

THE HARRY H. BEREN TORAH WEEKLY

A project of the Denver Community Kollel



Because Torah Is for Every Jew

Parshas Pinchas

July 26, 2019

A Taste of Torah

Best Buy

by Rabbi Avraham Dovid Karnowsky

There are some aspects of Judaism which do not require any abstention from physical pleasure; rather, they are a beautiful spiritual addition to one's life. As an example, lighting the menorah on Chanukah is a spiritual enhancement to an otherwise dark and gloomy winter.

However, there are other areas of Judaism which appear to be in direct conflict with the physical drives of the human being. Dietary limitations, for example, go completely against what a person desires. One cannot eat wherever and whenever one wishes, and some foods are completely off limits.

Then, there is a third category of commandments which seem to contain both elements. A primary example of this is Shabbos, which has two aspects to it. 1) The obligation to remember the Shabbos. 2) To guard the Shabbos. Remembering Shabbos involves reciting *kiddush*, special prayers and festive meals. Guarding it includes refraining from *melacha* (forbidden labors), not engaging in commerce, turning off one's electronics, etc.

Naturally, it seems easier to enjoy the spiritual uplift of Shabbos, but more difficult to appreciate the restrictive elements of Shabbos. Yet our Sages in this week's Torah portion teach us otherwise.

The Torah commands the Jewish People to offer two lambs every Shabbos. The Talmud (Yoma 62b) expounds the verses and teaches that both of the lambs are required to be alike.

Rabbi Moshe Feinstein (1895-1986) explains the significance of the two lambs; they correspond to these two aspects of Shabbos. One lamb corresponds to the remembrance of Shabbos through its positive actions. The other one parallels the avoidance of prohibited actions on Shabbos.

If this is the case, why is the Torah particular that they be equal? Rabbi Feinstein explains that the Torah is teaching a fundamental lesson. One can mistakenly differentiate between the two aspects of Shabbos observance. One may feel that the positive aspects feel spiritual and holy and have no downside to them. However, the forbidden acts seem to be causing a person a loss of money and a huge inconvenience. Of course, one will keep the law, but it comes with a bitter feeling of, "I wish I wouldn't have to abide by this."

The Torah therefore gave the command to sacrifice two lambs which must look alike. This is to teach us that both elements of Shabbos should be observed with the same joy. One should be filled with happiness that he merits to observe the holy Shabbos and rejoice in all its aspects equally.

While it may feel as if one is losing out by observing Shabbos properly, the reality is that Shabbos observance is the catalyst of all the blessing during the week. Even if one can see a clear loss, the mindset should not be one of resentment. Rather, one can view it akin to one who buys a new gadget; he does not feel that he lost the money he used to pay for it. On the contrary, he used his money to attain pleasure. All the more so, one should view

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Stories for the Soul

Immersive Leadership

There was a town near the small Polish village of Radin whose mikvah fell into disrepair and was no longer functioning. The Chofetz Chaim (Rabbi Yisrael Meir Kagan; 1839-1933), who lived in Radin and was aware of the situation, wrote a letter to the community leaders urging them to raise money for the important cause. His words fell on deaf ears as the townspeople cried poverty.

After a number of appeals failed, the Chofetz Chaim, despite his advanced age and frail health, personally traveled to the town and called a meeting in the local synagogue. He explained to the townspeople that he was very old and did not know how many more years he had left on this world. But when he would leave this world, continued the Chofetz Chaim, he would stand before the Heavenly Court and would have to account for all his actions. They would ask him, "Yisrael Meir, what did you do about the town near Radin that did not have a functioning mikvah? How can you let a Jewish community be without such an important and central need?"

"To this I will respond," said the Chofetz Chaim, "that I appealed to them many times but my words fell on deaf ears. What more could I have done? Therefore," he concluded, "I am passing around a form for everyone to sign that attests to the truth of my words. I need to take this with me to show the Heavenly Court."

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Kollel Happenings

SUMMER NIGHT SEDER FOR BACHURIM

Attention bachurim in Denver over the summer! The Kollel is once again holding its Summer Night Seder for Bachurim at the Kollel West Denver Bais Medrash. Sunday-Thursday. Night seder begins at 8 pm, with ma'ariv at 9:10 pm. Stipends available for boys who maintain the sederim. For further details, info or sponsorship opportunities, please contact rmf@denverkollel.org.

HELP BUILD THE FUTURE OF TORAH IN DENVER

Claim your part in building the future of Torah in Denver! The Kollel is in the midst of a capital campaign to build a three-story, state-of-the-art Torah Center that will serve the entire Denver Jewish community. To contribute, or for dedication opportunities and details on the building, visit denverkollel.org or email info@denverkollel.org.

TORAH BY THE MOON

A night out for couples to engage in Torah learning! Men join Rabbi Shmuel Halpern for Tractate Brachos in Halacha and Aggada. Women attend Chassidus in Real Life with Rabbi Moshe Heyman. Mondays, 8-9 pm at the Southeast Kollel Torah Center, 4902 S. Xenia St. For more info visit denverkollel.org or email Rabbi Heyman, rmh@denverkollel.org.

Increase Your Jewish IQ

By Rabbi Yaakov Zions

Last week we asked: The Shulchan Aruch rules (based on a Gemara) that one wearing tefillin may not remove them in the presence of his teacher. What other halacha is derived from this?

A: The Rema writes that on weekday mornings when the Torah is read publicly, one should only remove the tefillin after the Torah scroll has been replaced in the Ark. This is especially relevant on Rosh Chodesh; although the tefillin are removed before *mussaf*, they shouldn't be removed in the

presence of the Torah scroll. Some commentators explain this halacha based on the halacha of not removing tefillin in the presence of one's teacher. Sources: Shulchan Aruch, Orach Chaim 38:11, 25:13 and Machatzis Hashekel 25:29.

This week's question: When is someone required to perform all mitzvos with the exception of tefillin, with no physical problem involved, and it is neither Shabbos nor Yom Tov?

To submit an answer to Rabbi Zions, email ryz@denverkollel.org.

Lives of Our Torah Leaders

Rabbi Eliezer Silver Part XII

Reform was, at that time, the largest, most powerful and most successful Jewish movement in the United States, and its leadership did not generally view Orthodoxy favorably. Cincinnati was the headquarters of Reform in the United States.

Rabbi Silver began working to advance Torah Judaism in Cincinnati. His first project was to build a new mikvah in the city to replace the old, decrepit

facility that existed until that time. However, the area chosen to serve as the location for the new facility was near the main Reform temple, and the Reform community loudly protested the construction of a new mikvah near their temple. Numerous complaints were lodged with the city's zoning board, focusing mainly on the claim that the mikvah was a religious building and was thus not suited for a residential area.

A Taste of Torah

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one's loss of business on Shabbos as money spent in order to obtain a great gift - the holy day of Shabbos. It's not money lost, but money spent wisely. This concept is true not just regarding Shabbos. Every one of the Torah's laws is designed for a person's benefit. Both positive mitzvos and those mitzvos

which teach us what cannot be done all enable us to navigate this confusing world in the best possible way. While some elements may appear restrictive, in reality, they are allowing the person to purchase the best buy of his life - the ability to connect to his Father in Heaven.

Stories for the Soul

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In this week's parsha, Moshe asks Hashem to appoint as his successor someone who would "go out before

the people." A leader goes at the head of the people, taking responsibility to ensure that things are taken care of.

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