Pinchas 2015

1.

Going beyond the letter of the law

Nachlas Tzvi page 407

"Hashem spoke to Moshe saying 'Pinchas son of Elazar son of Aaron the Kohen, turned back my wrath from upon the children of Israel, when he zealously avenged My vengeance among them, so I did not consume the children of Israel in My vengeance." (25, 10-11)

"וַיְדַבֵּר יְקֹוָק אֶל־מֹשֶׁה לֵאמֹר. פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הֵשִׁיב אֶת־חֲמָתִי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקַנְאוֹ אֶת־קִנְאָתִי בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי."

The Bamidbar Raba (25) states that Pinchas should receive reward for the act of killing Cosbi and Zimri. What is the explanation of this Medrash? Hashem doesn't typically grant reward in this world as stated in mesechas Kiddushin **(**39b**)** 'one doesn't receive reward in this world ( שכר מצוה בהאי עלמא ליכא.)' The Gemara in Berachos (28a) relates that when Rebbe Zara was weak and unable to learn, he would go to the Beis Medrash of Rebbi Noson bar Tuvya and sit outside. Rebbe Zera said 'when the talmiday chachamim enter and leave the Beis Medrash, I will stand up to honor them and receive reward.' Rebbe Zara was exempt from learning and performing other mitzvos due to his sickness. He nevertheless demonstrated and bestowed honor towards talmiday chachamim. He went out of his way, and above and beyond the Halacha, in order to perform a mitzvah. When one goes above the letter of the law, reward is granted in this world. Since Pinchas was not obligated to kill Zimri and did so at great risk, he should be rewarded in this world as the Medrash Rabba states.

2.

Which precedes, giving shiur or preventing mixed dancing?

Rabbi Yitzchak Zilberstein

Aleinu L'shabayach page 445. What is the explanation of the juxtaposition of parshas Balak and Pinchas? What do these seemingly unrelated parshas have to do with one another? The Torah is coming to demonstrate the difference between Jewish and non-Jewish leaders. When Pinchas realized that something wrong was happening, he singlehandedly addressed and took care of the problem. He took authority and personally stood up for that which was right. Dissimilarly, Balak cowardly hired someone else to take care of his work. Balak essentially hired a hitman.
The Jewish leaders personally get involved. Another example of this is Dovid Hamelech. Most kings are hiding all the way in the back of their army. Dovid Hamelech fought in the front lines.

Birchai Nafshe page 547

"Moshe spoke to Hashem, saying. May Hashem, God of the spirits of all flesh, appoint a man over the assembly, who shall go out before them and come in before them, who shall take them

out and bring them in; and let the assembly of Hashem not be like sheep that have no shepherd." (27, 15-17)

"וידבר ה' אל משה לאמר. יפקד ה' אלהי הרוחות לכל בשר איש על העדה. אשר יצא לפניהם ואשר יבא לפניהם ואשר יוציאם ואשר יביאם ולא תהיה עדת ה' כצהן אשר אין להם רעה."

The Kesav Sofer explains that most shepherds have self-interest. They will vigilantly watch their cattle in order that their cattle will not get stolen or run away. They are doing this in order that they will not have a financial loss. The shepherd and leader of the Jewish people must have a different approach. Decisions need to be made solely for the good of the people.

There was a story of a certain Rabbi who was invited to be mesudar Kiddushin (wedding officiator). The Rabbi asked if there would be a kosher machisa (partition) separating the men and the women. They responded in the affirmative. When the Rabbi attended the wedding he noticed that there was in fact a kosher machisa. After the chupa (wedding ceremony) someone approached this Rabbi and whispered the following. 'I would like to tell the Rabbi some bad information letoeles (for a purpose (there is typically a Torah prohibition to relay negative information about someone to someone else. However, when certain conditions are met not only is one allowed to relay negative information, but one is obligated to relay such information. The intricate halachic details are beyond the scope of this write up.)). As soon as you leave, the mechisas will be removed and there will mixed dancing.' This Rabbi posed the following question to Rabbi Yitzchak Zilberstein. This Rabbi had a set shiur that he gives at night. The question is; should this Rabbi remain at the wedding in order to prevent mixed dancing or leave the wedding and give the shiur? **If there are at least ten people who attend the shiur, then the shiur prevails. The Rabbi is seemingly not obligated to stay at the wedding in order to prevent the mixed dancing.** However, one could say the opposite based on a story related in the Gemara in Suka 52a. The Gemara relates a story of an unmarried male and female who were walking in a field together. Abaya saw them and was worried that perhaps they would sin with one another. He therefore followed them for a long period of time until they finally reached the city. The Gemara in Chulin (133a) relates how careful Abaya was regarding delivering his shiurim. We see that Abaya cancelled and didn't give his shiur in order to prevent these two people from potentially sinning. This is a proof that the Rabbi at the wedding doesn't need to give the shiur and leave the wedding. He is in fact able to remain at the wedding in order to prevent them from sinning. The logic is very simple. If Abaya cancelled his shiur in order to prevent two people from sinning, then surely this Rabbi who will prevent more than two people is able to cancel his shiur in order to prevent them from sinning. In conclusion **the Rabbi isn't obligated to stay at the wedding, but if he wants to he can. In other words the Rabbi can do whatever he wants.**