



## ∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

To Ozni, the Oznite family (26:16) -- לאזני משפחת האזני (בו:טז)

Rashi writes: I say this is the family of אצבן – Etzbon,  
and I do not know why his family is not called by his name.

Actually, there seems to be a hint here for the words of Chazal (Kesubos 5b), "Why are a person's fingers shaped like spikes? So that if the person hears something that is not appropriate, he puts his fingers in his ears." Since the whole purpose of the fingers is to put them in the ears so as not to hear something inappropriate, this is why the *Torah* calls the Etzbon family [which hints at אצבעות – fingers], Ozni, since the purpose of the fingers is the ears [אזניים]!

(HaSh"lah HaKadosh cited in Mesukim MiDvash)

## ∞ Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

Pinchas is granted the covenant of the *Kehunah* for standing up for Hashem's honor and killing Zimri (25:13). The *Malbim* observes that a majority of the *Kohanim Gedolim* were descendants of Pinchas. This is appropriate, as Pinchas took a stance for the honor of Hashem and brought about atonement for *Bnei Yisroel*. Therefore, his descendants were the *Kohanim Gedolim*, and the *Kohein Gadol* is the emissary who brings about atonement for *Bnei Yisroel* in the *Bais HaMikdash*.

## ∞ B'Kitzur

The Halachos of one who is Sick, the Doctor, and the Remedies

Some *Poskim* say that anything where the enjoyment of it is *Asur M'd'Rabanan*, forbidden Rabbinically, it is permitted to be used for a cure, even for one who is not critically ill, and even in a manner where it will be enjoyed, provided that he does not eat or drink the item that is forbidden.

(*Kitzur Shulchan Aruch* 192:6)

## ∞ Working on our Middos

The *Bovover Rebbe, zt"l*, Rav Shlomo Halberstam, was once leading a *Tana'im* event, an engagement, on a *Motza'ei Shabbos*. After he read the *Sh'tar*, he broke the plate as is customary. Somehow, he cut his finger while he broke the plate. However, he did not lose his calm even for a moment, and he even looked extremely joyful that this happened. Someone asked why he was happy about it, and he shared the following idea. "We find in the *Gemara* (*Sotah* 7a) that forty days before a baby is formed, a *Bas Kol*, a Heavenly Voice declares, 'The daughter of so-and-so is destined to marry so-and-so.' Similarly, the *Gemara* in *Chulin* (7a) tells us that one does not cut his finger unless a heavenly voice announced this from above. Both this *Shidduch* that we are celebrating now and my cut finger were the subject of a *Bas Kol*, a Heavenly Voice!"

### Pearls of Wisdom... A Word for the Ages

During the Covid restrictions, the *Kosover Rebbe, zt"l*, Rav Shraga Feivish Hager, instructed his *Chasidim* that they were not to use the *Mikvah* every day, as an effort to limit spreading infection, which in many cases, was life-threatening. One *Chasid* approached him and complained about this. He said, "Rebbe, I didn't miss going to the *Mikvah* every morning for almost my entire life. How could I stop going now?" The *Rebbe* replied, "HaKadosh Baruch Hu doesn't need the Guinness Book of World Records!"

## פרשת פנחס תשפ"ד

Parashas Pinchas 5784 *Pirkei Avos* 1

Compiled by: Rabbi Yehuda Winzelberg  
*Staten Island Z'manim*

Erev Shabbos:

Plag HaMinchah: 6:47

Candle Lighting: 7:59

Sh'kiah: 8:17 *ככל זמן ועש' תזיס:* 9:05

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 8:50 Gra: 9:26

Sof Z'man Tefillah (*Shacharis*): 10:38

Chatzos: 1:02 Sh'kiah: 8:16

Havdalah: Tzeis HaKochavim: 9:03

Rabbeinu Tam (72 minutes): 9:29

(some say 9:55)

Next Week: *Matos-Masei*

Candle Lighting: 7:52

## ∞ The Siddur Speaks

A group of government officials once came to Rimanov to find a warehouse they could use for the army's food and supplies. After scouting the city, they decide that the best place to use was the local *Shul*. When the heads of the community heard this, they quickly ran to Rav Menachem Mendel of Rimanov, *zt"l*, to ask him what they should do. One person stood up and pointed out that the roof of the *Shul* leaks. I'm sure that once we tell the officials about this, and that all of their supplies will be ruined, they will change their minds and not use the *Shul* as a storehouse. Everyone agreed that this seemed to be a good plan of action. However, Rav Menachem Mendel said that they were making a mistake. In fact, he said, it was exactly because of the leaky roof that this decree had befallen them. He said, "If we don't actively take care of our *Shul*, and we degrade its honor by allowing the roof to leak, what do you expect will happen? Go fix the roof right away, and everything will be alright." The leaders of the community listened to Rav Menachem Mendel and got right to work on having the roof of the *Shul* fixed, and shortly after, for some reason, the government officials decided to use a different place for their storage!

## ☞ Sterling Character

One should not be a person who is sad and depressed.

(Kitzur Shulchan Aruch 29:6)

### Never Despair

Rav Yitzchak Hutner, *zt"l*, would often give *Drashos* of *Chizuk*, and he would say over this *Pasuk* in *Michah* (7:8): “*Al Tismichi Oyavti Li Ki Nafalti, Kamti, Ki Eisheiv BaChoshech, HASHEM Or Li!*” This means, “Do not rejoice over me, my enemy, because I have fallen, I have gotten back up. Even though I sit in darkness, *HASHEM* is a light for me!” Rav Hutner would place a strong emphasis on the word “*Hashem*.” His message was clear, that no matter how dark things are for someone, *Hashem* is always there for us. Rav Hutner would also constantly talk about the *Pasuk* in *Mishlei* (24:16), “*Ki Sheva Yipol Tzadik, V’Kam!*” A *Tzadik* falls seven times, and he gets up. Rav Hutner would emphasize that even great people can fall many times, but what makes them great is that they keep getting up and trying again. One may never give up hope!

A story is told of Rav Shlomo Lorincz, *zt"l*, who was the representative from *Agudas Yisroel* to the *Knesset*. He had the unique *Zechus* to spend much time with *Gedolei Yisroel*, where he was able to learn from them, and share their lessons and messages to others. Rav Lorincz related a profound observation from the *Brisker Rav, zt"l*, which he understood as an obligation to everyone who works for the public, as well as to every *Yid*. Rav Lorincz once came to see the *Brisker Rav*. He was depressed, almost to the point of despair. He had drafted a bill concerning the prohibition of raising pigs in *Eretz Yisroel*, and despite promises from several ministers to support his bill, the *Knesset* voted it down. This was a very sad reflection on the low state of *Ruchniyus* in a country that was supposed to be the Jewish state. He spoke about this with the *Brisker Rav*, and said that he was afraid that the *Ruchniyus* would keep falling, and this was probably not going to be the low point of the decline. It would descend even lower. The *Brisker Rav* responded, “Let me teach you a lesson in *Chumash*, the way I used to teach it to my sons.” He opened a *Chumash* to *Parashas Vayeilech* (*Devarim* 31:16), and he read out loud, “And *Hashem* then said to Moshe, ‘You are now going to lie with your fathers, but this people will rise up and stray after the gods of the nations of the land.’” The *Brisker Rav* said, “To stray after the gods of the nations of the land does not mean that they did not *Daven Shacharis*, it means that they literally worshipped idols. Now, if that was not bad enough, the *Pasuk* continues, ‘And they will leave Me.’ That does not mean that they did not *Daven Minchah*, it means what it says, they will not serve *Hashem*. And if these first two *Aveiros* were not bad enough, the *Pasuk* continues, ‘And they will break the treaty that I made with them.’ That does not mean that they did not *Daven Maariv*, it means that they abandoned the *Mitzvah* of *Bris Milah*. In the next *Pasuk*, *Hashem* concludes with the words, ‘I will abandon them and make Myself hidden to them’. The *Brisker Rav* lifted his eyes from the *Chumash* and said, “I am certain that you will agree that the situation described here in the *Torah* is much worse than the one you described, permitting the raising of pigs in what is considered to be the Jewish state. However, let us continue learning. Two *Pesukim* later, *Hashem* says, ‘So now write this song for yourselves, and teach it to *Bnei Yisroel*.’ This song refers to the *Torah*, which is a song. *Torah* learning is the antidote for every fall and fail in *Ruchniyus*. It doesn’t matter what level of deterioration it is, even if it is to the point of worshipping *Avodah Zarah* and abandoning the *Mitzvah* of *Bris Milah*. Regardless if the people reach their low points in *Ruchniyus*, the *Torah* will return *Hashem*’s people to Him. All that we are obligated to do is as the *Pasuk* says, ‘to teach it to the *Bnei Yisroel*’. If this is so, there is no reason for you to despair!”

A man named Chaim lived in Montreal, Canada. Chaim was facing great financial difficulty, and after much consideration, he decided to move to an unknown part of Canada, where he thought *Parnasah* would be better for him and his family. When the *Tosher Rebbe, zt"l*, Rav Meshulam Feish Segal-Lowy, *zt"l*, heard about Chaim’s intentions, he wanted to try and understand his reasons for making such a drastic decision. The *Rebbe*, who was known for his great compassion to his fellow *Yidden*, inquired about things like a reliable *Minyan*, a *Mikvah*, and a *Cheder*, in this new city. Regrettably, Chaim admitted that these essential aspects of Jewish life were not going to be there in his new town. The *Rebbe* was bothered by this, and he tried to find a deeper reason that Chaim had that was motivating his life-changing decision. With honesty and openness, Chaim told the *Rebbe* about a heartbreaking incident that had broken his *Bitachon* and significantly affected his circumstances in life. During a business trip to Antwerp, he was traveling with a substantial amount of money, and tragically, the money disappeared at the airport. It was somehow stolen, and it left him penniless. He searched everywhere but he couldn’t find it. Overwhelmed by despair, he returned to Montreal burdened by the weight of his financial troubles. The *Tosher Rebbe* was moved by Chaim’s story, and he tried very hard to prevent Chaim from leaving. He also offered to assist him with his financial struggles, but Chaim was determined to relocate and start again, no matter what the *Rebbe* said or offered. Reluctantly, the *Rebbe* watched as Chaim prepared to depart. The next day after their talk, a stranger approached Chaim in the street. For some reason, this stranger seemed somewhat familiar, and Chaim said to him, “Do I know you from somewhere? You look familiar.” Chaim’s heart skipped when the stranger responded. “I have carried a burden of guilt since that day at the airport,” the stranger confessed. Chaim was shocked. The man said, “I couldn’t live knowing that I had taken your money. It has bothered me every day since then. Here, please accept it back.” And with that, the stranger handed Chaim the exact sum of money that had been stolen years earlier! Chaim was overwhelmed by disbelief and gratitude, and it made a profound impact on him. He abandoned his plan to move away, and Montreal once again became his home where he and his family continued to grow and thrive. Twenty years later, the sad news spread that the *Tosher Rebbe* has passed away. As the people gathered around the *Rebbe*’s *Kever*, Chaim saw the stranger once again. Chaim remarked, “I suppose this is our third time meeting.” However, the stranger humbly corrected him and said, “No, this is not our third time. It is only our second encounter. The truth is that although I told you I stole your money, I did not actually take it. The *Tosher Rebbe* felt terrible that you were ready to abandon living a Jewish lifestyle, and in his holiness, he gave me that money and asked me to approach you, as if I was the one who stole it.” Tears flowed from Chaim’s eyes as he realized the depth of the *Tosher Rebbe*’s wisdom, and his extraordinary act of love!

Sponsored Anonymously in Honor of Jonathan and Marilyn Kaiman  
Thank you so much!!!

These *Divrei Torah* are available weekly by email and sponsorship opportunities are available.  
For information, please send an email to: [RabbiYehudaWinzelberg@gmail.com](mailto:RabbiYehudaWinzelberg@gmail.com)

