

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klimick
Edited and Revised By Dovid Pinchas Rose

Parshas Pinchas 5776

[year 6] 266

פרשת פינחס (ח'ו"ל) תשע"ז שנת מברכיך

Pinchas: a man of action above all else

פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן: (כה י')

Pinchas the son of Eleazar the son of Aharon 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 שהיו השבטים מבוים אותו, הראיתם בן פוטי זה שפיטם אבי אמו עגלים לעבודה זרה והרג נשיא שבט מישראל, לפיכך בא הכתוב ויחסו שפיטם אבי אמו עגלים לעבודה זרה והרג נשיא שבט מישראל, לפיכך בא הכתוב ויחסו: *Since the tribes were disparaging him, saying, "Have you seen the son of Puti, whose mother's father [Yisro] fattened (פטם) 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. (תפוחי חיים – פאנעט קארלסבורג)*

Pinchas = Yitzchak: [=Benzion [DPR]] How?

הֲנִי נֹתֵן לוֹ אֶת־בְּרִיתִי שְׁלוֹם: (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 " שכר מצוה בהאי עולמא ליכא, 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 נותן לו בריתי שלום, שעדיין הוא קיים *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. (משתתף אליעזר – טרלינגר. - In this light we understand why the name "Pinchas" is

written with a yud פִּינְחָס 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" פִּנְחָס 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 shteit in sefer torah.* NB: the Yud in the first occurrence of "Pinchas" in our Sedra is written small -- פִּנְחָס-- This diminutive letter may perhaps hold the key to the discrepancy between the two variant spellings of "Pinchas" עֵינִי [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 --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 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]] (שמחה וזבולין י.ז. קליטניק)

לְבָן אֶמְרֵי הֲנִי נֹתֵן לוֹ אֶת־בְּרִיתִי שְׁלוֹם: (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 Mezritcher Maggid concretizes this idea by his story hinging on the words from Tehillim (11:43) ... *those who seek the Lord lack no good.* ... וְדַרְשֵׁי ה' לֹא־יִחְסְרוּ כֹל־טוֹב: ... Interpolating into this posuk: Someone who seeks out Hashem, an *Oved Hashem*, will have nothing lacking, simply because -- כֹּל־טוֹב 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

