



**לעילוי נשמת**

**DAVID ben IMASHALOM  
ELIYAHU ben BACHMAL**

**SHABBAT SCHEDULE**

Mincha	7:20 PM
Candle Lighting	8:07 PM
Shacharit	8:30 AM
<b>SHEMA (MA)</b>	<b>8:27 AM</b>
<b>SHEMA (GRA)</b>	<b>9:19 AM</b>
Derasha	6:00 PM
<b>Mincha</b>	<b>7:30 PM</b>
<b>SUNSET</b>	<b>8:25 PM</b>
<b>Shabbat Ends</b>	<b>9:14 PM</b>
Rabbenu Tam	9:38 PM

**SHORT & SWEET**

פִּינְחָס בְּנֵי־אֶלְעָזָר בֶּן־אֶהֱרֹן  
"Pinchas the son of  
Elazar the son of Aharon the  
Kohen." (Bamidbar 25:11)

Why did the Torah trace Pinchas' genealogy until Aharon HaKohen, seemingly this was unnecessary. The explanation may be that the Torah wished to emphasize Pinchas' great accomplishment for he came from a family not learned in the art of war, yet he acted jealously for the Sake of Hashem's honor.

בן איש חי דרשות

1. Why were 70 bulls and 98 lambs sacrificed on Sukkot?
2. Which Shevet received the land upon which the Beit Hamikdash was built in Yerushalayim?
3. How many Kohanim Gedolim descended from Pinchas?
4. Which Shevet didn't die in the desert?

# Sha'arei Eliyahu

## Table Talk

## פרשת פינחס

### חומם ברית

This week's parasha opens וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן הַשֵּׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְיָאֵם אֶת־קִנְיָאֵתִי בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְיָאֵתִי: לָכֵן אֶמַר הַכִּי נִתְּנוּ לִי אֶת־בְּרִיתִי. שְׁלֹמֹם: "HaShem spoke to Moshe, saying "Pinchas, son of Elazar son of Aaron the Kohen, has returned 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.. Say, therefore, 'I grant him My Covenant of Peace."

The משמש asks an amazing question: What does it mean that Pinchas returned Hashem's anger? Shouldn't the Pasuk say cooled, or lessened? So he answers that when Hashem created existence He used the Torah. Each letter of the Torah creates worlds some create two [worlds] while others three. For example the letter Alef creates three because it's spelled א and each letter creates a world. The letter Hey creates two because it is spelled אה, ה, or ה-ה.

When Bilaam came to "bless" the Jews he wanted to steal these worlds from us, specifically the worlds created from the words בָּרַךְ and בְּרַךְ. He was able to take the word בָּרַךְ but when he tried to take the word בְּרַךְ his plan crumbled all together. As the Pasuk says: הִנֵּה בָרַךְ לִקְחֹתִי וַיִּבָּרַךְ: וְלֹא אָשִׁיבָנָה: I had taken בָּרַךְ but בְּרַךְ didn't return to me. Had Bilaam taken both, every time we made a blessing it would feed him and his sorcery.

After failing to take both forms of blessings he devised a plan to get the Jewish people and that was through the sin of the Brit. At creation Hashem made a Brit (covenant) with man. He made the Brit Mila the חומם ברית [the stamp of the Covenant]. At a Brit during the blessing we read "And his [Avraham's] children He stamped with the sign of Holy Brit [Mila]". The word חומתי [My Sign] is the same letters as חמתי [My Anger].

When the Jewish people sinned with the non-Jewish women Hashem took His Sign away. This shows that when a person keeps his Brit Holy, there is a special light [Ohr HaMakif] that protects a person. When they sinned that light was taken away thus taking the protection away as well, resulting in the death of 24,000 people. However when Pinchas killed Zimri and Kozbi and people saw what happened they did Teshuva and Hashem returned the light.

If we take the Miluy of Yudin of the Name א-ה-י-ה and open it up [אלף-הי-יוד-הי] we get the Gematriya of 161 which is the same Gematriya as צלם [Image]. When one protects and keeps his Brit Holy he is keeping the Image of Hashem on him and the attribute of Hashem's name א-ה-י-ה protects that person.

Now if we take the Miluy Hey of the Name of א-ה-י-ה and open it up [אלף-הה-יוד-הה] we have 151 or קנא. If we multiply 151 by three [the number of times the word קנא [zeal] appears in our Pasuk we get 454 [with the kollel]. The word חומם is also 454. This means that the protection of א-ה-י-ה comes when the חומם [Brit] is kept Holy. By Pinchas acting zealously in Honor of Hashem he returned the חומם of Hashem bringing back the protection for the Jewish People.

This teaches us a very valuable and serious lesson: When a Jew lives with a גויה [non-Jew] he erases the stamp of Hashem from himself and this causes Hashem to get angry. This anger doesn't only affect him but his children and grandchildren as well. This is why it is very important that we make sure to direct our children and friends on the proper path to finding Jewish spouses and protect the חומם of the Brit and the future generations.

Shabbat Shalom U'Mevorach

~ R' Yosef Akilov

1. The 70 bulls sacrificed on Sukkot were beneficial for the 70 nations of the world. The 98 lambs served as an atonement to spare the Jewish People from the 98 curses listed in Sefer Devarim for those who do not keep the Torah. {Sukkah 55b, Rashi, The Midrash Says, Chinuch, Chizkuni,}

2. Shevet Yehuda and Shevet Binyamin earned the privilege that the Beit Hamikdash was built on their territory. {Yehoshua 15:8, 18:28}

3. Pinchas was blessed that 380 Kohanim Gedolim descended from him (80 in the first Beit Hamikdash, and 300 in the second). Pinchas earned the status of a Kohen Gadol with an awesome and enduring dynasty. Most Kohanim Gedolim descended from Pinchas. {Sifri, see Ramban, The Midrash Says,}

4. All of Shevet Levi as well as Eldad and Medad, entered Israel. {Seder Hadorot}

### מסר של שבוע - Weekly Dose of Ethics

**א.** בין המצרים יזהר מאד במעוט שחוק, במעוט תענוג. ויאמר תקוין תצות בבכיה, לא נצרכה אלא להעדיפה על מה שנהג, כי כל העולמות מצטערים בקרבן הבית, והכל תלוי בתשובה, ובעוה"ר כל דור שלא נבנה בקימו כאלו נחרב בקימו (ירושלמי יומא פ"א ה"א) (מורה באצבע, סימן ח, סעיף רכט, רלב).

During the three weeks known as Ben HaMetzarim one should minimize their laughter and comfort. One should attempt to recite the Tikkun Hatzot if possible, as well. All the Heavens are in pain for the destruction of the Temple. However, the salvation rests in the Teshuva a person performs. It is known that any generation that did not merit to have the Beit Hamikdash rebuilt in their time, it is tantamount to have been destroyed in their time.

**ב.** יאהב צדקות להיות עושה ומעשה, יתן ויתנו אחרים, וכתוב (תהלים יא, ז) "צדיק ה' צדקות אהב", ויפייס העני. (צפרן שמיר, סימן ט, סעיף קלט).

One should love performing Tzedakah as the verse teaches, "Hashem is righteous; He loves [workers of] righteousness." (Tehillim 11:7).

**ג.** חורבן בית המקדש היה בתורת משכון בעד חוב ישראל, להצילם לפי שעה מן קיטרוג מדת הדין עד שישבו בתשובה שלימה (דרושי חיים).

The destruction of the temple acted as a collateral for the Jewish nation. Namely, the temple was only destroyed so that the Jewish nation would survive the persecution of the heavenly strict judgement. The collateral will be returned when the nation repents and returns to Hashem.

**ד.** ותקונו, אם לא עשה תשובה שמורידים אותו בשאול, והוא רואה אריות ודבים של אש השורפים את הרשעים בגיהנם, והוא יש לן מורא ופחד ואימה. ואז יהרהר בעצמו שגם הוא ידונו אותו, ולא יעלה אל הגן עדן, וזה ההרהור מכפר הרהורי עברה שלו, מזה כנגד מדה, כי כל דרכיו משפט (מיום חיים עמ' קכא).

The punishment one faces for improper thoughts in the World to Come, should the individual pass without repentance, is measure for measure. He will be taken to the depths of Gehinam and shown fiery beasts of destruction tormenting the wicked. It will be a sight of great fear and trepidation causing the individual to believe and think that his portion lays amongst the wicked and that he will not receive a portion in Gan Eden. These thoughts of fear will atone for the improper thoughts one had during their lifetime because all the proceedings of Hashem are just.

**ה.** אסור לשמח בתקלת חברו או במעוט ידיעתו בתורה או בעבודת השם יתברך. (צפרן שמיר, סימן יא, סעיף קעד).  
Its forbidden to rejoice in the failure of your friend or in his limited understanding of Torah or service of Hashem.

### חודשים של שבוע - Weekly Dose of Insights

**א.** והיתה לו ולזרעו אחריו ברית קהנת עולם - אפשר לרמזו פי "זמרי" גימטריא "אהרן" עם הפולל, והוא שזכה להרג זמרי יזפה לכהונת אהרן, "והיתה לו ולזרעו אחריו ברית קהנת עולם תחת אשר קנא לאלוהיו" והרג זמרי, יזפה וירצה לכהונת אהרן. (פסך לאדון, פרק השלום).

והיתה לו ולזרעו אחריו ברית קהנת עולם  
"It shall be for him and for his descendants after him [as] an eternal covenant of kehunah etc." (Bamidbar 25:13)

It is possible to allude that the numerical value of the name "זמרי" — the individual that Pinchas killed, is identical to the numerical value of the word "אהרן". It was in the merit of Pinchas' zealous act of murder that allowed him to join in the kehunah of Aharon HaKohen.

**ב.** ושם איש ישראל המכה אשר הכה את המדינית - פרוש פשהיה יחד עם המדינית, דאם פרוש זמרי, אינו יכול להורגו פנחס, דקנאין פוגעין, הינו פשהם ביחד, אבל אם פרוש והרגוהו, נהרגין עליו, כמו שאמרנו בש"ס. ולכך דקדק הפתוב לומר "אשר הכה את המדינית". (נחל קדומים)

ושם איש ישראל המכה אשר הכה את המדינית  
"The name of the Israelite man who was killed, who was slain with the Midianite woman etc." (Bamidbar 25:15)

The Sages taught that Pinchas killed the two sinners while they were in the act of sin. If, however, they were not in the act Pinchas would have not been able to kill the perpetrators for if he did his own life would be sought after. Therefore the Torah repeats and states that "The name of the Israelite man who was killed" was "slain with the Midianite woman" while still committing the sinful act.

**ג.** לכן אמר הנבי נתן לו את בריתי שלום - מיהו כל דבר טובה של יחיד אם יתפרסם לכל ישלוט בו עיה"ר ב"מ דאפילו התורה מפני שנתנה בפרסום שלטה עיה"ר של אוה"ע ושריהם ונשברו לוחות ראשונות כמ"ש חז"ל וכ"ש אדם יחידי. אך על טובה זו של פנחס בענין שלום החיים צוה השי"ת למרע"ה לגלותה ולפרסמה ולא יחוש לעיה"ר יען כי הוא ביטל עין הזנות מישראל הנמשך ובא מעין רעה של סטי"א לעין האדם וכאמור לעיל. ומאחר דסימא בקנאות זאת את עין רעה של סטי"א לכך לא תשלוט בו עיה"ר לכן צוהו שיאמר ויפרסם שכר טובת השלום של פנחס כדי להודיע המצוה הזאת כמה פועל טוב פועלת לז"א לכן אמור לפני הכל הנבי נתן לו בריתי שלום הוא שלום החיים (בן איש חי דרשות).

לכן אמר הנבי נתן לו את בריתי שלום  
"Therefore, say, "I hereby give him My covenant of peace." (Bamidbar 25:10)

All good that occurs to an individual is susceptible to Ayin Hara. if one reveals the good to the public. Even the first tablets, that were given with great publicity, were destroyed because of the Ayin Hara the nations of the world placed on them. Pinchas, however was above such concerns. In Pinchas' act of zealotry, he nullified the eyes of promiscuity, and as a result, measure for measure, he was placed above the Ayin Hara. Therefore, Hashem instructed Moshe to tell all the nation of the reward Pinchas received for his actions for he not only merited immortality, but he was also placed above the Ayin Hara.