



MESSAGE FROM THE RAV

Dear Chevra

Welcome to our minyan! We hope that you had a successful week and wish you an enriching Shabbat.

A large portion of our parsha is devoted to **עם ישראל** final preparations for entering **ארץ ישראל**. The Jewish People are counted in order to determine the amount of eligible soldiers available for joining the first Israeli Army. In light of the daughters of Tzlofchad's situation, the laws of inheritance are expounded. **משה רבינו** is reminded that he will not be entering **ארץ ישראל** but will see our Holy Land from atop of a mountain. **יהושע** is officially nominated as the next leader and the parsha finishes with special features of the **קרבות** to be offered in the **בית המקדש**. Overall, it's a moving and emotional parsha which leaves the reader with a tear in his or her eye as our greatest leader begins handing over the reigns.

How are the above ideas connected to each other? Until now, the Jews have been in a secluded environment, but soon they are going to encounter foreign nations with different ideas to their own. Their own personal experience may have had a very strong impact on their sense of beliefs, but then again – **דור המדבר** had never been encountered anyone else's thoughts on the world. The daughters of Tzlofchad teach the Jewish People to stand up for both **תורה** values and for what they believe in, even in the face of adversity. It is essential that **עם ישראל** acquire this principle before encountering the foreign beliefs that they will come head to head with in Canaan. The only verbs found in the section regarding the daughters of Tzlofchad are, "**וַתִּקְרְבוּנָהּ**" – and they drew near" (27:1) and "**וַתַּעֲמִדְנָהּ**" – and they stood up" (27:2). We have to stand up for our rights! However, the way to deal with a testing situation is not by challenging leadership, but rather by approaching the leaders out of a true **רצון**

to do the right thing and with the utmost respect (unlike **קרח**).

Rav Kook, in Olat Re'iyah I:128-9 expands on the concept of developing ones character traits in commentating on the **קרבות** in our parsha. The second half of Parshat Pinchas deals with the Temple sacrifices, beginning with the most frequent one: the **תמיד** offering brought each morning and late afternoon. The **פסוק** employs four adjectives to describe this **קרבן** that was initiated at **הר סיני** as a fully burnt offering: **לֶחֱמִי לְאִשִּׁי הֵיחָהּ נִחְחִי** – My sacrifice, My bread, My fire-offering, My appeasing fragrance. Rav Kook explains that there are four major aspects of holiness in the Temple offerings, as described in these four phrases:

לֶחֱמִי from the root-word "קרוב", meaning "close". The essential meaning of this word (unlike its English equivalent, 'sacrifice') is that an offering serves to draw near, to bring G-d close to the nation's soul on the national level, over and above the personal level.

לְאִשִּׁי – the offerings serve to unite the natural, material world with the realm of divine holiness. This is accomplished in a way similar to the remarkable nature of bread and food, which nourish and connect the living soul with the body and its powers.

נִחְחִי – fire is a source of great energy, which can heat up and activate the physical. Fire is also a source of light – and enlightenment.

הֵיחָהּ – the offerings produce a communal and individual sense of pleasantness and sweetness, as a result of this special divine connection, and the life-style which is created and influenced from it.

May we merit serving **הקב"ה** with the true purpose of coming close to Him, by elevating all aspects of the physical to the highest levels of spirituality, with the positive and sweet energy that permeates our **יהדות**!

שבת שלום
רב שמואל וטליה

THE THREE WEEKS by Rabbi Neustadt – www.torah.org

The three-week period between the fast of the 17th of Tammuz and Tisha b'Av, known as Bein haMetzarim, was established by the Rabbis as a period of mourning over the destruction of the two Batei Mikdash. There are certain activities, normally permitted, which are prohibited during this period. The Talmud tells us that only one who has properly mourned the Temple's destruction will merit to see its rebuilding. It is important, therefore, to become more knowledgeable about the exact nature of those prohibited activities. Let us review:

There are four forbidden activities, for men and women, which are specific to the Three-Weeks period:

1. Taking a haircut or a shave;
2. Getting married or participating in a wedding;
3. Listening to music and dancing;
4. Reciting shehecheyanu.

Continue at the back

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PINCHAS BY RAV SHMUEL BLOOM

Important Note: The Three Weeks period includes another period of mourning, called the Nine Days. The halachos of those days - from Rosh Chodesh Av through midday of the tenth of Av - are more restrictive in several areas. Here we are discussing the laws of the Three Weeks only, not the special, more stringent, halachos of the Nine Days.

CUTTING HAIR - WHEN IS IT PERMITTED? WHEN IS IT PROHIBITED?

- * It is permitted to trim a mustache that interferes with eating.
- * It is permitted to pluck one's eyebrows or eyelashes.
- * Married women may cut hair that is protruding from their head covering.
- * It is permitted to comb one's hair even though some hair will get torn out while combing.
- * Nail cutting is permitted.
- * It is permitted to shave if one's employer insists upon it. But if one's job is not at stake, though he may be ridiculed, it is forbidden to shave.
- * A mourner who completed his mourning period during the Three Weeks, may take a haircut and a shave.
- * The prohibition of hair-cutting applies even to small children under the age of chinuch. Thus if an upsheren falls during the Three Weeks, it should either be moved up or postponed.
- * If absolutely necessary, some poskim permit taking a haircut or a shave on the evening and night of the 17th of Tammuz.
- * There are poskim who support the custom of those who shave on Erev Shabbat, but this is not the custom today in most communities.
- * On the day of a baby's brit, the father, the sandek and the mohel may take a haircut.

WEDDINGS - WHEN ARE THEY PERMITTED? WHEN ARE THEY PROHIBITED?

A wedding may be held on the evening before the 17th of Tammuz if no other date is feasible. Engagements are permitted and may even be celebrated with a party or a meal.

MUSIC - WHEN IS IT PERMITTED? WHEN IS IT PROHIBITED?

- * A professional musician, or one who is learning to play professionally, may play music during the Three Weeks. Listening to music is prohibited, whether it is live, broadcast on the radio, or recorded.
- * Programs or other occasions where the musical accompaniment is incidental to the main event may be attended or viewed.
- * Children who are old enough to understand about the destruction of the Beit Hamikdash may not listen to music. Several poskim, however, permit a child to practice his musical instrument.
- * Singing in praise of Hashem at a seudat mitzvah, without musical accompaniment, is permitted.

SHECHEYANU - WHEN IS IT PERMITTED? WHEN IS IT PROHIBITED?

- * On Shabbat, it is permitted to recite shehecheyanu.
- * On Rosh Chodesh Av, it is permitted to recite shehecheyanu over new fruit.
- * A new fruit that will not be available after the Three Weeks may be eaten and a shehecheyanu recited.
- * A shehecheyanu may be recited if by mistake the Borei pri ha-eitz was already said over a new fruit.
- * A shehecheyanu is recited at a pidyon ha-ben and upon seeing one's newborn daughter.
- * The blessing of ha-Tov v'ha-Meitiv may be said during the Three Weeks.

Since it is prohibited to recite shehecheyanu, it is also prohibited to buy any item that normally requires shehecheyanu to be recited. It is forbidden, therefore, to buy a new car for personal use during the Three Weeks. It is permitted, however, to buy a car for business use [and recite the shehecheyanu after the Three Weeks] or for the benefit of the family [since in that case ha-Tov v'ha-Meitiv is recited instead of shehecheyanu].

It is forbidden to buy or wear clothing which normally would require a shehecheyanu to be recited. Clothes that require alteration may be bought during the Three Weeks and altered after the Three Weeks are over.

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SHABBAT SHALOM

FROM THE LATE MINYAN

THOUGHT OF THE WEEK

"IF YOU THINK YOU CAN, YOU CAN.
AND IF YOU THINK YOU CAN'T, YOU'RE RIGHT."

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