

CONGREGATION BAIS TORAH

July 15, 2006 89 West Carlton Road, Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ל"ט תמוז שבת פרשת פינחס

ערב שבת פרשת פינחס

* מנחה: 7:00 PM
** הדלקת נרות: 7:20 PM
Regular Candle Lighting 8:10 PM

שבת פרשת פינחס

שחרית 8:45 AM
9:19 AM סוף זמן קריאת שמע

6:25 PM פרקי אבות
7:15 PM גמרא שיעור
8:00 PM מנחה
סעודה שלישית
9:10 PM מעריב

Sunday שחרית 7:45 AM

Weekday שחרית

Mon. and Thurs.: 6:20 and 7:45 AM
Tues., Wed. and Fri.: 6:30 and 7:45 AM

Weekday מנחה-מעריב

Sun., through Thurs.: 8:15 PM

ערב שבת פרשת מטות-מסעי

* מנחה: 7:00 PM
** הדלקת נרות: 7:20 PM
Regular Candle Lighting: 8:05 PM
* Early mincha for the summer
** Shul Accepts Shabbos

Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb
Mondays at 6:30 PM – מסכת ברכות – Rabbi Chaim Wein
Mondays at 8:00 PM - Hachnosas Kallah of Monsey lectures for women. – No lecture this week.
Tuesdays at 8:15 PM – Partners in Torah
Wednesdays at 7:30 PM - איכה - Rabbi Yisroel Gottlieb
Monday through Friday after the second - פרשת השבוע עם רש"י – Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא shiur - Rabbi Leibel Reznick
היום I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
היום II, Monday through Thursday 1 hour before מנחה and Sunday at 9:30 AM – Rabbi Yosef Fischer
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

Bais Torah would like to thank **David Nulman** for building and donating a new shulchan to our weekday minyanim.
New Pricing for Bais Torah Sisterhood Occasion Cards--Cards may be purchased and picked up from Esther Garber at the Bais Torah office for \$5 per card or \$100 for 25 cards . Cards sent out from the shul will be \$10 per card.
Our shul is embarking on a fitting tribute to the memory of our founding rebbetzin: **The Rebbetzin Wein Sefer Torah Project**, The writing of a new Sefer Torah for Bais Torah. There are various dedication opportunities available, from writing letters at \$54 to donating silver and the mantel. Please join us in this beautiful tribute to a very special woman. For details and updates on dedication availability, visit the Bais Torah website, www.baistorah.org or write to mkron@optonline.net or call Michael or Sharon Kronenberg at 845-368-1064.
DVDs of the **Azkarah for Rebbetzin Jackie Wein** are available for free by calling the office at 352-1343. A donation of \$10 is suggested to cover the cost of production and distribution.
A **general membership meeting** that includes election of officers and Board members will be held on Thursday evening, July 20th, 2006 after Maariv. There will be a discussion and vote on various items, including whether or not to continue reading all the names for Yizkor on Yom Kippur. All members in good standing are asked to attend and to vote on the new slate.

Mazel Tov

Marion Kalkstein on her Aliya to Israel this week.

Hamakom Yenachem

Kay Greenblatt on the p'tira of her mother. Shiva will be at 19 Mary Beth Drive, Suffern, until Friday at 3:00 PM or you can reach her at 357-9572.

Refuah Shelimah

יעטע בת שרה - Michael Rossman's mother, Ilse Rossman
חיים מאיר יחיאל בן מלכה לאה - Mr. Shapiro
בנימין בן בילה - Ben Zauderer
שרה חנה בת בלומא - Shirlee Aaronson
יהונתן יהויקים בן שושנה רייזל - Jerry and Roz Seigel's son, Yoni
חיים אליעזר בן בתיה - Sara Markowitz's father, Eli Muller

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@yahoo.com – Daytime emergency 362-8362

President Peter Katz, 357-0129 peter@pkatech.com

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Chesed Committee Charlie Grandovsky, 425-4683

Bikur Cholim Eveline Kranzler, 352-8410 and

Chosh Levy, 425-6827

Shul Secretary Esther Garber, 352-1343

Sisterhood Liaison Betty Schloss, 369 – 1833

Lost and Found Michael Loebenstein, 425-8895

Chevr Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards Esther Garber, 352-1343

Bais Torah Bulletins Email baistorah@taxprof.net, Fax (845) 368-4172, or call (845) 368-2222. To receive e-mail updates, write to baistorah@gmail.com. This bulletin is now downloadable from the web at www.baistorah.org.

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Eiruv 362-4302

Mikvah 425-6101

Youth Felise Katz 357-0129

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

Reb. Wein Sefer Torah Project 368-1064

In Case of Emergency

The **red Hatzoloh phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzoloh phone.

Parashat Pinchas – 5766 – “Kana’ut,” Zealotry and “Kinah,” Jealousy

Parashat Pinchas begins, *“Pinchas the son of Elazar, son of Aharon the Priest, turned back My anger from the Children of Israel when he became spokesman for My Jealousy among them, and I didn’t destroy the Children of Israel because of My Jealousy.”* (BaMidbar 25:11) Then HaShem commands Moshe, *“Therefore say, ‘Behold I give him My Covenant of Peace. And he and his descendants after him will have the Covenant of Eternal Priesthood, because he was jealous for his G-d, and he secured atonement for the Children of Israel.’”*

(BaMidbar 25:12) It is clear from the first verse cited that there is a close relationship between the “Kana’ut,” Zealotry, exhibited by Pinchas when he killed Zimri ben Salu, Prince of the Tribe of Shimon and Kozbi bas Tzur, the Midianite Princess, because of the inherent immorality and the idol worship that stemmed from their act, and the “Kinah,” Jealousy, so to speak, of G-d.

A basic question is the following: Why is the “Kana’ut” of Pinchas looked upon favorably, while “Kinah,” is considered a terrible characteristic, to the extent that we find in Pirkei Avot, “Rabbi Elazar HaKappar said, ‘Jealousy, lust and pursuit of honor drive a person from the world!’” (Avot 4:28)

I think the answer is clear: Jealousy is considered one of the most negative characteristics when it leads to action, usually violent, in defense of **one’s own honor**, but is considered favorable, even valiant, when it is engaged in, in defense of the honor of G-d.

This distinction in motivation appears in another place in “Chumash,” where Shimon and Levi tricked and then killed the male inhabitants of the City of Shechem, as violent payback for their Prince having raped their sister, Dinah. In describing the violent act, the following language is used, *“And it was on the third day, when they were in pain, the two sons of Yaakov, Shimon and Levi, brothers of Dinah, each took his sword, and they came upon the city confidently, and they killed all the males.”* The question is asked by the “Ha’amek Davar,” “Why does the Torah use the seemingly unnecessary word ‘two’ in the above verse?” He answers that although Shimon and Levi acted in tandem, their motivations were very different. Shimon acted in defense of the honor of his family, where the level of violence was clearly excessive, while Levi acted in defense of the honor of HaShem, Who “hates sexual immorality.” Yet we find that in the “Birchot Yaakov” Section, that Yaakov criticizes both his sons, because even where the motivation for anger and violence is great, one has to be very careful when playing with those two fires.

But we do find in Maseches Yoma 66b that in the aftermath of the Sin of the Golden Calf, when Scripture records, *“Moshe stood in the Gate of the Camp, and he cried out, ‘Who is for HaShem, come to me!’ the entire Tribe of Levi gathered around him”* (Shemot 32:26), the Talmud infers that the entire Tribe of Levi was upright.

Looking again at the context of Pinchas’ Kana’ut, we find at the end of Parashat Balak, at the height of the orgy with the Midianite women, with the simultaneous outbreak of idol worship, the following: *“And he said to them, ‘So did HaShem, G-d of Israel, say, ‘Let each man take his sword upon his hip and go back and forth from gateway to gateway, and everyone should kill his brother, or his friend, or any of his relatives.’”* It was in this context that Pinchas acted. Rabbi Shimshon Rephoel Hirsch expresses this important insight, on the words *“...when he became spokesman for My Jealousy...”* – “He activated My interests and gave them strength in the midst of the People, and by so doing, saved the entire nation from the evil consequences that would have befallen them if I had been forced to exert My interests Myself.”

We find in the Rambam’s “Mishneh Torah,” “Anyone who has sexual intercourse with a non-Jewish female, whether it be in the context of marriage or in the context of extra-marital promiscuity, **if this occurred in public**, meaning that the act is done in the presence of ten or more male Jews, if a zealot kills him, he is considered praiseworthy, and as having acted in a timely manner. This is a “Halachah given to Moshe at Sinai,” and a proof of the correctness of this statement is the incident that occurred involving Pinchas and Zimri.”

We find in Maseches Sanhedrin 81b, “...We also learned, ‘Rabbah bar bar Chanah said in the name of Rabbi Yochanan, ‘If Pinchas had come to a Jewish Court and asked if he could do what he intended to do, they would have told him, ‘No!’ And not only that, but if Zimri had separated from Kozbi, and Pinchas had killed him, he would have been liable for killing Zimri. And further, if Zimri had managed to kill Pinchas, he would not have been liable for killing him, because Pinchas was ‘A ‘Rodeph’ - One who pursues another for the purpose of killing him,’ who is permitted to be killed.’”

The following is found in the “Sefer Ha’Akeidah:” “Based on the verse in *Tehilim 106:30, ‘Pinchas stood, and sought justice, and the plague was turned back;’* this is understood to mean that Pinchas sought a decision from the Heavenly Court, because he was operating outside the sphere of what he was obligated to do, but on a higher plane. And he did not listen to the logical arguments that his course was liable to fail, for it was very dangerous, for if Zimri had separated from Cozbi, and Pinchas had killed him anyway, Pinchas would have been liable to the death penalty. And if Zimri had killed Pinchas that would have been legitimate because Pinchas was a ‘Rodeph,’ in addition to the danger from Zimri’s relatives; therefore, he took up the matter with the Heavenly Court, and therefore Moshe did not command anything with regard to the matter, and he also did not act himself.” (BaMidbar 25:1 Section 83)

For the above reasons, Pinchas was **rewarded by Heaven** with the Divine Covenants of Peace and the Priesthood.

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