

# Parashas Pinchas

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י"ל ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ  
רבי גמליאל הכהן  
רבינוביץ שליט"א

# טיב הקהילה

English edition

באנגלית

## טיב הפרשה

גמילות חסדים – ביטוי לאהבת ה'

## טיב המערכות

כן בנות צלפחד דוברות

### The daughters of Tzelafchad speak correctly

We all know the story of Rav Amram Chasida who underwent a difficult trial, and at the moment he saw that he was nearly failing, it was the middle of the night when everyone was sleeping. Rav Amram could have gone back to sleep, but he remained in his place and began to cry out, "A fire in Amram's house! A fire in Amram's house!" His students heard the cries and thought there was, *chas v'shalom*, a fire in their Rav's house. They all immediately came running with buckets of water, but when they arrived, they saw that there was no fire. His students said to him, "Rabbeinu, you have shamed us!" Rav Amram answered them: "It is better that you be ashamed of Amram in this world and not be ashamed of him in the World to Come."

This is the story. And everyone asks: Why did Rav Amram need to cry out and publicly announce his disgrace, thereby shaming himself and perhaps even his students?

The daughters of Tzelafchad demanded the portion of their father (27:3): - 'אבינו מת במדבר והוא לא היה... בעדת קרח כי בחטאו מתוונים לא היה לו' - "Our father died in the wilderness, and he was not... among the assembly of Korach, but died for his own sin, and he had no sons." Their request was, "Why should our father's name be diminished... give us a possession among our father's brothers." Moshe Rabbeinu did not know what to rule, but HaKadosh Baruch Hu said (27:7), 'נתן להם אחוזת נחלה' - "The daughters of Tzelafchad speak correctly—you shall surely give them a possession of inheritance." Rashi explains: "This teaches that their eyes saw what the eye of Moshe did not see." And this is astonishing: In what merit did the daughters of Tzelafchad see what Moshe did not see? And furthermore, why was this section written in their name in the Torah?

Chazal say that Tzelafchad was the "wood-gatherer" who was executed for the sin of desecrating Shabbos. And Chazal have said, "If Israel would only keep two Shabbosim, they would immediately be redeemed." And this Tzelafchad was the cause that the Jewish people were not redeemed. Seemingly, his daughters should have hidden his identity and not said, "He died for his sin." But since their entire purpose was that their father's name not be diminished, that some remembrance of him should remain, therefore they preferred to publicize his name—even if it would bring them shame. And since they were willing to be shamed—they merited those great qualities.

So too, Rav Amram—he knew it was better to be ashamed in this world, and indeed, he merited that until this day we call him "Rav Amram Chasida"! We are not required to be ashamed, but when one fulfills a mitzvah with self-sacrifice—even at the price of disgrace—its virtue and the reward for it are immeasurable!

- Tiv HaTorah - Pinchas

### Acts of kindness- an expression of love of Hashem

וַיֹּאמֶר ה' אֶל מֹשֶׁה קַח לָךְ אֶת יְהוֹשֻׁעַ בֶּן נֹון אִישׁ אֲשֶׁר רוּחַ בּוֹ וְסָמַכְתָּ אֶת יָדְךָ עָלָיו: (בז, יח)

Hashem said to Moshe, "Take to yourself Yehoshua bin Nun, a man in whom there is spirit, and lean your hand upon him." (27:18)

Rashi explains: Take to yourself – Take him with words. "You are fortunate for you are privileged to lead the children of the Omnipresent."

When Moshe wanted to arouse a desire in Yehoshua to lead the people of Israel, he said to him, "Fortunate are you who have merited this!" And why? Because these are the children of HaKadosh Baruch Hu!

To what may this be compared? To one who greatly loves his friend and longs to express to him the depth of his love. If he does good directly to his friend, that alone will not be sufficient to express the depth of his love. Only when he does good also to his friend's children will he fully express that love, for it is as if he is saying, "I have loved you so much that I have become close even to your children, and I desire to do good to them as well."

So Moshe said to Yehoshua: Surely you have merited deep love for your Creator, and surely you greatly yearn to express before Him the depth of your love for Him. And how can you do that? If through commandments between man and Hashem—it is true that this brings satisfaction to HaKadosh Baruch Hu—but it is not sufficient to express the full depth of your love for your Creator. Only through doing good to His children and tending to their spiritual and physical needs can you express the depth of your love for your Creator. For by doing so, it is as if you are saying to Him: "I have loved You so much that I have become close even to Your children, and I am ready to give my soul to do good for them."

So did HaKadosh Baruch Hu instruct Moshe to say to Yehoshua, knowing that this was Yehoshua's deepest desire—to express before Him the depth of his love for his Creator. For HaKadosh Baruch Hu knew that because of Yehoshua's immense love for Him, he would rejoice to take upon himself the burden of leadership, even though it involved a nation that is troublesome and stubborn.

And in this matter there is also a teaching for all generations. For behold, every individual, if he contemplates, will see that HaKadosh Baruch Hu does good with him every day and every hour with every form of goodness—even though He is not obligated to do so. And even one who is surrounded

by various concealments—if he believes that “everything HaKadosh Baruch hu does is for good,” then he believes that even this is part of Hashem’s desire to do good with him. And from that feeling, that HaKadosh Baruch hu does good with him all the time, he will surely be awakened with immense feelings of love toward HaKadosh Baruch Hu and will surely be stirred with a desire to express at least the depth of his gratitude. And how can he do that? Only by engaging in *gemilus chasadim*—acts of kindness—and by doing good with the children of HaKadosh Baruch Hu! For through this he becomes as one who says to Hashem: “I have loved You so much that I have become close even to Your children, and I desire to do good with them from the great love I have for You.”

So too did one of the righteous men of the previous generation say: The greatness of the righteous is measured by the degree of *Ahavas Yisrael*—love of fellow Jews—that they possess. And the greatness of every Jew is measured by the degree of love he has for his fellow, by how much he is willing to exert himself for his friend. For the love a person has for others expresses the depth of his love for his Creator, and the depth of his love for his Creator stems from his closeness to the Creator Baruch Hu and from contemplating His many kindnesses toward him.

Indeed, when one helps and assists his fellow, it brings great pleasure Above. As Maran the Chafetz Chaim wrote in his *sefer Zechor L’Miriam* (chapter 11): “It is brought in the Midrash of our Chazal that HaKadosh Baruch Hu said to Israel: ‘My beloved children, am I lacking anything that I need to ask of you? What do I ask of you but that you should love one another, and honor one another, and have awe for one another, and that there should be no transgression or theft or anything disgraceful among you.’ Therefore it says: ‘He has told you, O man, what is good, and what Hashem seeks from you—only to do justice and to love kindness...’”

He goes on to explain the matter with a parable: There was a man who was very wealthy, and he had several sons—all of them great and clever merchants who knew how to succeed in wealth and trade. And each brother was filled with jealousy toward the other, and each one wanted to surpass his brother. A wise man said to them: “Why do you toil so much? There is no end to your labor—this one envies that one, and that one envies the other—who knows what will come of this in the end? It would be better for you to love one another and to be truly like one person who loves all his limbs and has no jealousy or hatred between them. Then you will all be beloved to your father, just as if he had a single child born to him in his old age. And naturally, all of his wealth will be solely for you, and that wealth will suffice for your children and grandchildren to the end of all generations.”

So it is in our matter: HaKadosh Baruch Hu is our Father, to whom belong greatness, might, beauty, etc., for everything in the heavens and the earth is His. Therefore, if the people of Israel would truly love one another properly, then automatically blessing and abundance would be increased for each individual, and the hand of Hashem would not be short

to save, *chas v’shalom*. And it makes no difference to HaKadosh Baruch Hu whether there are ten thousand or many tens of thousands on Earth—He provides sustenance and nourishment to all, sufficiently according to their needs.

And he adds further: One who behaves in a manner opposite to all this—who overpowers his fellow and does not treat his fellow with respect, and in all matters behaves in opposition to him—his punishment is very great. We find this with the students of Rebbe Akiva: Even though they were great in Torah, because they did not treat one another with respect, the honor of Heaven was desecrated, and the attribute of judgment struck them, and they all died in a plague between Pesach and Shavuot. For this, all of Israel mourns each year during the days of the *Sefirah*. From all this we see clearly: When does creation find favor in the eyes of HaKadosh Baruch Hu? When the people of Israel are united together and there is no jealousy, hatred, or competition among them, and each one thinks about the benefit and well-being of his fellow. Then HaKadosh Baruch Hu rejoices in His creation. And regarding this it is said: “Hashem will rejoice in His works.”

So concludes select passages from his pleasant words.

These matters are especially necessary for us to know in these days—the days of *Bein HaMetzarim*—The Three Weeks, during which we must increase love and friendship toward our fellow. For in these days we must rectify the things that brought about the destruction of our Beis HaMikdash, and one of them was baseless hatred, *Rachmana litzlan*. Therefore, beyond the effort we must make to abandon hatred and competition, it is fitting that we also increase our love toward others, so that this may serve as a rectification for the days in which hatred persisted among us. And in this merit, we shall be worthy to witness the consolation of Zion and Yerushalayim, speedily in our days, Amein.

**The Life Cycle**

by the tzaddik and mekubal, Hagaon Harav  
**Gamliel Hakohen Rabinovitch, shlita**



‘The thousand step savings’

I have the merit of publishing a weekly sheet on the weekly Torah portion. On Tuesday, a dear Heaven-fearing man approached me and asked for the bulletin. I told him that today it was going to print, and that tomorrow, Wednesday, with Hashem’s help, I would have the sheet for him. He asked if perhaps there was any way to receive it today, because he already wanted to go through the sheet today and prepare himself for Shabbos Kodesh. I explained to him again that on Wednesday I would take care of it for him.

I came home and thought to myself: “What did this man really ask for? Just the sheet that you have the merit to publish so that he can prepare for Shabbos. What is the problem with making a Jew happy by printing one copy on your home printer?!”

Saying and doing—I went over to the printer and printed him one copy. I sent the sheet with my son to deliver it to his house. When my son returned from the errand, I asked him if he had found the man and whether he was happy with the sheet. My son answered: “He was disappointed because you sent him the bulletin of Parashas Shelach instead of this week’s parasha, Parashas Chukas.”

I quickly checked and saw that indeed I had made a mistake in the title of the parashah, and instead of Chukas I had written Shelach...

I immediately called the printing house, and they told me they were just about to begin printing the sheet. They stopped, and I sent them the corrected version with the right parashah and title.

I saw clearly that more than the host does for the poor person, the poor person does for the host. Hashem sent me a small test, and the moment I withstood it, I saw how much I had gained. As R’ Shlomkeh of Zvhil said: “When a person takes one step for another, he saves a thousand steps for himself—literally!” For if the title of the parashah is incorrect, people will not take the sheet, and all our efforts would have been in vain...

י.ר.

The Three Weeks

”צור ראה נפשונו כי שחיה, ושבועה עשר בתמוז הפך לנו לששון ולשמחה. ראה ה' וחלצנו מאסון, ושבועה עשר בתמוז הפך לנו לשמחה ולששון. תאמר לציון קומה, ושבועה עשר בתמוז הפך לנו ליום ישועה ונחמה” (סליחות ל"ז בתמוז).

«Hashem, see our souls for they are bent low, and the Seventeenth of Tammuz may it be turned for us into joy and gladness. Look, Hashem, and save us from disaster, and the seventeenth of Tammuz may it be turned for us into gladness and joy. Say to Tzion, arise, and the Seventeenth of Tammuz may it be turned for us into a day of salvation and consolation.» (Selichos for the Seventeenth of Tammuz)

The holy *sefer* Bnei Yissaschar *zt"l* (Maamar Alef on the Essence of the Month, section 5) innovates a practical directive for a Jew to observe during the Three Weeks.

These are his words: “It appears to me that one should have specific intention during these two months, when reciting the phrase *ozar dalim* (He helps the poor), that Hashem will quickly help these two months, Tammuz and Av, which are called ‘poor.’ How so? This is also based on what the Arizal explains (see *Megaleh Amukos, Va’eschanan, ophen* 105) regarding the name ‘*Ado-noi*’ (א-דני) in its full spelling—*alef, dalet, nun, yud*—which contains twelve letters. Each month is illuminated by one letter. Accordingly, the sequence of the months is as follows: Nissan corresponds to *alef*, Iyar to *lamed*, Sivan to *peh*. Thus, for Tammuz, the corresponding letter is *daled*, and for Av, it is *lamed*—together forming the word *dal*, or poor.

“For these two months are ‘impoverished’ due to our many sins, until Hashem, blessed be He, will raise them and lift them from their impoverished state.

“Therefore, one should have in mind during the phrase *ozar dalim* that Hashem will help these poor months. The word *dal* has two interpretations: one connotes of poverty and lacking, and the other connotes elevation, as in the *pasuk* (*Tehillim* 30:2), - *כי דליתיני* - *will exalt You, Hashem, for You have raised me*. At present, the letters *dal* and *lamed* of these months correspond to the first meaning, denoting poverty. But Hashem, the helper of the poor, will soon elevate them to the second meaning, that of exaltation and uplifting, etc. Understand this well.”

The holy Rebbe of Sanz, the author of *Divrei Chaim, zt"l*, once traveled during the Three Weeks to visit his great teacher, the holy Rebbe Rav Naftali Tzvi of Ropshitz, *zt"l*.

His eldest son, the holy Rav Yechezkel Shraga of Shinova, the author of *Divrei Yechezkel zt"l*, wished to join him on this journey. However, the *Divrei Chaim* hesitated and explained his reasoning: “In Ropshitz, the custom during these days of mourning, even during the Nine Days, is to conduct joyous celebrations with meat and wine during *siyumim*. Yet the Rebbe of Shinova is known as an exceedingly scrupulous halachic authority, and he makes a great commotion about anything that appears to him as improper. I am therefore concerned that he will cause an uproar in Ropshitz.”

The Shinova Rebbe reassured his holy father, promising that he would not say a single word in Ropshitz and would keep his zeal to himself. Hearing this assurance, his father allowed him to join the trip.

Indeed, the Shinova Rebbe kept his promise. During their stay in the great court of Ropshitz, he held his tongue firmly. Even when his anger was stirred when the chassidim seemed to be slightly exaggerating in their feasts with meat and wine, he firmly restrained himself. Though his zeal for Hashem burned within him, he upheld his father and teacher’s command, refraining from any criticism of the ways of the Ropshitzer chassidim.

At one of these festive meals, during the recitation of *Birkas HaMazon*, when the holy Rebbe of Ropshitz *zt"l* reached the blessing, *ובנה ירושלים עיר הקדש במהרה* - «And rebuild Yerushalayim, the holy city,» he suddenly burst into bitter weeping.

