



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

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## ***Thoughts on Parashat PINCHAS Year 24***

***by Dayan Abraham David***

Pinchas was given B'ruti Shalom a covenant of Peace with Hashem and the Kehuna for himself and his progeny because he took vengeance on behalf of Hashem, He atoned for the Bnei Yisrael and stopped the plague.

In the Pasuk (13) it says 've hayta lo ve le zaro acharav brit kehunat olam tachat asher kano lelokav. And he will have the covenant as Cohen for himself and his progeny because he took vengeance on behalf of his G-d. Why does the Pasuk refer to G-d as his G-d, it could have said asher Kano L'Elokim' why Elokav? We could explain since it is quite normal among people to absolve themselves of responsibility to do what needs to be done; a mitzvah or to stand up against those who disparage the Torah with the excuse. Why should I do it if this other person has not especially if this other person is greater than he is. Pinchas was in the presence of Moshe and many other leaders, he could have said the same, if no one present has done anything about Zimri and Kozbi, then why

should I. But he did not absolve himself and despite of the danger involved he took the initiative and killed them. His vengeance on behalf of Hashem saved Am Yisrael from the plague. He was rewarded with an everlasting covenant. There is an opinion in the Talmud that he was merited to become Eliyahu Hanabi who will help correct the world before Mashiah.

There is a story said over about the Chafetz Chaim, Rabbi Shimeon Schwab one of the great Rabbis of America in the last generation, studied in Telz, Lithuania before the war. On his way home he visited the Chafetz Chaim toward the end of his long life. He told the Chafetz Chaim who he was, the Chafetz Chaim asked him why are you not a Cohen? He answered because my father is not a Cohen, and again he was asked and why is your father not a Cohen, he understood that the Chafetz Chaim was trying to make a point, 'You tell me Rebbe', the Chafetz Chaim told him that when Moshe Rabenu came down Har Sinai and he found the people dancing round the Egel the golden calf, he asked for help 'Mi l'Hashem Elai' who is for G-d come to me for Moshe needed help to punish those who

had done avodah zara. Only the tribe of Levy came forward, that is why the Leviyim and the Cohanim who were part of the tribe of Levy became Nachlat Hashem. Your fathers held back and were not zoche, not them and not their children. Remember never hold back when you can help. The yalkut shmoni, Yeshaya Chapter 6:406 explains why Yeshaya Hanabi merited to prophesise most of the nechamot consolations and the future consolations to Am Yisrael it was because he accepted to rebuke the Jewish people and to warn them about the impending tragedies which would come upon them if they did not correct their ways. Rashi and the Ralbag (6:8) bring the Medrash that Hashem asked Yeshaya to take on prophecy to warn the Bnei Yisrael of the forthcoming tragedies if they would not correct their ways. 'I have sent Micha and they smacked him on his face, I sent Amos and they insulted him making fun of his faulty speech with the blemished tongue. He answered, 'Even so send me. Hashem tried to put him off again, saying how difficult the Bnei Yisrael were at that time, and they could insult him and shame him. But he accepted it all and became the forebearer of Nechamot and good tidings for the future.

Yes we are given opportunities to do for Hashem, to raise up the Kavod Hatorah, to help bring back our brethren to Hashem, if we do take them then we can make a

difference not only for ourselves but also for our future generations.

## **TORAH GEMS**

In the Sidra we find two occasions where Moshe seemed to have forgotten the Halacha. In one with Zimre, he forgets but Pinchas remembers and acts upon the Halacha '*Kanayim pogim bo*' the zealous are allowed to strike the sinner who consorts with a non-Jewish woman and he is rewarded for it. The second with the '*Bnot Tzlofchad*', when he again forgets the Halachot of Inheritance and subsequently that Halacha is brought down in their name with praise; '*Ken Bnot Tzlofchad Dovrot*'.

The Midrash Rabah explains that 'Ziimre' brought '*Kosbi bat Tsur*' the Midianite Princess before Moshe: "Is she forbidden or allowed to me?" Moshe replies she is forbidden. "So why is your wife permitted to you, she is also a Midianite?" '*Meyad Nitrashlu yadav shel Moshe vehitalma Halacha Mimenu*', his hands became weak and the Halacha was hidden from him. All the Tzaddikim with him became weak and confused and began to cry. The Midrash questions how come Moshe who stood up against 600,000 at the Egel and destroyed it completely before their eyes become weak here? This is so that Pinchas should come and take his reward.

The Midrash continues that because Moshe weakened and decided not to rise to the challenge his burial place was not ever revealed and concludes that a person should be '*Az ke namer*' bold as a leopard, strong as a lion etc. to do the will of Hashem. The words of the Midrash need explanation, it says the Halacha was concealed from him to give Pinchas the chance to receive

the merit and yet Moshe seems to be somewhat punished for it?

The Midrash is teaching us that even in circumstances where there seems to be some justification for the weakening of a person's resolve as was in the case of Moshe which was a personal attack: "Why is your wife permitted to you?" Moshe should have stood up and forcefully challenged Zimre. The Halacha he would have remembered but since his resolve weakened, it was taken away from him so Pinchas should have his chance. Moshe lost his burial place from becoming centre of prayer and Yeshua because he had weakened his resolve in the face of Zimre's personal attack, he should have overcome his personal feeling to answer the challenge. Hashem is 'Medakdek' with the righteous on their smallest fault.

The second episode with the daughters of Tzlofchad who came forward to claim their inheritance in the Promised Land was highly praised. The Midrashim praised them for their intelligence and clever arguments, praised their father (who never rebelled against Moshe but gave his life 'Leshem Shamayim' to show the seriousness and necessity for keeping Shabbath in spite of the decree on that generation not to enter the Land), praise for the Tribe of Yosef who loved the Land and begged them to take his bones up to the Holy Land. Then a special praise is given to the women who eagerly awaited going into the Land unlike some of the men as the Kli Yakar explains: the men were afraid of the Mitzvot and obligations of 'Tsedakah, Terumoth Maaserot, Sheveet, Matanot Aniyeem, Challah' etc which would become incumbent on them. The strictness of behaviour required in the Land which would not tolerate sexual promiscuousness, any form of deviation from belief in G-d and his Torah, they became intimidated. With the women it was different 'Bizchut Nashim Tsidkaniot Nigalu

*MiMitzraim'*, they were eager for the redemption to come into the Land, to do the Mitzvot of giving and caring which they were restricted in Mitzraim. The Tribe of Yosef is praised for his caring for his people, the Land and its produce would give ample opportunity for this. There are many examples in the Talmud where woman brought about miracles more than the men because of their kindness and caring for the poor and needy. Moshe forgot the Halacha because of a small comment he made when appointing the Judges: "the difficult decisions, bring to me!" Maybe he should have said "the difficult decisions bring before Hashem' that is why he had to bring this question before Hashem now. And in the name of Bnot Tzlofchad.

## **Shabbat Shalom**

### **HALACHOT**

#### **The 3 weeks beginning Saturday 20th July. Shiva Asar be Tammuz.**

1) There are some who keep the Minhag of the Zekenim and do not have a haircut or shave for the 3 weeks starting from the fast of Tammuz even though, according to the Shulchan Aruch, we only refrain from this on the week of Tisha B'Av.

2) We refrain from musical entertainment during the 3 weeks as suggested by the Magan Avraham and accepted by other Poskim. This restriction would apply to the playing of musical instruments and even listening to musical tapes, according to our Poskim. But those who have a Minhag to play musical instruments for a Brit Mila or other mitzvot may do so. However, this Heter would not apply to the night before the Mila (*Brit Itzhak* or 'Agdil Yas') as it is not considered a Seudat Mitzvah. We refrain from music even in teaching classes.

3) We also refrain from saying 'Shehechyanu' on a fruit or new clothes during these days. But if a pregnant woman needs to eat such a fruit, she should make 'Shehechyanu' for it.

4) We make a 'Shehechyanu' for a Pidyon or Brit according to our custom.

5) The minhag ashkenaz is to make shehechyanu on new fruit on Shabbat

6) If someone made a beracha Haetz on a new fruit by mistake there is a machloket if he should make shehechyanu in the 3 weeks since he has to eat the fruit some poskim say he should and others say he leaves it out. The minhag seems to be that we do not.

**We would like to wish a mazal tov to  
Elisha and Zahava Cohen on the bar mitzvah of their dear Sason**

**Also a mazal tov to the dear grandparents and family**

**We would like to wish a mazal tov to Jordan and Yaeli Moses on the birth of their bechor and special mazal tov to the grandparents Richard and Samantha Moses and to Ben and Bella Lewis and their families**

**We have a regular Youth Minyan organised by Jordan Moses followed by a kiddush**

**Regular Nightly Shiurim in the Beit Hamidrash Programme not to be missed**

**Sunday to Thursday  
From 20:00 to 21:10**

**For full details see the notice on the Shul Board**

**If you wish to sponsor a Kiddush**

**Please contact  
Nathaniel Bendayan 07825 871749**

**For Seuda Shlishit or to rent the**

**Nancy Reuben Hall for a Simcha  
Please contact**

**Yanky David 07725 408724**

### **SHABBAT TIMES**

Shabbat commences	8:43 pm
Shabbat terminates	10:02 pm
Mincha Erev Shabbat	7:15 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Shiur	7:20 pm
Mincha on Shabbat followed by Seuda Shlishit	8:20 pm
Followed by Arbit	
Shacharit Weekdays	6:50am
Shacharit Sundays	7:00am
Mincha followed by Arbit	7:30pm