua gets appointed as leader of Bnai Yisrael (27, 12-23).
7. The sacrifices of the congregation: Temidin, Musafei Shabbat, Rosh Chodesh, Moadim (Pesach, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot, Shmini Atzeret (28, 29).

"I hereby give him My covenant of peace" (25, 12)

In the Midrash, it is written (Bamidbar Rabbah 21) that this is what Hashem said, "According to the law, he should take his reward, therefore say, "I hereby give him My covenant of peace".

There is a parable of a boy who was a servant in a rich man's home. In return for his services, the boy would eat at the rich man's table.

One time, during the Purim meal, when the rich man had a lot of guests, a merchant arrived and asked to buy merchandise from the rich man's store.

The rich man answered, "I cannot right now as this is a time of happiness and feast right now. Come back tomorrow and I will give you whatever you ask for". The servant got up from the table and said, "My master, I will run to the store and bring the merchandise that he wants". "Why do you want to interrupt your meal?" the master asked him. What is the problem? I will go and return in the blink of an eye" and that is what he did. The next day, the rich man came to the boy and asked, "Please tell me, how much money do I owe you for all these years that you have worked for me"? You do not owe me anything, the boy replied. "We already agreed that I would eat at your table in exchange for working for you". The rich man answered, "Yes this is what we agreed on in the beginning as I thought your food is dear to you and important for you, but now when I saw you leave such an important meal to go and help me, you are worthy to be paid a salary".

The moral of the story is that no man has the power to repay Hashem for all the good that He bestows upon us and all the kindness that He does for us always. Even a person who fulfills all the Mitzvot receives his life as a gift from Hashem. However, Pinchas put his life in danger to sanctify Hashem's name (were it not for the miracles that happened he would have died).

He revealed that when it comes to sanctifying Hashem's name, life means nothing.

Therefore, the Midrash says, "Hashem said, according to the law, he should take his reward, a different reward, "I am giving him My covenant of peace". [The Magid of Dubno]

Our sages say (Taanit 30) "Rejoice with Yerushalayim and exult in her all those who love her; rejoice with her a rejoicing, all who mourn over her (Yeshayah 66). From here they said, whoever mourns over Yerushalayim will merit and see its happiness.

"Who will go forth before them and come before them, who will lead them out and bring them in, so that the congregation of Hashem will not be like sheep without a shepherd" (27, 17)

The Image of a Leader?

"Who will go forth before them" - Not in the way of the kings of other nations who sit in their palaces and send out their soldiers to war, but like me (Mosheh) who fought with Sichon and Og as it says, "Do not fear them" (Bamidbar 21, 34) and as Yehoshua also did as it says, "And Yehoshua went to him and said to him, are you for us"? Also with David it says, "Because he goes out and comes before them" (Shmuel I 18, 17). He went out at the head and entered at the head. "And he took them out" - with his merits "And he brought them back" - with his merits. Another explanation is "And he brought them" - You will not do to them what you did to me, as I am not bringing them into the land (Rashi).

The Ohr HaChaim HaKadosh says about the verse "that he went out before them", that the nation should have the will like him (the king) to go out and come back with him. This is dependent on him as he is the king. Only Hashem can decide who is the king as Hashem is the only one Who knows which person can get along with everyone in the nation. This is why Mosheh Rabeinu was chosen as the leader. Without Mosheh, the nation would be like sheep without a shepherd.

This was the intention of Mosheh when he spoke to Hashem and said, "I will do as my Master says, but fix this thing beforehand because if not the nation will be without a shepherd... What he was trying to say is that he should not die, but if another leader is chosen, then he agrees to die like Hashem said.

A true leader walks before the nation and does not hide behind them. He aspires to raise them up to his level and he does not get lowered down to their level while fulfilling all their requests. "Who will go forth before them and come before them" - he went out before them and led them and did not look back to see what the nation needs and then fulfill it according to their will.

A true leader goes out before the nation and raises them up to his level like the Chidushei Harim Zt'I explains "who will lead them out" - the leader takes them out from the impurities; "and bring them in" - and brings them to holiness. However, a leader who follows the congregation is pulled in after them to their low level.

Rebbl Yisrael Salanter Zt'I writes about the sayings of the sages in Masechet Sotah "In the days of Mashiach, the face of the generation is like the face of a dog" - We have to understand what is the meaning of this parable.

Rebbi Yisrael Salanter says the nature of a dog is that he runs in front of his master and from time to time he looks back to see which way his master is facing so he can go in that direction. In the times of Mashiach "the face of the generation" - those who are the leaders of the generation are like "the face of the dog" - they lead like the dog. Even though they are walking in the front of the nation and are at the head of the nation, they do not have a paved path of their own and they do not influence the nation to go in their ways.

It is the opposite, from time to time, they look back to see what is going on in the "street" and what the opinion of the congregation is and they mold their outlook according to that in order to find favor in the eyes of the congregation.

Therefore, this is very bad as a true leader is obligated to go before the nation and teach them the ways of Hashem even though the outcome will be that he will not be loved the masses and will be criticized for going against the opinion "on the street".

"Who went out before them" - meaning his soul goes out for another Jewish person.

Mosheh Rabeinu A'h asked Hashem to choose a leader for Bnai Yisrael who will bring them back from war without losing anyone in war like the war of the Midyan where it says "No one was missing".

"So that the congregation of Hashem will not be like sheep without a shepherd..." (27, 17)

All shepherds usually are not looking out for the good of the sheep; they are usually looking out for their own good as the sheep belongs to them and they do not belong to the sheep. Therefore, Mosheh Rabeinu asked that the leader of the Jewish nation should be like a shepherd whose whole intention is for the good of the sheep and is willing give himself completely over for them. He should not be "like sheep who have no shepherd" - like a shepherd who is only looking out for his own good. Therefore, it is incumbent on all the righteous people and leaders of the Jewish nation to show the whole world that the shepherd is alive and that Hashem always watches over His children in all the hard times. In the times that the Jewish nation does not have the proper leaders to show them that Hashem is watching over them even in the darkness, then the nation despairs and feels, Heaven forbid, that he has no leader and that Hashem has left him. Just like Rebbe Nachman of Breslov says on the verse, "I will hide My face from them on that day" - "Even in the concealment within the concealment, for sure even there Hashem is found".

"Has turned My anger away from the children of Israel..." (25, 11)

Each person has times in his life where he gets very angry, but he can work on himself with all his might to prepare himself so that he does not fall into those hard situations. It is known that every time Rebbe Yisrael of Salant Zt'l got angry at his congregation, he would turn to the wall and say "Angry face, not angry heart" so that the anger would not enter his heart, Heaven forbid. However, one time, he got really angry and for the rest of his life he mentioned this incident over and over again and showed his regret over it. In the year 1848, cholera disease broke out in Vilna and many people died from it. Rebbe Yisrael Salant told all the men who were learning Torah in the city to go and take care of the sick people and even on Shabbat he commanded them to do everything necessary for the sick (even if it meant desecrating Shabbat) themselves. One Friday afternoon, the grandson of one of the great Torah scholars of the city became sick and he was taken to the hospital. They took care of him and saved his life. After the grandson recuperated, the grandfather came to Rebbe Yisrael Salant and said, "Rebbei, I came to thank you for the great kindness that you did for me. In your merit, my grandson was saved. However, I have a little bit of resent in my heart. It is hard for me to understand why you allow the Torah learners to desecrate Shabbat for the sick. Why do you know let them call a non-Jew to do the work"? Rebbe Yisrael got angry and in a loud voice replied, "I called all the Torah learners and told them to take care of the sick and I vouched for them that not one of them would get sick. Can you do such a thing? Saving a life is more important than all of the Mitzvot of the Torah and overrides them! Immediately, the grandfather took off his shoes and began to cry. He begged Rebbe Yisrael to forgive him. His whole life Rebbe Yisrael mentioned this incident and regretted that he got angry...

"And you shall say to them this is the fire offering which you shall offer to Hashem two unblemished lambs in their first year each day as a continual burnt offering" (28, 3)

The Obligation to Pray with a Minyan

In a small settlement in the upper Galil, a group of Jews gathers every day in the Beit Kneset to pray. This Minyan is very small so that if one person does not show up, then there is no Minyan. One day, nine Jews only showed up and after waiting a long time, they decided that they had no choice and would have to pray separately. When the Gabbai of the Beit Kneset saw that they Are not going to be able to pray with a Minyan, he decided to take the initiative. What did he do? He told his friends, "Please wait another few minutes, I am going out to find the tenth person." His friends made fun of him, "Even if you create a person by using the Sefer Yetzira, we will still not be able to count him as part of the Minyan...". The man ran outside, took out his phone and called the taxi company. "I need a taxi right away...!" Behold, the driver arrived within a few minutes. "Where do you want to go? He asked the Gabbai. "I don't need to go anywhere. I am asking you to turn on the meter and come with me to the house of Hashem to complete our Minyan as the tenth person". The driver happily entered and prayed with the Minyan. After the prayers, the man even asked to stay and learn "Chok L'Yisrael" and to say Kadish afterwards while the meter was still running. The payment came out to be 135 shekels. The man went around asking everyone to chip in to pay the taxi driver, but the others refused to chip in. "We didn't order the taxi and we didn't even know that the tenth man was a taxi driver. You are responsible to pay him...". They decided to ask Rebbe Yitzchak Zilberstein Shlita what the Halachah is in this case. Does the Gabbai have to pay the taxi driver the full amount by himself or does everyone have to chip in? Rebbe Zilberstein answered, "Not the Gabbai and not the other people in the Minyan will pay the taxi driver. The taxi driver has to be paid by the one who was lazy and did not come to the Minyan...". It says in the Rema (Orah Haim the end of Siman 55), in a place where there isn't always a Minyan in the Beit Kneset, the people push each other to come by making the others pay a fine if they do not show up so that there can be a Minyan. In this situation, how much more so is it the case. If we fine a person because we want him to come every day so that there will be a Minyan, then for sure we fine the person who does not show up and causes there not be a Minyan. The payment will also be an atonement for him as he hired someone to come in his place. In a case where the person didn't come because of a situation that was beyond his control, then everyone who is a part of the Minyan has to chip in and pay the taxi driver. We see this in a Psak in the Shulchan Aruch (Choshen Mishpat Siman 163, 61): The people of the city push each other to build a Beit Kneset and also in this case the people pusheach other to pay for having a Minyan when we are talking about such a small amount. We see here how important it is to pray with a Minyan [Veha'arev Na]

Purim Kandia - 18th of Tamuz 1538

After the Sultan Suleiman widened the borders of his Ottoman Empire outside of Turkey, he decided he wanted to conquer parts of Europe as well. He fought with the venician fleets in the year 1538. Having no choice, the Jews of Kandia who were called Rockline were pulled into the war one this Greek Island. In the book "Kandia's regulations", it is said that a general was sent to the city to prepare the city for war. All the people in the city were commanded to help in the preparations. On Sunday, the 17th of Tamuz, all the Jews (from the young to the old) were commanded to go to the walls around the city and begin digging holes.

Rebbi Eliyahu Kapsali Zt'I tried to push off the decree until after the fast, but the general did not back down. He feared the Turks who would be arriving soon to fight. On the fast day, the people saw Turkish spies enter the city, but they were not able to capture them. Immediately, it became public news that the Jews were helping the Turkish spies hide amongst them. The Christians took advantage of the situation.

They gathered together and ran into the streets where the Jews lived and began to look for the spies. They now had an excuse to cause harm to the Jews. Rebbi Eliyahu saw the tumult and he told the wives to stand outside their houses and cry in a loud voice and at the same time he told them not to hold back anything from the searchers.

There was loud cries heard among the Jews, the loudest cries ever in our history and the words of the prophet Yechezkel (8, 14) were fulfilled, "And the women...cried about Tamuz." Great danger was hovering above the Jews and all their money was taken. Rebbi Eliyahu went to the Venetian general and asked him to help break up the crowd. The general called in his soldiers and they were able to chase them away with their swords.

The Rav decided to make a Halachah for all generations to come. He gathered 25 of the great people in the congregation and they took upon themselves that for all generations to come the 18th of Tamuz would be a day of happiness and they would have a feast. They also composed special prayers and songs for this day.

In the Sefer Kaf Hachaim it is written, "The day of Purim that the people of Kandia accepted upon themself on the 18th of Tamuz is a day that women should not do any work as through them miracles occurred.

We see Hashem's hand in everything that happens in the world and this is another dangerous situation that we were in and Hashem saved us.



**WITH BLESSINGS OF TORAH
RON BARINA**

Rav Ron Barina is a 30 year veteran of the air-force. Since he retired, he has served as a consultant who travels from Israel to USA to also meet with USA air force representatives in the area of engineering/technology. He now dedicates most of his time to learning, teaching and spreading the sweet Torah. He learns with the Gaonim Rav Meir Mazuz Shlita, Rav Yaakov Edelstein, and Rav Avraham Yosef Shlita. He resides with his lovely wife and children in Ramat Hasharon. If you travel to Israel, you are welcome to visit his house and drop in on a class at Hashomer Street, #8, Ramat Hasharon.

"The preparation of the heart are man's, but the answer of the tongue is from Hashem" (Mishlei 16, 1)

L'Iyuy Nishmat:

My teacher, my father: Yaakov ben Rahel and Tzadok
 My beloved mother: Sarah-Serach bat Simchah and Yosef
 My father-in-law: Marchus Mordechai ben Rivkah and Yosef
My grandmother Simchah bat Serach - 14 th of Tammuz
 Mosheh Aharon ben Meir Yitzchak : Meir Ben Simchah
 Naftali ben Roza : Yaakov Yisrael ben Galit: Rav Meir ben Kamsana
 Menachem Mendel ben Avraham and Tziporrah
 The Rabanit Mina bat Mordechai Shemu'el Yaffa Nidra bat Neima
 Miriam bat Aziza : Rahel Bulur bat Miriam : Katun bat Chaviva
 Rabant Batsheva : Ephraim Ben Yocheved and Zion
For honor & success: Arie (leon) ben Malka : Eliad Yaakov ben Ron Yael bat Paola & Ron
Zivug: Eliad yaakov ben Paola : Tamar bat Paola
 Zaava bat Eto : Jimmy Shmuel ben esther

For a complete healing:

Yehuda ben Esther
 Ortal bat Galit
 Paola bat Dina
 David ben Sarah
 Miriam Keren bat Rivkah
 Ayala bat Tzipora
 Sarah bat Rivkah
 Sarah Tehilah bat Chana
 Rahel bat Noara
 Zahava bat Hodaya

Blessing for children:

Yehudah Yechezkel Yosef ben
 Rahel Miriam
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Due to this newsletter containing the name of Hashem, it Genizah (proper burial). Please do not throw away.