

## INSIGHTS from the SEDRA

*Insights from the Sedra is a project of the Scholar's Kollel of Great Neck. It aims to provide several questions and answers about the Sedra, culled from various commentaries, including the following: Baal Haturim, Darash Moshe, Vedibarta Bam by Rabbi Moshe Bogomilsky, Torah Treasures by Dov Furer, Wellsprings of Torah by Alexander Friedman, and Kol Dodi by Rabbi Dovid Feinstein, Great Torah Lights by Rabbi Yitzchak Meir Goodman, Something To Say by Rabbi Dovid Goldwasser, The Vilna Gaon, Growth Through Torah by Zelig Pliskin and The Call of the Torah.*

### הנני נותן לו את בריתי שלום

**"Behold, I give to him My covenant of peace..." (25:12)**

Even though zeal is the opposite of peace and may indeed be equated with open controversy, the Torah states that honest zeal on behalf of a sacred ideal leads to peace.

(Kotnot Or)

### תחת אשר קנא לאלקיו

**"Because (Pinchas) was zealous on behalf of G-d." (25:13)**

Sinners are in the habit of justifying their conduct by pointing to others and saying: "This one did likewise." It is for this reason that Hashem addressed the Ten Commandments to *Klal Yisrael* in second person singular. Every Jew was to feel that the Torah had been given to him alone and that it was none of his concern how the others behaved.

Surely, when he beheld the immoral conduct of the Israelite and Midianite women, *Pinchas* could have pointed to *Moshe, Aharon*, and the seventy elders and said: "If they take no action, why should I be more zealous than they?" However, he did not wait to see what they would do but proceeded to do on his own what he felt had to be done on behalf of the honor of Hashem. Therefore, it is written, "because he was zealous for **his** G-d." He acted as if G-d had been his alone, believing that it was his duty to defend the honor of G-d even if no one else would do the same.

(Homat Eish)

### ושם איש ישראל המכה אשר הכה את המדינית זמרי בן סלוא

**"And the name of the slain man from Israel who was slain with the Midianite woman was Zimri the son of Salu..." (25:14)**

The verse tells us that the name of the person that *Pinchas* killed was *Zimri*, a *nasi*. Why did the Torah not identify him earlier? The Torah did not mention his name when he was doing an *aveirah* because it was a *nasi* who was doing the *aveirah*. If a *nasi* does an *aveirah*, it has a negative impact on others. After *Pinchas* killed him, the Torah reveals his name for there is a positive gain by knowing his name, namely that *Pinchas* was not afraid of doing the proper thing even though the person sinning was an important person. When it come to the honor of Heaven, one must be ready to go up against anything and everything.

(Kol Ram)

**אלה בני בנימין לשמפחתם ופקדיהם חמשה וארבעים אלף ושש מאות...אלה בני דן למשפחתם  
ארבעה וששים אלף וארבע מאות**

**“These are the descendants of Binyamin according to their families; and they numbered 45,600. These are the descendants of Dan according to their families, they numbered 64,400...” (26:41-43)**

Here the Torah reveals to us the concept encapsulated in the verse, *“There is neither wisdom, nor understanding, nor counsel against Hashem (Mishlei 21:30). Binyamin had ten sons (Bereishit 46:21), while Dan had only one, Chushim – and this one son was deaf (Sotah 13a). Nevertheless, the descendants of Dan outnumbered the descendants of Binyamin.*

From here we learn that when a man gains Hashem’s favor, even if he has only one son, he can wind up more greatly blessed with descendants than a man with ten sons. And such is the case with material wealth as well. Sometimes a pauper enjoys success and is happy with his portion, while a much wealthier individual is not nearly so successful. And *The Maker of them both is Hashem (Mishlei 22:2).* (Torah Treasures)

**תתן להם אחזת נחלה בתוך אבי אביהם**

**“Give them a double portion of inheritance along with their father’s brothers...” (27:7)**

In referring to the daughters of *Tzelophchad* in this verse, the Torah uses the word *“lahem,”* the masculine, rather than *“lahen,”* the feminine form of them. This is correct, because according to the *Tosefta (Bava Batra 115)*, when a woman assumes an inheritance, she is like a man for all legal purposes. Therefore, since G-d commanded that the daughters of *Tzelophchad* were to be given an inheritance as if they had been men, this verse refers to them in the masculine rather than in the feminine gender. (Tifereth HaGershuni)

**יפקד ה' אלקי הרוחת לכל בשר איש על העדה אשר יצא לפניהם ואשר יבא לפניהם ואשר יוציאם  
ואשר יביאם**

**“May Hashem, G-d of all 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...” (27:16-17)**

A true leader must “go out before” his people and not trail behind them. He must raise them to his level and not allow himself to descend to theirs. He must “go out before them” and “come in before them,” always at the head of his people. He must have them follow him, and not keep looking back to see what they want and then follow their wishes.

A leader who truly leads his people will raise them to his own level. He has a chance to “lead them out” from corruption and “to bring them in” to holiness (as *Rabbi Isaac Meir Alter of Ger* explains it). A leader who trails behind his own people will finally be fragged down by them to their own low level. (Avnei Ezel)

**SHABBAT SHALOM!**

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