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## COMMUNITY PARASHA SHEET

This week's edition is sponsored  
Zivug Hagun be Korov  
Shoshana bat Nechama  
Esther bat Nechama  
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## PINCHAS

23<sup>rd</sup> Tammuz 5776  
Shabbat begins: 20:39  
Shabbat ends: 21:49



RABBI JONATHAN TAWIL  
DIRECTOR, TAL

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The daughters of Tselofchad were very righteous and wise.

The Midrash (Otzar Midrashim p474) lists them among the 23 most righteous Jewish women in history.

Their father had died in the wilderness and left five girls behind. He had no sons. Now that the Bnei Yisrael were deciding on dividing the land of Israel, they realised that they would not receive a portion. This disturbed them tremendously. None of Tselofchads daughters were married and thus they would not inherit any land. They felt an injustice, their love for Eretz Yisrael was great, their father had left Egypt just like everyone else yet they as women would not be able to inherit a portion in the land. They presented their case to the judges of tens, who referred it up to the judges of hundreds who again referred it

up to the judges of thousands, until they to referred it on to none other then Moshe Rabenu.

How did the Bnot Tselofchad present their case to Moshe?

Our Sages (Bava Batra 119b) explain that they brought their case modestly in front of Moshe.

Rather then venting their frustration out at Moshe and the judicial system, they approached Moshe with the following question.

LOVE GOD ↑  
← LOVE OTHERS →

There is a law called Yibum. This refers to a man who marries a woman, and unfortunately dies without his wife having given birth to any children. The Torah teaches us that the brother of the deceased now has a mitzvah called Yibum to marry his brothers wife and thus

(with Hashem's help) have children, which will enable the name of the deceased to continue in this world.

The Bnot Tselofchad asked Moshe; what happens if the man and his wife have a girl and then the man dies? Is there still a mitzvah of Yibum? Does the fact that the girl has been born represent a continuation of the deceased in this world and thus Yibum does not need to be performed or is the girl not considered as proper inheritance and thus the wife should now remarry to the deceased's brother.

To this Moshe answered that there is no law of Yibum in this case.

Once the man had a child, then there is no longer a law of Yibum.

The Bnot Tselofchad continued, saying, if so then why with regards to the mitzvah of Yibum are daughters called an inheritance, yet by the division of the land of Israel the daughters of the deceased are not?

This Kasha (question) was so awesome that Moshe had to turn to Hashem for guidance.

The episode is fascinating and we can learn a great deal from both the Bnot Tselofchad and from Moshe.

The Bnot Tselofchad brought their claim in a righteous manner; they desired the land with great love. (Rashi points out an interesting juxtaposition. The Torah says (Bamidbar 26:64) that the men of the "Desert Generation" died in the



## Living with Mitzvos

1. How many miracles happened to *Pinchos* when he went to kill *Zimri* and *Kosbi* and what were they?
2. When else during the year do we read from *Parshas Pinchos*?
3. The mitzva of *Yerusha*, inheritance, is in *Parshas Pinchos*. It states that all the inheritance goes to the sons and not to the daughters. How can people nowadays apportion their inheritance different to this?
4. What unusual letter do we find in *Parshas Pinchos* and why?
5. After this episode with *Kosbi* the Jews were told they could persecute *Midyan*. Why were they not allowed to also persecute *Moav*?
6. Why were they commanded to afflict *Moav* and not simply told to kill them (that only takes place later in *Parshas Matos*)?
7. Why is the fact that the *Bnei Korach* did not die only mentioned in *Parshas Pinchos*, and not with the main story in *Parshas Korach*?

Answers On Page 3

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desert, because they did not love Israel. The next section tells of the daughters of Tselofchad and their request, to show the great difference between them. The men said "Nitnah Rosh veNashuvah Mitzraymah - Let us turn our heads and go back to Egypt," and the women said "Tenah Lanu Achuzah - Give us a share.") Moshe for his part as a great leader is not afraid to show that he is uncertain of the Halacha, he is happy and proactive in bringing their case to Hashem. In fact our Sages note that the Torah relates - Vayakrev Moshe - Moshe brought close - he didn't just go and ask, rather it was a Hakrava - bringing near to Hashem.

What is the meaning of this Hakrava?

After the passing of the previous Satmar Rebbe, Rabbi Yoel Teitlebaum, his successor the Sigeter Rebbe, came to Monsey to pay his respects to Rabbi Yaakov Kamenetzky, of blessed memory,

who at the time was the oldest Rosh Yeshiva of the Lithuanian Yeshiva world. Along with the Rebbe came a significant group of his Chassidim who clung to the newly appointed seer, and were very curious to experience this first encounter between the Chassidic leader and the renowned Lithuanian sage.

The Chassidim piled into the house and began pushing to the front of the table Rav Yaakov, who was accustomed to orderly conduct, asked that the Chassidim be seated as well. He mentioned that there were folding chairs in his basement.

One by one, each of the Chasidim brought up a chair from the basement, unfolded it, and sat down. After watching this scene repeat itself, Rav Yaakov could not contain himself.

"When somebody carries a chair from the basement and then sits on it, all he is is a Shlepper. But if each of you would bring a chair for someone else, then you

become elevated. Instead of shleppers you become ba'alei chessed, kind-hearted men who are helping each other! With almost the same action, you are transformed from chair-haulers into holy people who sweat on behalf of their friend! Let us bring our actions away from ourselves and closer to Hashem!"

When Moshe heard the request of the Bnot Tselofchad, not only was he not worried at showing he did not know the rule in such a case, but when he did ask Hashem, he asked as if it was personal to him. Thus, Vayakrev - he brought their claim close to Hashem.

This episode in the Torah, teaches us that we should always endeavour higher and higher in our spiritual requests, always be prepared to ask. And on the other side of the coin, we should be prepared to say we don't know when we are unsure and always try and view the other position as close to us.



RABBI RAPHAEL GOLDBLATT

True Kana'us

At the end of last week's parsha we read the famous incident of Pinchas and Zimri. When Zimri, a nasi of the tribe of Shimon, performed an immoral act with a Midianite princess, Pinchas killed the two of them. At the beginning of this week's parsha we learn of his reward. Hashem tells Moshe that henceforth Pinchas and his descendants will have the status of Kohanim, as a reward for his zealous act and the Kiddush Hashem he performed.

However, the gemara in Zevachim (101b) records an opinion that in fact Pinchas did not attain this status until after another incident recorded in Sefer Yehoshua. At the end of Sefer Yehoshua we learn that after Eretz Yisrael had been conquered and divided up, the men from the tribes of Reuven, Gad and Menashe returned to the lands that Moshe had allocated to them, on the other side of the Jordan river.

After they returned, they set up a mizbeach, and offered korbanos on it. The elders of Bnei Yisrael were disturbed by this, as it appeared that the tribes of Transjordan wished to set up their own Beis Hamikdash, separate from the Mishkan that they had brought with them from the Midbar. Pinchas was sent at the head of an army to demand an explanation.

Yisrael, with the same Hashem and the same Land.

Upon hearing this, Pinchas and the leaders of the army were relieved and happy, and returned to Eretz Yisrael proper. According to one opinion in the gemara, it was at this point that Pinchas was made a kohen.

This seems astonishing! The pasuk in our parsha states explicitly that he became a kohen as reward for his action of killing Zimri. How can it be suggested that it only happened many years later, after a completely different occurrence?

Rav Chaim Schmuelevits zt'l suggests that although Pinchas deserved this reward solely for killing Zimri, nevertheless something else had to happen before it could be fulfilled. Pinchas's act was kanaus, zealousness on behalf of Hashem. He committed a violent and murderous act, in the context where it was a mitzva and required to do so. Whenever something like this happens, although it is a tremendous mitzva, nevertheless it can only be correct if it is done solely for the right motives. If someone secretly enjoys what he is doing, then that taints the act and makes it not a pure act of kanaus.

When Pinchas found himself in another situation of potential battle, and after hearing the expla-

Whenever we are in a situation where we have to assess what is the right thing to do, we must be extremely cautious of trusting our instincts.

When the army arrived at its destination, the members of the other tribes explained to Pinchas that of course they had no intention of separating from the tribes living in Eretz Yisrael itself, or establishing a competing Mishkan. Merely, they were concerned that perhaps in the future the tribes in Eretz Yisrael may wish to push aside those living on the other side of the Yarden, and suggest that they were not truly part of Bnei Yisrael. In order to pre-empt this, they set up a mizbeach, which would demonstrate forever that they were also part of the same Bnei

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nation of the tribes immediately withdrew, and in fact was delighted by their explanation, this demonstrated to everybody that his previous act was not in any way because he enjoyed killing. His previous act was purely leshem Shamayim, and deserved that tremendous reward.

Whenever we are in a situation where we have to assess what is the right thing to do, we must be extremely cautious of

trusting our instincts. The human mind has a tremendous capacity to convince itself that what it wants to do is in fact the correct thing to do. Only strong self awareness and analysis can ensure that one has the right response to any situation. This may also be why he was rewarded with becoming a kohen, which is described in the parsha as "bris shalom," a covenant of peace. An act of homicide is not a peaceful act. However, because

Pinchas killed Zimri purely out of desire to do the right thing, without the slightest tinge of personal enjoyment, therefore in fact this was an act of peace. As the pasuk says, this act prevented many more people from dying, as Hashem would have punished the Bnei Yisrael for the sin. Therefore, the correct reward is a "covenant of peace," becoming appointed a kohen to perform the avoda in the Beis Hamikdash.



The Rebbe told: Once there was a young man who travelled through many distant countries in search of a master craftsman from whom he could learn a trade. After a while he returned home and announced to his family that he had become an expert designer of chandeliers. "I have become so talented in my new-found trade," he explained, "that my work far

surpasses even the greatest masterpieces of my teacher." Then, realizing that the family was a bit dubious about the measure of his success, he asked his father to invite the leading chandelier craftsmen in the city to view a sample of his own creation.

The craftsmen came and carefully examined the young man's work. They all agreed that they had never before laid eyes on such a monstrosity. "It's a disgrace to our entire profession," said one, "though this particular piece right here is quite good." "It's absolutely hideous," said another, "but that particular piece over there is excellent." "It should be burned," said a third, "so that others need not suffer the experience. However," he added, "that piece there is perfection itself."

When they had gone, the young man approached his father and said, "Now you know that I was not exaggerating at all, I am indeed the master of all master

craftsman." His father looked at him in bewilderment. "What do you mean?" he exclaimed. "You heard their conversation, your chandelier is a monstrosity!"

"I heard," replied the young man. "However, did you notice that each of the craftsmen admired a particular piece of my work, but no two craftsmen admired the same piece. For when I was abroad I studied the work of each of these men. Then I decided to make a chandelier which combined all of their imperfections. Today you saw every craftsman recognize the imperfections of his associates, while pointing to his own mistake and seeing it as nearly perfect."

Rebbe Nachman concluded this parable by stating:

"If a man could know all the possible imperfections and shortcomings of a given thing, then he would also know the exact makeup and appearance of that same thing in its perfect state, though he had never seen it before."

## Living with Mitzvos

1. The *Gemora* (Sanhedrin 82b) brings six miracles while the *Targum Yonason* (Bolok, 25:8) brings an additional six. They are: *Zimri* did not separate from *Kosbi* as then *Pinchos* could not have killed them; *Zimri* did not scream out for help; he pierced them exactly through the place of the sin so all could see what was happening; despite their sheer weight they stayed on the spear; the doorway of the tent was raised so *Pinchos* would not need to lower the spear and risk them falling off; the tribe of *Shimon* outside were distracted and did not attack *Pinchos*; the spear extended to go through both of them and still be seen on top; *Pinchos*'s arm were given the strength to keep holding the spear upwards with all the weight; the spear did not break; the blood of the sinners did not fall down and dirty *Pinchos*'s clothes; *Hashem* kept them alive so as not to make *Pinchos* *toma*, impure; the positioning of them on the spear was switched.
2. On all festivals the *maftir* from *Parshas Pinchos*, as all the *korban mussaf*s are detailed in *Parshas Pinchos*.
3. The general idea of how halachic wills work is that instead of the inheritance being received after death – when the Torah requirement kicks in, it is given as a present just before death. This enables parents to apportion their inheritance as they wish.
4. It is the letter *Vav* that is *kitua*, cut in the middle, found in the word "*Sholom*" when describing how *Pinchos* was promised *kehuna* forever. The *Baal Haturim* (25:12) offers several explanations as to what this symbolises. One is that this word is read without the *Vav* and reads "*sholaim*" meaning perfect, to teach that the work done by a *Kohen* with a blemish is invalid. (*Gemora Kiddushin* 66b)
5. *Rashi* (25:18) explains since *Rus* was to descend from *Moav*. The *Midrash* says since *Moav* was acting in self-defense while *Midyan* willingly entered the fray.
6. The Jews were negatively affected by contact with the non-Jewish women. Therefore they needed to do two things: the purpose of afflicting the *Midyonim* was for the Jews' sake. It was to purge the Jews from their bad influence. Only once this was done then they had to prepare themselves to kill them and avenge the deaths of the Jews and this takes place later in *Parshas Matos*. (See *Ohr Hachaim*)
7. The *Shach* answers that this was for *Moshe*'s honour. Since he had davened that all the wicked people should be killed, it is not fitting to mention the *Bnei Korach* as having survived. Instead it is mentioned elsewhere, in *Parshas Pinchos*.

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