

# Young Israel of the Main Line

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Parshas Pinchas

פרשת פינחס

Stone Chumash page 876; Haftarah: 1192.

July 13-14, 2012

כ"ד תמוז תשע"ב

## Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.  
 Mishna Brura: Mon and Wed after Maariv  
 Nefesh HaChaim: Thursday at 10:10pm  
 Mussar Shiur for Women: Mon at 9:30am at 8 Concord Circle.

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Kodshim . Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

## Community Announcement

Chai Career Connections is a volunteer organization to help employers and job-seekers in our community connect. If you know about a job opening or are seeking employment, contact Joan Betesh at coordinator@chaicareerconnections.org.



## Shabbos Schedule Mevorchim haChodesh



**Molad for Av: Thursday, July 19th 12:29am and 6 chalakim.**

Earliest Candle Lighting:	6:57pm
Light Candles:	8:11pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Reuven Kovacs:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:25am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	7:55pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	9:14pm

Sun, Jul 15	Mon, Jul 16	Tue, Jul 17	Wed, Jul 18	Thu, Jul 19	Fri, Jul 20
Shacharis 8:00am Mincha/Maariv 8:15pm	Shacharis 6:40am Mincha/Maariv 8:15pm	Shacharis 6:50am Mincha/Maariv 8:15pm	Shacharis 6:50am Mincha/Maariv 8:15pm	Shacharis 6:40am Mincha/Maariv 8:15pm	<i>Rosh Chodesh Av</i> <b>Shacharis 6:30am</b> Earliest Light 6:54pm Light Candles 8:07pm Mincha 7:00pm
25 Tamuz	26 Tamuz	27 Tamuz	28 Tamuz	29 Tamuz	1 Av

## Thought of the Week

"...so I did not consume the Children of Israel..." (25:11)

The final verse in last week's parsha records that twenty-four thousand Jews perished from the plague that was wrought upon Bnei Yisroel. Recording the verse at this juncture would appear to violate a requirement in the laws of "reading from the Torah" which states that an aliya should not begin nor end with a verse containing tragedy that befell Bnei Yisroel.

The solution to this problem is found in this week's parsha. The Torah states that due to the actions of Pinchas, Hashem did not destroy the entire nation of Israel - "velo chilisi es Bnei Yisroel". The implication is that were it not for Pinchas' actions, all of Bnei Yisroel would have been destroyed by the plague. Therefore, stating that only twenty-four thousand were killed is, in essence, proclaiming that the decree to kill all of Bnei Yisroel had been rescinded.

Consequently, this too can be viewed as a positive statement.

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"Pinchas son of Elazar son of Aharon the Kohein..."(25:11)

Although Pinchas' genealogy was mentioned at the end of last week's parsha, the Torah repeats the fact that he was a descendant of Aharon the Kohein. Rashi explains that after Pinchas had killed Zimri ben Salu, a prince from the tribe of Shimon, Bnei Yisroel scorned him, accusing him of murder. They protested that Pinchas, the grandson of Yisro (Pinchas' father married Yisro's daughter) who fattened livestock for idol worshipping purposes, had no right to wantonly kill a prince of Israel. Regarding this accusation, the Torah responds that on the contrary, Pinchas' zealous act saved Bnei Yisroel, and although he was descended from an idol worshipper on his mother's side, he descended on his father's side from Aharon Hakohein, an exemplary lover and pursuer of harmony. What does the fact that Pinchas descended from idol worshippers have to do with his actions, and if, in fact, his actions were impacted by his genealogy, how were they counteracted by the fact that he descended from Aharon Hakohein? The rationale for Bnei Yisroel's criticism of Pinchas is based upon what is known as the "reformed smoker syndrome"; very often, the most rabid anti-smoker is a reformed smoker. In an attempt to rid himself of some negative habit or trait, a person may react very negatively to others who exhibit the same trait. This person's reaction is fueled by the fear that seeing others exhibiting the same negative trait which he once exhibited, will rekindle his own connection to it.

In order to kill Zimri without due process, Pinchas had to invoke the law known as "kana'im pogim bo" - "the zealous may kill him". This law allows for a person who witnesses Hashem's name being desecrated by certain public transgressions to kill the perpetrator without due process. Invoking this law requires that a person's motivations be completely for the sake of heaven. If a person has any bias or proclivity which spurs his action, it is considered murder. The Talmud states that the most intimate form of idol worship is cohabiting with a gentile, the transgression for which Pinchas killed Zimri. Since Pinchas was connected to idol worship through his grandfather, Bnei Yisroel maintained that it was this sensitivity which brought on his outrage and prompted him to kill Zimri. However, the Torah is attesting to the fact that Pinchas' motives were pure; he had within him the outstanding trait of Aharon Hakohein, "ohev verodeif shalom" - "lover and pursuer of harmony". True harmony can only be achieved by a person who has no agenda of his own, but sees everything from the other person's perspective. Similarly, Pinchas' action was not prompted by his own need to eradicate negative feelings within himself, rather his complete, unabashed sensitivity to the desecration of Hashem's honor.

Adapted from <http://torah.org/learning/rabbizweig/5772/pinchas.html> by Rabbi Zweig.