

B'S'D'

# INTERNET PARSHA SHEET ON PINCHAS - 5759

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From: Rabbi Yissocher Frand[SMTP:ryfrand@torah.org] "RavFrand"  
List - Rabbi Frand on Parshas Pinchas These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 246, Hilchos Brochos -- Ikar vTafel. Good Shabbos! Note: This will be the last "RavFrand" prior to the summer break. The next class is planned for the week of Parshas Shofim. Have a wonderful summer! This week's class is sponsored by <http://www.JewishBusiness.com/> -- "Combining Jewish Commerce With Torah Content." The JewishBusiness Judaica Store is now offering the Bar-Ilan Complete Torah Library Version 6.0 for only \$479.00. Visit <http://www.JewishBusiness.com/> for details, or subscribe by sending email to [subscribe@JewishBusiness.com](mailto:subscribe@JewishBusiness.com).

Second Guessing Pinchas -- There Are Always Those Who Complain  
The beginning of this week's parsha states: "Pinchas son of Elazar son of Aharon the Priest, turned back My Anger from the Children of Israel" [Bamidbar 25:11]. Rash"i quotes from our Rabbis, who explain why it was necessary to trace the genealogy of Pinchas back to Aharon: Because the Tribes were teasing him, "Look who took it upon himself to kill a Prince of a Tribe of Israel? He himself [Pinchas] is a grandson (on his mother's side) from not only an idolater, but from a high priest of idolatry [Yisro]." Therefore it is necessary for the Torah to trace his distinguished lineage, as if HaShem [G-d] is saying, "Don't complain against My Pinchas." The Shemen HaTov provides a very important insight about people. A terrible incident had just occurred. HaShem had become very angry with Klal Yisroel [the Jewish people], and as a result, there was a plague and people were dying. Nobody knew what to do. Pinchas took the law into his own hands, killed Zimri and Kozbi, and the plague stopped! At that moment in history, was Pinchas a hero or a villain? Clearly he was a hero; he stopped the plague. Who would complain about a person who stopped a plague? What then does it mean that "the Tribes were murmuring about him" and saying he was wrong and should not have done it? The Shemen HaTov says that certainly people were happy with what Pinchas did. If a poll had been taken at the time -- was Pinchas wrong or was Pinchas right -- there would have been an overwhelming vote of support for Pinchas' action. However, people were saying that "Of course the action was correct and necessary, but Pinchas was not the appropriate person to take such action." Others were saying, "I could have done it better" or "I could have stopped the plague a different way." The Shemen HaTov comments that "we practically cannot find a place where this complaint is not heard." There is no shul in the world where this is not a problem. Such complaints about controversial actions are always heard against the Rabbi or against the Gabbai. There are always the naysayers; there are always guys who sit on the sides and say "yes, of course it had to be

done, but..." Their statement is always followed by a comment, such as "not him," "not this way," "not that way." There is always a complaint.  
The Sfias Emes discusses the continuation of the above-mentioned pasuk: "when he [Pinchas] acted Jealously on My behalf in their midst." There are times when kana'us [zealous religious Jealousy] is appropriate and necessary. It must be done with great caution and great wisdom, but there is a time and place for kana'us. Who implanted this attribute in the Jewish people? Pinchas. If Pinchas was our "teacher", who taught us this entire attribute of kana'us, then we might think it inappropriate for the "disciples" to have complaints against him. This, too, is typical. How often does it happen that we turn to people from whom we learned and who put us on our feet and say to them, "No, we are better than you; we know how to do it better?" This is all part of the same syndrome, the phenomenon of the "Monday morning quarterback". That is what happened here. It was the "I can do it better syndrome." That is why the verse traces the lineage of Pinchas to Aharon, to tell us that HaShem is not pleased with such criticism.

Making Peace -- Between HaShem and His Nation The pasuk states that HaShem rewarded Pinchas: "Behold I have given to him [Pinchas] My covenant of peace" [25:12]. This reward seems somewhat incongruous. We would expect the reward to be similar to the action. We would expect the "Peace Prize" to have been given to Aharon, who was the lover of Peace and the pursuer of Peace. Pinchas was the zealot. He caused controversy. Why does Pinchas deserve the Peace Prize? Let Pinchas receive the Zealotry Award! Yet the Medrash on this verse emphasizes that "It is only right and proper (b'din hu) that Pinchas receive this reward of peace." Why was this the proper reward for Pinchas? It is said in the name of Reb Chaim (Soleveitchik) that people have a misconception about the meaning of "peace." They think that "peace" means that no matter what happens, there should be tranquility and not be any fights. However, that is not the meaning of Shalom [peace]. Shalom comes from the word shalem (perfection). Shalom really means perfection -- the ultimate right. The ultimate right is when there is perfection between HaShem and His nation. When a husband and wife are acting properly there is Shalom between them and there is Shalom between them and HaShem. That represents perfection (shleimut). If there are no arguments among the Jewish people, but there is friction and tension and division between Klal Yisroel and HaShem -- that is not Shalom. Without unity and harmony between the Jews and the Master of the World, there is no Shalom. Therefore, things can be patched over and everyone can "make nice and feel good," but if there is a division and gap between the nation and their G-d, this is not Shalom. At the end of last week's parsha (Balak), a tremendous gap developed between Israel and G-d. HaShem was not happy. There was no Shalom. If Pinchas would have approached Zimri and said "Zimri, you know you really shouldn't be doing that, maybe you should think it over..." nothing would have been accomplished. That would not have restored the nation's harmony with HaShem. In order to restore such harmony in this case, it was necessary to go ahead and kill someone! This is very radical. This is teaching us that sometimes making 'machlokes' (divisiveness) is the biggest and best form of making peace. However, this is a very hard task. Such zealotry can only be used gingerly, with kid gloves, and by people who know what they are doing. Sometimes it is in fact necessary to make (the commonly understood) 'shalom' and to keep quiet. However, the case of Pinchas is the classic case of HaShem affirming that what was happening was not right and what was needed was bold action -- as taken by Pinchas -- to stop it and thereby restore ultimate Peace -- between HaShem and His nation.

Transcribed by David Twersky; Seattle, Washington twerskyd@aol.com Technical Assistance by Dovid Hoffman; Yerushalayim dhoffman@torah.org This week's write-up is adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Torah Tapes ... Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 for further information. RavFrand, Copyright (c) 1999 by Rabbi Y. Frand and Project Genesis, Inc. Project Genesis: Torah on the Information Superhighway learn@torah.org 17 Warren Road, Suite 2B <http://www.torah.org/> Baltimore, MD 21208 (410)

From: Rabbi Mordechai Kamenetzky[SMTP:rmk@torah.org]  
This week's class is sponsored by The Aleph Institute's (<http://>

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Drasha Parshas Pinchas -- A View from Above Rabbi Mordechai Kamenetzky

Imagine you have been the Chief Operating Officer of a major corporation. The owner and Chairman of the board spotted you some forty years back. Observing your commitment and concern during a totally different mission, he picked you to steer his fledgling group of workers into a major force in the corporate world. During your forty year tenure with the firm, you fulfilled every one of your boss's wishes with honesty and skill. You cared for the corporation and every one of its employees as if they were your offspring. The Chairman, who supplied every one of the company's needs, financial, moral, physical, and spiritual, commended you as the greatest individual that the would ever lead the corporation. But before you get to lead the company into a new phase of operation, the boss says it is time to retire. So far so good. But then in a parting request you come into your boss's office and begin to lecture him on the qualifications of a successor. You tell him to make sure that the next corporate officer has the qualities of leadership that will be able to bring the corporation into the next millenium. Then you add the kicker. After all, you tell the boss, "you don't want to leave the company like sheep without a leader." In simple terms, it sounds like there is a word that defines the move -- chutzpah. Though it may not be a perfect parable, it seems like Moshe did just that. After he realizes that he will not lead the Jewish people into the Land of Canaan he approaches Hashem with a request. "May Hashem the Lord of all spirits appoint a man over the assembly, who shall take them out and bring them in and let them not be like sheep that have no shepherd" (Number 27:15-18). The question is simple. How does Moshe have the gall to tell the Master Of The Universe, He who breathes life into the centipede while splitting the sea and delivering manna, the qualifications of the next leader? Out of the multitudes of earthlings that are on the planet, does the Lord need guidance in appointing a new leader of the Jewish people?

During the last months of the life of the Rebbe, Rabbi Dov Ber of Mezhriz life, the decrees against the Jews living in Russia increased many fold. Young men were forced into the Czar's army and ripped from their families, heritage, and faith. Rebbe Elimelech of Lizhensk went to beseech Rabbi Dov Ber, the Holy Magid of Mezhriz to intercede on their behalf by praying to the Almighty to force an annulment of the Czar's dastardly decrees. "Perhaps," suggested the Rebbe Elimelech, "we should declare a communal fast led by the Magid -- surely our united prayers will evoke Heavenly compassion!" But the Rebbe Dov Ber quietly assured his disciple of an amazing secret. "Soon I will be departing this world. There is no need to gather the community and have them deprive their weak bodies of food. I will personally approach the heavenly throne and plead for mercy from the Almighty." Sure enough, two weeks later the Mezhritzer Maggid passed from this world. The week of shiva passed, but the decrees were not annulled. The thirty period of morning passed as well, and still no change. The conscriptions were as ferocious as ever. Rabbi Elimelech became frustrated. Didn't the Magid promise salvation? Desperate for an answer, he went to the Magid's grave and asked him why the decrees were not abolished. That night the Magid appeared to his disciple and revealed to him the reason that nothing had occurred.

"On earth there is one view -- one that I shared with you. Like you, I also saw the decree as a most terrible event befalling our nation. But here in Heaven I see a different picture. Now I understand everything from an entirely different perspective. And frankly, the view from above is not as bleak as the view from below. In fact, I don't even see the decree as a curse. I cannot pray to annul the decree. At this point, your only salvation is to ask an earthly rabbi to help you. Only a human leader can feel the mortal pain as you and the community feel it. Only someone who sees life from your

perspective can pray on your behalf." Moshe knew that Hashem can choose whomever He wants. But he felt it was his obligation to beseech the Almighty to continue his particular legacy and direction in leading the people. Moshe wanted the appointment based on his opinion of what the Jewish nation needs, not based on a Divine choice. A ruler with the attribute of pure justice may have been harsher on the people. He would not respond to each complaint by beseeching the Almighty for a miraculous solution. The sweetened waters of marah, the deliverance of quail, the splitting of the sea, the victories over Amalek, and the healing of Miriam were all preceded by a common denominator Moshe's intervention. A different leader with a different personality may have chosen a different direction. And an immortal leader may have not felt the despair of the people. Moshe created a destiny for his people based on his humility and understanding of the plight of his fellow Jews. And he wanted a shepherd like himself to care for his sheep. Even if it meant attempting to cajole his Creator with a very human philosophy.

Good Shabbos Rabbi Mordechai Kamenetzky Dedicated in honor of the first wedding anniversary of Larry & Marcia Atlas by Mr. & Mrs. Larry Atlas Drasha is the email edition of FaxHomily which is a Project of the Henry and Myrtle Hirsch Foundation Rabbi Kamenetzky will be delivering a class on Tuesday afternoon, July 20th at 1:00 PM in NYC at the office of Martin Oliner -- 375 Park Avenue corner 52nd, 37th floor. The shiur, entitled "What are you waiting for? Some pre-Tisha B'Av thoughts on Moshiach & Redemption" will cast a new light on the meaning of Tisha B'Av, one of the most difficult days to observe. Lunch will be served. Drasha, Copyright (c) 1999 by Rabbi M. Kamenetzky and Project Genesis, Inc. Project Genesis: Torah on the Information Superhighway learn@torah.org 17 Warren Road, Suite 2B <http://www.torah.org/> Baltimore, MD 21208 (410) 602-1350 FAX: 602-1351

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From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il]  
Subject: Insights to the Daf: Beitzah 32 brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il>

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Beitzah 32 HALACHAH: OPENING CONTAINERS OF FOOD ON SHABBOS AND YOM TOV The Gemara discusses opening vessels that are sealed by cutting them or destroying them on Shabbos (see Chart #12). As Rashi explains, the Gemara is addressing the problem of whether the Melachah of Stirah (destroying) is involved when opening containers on Shabbos or Yom Tov. This discussion has very common practical ramifications nowadays. May one open sealed bottles and other types of food containers on Shabbos and Yom Tov? There are three possible Melachos involved with opening bottles, cans and other containers on Shabbos and Yom Tov: (1) Stirah (breaking a usable structure), (2) Boneh or Makeh b'Patish (producing a finished, usable vessel) and (3) Kore'a (tearing). In addition, there is a fourth Gezeirah d'Rabanan: (4) even if one does not open the container in a way that makes a usable utensil, the Rabanan sometimes prohibited opening the utensil lest one aim to open it in a way that \*does\* make it into a usable utensil. Despite these four considerations, the Beraisos here allow opening "Chosamos she'be'Kelim," cords that fasten containers and keep them shut. The Mishnah (Shabbos 146a, discussed in tomorrow's Daf, Beitzah 33b) also permits shattering a barrel in order to get to the food it contains. Before discussing the contemporary applications of these issues, let us discuss why, despite the four above-mentioned considerations, it is not prohibited to open containers in the cases mentioned in the Beraisas and the Mishnah.

(1) STIRAH: 1. RASHI in Shabbos 146a explains that it is not Asur to break a barrel, since it is "Mekalkel," a destructive act. The RASHBA and RAN add that although it is prohibited by the Rabanan to carry out a Melachah even in a destructive manner, in this case no Melachah at all is accomplished, since "Ein Binyan u'Stirah b'Kelim" ("the Melachos of Binyan and Stirah do not apply to utensils" -- only to items attached to the ground).

2. TOSFOS (Eruvin 34b DH va'Amאי, Shabbos 146a DH Shover) rules

that if one actually produces, or destroys, a completed utensil on Shabbos, the Isurim of Binyan u'Stirah \*do\* apply. However, it is permitted to break open a barrel to get to its contents in one particular case: if the barrel is made of broken utensils that have been tarred together ("Mustekei"), as the Gemara mentions (regarding another matter, see #4 below) in Beitzah 33b. The Halachah (SHULCHAN ARUCH OC 314:1) follows the opinion of Tosfos (b), that Binyan and Stirah do apply to utensils and the only type of barrel that one may open on Shabbos is one that was broken and was glued together. A complete, unbroken barrel may not be broken in order to get the food inside of it. (See also what we wrote in (4) about disposable containers.)

3. The RITVA (Shabbos *ibid.*, and TOSFOS RID there as well) agrees to Tosfos that the Isurim of Binyan and Stirah do apply to Kelim. However, he suggests that the Rabanan did not prohibit destroying a utensil in order to get at the food inside since one wants to eat the food inside on Shabbos (i.e. there is "Tzorech Shabbos"). The Isur of destroying the barrel is only d'Rabanan, since it is not "Stirah Al Menas Livnos," and the Rabanan permitted it for the sake of Shabbos, when the object being destroyed is of the type that is not normally put back together (because destroying such a vessel under \*any\* conditions is not wont to be Stirah Al Menas Livnos).

4. A fourth approach is that of the CHIDUSHEI HA'RAN (Shabbos *ibid.*, based on a YERUSHALMI), which compares breaking open a barrel of food to cracking open a nut. The barrel is not considered a utensil at all, since it just serves as a "shell" to the food inside it, which must be broken into in order to get at its contents. (According to this reasoning, Boneh does not apply to such a barrel either, see following paragraph.)

(2) BONEH/ MAKEH B'PATISH: As mentioned above, the Rishonim argue as to whether the Isur of Boneh applies to utensils or only to objects attached to the ground. Even those who do not apply the Isur of Boneh to utensils admit that another Isur applies instead: Makeh b'Patish, completing a vessel. The Mishnah (Shabbos *ibid.*) teaches that it is indeed prohibited to intentionally make a neat opening in a container (such as by puncturing a clean hole) This is considered Boneh (building an opening, or a utensil) or Makeh b'Patish.

1. However, TOSFOS (Beitzah 34b DH Ki Tanya, following his opinion as expressed above (1):2) maintains that if the barrel is made of broken utensils that have been tarred together ("Mustekei"), it is not a considered utensil even if one punctures it in a neat and usable manner. RASHI (*ibid.*) and other Rishonim do not accept this ruling.

2. In addition, if the opening was already there but an item was attached to the utensil to block the opening (such as the lid of a barrel which is tarred onto the barrel), then one may remove that item. Such an act is not considered creating a utensil (Shabbos 48b and Rashi DH Magufah).

(3) KORE'A: The Poskim permit tearing the wrapping of a package in such a way that the wrapper cannot be used again, since a combination of reasons may be proposed to be lenient in this matter. (SHEMIRAS SHABBOS ch. 9 footnote 11; IGROS MOSHE OC 1:122)

(4) GEZEIRAH SHEMA YISKAVEN LA'ASOS KLI: The Gemara in Beitzah 33b tells us clearly that it is prohibited to puncture a barrel even in a way that does not produce a clean hole, and does not constitute Boneh/Makeh b'Patish mid'Oraisa. The Rabanan prohibited this lest a person puncture the barrel in a way that \*does\* constitute Boneh/Makeh b'Patish.

However, the Gemara concludes that if the barrel is made of broken utensils that have been tarred together ("Mustekei"), we are not afraid that one will intend to puncture it in a manner that a clean hole is created, since a person has no desire to save such a vessel for further use (Rashi, *ad loc.*). The Poskim add that any container that is usually discarded after it is emptied of its contents falls into the same category. The Rabanan did not prohibit opening a rough hole in it since a person does not normally try to puncture such a vessel in a neat way because he has no intention of using it in a permanent manner (SHEMIRAS SHABBOS KE'HILCHASA, ch. 9 footnote 10).

Now that we have reviewed the Halachic issues involved in opening

containers, let us see how the modern day Poskim apply them in practice.

HALACHAH: The SHEMIRAS SHABBOS KE'HILCHASA (SSK), chapter 9, provides a comprehensive summary of the rulings of Rav Shlomo Zalman Auerbach, *zt'l*, and some other contemporary authorities on this matter. (Our entire discussion is assuming that opening the container does not entail ripping through letters or illustrations, which is prohibited in its own right because of "Mochek," erasing.)

[1] SEALED PLASTIC BAGS OR PAPER CONTAINERS - (a) Containers which are made to be \*emptied and disposed of as soon as they are opened\* (such as small bags of sugar for tea) may be opened and emptied on Shabbos (even if they are opened cleanly and a neat opening is formed). Rav Moshe Feinstein (IGROS MOSHE 1:122) compares this to cracking open nuts, since the wrappers have no other use than to protect the food until it is to be eaten (see above, (1):4). (b) Containers which are made to be eaten from and to be \*disposed of after their contents are eaten\* (such as bags of potato chips or plastic milk bags and paper milk cartons), and the person indeed intends to dispose of them after eating, may also be opened according to Rav Moshe, who likens these to nutshells as well. However, Rav Shlomo Zalman Auerbach views these as utensils, rather than shells. Nevertheless, he likens them to a barrel of wine which is made of broken utensils that have been tarred together ("Mustekei," see above (4)), since these containers are not made to last (SSK 9:fn7,10; MINCHAS SHLOMO 91:12). Therefore one should not open them in a manner that a neat opening is created (see above (2):1). Even a plastic bag in which the sides have been pressed together to create a seal at the top and bottom of the bag may not be opened neatly by pulling it apart at the sides (SSK 9:fn19). It is permitted, however, to open such containers in a way that a rough, jagged opening is created. (The CHAZON ISH OC 51:11 is even more stringent, and judges these containers to be the same as those in category (c), below.) (c) Containers which are made to be \*saved and reused\* after they are emptied, cannot be compared to "Mustekei." Therefore, it is prohibited to make even a jagged opening in such a container, lest one make a neat opening which is *Asur d'Oraisa* (because of Boneh or Soser), as we mentioned above (4). 1. Rav Shlomo Zalman permits opening them, however, if one punctures them or otherwise renders them unusable as a container either before one opens them or while opening them (SSK 9:2,3,12). 2. Also, if the container is sealed only with a string or paper cover that must be cut in order to open it, it is permitted to cut the string (in a way that makes the string unusable for future use) -- as our Gemara rules with regard to "Chosamos she'be'Kelim (*ibid.* 9:9,14). 3. Similarly, if the lid or opening is a distinctly visible entity from the rest of the bag or container, but it is connected to the container by a pull-off strip, it is permitted to remove the pull-off strip, since it is simply like removing a lid that has been tarred onto a barrel. (RAV S.Z. AUERBACH in a letter printed in MA'OR HA'SHABBOS, Peninei ha'Ma'or 6:4, in which he explicitly disavows what was written in SSK 9:18).

[2] BOTTLE CAPS AND SCREW-OFF COVERS (a) \*Flat, metal bottle caps\*, of the type which are lifted off with a bottle opener may be removed. (MISHNAH BERURAH 314:17; CHAZON ISH 51:112; MINCHAS SHLOMO 91:12). This does not constitute an act of "Stirah" or "Boneh" on the bottle since these caps are clearly separate entities from the bottle even before they are removed (see above, (2):2). However, there is another problem that must be kept in mind when dealing with caps of bottles: Boneh (or Makeh b'Patish) as far as the \*cap\* itself is concerned. That is, does the removal of the cap from the bottle make it usable for the future (to use as a cap for other bottles), or was it already a usable cap even while on the bottle? Rav Shlomo Zalman (MINCHAS SHLOMO *ibid.*; SSK 9:fn61) rules that it depends on the following: can the bottle cap be used to cover another bottle if it is removed as is, such as by breaking the bottle within the cap and removing the cap? In the case of lift-off metal caps, the cap, as is, can be used to cover other bottles to a certain extent, and therefore one is not creating a utensil by removing it from the bottle. (b) Screw-off metal bottle caps that \*do not leave behind a ring\* when screwed off, or \*plastic bottle caps\*, even if they do leave behind a ring (which was originally attached to the cap at a number of distinct points) may be removed. Removing them is

not considered Soser or Boneh of the bottle, as in the previous paragraph, nor is it considered "creating a usable bottle cap," since the bottle cap was already a distinct, usable utensil which did not require further formation, as above. (This applies only to the type of removable, ringless, bottle cap which has slits on bottom which allow the cap to be screwed off; if the cap is physically warped or widened as it is unscrewed it is prohibited to remove it -- letter from Rav Auerbach in MA'OR HA'SHABBOS, Peninei ha'Ma'or 6:3.) In the case of plastic caps, even though they were connected to the ring while on the bottle, they were originally distinct caps in their own right and they were simply fused to the ring at the factory (by melting). Even now, after they were placed on the bottle, they appear as distinct entities from the rings. Separating them from the ring is therefore like removing the lid of a barrel that has been tarred onto the barrel (above, (2):2), (MINCHAS SHLOMO, ibid.). Others have pointed out that at many factories the plastic caps are attached to the rings \*before\* they are screwed onto the bottle. However, they are screwed on as is, with the application of mild to strong pressure alone. If so, if the bottle would be broken from under them, they could be removed and reapplied by hand to another bottle as is, ring and all, and therefore one is not making a utensil by removing them from the ring, as discussed in the previous paragraph (PENINEI HA'MA'OR 6:5). (c) Metal bottle caps which \*leave a ring\* around the bottle neck when removed which was formerly part of the bottle cap (or in which the cap becomes physically widened or warped in any other way when removed), may not be removed on Shabbos or Yom Tov since they cannot be used on another bottle without first removing their rings. By removing them one completes the formation of a usable bottle cap (MINCHAS SHLOMO ibid. and SSK 9:17; RAV Y. S. ELYASHEV; RAV BINYAMIN ZILBER etc. -- others, though, permit opening all bottle caps, see TZITZ ELIEZER 14:45). 1. Rav Shlomo Zalman Auerbach permits opening these caps, however, if one first punctures the bottle cap (in a manner that does not destroy the letters or illustrations printed on the cap, of course) or if one otherwise renders it unusable for covering bottles \*before\* removing the bottle cap or while removing it (SSK 9:3,17).

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ohr@virtual.co.il Subject: The Weekly Daf Beitza 34 - 40 Parshat Pinchas Shall We Dance?! You are at a sheva berachot meal on a Shabbat or holiday and everyone is singing to bring joy to the chatan and kallah. Now you see them get up to dance and you are drawn to join them. Then you recall that you learned in the mishna that our Sages prohibited dancing and clapping hands on these holy days. So why are all these truly observant Jews doing so? But you then try to recollect what the gemara states as the reason for this ban. If dancing and clapping hands will be permitted, say our Sages, one may be drawn into making musical instruments to supply the music which enhances such activities. Now you have the key to the behavior of your dancing friends. Tosefot (Beitza 30a) explains that this decree was applicable in Talmudic times when many people had the expertise of making musical instruments. In our days, however, when such expertise is uncommon, there is no prohibition on dancing and clapping. Rema in Shulchan Aruch Orach Chaim 339:3 cites Tosefot's lenient opinion. However, the author of the Shulchan Aruch, the Beit Yosef, only quotes the mishnaic ban, with no mention of it not applying to our times. Therefore, some authorities discourage relying on Tosefot's lenient opinion except when such dancing is for a mitzvah purpose, such as in the case at hand (Mishna Berura 339:10). Halachic authorities throughout the last centuries have gone to great pains to point out that even for the sake of a mitzvah it is forbidden to play a musical instrument on Shabbat, and certainly to conduct any form of dancing involving men and women together. (See Biur Halacha, ibid, and Igrot Moshe, Orach Chaim 2:100.) \* Beitza 36b

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From: Ohr Somayach[SMTP:ohr@virtual.co.il] \* TORAH WEEKLY \*  
Highlights of the Weekly Torah Portion Parshat Pinchas

Status Simple "Pinchas...son of Aharon the kohen" (25:11) Not so long ago, a member of a royal family died a violent and tragic death. There was an outpouring of unparalleled grief at this event. That people should mourn a life cut off in its prime is understandable. Remarkable, however, was the spectacle of a world rending its clothes and beating its breast at the demise of a self-confessed adulteress. Youth, beauty and royalty apparently can gild marital treachery and turn it into the stuff of true life romance. This singular flood of tears, however, was not a mere aberration of public sense and sensibility. From time immemorial there has existed such a double standard in society. Throughout history, kings have exercised what the French in their exquisitely delicate manner call the droit de seigneur -- "the right of the master." This was the accepted custom of the ruler to claim the first night of any marriage. In this week's Parsha, Pinchas puts an end to a plague which has killed 24,000. The cause of this plague was a spree of immorality with the women of Midian and Moav. Instead of applauding his action, however, the people accused him of murder. Interestingly, the accusation leveled at him was that: "This grandson of an idol-worshipper had the gall to kill a prince of Israel." If you think about it, what does the social status of Pinchas have to do with whether or not his actions were justified? And what does it matter that the man he justly executed was a prince? What is considered adultery amongst the hoi-poloi is gilded as romance amongst the glitterati. Status makes everything permissible.

Processed Peace "My covenant of peace" (25:12) Everyone wants peace. Every person wants to sit under his fig tree, secure that no one will come and take away his family and his money. Yet almost since the beginning of time, peace has been elusive, and often, illusory. If there's one Hebrew word that everyone knows, it's shalom. "Peace." Shalom is the Hebrew form of greeting. Why do we greet others with shalom? The Talmud tells us that it is forbidden to say shalom in a bathhouse, because Shalom is G-d's name, and thus not fitting to be uttered in a bathhouse. What does it mean that G-d's name is Shalom? Real shalom doesn't exist in this world because shalom means perfection, completion. This world was created lacking. That's the way it's meant to be. This world strives to arrive somewhere beyond itself for its completion. The Hebrew word for the "earth" is aretz, from the root "ratz," "to run," because this world is always running, moving towards its completion. However its completion can come only from above, from Heaven. The word "Heaven" in Hebrew is shamayim, from the root "sham" which means "there." This world is always "running" to "there" -- outside and beyond itself. This world contains many wonderful things, but perfection isn't one of them. Perfection is beyond the scope of creation. This is why G-d's name is Shalom. G-d is the Perfection of all the lacking of this world. Every single thing in this world finds its perfection, its fulfillment, in Him. It's not here. It's above. It's "there."

The Peace Connection In the Book of Ruth, Boaz greets the harvesters by using the name of G-d. From here we learn that a Jew may use G-d's Name as a greeting, and it is not considered taking Heaven's Name in vain. In fact, there is an opinion that we are obliged to greet each other with G-d's name by saying "Shalom." Why should we be obliged to greet each other using G-d's name? What's wrong with "Good Morning!" or "Have a nice day!" Sometimes we look at other people and we think that we are a million miles from them. But no man is an island to himself. When two people meet, the essence of their meeting is to make each other more complete. The fundamental principle of interpersonal relationships is that when I meet my fellow being, I am coming to effect his or her shleimut (completion). That's what I'm doing in this world. G-d placed us in a world which demands to be perfected. Our whole relationship with the world and everything in it is a "Peace Process" -- a process of bringing every person and every blade of grass to a state of shleimut -- the true definition of peace. In Parshat Vayetze, Yaakov lays his head down to sleep on some stones. The stones all

vie to be the stone on which Yaakov will sleep. The result is that all the stones gather together and became one stone. What do we learn from this? The message of the stones is that completion results from the connection of disparate entities into a single whole. When we connect with other people on whatever level, whether in business or in love, whether in school on the bus, our entire connection between ourselves and our fellow beings must be with the intention to bring the other person to a state of completion. That's why a Jew is obliged to greet others with "Shalom!" For when we seek to bring each other to a state of completion, to shalom, the world reaches its ultimate fulfillment. And that's the real peace process.

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From: Jeffrey Gross[SMTP:jgross@torah.org] neustadt@torah.org  
Subject: Weekly Halacha - Parshas Pinchas-Overnight Mail on Shabbos  
By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav. And on the Shabbos day... (28:9)

#### OVERNIGHT MAIL ON FRIDAY FOR SHABBOS

QUESTION: Is it permissible to send a letter or a package on Friday with instructions to deliver it on Shabbos?

DISCUSSION: Amirah l'akum, giving instructions to a non-Jew to do an action which would be forbidden for a Jew to do on Shabbos, is prohibited(1). It makes no difference whether the Jew's command is given on Shabbos or before Shabbos. Accordingly, it should be forbidden to instruct a non-Jew to deliver an overnight package on Shabbos, since there are several prohibitions involved in delivering mail on Shabbos(2).

When necessary, however, there is room for leniency. There are some poskim(3) who hold that only a direct command to a non-Jew is forbidden. Instructing a non-Jew to instruct another non-Jew ??amirah l'amirah ??is permitted. Not all poskim agree with this leniency. Mishnah Berurah(4) rules that one can rely on this view only to avoid a major financial loss (hefsed gadol). Other poskim(5) rule that one may rely on this view only in a case of great need (tzorech gadol). It follows, therefore, that one is permitted to send an overnight letter to be delivered on Shabbos in case of great loss or great need, since the command to deliver the item is not given directly to the delivery man but to another non-Jew(6).

There are several other arguments for permitting one to have a letter delivered on Shabbos: Firstly, the Chasam Sofer(7) rules that even those who prohibit instructing a non-Jew to instruct another non-Jew would permit it if the Jew's instructions were given before Shabbos(8). Secondly, some poskim(9) hold that if the second non-Jew does not know that he is doing a melachah for a Jew, then it is clearly permitted for the Jew to instruct a non-Jew to tell another non-Jew to do a melachah. Thirdly, some poskim(10) argue that mailmen do not work for the sender but for the government [or a private company] Postal Service, which has an interest in mail being delivered. They are not delivering the mail because the Jew asked them to do so, but because they are employees of the Service. They are not considered, therefore, as doing something for the Jew. Mail delivery is similar to garbage collection in which the garbage men are not working for the homeowner but for the city government(11) All these reasons are sufficient to permit a letter to be sent with instructions to deliver it on Shabbos, even when the situation is not necessarily one of averting a major loss or filling a great need. Obviously, if there is no need or urgency, one should not rely on the above arguments(12).

When a letter arrives on Shabbos, the recipient should not take it directly from the mailman's hands. Rather, he should allow the mailman to place the letter in the mailbox or in the house. The reason for this is that we do not want the Jew to inadvertently carry the letter into the house, an act which may be Biblically forbidden(13) (possibly, therefore, if there is an eiruv, one may take the letter directly from the mailman's hands(14) (some poskim

maintain that even though the letter or package originated outside the techum Shabbos, it is not muktzeh<sup>15</sup> - unless it contains a muktzeh item, such as money, bills, important documents, etc.(16)

FOOTNOTES: 1 This is a Rabbinic prohibition. According to a minority opinion, it is considered a Biblical prohibition; see Sha'ar ha-Tziyun 243:7. 2 If the overnight mail is delivered to the house together with the rest of the mail, it is permitted to be sent, since the mailman is not doing a special melachah for the Jew; see Chelkas Yaakov 1:65. But usually, overnight mail is delivered separately from the regular mail. 3 Chavos Yair 53. 4 307:24, quoting the Sefer ha-Chayim. 5 Responsa M'harsham 2:136, quoting the Shvus Yaakov 2:42. 6 M'harsham, ibid. and in Da'as Torah 247:1; Az Nidberu 3:36. 7 O.C. 60. 8 See Beur Halachah 307:2, who quotes this Chasam Sofer and comments that from the Rashba it seems that this is not so, that even during the week it is prohibited. But see Zichron Yosef 97 (quoted in Machazeh Eliyahu 37) who explains that there is no contradiction between the Rashba and the ruling of the Chasam Sofer. 9 Mishneh Sachir 73 quoting M'harshag. See also Chasam Sofer C.M. 185. 10 Pri Megadim 247:3 according to the explanation of Machazeh Eliyahu 37. 11 Possibly, this argument could be advanced to include employees of a private company as well. 12 See Minchas Yitzchak 6:18, who is hesitant about permitting this, although the author says that many people are lenient. 13 Mishnah Berurah 307:56. 14 See Sha'ar ha-Tziyun 307:66. 15 Mishnah Berurah, ibid. and Beur Halachah who explains that although a letter is not a keli and therefore subject to the prohibition of muktzeh, it is nevertheless permitted to carry since one can use a letter to cover a bottle (or as a bookmark). Harav S.Z. Auerbach (printed responsum in Sefer Tiltulei Shabbos, pg. 13) rules that even nowadays one can rely on this. Igros Moshe O.C. 5:21-5; 22:5 does not agree with this leniency. Harav S.Y. Elyashiv is also hesitant about this (see Shalmei Yehudah 12, note 21). See Hebrew Notes, pg. 570-571, for further elaboration. 16 See Hebrew Notes, pg. 571-574, concerning the reading of a letter which arrived before Shabbos, which according to some poskim is forbidden because of the prohibition of shtarei hedyotos.

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From: Aish HaTorah[SMTP:aishlist@mail.netvision.net.il]  
Aish HaTorah's BRAINSTORMING WITH BAARS PARSHAT PINCHAS  
By Rabbi Stephen Baars Aish HaTorah Washington DC  
"PREPARING FOR THE NON-CRISIS" "If you have wisdom, what do you lack? And if you lack wisdom, what do you have?" Midrash, Vayikra Rabba 1

Pinchas is one of the few parshas named after an individual Jew. To appreciate how unusual this is, there is no parsha named Abraham. Nor is there one named Isaac, Jacob, Sarah, Rivka, Rachel, Leah, Joseph, Moses or Aaron. Clearly, Pinchas was one of the all-time heroes of Jewish history. What was his claim to fame? In an act of tremendous self sacrifice (and at great personal danger), Pinchas acted to stop a public display of immorality which had triggered a plague that was killing thousands. Pinchas had stepped forward at a time when everyone else had given up, and for this he was rewarded by G-d with the "Covenant of Peace." It is hard to find such a Jewish champion in the Torah. It is therefore surprising that later in the parsha, Joshua - a heretofore secondary figure in the Bible - is appointed to inherit Jewish leadership after Moses' death! As the commentators explain, the appointment of Joshua is juxtaposed next to Pinchas's heroics to contrast what a real leader should be (Joshua), as opposed to what we think he should be (Pinchas). Though the "Pinchases" of the world typically get the most media attention, it is the quiet qualities of a "Joshua" which are most essential for leadership.

THE MAKING OF A LEADER What leadership skills and talents does Joshua possess that Pinchas lacks? Joshua's greatness is that when it came to Torah, he was reliable, dependable and consistent. Day in and day out, he would arrive first to the study hall to set up the chairs, and he would stay to sweep up after. When Moses went up Mount Sinai for 40 days, Joshua faithfully waited below. This was Joshua's strength. He learned as much as he could from the Torah, the instruction book of life. If you want a leader, then pick the one who has studied the instructions first. What if you have the choice between a person who consistently makes good decisions, or someone who blooms in a crisis? The Torah says to choose the former. Why? A crisis is, by its very nature, a unique and passing event. Most of the time, society is not in crisis. Therefore, the best leader is one who can be steady and

consistent through the routine of day-to-day reality. In his quiet, unassuming way, Joshua was a rock of stability. This may seem slight when compared to the exciting bravery of Pinchas. Yet, the Torah teaches, it characterizes the essence of a good leader.

**THE CRISIS LIFE** We've all heard questions such as, "What would you do if your child came home and told you X or Y problem?" Or, "What would you do if you found out you had A or B disease?" These make great talk-show topics and bar-room discussions. We watch crisis-laden soap operas, pay to view crisis-packed movies, and read crisis-covered newspapers. Our perspective is so skewed that normal everyday activity seems mundane, boring, and unworthy of attention. We've turned our lives into a constant quest for crisis. But what about the "non-crisis?" Are we prepared to sit at the dinner table and discuss how to make the act of eating more meaningful? Would we watch a talk show that raises the question, "Is day-to-day life meaningful when there isn't a crisis?" If we were more adequately equipped to face the non-crisis situations, there would be far less likelihood of problems accumulating to the point where they actually do reach crisis proportions! For this reason, Joshua was the best choice for leader. It is only our modern-day pre-occupation with crisis that could make us think Pinchas was more qualified.

**THE CHALLENGE** From where will we learn to enjoy life if we do not spend time to understand the inherent value of the "mundane"? How will our children learn to make their days meaningful if our only concern is the crises in life, the crises in the world, and the crises in the movie theater? We may know the right response if our children came home and told us X or Y. We may know how to handle the knowledge that we have A or B. We may be ably prepared for most of life's crises and disasters. But the non-crisis arena is the one that holds the real challenge for us today. Because what a disaster life will be... if we don't learn how to deal with the consistent reality of daily routine!

**BRAINSTORMING QUESTIONS TO PONDER** Question 1: Are you more energized under pressure, or in the calmness of routine? Which do you think is a healthier lifestyle? Question 2: The newspaper tells us the major world problems for the day. If there were a paper about you, what would be the headlines? Question 3: If you could compose your own newspaper, what type of news would it emphasize?

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<http://www.ou.org/torah/ti/> Parashat Pinchas - 5759 - OU Torah Insights Project OU Torah Insights Project Parashat Pinchas July 3, 1999  
Rabbi Shlomo Caplan

Pinchas, the hero of this parshah, is the paradigm of the Jewish zealot. An analysis of his actions and motives reveals the parameters of zealotry. The Torah states that Hashem rewarded Pinchas with His "covenant of peace." What does this mean? We know that Hashem responds to our actions midah keneged midah -- measure for measure. So if Pinchas acted violently, killing Zimri and the Midianite woman with whom he had sinned, why did Hashem reward him with a covenant of peace? The Midrash, Yalkut Shimoni, elaborates on Pinchas's fate: "Rabbi Shimon ben Lakish said: 'Pinchas is Eliyahu Hanavi. Hakodosh Boruch Hu said to him, You made peace between me and my sons; in the future you too will be the one to make peace between me and my sons, as it says, Behold I will send to you Eliyahu the prophet...and he will return the hearts of the fathers to their sons.' As the Midrash sees it, G-d viewed Pinchas's behavior not as violent but as peaceful -- a reconciliation between Hashem and his sons, a motion to restore the deep fondness that characterizes the relationship of G-d and his people. This is the proper model of zealotry. The Gemara explains the verse in Tehillim, 'Vaya/Emod Pinchas Yayifalleh -- Pinchas quarreled with Hashem.' The angels sought to push him away but Hashem said to them, Leave him. He is a zealot the son of a zealot, an assuager of wrath the son of an assuager of wrath.' Pinchas argued with G-d not to punish B'Enai Yisroel because of the sin of Zimri. Only as a last resort, when arguing with G-d failed, did Pinchas kill in order to assuage the wrath of G-d. Pinchas's zealotness arose from his great love of Klal Yisrael. His love prompted him to go to bat for them, to quarrel with Hashem for them. Thus his genealogy is traced by the verse: 'Pinchas the son of Elazar the son of Aharon.' Aharon was Judaism's great peacemaker, 'a lover of peace and a pursuer of peace.' Pinchas shared his grandfather's traits. Just as Aharon sought to turn back the wrath of Hashem during the rebellion of Korach, so too Pinchas sought to turn back the wrath of Hashem by killing Zimri and the Midianite woman. Pinchas could have been killed during his attack on Zimri, the Gemara records. Yet, he was willing to risk his life for Klal Yisrael. Someone once asked Rabbi

Yosef Chaim Sonnenfeld, z"l, the first Chief Rabbi of Jerusalem, why he was so sharp in his castigation of the secularists. Isn't the role of a pious man to advocate on behalf of all the Jewish people? Reb Cham responded: "I only take this approach when speaking to the people involved directly in order to make it clear to them that their behavior is unacceptable. However, every day I say Tehillim and cry to Hashem on their behalf." The true zealot is a student of Aharon Hakohen, who loves Klal Yisrael, who advocates on behalf of Klal Yisrael, and who resorts to zealotness only as a last resort to restore peace between Hashem and his children. Rabbi Shlomo Caplan Rabbi Caplan is rabbi of Congregation Beth HaMedrash of Overlook Park, Philadelphia, PA

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From: Rabbi Lipman Podolsky[SMTP:podolsky@hakotel.org.il] Subject: Parshat Pinchas You Are What You Do

As reward for his impassioned defense of Hashem's honor, Pinchas receives a gift of a "covenant of peace." Hashem Himself insured that Pinchas would forever excel in the trait of peace and serenity, a quality that endures to this day in the form of Eliyahu HaNavi -- the Angel of the Covenant. Why was it necessary for Pinchas to receive specifically this reward? Was he not a peaceful person to begin with? After all, he was a grandson of Aharon Hakohen who taught: Love peace and pursue peace... (Avos 1:12). The Netziv, in his Ha'amek Davar, explains. One of the fundamental axioms of Torah psychology teaches: A person's character is shaped by his actions (See Mesillas Yesharim chap. 7). A pleasant person who occasionally acts toward others with arrogance, eventually becomes arrogant. When a tightwad begins contributing generously to Tzedaka, he gradually develops in himself the quality of generosity. A glutton who trains himself to eat normally, will ultimately gain complete control over his appetite. This holds true with all middos, both positive and negative. Pinchas, an inherently peaceful person, had just engaged in an act of extreme violence. Though, given the circumstances, his act had been unavoidable and commendable, it was nevertheless fraught with danger. For by killing, one becomes a killer. What would protect Pinchas from internalizing the deleterious side-effects that necessarily accompany an act such as his? "Behold, I give him My covenant of peace..." Hashem Himself intervened in the natural course of character development and overrode the traditional tendency. As compensation for jeopardizing his character for Hashem's sake, Pinchas was rewarded copiously. Any blemishes on his soul were instantly cleansed, and he retained his fine and noble character with which he was born -- "a covenant of peace." This principle is manifest in every day of our lives. For example, many of us suffer from the flaw of laziness. The writer of these lines is a classic example. The extent of procrastination that went into composing this D'var Torah would not be believed. But it had to be written! The Web waits for no man! What to do? The Mesillas Yesharim says that there is only one way to overcome the trait of laziness: Don't be lazy. You lack the "get up and go"? Get up and Go! Sounds simple? It is. But it works. Act as if you are not lazy, as if you have energy and drive, and you will gradually find yourself imbuing these very characteristics. You have a paper to write? Just throw yourself right in. You will slowly notice your level of enthusiasm rising, as the job becomes easier and more enjoyable. You have a difficult piece of Gemara to learn? The only way is to jump in, head first. As you push yourself, fighting your nature, you will slowly feel your excitement grow. Ultimately, your laziness will be conquered (at least for the time being)! Example #2: Approximately half of the world tends to depression. This does not mean to say that they are depressed. Rather, they are inclined to view the world more negatively and/or pessimistically than the other half. This leads to disappointment, disillusion, frustration, and sometimes depression. How can one overcome this handicap? You are what you do. Act happy, concentrate on the positive, contemplate the myriad things for which we must be grateful, and slowly you will change. [Caution: One who is seriously depressed and/or dysfunctional should absolutely consult with a professional as to the preferred course of treatment. This advice is intended solely for the person frustrated with the typical difficulties of every day life.] Incidentally, these two character flaws, laziness and depression, tend to

go hand in hand. One who suffers from Atzlus (laziness), will eventually succumb to Atzvus (depression). Conversely, one who is depressed is likely to lie in bed, forever procrastinating life. The cure for both these ills is therefore one and the same. Get up and go, act, do, accomplish, and you will eventually feel better. Of course, when you feel better, you will do yet more, and embark on a cycle of accomplishment and mental health that will only spur you to deeper and greater achievements. True, there is a lot of sadness in the world. But that doesn't mean that we have to join the statistics. Let us employ the principle derived from our parsha, and Hashem will help us fulfill our potential in this world!

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From: torahweb[SMTP:torahweb@torahweb.org]

To: weeklydvartorah@torahweb.org Subject: Parshat Pinchas

Rabbi Yaakov Neuburger

The Interdependence of Generations

(26:53- 55) "To these [the families entering Israel under Yehoshua] the land shall be divided for an inheritance according to the number of names. To the more numerous you shall give more and to the fewer you shall give less.... Nevertheless the land shall be divided by lot according to the names of the tribes of their fathers they shall inherit"

In interpreting the pesukim above, Rashi understands that while the Torah refers to the individual's acquisition of Israel as an inheritance ("yerusha"), it in fact was far different from the laws and mechanics of inheritance that we study today. The initial system of inheritance of the land of Israel described in the pesukim is the only legacy that has the deceased receiving from those still alive. Rashi explains that the land was first divided equally amongst those entering Israel and then combined and reapportioned to their parent, i.e. the senior family member who left Mitzrayim. Finally it was equally divided between the heirs of those that labored in Mitzrayim and personally experienced the miraculous redemption. What does the Torah wish to teach us through this most unusual manner of patrimony?

The Torah is instructing us to appreciate that even the most momentous accomplishments of any single generation, even those accomplishments that seemed far beyond the reach of parents and grandparents, are the cumulative results of the efforts of several generations. There is no doubt that the Jews entering the land were a courageous and awe inspiring group. They conquered powerful nations and they witnessed the crumbling walls of Yericho. Their bitachon did not fail them and no sin of spies or a golden calf delayed their ascent. They were to be the first to enact all the laws of the Torah, from Mishkan worship to the intricate laws of tithing. If there was a generation whose families' names should be associated with the allotment of the Holy Land and the subsequent harvests of plenty, surely it should be "these" pioneers. Therefore the Torah established that they should determine the size of every family's hold on the land. Those privileged to live in Israel will forever point to that generation in

explaining why they have a rolling expanse in Israel or a quaint fertile portion.

However, the Torah stresses that the generation who merited to leave Egypt, despite the decree barring their entry into Israel, are so much a part of the destiny of our nation and our land, that they too must be engraved in its very terrain. They who had suffered the pains of oppression and enslavement, who had borne witness to the greatest miracles of all, who as a group were of unparalleled prophecy, and who were marked by their unflinching devotion to follow G-d into barrenness, should not be forever judged by momentary failings, no matter how perplexing. After all, were these first settlers not readied for

their mission through the yearning of the Dor Hamidbar (the preceding generation that had spent 40 years in the desert), strengthened by the faith nurturing experiences of their parents? Did not the nation as a whole need

the maturation cast upon them through the suffering of their parents and were they not to absorb into their blood the faithful optimism of their mothers?

In my mind the recognition of the interplay between generations was brought to life in a response of Rabbi Yechiel Michel Tuckazinski, one of the saintly giants of Jerusalem, to one of the burning questions of this century. He addressed himself to the secular Zionists of his day, who correctly displayed singular pride in their energies which had been selflessly invested into the forerunner and early stages of the State of Israel. They expressed that their contribution to our nation had far surpassed the accomplishments of the leadership of the "chareidim" of their time. Rabbi Tuckazinski validated their feelings of having left an immeasurable legacy. Nevertheless, he continued, none of this would ever have happened had there not been generations of Jews who kept the passionate love of Israel afire through their thrice daily yearnings for the land and its restoration.

Our own generation often takes great pride in the increased focus on mitzvah observance and Torah study that we are experiencing. Would any of this be happening if not for the visionary individuals and their selfless supporters who established yeshivot and day schools throughout the United States during a time that was altogether insensitive to the spiritual yearnings of the Jew?

This interdependence of several generations and the understanding that any attachment to Torah and Israel is grounded in the inspirations and accomplishments of earlier times is well communicated through the settling of Israel, and as such is to become an uncompromising

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