



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on  
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

### Melave Malka Parshas Pinchos 5762

The Mechilta provides examples of people who truly exemplify the concept of “brotherhood”, or “sisterhood”, including a surprising example from our Parsha.

“(שמות ט"ו/ב) ותקח מרים אחות אהרן, Why is she called the sister of Aharon and not of Moshe? Since Aharon נתן נפשו, gave his life, for his sister, she is called "אחות אהרן", after his name. So too, we find ויקחו שני בני יעקב " (בראשית ל"ד, כ"ה) שמעון ולוי אחי דינה". Was she not the sister of all the shvatim? However, since they gave their life for her, she is called their sister after their names. So too, "כזבי בת נשיא מדין אחותם", (במדבר כ"ה, י"ח), was she the sister of the people of Midian? Was she not a daughter of one of the five kings of Midian? However, since she gave her life for her people, she is called the sister of her nation.”

This drasha is astounding. The context of the posuk in our Parsha that names Kozbi, is Hashem's command to wage war on Midian. The pesukim emphasize the wickedness and negativity of Midian's actions. The Torah names Kozbi to emphasize that even though she was a princess, she behaved wantonly and shamefully in order to cause Am Yisroel to sin. How could the Mechilta use the very posuk which criticizes her, to highlight her praiseworthy self-sacrifice?

It seems that the Torah is referring to the principle stated in Maseches Pesachim, "אין הקב"ה מקפח שכר כל בריאה ובריאה", (Hakadosh Boruch Hu, doesn't deny the reward due to any of his creations). Within the very words of the Torah that command B'nei Yisroel to take Hashem's revenge



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on Midian, Chazal identified a title that praises Kozbi's devotion to her nation.

We must learn from the Mechilta to value and admire every positive act, however small. Hakadosh Boruch Hu rewards each of his creations, even for a brief "Machshava Tova". Think about the following "Kal V'chomer". Kozbi was an accursed "marshaas", who sinned and caused Am Yisroel to sin. Her actions lead to the death of twenty-four thousand Jews! Nonetheless, the holy Torah doesn't ignore the positive aspect of her life. She was "moser nefesh" for her nation. "Kal V'chomer", how much must Hakadosh Boruch Hu value every positive thought, word, movement, or action performed by פושעי ישראל, (sinners of Am Yisroel). They are children of Avrohom, Yitzchok, and Yaakov. Chazal teach us in Maseches Eruvin, (י"ט.), "אפילו ריקנים שבך מלאים מצוות כרימון", even the emptiest Jew is as full of Mitzvos, as a pomegranate is full of seeds.

Harav Yaakov Yosef of Ostraha, זיע"א, (who is known by the name of his sefer, "רב ייבי"), one of the greatest talmidim of the Mezritcher Magid, זיע"א, told the following parable. A violinist was playing his violin in town square. He paused to tune the instrument, and tightened some of the strings. The audience who had gathered, explained to each other that in a moment, when he finishes tuning his instrument, he will begin to play beautiful music.

The Rav explained that when even the simplest Jew puts his tallis on his shoulder before Shacharis, and arranges the strings, tens of thousands of Malachim immediately surround him. The Malachim excitedly proclaim, "In just a moment, this Jew is going to wrap himself in the Talis and perform the mitzva of Tzitzis as Hashem commanded."

This teaches us that there is never a Jew who is not surrounded by thousands upon thousands of Malachim. We must remember to value and admire every single Jew, and to never, chas v'shalom, scorn or look down on any Jew, even the biggest "baal aveira".



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The “Kal V’chomer” from Kozbi, a wicked woman whom the Torah praised for her devotion to her nation, teaches us how much Hashem must value any Jew who gives of himself for others. One who gives to others, will receive טובות, ישועות, והשפעות ברוכות בכל מעשיו וכי”ר .



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