

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

משפחת החנוכי – The Chanoch Family

The Gemara (Kesubos 67b) tells the story of Mar Ukva who was accustomed to give *tzedakah* to a poor man in his neighborhood. Every day he would hide four *zuzim* in the socket of his door. One day, the pauper was curious to know who was doing him this kindness, and he decided to investigate who this was. That day Mar Ukva was delayed in the Bais Medrash and when he left his wife accompanied him. As they approached the poor man's house near the door of his house, the pauper saw them and went out after them to see them. Mar Ukva and his wife ran away with the pauper chasing after them. They passed a hot oven and they both hid inside it and Mar Ukva's feet were burned. The Gemara asks, 'Why did they go to such lengths?' That is, why did they have to run away and place themselves in danger by hiding in an oven? The Gemara answers, 'It is better that a person should surrender himself to a fiery furnace than shame – his fellow in public.'

In our parsha, when the Torah counts *Bnei Yisrael* according to their tribes and families, they are mentioned in a strange way (26:5): 'חנוך משפחת החנוכי' – 'Chanoch, the Chanoch family', and Rashi explains, Since the nations would humiliate *Bnei Yisrael*, and say, "Why do these trace their ancestry by their tribes? Are they under the impression that the Egyptians did not have their way with their mothers? If the Egyptians ruled over their bodies how much more is it true that they ruled over their wives!" This is why HaKadosh Baruch Hu placed His Name upon them with the letter ה on one side and the letter ' on the other side, to say, "I testify about them that they are the children of their fathers."

From these words we can understand how much HaKadosh Baruch Hu suffers when one of Israel is shamed, and it does not matter who it is, if we are speaking of a Jew, HaKadosh Baruch Hu places His seal with his name, saying, 'I take responsibility that he is kosher', then who will shame him. We see the same thing in the beginning of the parsha (25:11), 'פנחס בן אלעזר בן אהרן הכהן' – 'Pinchas son of Elazar son of Aharon HaKohen', also there Rashi explains, 'Because the tribes were humiliating him, "Did you see this son of Puti whose mother's father fattened calves for idolatry, yet he killed the prince of a tribe of Israel!" This is why the Torah comes and traces his ancestry to Aharon.' If Mar Ukva was so careful so as not to embarrass a Jew with the *tzedakah* he was giving him, how much more so do we need to be careful not to shame any Jew, especially now in these days of *Bain Hametzorim* – The Three Weeks when we certainly need to be extra careful. May it be His will that we speedily merit the *geulah shleimah* – complete redemption and the building of the Bais HaMikdash.

- Tiv HaTorah - Pinchas

טיב ההשגחה

'כי גבר עלינו חסדו'

'For His kindness has overwhelmed us'

I saw a good sale on baby diapers, and I bought them. But upon opening the package, I realized that the diapers were small.

I tried to use them, but they were too small.

I thought I would give the diapers to my nephew who I thought the diapers would fit.

On Friday morning, my father-in-law came to visit, and in his bag were the Shabbos parsha sheets.

I gave him the bag of diapers for the nephew who it just so happened, was going to be with my father-in-law for that Shabbos.

On Shabbos they nervously went around looking for something. My father-in-law asked what happened and if he was able to help them. However, they thought it was possible for him to help and they explained that they forgot the diapers at home, and they did not know where they would be able to get diapers for Shabbos.

Just then my father-in-law remembered the diapers that I sent with him and he quickly gave them the bag of diapers. The diapers were the perfect size for the baby.

And so, with the help of Heaven [*siyata d'shemaya*], they had enough diapers for Shabbos.

Of course, one of the parsha sheets that my father-in-law brought me was 'Tiv Hakehila' and how appropriate a story for Tiv HaHashgacha!!!

.י.ר.

במעלת ההליכה בדרכי אבות
The virtue of following in the ways of the
fathers



פִּינָחָס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן הִפְהִין הַשִּׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל
בְּקִנְאוֹ אֶת קְנָאֲתִי בְּתוֹכְכֶם וְלֹא כְלִיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְאָתִי: (כה:יא)
Pinchas son of Elazar son of Aharon HaKohen turned back
My wrath from upon the *Bnei Yisrael*, when he zealously
avenged My vengeance among them, so I did not consume
the *Bnei Yisrael* in My vengeance. (25:11)

We see in the previous parsha how after the people stumbled with 'Baal Peor', Moshe was commanded by HaKadosh Baruch Hu to remove the sinners, for they were liable to stoning. Just then, an elevated man of the people appeared before Moshe, Zimri the prince of the tribe of Shimon, and demonstrated his strength to permit his actions, even though there was no truth to his words at all. Still, this was to cause a great commotion to the extent that through these words, when Moshe Rabeinu heard expressly from HaKadosh Baruch Hu that all those who stumbled with this sin deserved to die. Still, he was not able to pronounce and express an opinion against Zimri, and as Rashi brings down (25:6) that the halacha was hidden from him, 'Whoever has relations with an Aramean woman, avengers will harm him'. Surely, it was not for nothing that the clear halacha was hidden from him. Zimri was not a 'reed cutter in the swamp' (Sanhedrin 33a), and when he came before Moshe he showed him his strength in Torah, and he began proving 150 reasons there was no prohibition, until he succeeded with his words to create doubt that perhaps this was not a case of 'having relations with an Aramean', that is, even though there is a law 'whoever has relations with an Aramean woman, avengers will harm him', perhaps that was not said regarding this situation in which Zimri stumbled.

That moment was a difficult time for the upright in Israel, when they saw that even Moshe was in doubt, to the point that they began crying when they saw how bad the situation was. True, it was not for nothing that HaKadosh Baruch Hu caused all this to happen, as Rashi explained there, this was so that Pinchas would come and take what he was entitled to.

From these words of Rashi we see that Pinchas was already fit for that mitzvah and the reward preceded it, the merit stood for Pinchas, and the way things worked out he saw it was the right time to earn his reward, and He brought it about by hiding the halacha from Moshe, so that Pinchas should come and act and take the merit that was fitting for him. It is incumbent on us to know what this particular merit was that stood for Pinchas until he was ready to act. The Torah does not just tell stories unless it wants to teach us how to act, so it wanted to teach us ways of life from the action of Pinchas.

Perhaps this is the reason the Torah saw fit to repeat in the *posuk* before us the ancestry of Pinchas, 'Pinchas son of Elazar son of Aharon HaKohen', and even though in the previous parsha (25:7) when the Torah began its narrative it had already mentioned his lineage. Yet, the Torah repeated it to reveal to us the merit that caused his mitzvah. This was because he walked wholeheartedly in the ways of the fathers, without changing an iota from what he received from his father Elazar and from his grandfather Aharon, for this is a person whose ways of his fathers was a light unto his feet, and they were before him ironclad rules, and he was not smarter than them at all. This person knows that what was prohibited in his father's house is always prohibited! This person who holds onto the

traditions of his fathers is very dear in the eyes of HaKadosh Baruch Hu, and since HaKadosh Baruch Hu knew that Pinchas was one of those who held onto this principle, and through it he merited his reward that was reserved for him. (See Rashi in the beginning of our parsha who resolves the matter his way, there are seventy facets to Torah.)

This is what Rashi mentioned above (25:7), 'Pinchas saw – **He saw the incident and was reminded of the law.**' His intent was to point out what was the difference between Pinchas and the rest of the people, for Pinchas was there at the incident as were his brothers who heard Zimri's opinion, but no one came within a hairsbreadth of him [Zimri]? He 'saw the incident' and it reminded him of what the law is 'who does' this. He was not at all interested in the 'what' or 'why' Zimri saw fit to do what he did. He only knew this, this is what he received from his father Elazar who received it from his father Aharon, and Aharon from Moshe, that for a sin like this, the sinner deserves to be stabbed with a sword by an avenger of Hashem. He is the one who ultimately went and clarified the matter by telling Moshe, '**I have received from you**, one who has relations with a non-Jewish woman, zealots may kill him.'

In light of these things, it is understood quite well why he merited the Kehunah as a reward for generations, since this was in the merit that he held onto what he received from the generations before him, therefore he was meted out the same measure, and he merited a spiritual elevation that carried for generations. Even though the nature of a person is not to reach the level of the deeds of his fathers, still, the sanctity of the Kehunah continued for all generations.

We can also say that in the merit of going in the ways of the fathers, Heaven bestowed on him the 'Kehunah' from which he was able to go in the ways of the fathers for all matters, for until that point even if he went in the ways of the fathers, he was not fit to literally serve his Creator like his fathers served Him, but once Heaven saw that he so yearned to walk in the footsteps of his fathers, and whatever he was able to do to follow in their footsteps he did, and even devoted himself with the killing of Zimri, therefore, Heaven bestowed on him that he would have the ability to follow in their footsteps also with the service of the Kehunah.

This is an illustration of what Chazal said (Shabbos 104a), 'One who comes to purify, [Heaven] helps him', for sometimes when a person wants to go in the ways of the Torah, the *yetzer* tries to hold him back by saying that the thing is not realistic to accomplish. Then the answer to it is even though it is not realistic, it is incumbent on us to do what we can, and then HaKadosh Baruch Hu will complete His portion which is not possible for the person to do on his own. As we see here, even if the desire of Pinchas was strong to go in the footsteps of his fathers in every detail, he could not do it, and he was even prohibited to do it halachically. However, he did what was incumbent on him without thinking that the reality could change. When Heaven saw that he did this, it was proven from Heaven that Hashem would not hold back from helping him until the reality changed.

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