

בס"ד פרשת פינחס תשפ"ד
PARSHAS PINCHOS 5784 Vol. 15 No. 45

Pinchos got up and decided on his own to defend the honor of Hashem and execute Zimri. He acted in accordance with the Halochoh of "Kano'im Pogim Bo". Had he asked Bais Din for permission, he would not have been told to strike him. A Kano'ey cannot get permission from Bais Din. He must act on his own. This Halochoh is quite unique and contrary to the general Torah Hashkofoh. Why is this so? Rav Moshe Feinstein says in Sefer Dorash Moshe that while it is important to do Mitzvos with pure intentions, nevertheless, a mitzva done with ulterior motives and for the sake of personal benefits are still worth doing. However, when it comes to punishing others, this can only be done if carried out with 100% pure intentions and totally Lisheim Shomayim. Judging a person's intentions is not within the abilities of another human. Only Hashem can know a person's thoughts. Therefore, in the case of Kano'im Pogim Bo, Bais Din can never render an opinion if a particular person can carry out "Nikmas Hashem". This is between the person and Hashem alone. This was the gripe of the Shevotim against Pinchos. They doubted his sincerity until Hashem testified on Pinchos's behalf, and awarded him the Kehunoh and a Bris of Sholom.

שְׁעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם: סֵפֶר בַּמִּדְבָּר פֶּרֶק כ"ח פ"ל
One male of the goats, to make an atonement for you. {28:30}
Rabbi Mesharshioh said in the name of Rabbi Eydiy all [other] cases of the sacrifices, the Torah says, 'a goat for a sin offering', but, about Shavuos, it does not mention 'a sin offering.' Hakodosh Boruch Hu Said to Klall Yisroel: 'Since you have accepted upon yourselves the yoke of Torah [on the Yom Tov of Shavuos] I consider it as though you never sinned.

- Talmud Yerushalmi, Rosh Hashonoh 4:8

On Simcha one must Horeveh (exert strength), more than other Middos.

- Sefer Divrei Ahron, Likutim

In the name of a Tzaddik, it says

וראו כל עמי הארץ וכו' ויראו ממך: דברים פכ"ח פ"י
which means, the people were Mekabel (attained) Yiras Shomayim when they will look at your face - of the Tzaddik. והבן:

- Sefer Siach Sarfei Kodesh

יומא דהילולא קדישא
הרה"ק ר' שלמה קארלינער הי"ד
ב"ר מאיר - כ"ב תמוז תקנ"ב זכיעוכ"א

לע"נ אאזמור"ר הגה"צ ר' יונה בהרה"ח ר' חיים יחיאל זצ"ל גאנצווייג
אבדק"ק תפארת צבי - לאס אנדזשעלעס
ע"ש זקנו ר' הירש הגדול משידלוב תלמיד חבר החוזה הק' מלובלין ז"ע
נכד שלשלת אדמור"י שידלוב והמגיד מסטאשוב
ומגזע הרמ"ל מסאסוב ולמעלה בקודש זכיעוכ"א
נלב"ע כ"א תמוז תשנ"ד - מנו"כ בהר הזיתים ירושלים - לפרטים לשעת
עלי' לציון, וסעודת יארצייט בלאס אנדזשעלעס 17183167473

Before the Petirah (death) of our Rebbe (Reb Shlomo of Karlin ZY"A) he hinted to his Talmud (disciple) Rav Uri of Strelisk to travel after his Petirah to the elder Rebbe of Neshchiz. Upon arriving to the Rebbe of Neshchiz, he saw how the Rebbe accepts those who come with great warmth and instills in each one his Brochos (Blessings). Between the guests Reb Uri saw a wealthy man who came to the Rebbe to consult in his business dealings and accept his Brochos. The Tzaddik greeted him with happiness, and a shining face and listened to his request. Reb Uri looked at the face of the wealthy man and saw on his face signs of sins of terrible bad that he transgressed, and his heart burned within him.

How is it possible to be Mekareiv (bring close) a person as such? And how does such a person have the audacity and is not embarrassed to come before the Rebbe?

The Rebbe of Neshchiz detected that the attitude of Reb Uri was burning within him, and in an instant, it is possible for him to reveal the evilness of the Gevir (rich man) before everybody.

The Rebbe turned to Reb Uri and commanded, "Leave"! What are you seeking in my chamber? Reb Uri left with great distress, worn out and tired from his travel and from the episode that befell him, and he found his way to a Beis Medrash in the city. When the Gevir left the Tzaddik, the Rebbe immediately sent messengers to find Reb Uri and bring him. When he arrived, the Neshchizer told him, "I to my brother, know what you know, but do you know why your great holy Rebbe of Karlin sent you here"? In order that you learn to understand that a man that does not have Ahavas Yisroel (love for a fellow Jew) anchored in his heart that much, until even when he sees a fellow Jew that transgressed a great sin he will love him, such a person has not reached to half of the Avodoh (service) in Avodas Hashem. For if you will reach out to him, he will surely do complete Teshuva (repentance) and he will be greater than a complete Tzaddik as a Ba'al Teshuva. This is besides of an evil person that you recognize as a sinner to anger Hashem. Reb Uri kept silent and understood the greatness of the Rebbe of Neshchiz, and the purpose of what he was sent there, and he stayed to be from his Talmidim.

- Sefer Shema Shlomoh

לימוד אור החיים הק' בחבורה ליל ששי 8:30 pm

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

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Ah Guttin Shabbos - Rabbi Naftali H Ganzweig