

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT  
OF THE  
Mesorah  
Heritage  
Foundation

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

פרשת פינחס  
כ"ד תמוז תשפ"ב

5782

JULY 23, 2022

ISSUE #100

RABBI YITZCHOK  
HISIGER, EDITOR

DESIGN & LAYOUT:  
MRS. AVIVA KOHN

## PARASHAH

## ATTACHED TO LEADERS

*Aleinu L'shabei'ach* by Rav Yitzchok Zilberstein

השיב את חמתי.

*Turned back My wrath (25:11).*

Like Pinchas, Shimon and Levi also avenged a breach of purity, when they killed the people of Shechem in retaliation for Shechem's violation of their sister Dinah.

But while Pinchas was the beneficiary of an enormous reward for his act of killing Zimri, Shimon and Levi were rebuffed for the zealotry by their father Yaakov. What was the difference between Pinchas' zealotry and Shimon and Levi's zealotry?

Perhaps we can explain that zealotry requires careful deliberation, and an act of zealotry must be weighed carefully from all angles. A zealot also has to be well versed in all of the *halachos* relevant to the wrongdoing that he is avenging. It follows that in order to become a zealot, a person has to first apply himself diligently to Torah study and become a *talmid chacham* who learns and reviews what he learns. Only then can he be truly scrupulous in all the details of the *mitzvos* and be sure that his actions are in consonance with the letter and spirit of the Torah.


In light of this, it is clear that before performing an act of zealotry, a person has to consult with the leaders of the generation and ensure that his intended actions are sanctioned by them.

Pinchas did consult with Moshe, the leader of the generation, as *Rashi* teaches: He said to Moshe, "I have received from you that one who has a relationship with a non-Jewish woman, zealots may kill him." That was why he was rewarded for his act of zealotry.

Shimon and Levi, however, did not consult with Yaakov, who was the leader of their generation. And Yaakov did not approve of their actions, as the Torah says: *Yaakov said to Shimon and Levi, "You have caused me anguish, making me odious among the inhabitants of the land"* (Bereishis 34:30). The *Seforno* explains that Yaakov was upset that they had broken their word to the people of Shechem. If they had promised that they would become "one nation" with the people of Shechem after the latter underwent circumcision, it was forbidden for them to break their promise. And because they

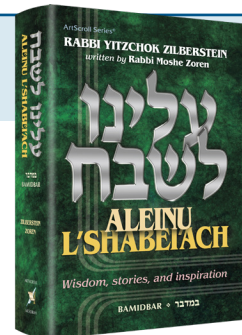
were not allowed to intermarry with the people of Shechem, it was forbidden for them to make such a promise in the first place.

Convinced that it was necessary to kill out the people of Shechem, Shimon and Levi decided on their own to implement a deviant scheme that would weaken the people of Shechem to the extent that they could be killed out by Shimon and Levi alone. Yaakov, however, was of the opinion that the value of keeping one's word is paramount. Because they did not consult with him, he rebuffed them.

We see from here that a person has to attach himself to the leaders of the generation as much as possible. When a person is close to *gedolei Yisrael*, he realizes that their views — which are derived purely from Torah — are completely different from the prevailing viewpoints. 



Rav Yitzchok Zilberstein



To those who express concern that they will not have the funds for their children's weddings, Rav Chaim Kanievsky often related the following story that contains a number of valuable lessons.

The *Maharal* of Prague, Rav Yehuda Loewy (1526-1609), became engaged at age 15 to Perel, the daughter of Rav Shmuel Reich from the city of Worms. Following the engagement, the *Maharal* went to learn in the *Maharshah's yeshivah* in Premislau with the intention of returning for his wedding when he would turn 18.

During that period, his future father-in-law lost his fortune and could no longer provide the support that he had promised the couple. In fact, he became completely indigent and they could barely obtain their most basic necessities. Thus, it was impossible for them to marry unless the *chassan*, Rav Yehudah, would leave learning and go out to work. Rav Shmuel and his daughter knew

that Rav Yehudah was destined to become a great *gaon* and *marbitz Torah*, but to achieve that, he would need to dedicate himself to *limud haTorah* without financial worries.

Father and daughter wrote Rav Yehudah a letter explaining the situation and stating that in light of the turn of events, they would fully understand if he broke the *shidduch*. The *Maharal* did not break


## THEY WOULD FULLY UNDERSTAND IF HE BROKE THE SHIDDUCH.

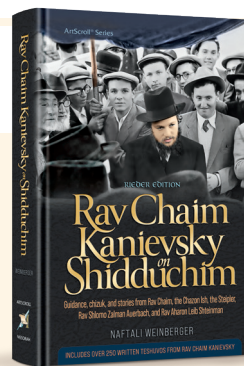
the *shidduch* and the engagement continued for more than ten years. However, throughout that period, there was no change in the financial status of the *kallah's* father.

During that time, the *kallah* opened a small bakery from which she hoped to at least support her aging parents. One day, a soldier on horseback arrived at her store and, without a word, began stack-

ing loaves of bread onto his horse. The soldier was about to leave without paying when Perel started to cry, saying that she very badly needed the income from the store. The soldier replied that he was starving and had not eaten properly for several days. He handed Perel a garment and said, "I am giving this to you as security. If I do not return within twenty-four hours to pay for the bread, the garment is yours to keep."

The soldier did not return. Perel began to examine the garment and saw that there were items sewn into the fabric. She opened the seams and was astounded to see many coins whose total value was a small fortune.

A message was sent to the *Maharal* and the wedding soon took place. The *Maharal* was 32 and Perel was 28 at the time of the wedding. 




Mrs. Rivkie Pickholtz dropped off her daughter at Joan Dachs Bais Yaakov one morning, grief-stricken at the *petirah* of her husband's grandmother. The news was still raw and fresh; it had happened earlier that same morning. She kept her emotions in check as Morah Murik approached her, knowing that she was a good friend of this grandmother, and Rivkie certainly didn't want to be the bearer of bad news. Morah Murik didn't give her much choice, though. "How is your grandmother?" she asked immediately, knowing that her friend had been hospitalized and was very frail and sickly.

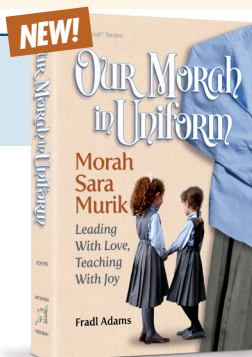
Rivkie stammered, unable to get the words out, delaying the inevitable for just a few more seconds.

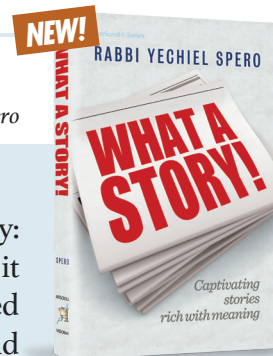
Finally, she managed to convey the news. "Unfor-

tunately, my grandmother passed away this morning."

Morah Murik blanched. She leaned heavily against the wall and closed her eyes, silent for a moment. She then opened them, and with a steely strength reflected in them looked directly at her former *talmidah*, now a parent, and said, "Rivkala, really I want to cry right now, but I have a lot of *talmidos* who are waiting for me and I can't indulge in my own feelings right now, but as soon as I'm able to be alone, then I can. That is what we need to learn how to do. Put others before ourselves."

With a heartfelt hug, she squared her shoulders and strode off to greet her waiting students. 





Although he was one of the busiest people in the Jewish world, there was one thing Chacham Ovadiah Yosef always made time for. If someone, anyone, wrote a *sefer*, or even a small *kuntrus*, and asked him for a *haskamah* (an approbation), he always agreed to give it.

It seemed a bit of a waste of his time. After all, the biggest, best, and brightest minds immersed themselves in his groundbreaking *sefarim*, such as *Yabia Omer*, *Yechaveh Daas*, and *Chazon Ovadiah*. Was this seemingly endless stream of *haskamos* for those looking for praise the best way for the *gadol hador*, who was so careful not to take away even a moment from his learning, to spend his time?

Someone very close to the *chacham* asked him this question, and he responded with a memorable story.



Chacham Ovadiah Yosef

When he was 17 years old and still a *bachur*, Ovadiah published the first volume of *Yabia Omer*, on *Maseches Horayos*. Although he felt very good about his publication and *gedolim* approved it, extolling it with high praise, some young men in Ovadiah's *yeshivah* were jealous and teased young Ovadiah about its content.

It's true that he was only 17, but he was a brilliant boy and this was a monumental work. Nevertheless, the constant derision and degrading comments began wearing away at his confidence, as well as his standing in the *yeshivah*. One day, when someone asked a strong question in middle of the *shiur*, one of his main detractors mocked Ovadiah publicly and, in a sarcastic and cynical tone, called out, "Maybe ask the question to the *mechaber* of *Yabia Omer*. Ask 'Chacham' Ovadiah. He knows everything."

Of course, Ovadiah was not yet known as a *chacham*. The cruel young man just intended to tear him down.

At that moment, the barrage of jealous comments finally took their toll. Visibly embarrassed and upset, Ovadiah ran out of the room and out of the *yeshivah*. He walked past his neighbor, Rav Shimshon Aharon Polansky, the Tepliker Rav, who stopped him and asked

what was wrong.

Ovadiah related the entire story: the *sefer* he wrote, the jealousy it stirred up, the fun his peers poked at him. He needed validation and encouragement.

He would find it.

The Tepliker Rav spoke with authority and confidence. "Listen to me, Ovadiah. You are *asid le'gadlus*! You have greatness in your future! You are going to become a *talmid chacham* and a *gadol b'Yisrael*. This *sefer* is

**"WE WILL SEE WHO LAUGHS LAST."**

only the beginning. Don't pay any attention to the naysayers. They are just envious that you put out an excellent *sefer*. We will see who laughs last."

The *rav* had a good eye for future *poskim*. Rav Shlomo Zalman Auerbach, Rav Yosef Shalom Elyashiv, Rav Shmuel Wosner, and, yes, Chacham Ovadiah Yosef would all receive *shimush* (practical conduct in *rabbanus*) from him.

The young Sephardic genius went on to become the leader of Sephardic Jewry and the one to restore its crown to its glory.

Chacham Ovadiah finished his story and highlighted, "This is the reason I give a nice *haskamah* to every *kuntrus*. I shudder to think what would have happened had I not met Rav Shimshon Aharon, who gave me the encouragement I needed. I never want a *mechaber* to doubt himself or feel his *sefer* is unworthy in any way."

Upon hearing this story, two thoughts hit me. First, look what one word of positivity and encouragement can do to the psyche of a fragile *bachur*, even a gifted one, a *mechaber sefarim* at a young age. Second, had Ovadiah not met Rav Shimshon Aharon on the way out of the *yeshivah*, who knows what might have happened? That anonymous *bachur's* insensitive comment nearly caused irreparable damage to the future of Sephardic Jewry.

We must never underestimate the power of a good word — or a bad one. 📖

#### THIS WEEK'S DAF YOMI SCHEDULE:

JULY / תמוז-אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
23 כד	24 ה	25 ו	26 ז	27 ח	28 ט	29 י
Kesubos 17	Kesubos 18	Kesubos 19	Kesubos 20	Kesubos 21	Kesubos 22	Kesubos 23

#### THIS WEEK'S MISHNAH YOMI SCHEDULE:

JULY / תמוז-אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
23 כד	24 ה	25 ו	26 ז	27 ח	28 ט	29 י
Terumos 9:4-5	Terumos 9:6-7	Terumos 10:1-2	Terumos 10:3-4	Terumos 10:5-6	Terumos 10:7-8	Terumos 10:9-10





# Parashah for Children

## פרשת פינחס

### Eretz Yisrael Divided

**E**retz Yisrael was going to be divided among the people who were counted now.

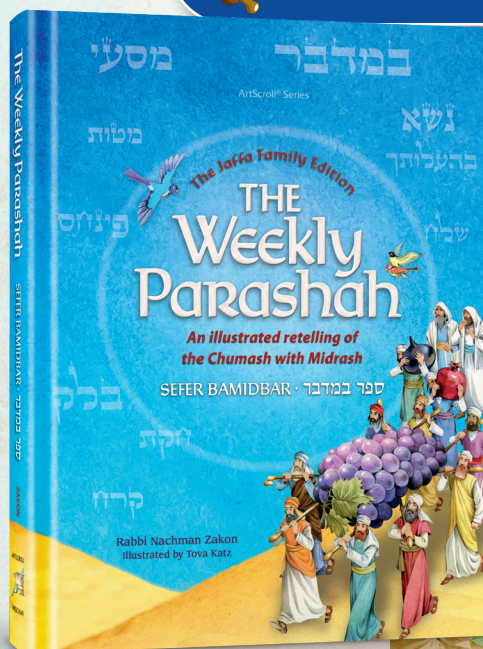
The land was divided into 12 parts, one for each shevet. The amount of land for each shevet was based on its population. A bigger shevet got more land. Also, if a shevet's portion was not very fertile, it was given more land. All the portions were fair to everyone.

How did they divide up Eretz Yisrael?

Eretz Yisrael is a holy land, and the Jews are a holy people. So it makes sense that dividing Eretz Yisrael was done in a holy way!

To make sure there would be no arguments, the division had to be done in a way that everyone would agree to it.

How was it done? By lottery, with ruach hakodesh (Hashem's guidance), and with miracles. Everything was done in a way that made it clear that every shevet got what Hashem wanted them to have. This way there would be no complaints or arguments.



Which was the largest shevet?

Yehudah, with a population of 76,500.



WIN A \$36  
ARTSCROLL  
GIFT CARD!

## THE WEEKLY QUESTION

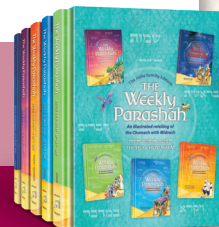
Question for Parashas Pinchos:

*Where was Moshe Rabbeinu buried?*

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

**The winner of the Parashas Korach question is: REFOEL LIEBERMAN, Lakewood, NJ**

The question was: He was a descendant of Korach who was a nazir all his life. He was one of the greatest prophets of the Jewish people. He killed Agag. Who was he? The answer is: Shmuel HaNavi



© ARTSCROLL MESORAH PUBLICATIONS • 1-800-MESORAH • [WWW.ARTSCROLL.COM](http://WWW.ARTSCROLL.COM)

To download At the ArtScroll Shabbos Table, visit [www.artscroll.com/shabbosnewsletter](http://www.artscroll.com/shabbosnewsletter)

Monthly and weekly dedication opportunities available. To sponsor, contact [newsletter@artscroll.com](mailto:newsletter@artscroll.com)