

קהל  
זכרון נתן צבי  
ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

## שבת קודש פרשת פנחס

### זמנים לשבת

6:05pm (15 mins before פילג)	Early Shabbos
7:11pm (40 mins before שקיעה)	הדלקת נרות
7:36pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
8:21pm	מעריב
8:20am	שחרית
8:50am	שוכן עד
9:07am	סוף זמן קריאת שמע
6:15pm	מנחה
8:26pm (35 mins after שקיעה)	מעריב

### זמנים לימות השבוע

7:30am	שחרית
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### שיעורים

The Rav שליט"א will be speaking Friday night between קבלת שבת and מעריב.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15 minutes shiur following mincha.

The Rav's biweekly woman's shiur Monday night's at 8:30, this week's topic is Losh. Please send yours into [neshei@zntshul.org](mailto:neshei@zntshul.org)  
Zoom id 82484152130 Password znt

There will be a special kiddush this week for the Neshei.

זכור  
שמות!

## PARSHAS PINCHAS

Grandson of Aharon — The Lover of Peace & Pursuer of Peace. by Rabbi Yissocher Frand Parshas Pinchas is somewhat of a sequel to the events that occurred in the previous parsha [Balak]. In parshas Balak, we learned of one of the more sordid incidents in the history of the Jewish people. A leader of one of the tribes of Israel publicly and brazenly had relations with a non-Jewish woman in front of the entire community. People were so stunned by this event that they literally did not know what to do.

The pasuk says that Pinchas saw this and he remembered (according to the Talmud in Sanhedrin [82a]) the law which Moshe had previously taught — that in such a situation, a person has the right to take the law into his own hands. Pinchas, acting on this law, killed both of them. The plague (which had broken out amongst the people) then ceased.

The narration in Parshas Pinchas continues at this point: "Pinchas the son of Elazar the son of Aharon the Priest, returned my anger...therefore I am granting him My Covenant of Peace" [Bamidbar 25:11]. Rash"i here cites a very famous Medrash explaining why the Torah goes to such great lengths to tell us the genealogy of Pinchas: Some members of the community were skeptical about the use of such brazen tactics, killing someone publicly. They cynically traced the behavior to that of his maternal grandfather, Yisro, who had, in his earlier years "fattened calves for idol worship". People began to murmur, "How does this grandson of a Priest of Idolatry have the audacity to kill a Prince of one of the tribes of Israel?" Therefore, the pasuk came and traced his genealogy to Aharon — his paternal grandfather.

Tracing Pinchas' genealogy to Aharon should not satisfy anyone. Everyone realizes that Pinchas had two grandfathers. What does it help that he was the grandson of Aharon? No one disputed that. This would not seem to mollify anyone's complaint — that in this instance he undertook an action which reflected on his descent from a Priest of Avodah Zarah [idol worship].

The Sha'arei Orah, by Rav Meir Bergman, explains the answer: Everyone knew Pinchas had two grandfathers and everyone knew about genes and genetics. But, the people analyzed what had happened and they argued as follows:

We know one of his grandfathers was Aharon. However, we know that Aharon was the most peace-loving man that one could ever meet. He was the quintessential lover and pursuer of peace. However, Pinchas had another grandfather as well. The other grandfather had previously been an idolater and had been into paganism and all that that suggests. If we are to ask, they reasoned, from who did Pinchas get this quality to get up in front of everyone and kill somebody? One thing seems certain, that he did not get this quality from Aharon, the man of peace. Which grandfather, which genes, were coming into play here? It must be the act of the grandson of a Priest of Avodah Zarah.

Therefore, the pasuk comes and says "No, that is not true!" The genes that were responsible for this action, at this time, were the genes of Pinchas the son of Elazar the son of Aharon the Priest. This is what Aharon himself would have done.

One might ask, "But would the 'Man of Peace' take a spear and spear two people publicly?" The Chasam Sofer explains that this act might not be associated with the

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“Lover of Peace” (Ohev Shalom), but it is associated with the “Pursuer of Peace” (Rodef Shalom).

The terminology of ‘Rodef’ in the expression Rodef Shalom should give us pause. It seems to have connotations that do not fit in with the context of peace. The Chasam Sofer says that sometimes, in order to make peace, a person must be Rodef Shalom — chase away the peace. He must, in fact, create machlokes [argument]. Sometimes, the ultimate peace is only achieved through a temporary act of pursuing (i.e. — chasing away) peace.

There are some incidents and situations in life that demand that we stand up and say “No”. Sometimes you need to protest “This is not Emes [True], and I must give up Shalom [Peace] for Emes [Truth].” Aharon is the Lover of Peace, but sometimes he also needed to be the Pursuer of Peace. Here the Pursuer of Peace was acting, because, ultimately, that was the way to make Peace between the Jewish People and their Father in Heaven.

The Brisker Rav, zt”l, said in the name of his father, that we might have expected that G-d’s reward to Pinchas would be “My Covenant of Zealotry”. L’Havdil, if we were going to vote for who was to get the Nobel Peace Prize that year, would the candidate have been Pinchas? That would have raised eyebrows.

No one would have had an issue giving Pinchas the reward for Zealotry or for Bravery, but the Nobel Peace Prize does not seem appropriate. Therefore, the Torah emphasizes that as much as we would consider this not to be Peace, this is the real Peace. Sometimes the real Peace (of making Peace between G-d and Israel) needs to be made in ways that appear less than peaceful.

We often hear criticism of great Rabbis who take stands on various issues. People complain, “Why do they have to make machlokes? Why do they have to start up? Why can’t they leave well enough alone? Is this peace? It’s machlokes! It’s divisiveness!”

That complaint goes all the way back to Pinchas. Just like there are people today who question and say “Isn’t Shalom more

important?”, so too in Pinchas’ times there were the same people. They said then “This is not Aharon’s grandson; this is not peace; this is divisiveness; sometimes you just have to keep quiet and turn the other way!” G-d responds: “That is not the case”. Sometimes the Lover of Peace must Pursue the Peace — chase away the tendency to let things ride and go along without protest.

Therefore, both Pinchas’ act and these Rabbi’s stands are not acts of division. Pinchas did not receive ‘My Covenant of Zealotry’. It was not an act of Bravado. Pinchas, appropriately, received ‘My Covenant of Peace’.

Of course, a person needs to know when to take a stand and how to take a stand. That is why we should not make such decisions. But throughout the generations, we have always had our Gedolei Olam [World Class leaders] who know when to say “Now we need to be the Pursuers of Peace.” These Gedolei Olam receive the Blessing of ‘My Covenant of Peace’.

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## IN SEARCH OF MOTIVE

*By rabbi yochanan zweig*

“Pinchas son of Elazar son of Aharon the Kohein...” (25:11)

Although Pinchas’ genealogy was mentioned at the end of last week’s parsha, the Torah repeats the fact that he was a descendant of Aharon the Kohein. Rashi explains that after Pinchas had killed Zimri ben Salu, a prince from the tribe of Shimon, Bnei Yisroel scorned him, accusing him of murder. They protested that Pinchas, the grandson of Yisro (Pinchas’ father married Yisro’s daughter) who fattened livestock for idol worshipping purposes, had no right to wantonly kill a prince of Israel. Regarding this accusation, the Torah responds that on the contrary, Pinchas’ zealous act saved Bnei Yisroel, and although he was descended from an idol worshipper on his mother’s side, he descended on his father’s side from Aharon Hakohein, an exemplary lover and pursuer of harmony. What does the fact that Pinchas descended from idol worshippers have to do with his actions, and if, in fact, his

actions were impacted by his genealogy, how were they counteracted by the fact that he descended from Aharon Hakohein?

The rationale for Bnei Yisroel’s criticism of Pinchas is based upon what is known as the “reformed smoker syndrome”; very often, the most rabid anti-smoker is a reformed smoker. In an attempt to rid himself of some negative habit or trait, a person may react very negatively to others who exhibit the same trait. This person’s reaction is fueled by the fear that seeing others exhibiting the same negative trait which he once exhibited, will rekindle his own connection to it.

In order to kill Zimri without due process, Pinchas had to invoke the law known as “kana’im pogim bo” — “the zealous may kill him”. This law allows for a person who witnesses Hashem’s name being desecrated by certain public transgressions to kill the perpetrator without due process. Invoking this law requires that a person’s motivations be completely for the sake of heaven. If a

person has any bias or proclivity which spurs his action, it is considered murder.

The Talmud states that the most intimate form of idol worship is cohabiting with a gentile, the transgression for which Pinchas killed Zimri. Since Pinchas was connected to idol worship through his grandfather, Bnei Yisroel maintained that it was this sensitivity which brought on his outrage and prompted him to kill Zimri. However, the Torah is attesting to the fact that Pinchas’ motives were pure; he had within him the outstanding trait of Aharon Hakohein, “ohev verodeif shalom” — “lover and pursuer of harmony”. True harmony can only be achieved by a person who has no agenda of his own, but sees everything from the other person’s perspective. Similarly, Pinchas’ action was not prompted by his own need to eradicate negative feelings within himself, rather his complete, unabashed sensitivity to the desecration of Hashem’s honor.

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