

Personification of Peace

פרשת פנחס תשע"ט

NUMBERS

25 / 10-18

PARASHAS PINCHAS

¹⁰ **H**ASHEM spoke to Moses, saying: ¹¹ Phineas, son of Elazar, son of Aaron the Kohen, turned back My wrath from upon the Children of Israel, when he zealously avenged Me among them, so I did not consume the Children of Israel in My vengeance. ¹² Therefore, say: Behold! I give him My covenant of peace. ¹³ And it shall be for him and his offspring after him a covenant of eternal priesthood, because he took vengeance for his God, and he atoned for the Children of Israel.

[300] DORASH DOVID

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12. פְּרִיְהִי שְׁלוֹם — My covenant of peace, i.e., My covenant of eternal priesthood (v. 13) will demonstrate My gratitude and good will toward Phineas. The pledge of My covenant should be seen as the greeting one sends to a person to whom one is indebted (Rashi with Gur Aryeh). Alternatively, this covenant of peace was a pledge that Phineas would be protected from the ire of Zimri's kinsmen and supporters (Ibn Ezra).

התורה

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Pinchas, in his zealous vengeance, sanctified Hashem's Name and repaired the breach of propriety that Yisrael had committed. His brave act earned him the reward of everlasting peace, as the Torah states, "Behold, I bestow upon him My covenant of peace." At first glance, however, vengeance and peace seem to be opposing attributes. The "covenant of peace" would seem more fitting for Pinchas' paternal grandfather, Aharon the *kohen gadol*, whom the Mishnah describes as "A lover of peace who actively pursued peace" (Avos 1:12); for Aharon would arbitrate between disputing parties and bring about their reconciliation. But how can we consider peace to be the appropriate remuneration for Pinchas' display of vengeance, even if that vengeance was on Hashem's behalf?

A similar dichotomy seems to exist between the two parts of a verse in *Tehillim* (29:11): "Hashem will grant עוֹז – strength – to His nation; Hashem will bless His nation with peace." The term עוֹז refers to physical might, strength and power – attributes needed by soldiers and other fighters; it seems to represent the very opposite of peace. What is the connection between עוֹז and the blessing of peace?

טבעו של מקנא קנאת ה', שהוא הופך להיות שנאווי על הבריות, עד שהוא חושש לפעמים לשלומו. לכן אומרים לו שלא ידאג, כי ה' פורש בשלומו.

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השלום הוא המחוח הפנימי של נקמת פנחס עד עתה למדנו שברית השלום מהווה "ניגוד" או "איזון" מן השמיים למעשה ההרג של פינחס, אולם אפשר שברית השלום מהווה אישור להרג של פינחס, והיא מעידה ומוכיחה שמעשהו של פינחס היה בתוכו הפנימי מעשה של שלום! ברור לכול, שכאשר הענישה נעשית בדרך נכונה, היא אינה מבטאת שנאה, אלא דווקא אהבה ואכפתיות, "כי את אשר יאהב ה' יוכיח" (משלי ג, יב), ו"חושך שבטו שונא בנו ואהבו שחרו מוסר" (שם יג, כד) הם פסוקים ידועים ונדושים. בענייני רפואת הגוף הכלל הזה כל כך ידוע ופשוט, ואין אנו מעלים על דעתנו לכעוס על רופא שמכאיב לנו. אנו מודים לו ומשלמים לו, תוך כדי שאנו מצטערים שהגענו למצב הקשה שהצריך את הטיפול. כך צריך להיות גם היחס להורה, מורה, רב או נביא שמעניש וגורם ייסורים כדי לעצור או למרק חטאים שנעשו. לעתים דווקא עירוד או הסכמה בשתיקה למעשה מסוים היא פשע שגובל בשיפויות דמים, ולעתים מעשה דרסטי של פגיעה או הריגה הוא מעשה נכון שבתנאים מסוימים מציל מאסון הרבה יותר גדול. ברית השלום, שכרו של פנחס, מעידה שהמעשה שלו היה מעשה של שלום, אף שהוא נראה כאקט מלחמתי.

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R. Shternbach

The *passuk* traces Pinchas's lineage exclusively to Aharon HaKohen through his father, thus emphasizing that by nature, Pinchas resembled his paternal grandfather. He was mild and peace-loving, and had great difficulty overcoming his natural temperament and inclinations to perform an act that was their very antithesis. This was clear proof that his actions had been completely for the sake of Heaven. In fact, there is no such concept as a *kana'i lo lishmah*. The whole essence of genuine zealotry depends on the person's intentions. Anyone who acts for a motive other than the pain he feels at the desecration of the Divine Name is not a *kana'i*, but only a *mushchas*, a morally corrupt person.

In recent times, people have donned the cloak of holy *kana'us* in order to conceal wicked desires, and they slander *talmidei chachamim*. Someone who disgraces a *talmid chacham* is an *apikores* and not a *kana'i*, and we have to keep the greatest possible distance from such people and their ilk.

The conventional picture of the zealot is that of a wild person, cruel by nature, who persecutes anyone with views that do not take his fancy, or persecutes others merely as an act of personal vengeance disguised as some holy endeavor. The Torah zealot, by contrast, should have no personal score to settle with anybody. In fact, he should have no personal interest whatsoever in the outcome of his actions. He should not be a fighter by nature, and when he does fight, it should be in order to increase peace in the world, just like Pinchas did. Pinchas risked his life in order to prevent a desecration of the Divine Name. He was overflowing with love for his fellow Jews, and his seemingly cruel act of killing resulted in Divine mercy and atonement for the whole nation. Since he made peace between Hashem and his holy nation, he was rewarded with a covenant of peace.

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באשר ידוע לנו שהקב"ה שונא זימה, א"כ כאשר נכשלו בני ישראל בבנות מדון, היה באותו רגע כביכול כעס גדול ושנאה ופירוד בין הקב"ה לעמו אהובו, ואם ח"ו היה שבת שמעון כלה ברגע ההוא של הרוג, היה חסר שבת שלם מישראל והיו כל ישראל אובדים לעולמי עולמים, שהרי אי אפשר לישראל שיהיו פחות משנים עשר שבטים. אם כן, כמה גדולה זכותו של פינחס, שהרי ע"י קנאתו עשה שלום והחזיר את האהבה וקירבת הלב בין ישראל לאביהם שבשמים כמקדם, ועל כן מידה כנגד מידה, זכה הוא עצמו לברכה של שלום. וזה שזכה לכהונת עולם, להקריב קרבנות לריח ניחוח אשה לה', שעולה לפני הקב"ה לנחת רוח, ואז הקב"ה רוצה בעמו ישראל ומשפיע להם ברכה וחיים.

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A genuine zealot would prefer not to have to engage in his activities at all. Rav Chaim Brisker offered the parable of a cat and a homeowner chasing a mouse. The cat chases the mouse because it wants to eat it, and it gets very excited at the opportunity to satisfy its appetite, whereas the homeowner chases the mouse only because it is disgusted by it and wants to kill it. Unlike the cat, he is not at all pleased that the mouse has entered his premises, and would prefer not to have to encounter it at all.

* Similarly, fake zealots persecute the wicked like the cat, happy at the opportunity to bring about their downfall, whereas the genuine zealot is focused on Hashem's honor. He prefers not to have to deal with them at all, and for the wicked not to desecrate Hashem's honor in the first place. The sole purpose of his actions against them is to restore peace between us and our Father in heaven by protesting against the wicked, so that Hashem will not be angry at us if we do not perform His will, but he does not enjoy the "eating" — the act of fighting them per se.

Rav Reuven Grozovsky said in the name of his father-in-law, the Birkas Shmuel, that those who pursue the wicked and derive enjoyment from it do not act completely for the sake of Heaven and will be punished by having wicked descendants themselves.

9
 The Brisker Rav, in the name of his father Rav Chaim Soloveitchik, makes a similar point from a slightly different perspective. Why did Hashem reward Pinchas with "My covenant of peace"? Pinchas had just committed a violent, albeit very commendable, act of zealous defense of the Divine honor. Therefore, he should have been rewarded with Hashem's "covenant of zealotry." Why His "covenant of peace"?

Imagine a brave soldier returning from the battlefield after heroically turning the tide of battle against the enemy. Would we award him the Congressional Medal of Honor or the Nobel Peace Prize? Was Pinchas, *lehavdil*, a candidate for the Peace Prize?

* The answer is that Pinchas restored true peace between the Jewish people and Hashem. If that required a violent act, then so be it. The lover of peace would have to commit a violent act in order to achieve the higher goal of true peace. Sometimes, the road to true peace is not very peaceful.

~ We often hear criticism of great rabbis who take doctrinaire stands on various issues. "Why do they have to make *machlokes*?" people complain. "Why do they have to start up? Why can't they leave well enough alone? Is this peace? It's *machlokes*! It's divisiveness!"

We're familiar with these complaints. We've heard them since the people mocked Pinchas in the desert. Hashem answered these complaints by telling us that Pinchas' way was the way of peace. His actions were worthy of the covenant of peace. Today as well, those rabbis who stand up for the truth, for the integrity of the Torah, are the ones who spread true peace among the Jewish people.



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The verse says that Phinehas merited God's "*Bris Shalom*" — His Covenant of Shalom. What exactly does this mean? What constitutes "His Covenant of Shalom"?

Sheleimus amitis, true perfection, is when one has mastery over oneself to the extent that he consistently makes decisions intelligently, unswayed by emotional impulse. This does not mean, however, that one should disregard his feelings. Rather, he should strike a balance, while not being impulsive.

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 In a sense, one could learn from Hashem. Even where He wishes to express *wrath*, He also has *אִפְיָם*. What this means is that even when Hashem has "wrath," He "exercises patience" as well, not acting upon His "wrath" until the appropriate time.

We are defining *sheleimus* as the ability to take two seemingly op-

posites traits and utilize them in tandem.

Phinehas acted with *קְנָאוּת* (loosely translated as "jealousy" or "vengeance"), killing a Jewish prince, Zimri, for the sake of defending Hashem's honor. While Zimri's conduct was particularly egregious, the tribe of Simon was blameworthy as well, many of them having sinned through *Ba'al Peor* and then instigating Zimri to act to save their tribe from being punished. Their plan was to disgrace Moses, the greatest of all prophets, and thereby undermine his authority and his ability to mete out their punishment.

The actions of those who took part in this scheme were absolutely appalling — and Phinehas, the great defender of Hashem's honor, certainly must have been outraged. Yet, he prayed that the tribe of Simon be spared. While it was certainly true that many of them had participated in the sins, Phinehas *davened* that the tribe as a whole be spared.

Because of this intervention and through his merit, the plague subsided.

* The same person who had such great feelings of disgust at the desecration of God's Name also had the presence of mind, the desire, and the ability to overcome that passion and to pray that the innocents not be destroyed.

* This is the mark of *sheleimus*.

* In return, he was given a *Bris Shalom*.

For, the root of the Hebrew word "*shalom*" is "*shalem*."

12

Joseph David

Shalom, Peace, Is More Than the Absence of Strife

To bring these contradictory attributes into agreement, let us first explore the concept of *shalom* to determine whether the translation of "peace" captures the full meaning of the term. Our Sages said: "*Shalom* is great, for even the celestial beings require *shalom*, as is written (*Iyov* 25:2), 'He makes *shalom* in His heavens.' Now, we can draw a *kal vachomer*: If in the heavens, where there is neither jealousy nor hatred, there is a need for *shalom*, how much more is *shalom* needed in a place [i.e., on Earth] where those negative characteristics exist" (*Bamidbar Rabbah* 11:7). This midrash begs the question: If strife does not exist among the higher beings — if they are free of jealousy, hatred and war — why do they need peace?

This question is rooted in our understanding of *shalom* as "peace," the consequence of the removal of strife. In a place where strife does not exist, there is no need to remove strife and, it should follow, that there is no need to create peace. In truth, however, *shalom* has a life of its own; it is not simply the absence of strife, for the Mishnah calls *shalom* a vessel: "The Holy One, Blessed is He, did not find any vessel for Yisrael that would serve as a proper container to hold blessings, other than *shalom*."

(*Uktzin* 3:12). If *shalom* were merely the absence of strife, how could it be called "a vessel," or "a container to hold blessings"?

13 **Shalom: Everything in Proper Balance**

*Sefer Sifsei Kohan*² explains the nature of "the covenant of *shalom*" that was Pinchas' reward: *Shalom* is the condition under which all of a person's inner forces are in perfect equilibrium. Man is a combination of four elements: fire, water, dust and wind. Ideally, those four elements should be present in proper balance with one another. Should one element suddenly dominate another, for example, if the elemental water were to douse the elemental fire, the effect would be fatal. Only if the four elements are in *shalom*, in proper balance, with no one element dominating any other, can a person remain alive and vibrant.

Malbim explains the term *shalom* in our verse in a similar manner: The covenant of *shalom* that was granted to Pinchas is the *shalom* of the bodily forces being in agreement with one another; for all creatures are composed of opposing forces that are separate and distinct from one another. It is only the G-d of Life... Who combines and blends those distinct, opposing forces within Creation and makes *shalom* between them.

It is clear, then, that *shalom* is a much deeper and broader concept than the mere absence of strife. The essence of *shalom* is the balance of all the forces and faculties a person possesses. Every one of them must intermesh with each of the others; they must enhance one another, thus bringing all the forces into harmony and perfection. Indeed, the word *shalom* is akin to *shaleim*, meaning *perfect* or *complete*, for only when there is *shalom* between a person's internal elemental forces can that person advance on the road to perfection.

This, then, is the covenant of *shalom* that Hashem bestowed on Pinchas: The elemental forces that combine within him will always be in harmony and in *shalom*, and that is why he will remain alive forever, as Chazal teach³: "Pinchas is Eliyahu."

Shalom Lasts Only When Each Force Knows Its Limits

It would seem that just like the concept of living in *shalom*, with all his senses, faculties and internal elemental forces functioning in harmony, can exist within the individual, so too can this concept be expanded to encompass this balance and harmony throughout the entire world and all of Creation. Yet every force, every power, every natural law can fulfill its role in Creation only when it remains within its prescribed

borders. Even beneficial forces, such as blessing, are effective only within appropriate boundaries of time and space. The purpose of *shalom* is to unite and perfect all the elements and forces in man and in Creation. *Shalom* reins in all forces, even those forces on which life itself depends, preventing them from bursting out of their assigned borders and from trespassing in territory that belongs to a different force.

Thus, *shalom* is called "a container to hold blessings," because only the order and limitations that *shalom* imposes can guarantee the perpetuation of any form of blessing in the world. This concept uncovers a new layer of meaning in the words of King David (Tehillim 147:14), "*Hasam gevuleich shalom*," whose literal meaning is, "He sets your borders with *shalom*." As we now understand, this phrase may be rendered, "When He sets your borders, there is *shalom*."

Now it is clear why "the celestial beings require *shalom*": The heavens contain many diverse, opposing forces, each of which can function successfully only within the appropriate sphere that *shalom* has assigned to it. How much more important it is for the earthly beings - who are subject to fits of jealousy, anger and hatred - to be aware of their personal limits and to be assigned borders. There is, therefore, no dichotomy between Dovid Hamelech's words, "Hashem will grant *ty*, physical might, to His nation," and the continuation of that verse, "Hashem will bless His nation with *shalom*."

The "covenant of *shalom*" that Hashem gave Pinchas is thus a fitting reward for his act of zealous vengeance for Hashem's sake. Through his zealousness, Pinchas successfully sealed the breach that the Moabites had opened in the wall surrounding Hashem's "vineyard," the House of Yisrael. Pinchas reestablished clear and strong borders to separate Yisrael from the immorality of other nations. Erecting strong walls along those borders is not a contradiction to *shalom*. To the contrary, it brings the concept of *shalom* to its perfect state of completeness. Therefore, Pinchas was rewarded specifically with *shalom*, which was most appropriate in recompense for his act.

The Unique Shalom Inherent in Eruvei Chatzeiros

The concept of *shalom* as the proper balance of diverse forces casts new light on a passage in the Gemara (Shabbos 14b; Eruvin 1b): When Shlomo Hamelech enacted the laws of *eruv* (i.e., *eruvei chatzeiros*) and *netilas yadayim*, a Heavenly Voice rang out and proclaimed, "My son, if your heart be wise, My heart shall rejoice, and so shall I... My son, be wise and make My heart rejoice, that I may answer those who would insult Me" (Mishlei 23:15, 27:11).

At first glance this statement is perplexing. Over the centuries, the Sages enacted many laws; what is the unique wisdom underlying the concept of *eruvei chatzeiros*

that caused the Heavenly Voice to praise Shlomo Hamelech for the wisdom of his enactment?

The Talmud Yerushalmi (Eruvin 3:2) teaches that *eruvei chatzeiros* was instituted *mipnei darchei shalom*,⁴ to enhance *shalom* between neighbors. But this seems to contradict reality. What kind of *shalom* emerges from *eruvei chatzeiros*? To the contrary,

such a law would seem to have the opposite effect. Before its enactment, people were allowed to carry items from their homes into the courtyard, and from there into their neighbors' homes or into adjoining courtyards and the homes in them. This made for peaceful social relations, friendly visits and joint celebrations of joyous occasions. With the institution of *eruvei chatzeiros*, carrying items in areas where there is no *eruv* became prohibited; objects could no longer be transported from one private domain to another. For example, people could no longer bring a platter of cake or fruit to their homebound neighbors. *Chavrusos* could no longer carry their *sefarim* to each other's homes or to the synagogue.

The concept of *shalom* assigns spheres of activity to every creature in the world, and it establishes the borders of each sphere. With this understanding we can elucidate the Yerushalmi's statement. When neighbors, whether close or distant, are able to pick up their bags and enter each other's courtyards and homes whenever they wish to do so, they are paving a road that leads to strife, for what was intended as a friendly visit can easily turn into an invasion of privacy. This is why Shlomo Hamelech instituted the laws of *eruvei chatzeiros*. His purpose was to demarcate private property, to set boundary lines between neighbors - not to keep them apart, but to keep them from intruding and within their own sphere of influence. And establishing such boundaries is the function and the effect of *shalom*. Thus, as the Yerushalmi teaches, *eruvei chatzeiros* was indeed instituted in order to enhance *shalom*.

Why Did Shlomo Establish Eruvei Chatzeiros in Two Stages?

Shlomo Hamelech actually enacted two distinct sets of laws. First, he established the rule that no one may transport any object from one private domain to another.⁵ This part of the enactment reinforced the concept of private property and ensured that such property would be respected; and that is true *shalom* between neighbors.

Additionally, Shlomo enacted a second rule that complemented the first. He devised a procedure that would merge the distinct private domains of individual neighbors - who unanimously approved the merger - into one large property owned by all of them in equal partnership. This procedure is called *eruvei chatzeiros*, "merging of courtyards," and permits transporting items anywhere within the merged area.

So *eruvei chatzeiros* is characterized by two different aspects: It prevents intrusion, yet it promotes neighborliness. Moreover, it is produced by *shalom*, which sets its borders, and it enhances *shalom*, by allowing neighborly consent to merge those borders.⁶

This is the unique wisdom that lies in the enactment of *eruvei chatzeiros*. Unlike other Rabbinical enactments, which serve as fences to strengthen the observance of Torah prohibitions by placing them out of reach,⁷ *eruvei chatzeiros* function additionally as the channel through which increased *shalom* flows within courtyards and neighborhoods, by setting borders that may not be removed without unanimous mutual consent.

⁵ The verse, "My son, be wise and make My heart rejoice, that I may answer those who would insult Me," alludes to the prohibition of transporting items into someone else's property, for that might cause strife and an exchange of sharp insults. The verse, "My son, if your heart be wise, My heart shall rejoice, and so shall I," alludes to the

unique wisdom of permitting the merging of borders and courtyards, with a resulting increase in unity, brotherhood, *shalom* and joy.⁸

Personal Inner Shalom

According to the definition we have set forth for *shalom* - the condition in which all forces are in perfect alignment - the need for *shalom* is not restricted to interpersonal relations. Each person requires internal *shalom* that will enable him to reach the full potential that lies dormant in his opposing elemental forces. *Shalom* is needed to align and balance all of one's strong points and character traits.⁹ For each person comprises a host of forces and characteristics that must be brought from the potential to the actual. To achieve maximum productivity, each force, each trait, must operate within its assigned sphere; one must not dominate any other. When this is the case, a person will grow constantly in Torah and *avodas Hashem*.

Certainly the entirety of Am Yisrael, as a unified whole, requires and depends on *shalom*. Every individual is different from all others; each individual has a unique and diverse set of elemental forces and traits. When all the people of Yisrael merge their potentials, with everyone knowing his place and his limits, with none trying to dominate or trespass in another's sphere, then *shalom* is found among them. Then and only then are they all able to actualize their maximum potential, for "Hashem did not find for Yisrael any vessel that would serve as a container to hold blessings except for *shalom*."

Rabbi Naftoli Tzvi Berlin (the Netziv) commented: Pinchos did a zealous act that could cause someone to become aggressive even when it would not be appropriate. Therefore the Almighty blessed him with a covenant of peace. In all other areas of his life he should be a man of peace. (Haamek Dovor)

Our usual state should be one of peace. There are times when it is proper and even necessary to be aggressive. But since this trait is so destructive one must be very careful that it does not become part of one's nature. We become molded by our behavior. If we keep acting a certain way it becomes part of our usual personality. There is a danger that a trait which is frequently negative and sometimes positive depending on the circumstances will be used negatively if it becomes a part of our character. To prevent this from happening with the trait of aggression, someone who has to be aggressive on occasion should go out of his way to be extremely kind and compassionate in other instances.

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We find a similar idea in Parashas Re'eh. The Torah commands us to eradicate all those who dwell in an ir hanidachas, a city in which the majority of the residents serve avodah zara (foreign gods). Directly following this mitzvah, the Torah tells us, "[Hashem] will give you mercy and be merciful to you." Executing the inhabitants of an entire city, no matter how depraved, will impact on our sensitivities, and leave us cold-hearted and bloodthirsty, even though our actions were done in fulfillment of a Divine command. Hashem therefore promises us that not only will we still be merciful after fulfilling this mitzvah — He will bless us with the gift of even greater mercy.

I don't often quote Golda Meir, but the following statement of hers is memorable: "I can forgive the Arabs for killing Jews," said the late Israeli Prime Minister, "but I cannot forgive them for turning our sons into killers."

Sadly, soldiers coming back from fighting and killing Arabs — even if they only did so to prevent the Arabs from killing Jews — cannot possibly be the same as they were when they set out on their mission.

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Rav Mordechai (Mottel) Katz, the late Rosh Yeshivah of Telz, notes that Pinchas/Eliyahu's outstanding characteristic was zealotry. In his early years as Pinchas, his zealotry led him to avenge Hashem's Honor by killing Zimri and Kozbi, which was a positive act. Centuries later, as the prophet Eliyahu, his zealotry once again led him to do something positive: wipe out the evil prophets of Baal.

But zealotry is like radiation. Radiation can accomplish amazing things — it can wipe out cancerous growths — but it is also dangerous; if radiation is overused it can be fatal.

As long as Eliyahu's zealotry was focused on wiping out evil, it was a positive trait. But as soon as the zealotry broke through its clearly defined borders, and resulted in his criticizing the Jewish People too sharply, Eliyahu was chastised immediately.

The Midrash tells us that Eliyahu HaNavi is present at every bris milah. Eliyahu's zealotry led him to say that Klal Yisrael had forsaken Hashem's bris, so he must appear at every circumcision to witness that we still uphold the bris of Hashem.

ובדרך אחרת נראה לבאר את השכר של ברית שלום, על פי דבריו הנפלאים של האור החיים בפרשת עיר הנדחת (דברים י"ג-י"ד) דכתיב 'ונתן לך רחמים ורחמן'. וז"ל, לפי שצוה על עיר הנדחת שיהרגו כל העיר לפי חרב ואפילו בהמתם, מעשה הזה יוליד טבע האכזריות בלב האדם וכו', לזה אמר להם הבטחה שיתן להם ה' רחמים, הגם שהטבע יוליד בהם האכזריות, מקור הרחמים ישפיע בהם כח הרחמים מחדש לבטל כח האכזריות שגולד בהם מכת המעשה עכ"ל. אף כאן הברית שלום באה כדי שלא יהפך לאכזר וקפדן מכת המעשה קנאות שעשה. אם כן באמת אין כאן שכר של מדה כנגד מדה, אלא יש כאן מטרה לתקן את הפסד מעשיו שנעשו לשם שמים.

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שכרו של פנחס היה דוקא מעלת השלום — מבאר הסטייפלר זצ"ל במכתב, שכן בפשטות, מי שנוקט בפעולה של קנאות, לכאורה פוגם במידת השלום, אולם האמת היא שכאשר יש צורך לבצע פעולה זו, מי שאכן מעשיו מדוקדקים ומכוונים על פי התורה וחכמיה וכוונתו לשמים, אינו צריך להתחשב בחוסר השלום שנוצר, לכן שכרו דווקא מידת שלום, להראות שתהיה לו סייעתא דשמיא שלא יפסיד כלל מזה במעלת השלום, למרות שמצד הטבע, הפעולה משפיעה על האדם.

קריינא דאגירתא ח"ב ש"ב

25

Hashem promised Pinchas a covenant of peace. Why? Because violence is similar to zealotry. An extremely zealous person may use his zealotry more often than necessary. Violence is equally dangerous. A person who commits a violent act — even when he is required to do so — may become increasingly violent, and use violence when it is not permitted. Hashem had to bless Pinchas with a covenant of peace to prevent him from misusing violence.

מדת פינחס

26

כהונה עד כאן (כה, יג). ומדוע באמת לא נמשח פינחס כשנמשחו אביו וסבו (=אחרן ובניו) לו היה פינחס כהן, אסור היה לו להיטמא ולהרוג את זמרי: "נראה שבמכוון לא נמשח ולא נתכהן, כדי שלא יהיה כהן בשעת הריגת זמרי דכתיב 'לנפש לא תטמא'".

לשיטה זו מובן מדוע נקראת הברית - "שלום", ולא סתם כהונה. שהרי הכהונה והשלום הם מושגים צמודים, ותכונתו העיקרית של הכהן היא השכנת שלום. כך מהוה השלום שיא של ברכת הכהנים: "דבר אל אהרן ואל בניו לאמר כה תברכו את בני ישראל... וישם לך שלום" (ו, כג-כו). גם הנביא קושר את ברכת השלום לכהנים, "ועתה אליכם המצוה הזאת הכהנים... בריתי היתה איתו החיים והשלום... בשלום ובמישור הלך איתי ורבים השיב מעוון" (מלאכי ב, א-ח). והמשנה מגדירה את תכונתו המיוחדת של אבי הכהנים, אהרן הכהן, רודף שלום: "הלל אומר, הוי מתלמידיו של אהרן אוהב שלום ורודף שלום" (אבות א, יב). ובעקבות תכונה זו מעיד הכתוב "ויראו כל העדה כי גוע אהרן ויבכו את אהרן שלשים יום כל בית ישראל" (כ, כט). ומעיר רש"י: "כל בית ישראל - האנשים והנשים. לפי שהיה אהרן רודף שלום ומטיל אהבה בין בעלי מריבה ובין איש לאשתו". לכן ברית כהונה היא ברית שלום!

חבר מפרשים אחר מטביר שברכת השלום עם היותה ברכת כהונה, עיקר חשיבותה היא בזה שהיא קשורה לברכת החיים, המשכיית החיים והחיים הנצחיים. כך פירש אבן עזרא: "הטעם שלא יגור מאחי זמרי כי הוא נשיא בית אב [=אין לפינחס לפחד מגאולת דם של אחיו של זמרי בן פלוז, אע"פ שהוא היה אדם חשוב ונשיא שבט בישראל]. ושכרו שתהיה לו ולזרעו אחריו ברית כהונת עולם ונצח כי הכהנים הגדולים היו מבני פינחס... וכבר פירשתו כי נגיד היה עליהם וגם שהיה בימי פילגש בגבעה" (כה, יב).

אכן בכמה מקומות מצאנו את פינחס מופיע במשך השנים לאחר תקופתו, אפילו בתקופת השופטים. כך דרשו חז"ל: "ויעל מלאך ה' מן הגלגל אל הבוכים (שופטים א, א) וכי מלאך ה' היה, והלא פינחס היה? אלא בשעה שהיתה רוח

לכן אמר הנני נתן לו את-בריתי שלום

Therefore, tell [him] I am giving him My Covenant of shalom. (Bamidbar 25:12)

"Shalom" - away from the Angel of Death, as it is written: "He makes peace in His heights" (Iyov 22:5). For deterioration is caused by the friction of opposites. [As a result of this blessing,] Pinchas merited a tremendously long life. (Seforno)

The Seforno is touching on the depth of Hashem's reward to Pinchas here. A person has various drives, strengths, and qualities. All are necessary, and all contribute to overall functionality - but only if they work in tandem. If one of these is excessively expressed and another excessively suppressed, this can have a detrimental effect on a person. Shalom means the harnessing of all of one's inner qualities and strengths. This is what the Seforno means in his comparison to Hashem making shalom in the higher worlds. Hashem maintains a perfect equilibrium and order such that each emissary malach and quality can express itself without infringing on another. As the Gemara tells us, He made fire and water and brought them together to create the firmament (Chagigah 12a). The covenant of shalom endowed Pinchas with remarkable longevity because the balancing of his inner parts and qualities resulted in robust health.

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הרוחניות, הכל תלוי במדה זו של שלום שנתן הקב"ה מתנה לפנחס. וכן הברכה הגדולה ביותר שנתן הקב"ה לישראל היא השלום, שזה כולל את כל הברכות. ובווה"ק אי' (ח"ג קעו): שמא דקרב"ה אקרי שלום ושבת אקרי שלום דאיהו שלמא דעילאי ותתאי. ויש לבאר משמעות גודל דרגת ענין שלום, שבוודאי אינו רק ענין שלילי של העדר מחלוקת שהרי בעולמות העליונים אין שייך מחלוקת.

והענין דשלום הוא מלשון שלמות, שהעוה"ז הוא עולם התאוות ומדור הקליפות וע"כ אין שום דבר שיוכל להיות בו בשלמות, כמאה"כ (קהלת ז) כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא. ואף יהודי עובד ה' ועוסק בתורה ועבודה ובמעשים טובים, יתכן שבכל דבר כשלעצמו יהיו פגמים וחסר בהם שלמות. ורק בעולם שלאחר התיקון שייך בו שלמות. והבי' בזה דכל הבריאה יש בה עירוב טוב ורע מחמת פגם עץ הדעת, שהקב"ה ברא את הטוב וברא גם את הרע, אבל מתחילת בריאתם היו נפרדים זה מזה ופגם עץ הדעת עשה עירוב טוב ורע בכל הבריאה, ומשום כך כל עניני הבריאה חסרים שלימות. וכדחזינו שבכל דבר בבריאה יש חסרונות, וכגון זהב וכסף הריהם מעורבים בסיגים, וכן כל הדברים אף החשובים ביותר יש בהם סיגים, וכן בכל מאכל יש פסולת, והכל מחמת עירוב הטוב והרע שנהיה מפגם עץ הדעת. והתיקון הגמור יהיה לבטוף בביאת המשיח שאז יפרד הטוב מהרע ויהיה הטוב לחוד והרע לחוד.

אליהו חי וקיים

"לכן אמור הנני נתן לו את בריתי שלום" (כה, יב)

מפרש התרגום יונתן בן עוזיאל שהקב"ה תבטיח לפנחס שיהפך למלאך ויחיה לעולם, כדי שיוכל לבשר על הגאולה באחרית הימים, וכלשונו: "הא אנא יהב ליה ית קימי שלם ואעבדיניה מלאך קיים ויחי לעלמא למבשרא גאולתא בסוף יומיא". וכן הוא בווהר הק' (בראשית כט, ב): "כל ההוא בר נש דמקני ליה להקב"ה, לא יכול מלאכא דמותא לשלטא ביה כשאר בני נשא ויתקיים ביה שלם, והא אוקמוה כמה דאתמר בפנחס לכן אמר הנני נתן לו את בריתי שלום".

יש להבין כיצד נלמד ענין זה שיחיה לעולם ולא ימות - מהפסוק "הנני נתן לו את בריתי שלום"?

הנה, כתב ה"ספורנו": את בריתי שלום - ממלאך המוות, כענין עושה שלום במרומי, כי אמנם ההפסד לא יקרה אלא בסיבת התנגדות ההפכים. וזה אמנם נתקיים בפנחס שהאריך ימים הרבה מאד מכל שאר אנשי דורו וכו', וכל שרן לדברי האומר אליהו זה פנחס והוא עדין חי וקיים, עכ"ד.

ביאר דבריו המהרי"א אסאד בשו"ת "יהודה יעלה" (ה"ב סי' בנה) בטוב טעם ודעת. כי הנה האדם מורכב מארבעה יסודות: אש, רוח, מים, ועפר. והמיתתה באה על האדם מפאת התגברות היסודות זה על זה, כגון האש המתגברת על המים או להיפך וכדומה. ומה שאליהו חי לעולם, הוא בעבור שהקב"ה זיכה

אותו בהתמזגות ארבעת יסודותיו - שיהיו ממוזגים בשווה ובשילוב מדוייק. ולכן נאמר בפנחס הוא אליהו "הנני נתן לו את בריתי שלום" - שארבע היסודות שלו יהיו בשלום זה עם זה שלא יתגבר האחד על השני. וזוהי כוונת הספורנו שכתב: "כי אמנם ההפסד לא יקרה אלא בסיבת התנגדות ההפכים", כלומר כאשר מתנגדים היסודות זה לזה נגרם מיתה לאדם, ואילו פנחס נתברך בשלום שלא יתנגדו זה לזה, וממילא יחיה לעולם. לפי זה מבואר גם מה שנאמר על אליהו - "בריתי היתה אתו החיים והשלום" (מלאכי ב), כלומר, נתתי לו החיים על ידי שנתתי לו את השלום, שלא יתגברו יסודותיו אחד על השני.

ובקונטרס "שב דנחמתא" להגאון ר' יוסף ענגל זצ"ל (אות א) פירש על פי זה מאמר חז"ל: (ברכות ז) "אליהו בארבעי", היינו - כל אדם אחד מיסודותיו הנייל גובר בו בטבע על שאר היסודות, ואז כל פעולותיו מתייחסות ביותר אל היסוד ההוא הגובר בו, כגון, מי שיסוד האש גובר בו, כל פעולותיו הן במהירות ובזריזות. מי שיסוד העפר גובר בו, כל פעולותיו נעשות בעצלות ובכבידות. אליהו הנביא כל ארבעה יסודותיו היו ממוזגות בו לחפלא שווה בשווה ולא היה אחד גובר על רעהו, לכן כל מעשה שליחותיו התייחסו אל כל ארבעה יסודותיו בשווה וזה הרמו - "אליהו בארבעי".

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ובמדרש בפרשתנו (במד"ר כא, א) על הפסוק לכן אמור הנני נתן לו את בריתי שלום איתא, גדול השלום שניתן לפנחס שאין העולם מתנהג אלא בשלום, והיינו שהשלום הוא היעוד של הבריאה. עוד אי' שם, התורה כולה שלום שנאמר דרכיה דרכי נועם וכל נתיבותיה שלום וכו', התפילה חותמין בשלום, בברכת כהנים חותמין בשלום, אמר ה' שמעון בן חלפתא לא מצא הקב"ה כלי מחזיק ברכה אלא שלום, שנאמר ה' עוז לעמו יתן ה' יברך את עמו בשלום. והיינו שכל הבריאה, כל הגשמיות וכל

וזהו ענין השלום, ה' עוז לעמו יתן ה' יברך את עמו בשלום, שלום הוא הברכה הגדולה ביותר הכוללת כל הברכות, כי המשמעות של שלום היינו התיקון הגמור של הבריאה שתבוא אל שלימותה כאשר יתברר הטוב מהרע. כל הפגם של מחלוקת היפך השלום ג"כ נובע מהמציאות של עירוב טוב ורע, ואילו שלום הוא התיקון של בידור הטוב מהרע שישאר הטוב בטהרתו ובשלימותו. וזהו ענין דשמה קדישא דקב"ה איקרי שלום, ואשבת איקרי שלום,

שאי"ז רק העדר מחלוקת אלא מדרגה מיוחדת, דרגת התיקון של הבריאה, שהקב"ה יחיד ומיוחד כמש"נ ביום ההוא יהיה ה' אחד ושמו אחד, והטוב הוא בשלימותו.

וזה ענינם של כל הדברים הנקראים שלום שהוא ענין השלימות. שמה דקוב"ה אקרי שלום, התורה נקראת שלום, וכל' המדרש התורה כולה שלום, שהוא ענין השלימות, שע"י שיהודי לומד התורה כראוי הריהו מביא בזה שלימות בעצמו. וכמ"כ הש"ק הוא שלמה דעילאי ותתאי, כי בשבת יש דרגת השלמות מעין לעתיד לבא, וזה שייך אף בעליונים כמו שמברכים למלאכים לבילי ש"ק שלום עליכם מלאכי השלום, שאם השלום אינו אלא העדר המחלוקת הרי לא שייך בהם מחלוקת ומה יש לברכם על כך, אלא שהשלום הוא ענין השלמות, שגם הם צריכים לשלמות. וכל ענין השבת הוא שלום, וכמו שאמרים בתפלת ליל ש"ק ופרוש עלינו סוכת שלומך, וכן הפרוש סוכת שלום עלינו, וכדאי' בוה"ק (ח"א מח.) מאן סוכת שלום דא שבתא. וכלשון הפע"ח הק', כשתכנס לביתך לבילי ש"ק תאמר בקול רם שבת שלום ומבורך. והפי' בזה, כי השבת היא ענין השלמות משום שהשבת היא מעין עולם הבא, ובכחי' של לאחר התיקון, ובכח הארת השבת שהיא הארה שלאחר התיקון מסוגל יהודי להמשיך על עצמו השלימות. ואיתא ממרן

32 וכיון שברכת השלום שניתנה לפנחס ענינה שזכה לדרגת התיקון של שלום ונהיה מושלל מפגם עץ הדעת, ממילא יצא מכלל גזירת המיתה וכל שאר החסרונות שגרם החטא, כי ניתנה לו ברית

שלום שכבר מעתה כולו שלום בכחי' שלאחר התיקון. והרי ברכה זו כוללת את הענין שפנחס זה אליהו חי לעולם, כי המיתה נובעת מחלק הרע שיש באדם, ואלו שמתו בעטיו של נחש היינו שבהם לא היה פגם אבל חלה עליהם הקללה של גזירת המיתה שנגזרה בעטיו של נחש, אבל פנחס שהוא בכחי' השלימות והתיקון לא שלטה בו כלל גזירת המיתה. וזוהי הברכה הגדולה שניתנה לו בזכות שהציל את כלל ישראל מכליה, שזכה כבר מעתה לדרגת השלום שהיא התיקון הגמור של הבריאה, ופנחס זה אליהו שאינו בא אלא לעשות שלום בעולם. ובברכה זו שניתנה לפנחס, נכלל גם הענין שפנחס זה אליהו יבשר את בשורת הגאולה העתידה והתיקון הגמור בביאת המשיח שתהיה במהרה בימינו. כל אלו המדרגות של פנחס זה אליהו נכללות בברכת הנבי נותן לו את בריתי שלום, וכמו שתרנגם יונתן בן עוזיאל פסוק זה, הא אנא גזר ליה ית קימי שלם, ואעבדיניה מלאך קיים, ויחי לעלמא, למבשרא גאולתא בסוף יומיא.

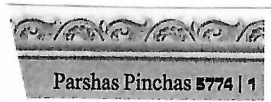
ו' לכן אמור לו הנני נותן לו את בריתי שלום (פס' יג). ובתרגום יונתן ואעבדיניה מלאך קיים ויחי לעלמא למבשרא גאולתא בסוף יומיא. ויש להבין שהרי כל מידותיו של הקב"ה הם מדה כנגד מדה (פסוקין ז' ע"א), ומה מדה כנגד מדה יש כאן על שקינא קנאת ה'.

ונראה לבאר על פי מה שאמר הנביא (ישעיה נב, ז) מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב וגו'. הרי שהמבשר הגאולה צריך שיהא משמיע שלום, וגם איש אמת שלכן נאמר עליו רגלי מבשר, כי שקר אין לו רגלים (שם ק"ד ע"א). ולכן פנחס שעשה מעשה קנאות שבא רק ממידת האמת, וחסר לו מדת השלום לכן ניתן לו בשכרו ברית שלום, וכשיהיה לו ב' מדות אמת ושלום, יזכה להיות המשמיע שלום ולבשר הגאולה זהו כוונת התרגום יונתן.

וזוה שאמר הכתוב הנני נותן לו את בריתי שלום, שהיא השלום של ימות המשיח, שעליו אמר הנביא משמיע שלום, ולכן ניתנה לו השלום בברית, מפני שהשלום של ימות המשיח לא יחבטל לעולם.

ואפשר שמטעם זה נכתב אות ו' בתיבת שלום קטיעה, לרמוז כי באותו עת לא זכה לברית שלום בשלימות, לפי שעדיין לא בא העולם על תיקונו, אך לעתיד לבא תתמלא הוא"ו של תיבת שלום, וכמו שנאמר משמיע שלום, ונאמר תיבת שלום בוא"ו שלימה, שלעתיד לבא

כשיתוקן העולם במלכות שדי, אז תשרור השלום בשלימות, ויזכה פנחס שהוא אליהו לברית שלום בשלימות.



רבי חיים
R. Friedman

Behold! I give him My covenant of peace. The Targum Yonatan provides the following interpretation: "את בריתי שלום, האנא גזר ליה ית קימי שלם, ואעבדיניה מלאך קיים ויחי לעלמא, למבשרא גאולתא בסוף יומיא." -- **I will establish My peace covenant with him by making him an angel and a messenger who will live for all eternity; he will be the one to announce the redemption at the end of time.**

Where is the allusion in this passuk: "הנני נותן לו את בריתי שלום" -- that Eliyahu will herald the geulah at the End of Days? It appears that the Targum Yonatan is consistent with a passage in the Midrash (Yalkut Shimoni):

"Rabbi Shimon ben Lakish said: Pinchas is Eliyahu. HKB"H said to him, "You established peace between Yisrael and Me in Olam HaZeh, so, too, le'atid la'vo, you will be the one to establish peace between Me and my children — as it says (Malachi 3, 23): "Behold, I send you Eliyahu HaNavi before the coming of the great and awesome day of Hashem. And he will turn back the hearts of fathers with their sons and the hearts of sons with their fathers."

As a reward for his act of self-sacrifice, Pinchas becomes Eliyahu. Just as he brought peace between HKB"H and Bnei Yisrael in this world, he will have the privilege of fulfilling this same function "le'atid la'vo." Hence, we see that it is Eliyahu HaNavi's task to establish peace — shalom — in the world. This, in fact, is what we have learned in the Mishnah (Eduyos 8, 7). It is the chachamim's opinion that Eliyahu comes neither to distance nor to bring near, but rather to bring shalom: "אלא לעשות שלום בעולם, שנאמר הגה אנכי שלח לכם את אליה הנביא וגו', והשיב לבבות על בנים ולב בנים על אבותם" — as indicated by the passuk just cited from Malachi. We can now posit that this is the explanation of the Targum Yonatan's comment. HKB"H promised Pinchas: "הגני גותן לו את בריתי שלום" — His covenant of peace; in other words, He promised that Eliyahu HaNavi would establish shalom in the world in anticipation of the future geulah.

The first Beis HaMikdash was destroyed because the people were guilty of the three cardinal sins — avodah zarah, immorality and murder. These sins were not prevalent during the times of the second Beis HaMikdash; the people of that period engaged

in Torah-study and performed mitzvos and acts of kindness. It was destroyed because of "sin'as chinam" — baseless hatred. This teaches us that "sin'as chinam" is equivalent to the three cardinal sins.

For this reason, HKB"H is destined to send Eliyahu to establish shalom in the world in preparation for the future geulah. Seeing as the second Beis HaMikdash was destroyed because of "sin'as chinam" — baseless hatred — the future geulah and the building of the third Beis HaMikdash are not feasible until this fatal flaw is corrected. Therefore, it is essential that Eliyahu HaNavi establish peace in the world, correcting the cause of "churban bayis sheini," and preparing the way for the ultimate geulah.

We can now better appreciate why Ezra instituted the reading of parshas Pinchas in preparation for the three weeks of Bein HaMetzarim. During this period, we mourn the destruction of the Beis HaMikdash -- precipitated by sin'as chinam. Hence, it is only fitting that we gather together as brothers to read together parshas Pinchas. Pinchas was willing to sacrifice his life l'shem

shamayim and to spare Yisrael from annihilation. As his reward, HKB"H promises him: "הגני גותן לו את בריתי שלום" — you will have the privilege of becoming Eliyahu; you will establish shalom in the world thereby correcting the tragic flaw of "sin'as chinam"; and, thus, you will hasten the arrival of the future geulah. It should be clear, therefore, that it is incumbent upon us to start working on this tikun; we must strive to promote and cultivate love, brotherhood, peace and friendship within our midst.

37 There Is No Greater Reward than the Shalom Given to Pinchas

Seeing as Pinchas/Eliyahu was blessed with shalom, I would like to delve into the depth of the importance of shalom on a higher form. While we are at it, let us also explain the tradition described by the Ba'al HaTurim. In the sefer Torah, in the passuk: "לכן אמור הגני גותן לו את בריתי שלום" — it is customary to write the letter "vav" in the word "שלום" with a break in the middle. We shall begin with a passage in the Midrash on our parsha related to HKB"H's promise to Pinchas (Bamidbar Rabbah 21, 1):

"לכן אמור הגני גותן לו את בריתי שלום. גדול השלום שניתן למנחם, שאין העולם מתנהג אלא בשלום, והתורה כולה שלום שנאמר (משלי ג-יז) דרכיה דרכי נועם וכל נתיבותיה שלום, ואם בא אדם מן הדרך שואליו לו שלום, וכן שחרית שואליו לו שלום, ובאמש כך שואליו בשלום, שמע ישראל חותמין מורס סוכת שלום על עמו, התפלה חותמין בשלום, בברכת כהנים חותמין בשלום. אמר רבי שמעון בן הלפתא, אין כלי מחזיק ברכה אלא שלום, שנאמר (תהלים כט-יא) ה' עוז לעמו יתן ה' יברך את עמו בשלום."

There is no greater reward than the shalom given to Pinchas, because the world can only endure in the presence of shalom. The Torah consists entirely of shalom, as it states (Mishlei 3, 17): "Her ways are ways of pleasantness and all her paths are shalom." If we meet a person on a journey, we inquire as to his welfare — we bid him shalom; in the morning and at night we greet a person with shalom. We conclude the berachos of Krias Shema and Shemoneh Esreh with shalom. Birkas Kohanim concludes with shalom. Rabbi Shimon ben Chalafta states: There is no vessel that can contain berachah other than shalom, as it states (Tehillim 29, 11): "Hashem will give His nation strength; Hashem will bless His nation with shalom."

So, it behooves us to explore and appreciate the tremendous significance of shalom. Clearly, we cannot suffice with the simple understanding and translation of the word; we are not merely referring to peace between man and his fellow man and settling arguments and disputes. There exists a deeper significance to the word "שלום", and this is why it is one of HKB"H's names. Shalom sustains all of creation and is the source of all the berachos. For this reason, HKB"H is destined to send Eliyahu HaNavi Zachur LaTov in the End of Days on the special mission of establishing shalom in the world. For this reason, when Pinchas saved Yisrael from annihilation, he was blessed with shalom: "הגני גותן לו את בריתי שלום". We request that Hashem should guide us on the path of truth.

38 All that HKB"H Created He Created Solely for His Honor

Let us begin to shed some light on the matter by referring to the following Mishnah (Avos 6, 11): "כל מה שברא הקב"ה בעולמו לא

ברא אלא לכבודו שנאמר (ישעיה מג-ז) כל הנקרא בשמי ולכבודי בראתיו, יצרתיו — All that HKB"H created in this world, He created solely for His own glory, as it states (Yeshayah 43, 7): "All that is called by My name and that I have created for my glory, I have formed, even made." This teaches us that it is our obligation to utilize all elements of creation without exception in our service of Hashem; this is the vital principle taught by the Mishnah: "כל מה שברא הקב"ה בעולמו לא ברא אלא לכבודו".

In truth, at first glance, all earthly matters constitute an absolute contradiction to the service of Hashem. We see with our own eyes how the pursuit of material wealth and the nonsensical attractions that abound in this world, distance a person from the service of his Creator — like the distance between east and west. Nevertheless, our blessed sages provided us with a wonderful solution to this problem; we are advised to utilize all earthly matters solely for the sake of serving Hashem. This notion is included in the message conveyed by the wisest of all men (Mishlei 3, 6): "בכל דרכיך דעהו" — "in all your ways, know Him." This, in fact, is the way the halachah is stated in the Shulchan Aruch (O.C. 231):

"בכל מה שיהנה בעולם הזה לא יכוין להנאתו, אלא לעבודת הבורא יתברך כדכתיב (משלי ג-ו) בכל דרכיך דעהו, ואמרו חכמים כל מעשיך יהיו לשם שמים, שאפילו דברים של רשות כגון האכילה והשתיה וההליכה והשיבה והקימה והתשמיש והשיחה וכל צרכי גופך, יהיו כולם לעבודת בוראך או לדבר הגורם עבודתו... ומי שנוהג כן עובד את בוראו תמיד."

* All pleasure and benefit a person enjoys in this world should not be intended for one's own personal pleasure but rather should be for the purpose of serving the Almighty. This applies to all mundane and optional activities such as eating, drinking, walking, sitting, rising and satisfying all of a person's bodily needs.

We have now obtained a new concept of shalom as it relates to our service of Hashem. Every Jew must establish a form of shalom and harmony between all the elements of creation. He must use them all in order to serve Hashem. Thus, he fulfills HKB"H's will that everything He created was designed to honor Him. Yet, if a Jew only serves Hashem through Torah and mitzvos, but does not serve Hashem in earthly matters, he creates a separation and division among the elements of creation. For, he is using some elements of creation to perform mitzvos and serve Hashem — such as tzitzis, tefillin and mezuzah; while he is using the remaining elements of creation solely to satisfy his own heart's desires — but not to serve Hashem.

Based on this understanding, we can appreciate why HKB"H commanded the kohanim to conclude the berachos of Birkas Kohanim with the berachah of shalom: "וישם לך שלום". For, the holy kohanim, who perform the sacred service in the Beis HaMikdash, consume the meat of the korbanos in a state of kedushah and purity. Therefore, it is quite fitting for them to influence Yisrael to act in a similar fashion. They bestow upon Yisrael the berachah: "וישם לך שלום" — that they, too, should merit establishing shalom between all the various elements of creation, by utilizing them all to sanctify the name of Heaven and fulfill Hashem's will.

This concept, however, presents a minor difficulty requiring further explanation. We are obliged to establish shalom among all of the elements of creation — to utilize them all in the service of Hashem. How do we include foods that are prohibited in this scheme — such as insects, non-kosher animals, "neveilah" (animals not slaughtered ritually) and "tereifah" (animals with certain defects). They, too, are part of creation and should be incorporated in the service of Hashem to fulfill the dictum: "כל מה שברא הקב"ה לא ברא אלא לכבודו".

In truth, the answer is quite clear. These animals which are prohibited for consumption are indeed an integral part of our service of Hashem and the principle: "כל מה שברא הקב"ה לא ברא אלא לכבודו". HKB"H's honor, however, is not revealed by consuming them and utilizing them in the service of Hashem but rather by doing just the opposite. By avoiding them, we respect the will of Hashem; in this manner, they serve and honor Him.

42 It turns out, therefore, that when we establish HKB"H — whose name is "שלום" — as King over all of creation without exception, we divide the elements of creation into two distinct categories. With one category, the foods that are permitted for consumption, we serve Hashem by consuming them l'shem shamayim. With the second category, the foods that are prohibited from consumption, we serve Hashem by not eating them. In this manner, we establish shalom throughout all of creation; everything participates in the service and honor of Hashem.

43 He substantiates his point by citing the passuk: 'ה' עזו — "HKB"H gave His people Yisrael the Torah, which is referred to as עזו (strength), to teach them what is permitted and what is prohibited; 'ה' יברך את עמו בשלום" — so that they would know how to establish "שלום" among all of the elements of creation, and how to properly use them in the service of Hashem. This is the message conveyed by the wisest of all men (Mishlei 3, 17): "דרכיה דרכי נועם וכל נתיבותיה שלום" — all her paths lead to shalom!

Hashem's covenant of shalom — becoming Eliyahu

Continuing onward and upward along this exalted path, let us now explain why Pinchas merited, "midah k'neged midah," this incredible reward: "הגני נותן לו את בריתי שלום" — Hashem's covenant of shalom — becoming Eliyahu, who is destined to bring shalom to the world and herald in the geulah at the End of Days. In the Midrash (Bamidbar Rabbah 21, 3), it elucidates the following passuk in relation to him (Malachi 2, 5): "בריתי היתה אתו החיים והשלום" — "My covenant of life and shalom was with him." Let us explain based on what we have learned. Zimri ben Salu, a prince of Yisrael presented a claim. He intended to unite with Kozbi the daughter of Tzur, the daughter of one of the five kings of Midyan, in order to bring her into the congregation of Yisrael. In this manner, he planned to establish "שלום" among all the various elements of creation — utilizing them to serve Hashem.

Regarding Pinchas the son of Elazar the son of Aharon HaKohen, the prophet attests (Malachi 2, 6): "תורת אמת היתה" — the Torah of truth was in his mouth. Through his kedushah, Pinchas discerned that Zimri's true intent was to sin. For, Kozbi the daughter of Tzur was not a Jewess. Thus, not only would he not succeed in introducing her tumah into the kedushah of Yisrael, but, in addition, he would contaminate Yisrael and cause them to sin, chas v'shalom. This is indeed what happened; Yisrael sinned with the daughters of Moav and worshipped the "avodah zarah" of Ba'al Peor. Therefore, Pinchas acted zealously on behalf of Hashem and killed Zimri ben Salu. Thus, he reestablished the true shalom between HKB"H and the congregation of Yisrael.

We can now appreciate the significance of the reward HKB"H bestowed upon Pinchas and how it exemplifies the principle of "midah k'neged midah": "הגני נותן לו את בריתי שלום"

* that he would merit becoming Eliyahu who is destined to establish shalom in the world at the End of Days. For, Eliyahu HaNavi's task will be to complete the establishment of shalom between all the various elements of creation. He will do so by getting all of Yisrael who have strayed away from HKB"H and His Torah in galus to perform teshuvah. He will distance them from all that is prohibited and which cannot be utilized in the service of Hashem.