Points to Ponder

Pinchas 5782

**הֵשִׁ֤יב אֶת־חֲמָתִי֙ He turned my anger away (25:11) - Rashi** notes that this refers to the anger Hashem should have had. **Rav Gedaliah Schorr ztl**. explains that this is similar to the idea found in Parshas Balak that Bilaam knew the precise moment that Hashem gets angry each day. But how does one have a time to schedule his anger? Rav Schorr explains that Hashem doesn’t get “angry”. Rather, there are times that Hashem expresses the need to have more Yiras Hashem than Ahavas Hashem in a particular day. Since each day needs the proper mix, the lack of expression of anger on a particular day allowed the proper proportion of Ahava to Yirah to be out of whack. Hence Bnei Yisrael were prone to sin which they did until Pinchas’s anger brought the people back to the restored proper balance.

**בְּרִיתִ֖י שָׁלֽוֹם My covenant of peace (25:12)** - What is a covenant of peace? In Pirkei Avos we identify peace as that which we love and run after. But why do we need to be from the students of Aharon to engage it? There is a story of a certain couple that owned an inn and used to curse one another concerning all events surrounding it. A marriage counselor suggested that they just stop the cursing and replace it with blessing. They returned and noted that while the cursing diminished, they were now blessing each other as they continued to strike blows at one another. **Rav Elyashiv ztl.** explained that true Shalom is one that is built on the principles taught by Aharon. It has peace and inner peace. Without it, there is just words. After all, they say that monkeys can hug to death.

**דְּבַ֣ר פְּע֑וֹר Baal Peor (25:18) - Rav Yaakov Kamenetzsky ztl**. explained that Peor is an Avoda Zara of Hefkeirus. It+s success came about because the people were arguing for Godless equality. If everyone is equal and there is no accountability, then Zimri-like actions abound.

**חֲנוֹךְ֙ מִשְׁפַּ֣חַת הַֽחֲנֹכִ֔י For Chanoch, the family of the Chanochi (25:6)- Rav Pam ztl**. noted that the great women of the generation got their strength from Yosef and from Sarah and it helped them withstand the pressures of Egypt and properly prepare the next generation. Hence, each family created, carries a Yud from Yosef and a Heh from Sarah.

**וְנָֽתַתָּ֥ה מֵהֽוֹדְךָ֖ עָלָ֑יו And you shall give from your glory onto him (27:20)** - The Talmud tells us that the face of Moshe was like the sun and that of Yehoshua was like the moon and this is a sad and major embarrassment. Why is it such an embarrassment? **The Lutzker Rav (Oznayim L’Torah) ztl.** explains that like the moon which does not seek to solve the question of what will happen when it ceases to illuminate, Yehoshua too, does not find a successor.

**אֶת־קָרְבָּנִ֨י לַחְמִ֜י לְאִשַּׁ֗י רֵ֚יחַ נִֽיחֹחִ֔י תִּשְׁמְר֕וּ Command Bnei Yisrael and tell them my food that is presented to me (28:2**) - The Gemara records a disagreement between the Tidukim and the Rabbis as to whether the Korban Tamid can be donated by an individual or if it must come from communal funds. When the Rabbis used this Possuk to best the Tzidukim, they declared a Yom Tov for the first week of Nissan when the event occurred. There were many differences between the Tzidukim and the Tzaddikim, why did this one spark such an excitement? **Rav Kook (Mishpat Kohein 124)** notes that the Tzidukim denied any Kedusha in the collective of the people. To them, the group is really just a gathering of business partners, thus any one can donate the Tamid. However, the Chachamim (tzaddikim) maintained that this is not the case – that really there IS a Kedusha to the entity of the collective. Winning that argument confirmed a deeper level of purpose to the nation. It was a major cause for celebration (and might I add, just before Pesach when the individual learns the importance of the Chaburah!)

**זֹ֣את עֹלַ֥ת חֹ֨דֶשׁ֙ בְּחָדְשׁ֔וֹ לְחָדְשֵׁ֖י הַשָּׁנָֽה The olah of the month in its month (28:14)- Onkelos** explains that the Olah is brought when the moon is in its renewal state. He does not translate that it needs to be brought each month as he does in regard to the same language used on Shabbos. Why? **Rav Schachter Shlita** explained that this might help us understand the Rambam who notes that the months refer to the months of the moon since it says Olas Chodesh B’Chodsho. When the Olah obligation is based on renewal it proves the month is determined by the moon.

Haftara

**מִצָּפוֹן֙ תִּפָּתַ֣ח הָֽרָעָ֔ה From the north the evil will be released (Yirmiyahu 1:14**) - **Rav Dovid Feinstein ztl.** explained that  Nevuchadnetzer swooped down from the north  but that referred to future tragedies as well. The Yalkut says that in messianic times Gog will invade from the north. North symbolizes materialism since the Shulchan of the Beis HaMikdash was in the northern part of the chamber. The Shulchan represents material prosperity and well-being. Materialism as opposed to spiritual conduct and growth is the root of sin and the cause of suffering. Thus, this prophesy refers not only to the invading army but to temptations that lead people astray.