

Pardes Yehuda

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פרק פינחס (ח'ו'ל) תשע"ז שבת מברכין

*Pinchas: a man of action above all else***פִנְחָס בֶן־אֱלֹעַזֶר בֶּן־אַהֲרֹן הַכֹּהן:** (כה י)

Pinchas the son of Eleazar the kohen (11:52) In dealing with Pinchas's zealotry in killing Zimri at the end of Parshas Balak, Rashi explains why our posuk traces Pinchas's lineage back to Aharon. **לפי שהיה השבטים מבאים אותו, הראיתם בן פושי זה שפיטם אבי אמו עגלים לעבדה וזה ודרכ נשייא שבט מישראל לפיקך בא הכלוב ויחטא אחר אהרן:** Since the tribes were disparaging him, saying, "Have you seen the son of Puti, whose mother's father [Yisro] fattened (טב) calves for idols, and who killed a chieftain of an Israelite tribe [Zimri]?" For this reason, Scripture traces his pedigree to Aharon. But linking him to Aharon might not truly explain his dramatic behaviour. The fact remains that he was no less a grandson of Yisro and his zealotry (which many viewed as excessive) may well have been a legacy of that grandfather--?-- Tapuchei Chayim asks quite directly: What did Pinchas really do to earn himself the post of Kohen Gadol? We know of Aharon's bold heroism in staunching the plague by running through the Camp with burning incense. *Aharon took [the fire-pan] just as Moshe had said, and he ran into the midst of the assembly, and behold, the plague had begun among the people. He placed the incense on it and atoned for the people. He stood between the dead and the living, and the plague ceased (Bamidbar)31:21:71* For his part, Pinchas had likewise staunched a plague through his zealous act, and did not need incense to do it. He displayed the same *mesirus nefesh/pure self-sacrifice* as did Aharon, and that clearly qualified and entitled him to the High Priesthood. This fact is fully consonant with the Medrash Rabbah(1:12) **בדין הוא שיטול שכרו**, "By rights he should claim his recompense" -- the Kehuna Gedolah, because he acted the same way as Aharon, the original Kohen Gadol, who inaugurated the position. Hence, tracing Pinchas's lineage to Aharon was highly appropriate. His zealotry, rooted in *mesirus nefesh/pure self-sacrifice*, surely did not stem from Yisro as a forbear.

(הפוחי חיים – פגנעת קארלסברג)

Pinchas = Yitzchak: [=Benzion [DPR]] How?**הנני נתן לו אה-ברית-שלום:** (כה יב)

*"I hereby give him My covenant of peace (25:12)" . The Medrash Rabbah (21:1) quotes HaKodosh Boruch Hu: **בדין הוא שיטול שכרו** "By rights he should claim his recompense." But this gives us pause. A well known principle holds that "There is no reward in This World for performing mitzvos in itself" so on what grounds did Pinchas receive the payback, in full public view, of appointment to the Kohen Gadol's chair? The Medrash Rabbah on Pinchas (21:3) has the key to answering this salient question: **הנני נתן לו ברית-שלום, שעדרין הוא קיימן** *I hereby give him My covenant of peace, since he is still in existence.* What could be the import of this puzzling statement? The Gemara (Archin 18) explains that the reward for mitzvah observance is conferred when a person departs this world. But Pinchas has the same identity as Eliyahu HaNavi, and hence emulates his existence, which is in This World. Hence his mitzvah reward is bestowed in the here-and-now – טרלינגער. (חסן) - In this light we understand why the name "Pinchas" is*

written with a yud **פִנְחָס** whereby it has the same numerical "gematriya" value as "Yitzchak" (208). [This has ramifications for Sukkos observance; see DPR note below*.] [The equivalency is only borne out when "Pinchas" is written with a Yud, as it is in each of its twenty-four occurrences throughout the entire Tanach (with the SOLE exception of I Shmuel 1:3 -- where the "Pinchas" is a son of Eli HaKohen, and not the Pinchas in our Sedra.) And yet in Sifrei Chazal (including many places in the Gemara), "Pinchas" is spelled without the gematriya-validating Yud. We also see that most men named Pinchas, in fact, write the name WITHOUT the Yud. \ However Rav Moshe Bick זצ"ל once told someone that he should always spell his name with a yid, azoy vie es shtet in sefer torah. NB: the Yud in the first occurrence of "Pinchas" in our Sedra is written small -- פִנְחָס -- This diminutive letter may perhaps hold the key to the discrepancy between the two variant spellings of "Pinchas" צל"ק עירן [DPR]] This numerical congruity hints at a link between Yitzchak and Pinchas. At the Akeida, Yitzchak's neshama departed, and a new neshama came to take its place. In the case of Pinchas, the Zohar HaKodosh teaches that his neshama also left him, to be replaced by the dual souls of Nadav and Avihu, the sons of Aharon who perished in the Ohel Moed (Vayikra 10:1). Pinchas's soul-exchange was analogous to a death and a rebirth. One can readily say in this context that the "death" was sufficient to trigger **שכר מצוה בהאי עלמא** -- the bestowal of the reward -- in This World -- for the mitzvah he performed of avenging Hashem's Name and Honour. His becoming, in effect, a new creation, entitled him in Hashem's eyes, to claim his reward. *[Each night of Sukkos, one of the Holy Patriarchs, called the Ushpizin, visits the Sukkah of each Yid -- Avrohom the first night, Yitzchak the second and so on. Whoever has the same personal name as the Ushpiza of any given night feels a special bond to the Ushpiza, and customarily provides beer or wine for the meal, called in Yiddish *shtelln mashke*. In Bobov chassidic circles, the linkage to Yitzchak is broadened. Anyone named Pinchas also celebrates the second night because his name has gematriya 208, the same as Yitzchak. The name Benzion is a common name among Bobover Yidden, honouring the second Rebbe, the Kedushas Zion לר' זצ"ל. Those Benzions also mark the second night of Sukkos, because the gematriya of their name is -- 208, the same as Yitzchak and as Pinchas. [DPR]]

לכון אמר הנני נתן לו אה-ברית-שלום: (כה יב)

*Therefore, say, "I hereby give him My covenant of peace (25:12). Pinchas served the Oibershter with unsullied integrity, which we can term "truth" and was a genuine servant of Hashem. The "peace" which Hashem bestowed upon him was the state of being at peace with himself. [YZK] " Peace" ("sholom") in our context means having -- and applying -- the ability, to view all that happens as being "good", either good intrinsically or advancing a good outcome. The Holy Mezritchener Maggid concretizes this idea by his story hinging on the words from Tehillim (11:43) ... those who seek the Lord lack no good. ... Interpolating into this posuk: Someone who seeks out Hashem, an *Oved Hashem*, will have nothing lacking, simply because -- **כל-טוב** everything seems "good" to him, with nothing lacking. A story of the Toldos Yaakov Yosef traveling to the Baal Shem Tov HaKodosh comes to mind. He noticed a bedraggled man walking on the road, coatless and shoeless in the frosty weather. The Toldos offered him a coat*

“או עס איז אווי איז גוּט” “If this is the way things are, then things are good.” When he offered him a seat in his wagon, he received the same reply. The Toldos felt that he had been exposed to a true insight from Shomayim as to what a Yid's outlook should be. When he arrived

at the Holy Ba'al Shem, the tzaddik greeted him with these words “או עס איז אווי איז גוּט אוון אלידזו הנביא האט דאס דיר געיזאנט.” If this is the way things are, then things are good, and you just heard this from Eliyahu HaNavi.” (שם זבולון י. קליטnick)

STORY OF THE WEEK

(By Yehuda Z. Klitnick and translated by Dovid Pinchas Rose)

***** **Tasting Reb Shaya'la's kugel means: only kosher food from now on!** *****

There was a Yid in Kerestir, a simple wagon driver, who was not a follower of the renowned Reb Shaya'le. He had a fine son who learned Torah in the local Talmud Torah, until his father took him out to join the workforce. He was a capable lad and soon started earning a livelihood in his chosen trade. He hewed to the Yiddishe path he had learned in Yeshiva, but only until he turned eighteen. On his own volition, he moved to Budapest, the big city where he hoped to become financially successful and able to marry some suitable Jewish girl and build a Jewish home. Sadly, though, the big city had more than its share of Yidden who turned their back on Torah and Mitzvos, and our bochur befriended them and gradually slipped down from the straight and narrow path until he totally abandoned Yiddishkeit, רוח'ל. Horrifying to relate, the young man took a wife well-suited to his way of life and their home was devoid of anything Jewish, be it Shabbos, kashrus, or any other link to the faith of his fathers. He had two sons who *nebach* knew nothing of Yiddishkeit. On a lark, after they reached bar mitzvah age, he sent them on vacation to their grandfather in Kerestir, so they could get a glimpse of the town where he had grown up. Despite their sorry upbringing, the contact with their grandfather seemed to strike a hidden chord. They heard from him of the "Wunderrabbiner", Reb Shaya'le, who helped all comers, Jew and non-Jew alike, with their life-defining problems. Their curiosity piqued, on the way home they stumbled into Reb Shaya'la's *melava malkah tisch*. The tzaddik spied them, welcomed them with a hearty *sholom aleichem* and asked them their names and hometown. He then offered them a plate of kugel, (also called 'kigel' by some Yiddish speakers) made fresh after Shabbos, which one of the brothers tasted with gusto, but which the other brother spurned with disdain. They headed home to Budapest after their fleeting encounter with the Tzaddik of Kerestir. But then something remarkable took place with the boy who had eaten from Reb Shaya'le's kugel. His mother tried to serve him his usual hearty breakfast, but he refused anything other than fruits and water. The woman assumed that he was still exhausted from the trip and had temporarily lost his appetite. But this went on the next day and the next until the parents started to worry about his "poor appetite" and sought out medical opinion. Not one, but two prominent doctors in town admitted that lack of appetite could be a symptom of serious disease, but they each examined him from head to toe and arrived at the same findings: the boy seemed fit as a fiddle. The family was in a tizzy at the boy's refusal to eat a normal diet and in fact he started losing weight. One day, the brother spoke up: "Hey, wait a minute. Last Saturday night we were in Kerestir, remember? The Rabbi there gave my brother some potato concoction to eat, that they called

"kugel" and that was the last normal food he ate, except for those fruits and water. Seems to me there was something fishy about that kugel. I myself didn't go near it, and you see I am eating normally. The Rabbi did something with that kugel that made my brother lose his appetite. There's no other explanation." That's all the father needed to hear. He set off straight for Kerestir, with his "sick" son in tow and barged into Reb Shaya'la's reception room. With shameless *chutzpah/hubris*, he confronted the tzaddik. "See here Rabbi. I know you put something into the potato kugel my son here ate from last week. Since that time, he has totally lost his appetite and is wasting away before my eyes. I'm warning you: Heal my son from this illness or you will regret it, I promise you." Words like these were simply not uttered in the Rebbe's quarters and the chassidim were ready to teach the man a lesson he would not forget, when the tzaddik held up his hand. "Everybody calm down. Moshe my Gabbai, go bring a nice supper from the kitchen for our distinguished guests and let's see what's really going on with the bochur's appetite." The gabbai brought in two plates, full of tasty homemade food, and set one down in front of the bochur. The young fellow was ravenously hungry and ate with gusto until he finished every last scrap of food on the plate. He cleaned it up so well by mopping it up with the bread that the plate looked as if it had just been taken from the cupboard. Dumbstruck, the father took in the entire scene. "See here, my good man. You see for yourself there's nothing amiss with your son's appetite. Of course he can eat normally. It's just TREIFE, NON-KOSHER food that he can't eat." The father was shaken to the core. He remembered hearing about kashrus, and how it was central to Jewish life. "Rebbe, what can I do now?" "Very simple. Go home and kasher your kitchen, top to bottom. Buy and serve only 100% kosher meat and dairy products, and all other good things. The boy will be healthy from then on." The man, chastened, told his wife what lay in store for them. She said, "Count me in. We have to save our son." The man had a friend who knew the laws of kashrus in Shulchan Aruch Yoreh Deiah. They scraped, cleaned, boiled, blow-torched, immersed and produced a fully kosher kitchen. Their kosher food, containing sparks of vestigial holiness, had its influence on the entire family and before long, all became new *ba'alei teshuva*. The father returned to Reb Shaya'la and begged forgiveness for the disgraceful tantrum he had thrown some time earlier. Of course, it was granted, since being a ba'al teshuva brings along improvement in one's personal character. The father and sons traveled frequently to Reb Shaya'la for the rest of their days, and became steadfast chasidim -- all because of that serving of potato pudding one melava malka night. (מופת הדור)

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