



∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

פינחס בן אלעזר בן אהרן הכהן... הנני נתן לו את בריתי שלום (כה-יא-יב)

Pinchas son of Elazar son of Aharon HaKohein...

Behold! I give him my covenant of peace (25:11-12)

The holy *Seforim* bring down an early custom kept by the *Eidut HaMizrach* for hundreds of years, and has now been almost forgotten. When a boy is born, they would place a chair in the honor of Eliyahu *HaNavi* in the house of the new mother, since he comes to the house three days before the *Bris*. Even if a man did not have a designated chair for *Kisei shel Eliyahu*, he would take the nicest chair in the house, adorn it with a nice covering, and place a *Sefer Tanach* on it. Some would open the *Sefer* to *Parashas Pinchas*, where we learn that Pinchas is Eliyahu (*Yalkut Shimoni* beginning of the *Parshah*). However, since it is prohibited to leave a *Chumash* open, they would open it to *Parashas Pinchas* and cover it with a cloth. In the merit of this, Eliyahu *HaNavi* will guard the boy, and he will be 'Shomer Briso', guardian of his *Bris*! (*Doresh Zion*)

∞ Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

Moshe is given the delicate task of passing his leadership position on to Yehoshua. The *Torah* (27:15-21) offers us direction on how to 'pass the torch' most effectively, as well as preventing any mishaps in the future. Moshe was instructed to give of his majesty to Yehoshua, in a way that the people will come to have respect for him. The *Ibn Ezra* explains the logic involved in this. Since the people trusted and had faith in Moshe, when they saw him having respect for Yehoshua, they too will then realize that he is worthy of respect. This lesson holds true in all aspects of life— when someone is looked up to as a role model, others will take note of that which is important to them, and understand that it too is something to be valued. Someone or something that is significant to someone of significance, is thereby significant as well!

∞ Working on our Middos

Rav Yisroel Majeski shared a story that he was involved with, the names have been changed. He was in the middle of teaching Dovid Levine, a *Choson* who was getting married that Sunday, and he couldn't be interrupted. But why did the phone keep ringing? Rabbi Majeski glanced at the caller ID, and he saw that it was Mrs. Werner who was calling, the *Choson's* future mother-in-law. She was the one trying so hard to get through to Rabbi Majeski. After several repeated calls, Rabbi Majeski excused himself and went out of the room to take the call. Mrs. Werner told him, "Rabbi Majeski, the wedding is off. Mr. Levine, Dovid's father, saw a name on our guest list, and he said that if this person was coming to the wedding, then he wasn't coming, and neither was Dovid. I begged him to be reasonable, but he wouldn't budge!" Rabbi Majeski asked who this guest was, and he learned that it was Zev Stein, a person he knew. Rabbi Majeski told Mrs. Werner he would call her back. Rabbi Majeski called Zev and explained the situation. Without hesitating, Zev said, "Never mind. It's fine. We won't come to the wedding. Please tell the Werners we're not insulted." Rabbi Majeski then attempted to call Mrs. Werner, but before he could deliver the message, Zev called him back and said, "We are coming to the wedding, but we won't go in. We'll dress up, drive over, call the parents out to our car, and I'll play some music. I'll dance with my friend, and my wife will take some pictures with her friend. And then we'll go home. And please wish the Levines a *Mazel Tov*, and tell them I hope we can iron things out some day." Rabbi Majeski gave over the message. The Steins drove for an hour to share in the *Simchah*, just as Zev had said they would. Rabbi Majeski witnessed the outcome of this gesture. That year, the Steins married off two of their children and had their first grandchild. Also, a lot of difficult business issues they were facing were resolved. Rabbi Majeski said from this, "And once again, *Chazal's* words are proven to be true, that *Hashem* said, there is nothing that holds *Brachah*, other than *Shalom*!"

∞ B'Kitzur – The Halachos of one who is Sick, the Doctor, and the Remedies

A blind person is permitted to say *Kiddush Levanah*. (*Kitzur Shulchan Aruch* 97:13)

פרשת פנחס תשפ"ה

Parashas Pinchas 5785 Pirkei Avos 1

Shabbos Mevorchim • שבת מברכים

Rosh Chodesh Av is on Shabbos

Compiled by: Rabbi Yehuda Winzelberg
Staten Island Z'manim

Erev Shabbos:

Plag HaMinchah: 6:53

Candle Lighting: 8:06

Sh'kiah: 8:24 זמן וכו' Tzeis: 9:13

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 8:46 Gra: 9:22

Sof Z'man Tefillah (Shacharis): 10:35

Chatzos: 1:02 Sh'kiah: 8:23

Havdalah: Tzeis HaKochavim: 9:12

Rabbeinu Tam (72 minutes): 9:36

(some say 10:05)

Next Week: *Matos-Masei*

Candle Lighting: 8:00

∞ The Siddur Speaks

Rebbi Tanchum bar Chanila'i teaches in the *Gemara* (*Avodah Zarah* 19b) that one should divide the years of his life into thirds, spending a third of his time learning *Tanach*, a third learning *Mishnah*, and a third learning *Gemara*. However, the *Gemara* asks, how can someone do this if no one knows how long he will live for? The *Gemara* answers that when we are instructed to divide our life into thirds, it refers to how one should spend his time each day. *Rashi* explains that the way to do this would be to divide the week up. Meaning, two days of every week should be devoted to learning *Tanach*, two days to *Mishnah*, and two days to *Gemara*. However, *Tosafos* disagrees with this, arguing that people can't know if they will live to the end of the week. Therefore, they understand the *Gemara* to mean that each day itself must be divided into thirds. Based on this explanation, *Tosafos* say that in order to fulfill the instruction of Rebbi Tanchum, the *Anshei K'neses HaGedolah* instituted saying *Korbanos* at the beginning of *Shacharis* every day. *Korbanos* contains *Pesukim* from *Tanach*, like *Parshas Tamid*, a selection from *Mishnah*, *Eizehu Mekoman*, which is from *Masechta Zevachim* (*Perek* 5), and there is also *Gemara*, the *Braisa* of Rebbi Yishmael, which teaches the thirteen ways of expounding *Pesukim*!

Chazal have taught us (*Avos* 4:28) that jealousy, lustful desires, and seeking honor, will remove one from the world, and one must distance himself from these bad traits. (*Kitzur Shulchan Aruch* 29:6)

But What About My Honor?!

Rav Yissocher Frand, (citing the *Chasam Sofer, Parshas Matos*), quoted the story of the *Shofeit* Yiftach (*Shoftim* 11) who in haste, made a *Neder* to offer as a *Korban* to *Hashem* the first thing that came to greet him when he returned victoriously from battle. The first thing that came to greet him was his daughter. The *Medrash* in *Bereishis Rabbah* (60:3) asks, why didn't Yiftach go to Pinchas, who was the *Kohein Gadol*, and have his *Neder* cancelled through *Hataras Nedarim*? The *Medrash* answers that Pinchas was waiting for Yiftach to come to him, as he was the *Gadol HaDor*, and Yiftach was waiting for Pinchas to come to him since he was the *Shofeit*, the chief political and military officer in the country. While each was trying to protect the honor of their own position, the life of the daughter was lost (see *Shoftim* with *Meforshim*). The *Medrash* says that both Yiftach and Pinchas were punished for this. Yiftach lost his life in a terrible disease where limbs started falling off him one by one, as the *Pasuk* says (*Shoftim* 12:7) that he was buried in the cities (plural) of Gilead, and Pinchas lost his ability to receive *Ruach HaKodesh*.

Rav Frand said that there are a few things we can learn from this episode, but one lesson is that many times we see people do things because their *Kavod* was slighted. They do these things even though doing so is clearly to the detriment of both them and their own families. It is not unheard of for a person to sacrifice his own welfare or the welfare of his children on the altar of his ego. When a person's *Kavod* is affected, he can literally let his own children die. We as human beings have a passion for *Kavod*. The older we get the more we have a tendency to be particular about our honor. A person needs an independent opinion to turn to, whether it is his *Rebbi*, his *Rav*, his *Rosh Yeshivah*, or his good friend, who can open his eyes to his own blindness regarding matters of *Kavod*. Only an independent opinion can help prevent a person from leading himself to self-destructive action or inaction.

Chazal teach us in *Eruvin* (13b), that if someone chases honor, honor will run away from him, while one who runs away from honor, honor will chase after him. Rav Label Lam commented that this is a fascinating conundrum, a spiritual law of life. He shared a story about a person who came to his *Rebbi* with a question about the effectiveness of this principle. He said, "Rebbi, all my life I am running from honor, but honor never runs after me! How could this *Chazal* be true?" The *Rebbi* answered, "The problem is that as you are running away from *Kavod*, you are busy looking over your shoulder to see if it's running after you, and this is not truly running away from *Kavod*!"

Pearls of Wisdom... A Word for the Ages

Rav Aigdor Miller, *zt"l*, spoke about how the purpose of unexpected things happening is a form of letting us know that there is Somebody, *Hashem*, Who is in charge of everything. He said, "Therefore, if in our lives something unexpected takes place, and you say, 'Why did this happen to me? This never happened before! Everything always functioned normally, and all of a sudden, this happened?!' It is all for the purpose of bringing to your attention that *Hashem* is behind the scenes and controlling everything. And that is the reason for every unusual event!"

Rav David Ashear shared a story, the names have been changed. Ilana started *Shidduchim* when she was nineteen years old. Like many others, she went to various *Shadchanim*, hoping to find the right messenger to bring her together with her *Zivug*. It was not an easy experience. She went out with dozens of boys, and as each date ended in failure, she became less enthusiastic about continuing to try. Almost every opportunity ended after the first meeting. There were very few second dates, and nothing ever progressed further. Then she began to think: This is all really a *Brachah* in disguise! *Hashem* is arranging things so that I never invest too much of my emotions in someone and then become let down. This helped her continue trying to find the right one with renewed strength and happiness. After almost seven years of trying, and a lot of heartfelt *Tefilos*, her true *Zivug* came along in a way she could never have imagined. Ilana's parents love inviting guests into their home. Right before the outbreak of Covid-19, they had Rabbi Taub and his family over for *Shabbos* for the first time. Her father explained that Rabbi Taub was a client of his accounting firm, and he felt somewhat obligated to invite him and his family to stay for *Shabbos*. The Taubs brought a beautiful food arrangement on an elegant platter. When *Shabbos* ended, they went home but left their tray behind. That *Motza'ei Shabbos*, Ilana's father told her to send her resume to Rabbi Taub. "He knows many young men, as he gives *Shiurim* to boys of marriageable age." A few days later, her father told her that Rabbi Taub had suggested a *Shidduch*. After he told her what he knew about the young man, Ilana said she needed more information before she would proceed. Her parents had a hard time finding out more about him, and they didn't know what to do. One day, Mrs. Taub called about the tray she left behind. She and Ilana's mother discussed the type of boy Ilana was looking for. After hearing a description of the ideal candidate, Mrs. Taub said that the boy her husband had suggested seemed perfect. With that, they decided to give it a try. Over the following weeks, due to Covid-19, they met outdoors, in parks, and *Baruch Hashem*, they were a perfect match! At the age of twenty-six, Ilana became a *Kallah*! Her *Chosson* lived just a ten-minute drive from her house, and she had never even heard his family name before! After all those years, when the time came, *Hashem* brought the *Shaliach* right to her *Shabbos* table!

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