



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Parashat PINCHAS Year 23 by Dayan Abraham David

In the Parasha, Pinchas is rewarded by G-d for his zealous act of killing Zimri and Cosbi and saving Am Yisrael from the plague which had already killed 24 thousand. But what is *Kanaut*, zealousness? We hear the slogan '*Kanaut*' being used freely to justify people harming others.

Before his death Yanai Hamelech warned his wife to be wary of those pretenders who claim the reward of Pinchas while covering up their evil deeds. '*Al Tityarei min HaPerushim - ele min Hattzibuyim she osim mase Zimre vu mebakshim schar Pinchas*'. Do not fear the Chachamim who were called Perushim whom he had harmed because they are G-d fearing and will not harm you or our son for you did not do them harm. But beware of the pretenders who pretend to be righteous demanding the honour of Pinchas while doing the deeds of Zimri. For Zimri came forward with Cosbi the Midianite woman before Moshe claiming justification for his deeds of '*zenut*' saying if this woman is forbidden how is your wife, Ziporah who is also a Midianite, allowed to you. Of course he had a

following, all those who had sinned with the daughters of Moab. Moshe could not answer back at this personal accusation even though it was a completely false comparison. It was Pinchas who remembered and acted on the Halacha '*Kanayim Pogim Bo*'. The zealous act of Pinchas was based on a halacha he had learned and not just of his own volition. His was not just an easy act of destroying someone who could not hit back; he risked his life. Zimri could have killed Pinchas and would not have been persecuted. Anyone of Zimri's tribe could have killed him as he was considered a '*Rodef*'. He had attacked a Prince of Israel and his name would now be ruined. For we see that after the act the people called him derogatory names, '*ben Puti ze shepitem avi emo agalim le avodah zarah*', this grandson of an idolater dares to kill a Prince of Israel. Until G-d speaks to Moshe and commends Pinchas, as the grandson of Aaron HaCohen, the peacemaker, who made peace between Israel and their Father in Heaven, and G-d attests to Pinchas' pure intentions; love for his people and for the honour of G-d.

From this we see '*Kanaut*' must be with the most holy intentions and with '*mesirat nefesh*', self sacrifice, not only physically but even risking ones reputation, not just acts of

harming others or settling scores and hiding behind anonymity. Abaye in Gemara Berachot explains why the generations before them were answered with miracles and not theirs. It was not that the standard of their learning was any lower but because the generations before had *'mesirat nefesh'*. He quotes the example of Rab Ada Bar Aba who when he saw a woman, whom he thought was Jewish, wearing a provocative outer garment not befitting the modesty of a Jewish woman, he went up to her and tore it up. He had been mistaken for she was not Jewish. He had to pay 400 zuz, a large amount in compensation. He had known he would have to pay this large amount but he was willing to pay the price to teach a lesson to someone whom he thought had broken the customs of accepted modesty. He was willing to sacrifice 400 zuz of his money to make the point. *'Kanaut'* must be upheld in the Halacha and accompanied by *'mesirat nefesh'* as was Rab Ada's and the *'Ma'ase'* of Pinchas.

TORAH GEMS

Moshe Rabbenu after conquering the land of Sihon and Og is told by G-d to view the land of Israel from the top of Har Haavarim for he would not be entering it. He then speaks to G-d and requests the appointment of a leader to in his place hoping that one of his children will be appointed. But G-d told him it would not be so, it would be Yehoshua, who served Moshe long and gave him much honour, who was first in the Beth Hamidrash and last to leave, who set up benches and study mats, **he** had earned the position. As it says in Mishli *'Notzar Te-ena Yuchal*

Periya', the one who takes care of the tree will eat its fruit The qualification given for the choice of Yehoshua does not seem to fit Moshe's request. Moshe addressed G-d as *'Eloke Haruchot LeKol Basar'*, G-d who understands the spirit of all flesh. As Rashi explains, *'You G-d Who understands the individuality of each person, since people differ from each other in their thoughts and ways as they differ in their features, give them a leader who will be able to understand and accept each person as he is. 'Asher yeze Lefnehem VaAsher Yavo Lefnehem'* One who will go before them and come before them, lead from the front and not push them from the back. *'VeAsher Yosi-em VeAsher Yave-em'*, who will protect them with merit when they go out to war and bring them back safely. It would seem that Yehoshua's qualifications were more for the job of Shamash of the Beth Hamidrash or Gabbai or the Rebbe. But let us take a close look at how the Pasuk refers to Yehoshua. *'Ish Asher Ruach Bo'*, a person with the spirit in him. The Seforno explains this as *'Muchan Lekabel Or Penei Melech Hachaim'*, a person prepared to accept the light of the King of life, which is a yearning for Torah, as it says, *'I have given wisdom unto those who have a wise heart, Chacham Lev'*. The true leadership of Am Yisrael does not depend on statesmanship, worldly knowledge, or a degree in philosophy or counselling, the hanagah of our people is tied up with the Torah and G-d. The greatest requirement is the acknowledgement that the Jewish people must be led according to the Torah given By G-d, and that is our Highway Code. This is what Yehoshua manifested. He was there in the Beth Hamidrash from morning until night showing his love and dedication for the Torah and doing even the most menial

tasks to encourage and enhance its study. He followed Moshe wherever he went and awaited his return at the foot of mount Sinai, he did not return to his tent just so that he could hear a few more words of Torah on the way. He honoured Moshe and served him in order to learn his ways. This was his merit and G-d gave him all he needed to understand each one of his people and to lead them in the light of G-d. Moshe was commanded to give of his glory to Yehoshua, the reflection of the Shechina he received at Mount Sinai, '*Karan Or Panav*' and, according to the Or Hahayim, to give of His spirit. For Moshe embodied all the Neshamot of Yisrael, and Yehoshua was given the Ruach, the empowering spirit of the Neshamot of Klal Yisrael. This was given to Yehoshua because of his love for Torah and the yearnings of his heart for its knowledge. G-d gave him all he needed to understand everyone of the people and to lead them to become worthy of miraculous successes. Moshe's children might have been great, being his children, but the ingredients for the leadership of Klal Yisrael are gifts from G-d and are given to those who have the correct appreciation of Torah and humility.

STORIES OF TZADDIKIM

Although the Chazan Ish was an extremely gentle person who always avoided quarrels and arguments, whenever it was necessary he could act as if he were angry. But even so he remained inwardly calm. Once he spoke with a person who was very active in communal affairs. Suddenly the Chazan Ish looked at him in a very stern manner. He banged his hand on the table and spoke very sharp words. When the person left the room, the Chazon Ish had a smile on his face and looked as if her not at all angry. He told those who were close to him 'What can I do? This person does

not listen when you speak to him in any other manner'. (P'air Hador)

Shabbat Shalom

HALACHOT

Laws of the 3 weeks

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. This year since Tisha B'Av falls on Shabbat there is no shavuah shechal bo and it would be permitted all through the week. The Ben Ish Hai suggests that we should refrain from having a haircut or shave a few days before Shabbat so that we should enter the taanit with a feeling of mourning.

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) In a summer camp or to keep little children under control with games when music is played (on tape etc) since it is not for pleasure

or entertainment it would be allowed. But one should choose songs connected to the 'Emuna' and the Holy Temple.

4) 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.

5) We make a 'Shehechyanu' for a Pidyon or Brit according to our custom. The Minhag Ashkenaz is to make 'Shehechyanu' even for new fruit which would not be available afterwards.

6) During these Three Weeks, which are called 'Ben Hametzarim', we refrain from any act which might lead to danger.

a) One should not smack or beat his children or pupils (even though this is allowed and might be required according to the Talmud not withstanding the law of the land) during this period even though his intention is not to harm the child for fear of causing an unexpected accident.

b) Similarly one should not swim in the sea during this time and even in a swimming pool only when it is very necessary. Extra care should be taken even more so with children.

c) When driving special care should be taken and no chances taken.

7) One should not take adventurous holidays especially during the nine days beginning from Rosh Hodesh Ab.

8) We do not have weddings during the Three Weeks but

according to the halacha we need only refrain from Rosh Hodesh Ab, but the Minhag is not to as it is not an auspicious time.

9) We may make a shidduch 'vort', get-together but without music.

**Mazal tov to
Eddie and Amy Kashi on the
birth of a baby boy
Mazal tov to the grandparents
and to all the families**

*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*

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

SHABBAT TIMES

Shabbat commences	9:03 pm
Shabbat terminates	10:31pm
Mincha Erev Shabbat for the summer	7:15 pm
Followed by Kabbalat Shabbat Shacharit	8:30 am
Shiur Pirke Avot	7:40 pm
Mincha on Shabbat followed by Seuda Shlishit & Arbit	8:40 pm
Shacharit Sundays	7:00 am
Shacharit Weekdays	6:50 am
Mincha followed by Arbit Arbit for the summer	7:30 pm

**DO NOT LIGHT YOUR SHABBAT
CANDLES BEFORE PLAG HAMINCHA
WHICH IS 7:35PM**