

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Pinchas 5778 year 8 #344

שבת מברכין מנ"א פרקי אבות א

פרשת פינחס תשע"ח

The purpose must be to honor Hashem's name

פִּינְחָס בֶּן־אֱלֶעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הָשִׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְאוֹ
אֶת־קִנְאָתִי בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי: (כה יא)

Pinchas the son of Eleazar the son of Aharon the kohen has turned My anger away from the children of Israel by his zealously avenging Me among them, so that I did not destroy the children of Israel because of My zeal. (25:11) In the previous parsha we find that Zimri, the prince of shevet Shimon and Cuzbi, one of the noblewomen of Midyan, sinned before the eyes of Moses and before the eyes of the entire congregation of the children of Israel. The halacha was that they should be slain – right then and there – by zealots (קנאים פוגעים בו) Nonetheless, even if this halachah is unequivocally true, (הלכה ואין מורין בן) it is not meant to be instructed or taught.

וַיֵּרָא פִּינְחָס בֶּן־אֱלֶעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיֵּלֶךְ מִתּוֹךְ הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ
Pinchas the son of Eleazar the son of Aharon Pinchas the son of Eleazar the son of Aharon the kohen saw this, arose from the congregation, He went after the Israelite man into the chamber and took a spear in his hand and drove [it through] both of them; and immediately killed them, and the plague ceased from the children of Israel. The question is that if it is indeed a bona fide halachah that zealots should duly kill one who commits such a sin with a non-Jewish woman, then why should it not be taught? We know that kinah – envy and nekamah – vengeance, are both from the worst character traits. In fact, taking revenge is one of the 365 prohibitions that we are forbidden to transgress. And regarding envy, Shlomo Hamelech openly declares (Kohellet 4:4), “Envy of a friend to another is also futile and worthless.” If so, why would Pinchas be profusely praised for his envy, so much so that because of it he merited the “brit shalom – covenant of peace” with Hakadosh Baruch Hu, and furthermore, that all his generations forever on merited kehunah?

The answer is because the envy and vengeance of Pinchas was nothing personal! It was solely done for Hakadosh Baruch Hu! The Torah testifies that his great reward was “because he took vengeance for his G-d!” And this is how he was able to procure bringing “atonement for Bnei Yisrael” (25:13) The essence of one’s envy for Hakadosh Baruch Hu is not measured by physical actions such as throwing stones, hitting, screaming or yelling; rather it is gauged according to the feelings of one’s heart. Only one whose heart is pure and holy can be envious for Hashem’s honor! Only such a person can take a sword and spear of vengeance and kill Zimri!

We can now understand why this halachah that is so great and significant, which even has the ability to achieve atonement for all of Bnei Yisrael, is nevertheless not instructed: because the

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envy that is permissible is only from one whose heart is saturated with kedushah and taharah, and is driven solely for the honor of Hashem! And this is something that no one can possibly know. Only Hashem, Who knows a person’s genuine thoughts and feelings knows who is really on this level! Hence, no one can possibly instruct such a thing and tell someone, “Kill him!” Only a person whose heart and innards are permeated with truth, and is one who truly loves Hashem and despises evil – to the degree that he would be willing to give up his life for the honor of Hashem, he, and only he, can be one who can take the spear of vengeance and be the zealot who is obligated to kill Zimri! For anyone else, it definitely is not solely for Hashem, but is stimulated by feelings of anxiety or personal feelings of revenge or other ulterior motives, which stem from the worst character traits! No brit shalom or anything positive could come from such a person’s actions; only Gehinnom!

Rav Shalom Shvadron, zt”l, the maggid of Yerushalayim, once rebuked someone involved in machloket, asking him, “Why did you talk against that person so degradingly? Why did you embarrass him in public? Did you ask a posek if such an action should be done, or if it is even permissible? Why is it so obvious to you that it is permissible to totally crush this person’s honor without first asking a rav?” Do you know what this man answered Rav Shalom? He said, “You’re asking me if it is permissible?!? It is a mitzvah to crush him and bury him for once and for all!” Rav Shalom later related, “Did you hear what he said? He said that it’s a mitzvah to bury the other guy! As soon as I understood that he thinks he’s fulfilling a mitzvah by doing so, I realized it was a waste of time to talk to him!” (Rav Shlome Bussu grandson of Baba Sali Shlit”a)

The act of Pinchas was purely for the sake of Hashem

וַיִּשֶׁם אִישׁ יִשְׂרָאֵל הַמִּכָּה אֲשֶׁר הָכָה אֶת־הַמִּדְיָנִית וְזִמְרִי בֶן־סֻלָּא: (כה יא)

The name of the Person who Pinchas killed was Zimri the son of Salu (25:11). The Question is, why the Torah relays the name of the person killed only after the whole story, and after the reward of Pinchas? The answer is: that many times when someone does an act to someone even though it might look that his intention is pure, the something is by any dispute / machlokes. however there is a underlying intention to settle a score and the bottom line is revenge. However, now with this act he can mask his evil intention. Therefore, by the act of Pinchas, the Torah witnesses that Pinchas didn’t even know who the sinner was. Only later did Pinchas find out who the culprit was. Hence, Pinchas meant this act purely for the sake of Hashem.

(בית ישראל השלם ר' ישראל טויסיג זצוק"ל אדמו"ר ממאטערסדארף)

The 22nd day of Tamuz is the yahrzeit of Rebbe Shlome of Karlin. Rebbe Shlome was considered so great that chassidim used to say that if they had the power, they would make it permissible to get married on this day even though it is during the Three Weeks.

Rebbe Shlome of Karlin lived to the age of 52, the same age as King Solomon. Since he was killed in 5552 (1792), he was born some time in 5500 (1740). Many great tzadikim considered Rebbe Shlome to be the Mashiach ben Yosef of his generation because he was killed while sanctifying the Name of Hashem. The Beis Aharon says that there are Tzadikim who were personally redeemed and had the Mashiach revealed to them fully. In this respect he cites the well known passage in the Talmud which includes sayings from various Talmudic academies that the master of the academy's name is the name of the Mashiach. The meaning of this passage is then that each of the heads of these academies had the soul root of the Mashiach revealed to them, which translates into each of these tzadikim having revealed the essence of their own soul, the point of the Mashiach within themselves.

Rebbe Shlome of Karlin was adopted as a young child by Rebbe Aharon the Great of Karlin, the founder of the Karlin dynasty. With Rebbe Aharon, he would travel to the Magid of Mezritch, and became the latter's disciple. Rebbe Aharon passed away at a very early age and following his passing, Rebbe Shlome took the mantle of leading the Karlin chassidim until Reb Asher the son of Rebbe Aharon was able to lead the Chassidus.

Supports family of Rebbe and earns Gan Eden

Before becoming famous, Reb Shlome would sit all day in shul and learn and totally ignored his financial needs. Things became so bad that his young wife was devastated with no means of support. There was a Jew who heard about this awful situation, that a young husband learns all day and cares nothing for his family. This Jew was not an observant Jew, yet he could not bring himself to ignore the family's situation. He decided to go settle things with this young man, so he made his way to the shul where he was learning.

As he entered the shul, he was immediately overwhelmed with the sweetness of Reb Shlome's learning and prayer and changed his mind completely and decided that he himself would provide for the family and free them from their impossible dependency on Reb Shlome, who was obviously very gifted in other areas.

As the years passed, Reb Shlome became famous and the family's livelihood became easier. In time, this Jew passed away. Reb Shlome attended the funeral and at the very end of the burial stuck a wooden stick in the mound of earth gathered over the grave. He then went back home and the angel Duma appeared to him. Duma is the angel responsible for collecting the dead and bringing them before the heavenly tribunal for judgment. The angel had arrived at the grave to collect the soul. But, because of the stick that Rebbe Shlome had wedged in the grave, this angel was unable to perform its mission. Obviously, Reb Shlome had done something to the stick. Duma asked Reb Shlome: "What have you done? I can't collect this man's soul." Reb Shlome responded, "Come back in three days." The angel

had no choice, so it waited and came back after three days. Again, it approached Reb Shlome. This time, Reb Shlome said, "I know that this man transgressed every possible commandment in the Torah. But, at the same time, he sustained an individual who keeps the entire Torah, and he sustained that man's family as well!" The angel asked him, "Why did you wait three days to tell me this?" Reb Shlome responded that it took him three days of introspection to verify that he was indeed "an individual who keeps the entire Torah."

The Rebbe heals a Chosid

Reb Shlomo was known to be friendly with the Ba'al Hatanya. Once Reb Shlomo went to visit a city where most of the people were Chassidim of the Ba'al Hatanya, but they all knew of the closeness from the two Rebbes. Reb Shlomo asked they should prepare for him a warm mikvah l'kavod shabbos. A young chassid from Reb Shlomo went into the water to check the temperature. Without realizing he was inside of the mikvah, the caretaker of the mikvah poured boiling hot water into the mikvah to warm it up. This young chassid was covered with burns from head to toe. When they took him out of the mikvah they brought him to his father-in-law's house. The father in law was very opposed to Chassidim, he told his son, "you did this for your Rebbe, so let your Rebbe heal you." They took this young chassid and laid him down in shul and waited for Reb Shlomo to enter to daven. When the Rebbe entered he noticed this young chassid's pain and told them to put this young chassid into his bed. This was a big exception because the Rebbe never let anyone near let alone lay in his bed. The Rebbe started davening *Hodu* and when he came to the pasuk **יְשַׁלַּח יְיָ אֱלֹהֵינוּ בְּרָכָה וְיִרְפָּאֵם** he cried out very loud and the chosid began to feel better and until the Rebbe got to **הַזֶּה הוֹרֵת ה'שֵׁנִי** when the rebbe said **רַפְּאֵינוּ**, he was completely healed. Later that night during tisch he stood normal like everyone else.

Saves a Yiddishe Neshama

The Rebbe Reb Shalom [son of Reb Baruch Mordechai from Brohin Koidenov author of the sefer *Ateres Shalom*.] writes this story in his sefer *D'verei Shalom*. A chosid had thoughts to convert. He came to his Rav who advised him to travel to Reb Shlome to help relieve him of these thoughts. He arrived one night during Chanukah in Karlin. We walked into the Beis Medrash during the time of *mizmorim*. When the Rebbe said **מִצְרֵינוּ מִצְרֵינוּ** the Rebbe walked over to this chosid and gave him a slap on the back. The Rebbe said "do you believe that Hashem can relieve you of your despair?" The chosid answered "of course"! After this episode the chosid never had these thoughts again.

Yahrzeit is Thursday 22 days in Tamuz. He is buried in Ludmir.
Reb Shlome promised in his life: Anyone in need of a Yeshua should mention my name and my parents and he will help

לענין הר' שלמה בן מאיר הנ"מ יומא זי"ע

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