



Adapted from the sefer **חמין במוצאי שבת** and **דעותא דזעיר אנפין** collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Seuda Shlishis Parshas Pinchas
דעותא דזעיר אנפין עמ' שס"ח

In this week's *Parsha*, Pinchas is praised for his zealous actions described in *Parshas Balak*. The Torah describes his deeds as **בְּקִנְאוֹ אֶת קִנְאֹתַי בְּתוֹכְכֶם** - by zealously avenging me among *Bnei Yisrael*. (במדבר כ"ה:י"א)

With those words, the Torah reveals to us that Pinchas's zealousness was unique because even his **בְּקִנְאוֹ אֶת קִנְאֹתַי** - zealousness, was **בְּתוֹכְכֶם** - among, and on behalf of all *Am Yisrael*. This is also evident in the *pasuk* which describes the beginning of his actions. **וַיָּקָם מִתּוֹךְ הָעֵדָה** - And he rose up from within the community. From the beginning, he viewed himself simply as one of the many members of *Klal Yisrael*, and that identity led him to save *Bnei Yisrael* by killing Zimri and Kozbi.

The *Zohar Hakadosh* on our *parsha* (נ"ג רי"ז.) tells us that Nadav and Avihu were *misgalgel* - reincarnated in Pinchas. Nadav and Avihu separated themselves from *Adas Yisrael*. They wanted to go beyond the boundaries that were set for *Bnei Yisrael*. As a result of their transgressions, their *neshamos* left this world.

Their *tikun* had to come through the *neshama* of Pinchas. Even though he acted with zealotry, he never separated from *Am Yisrael*. It was all an expression of **בְּתוֹכְכֶם**, connection to every Jew whether great or small.

If anyone is truly obligated to zealously take a stand and protest wrongdoing it must only be done with a sense of **בְּתוֹכְכֶם**, rather than separation. This is true in communal matters and even more so within a



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family. The subjects of the protest must feel that the protestor cares about them, and is motivated by concern for all members of his family or community. They should never feel that the zealot has severed any connection he had with them.

This sense of unity should be expressed by *davening* for wrongdoers. We must follow in the footsteps of Pinchas. וַיַּעֲמֵד פִּינְחָס וַיִּפְלֵל - and Pinchas stood up and *davened*.

We find that tears were shed during the story of Pinchas' deed. וְהָמָּה בָּכִים - and they were crying by the entrance to *Ohel Moed*. The *Sfas Emes* (פנחס תרנ"ו ד"ה איתא בזוה"ק) reveals that according to the *Zohar Hakadosh*, these tears were actually shed over the death of Nadav and Avihu years ago. After their death, the Torah says כָּל בֵּית יִשְׂרָאֵל יִבְכוּ אֹת - הַשְּׂרִפָּה - And all the house of Yisrael will cry over the burning. (in the future tense). However, we don't find *pesukim* that describe *Am Yisrael* crying over their death. Here, in the story of Pinchas, we find that *Am Yisrael* cried by the entrance of *Ohel Moed*, mourning the deaths of Nadav and Avihu.

Similarly, the three-week period of *Bein Ha'metzarim* has this aspect of crying for an event that took place long ago. *Chazal* tell us (סוטה ל"ה.) that Hakadosh Baruch Hu told *Bnei Yisrael* "You cried without reason. I will institute for you a crying for generations." This is not simply a punishment *chas v'shalom*, but rather, like all of Hashem's punishments a *tikun* - which will repair that which was damaged.

Our crying over the *Churban* throughout the generations must be the opposite of *Bnei Yisrael's* tears upon hearing the report of the *meraglim*. They cried out of fear that the nations living in the land would harm them physically. Our crying during this period should be for spiritual suffering, *galus*, and the pain of the *Shechina*. We must cry because Hashem appears to us only from a distance, in concealment rather than open revelation. Such tears can repair the damage caused by the tears of *Bnei Yisrael* in the desert.



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Chazal tell us that שערי דמעות לא ננעלו - the gates of tears are never locked (ברכות ל"ב:). Rav Bunim of Pshischa zy"l asked, "If the gates are always open, and never locked, what is the point of having gates at all?" He answered that the gates are necessary to prevent false tears from entering.

Even the simplest Jew should be able to cry sincerely about the anguish of *galus* and the suffering of the *Shechina*, if we think about what has happened to us since the *Churban*. Even the limitation of our ability to achieve *kappara* for our sins should bring us to tears. When the *Beis Hamikdash* was functioning, a person who had sinned could come, purify himself and become even more *kadosh*.

This *kapparah* wasn't only the result of the *korban* that he brought. The *Midrash Tanchuma* on our *Parsha* (י"ג), says:

R. Yehuda Bar Simon said, 'No one ever slept in Yerushalayim and retained their sins. How? The *korban tamid* brought every morning atoned for the sins that were done in the night, and the *tamid* brought in the afternoon atoned for sins of the daytime. In all cases, no one slept in *Yerushalayim* and held on to their sin, for the *pasuk* says, (ישעיהו א:כ"א) צדק ילין בָּהּ - Righteousness will sleep in Yerushalayim.

If someone takes the time to think about all of this, he should be able to cry sincerely over the *tzaar* of the *Shechina* and the suffering of his fellow Jews.

ובכי זה יכול להועיל ולסייע שנזכה אי"ה ל'ותחזינה עינינו בשובו לציון ברחמים אכי"ר



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