

עמוד א'



# TORAH OF THE AMSHINOVER REBBE

**פינחס בן אלעזר בן אהרן הכהן השיב את חמת  
מעל בני ישראל בקנאו את קנאתי בתוכם**

Rashi says the reason the Torah found it of importance to point out that Pinchos is a descendant of Aharon Hakohen is because the shevatim were insulting him that his lineage is from idol worshippers and how did he dare to kill Zimri, the head of one of the tribes. However, the Seforim ask that the Bnei Yisroel were aware Pinchos is a descendant of Aharon and despite their awareness they were still insulting him. So, how did referencing Pinchos after Aaron resolve the opposition of the Bnei Yisroel?

The נועם אלימלך, therefore, explains that the reference of Pinchos to his lineage of idol worshippers was not at all to insult him. Rather, Pinchos was so courageous in his action that the Bnei Yisroel wondered how can a descendant of idol worshippers achieve to have such clarity in such a chaotic situation?

To elaborate, the action of Zimri created such confusion, as how can a Nasi commit such an act, that the Bnei Yisroel did not know how to proceed. Let alone the Bnei Yisroel were lost, even Moshe to a certain degree was not clear what the halacha is in such a case. Until, Pinchas raised his spear and stabbed Zimri out of his intense passion towards Hashem. After the fact, everyone realized that this was the perfect response. Which is the meaning of the Pasuk בקנאו את קנאתי בתוכם, by displaying his passion for me within them, Pinchos enlightened the awareness of the Bnei Yisroel and deeply penetrated within them that no other response was appropriate, but this act. So, the Bnei Yisroel could not understand in which zechus Pinchos was able to bring such clarity. Therefore, the Torah clarifies that the zechus of Aharon is so great that it influenced his grandson Pinchos to be so passionate, even though he is also the grandson of Yisro.

The נועם אלימלך goes on to teach the lessons Pinchos taught us. Everyone should utilize their עינא פקיהא to diligently guard their actions with an awareness. Additionally, to look out for and appreciate friendships who will raise your awareness how to better serve Hashem, which will in turn create passion within you to replicate and achieve these new heights beyond what you would have been able to achieve by yourself under ordinary circumstances.

With the words of R' Zuhza Plotzker in his Sefer תורת כהן we can further understand which element of Aharon Hakohen emerged in Pinchos that enabled him to penetrate the hearts of the Bnei Yisroel with his קדושה. In the ordinary world, when a heroic action is achieved, for example, one who has prevented a terrorizing event, the hero will be greatly rewarded and promoted in the ranks to either become a judge, minister, or commander. Nonetheless, he will not become the one recommended to be a mentor or close friend of your adored children. Because, to serve in such a role requires someone to be outstanding in appreciating and understanding people, while someone who is heroic carries a lot of fury.

The Bnei Yisroel thought that the action of Pinchos falls within the category of courage and



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boldness. Therefore, Pinchos is not really suited to be a kohen, since the role of a kohen is to bring peace between Yisroel and their father in heaven. Hence, the Pasuk references Pinchos as a descendant of Aharon to inform us that the motive of Pinchos did not at all come from fury. Rather, his motive was a result of his connection and compassion to the Bnei Yisroel. He could not withstand the rupture this would create between Bnei Yisroel and Hashem. Therefore, for that matter he was even willing to sacrifice his life. As the Gemara (סנהדרין מד) says, תהלים קו, ל, ויעמד פנחס ויפלל ותעצר המגפה - Pinchos executed judgement with Hashem and the plague stopped, since the Pasuk says ויפלל and does not say ויתפלל, which would then be defined as prayer, it is defined as judgement. Pinchos threw Zimri and Cozbi before Hashem and said "Master of the universe, was it because of these two that twenty four thousand Bnei Yisroel fell?", as the Pasuk says that those who died by the plague were twenty four thousand.

This message is indicated in the Pasuk וזרעו אחריו, והיתה לו בריתי שלום וגו' ויהיה לו וזרעו אחריו, reveal to the Bnei Yisroel that the action of Pinchos was only derived from his kindness and therefore he was granted כהונה to further bring peace between the Bnei Yisroel and Hashem. Since Pinchos acted out of mercy for Bnei Yisroel, that their relationship with Hashem should not be inflicted, he impressed their hearts that it is impossible to live in this world without a connection to Hashem.

The ישראל quotes the Vorke Rebbe zy"e on the Pasuk in Tehillim 90,8- עלומינו, למאור פניך, You have placed our sins before You, our hidden sins before the light of Your face. There are two issues with a חטא, the חטא itself, which is an act against Hashem, and the hidden effect of the חטא, which blurs the vision, the light, of experiencing the glory of Hashem and prevents becoming closer to Him.

Similarly, the ישראל quotes numerous times R' Avraham Moshe of Peshischa zy"e on the Pasuk Tehillim 38,10 - Hashem all my desire is before You, and my sigh is not hidden from You, as follows. Hashem, I recognize that all my negative desires are against your will. However, nothing is concealed from You and therefore, You know the anguish I am in and how I constantly sigh about the circumstance I find myself in as a result of my חטאים. This is similar in aspect to the explanation above that you realize the issue of a חטא itself and regret it.

In a different way, the Magid of Koznitz zt"l explained the Pasuk above as follows. My primary desire is to be able to stand before You and be close to You. And, my primary concern thereafter is that I should never be hidden from You. This is similar in aspect to the above that the hidden effect of a חטא is loss of connection to Hashem.

As mentioned above, this was the spark of Pinchos on the Bnei Yisroel, that it is required to do whatever possible to not become separated from Hashem. As a result, Pinchos executed such a brave act, as it is impossible to survive in a world of concealment while separated from Hashem. The Torah credits that all this was achieved out of the מידת החסד ואהבה of Aharon Hakohen. May Hashem help we should be zocheh to פניו אליך and to the redemption speedy and near with mercy.

(סעודה שלישית פרשת פינחס תש"פ לפ"ק)