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פרשת פינחס / Parshas Pinchas

”תחת אשר קנא לאלקיו” במדבר כה:יג

“In return for his defense of the honor of his G-d” Bamidbar 25:13

The **אש חומת** explains that the way of the sinner is to compare himself to someone lower than he and attempt to attain vindication by claiming, “this one as well acts in a sinful fashion.” To combat this errant reasoning, Hashem gave over the **עשרת הדברות** (Ten Commandments) to the Bnei Yisrael in the singular form, so that each individual should feel as if the **תורה** had been given exclusively to him. If one views his obligation to fulfill Hashems commandments as a personal requirement, there can be no relation or comparison to one another.

When **פינחס** became aware of the antics of **זמרי**, he may certainly have entertained the notion to look around at **משה**, **אהרן** and the **שבעים זקנים** and say- “if these elders and leaders of the nation have remained silent and not lifted a finger towards **זמרי**, who am I to think that I am a greater **יראי שמים** than they?” However **פינחס** did not follow this thought process, rather he acted as he felt compelled to do on account of the honor of **השם יתברך**. Therefore the pasuk says “**תחת אשר קנא לאלוקיו**”. In that moment, **פינחס** felt as if Hashem was his G-d alone and it was incumbent on **פינחס** to defend His honor even if no other man would take action.

We must try as we may to discern the **רצון ד'**. Not only must we refrain from sin even if those around us may have fallen, but we must as well stick up for our belief in Hashem notwithstanding the fact that our peers may be sitting by idly. This is the power of **פינחס**. To stand up in the face of all and do what we know is right.