



בס"ד

When One Lives With Unquestioning Faith In Hashem Yisborach It Is Easy To Accept That No One Can Infringe On What Is Destined For Him!!!

» *The Great Benefit That Derived From The Fact That Pinchos Was Not Appointed A Kohein Until He Killed Zimri*

The verse states (25:13): "It shall be for him and for his descendants after him as an eternal covenant of kehunah, because he was zealous for his G-d and atoned for the children of Yisroel." Rashi explains: Although the kehunah had already been given to Aharon's descendants, it had been given only to Aharon and his sons who were anointed with him, and to their children whom they would beget after their anointment. Pinchos, however, who was born before that and had never been anointed, had not been included in the kehunah until now. And so, we learn in Zevachim (101b): "Pinchos was not made a kohein until he killed Zimri."

The Darash Moshe derives from here a profound insight: We can discern from here how Hashem deals with his creations in a manner that is completely kind and merciful. A person sometimes thinks occurrences are hurtful for him, but in truth everything Hashem Yisborach does on this world is for our benefit. Pinchos witnessed his father, grandfather, and uncle serving in the Mishkan and offering sacrifices for nearly 40 years, while he could not serve. He certainly was pained by this situation. But, in truth, the entire situation was designed for his ultimate benefit. A kohein who kills a man is invalidated from serving in the Mishkan. Therefore, Pinchos was not anointed as a kohein until after he killed Zimri. Thus, he was valid to be a kohein, and all of the future Kohanim Gedolim descended from him as is stated in Tosfos in Zevachim (101B): "We find in Divrei Hayamim (1:5) that all Kohanim Gedolim came from Pinchos. The Sifri learns from the verse 'My covenant of peace' that 80 Kohanim Gedolim descended from him who served in the first Bais Hamikdosh, and 300 served in the second Bais Hamikdosh. And all of them are listed in the Sifri." In addition to this, he merited reaching the level of ascending to Heaven while still alive and living forever. From here we can learn that even if sometimes we have difficulties understanding the ways of Hashem, we must realize that everything is for our benefit.

לעילוי נשמת הרה"צ אלתנן יוסף בן שמואל זצ"ל

We may ask: What personal attribute did Pinchos possess that allowed him to withstand this test of his faith and never question why he was "left out" and excluded from serving in the Mishkan even though he was a member of Aharon's family? Furthermore, what merit did he possess that was so great that it allowed him to ascend to Heaven while still alive?

» *The Miracle Hashem Performed To Allow Pinchos To "Take What Is His"*

The verse states: "Then a man from the children of Yisroel came and brought the Midianite woman to his brethren, before the eyes of Moshe and before the eyes of the entire congregation of the children of Yisroel, while they were weeping at the entrance of the Ohel Moed." Rashi explains: They were weeping: The law (that anyone cohabiting with an Aramis woman is to be executed by zealots) eluded him. They all burst out weeping. At the incident of the golden calf Moshe confronted six hundred thousand as it says, "He ground it until it was powder." (Shemos 32:20). Yet here he appeared so helpless? However, this happened so that Pinchos should come and take what was due to him.

Rav Simcha Zisel Braude zt"l (in his Sefer Sam Derech) writes that from this Medrash we see how far Divine Providence truly extends to ensure that everyone receives what is destined for them. The Gemara in Yoma (38a) states: Ben Azai said: By your name you will be called, and to your place you will be restored and from what belongs to you will you be given. No man can touch what is prepared for his fellow even to the extent of one hair's breadth and no kingdom shall interfere with another. Rashi explains: No man should complain saying, "So-and-so grabbed by livelihood" because it is inevitable that, "By your name you will be called, and to your place you will be restored and from what belongs to you will you be given." He did not take from you. Rather, one's sustenance is ordained from Heaven.

This Divine Providence extends so far that Hashem performs miracles and wonders to

ensure that everyone receives what is destined for him even when it seems impossible. The prime example of this is that Moshe Rabenu, the great teacher of the nation, who had stood in opposition to the nation of 600,000 during the story of the eigel, and had even stood against the Heavenly angels who spoke against him when he went to receive the Torah, now simply forgot the ruling that a man who lies with an Aramis is put to death. This was all orchestrated by Hashem so that Pinchos could “take what was his.”

Rav Braude continues: This “forgetting” is remarkable for numerous reasons. The Gemara in Sotah (9A) states: Rebbi Chanina son of Papa expounded: What is meant by the verse (Tehilim 33): “The righteous rejoice with Hashem. Praise is comely for the upright?” Do not read it that praise is “na'eh”, comely, rather read it that praise is “naveh”, a habitation. This alludes to Moshe and Dovid over whose works (in erecting a Sanctuary) their enemies had no power (to derive benefit). Of (the Bais Hamikdosh planned by) Dovid, it is written (Eicha 2:9): “Her gates are sunk in the ground.” With regard to Moshe, it is said that after the first Bais Hamikdosh was erected, the Ohel Moed (of the Mishkan) was stored away, its boards, hooks, beams, pillars and sockets. Chazal also say that had Moshe Rabenu entered the land and built the Bais Hamikdosh, no nation would ever have been able to destroy it.

We see that every action of Moshe’s was eternal. It is therefore certain that the Torah he learnt directly from the Almighty was eternal. How is it possible that he “forgot” a law? The only answer is that this was a Divinely orchestrated miracle in order for Pinchos to take what was due to him.

Rav Braude concludes: How foolhardy and laughable are the efforts of people who exert themselves with untold attempts to procure wealth for themselves, but are unaware that their efforts are for naught. Whatever is destined for them will be given to them through Divine orchestration with no undue efforts on their part. And what is not destined for them will not be given to them no matter how hard they toil. On the contrary, they are causing harm by exerting efforts because they will inevitably hurt others, and possibly cause themselves to lose even what was due to them.

The verse states (Devarim 8:17): “And you will say in your heart, my strength and the might of my hand made for me this wealth.” The Alter of Kelm notes that it does not say that you *might* say that your strength and the might of your hand made for me this wealth. Rather, it says that “you **will** say”. This indicates that it is the nature of man to think this way. When we consider this, we can see how this mindset affects every aspect of our lives. We see that we are sunk in the detrimental attributes of jealousy and the desire for material goods and honor. If we really understood that

everything comes from Hashem, there would be no place for these feelings. We would know that we cannot grab anything that isn’t destined for us, and we would have no need to feel envious or to pursue glory.

The verse continues (ibid 8:18) states: “And you shall remember Hashem your G-d for He is the One who gave you strength to make wealth.” Onkelos explains: “You shall remember Hashem your G-d for He is the One who gave you the knowledge to acquire possessions.” This means that even when one acquires possessions and becomes wealthy, it is forbidden for him to believe that he only succeeded because of his own cleverness. Rather, he must accept that Hashem is the One who gave him the intelligence that led to his success and “advised” him how to do well for himself.

The Ramban (ibid) explains that for this reason Hashem led the nation around in the desert and fed them the mann – all of this was to instill within them the idea of trust and faith in Hashem Yisborach. In the desert, no one could possibly fool themselves into believing that they were being sustained through their own efforts. It was clearly evident to all that Hashem Yisborach was leading the nation and providing for them. This lesson was meant to be learned for all future generations. Once the nation entered Eretz Yisroel and began to live a “regular” life, they were meant to remember that their efforts had no power on their own, and they could accomplish nothing without Hashem’s help.

The verse (Shemos 17:7-8) states: “He named the place ‘masah merivah’ (testing and quarreling) because of the quarrel of the children of Yisroel and because of their testing Hashem, saying, Is Hashem in our midst or not? Amalek came and fought with Yisroel in Refidim.” Rashi explains with an incredible parable: Amalek came: This portion was placed next to the last one to imply: I am always among you, and always prepared for all your necessities, but you say, Is Hashem in our midst or not? By your life, the dog will come and bite you, and you will cry out to Me, and then you will know where I am. This can

be compared to a man who placed his son on his shoulder and set out on the road. Whenever his son saw something, he would say, “Father, take that thing and give it to me,” and he gave it to him. They met a man, and the son said to him: Have you seen my father? His father said to him: You don’t know where I am? He threw him down off him, and a dog came and bit him.

» *Why Mordechai Did Not Agree To Remove His Sackcloth*

Hagaon Rav Yitzchok Eizik Sher (in his Sefer Leket Sichos) explains the severity of the prohibition to place one’s faith

“...it is therefore certain that the Torah he learnt directly from the Almighty was eternal. How is it possible that he “forgot” a law? The only answer is that this was a Divinely orchestrated miracle in order for Pinchos to take what was due to him...”

in man, rather than solely in Hashem Yisborach. He states: We learn this concept from Mordechai Hatzadik. When he heard about the decree against his nation, he tore his clothes and donned sackcloth and ashes. Chazal relate (Yalkut Shimoni, Esther 4:1-4) that Esther sent a message to Mordechai to remove the sackcloth. He answered her: “I will not remove the sackcloth until the Holy One Blessed is He performs miracles like He did for the early generations.”

Rav Sher continues: Wearing sackcloth precluded Mordechai from entering the king’s courtyard to speak with Esther in person. It would seem that it was incumbent upon Mordechai to put forth whatever efforts he could to rescind the decree, and therefore he was obliged to remove the sackcloth temporarily so he could consult with Esther in person and describe to her exactly what was happening and discuss strategy with her. Why did he refuse to do so? We see that Mordechai considered the exertion of his own efforts to annul the decree to be inconsequential. He knew that the only real way to fight an evil decree is through repentance, prayer and charity. This is as the Ramban famously states (Bereishis 37:15): “The decree is true, and the exertions are false.” This means that decrees come from the true will of Hashem Yisborach, and all means of exertions to annul it are false and frivolous. If one wants to annul a decree, one cannot rely on his own efforts. Rather, one must cling tighter to Hashem and realize that only He can save him.

» *Did Yosef Hatzadik Really Sin By Placing His Faith In A Man?*

The verse states that Yosef Hatzadik told the cupbearer of Pharaoh (Bereishis 40:13): “He will restore you to your position, and you will place Pharaoh’s cup into his hand, according to previous custom, when you were his cupbearer. But remember me...” Rav Akiva Eiger asks what is meant by the words “according to previous custom”. He further asks the famous question: How is it possible to say that Yosef placed his trust in a man and asked the cupbearer to remember him before Pharaoh?

He answers that it is human nature for someone who has erred in a certain manner to be exceedingly careful and exert efforts to make sure he never stumbles in the same way again. Yosef understood that since the cupbearer had erred by not being careful regarding the cleanliness of Pharaoh’s cup, he would certainly be very careful in the future to ensure that he never make the same mistake again. Yosef explained to him that he was mistaken. Exerting extra efforts to make sure the cup is clean would not help at all, for if it is decreed that he return to jail then he would return to jail and there is nothing he can do about it. Therefore, he told him to return to serve Pharaoh “according to his previous custom” – without making any additional efforts – for the reason he went to jail was not because of any lack of diligence on his part. Rather, the reason the fly fell into Pharaoh’s cup was so that he would be together with

Yosef and have the opportunity to speak on his behalf before Pharaoh. That is what Yosef meant when he told him that he was only being released in order to remember him before Pharaoh.

» *The Great Attribute Of “Temimus”*

The Shem M’Shmuel in Parshas Emor writes similarly that the sin of the Tree of Knowledge was a lack of “temimus”, unquestioning faith to Hashem and unswerving adherence to His command without thoughts of personal gain. When the serpent told Chava she would benefit by eating from the tree, she should have realized that Hashem would certainly not withhold any benefit from those who follow His commands and if He commanded her not to eat from the tree that must be for her benefit. By transgressing the command, she displayed a lack of unquestioning loyalty to Hashem. Had she remained on the level of unquestioning simplicity in her service of Hashem, there would have been no concept of death in the world. This is because, as the Arizal explains, death occurs when the body is inflicted with powers of impurity and the soul feels the need to escape from it. When one lives with Hashem and follows Him loyally, he has no impurity within him. But once Odom and Chava fell from this level of pure adherence to Hashem’s words, they created an opening for the forces of impurity to enter the body, and this caused the concept of death to come to the world. Therefore, Yaakov, who was an “ish tam”, a man who followed Hashem unquestioningly, with simplicity and loyalty, never died. This is indicated in the fact that the word “tam” is the opposite of the word “meis”, death. Yaakov told his mother (Bereishis 27), “I am an ‘ish chalak’, a smooth man.” The Medrash juxtaposes the verse, “For Hashem’s ‘cheilek’ portion is His nation Yaakov.” The meaning of this is that Yaakov was telling his mother that she need not worry whether he receives the blessings or not. His portion in this world was to follow Hashem and accept whatever He gives him and not worry what will be in the future. If Hashem wants him to receive the blessings, he would get them. Since Yaakov lived with this level of simplicity in following Hashem, he never died.

With this in mind, we may state that this is the attribute that was found by Pinchos that gave him his strength and allowed him to live forever. Even though he saw his family serving in the Mishkan for close to 40 years, while he could not do so, he accepted this as the will of Hashem with perfect temimus. In the merit of achieving the level of unquestioning faith, which is the pinnacle that all kohanim should be on, he was given a much greater position – not only did he become a Kohein Gadol but also all of the future Kohanim Gedolim descended from him.

As the Shem M’Shmuel explains, the attribute of temimus has the power to atone for the sin of the Tree of Knowledge, which brought death onto the world. Since Pinchos reached this level of temimus, he reached a level in which death had no power over him, and he was able to live eternally.