



SHALOM WEEK

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Pinhas

July 12, 2014 - Tammuz 14, 5774

TORAH PORTION OF THE WEEK

In last week's Torah portion, Pinchas acted to stop a public display of immorality. He thus stemmed the plague of retribution which was killing the multitudes. He is rewarded by being made a Cohen -- by Divine decree.

The Almighty commands Moshe to attack the Midianites in retribution for the licentious plot the Midianites perpetrated upon the Israelites. A new census is taken of the Jewish people revealing that there are 601,730 men available for army duty. God directs the division of the Land of Israel amongst the tribes. The Levites are tallied. The daughters of Tzelaftchad come forward to petition Moshe regarding their right of inheritance. Moshe inquires of the Almighty Who answers in their favor.

Moshe asks the Almighty to appoint a successor and the Almighty directs Moshe to designate Yehoshua (Joshua). The Torah portion concludes with the various offerings -- daily, Shabbat, Rosh Chodesh and holidays.

TORAH LESSON OF THE WEEK

In making his request to God to appoint a successor, Moshe asks: "Let God, Lord of all spirits, appoint a person over the congregation" (Numbers 27:16).

Rashi explains that Moses was asking for "a person who can understand and relate to each individual". God responded, "Take to yourself Joshua, the son of Nun, a man in whom there is spirit" (Numbers 27:18). In what way does Joshua being "a man in whom there is spirit" satisfy the qualifications that Moses requested?

The Alter of Novaradok explains that a human being is comprised of a body and a spirit. The body produces all the cravings which stimulate pursuit of self-gratification. The spirit is the force that directs the person away from self-gratification, to be devoted to a higher goal in life. These two components are engaged in a struggle for mastery over the person and determine the degree that the person is self-centered versus dedicated to higher levels of behavior and spirituality.

A person who is preoccupied with his own needs cannot fully empathize with others. The ability to relate to and understand every individual requires extraordinary empathy. Such empathy is possible only in a person who has no self-gratifying drives, who has subjugated them to the spirit. Only such a person can be self-sacrificing and absolutely fair to everyone.

Therefore, God's response to take "a man in whom there is spirit" is appropriate. Joshua had succeeded in achieving self-mastery, of vanquishing the bodily drives for gratification and making the spirit dominant.

Halachot - The 3 Weeks

From the 17th of Tammuz until the 9th of Av we observe some mourning customs and restrictions in remembrance of ben hametzarim, i.e., the three weeks period, from when the Babylonian army breached the walls of Yerushalaim, until they burned and destroyed the Beth Hamikdash in 586 BCE. During those three weeks, besides the massive destruction and pillaging of the Holy city and Temple, hundreds of thousands of Jews were tortured, killed or taken into exile.

These restrictions are not the same in every community. In the next lines you will find some of the customs followed in the Mashadi community, and in most Sephardic communities as well.

SHEHECHEYANU for NEW FRUITS: Eating a new fruit that will require us to say the blessing Shehecheyanu during the three weeks should be done only on Shabbat.

WEDDINGS: No weddings take place during the three weeks.

ENGAGEMENTS with no music are allowed until Rosh Chodesh Av.

CLOTHING: It is not customary to buy new clothing, except: 1. For a bride or groom that will get married after Tisha B'Av. 2. If the article will be substantially more expensive after Tisha B'Av. The Mashadi custom is to refrain from buying gold or any jewelry from Rosh Chodesh Av.

HAIRCUT: It is permitted to get a haircut and shave until Rosh Chodesh Av. The Ashkenazi tradition is stricter in this sense and their tradition is not to allow haircuts or shaving from the 17 of Tammuz. (Haircut restrictions do not apply to women).

NEW HOUSE: It is permitted to buy, rent or move into a new house until Rosh Chodesh Av

TEST YOUR JEWISH IQ: Israel

- 1- In which year did Israel destroy Iraq's nuclear reactor?
(a) 1981 (b) 1985 (c) 1989
- 2- What was the name of the mission?
(a) Desert Storm (b) Babylon (c) Phantom
- 3- How many miles did the Israeli planes have to fly in total (round trip)
(a) 1000 (b) 2000 (c) 4000

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BEST OF AISH HATORAH

The Dedication of Moses

Perhaps one of the greatest of human tragedies is when a person who has lived a fine and upright life turns to evil in the twilight of his days. The Talmud tells the story of a greatly respected High Priest, who ministered to the Jewish People for decades. Tragically, in the final years of his life, he came to deny the truth of God and Torah.

In light of this, the Talmud advises that "everyone should repent the day before he dies." Obviously, since no one knows when his day of death will be, the Talmud is recommending to set aside time every day to ponder one's actions. In fact, Jews recite a prayer three times a day asking God for help in repairing our misdeeds.

In the Parsha, Moses is told by God to prepare to die. Moses' life had been characterized, perhaps more than anything else, by his great dedication to the Jewish People. Time and time again, he went through great travail and turmoil to help them. Faced with the news that his demise is imminent, Moses -surprisingly - does not ask for a longer life. Instead, his immediate response is to ask God to ensure that the Jewish People are blessed with a proper leader. He prays that the nation should not be like a "flock without a shepherd." Moses' dedication to the people is so great, that he is concerned only with their welfare -even when faced with the specter of his own death.

The commentaries point out the unusual way in which Moses addresses God. Moses refers to the "God of the Spirits," an appellation that is rarely used in Jewish tradition. Rashi explains that the "spirits" referred to here are the souls of the individual Israelites. Moses was alluding to the aspect of God that is sensitive to the needs of each individual. This is the Name of God that Moses invoked when praying that the new leader of Israel should take care of each and every Jew.

Both in life and death, Moses showed himself to be totally at one with his people.

This genuine concern for each individual has become the hallmark of Jewish leadership throughout the centuries. The Talmud in particular, stresses that a leader must understand how everyone has his or her own particular view of reality. The leader must be able to rise above all pettiness - and become the umbrella which both encompasses and protects everyone.

Moses was a master of this. In fact, the Kabbalah (Jewish mysticism) drives home this point by declaring that "every Jew has a little piece of Moses in him."

The Shlah, a great mystic and Biblical commentator, explains that only the Messiah will equal Moses in his compassion for (and understanding of) each and every Jew. May we merit such leadership, soon in our days.

ISRAEL IN THE NEWS

Red Heifer Found in America

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Finding a red heifer is like finding a needle in a hay stack. But early this week some overly industrious Jew managed to do just that in the United States of America.

This finding is all the more intriguing considering that last Sabbath (Shabbat) Jews read in the synagogues the Torah portion that begins with one of the mysterious commandments of the Red Heifer: "Tell the Israelites to procure for you a red heifer that is free from every blemish and defect and on which no yoke has ever been laid..." (Num. 19:2ff).

The Red Heifer is an extremely rare creature. According to Jewish tradition, during the two thousand years from the time this commandment was given until the destruction of the Second Temple in the first century AD, only nine red cows that met the biblical criteria were ever found.

For a cow to be a Red Heifer it has to be without blemish, one that was never put to work and completely reddish. Jewish law requires keeping the young cow under strict care until it reaches three years old. During this time, leaning on the cow, riding it even once or even putting a piece of cloth on its back disqualifies it from becoming a Red Heifer.

Strict rules also apply to its color. Two single hairs of a color other than red automatically disqualify it from becoming a Red Heifer. A Red Heifer candidate that that was discovered in 2000 was disqualified after two black hairs were found on it.

Likewise, a cow that meets all other criteria, but is older than four is disqualified. The present calf has a long way until, if at all, it will become a real Red Heifer.

In biblical times, the Red Heifer was to be completely burnt by a priest outside the Temple. Interestingly enough, the Red Heifer was burnt on the Mount of Olives, where the Dominus Flevit [The Lord Cried] Church is located today.

After being burnt, the Red Heifer's ashes were mixed with water called the "water of remission," which was used to purify people, especially those defiled by touching dead animals. This most serious form of defilement required Jews to undergo a ceremonial cleansing with the ash of a Red Heifer before they could again enter the Temple courtyards. In other words, without the Red Heifer, Jewish worship on the Temple Mount is not possible.

The discovery of a red calf that could potentially become a Red Heifer excites many Jews who believe that Moses prepared the first Red Heifer and Messiah will prepare the last one.

The possibility of finding a real Red Heifer prompted the Temple Institute to make the logistic preparations needed for bringing the American calf to Israel and to train priests that will perform this sacred and rare sacrificial ceremony.

At least in theory, this calf could help Jews sufficiently purify themselves to engage in real Temple activities. For now, however, believers will have to chew their nails for at least two and a half years before it will be known whether or not this import is the Red Heifer.

ANSWERS TO JEWISH IQ TEST:

- 1) a 2) b 3) b

July 13

Earliest time for Tzitsit & Tefillin 4:28 am
Best Time for Shema Israel before 9: 17 am

Shabbat Ends 9:20 pm

Earliest time for Minchah 1:38 pm
Earliest time for Arvit with Minyan 6:54 pm



پاراشای هفته

در اواخر پاراشای هفته گذشته دیدیم که پینخاس با یک ضربت قاطع صحنه مستحجن روابط نامشروع را در انظار عمومی از بین برد. این عمل پینخاس باعث قطع مرگ و میر مردم نیز گردید. مرض وحشتناکی که بسرعت در میان جمع شیوع پیدا کرده بود از میان رفت. پینخاس پاداش بزرگی بخاطر شجاعت خود دریافت نمود. خد_اوند مقرر فرمود تا او را به مقام کهن گادول منصوب دارد. خد_اوند به مشه فرمود که بخاطر حيله مزورانه میدیانی که منتهی به مرگ و میر افراد قوم گردیده بود به همه آنها حمله کنند. سرشماری جدید نشان داد که تعداد ۱/۵۵۰ نفر برای خدمت در ارتش آمادگی دارند. خد_اوند مقرر فرمود که سرزمین اسرائیل در میان اسباط تقسیم گردد و لیویان البته از سهم خارج ماندند دختران صلفحاد که بدون ارتیه بودند از مشه تقاضای سهم کردند و مشه از خد_اوند سؤال کرد و جوابی به نفع آنها دریافت داشت.

درس هفته

در کتاب «بمیدبار ریه» میدراش گفتگوی مشه و پرور_دگار تجزیه و تحلیل گردیده. مشه میگوید: فکر هر بشری با دیگری فرق میکند بنابراین رهبری برای جامعه تعیین فرما که بتواند با همه این افکار بر اساس فکرو اندیشه خودش هم آهنگی داشته باشد. میدراش در توضیح این مطلب میگوید: همانطور که هر صورت با دیگری فرق داشته افکار بشر هم با هم فرق میکند. بهمین دلیل مشه از حضور پرورد_گار درخواست نمود که رهبری را انتخاب نماید که عرضه و ظرفیت رهبری افراد جامعه را داشته و یا هر شخص بر اساس فکر و روحیه همان شخص رفتار نماید. معمولاً مشاجرات و دعوای افراد بخاطر اختلاف افکار و سلیقه شروع میشود و بخصوص که افراد کمتر میتوانند خود را بجای طرف مقابل گذاشته و سعی کند به عمق موضوع از هر دو جهت پی ببرند. افراد اهمیت نمیدهند که دیگران ممکن است مثل او فکر نکنند و بهمین دلیل غیر ممکن است که فکر دو نفر مثل هم باشد. با علم باین موضوع، ما نمیتوانیم از بسیاری مشاجرات و دلخوری در رابطه با دیگران خودداری کنیم و زندگی شیرین تر و شادی بخش برای خودمان و دیگران فراهم کنیم.

مقام زن در دین یهود و نقش او در خانواده و تساوی حقوق با مردان در جامعه

زن در محیط خانه یهودی، به خاطر تقدس خانواده، برتری بی چون و چرائی پیدا می کند. نفوذ معنوی زن در حفظ یهودیت با وجود سختی های کشنده گالوت انکار ناپذیر است. کتاب تلمود به مرد یهودی می گوید: «همسرت را چون خودت دوست بدار و برای او احترامی بیشتر از آنچه برای خود انتظار داری قائل شو. هوشیار باش که موجب گریستن زن نشوی، زیرا که خداوند آشک های او را می شمارد. قوم بنی اسرائیل به خاطر تقوی زنانش از سرزمین مصر رهائی یافت. مردی که با زن خوب و پارسا ازدواج کند، همانند آنست که تمامی دستورات تورا را به کار بسته است».

احترام و افتخاری که در یهودیت نصیب زن می شود جزء ذات زندگی اوست. در عصر به ظاهر متمدن کنونی در بسیاری از ممالک، کتک زدن زنان توسط شوهران و تحقیر و خواری آنها امری بسیار متداول است. اما کسانی که پیرو آئین یهود می باشند از قرون پیش از چنین عادات زشت به دور بوده اند. تورا پدر و مادر را در یک تراز قرار می دهد: «هر یک از شما از مادر و از پدر خود حرف شنوی داشته باشید و به آنان

احترام بگذارید». (سفر لاویان باب نوزدهم آیه ۳). به سخن دیگر همانگونه خد_اترس هستنید مادر و پدر ترس نیز باشید. اگر در تورا فرمانی برای زنان صادر می شود بلافاصله همان فرمان درباره مرد تکرار می گردد. «زن لباس مرد بر تن نکند و مرد جامه زنان نپوشد» (کتاب پنجم تورا، سفر تثنیه باب بیست و دوم آیه ۵). «میان دختران اسرائیل بدکاره و میان پسران اسرائیل خود فروش نباشد». «کیست در میان شما که دختری را نامزد کرده و هنوز با او ازدواج نکرده؟ به خانه اش برگردد مبدا در جنگ کشته شود و مرد دیگر نامزد او را بگیرد». «مردی که همسر جدید می گیرد به سربازی نرود و هیچ وظیفه ای در سپاه به عهده نگیرد، یکسال به خاطر زنش آزاد باشد تا همسری را که گرفته است شادمان کند» (کتاب پنجم تورا سفر تثنیه باب بیست و چهارم آیه ۵) آیا بشریت در آن دوران توانسته بود چنین فرامین انقلابی را همانند قوانین موسی داشته باشد؟ حتی در دوران مبارزه و نبرد برای اینکه دختر نامزد شده ای تنها نماند و یا نوعروسی زانوی غم در بغل نگیرد، نامزد آن دختر و شوهر آن نو عروس از خدمت در سپاه به هنگام جنگ معاف شود؟

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 نوه اهرون کهن گادول
 ، پادشاهی این هفته
 را بخود اختصاص داده
 است. در پادشاهی هفته گذشته
 پینخاس بنام خد اوند غیرت
 ورزیده و رئیس شوط شمعون
 را که با یک زن میدیانی گناه
 ورزیده بود کشت. در پادشاهی
 این هفته خد اوند به پینخاس
 بخاطر این عمل قهرمانی
 پادشاه داده و ضمناً مرضی
 که تا آن زمان ۲۴۰۰۰ نفر
 را به کشتن داده بود را متوقف
 ساخت.
 پادشاه با سخنان خد اوند به
 مشه شروع میشود: و خداوند
 ند یا مشه صحبت کرده و به
 او گفت: پسر العازار که پسر
 اهرون است غضب من را از
 روی قوم اسرائیل برگرداند
 بنابراین من به او و اعقاب او
 صلح و آرامش را می بخشم.
 و از این بعد او و پسران پس
 از او به منصب کهن گادول
 خواهند رسید. همانطور که
 ملاحظه فرمودید خد اوند
 ابتدا به پینخاس صلح را عطا
 فرمود و بعد او را به منصب
 کهن گادول رسانید.
 سؤال - میدانیم که کسی
 میتواند کهن باشد که پسر کهن
 بدنیا آمده باشد چرا پینخاس
 قبل از واقعه فوق مقام کهنی
 نداشته در صورتیکه پدر و پدر
 بزرگ او کهن بودند؟
 جواب - با وجودیکه مقام کهن
 از پدر به پسر میرسد، اما این
 مقام از زمانی که خد اوند
 مقرر فرمود بصورت ارثی
 در میان اعقاب اهرون درآمد
 و شامل هیچکدام از نوه های
 دیگر اهرون که در آن زمان
 زندگی میکردند نشد. در نتیجه
 پینخاس با وجودیکه سنی از
 او میگذشت هنوز کهن نبود تا
 وقتی که خد اوند این مقام را
 به او پادشاه داد.

زودترین زمان صیصیت و تفیلین ۲۸: ۴ بهترین زمان برای شمع اسرائیل تا ۹:۱۷
 زودترین زمان مینخا ۳۸: ۱ بعدازظهر زودترین زمان عرویت با مینیان ۶:۵۴

۱۳ جولای - ۱۹ جولای

خروج شبیات ۱۴/۱۲/۷ ساعت ۱۹: ورود شبیات ۱۴/۱۸/۷ ساعت ۰۹:۰۰