

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Pinchas 5785 Year 15, #637

שבת מברכין

פרשת פינחס תשפ"ה

What was the reward to Pinchas for atoning Klal Yisrael?

פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי לכן אמר הנני נתן לו את בריתי שלום: והיתה לו ולירעו אחרי ברית כהנת עולם תחת אשר קנא לאלהיו ויכפר על בני ישראל: (וכה יא - יג)

"Pinchas, son of Elazar son of Aharon the priest, has turned back My wrath from the Israelite by displaying among them his passion for Me, so that I did not wipe out the Israelite people in My passion. Say, therefore, 'I grant him My pact of friendship. It shall be for him and his descendants after him a pact of priesthood for all time, because he took impassioned action for his God, thus making expiation for the Israelite.'" (25:11-13) Rashi explains: בריתי שלום covenant — peace — This means: I give him my covenant that it should be to him as a covenant of peace; just like a man who shows gratitude and friendliness to one who has done him a kindness. So here, too, the Holy One, blessed be He, expressed to him His peaceful feelings towards him.

The Ibn Ezra explains בריתי שלום covenant of peace. The meaning is: My covenant, a covenant of peace. Its meaning is that Pinchas should not fear the brothers of Zimri, for Zimri was a prince of a father's house. Pinchas was rewarded with the covenant of priesthood for himself and his seed forever, for all the high priests were descendants of Pinchas. It is possible that Elazar had other sons.

The Seforno explains: ויכפר על בני ישראל seeing that he did what he did in full view of his peers so that they would obtain expiation for not having protested Zimri's behavior, he proved himself fit to become a priest whose primary function it is to secure expiation for the sins of their Jewish brethren. As a priest he could continue in the role he had first adopted on this occasion.

Pinchas was rewarded from Hashem for doing an act to save the Yidden from the wrath of Hashem. He received two rewards, the covenant of peace, and the priesthood for himself and his children. According to Rashi's

explanation, the reward of covenant of peace, is Hashem showing His gratitude to Pinchas for his act. This says that there was only one reward of priesthood, as the covenant of peace is only gratitude.

I thought that it can be said that Rashi was bothering the difficulty asked by the Midrash Rabbah (21:1) ברין הוא "By rights he should claim his recompense." שומול שקרו But this gives us pause. A well known principle holds that "There is no reward in 'This World' for performing mitzvos", (קידושין ל"ט), שבר מצוה בהאי עלמא ליכא so on what grounds did Pinchas receive the payback, in full public view, of appointment to the Kohen Gadol's chair? Therefore, Rashi answers that a reward stemming from Hashem's gratitude, is able to be rewarded in this world. Hence, Pinchas received the reward of Kehuna. As per the Seforno above, Pinchas was repaid measure for measure. He atoned the sin of Klal Yisrael by killing Zimri, therefore, he would be the Kohen Gadol, and ויכפר who atones the sins of Klal Yisrael daily and on Yom Kippur.

This is a powerful lesson of showing gratitude we must learn from Hashem, and apply it to us and show gratitude to Hashem for all He does for us, as well as showing gratitude to another person who did you a favor or a good deed for you.

According to the Ibn Ezra, the covenant of peace, was a reward too. Pinchas could have been killed by revenge of Zimri's brothers. Hashem promised him peace, and that no harm would come to him. This indeed was a miracle of Hashem, to calm down the situation, and remove the anger from the family of Zimri. This was a reward, in addition to the reward of Kehuna. Hence, we have two opinions here: according to Rashi, the covenant of peace was not a reward, rather the showing of gratitude. However, according to the Ibn Ezra, the covenant of peace was also a reward, and a great miracle.

(Yehuda Z. Klitnick).

STORY OF THE WEEK (By Yehuda Z. Klitnick)

******* The Magid of Mezritch brings gusty winds to save a Yiddishe Soul *******

The Baal HaTanya the first Rebbe of Lubavitch, Harav Shneur Zalman, was from the youngest students of the Mezritcher Magid. In Mezritch he stayed in the home of a widow who had many children. One day, the Baal

HaTanya saw the widow crying heavily. He asked her why she was crying. The widow told him that she had only son among many daughters, and he has cast away from Yiddishkeit. He is considering converting to

Christianity. He was now in the hands of the priests, locked away in private chambers. No one could reach the boy now.

The Baal HaTanya felt a great deal of pity, and reassured her saying that her son would definitely return to be a Yid. He told her, "Friday, when the Magid's Gabbay goes to the mikvah, and the Rebbe will be alone, come with me to see the Rebbe. When we will go in, tell the Rebbe what you told me." Friday, the widow was already standing near the door of the Maggid, and when the Baal HaTanya arrived they went in to see the Maggid.

The widow was so emotional that she couldn't speak a word, and was unable to describe her problem. She stood there and just cried. The Magid was quiet for a few minutes and thought a while and then told her to go home. She was shattered from the fact that she hadn't found the ability to describe her problem to the Magid. She thought that it was hopeless!

The Baal HaTanya soothed her and told her, "I noticed that the Magid understood what your problem was. He was working on a solution, and certainly will do something for you." When the Gabbay returned from the mikvah, the Magid ordered him to call together all his close students, and told them that they must begin to observe Shabbos right then and there, even though it was still daytime.

They were all surprised, but the Baal HaTanya understood that this was associated with the widow's coming to see the Magid. Immediately after Maariv, the Magid hurried to begin the Tish. The Magid bentcht out loud, with unusual fervor which was not his style. The Baal HaTanya, understood that the Magid was working to save the son of the widow. After bentching, the Magid began to say Torah. In the middle of saying Torah, a very strong gusty wind began to blow outside, and it knocked down a few trees. The talmidim became frightened when they heard a bang on the outside wall of the yard.

Then the Magid yelled at the Gabbay to go to the edge of town. and see what was there. At that point, the Magid's face began to shine with Simchah, and he got up and went into his private room. The Baal HaTanya followed the Gabbay, and they found a bochur lying on the ground crying. They took him into a nearby house, and they give him food and drink. When he had calmed down, he told them the following: "I was lying in bed a few hours ago, and my intention was to convert.

"About two hours before nightfall, my heart suddenly began to pound, and all of a sudden I felt a strong craving for the people I was raised with, and return to my upbringing. I ran to the door and tried to open it, but it was locked. I tried to break it down, but I couldn't. So I went back to my bed. "My burning desire to return to Yiddishkeit grew stronger every minute. I felt my strength grow more and more, until finally I ran back to the door and tried to tear it from its hinges so I could get free. But everything was locked. "A thought came suddenly to me: If Hashem gave me the feeling that I return to Yiddishkeit, He will certainly help me leave this place.

"I went to the window, and I found it open. I looked through the window, and saw that I was very high up off the ground. I concluded that if I jumped out of the window I would not live through it, so I returned back to my bed. "But in a few minutes, when night began to fall, and the sun began to set, I looked out the window again and decided to jump out the window. I prayed to Hashem to have mercy on me, and I fell in such a fashion that I received only a few minor bruises. My body was not injured in any way. "But I quickly realized that the danger was not over. I saw that I was standing in an area that was beset by wild dogs. They would find me and rip me apart. But I was very surprised and uplifted when the dogs came to me, and instead of attacking me licked my hand, as if I was their owner and controlled them somehow.

"But I was still not free yet. There was a very high stone wall that surrounded the church,. I managed to scale the wall, but when I reached the top, I saw that on top of the wall were sharp spikes sticking up out of the wall. It was impossible for any human to scale those. "I gave out a yell, 'My father in Heaven! Please have pity on me and help me! I have done everything a person can do! I jumped out of a high window. Please don't abandon me at the last moment! I see my rescue clearly; it's just over this fence. But I can't jump this last obstacle! "As I was yelling, a sudden strong wind began to blow, and it lifted me up off the top of the stone wall. It blew me and carried me till here. "Now I am saved, and I will remain a Yid." And with that, the bochur finished his story. The Baal HaTanya said, "Now I understand it all: Making Shabbos early, and even the strong, blowing wind makes sense to me now. And now I understand, the Maggid, did all this to help save this bochur."

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