



תשפ"ו RAV BRAZIL PARSHAS PINCHAS

THE TWO SIDES OF ALIYAHU HANAVI AND HIS TAIKU

Many times during our youth we heard stories of the greatness that our *Avos* and *Imahos* possessed. Yet even though our overall concepts of life mature with our age, unfortunately our understanding who the *Avos* really lags behind and sometimes remain frozen in time. We still view them only as exceptional people who attained higher intense spiritual levels than us folks. However our *Chazal* describe them as a *Merkavah* to the *Shechinah*, a chariot for Hashem to reside on every day of their lives as they were in contact with *Olam Habah* a different world than our habitat (Baba Basra 16b).

The same holds true with *Aliyahu Hanavi*. He was a prominent figure in *Tanach*. But his novelty was also that even today he plays an active role in our daily lives. Who doesn't remember the stories of him appearing to people throughout the generations as an aged person with a long white beard making the individual whom he meets privy to some secrets or future news. We sing *zemiros* about him and his achievements on *Motzai Shabbos*, he comes to every Bris, we mention him in Benching, we set aside a special goblet of wine for him during our *Pesach Seder*. On a deeper level *Chazal* tell us the *Aliyahu Hanavi* is the *gilgul* of Pinchos in our *parsha*.

Let us introduce now another deep aspect of his life which I myself was unaware of until the writing of this *maamar*.

ב"שם משמואל" (כי תצא תרע"ז) מביא את דברי המדרש (דברים רבה ו ז) כי על ידי שילוח הקן מחיש האדם את פעמי הגאולה בזו הלשון "שלה תשלה את האם" (דברים כב ז) ואם קיימת מצוה זו את ממחר לבוא מלך המשיח שכתוב בו שילוח ואתה ממחר את אליהו הנביא ז"ל שיבוא שכתוב בו שילוח שנאמר (מלאכי ג כג) הנה אנכי שולח לכם את אליהו הנביא והוא יבוא וינחם אתכם מנין שנאמר (שם כד) והשיב לב אבות על בנים" עכ"ל.

The Shem Mishmuel continues

ויש להוסיף ולומר שלא סוף דבר שעל ידי שקיים אחד מישראל מצות שילוח הקן יבואו אליהו ומלך המשיח שהרי בוודאי כבר נדמנה מצוה זו לפני כמה בני אדם וקיימה ומכל מקום עדיין בן דוד ואליהו הנביא לא באו? אך יש לומר על פי מה דאיתא בספרים הקדושים בענין גילוי אליהו שיש בכמה אנפי: יש בפועל ממש ויש שהוא רק בהארת השכל שמתנוצץ באיש הזוכה לזה וכך יש לפרש שסגולת מצות שילוח הקן לזכות באמצעותה להארה נפשית ושכלית מאליהו הנביא ומלך המשיח עכ"ל

Chazal write that by fulfilling the mitzvah of *Shiluach Hakan* one brings about the revelation of *Aliyahu Hanavi*. The question is that many people over the generations have fulfilled this mitzvah and *Aliyahu* nevertheless has not yet come? The answer is that *Aliyahu* does not have to appear in a physical form but rather in the form to enlighten the person who merits it, for instance through the mitzvah of *Shiluach Hakan*. His appearance to individuals of merit can take the form of דעת - Torah

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knowledge as well. To bring an allusion to this interpretation we have the *gematriah* of **אליהו** being equal to **בן 52**. The word **בן** is from the word **בינה** understanding.

Rav Tzadok from Lublin also agrees with this concept

(פרשת וישב אות ה) בחינת התגלות אליהו כדאיתא (מנחות מה) פרשה זו אליהו עתיד לדורשה ובחידושי הרשב"א שם כתב שאליהו יתגלה לאחד בבית המדרש לדרוש הפרשה והיינו שיופיע בליבו התגלות התחדשות בדברי תורה והוא בחינת התגלות אליהו.

The *gemarah* (Menachos 45) says on a particular *parsha* that *Aliyahu Hanavi* will come and interpret it. On the spot the *Rashbah* learns that this means that *Aliyahu* will "appear" in a **heart** of an individual in this *Beis Medrash* to explain this *parsha* with a novel interpretation.

Likewise in the *Teshuvos* of the Chasam Sofer he writes

חתם סופר ליקוטי שו"ת צח שאליהו לא נגלה לחכמים בגופו אלא רק בבחינת נשמתו, וגופו נמצא בגן עדן התחתון ואע"פ שלומד תורה ומגלה דינים אין לקבוע הלכה על פי דבריו דה"ל רק כמו חלום ורוח נבואה ואין משגיחין בבת קול.

The beginning of the *parsha* relates the greatness of *Pinchus* who later was a *gilgul* in *Aliyahu* known as the person who השיב את חמתי מעל בני ישראל who drew back my anger with the intent to destroy *Am Yisrael* after the horrific episode of *Zimri* and *Kazbi*. The *Avnei Neizer* writes that the word **חמתי** which means my wrath also contains the letters **חמתי** my seal which refers to "**emes**" as *Chazal* says חותמו של הקב"ה אמת (Shir Hashirim 46).

To try to understand the role of the lack of *middas emes* in the act of this *Chillul Hashem* with *Pinchus* we will review the episode of *Yosef* with the wife of *Potifar* in which occurred the opposite effect and his actions that proclaimed *emes*. *Yosef* is the continuation of *Yaakov* who possessed the outstanding *middah* of *emes*. *Emes* is necessary for **ברית – יסוד** – שמירת **יסוד**. For the *middah* of *emes* is **continuity** לעד ואמת תכון and for *tikkun middas yesod* one must never cease from being vigilant. This is why when the *malach* of *Aisav* fought with *Yaakov* he hit him in the ירך which the *Zohar* says was *middas yesod*. For *Yaakov* never spilled a drop of *zera* until he got married.

The *passuk* says אלה תולדות יעקב יוסף, these are the off spring of *Yaakov* – **Yosef**. The *Igra D'kallah* writes the word תולדות also hints to the hidden letters (the offspring) of *Yaakov* the *middah* of אמת - **תו** *gematriah* **אלף מם** **תו** **יוסף**. *Yosef* was the continuation of *Yaakov* and his *midda* of *emes*. Therefore he was tested with the wife of *Potifar* who attempted to seduce him and blemish his *yesod* like the *Malach* of *Aisav*. However *Yosef* overcame her seduction and thereby protected all of *Yisrael* not to sin by having relations with the Egyptians.



In the scenario of *Pinchus* he sacrifices his life by rising up with zealousness to Hashem's name and the desecration of *middas yesod* and **emes** by killing them both. He returned the anger of Hashem which also hints to that he brought back the חותם the *middah* of *emes* of the *middas hayesod* in Yisrael על בריתך שחתמת בבשרינו.

Therefore *Aliyahu* who was the *gilgul* of *Pinchas* also was known for his *middah* of *emes* as it states (מלכים א יז) במ"ש דבר ה' בפיק אמת (מלכים א יז) (Yeshaya 34) שלח אורך ואמיתך *Ailiyahu emes* upon which the *Medrash* says

על כן שלח אורך ואמתך המה ינחוני וגו'. שלח אורך זה מלך המשיח. ואמתך זה אליהו שכתוב (מלאכי ב) תורת אמת היתה בפיו

Therefore *Ailiyahu* who is the *gilgul* of *Pinchas* חותמי של אמת is to partake at every *bris* in order to aid the newborn baby to have the *segulah* to be *shomer habris*.

The *passuk* says Tehillim 85,12 that וצדק משמים נשקף that truth will grow from the earth. Even on the earth where earthly seductions and pleasures roam without reins everywhere, seeking their prey, the *emes* will still always grow and be accessible to those who truly seek to find it. This *passuk* can be referring to *Aliyahu* who is both in *shamayim* and on the earth. He also appears in two forms one as an earthly person and the other is a heavenly person in the form of *shamayim* without the presence of a body, yet still impressing in one's heart a new interpretation to derive from the Torah.

This idea is hinted in the *gematriah* of האמת with its inner letters ה"א אל"ף מ"מ תי"ו which is *gematriah* 613 תריג which conveys that every mitzvah of the Torah possesses the absolute *emes* of Hashem ונתן לנו תורת אמת. It is also *gematriah* בתורה. This hints that *Ailiyahu* who embodies the Torah of *emes*, will reveal himself in the hearts of *lomdei* Torah with a new **emes** and interpretations which is also considered גילוי אליהו.

Also hinted in the letters of אמת are the two forms in which *Aliyahu* reveals himself. The **aleph** of אמת means "learning". Or he can reveal himself as a תם the last two letters of *emes*, which portrays an entire person as if he never מת died. This concept is also hinted in the *gematriah* of the word תצמח עה"כ which equals כאדם (like an old man with a long white beard) or by enlightening you with דעת (תורה) (together 539).

With the above we can say that there is a *mesorah* that the word תיקו is used in the *gemarah* after a *machlokes* in which we could not come to a final *psak* who is correct.

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בספר אגרת הטיול חלק הדרוש עמ' קט כתב וז"ל תשבי אנו אומרים על כל הקושיות הנשארות בלי תירוץ תיקו ורצה לומר תשבי י'תרץ ק'ושיות ו'אבעיות רמז לדבר הוואיל משה באר את התורה (דברים א ה) הוואיל אותיות אליהו אמר להם משה מי שיש בשמו אותיות הוואיל דהיינו אליהו הוא יבאר לכם כל ספיקי התורה עכ"ל.

They say that the word **תיקו** is the acronym **תשבי יתרץ קושיות ואיבעיות** *Ailiyahu Hanavi* will come and answer all the questions that were undecided or unanswered. Now I am beginning to wonder will *Ailiyahu* come and give a massive shiur heard by all *Yidden* via electric communication equipment similar to watching live the *Siyum Hashas*? Or maybe it will be like the *Rashba's* interpretation that *Aliyahu* won't physically have to present himself for with his דעת alone it will enter into every *Yid's* heart and he will be programmed with all the questions and all their answers. After writing this *mamar* I came up with the answer. I suggest it will be both, *Ailiyahu* will come appearing as an אדם and he will give over into everyone's hearts the דעת תורה that was missing up until now. The proof is from the very word **תיקו** which is *gematriah* 520 including the four letters. The words **אדם דעת** with the *kollel* also equals 520. Now at least, we solved one problem that this תיקו doesn't have to be added to *Ailiyahu's* already long list.

Gut Shabbos
Rav Brazil