



Pinchas 5786  **Start 19:31 | End 20:34**

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MOSHE COMMANDING HASHEM???

RABBI DOVID HORWITZ

There is a verse in this week's parsha whose uniqueness goes unnoticed by most readers. "Vayidaber Moshe el Hashem Leimor, and Moshe spoke to Hashem saying..." We are only too familiar with the verse, "And Hashem spoke to Moshe saying..." but this is the first and only time in the entire Torah where we find Moshe "commanding" Hashem to do something!!

Rashi explains that immediately prior to this episode, Hashem instructed Moshe to award the daughters of Tzelaachad their father's inheritance. Now that he saw that Hashem was involving Himself in matters of family, Moshe thought it an appropriate time to speak to Hashem about his own family matters, namely, appointing his son as his successor. Hashem tells Moshe that Yehoshua would be the more appropriate choice since he never left Moshe side and was therefore a more worthy successor.

It is understandable that Moshe would want his son to succeed him as the Jewish leader, but the choice of words that the Torah uses, "vayidaber", is striking. It suggests that Moshe spoke strongly with Hashem, *demanding*, not requesting, that his son succeed him. How could Moshe make such a demand? Does Hashem owe Moshe anything? The Baal HaTurim seems to suggest that yes, Hashem owed him that. Moshe spoke to Hashem with the word "vayidaber" to remind Hashem of all of the times that He faithfully relayed all of the "vayidabers" of Hashem to the Jewish people! One hundred and seventy five times Hashem instructed Moshe to speak on His behalf to the Jewish people. "It is now time that I, Moshe, instruct you, Hashem, to do something for me!" The words also suggest that Moshe was not asking Hashem for a "favor." He was demanding his rights, according to the laws of inheritance just given, that his son inherit his leadership. Indeed, Moshe had a strong claim!

Hashem answers Moshe, almost apologetically, that although he had a valid "dibbur", claim, He could not accommodate him, for Yehoshua, through his toil, deserved to follow in Moshe's footsteps. When it comes to leadership, inheritance is not enough to validate

who will be chosen leader. One must toil and put in the necessary effort to become worthy leadership material. Yehoshua, therefore, deserved this position more than Moshe's own flesh and blood.

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Perhaps we can also suggest that we are bringing a sin offering "for Hashem" due to another "infraction" that He committed regarding matters of the moon. The Sages describe Moshe as the sun and Yehoshua as the moon! Hashem may have felt "guilty" for bypassing Moshe's child as the successor to Moshe, only to award it to Yehoshua, the moon!

Hashem, as it were, was caught between "a rock and a hard place." On the one hand, Moshe's son deserved to become leader by inheritance law and out of appreciation for all Moshe did for Hashem, for the 175 times he faithfully relayed Hashem's commands to the people. On the other hand, Hashem knew that Yehoshua would be the better leader for the people. In the end, Hashem had to decide in favor of the people, but He still felt bad for having let Moshe down! To placate him, He instructs us to bring a sin offering every Rosh Chodesh when we remember the moon, an allusion to Hashem's choosing Yehoshua over Moshe's son.

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How do we merit such peace? How do we ensure that our children follow our beloved mesorah? Pinchas teaches us that we need, when it comes to our children, to be a "קנאי"! We need to show strength, courage, and deep care for our values. We need to demonstrate to our children, always, how much we care about our mesorah and our Torah. It's not enough to rely on schools, friends, and surroundings. Our children need us to be bold, to be active, to do whatever it takes to help them thrive in Torah. Through our efforts, may we merit to greet Eliyahu together... והשיב לב אבות על בנים ולב בנים על אבותם!



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ASK THE RABBI

RABBI SHABTAI YOGEL

Question: Early next week I will, b'e'zras Hashem, be attending my nephew's bris. May I wear a new suit or eat a new fruit and fulfill the Shehecheyanu through the brachah recited by the father of the baby at the bris?

Answer: The accepted custom is not to recite Shehecheyanu during the Three Weeks, except at occasions such as a bris milah or pidyon haben.

The early poskim give two reasons for this custom.

First, these are days of mourning and tragedy. It seems inappropriate to say, "Shehecheyanu... v'higianu lazman hazeh" – thanking Hashem for bringing us to this time.

Second, the Three Weeks are a time when we reduce expressions of joy. Since Shehecheyanu is recited over something that brings happiness, we avoid new clothing and new fruits during this period.

Your question depends on which reason we follow.

If the issue is the joy of wearing new clothing or eating a new fruit, then hearing someone else's Shehecheyanu would not make a difference. The act itself would still be inappropriate.

However, if the concern is mainly the brachah itself, then there is room to permit it. Since you are not reciting Shehecheyanu yourself, you may enjoy the new fruit while fulfilling the brachah through the father of the baby.

Since most poskim emphasize the first reason, there is room to be lenient. Therefore, before Rosh Chodesh Av, one may eat a new fruit while relying on the father's Shehecheyanu, especially since some authorities disagree with the entire custom of avoiding Shehecheyanu during the Three Weeks, and the Shulchan Aruch itself writes that it is "good to be careful," rather than an absolute prohibition.

The father should be informed beforehand so that he has you in mind when reciting the brachah.

This leniency applies only until Rosh Chodesh Av. From Rosh Chodesh Av onward, when we actively reduce expressions of joy, one should not rely on this approach.



WAITING WITH ANTICIPATION

RABBI YOSEF POSTELNAK

There are many things in life that we anticipate and wait for.

We are commanded to bring the Korban Tamid, the daily sacrifice, in this week's Parsha. The Pasuk (Bamidbar 28:2) states, "Korbani ... TiShmiru LiHakriv Li BiMoado - My offering ... you shall take care to offer to Me at its appointed time." We are told to be careful and vigilant to bring the daily sacrifice at its designated times, both morning and evening.

However, the word Shamor has another meaning. When Yosef approaches his father, Yaakov, to share his dreams of the family bowing down to him, the Torah describes (Beraishis 37:11), "V'Aviv Shamar Es Hadavar - but his father [Yaakov] guarded the matter." Rashi explains "Shamar - he guarded" means he awaited and yearned for the day Yosef's dreams would come to fruition. From here we learn the word Shamor has the additional meaning of anticipation and longing for something to occur.

Based on this, the Sfas Emes (Pinchas 5647) teaches TiShmeru Lihakriv is a command to anticipate and await those moments when the daily sacrifice is brought. When the Beis Hamikdash stood, that meant waiting for when it was physically brought. While today in exile, it means we have a Mitzvah to yearn for and desire the return of the Beis HaMikdash and Korban Tamid. The Sfas Emes writes further that today Tefillah stands in place of the sacrifices, and the

Question: When do the laws of the Three Weeks begin?

Answer: Although the fast itself begins only at alos hashachar (dawn), the accepted ruling of the poskim is that the laws of the Three Weeks begin the night before, on the eve of the 17th of Tammuz.

Therefore, beginning Wednesday night, one should not get married, listen to music, or recite Shehecheyanu on a new fruit or new garment. According to the Ashkenazi custom, one should also avoid haircuts from that time onward (unless, of course, we merit the Geulah before then).

Question: May I wear a new shirt during the Three Weeks?

Answer: Until Rosh Chodesh Av, there is no inherent prohibition against buying or wearing new clothing because of the joy it brings.

The main concern is the brachah of Shehecheyanu. The custom is not to recite this brachah during the Three Weeks, since it is inappropriate to say, "Shehecheyanu... v'higianu lazman hazeh" during a period associated with national mourning.

Nowadays, however, many people do not recite Shehecheyanu on a new shirt, since it is not considered an especially significant garment and does not bring enough joy to require the brachah.

Therefore, if you would not normally recite Shehecheyanu on a new shirt, there is no halachic objection to buying or wearing one during this period.

This leniency applies only until Rosh Chodesh Av. From Rosh Chodesh Av until after Tishah B'Av, Chazal instruct us to reduce expressions of joy and unnecessary purchases, and one should therefore avoid buying or wearing new clothing during that time.

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Torah is teaching us we must also look forward to the times in our day when we have opportunity to pray and speak with Hashem. Of course, it's sometimes challenging to have the peace and presence of mind to look forward to davening, let alone to actually pray... But in a beautiful book titled Prepare My Prayer, Rabbi Dov Singer expresses the following poem and thought: "In the race that is life, in which we run from task to task ... the secret is in the pause ... to quiet the motor that pushes me constantly ... to calm my mind, to awaken the inner desire concealed deep within, to stand before G-d, to enter G-d's gates."

A key to looking forward to prayer is to find quiet moments in which to awaken that inner desire to speak to Hashem and to give expression to the inner longing which is often suppressed by the commotion of life. In this way, we can hope to fulfill the command of TiShmiru L'Hakriv.

"Pischu She'arim, V'Yavo Goy Tzadik Shomer Emunim - Open the gates, so a righteous nation, awaiting the realization [of G-d's promise], may enter (Yeshayahu 26:2)." We are a nation that is Shomer Emunim, that awaits and yearns for many things. But most of all, we long for Hashem to fulfill his promise to end the exile, to bring us to the Beis HaMikdash, and to open wide the gates of Tefillah.



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שאל את הרב הרב שבתי יגל שליט"א

שאלה: האם מותר לחדש חולצה חדשה בימים אלו?

תשובה: מעיקר הדין עד ראש חודש אב אין בעיה מצד השמחה שיש בקניית ו/או לבישת בגד חדש.

הבעיה היא מצד 'ברכת שהחיינו' שנהגו לא לברך ברכה זו בתקופת בין המצרים, והטעם הוא משום שאין זה נוסח טוב לומר 'שהחיינו וקיימנו והגיענו לזמן הזה' כאשר אנו בזמן המועד לפורענות עבור כלל ישראל.

והנה רבים נוהגים בזמננו לא לברך 'שהחיינו' על חולצה חדשה מאחר ואין זה בגד חשוב, ואין זה מאורע כל כך משמח, ולכן אם אכן לא מברכים שהחיינו על חולצה חדשה, אין מניעה מעיקר הדין מלחדש אותה בתקופה זו (ואף לקנות אותה).

אמנם כל זה הוא עד ראש חודש אב, אבל מראש חודש אב ועד לאחר תשעה באב, שמבואר בחז"ל שיש למעט בימים אלו בשמחה ובמשא ומתן, אין לקנות ו/או לחדש בגדים חדשים.

שאלה: ממתי מתחילים דיני שלושת השבועות?

תשובה: יש לשים לב שבעוד הצום עצמו מתחיל רק מהבוקר (עלות השחר) מכל מקום הסכמת הפוסקים היא שדיני שלושת השבועות מתחילים כבר מהערב קודם - ליל ו' בתמוז.

ולכן כבר מיום רביעי בערב אין להתחתן, ואין לשמוע מוזיקה, ואין לברך 'שהחיינו' על בגד חדש או פרי חדש, ולבני אשכנז אף אין להסתפר (אם לא נזכה בבשורת הגאולה עד אז).

Mincha
13:19 18:00

Shacharit
7:00 8:15

Maariv
19:40 20:09

Ahuza 198 Raanana

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לא מספיק להפסיק רב משה אריאל מרגי



ממש בתחילת הפרשה הקב"ה מצווה למשה רבנו "צַרֹּר אֶת הַמִּדְיָנִים וְהַכִּיתֶם אוֹתָם." ומיד אחר כך עם ישראל היה צריך לצאת למלחמה במדין. אבל זה לא קורה - זה קורה אחר כך בפרשת מטות, מארגנים צבא אלף למטה אלף למטה ויוצאים למלחמה. ושם יש שוב ציווי "נָקֶם, נִקְמָת בְּנֵי יִשְׂרָאֵל, מֵאֵת הַמִּדְיָנִים." אז מה המשמעות עכשיו של צרור את המדינים?

חז"ל במדרש (במדבר ברה) מגלים שבמלחמת מדין התחדשה הלכה ייחודית שאין בשאר המלחמות. מזה שכתוב "צרור" והכיתם" כפילות - זה בא ללמד שלא רק את העם המדייני צריך להכות אלא גם את כל הממון. ולמרות שבדרך כלל התורה אוסרת על השחתת עצים ומצווה "לֹא תִשְׁחִית אֶת עֵצָה", במלחמת מדין הכל שונה: "שגם שצווה ה' 'לא תשחית את עצה'... זו אומה קלה ובזויה להשחית את עצה". יש כאן מצווה מיוחדת: ללכת ולהשחית במדין את העצים ולסתום את המעינות לשרוף ולהחרים את השלל. חורבן מוחלט.

ושואל ה"אור החיים" שאלה חריפה: איזו מין נקמה זו? הרי הדרך טובה לנקום היא "וְאַכְלָתָ אֶת שִׁלַּל אֹיְבֶיךָ". אין כאב גדול יותר מלראות את האויב משתמש ונהנה מהרכוש שעמלת עליו. אז למה לכות עצי פרי? ולמה להשמיד נכסים שאפשר לנצל? מה באמת עומד מאחורי הציווי הזה?

האור החיים הקדוש עונה דבר נפלא: הציווי "צַרֹּר אֶת הַמִּדְיָנִים וְהַכִּיתֶם אוֹתָם." זאת לא פקודה צבאית, זה באמת יבוא אחר כך בפרשת מטות. עכשיו עוסקים בציווי אחר לגמרי - בציווי נפשי של עם ישראל כלפי המדיינים. הקדוש ברוך הוא לא עסוק כרגע במדין, הוא עסוק בעם ישראל.

כי למרות שהכול כבר נראה גמור. ופנחס הרג את זמרי וכזבי, והמגפה נעצרה, ועם ישראל הבין שהיה כאן עוון חמור. אבל בתוך הלב, עמוק בפנים, לחלק מעם ישראל נשאר משהו מהחטא - הזיכרון, הערבות, והמשכיה הפנימית. האור החיים קורא לזה "טעם החטא".

עם ישראל כבר לא חטא בפועל, אבל הם עדיין זכרו את ה"עריבות" של החטא. התשוקה הזו עדיין רחשה מתחת לפני השטח.

שאלה: בתחילת שבוע הבא אשתתף אי"ה בברית מילה לאחייני נ"י.

האם יהיה מותר לי ללבוש בגד חדש או לאכול פרי חדש ולצאת בברכתו של אבי הבן שמברך 'שהחיינו' על ברית המילה?

תשובה: נהגו לא לברך 'שהחיינו' בשלושת השבועות, מלבד ברית מילה או פדיון הבן וכדומה.

ומצאנו בפוסקים הקדמונים שני טעמים להלכה זו:

(א) בימים אלו שהם ימים של פורענות, וכל רודפיה השיגוה בין המצרים, איך נעמוד ונאמר 'שהחיינו וקיימנו והגיענו לזמן הזה'?

(ב) כדי למעט בשמחה.

והנה שאלתך היא ממש נקודת המחלוקת בין שני הטעמים הללו*, שהרי לפי הטעם השני הברכה עצמה היא לא סיבת האיסור אלא הסימן, שהרי ברכת שהחיינו מברכים על שמחת הלב, ובימים הללו יש למעט בשמחה, ולכן יש למעט באכילת פירות חדשים או לבישת בגדים חדשים.

אך לפי הטעם הראשון אין עיקר הבעיה בעצם אכילת הפרי, או לבישת הבגד, אלא הבעיה טמונה בנוסח הברכה הנאמרת, והברכה היא הסיבה ולא הסימן.

כאשר אתה בא לאכול פרי חדש ולצאת ידי חובת ברכת שהחיינו ממישהו אחר, הרי שאם הבעיה היא בעצם אכילת הפרי אין זה יועיל, אבל אם הבעיה היא בעצם הברכה, הרי שזהו פתרון נכון (ולא שייך לדון כאן מצד 'שומע כעונה').

ומאחר והפוסקים העתיקו בעיקר את הטעם הראשון, נראה שניתן להקל, ולאכול פרי חדש על סמך ברכתו של אבי הבן, ובפרט שמצינו חולקים על עיקר דין זה שלא לברך שהחיינו בימים אלו, ובפרט שבשולחן ערוך הנוסח הוא 'טוב ליהצר מלומר שהחיינו'.

אלא שצריך ליידע את אבי הבן על כך, כדי שיווון להוציאך ידי חובה.

אולם כל זה עד ראש חודש אב, אולם מראש חודש אב והלאה שאז אכן צריכים אנו למעט בשמחה, אין לעשות כן (כי אז הברכה היא לא רק סיבה אלא גם סימן).

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אז גם אם במעשה בפועל עם ישראל כבר לא חוטא עדיין הם קשורים לחטא: "כל עוד שלא נפרד מהחוטא תאות הדבר ותשוקתו אלו - הוא מושלל מהכפרה".

לא מספיק שהמעשה הטכני נפסק; צריך להפסיק לרצות. הציווי כרגע הוא בעצם: אל תילחמו עכשיו במדין שבחוץ, תילחמו במה שנשאר מהם בתוך הלב שלכם. ואיך עושים את זה? איך משחררים את הלב מחטא שנתפס בעיניו כ"מתוק"?

ממאסים אותו אקטיבית. לכן התורה מצווה: אל תיקחו את העצים שלהם - תשחיתו אותם; אל תשתו מהמעיינות שלהם - תקלקלו אותם. אל תשאירו שום זכר לדברים היפים והטובים שיש להם להציע. בשביל לקבוע בלב אין לי שום דבר טוב ממדין, רק הרס וחורבן.

"להתעיב הערב והטוב הבא מהם... על אשר גרמו להם לעשות רע." זו לא נקמה - זהו אחד מתיקוני תשובה.

כי תשובה אמיתית איננה רק "לסגור את האירוע" ברמה המעשית, אלא לחנך את מערכת הרגשות שלנו מחדש. כל עוד אדם מתגעגע לחטא, הוא נשאר בעמדה שבמוקדם או במאוחר הוא כנראה יפול. הניצחון האמיתי קורה כשהלב מתחיל למאס ולשנוא את מה שפעם משך אותו:

"ובאמצעות מחשבה זו תהיה מתרחקת תאוות העבירה מהם ותהיה להם לזרה... ויולד בהם טבע אלוהי."

לפי זה הוא מסביר למה התורה כותבת שוב בפרשה שהמגיפה הסתיימה. כי המגפה הרוחנית שבערה בעם נעצרה לחלוטין רק בזכות הריפוי של מצוות "צרור". שעם ישראל שינה את היחס הפנימי, את התשוקה והוליד בתוכו טבע אלוהי - המגיפה נעצרה באמת.

אנחנו לפעמים בטוחים שהמדד להצלחה הוא רק "כוח רצון" - לא לעשות, להתאפק. אבל ה"אור החיים" מלמד שזהו רק קו ההגנה הראשון. אם נשאיר את ההרגל הרע בסטטוס של "תענוג שאסור לי לגעת בו" - הלב שלנו יישאר שבוי שם, ובכל רגע של עייפות או משבר אנחנו עלולים ליפול שוב.

כדי להשתחרר באמת, אנחנו צריכים לנהל מלחמה תודעתית פנימית נגד הפיתוי: להזכיר לעצמנו שוב ושוב את המחיר הכבד ששילמנו עליו, את הציניות שבו, ואת הדברים שההנאה הרגעית הזו היא הכל מלכודת שמחריבה את השלווה והקשר שלנו עם עצמנו ועם ה'. שנזכה להשתחרר באמת, וליצור בתוכנו טבע חדש, נקי ואלוקי.