

# Zera Shimshon

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## Chapter XLI: Pinchas (Num. 25:10–30:1)

### Essay 1. The covenant of peace

**מדרש** רבה "פינחס בן-אלעזר" וכו', אָמַר הַקַּב"ה בְּדִין הוּא שְׂיִטוּל שְׁכָרוֹ, הִדָּא הוּא דְכָתִיב "לָכֵן אָמַר הַנְּגִי גִתָּן לֹ"ו" וְכוּ'. הַמְדַרְשׁ צָרִיךְ בִּיאור. וְעוֹד אָמְרוּ ז"ל וְהִבִּיאוּ רַש"י בְּחוּמָשׁ, לְפִי שְׁהִיּוּ הַשְּׂבָטִים מְבַזִּין אוֹתוֹ וְכוּ' בֶּן פּוּטֵי זָה, שְׁפֹטֵם אָבִי אִמּוֹ עֲגָלִים לְעִבּוּדָה זָרָה, יִהְרֹג נְשִׂיא שְׂבָט מִיִּשְׂרָאֵל? לְפִיכָף בָּא הַפָּתוּב וַיִּחַסּוּ: "פִּינְחָס בֶּן-אֱלֵעָזָר" וְכוּ'. וּמִלְבַּד מָה שְׁפָתַבְנוּ בְּסוּף פְּרָשָׁה הַקּוֹדֶמֶת יֵשׁ לְדַקְדָּק לְמָה דּוֹקָא מִפְּנֵי שְׁהוּא בֶּן יִתְרוֹ אֵינּוּ יָכוֹל לְהִרְוֹג וְכוּ'.

There is a **Midrash Rabbah**:

**“Pinchas, son of Eleazar, son of Aaron the priest, has turned back My wrath from the Israelites by displaying among them his passion for Me, so that I did not wipe out the Israelite people in My passion.”<sup>1</sup> The Holy One, Blessed be He, said: It is just that he should receive his reward, as it is written, “Say, therefore, ‘I grant him My covenant of peace.’”<sup>2</sup>**

- Num. Rabbah 21:1

**The Midrash requires explanation.** Why is there any question that Pinchas should be rewarded?

**Also, [the rabbis] of blessed memory said,<sup>3</sup> and also Rashi brought in** his commentary on the Torah<sup>4</sup>: **“The tribes demeaned [Pinchas]: “Did you see this son of Puti? The father of his mother fattened calves for idol worship, and [yet] he killed the prince of a tribe of Israel.”** [In defense,] **the verse comes and provides his lineage as “Pinchas, son of Elazar, son of Aaron the priest.”**

That is, Ex. 6:25 states, “And Aaron’s son Eleazar took into his [household] as wife one of Putiel’s daughters, and she bore him Pinchas.” As will be noted below, one view is that Putiel was Jethro, an idolator before converting to Judaism.<sup>5</sup> Thus, some mocked Pinchas, wondering how the grandson of an idolator had the nerve to kill a prince of Israel. In his defense, the later verse, Num. 25:11, stresses that Pinchas’s paternal grandfather was Aaron. **Besides what we wrote at the end of the previous parashah, Balak, essay 12, we need to check why specifically because he was a grandson of Jethro, they felt that he could not be justified to kill a prince of Israel.**

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<sup>1</sup> Num. 25:11.

<sup>2</sup> Num. 25:12.

<sup>3</sup> Sanhedrin 82b.

<sup>4</sup> Rashi to Gen. 37:2.

<sup>5</sup> Ex. Rabbah 7:5.

וְנִשׁ לֹמֵר שְׁשֵׁם בְּאוֹתָהּ שְׁעָה הַעֲמִיד מִשָּׁה דִּינִים הַרְבֵּה כְּדִי לְדוֹן אוֹתָם הָעוֹבְדִים לַפְּעוֹר, כְּדֹאִיתָא בְּמִדְרָשׁ עַל פְּסוּק "קח את-כל-ראשי העם והוקע אותם" וכו' "ויאמר משה אל-שפטי ישראל" וכו', וְכִשְׂרָאוּ הַשְּׂבָטִים שְׁפִינְחָס הָרַג לְזִמְרִי הָיָה סוֹבְרִים שָׁגַם הוּא נִתְמַנֶּה לְדוֹן דִּינֵי נַפְשׁוֹת וְהִתְרַעְמוּ עָלָיו, מִשּׁוּם דִּתְנִן בְּסִנְהֶדְרִין פְּרָק ד' דָּף ל"ו אִין הַכֹּל כְּשִׁרִין לְדוֹן דִּינֵי נַפְשׁוֹת מֵאֵי טַעְמָא כְּשֵׁם שְׁהַבִּית דִּין מְנוּקִין בְּצִדְקָא כְּדָּ מְנוּקִין מִכָּל מוּם, וּפְרִשׁ רִש"י פָּגַם מִשְׁפָּחָה, וּכְתִיב "וְהִתְאַצְּבוּ שָׁם עִמָּךְ" מִיּוֹחֲסִין כְּמוֹתָךְ.

**It can be said that at that time, Moses appointed many judges to judge those who had worshipped Peor, as is brought in the Midrash Num. Rabbah 20:23 on the verse[s] “Take all the ringleaders and have them publicly executed before the L-rd, so that the L-rd’s wrath may be turned away from Israel. So Moses said to Israel’s officials, ‘Each of you slay those of his men who attached themselves to Baal-peor.’”<sup>6</sup>**

**When the tribes saw that Pinchas killed Zimri, they thought he too had been appointed to judge capital cases, and they protested this, because we learn in tractate Sanhedrin, chapter 4, page 36b: “Not everyone is fit to judge capital cases. Why? As Rav Yosef taught: Just as the court must be clean of injustice, so too must it be clean of any blemish.” Rashi explains this means free of a family defect. It is written, “And they shall stand there with you,”<sup>7</sup> meaning those of lineage like yours.**

וְלִכּוֹן אָמְרוּ הַשְּׂבָטִים זֶה שְׂאִינוּ מִיּוֹחֲסִים לֹא הָיָה לוֹ לְדוֹן דִּינֵי נַפְשׁוֹת אִף אִם הָאָמֶת הָיָה שְׁזִמְרִי חַיִּיב מִיתָהּ וּפִינְחָס עָשָׂה שְׂלֵא כְּדִין. אָבֵל טַעוּ בְּסִבְרַתָּם, שְׁמָה שְׁעָשָׂה פִינְחָס אִינוּ דָּבָר הַתְּלוּי בְּדִינִים. אֵלָּא אֲדַרְבָּא אָמְרִינוּ בְּפֶרֶק ט' דְּסִנְהֶדְרִין הַבּוֹעֵל אֲרָמִית קִנְאִין פּוֹגְעִין בּוֹ. וְאִם בָּא לִימְלֹךְ אִין מוֹרִין לוֹ כּוֹ. אֵלָּא מִדַּעַת עֲצָמוּ עָשָׂה מָה שְׁעָשָׂה וְלֹא נִמְלֹךְ בְּסִנְהֶדְרִין כְּלָל. וְלֹא עוֹד אֵלָּא שְׂכַבְשׁ אֶת יָצְרוֹ וּפְטָפֵט עִמוּ לְהַכְנִיס עֲצָמוּ לְסַפְנוֹת גְּדוּלוֹת כְּדֹאִיתָא הֵתָם וּבְמִדְרָשׁ.

**Therefore, the tribes said: this one who is not of distinguished lineage should not have judged capital cases, even if it were true that Zimri deserved death, and Pinchas acted outside the law. But they erred in their understanding, because what Pinchas did was not a matter dependent on judges.**

**On the contrary, we say in chapter 9 of Sanhedrin (82a): “One who has relations with an Aramean woman, zealots strike him. . . If he comes to consult [with the court when he sees such a thing, the court] does not teach him [that it is permitted to kill the transgressor].” Rather, he acted on his own initiative and did not consult the Sanhedrin at all. Moreover, he conquered his evil inclination and spoke with it, putting himself in great danger from Zimri’s tribe, as it says there in Sanhedrin 82a and in the Midrash Num. Rabbah 20:25.**

<sup>6</sup> Num. 25:4–5.

<sup>7</sup> Num. 11:16.

ומעתה כְּשֵׁם שְׂיֹסֶף שֶׁפִּטְפֹּט בְּיָצְרוֹ עָלָה לְגִדּוּלָהּ וּמִשָּׁלוֹ נִתְּנוּ לוֹ כִּדְאִיתָא בַּמִּדְרָשׁ פֶּה שְׁלֵא נָשַׁק לְעַבְיָרָה "וְעַל־פִּיהָ יִשָּׁק כָּל־עַמִּי" וְכו', אִף זֶה יֵשׁ לוֹ לְעֵלוֹת לְגִדּוּלָהּ. וְזָכָה לְשְׁלוֹשָׁה מִתְּנוֹת הַזְּרוּעַ וְהַלְחָנִים וְהַקִּיבָה כִּדְאִמְרֵינוּ בְּחִילִין זְרוּעַ כְּנֶגֶד הַיָּד וְכו', וְרֵאוי הָיָה לְכַף לְפִי שְׁהֵיָה בֶן פּוּטִי דְהֵינּוּ שְׂבָא מִיֹּסֶף, דְּפוּטִיָּאל תְּרִי מִשְׁמַע כִּדְאִמְרֵינוּ בְּפֶרֶק ח' דְּסוּטָה.

**From now, just as Joseph, who conquered his inclination, rose to greatness and was rewarded with rulership—as it says in the Midrash Gen. Rabbah 90:3: “[Regarding] the mouth that did not kiss in sin [by avoiding the advances of Potiphar’s wife], ‘by your mouth all my people shall be sustained,’<sup>8</sup> ”—so too should this one [Pinchas] rise to greatness.**

**And he merited three gifts: the foreleg, the jaw, and the stomach, as we say in Chullin:**

**The foreleg corresponds to the hand** [of Pinchas, who acted with his hand]. And [the] jaw [corresponds to the] prayer [that he offered during the incident]. [The] stomach is as its plain meaning [for Pinchas speared the woman through her stomach].

- Chullin 134b

**He was worthy of this because he was a son of Puti, i.e., descended from Joseph. For Putiel has two meanings, as we say in chapter 8 of Sotah (43a), where it is explained that Putiel refers to Jethro, because he fattened [pitem] calves for idol worship, while others say Putiel refers to Joseph, who mocked [pitpet] his desire by resisting the advances of Potiphar’s wife.**

וּלְפִי שֶׁמִּסְתַּמָּא הַגְּדוּלָהּ הִיא חוֹב לְאָדָם, שֶׁהִרְבֵּנוֹת מִקְבָּרַת אֶת בְּעֻלְיָהּ, וְאִם יָמוּת בְּקוֹצָר שָׁנִים נִטְעוּ הָעוֹלָם וְיֵאמְרוּ בְּשִׁבְלִי שֶׁחֲטָא בְּהַרְיַגַת זִמְרִי, מִשּׁוּם הֵכִי "הִנְנִי נֹתֵן לוֹ אֶת־בְּרִיתִי שְׁלוֹם" שְׁיֵהֵיָה חַי וְקַיִם כְּמוֹ מִלְאָךְ וְתִהְיֶה גְדוּלָהּ זוֹ לְעוֹלָם לְזָכוֹת וְלֹא לְחוּבָה.

**Since, presumably, greatness is a burden upon a person, for “authority buries its possessors,”<sup>9</sup> and if he were to die young, people might err and say it was because he sinned by killing Zimri. Therefore, “Behold, I give him My covenant of peace,” so that he would live and endure like an angel, and this greatness would forever be a merit and not a liability.**

וּלְפִי שֶׁהַשׁוֹפֵף דָּמֹן שֶׁל רְשָׁעִים כְּאֵילוֹ הַקְּרִיב קָרְבָן מִשּׁוּם הֵכִי זָכָה לְהִיּוֹת כֹּהֵן רֵאוי לְהַקְרִיב קָרְבָּנוֹת אֲחֵרִים, וְעַיִן עוֹד טַעַם אַחֵר לְקַמֵּן בְּסִמּוּךְ עַל פְּסוּק "תַּחַת אֲשֶׁר קָנָא" וְכו'. וּלְפִי שֶׁהֵטִיל שְׁלוֹם בֵּין יִשְׂרָאֵל לְאַבְיָהֶם שְׁבַשְׁמִים נִעְשָׂה מִלְאָךְ מְבֹשֵׁר שְׂבָא בְּאַחֲרֵית הַיָּמִים לְעֲשׂוֹת שְׁלוֹם בְּעוֹלָם.

**Since one who sheds the blood of the wicked is as though he has offered a sacrifice,<sup>10</sup> therefore he merited to become a priest, fit to offer other sacrifices. See also another reason below (Essay 2) on the verse, “It shall be for him and his descendants after him a pact of priesthood for all time, because he was zealous for his G-d, thus making expiation for the Israelites.”<sup>11</sup> Since he brought peace between Israel and their Father in Heaven, he became Elijah, a heralding angel who will come in the end of days to bring peace to the world.<sup>12</sup>**

<sup>8</sup> Gen. 41:40.

<sup>9</sup> Pesachim 87b.

<sup>10</sup> Num. Rabbah 21:3.

<sup>11</sup> Num. 25:13.

<sup>12</sup> Yalkut Shimoni, parashat Pinchas, remez 771: “R' Shim'on ben Lakish said, ‘Pinchas is Elijah. The Holy One, Blessed be He, said to him: You have made peace between Israel and Me in this world. Even in the next world, you

וכדי להראות לישראל שנטל שקרו בדין אף על פי שלפי סברתם לא היה ראוי להיות פהן מיוחס, משום הכי יבא לבשר עוד לישראל על כל המשפחות המיוחסות שנתרקו לקרבן. וכדעת ר' יהודה סוף מסכת עדיית לקרב ולא לרחק, וכן בפרק ד' דקדושין אמרינו משפחה שנטמעה, נטמעה. ולכן אמרו בדין הוא שישול שקרו כלומר שהדין שנעשה עמו יהיה נעשה נמי לכל ישראל.

**In order to show Israel that he [Pinchas] received his reward justly—even though, according to their view, he was not worthy to be considered a priest of distinguished lineage—therefore, he will come in the future as Elijah to bring good tidings to Israel regarding all the disqualified families who were distanced from the priesthood. As is the opinion of Rabbi Yehuda at the end of tractate Eduyot: “[That Elijah will come] to bring near, not to distance.”<sup>13</sup> Similarly, in Chapter 4 of tractate Kiddushin (71a), it is said: “A family [with a flawed lineage] that became assimilated, remains assimilated [and one should not reveal their flawed status].” Therefore, they said: “It is just that he should receive his reward,” meaning, the judgment that was done with him should likewise be done for all of Israel.**

**ובדרך אחר** נבאר בדין הוא שישול שקרו אחר ביאור המדרש גדול השלום שנימן לפנתס שאין העולם מתנהג אלא בשלום, והתורה בלה שלום. ואם בא אדם מן הדרך שואלין לו שלום, וכן שחרית שואלין לו שלום, ובאמש וכו' שמע ישראל חותמין פורס סופת שלום, התפלה חותמין בשלום, ברפת פהנים חותמין בשלום וכו' עכ"ל. וקשה דמה רצה לומר גדול השלום שנימן לפנתס וכי שלום זה משונה משאר השלום, והלא אחר כך אמר שאין העולם מתנהג אלא בשלום ואם בא אדם מן הדרך וכו' דשמע מינה שהוא שלום שנה לכל אדם.

**In another way, we can explain the phrase “It is just that he should receive his reward” based on the Midrash’s explanation: (Num. Rabbah 21:1):**

**Great is peace, for it was given to Pinchas; for the world exists only through peace, and the entire Torah is peace. When a person arrives from a journey, we greet him with peace [i.e., “shalom”]. In the morning, we ask about peace [i.e., “ma shlomcha,” literally, “how is your peace,” i.e., “how are you”]. At night, likewise, one greets with peace. People conclude [the prayer] *Shema Yisrael* with “Who spreads the canopy of peace.”<sup>14</sup> . . . People conclude the Priestly Blessing with peace.**

- Num. Rabbah 21:1

**But it is difficult to understand: what is the Midrash trying to say with “Great is the peace that was given to Pinchas”? Is this peace different from other forms of peace? After all, it goes on to say that the world operates only through peace, and peace is for all people, suggesting that it’s a universal peace.**

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are the one who will make peace between My children and Me, as it is said, "Lo, I will send the prophet Elijah to you before the coming of the day of the Lord ... He shall reconcile parents with children (Mal. 3:23-24)."

<sup>13</sup> Mishnah Eduyot 8:7.

<sup>14</sup> Referring to the second blessing after the *Shema* for ma'ariv of the Sabbath and holidays.

וַיִּשׂ לֵאמֹר דְּאָמְרֵינוּ בַּמִּדְרָשׁ עַל פְּסוּק "וַיִּשֶׂם לָהּ שְׁלוֹם", ר' אֶלְעָזָר בְּנוֹ שֶׁל ר' אֶלְעָזָר הַקַּפָּר אֹמֵר גְּדוֹל הַשְּׁלוֹם שֶׁאֶפִּילוֹ יִשְׂרָאֵל עֹבְדִים עֲבוּדָה זָרָה וְשְׁלוֹם בֵּינֵיהֶם כְּבִיכּוֹל אָמַר הַקַּב"ה אֵין הַשְּׁטֵן נוֹגֵעַ בֵּינֵיהֶם שֶׁנֶּאֱמַר "חֲבוּר עֲצָבִים" וְכוּ', אָבֵל מִשְׁנַחֲלָקוֹ מָה נֶאֱמַר בָּהֶם "חֵלֶק לָבָם" וְכוּ', הַגִּי גְדוֹל הַשְּׁלוֹם וּשְׁנוּאָה הַמְחִלֻקֵת עַכ"ל.

**It may be said that it is stated in the Midrash on the verse: “The L-rd will lift His face upon you, and He will grant you peace.”<sup>15</sup>**

**Rabbi Elazar, son of Rabbi Elazer HaKappar, says: “Great is peace, for even if Israel worship idols but there is peace among them, as if the Holy One, Blessed be He, said, ‘Satan cannot harm them,’ as it is said, ‘Ephraim is attached to idols, leave him.’<sup>16</sup> But once they become divided, what is said about them? ‘Their heart is divided; now they will be punished.’<sup>17</sup> Thus, peace is great, and discord is hated.”**

- Num. Rabbah 11:7

לְמַדְנוּ מִזֶּה כִּי כָּל עוֹצֵם וּגְדוּלַת הַשְּׁלוֹם הוּא מִפְּנֵי שֶׁאֵין הַשְּׁטֵן נוֹגֵעַ בְּמָקוֹם שֶׁיֵּשׁ שְׁלוֹם וְאֵין רְשׁוּת לְכָל מִזִּיק לִיכָּנֵס בְּמָקוֹם שֶׁיֵּשׁ שְׁלוֹם, וְעַד שֶׁיִּתְקַיֵּם "בִּלְע הַמָּוֶת לְנִצְח" לֹא יִזְכֶּה הָעוֹלָם לִיהְנוֹת מִהַשְּׁלוֹם הָאֱמִתִּי. וְלָכֵן אֲנוּ מִתְפַּלְלִים בְּכָל יוֹם לְתִיקוֹן הָעוֹלָם וְלִזְכוּת בְּזַח הַשְּׁלוֹם, וּבְכָל יוֹם וּבְכָל תְּפִלָּה וְתַפְלָה מִתְתַּקֵּן הָעוֹלָם מְעַט מְעַט עַד בָּא יוֹם הַיְשׁוּעָה. אָבֵל הַשְּׁלוֹם שֶׁיִּתֵּן לְפִינְחָס הִנֵּה הַשְּׁלוֹם הָאֱמִתִּי שֶׁאֶפִּילוֹ מִלֶּאדָּה הַמָּוֶת לֹא יִהְיֶה לוֹ רְשׁוּת לְהִתְקַרֵּב אֵלָיו, דְּלִדְיֵידֵיה "בִּלְע הַמָּוֶת לְנִצְח". וְנִמְצָא שֶׁהוּא אֵין לוֹ עוֹד צוּרָף לְהִתְפַּלֵּל עַל הַשְּׁלוֹם שֶׁכָּבַד זָכָה בּוֹ אָבֵל אֲנוּ צָרִיכִים בְּכָל עֵת וְזִמְנָה לְהִתְפַּלֵּל עָלָיו, וְעַיִן עוֹד לְקַמֵּן פְּרִשְׁתַּת עַקֵּב.

**We learn from this that all the power and greatness of peace is because the Satan has no influence where there is peace, and no destructive force has permission to enter a place where peace resides. Until the fulfillment of the verse, “Death will be swallowed up forever,”<sup>18</sup> the world will not merit to enjoy true peace. Therefore, we pray every day for the rectification of the world and to merit this peace, and with each and every day, with each and every prayer, the world becomes a bit more rectified, until the day of salvation arrives. But the peace that was given to Pinchas was the true peace, such that even the Angel of Death would not have permission to approach him, for him, “death will be swallowed up forever.” Thus, he no longer needed to pray for peace, for he had already attained it, while we must continually pray for it at every time and moment. See further later, in parashat Eikev, the end of Essay 5.**

<sup>15</sup> Num. 6:26.

<sup>16</sup> Hosea 4:17.

<sup>17</sup> Hosea 10:2.

<sup>18</sup> Isaiah 25:8.

ולכן אָמר המִדְרָשׁ בְּדִין הוּא שְׂיטוֹל שְׂכָרוֹ, שְׂכָשְׁהִצְדִיקִים מִבְּקָשִׁים לִישֵׁב בְּשִׁלְוָה מִדַּת הַדִּין מְקַטְרֶגֶת עֲלֵיהֶם וְהַקֵּב"ה מְדַקְדֵק עִם חֲסִידָיו כְּחוּט הַשְּׁעָרָה. אֲבָל כָּאֵן בְּפִנְהֵס שְׂדָחָה אֵת הַשְּׁטָן כְּדַכְתִּיב "הַשִּׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל" וְכו', בְּדִין הוּא וְכו' כְּלוֹמֵר מִלֵּאפֶּד רַע יַעֲנֶה אֲמֵן בְּעַל כְּרַחוּ, כִּי מִן הַדִּין יִטוֹל כְּרֵאוּי לוֹ וּמִדַּת הַדִּין לֹא תִהְיֶה מְקַטְרֶגֶת עָלָיו.

**Therefore, the Midrash says, “It is just that he should receive his reward,” because when the righteous seek to dwell in peace, the Attribute of Justice prosecutes them, and the Holy One, Blessed be He, scrutinizes the righteous to a hair’s breadth. But here, with Pinchas, who repelled the Satan, as it is written, “He turned back My wrath from the Israelites,” it is just, meaning: even the evil angel must respond “Amen” against his will, for Pinchas is truly deserving of his reward, and the Attribute of Justice will not prosecute him.**

וְאָמַר הַמִּדְרָשׁ גְּדוֹל הַשְּׁלוֹם שְׁנִיתָן לְפִנְהֵס שְׂאִין הָעוֹלָם מִתְנַהֵג אֲלֵא בְּשִׁלוֹם, כְּלוֹמֵר עֶקֶר קִיּוּם הָעוֹלָם הוּא עַל יְדֵי הַשְּׁלוֹם, כִּי הַמְזִיקִין גּוֹרְמִים לְהַחְרִיב הָעוֹלָם וְלִכְּוֹן הֵם מְצוּיִין בְּחֶרֶבָה וּבְמִקּוֹם "צִיָּה וְשִׁמְמָה". וְאִם בָּא אָדָם מִן הַדֶּרֶךְ שׁוֹאֲלִין לוֹ שְׁלוֹם כִּי כָּל הַדֶּרֶכִים בְּחֻזְקַת סַכְּנָה שֶׁהַשְּׁטָן מְקַטְרֵג אִזּוּ בְּשַׁעַת הַסַּכְּנָה, וְכִשְׁבָּא מִן הַדֶּרֶךְ שָׁלוֹ וְשָׁקֵט שׁוֹאֲלִין לוֹ שְׁלוֹם כְּלוֹמֵר שֶׁהַשְּׁטָן לֹא הִזִּיקוּ וְזֶה אוֹת אֲמַת שְׂיֵשׁ לוֹ הַשְּׁלוֹם.

**The Midrash says: “Great is the peace that was given to Pinchas, for the world exists only through peace,” meaning, the essential sustenance of the world is through peace, because destructive forces cause the destruction of the world, and therefore they are found in “barren and desolate” places.<sup>19</sup> When a person comes from a journey, we greet him with “shalom,” because all roads are presumed to be dangerous, and the Satan prosecutes at times of danger.<sup>20</sup> When one returns from the road, calm and unharmed, we ask him about peace, i.e., “*ma shalomcha*” [how are you], meaning, the Satan did not harm him, and this is a true sign that he possesses peace.**

וְכֵן שֶׁחֲרִית שׁוֹאֲלִין לוֹ שְׁלוֹם מִשּׁוּם שֶׁעֲבָר הַלַּיְלָה שׁ"בֹּת־רַמְשׁ כָּל־חַיִּתוֹי־יַעַר" וּבְבִקְר "תִּזְרַח הַשֶּׁמֶשׁ יֵאֲסֹפּוּן" וְכו'. וּבְאַמְשׁ כְּדֵ שׁוֹאֲלִין בְּשִׁלוֹם לְהַתְּפִלֵּל אֵל ה' שְׂיִשְׁכְּבִיבֵנו לְשִׁלוֹם מִפְּנֵי פֶסַח הַמְזִיקִין. וְשִׁמְעַ יִשְׂרָאֵל חוֹתְמִין פּוֹרֵס סוֹכֵת שְׁלוֹם כְּמוֹ שְׁפֹתוֹב בְּזוּהַר שְׁבַקְרִיאַת שְׁמַע הוֹרֵג אָדָם כְּמָה מְזִיקִין וּבְהַכְּנֵס שְׁבֵת כֹּל הַמְזִיקִין נִדְחִין לְתַהוֹמָא רַבָּה, וְכִדְאֶמְרִינוּ "לִיּוֹם הַשְּׁבֵת" לִיּוֹם שְׂוִשְׁבָתוֹ הַמְזִיקִין מִן הָעוֹלָם. הַתְּפִלָּה חוֹתְמִין בְּשִׁלוֹם כִּי כְּשֶׁאָדָם מִתְּפַלֵּל יֵשׁ לוֹ צָרִים מִלְּמַעְלָה הַמְּעַכְּבִים אֵת תְּפִלָּתוֹ מִלְּהַכְּנֵס, וּמִשּׁוּם הֵכִי חוֹתְמִין בְּשִׁלוֹם וְהַכֵּל הוֹלֵךְ אַחַר הַחַיִּתוֹם. וּבְבִרְכַת כְּהִנֵּים חוֹתְמִין בְּשִׁלוֹם כִּי אִזּוּ יֵשׁ הַשְּׂרָאָת שְׂכִינָה וְאִין מְזִיק יְכוֹל לְהַכְּנֵס.

**Likewise, in the morning we ask about *shalom*, because the night has passed—when “all the beasts of the forest stir,”<sup>21</sup> and in the morning, “the sun rises and they gather and couch in their dens.”<sup>22</sup> In the evening too, we ask for *shalom*, to pray to G-d that He lay us down in peace, due to fear of harmful forces. The *Shema* prayer for the evening of the Sabbath and holidays concludes with “Who spreads the canopy of peace,” as it is written in the *Zohar***

<sup>19</sup> Berachot 3a; Sukkah 52a (quoting Joel 2:20, “a land barren and desolate”).

<sup>20</sup> Gen. Rabbah 91:9.

<sup>21</sup> Ps. 104:20.

<sup>22</sup> Ps. 104:22.

(III:211b) **that when one recites *Shema*, he kills many destructive forces, and when Shabbat enters, all destructive forces are driven down into the great abyss. As it is said regarding the verse, “A psalm: A song for the Sabbath day,”<sup>23</sup> this refers to “the day when the destructive forces rested from the world.”<sup>24</sup> Prayer ends with *shalom*, because when a person prays, there are adversaries above that obstruct his prayer from ascending, and therefore the prayer ends with *shalom*, for everything follows the conclusion. The Priestly Blessing ends with *shalom*, because that is when the Divine Presence rests, and no destructive force can enter.**

וְנָהוּ דְאָמְרֵינוּ בְּפֶרֶק ה' דְעִירוּבֵין אָמַר רַב חֲסֵדָא אֵין הַתּוֹרָה נִקְנִית אֱלָא בְּסִימָנִים שְׁנַאֲמַר וְכוּ', וְעוֹד "הַצֵּיבֵי לָךְ צִינִים" עָשׂוּ צִינִים לַתּוֹרָה, וְכוּ' "וּמִדַּע לְבִינָה תִקְרָא" וְכוּ'. וְנוֹדַע פִּי עֶקֶר הַשְּׂכָחָה בְּאֵה מִטַּעַם הַמְזִיקִים הַשׁוֹלְטִין, וּבְתַלְמִידֵי חֲכָמִים יוֹתֵר מִכָּל פֶּל הַגְּדוֹל מְחַבְּרֵי יִצְרוּ גְדוֹל מְמַנּוּ, וּבְפֶרֶק ח' דְחוּלִין אָמְרֵינוּ פֶּל מִיַּדֵּי דְצִייר וּכְיִיל נְחִתִים וּמְנֵי לִית לֵן רְשׁוּתָא לְמִשְׁקַל מִינְיָה וְכוּ', וְלָכֵן פְּשַׁתְעֵשׂוּ צִינִים לַתּוֹרָה הַמְזִיק לָא יִהְיֶה לוֹ רְשׁוּת לִפְנֵס וּלְבַלְבֵּל תּוֹרַתְכֶם.

### **This is what is said in Chapter 5 of Eruvin:**

**Rav Chisda said: The Torah can be acquired only with [mnemonic] signs [that aid the memory], as it is stated: “Put it in their mouths.”<sup>25</sup> Do not read [the phrase as]: Put it [שִׁמָּה] [*simah*], but [rather as]: Its sign [סִימָנָה] [*simanah*] [thus indicating that mnemonic signs aid in memorizing the material].**

**Also, Rav Tachalifa of the West heard this and went [and] said it before Rabbi Abbahu, [who] said: You learn this from there; we learn it from here, “Set up markers for yourself,”<sup>26</sup> [i.e.,] set up [mnemonic] markers for the Torah . . .**

**Rabbi Eliezer said [that we learn this same idea] from here: “Say to wisdom, you are my sister, and call understanding, your kinswoman [וּמוֹדַעַת] [*moda*]<sup>27</sup> (Proverbs 7:4), which means: Establish signs [מוֹעֲדִים] [*moda'im*] of the Torah.**

- Eruvin 54b

**It is known that the root of forgetfulness comes from the destructive forces that rule, and this is especially true regarding Torah scholars, more than anyone else, for “whoever is greater than his fellow, his evil inclination is also greater.”<sup>28</sup> In chapter 8 of Chullin (105b), it is said: “A demon told Mar bar Rav Ashi: Anything that is marked, measured, sealed, and set aside—we have no permission to take it.” Therefore, when you make signposts for the Torah, the destructive force will have no permission to enter and disrupt your Torah.**

<sup>23</sup> Ps. 92:1.

<sup>24</sup> Midrash Tehillim 92:4.

<sup>25</sup> Deut. 31:19.

<sup>26</sup> Jer. 31:20.

<sup>27</sup> Prov. 7:4.

<sup>28</sup> Yalkut Shimoni on Nach 535:2.

וְזֶהוּ דְאָמְרִינוּ בְּמִדְרַשׁ רַבָּה [פְּסוּק] נִשְׂא גְדוֹל הַשְּׁלוֹם שֶׁאֶפִּילוּ בְּשַׁעַת מַלְחָמָה צָרִיכִים שְׁלוֹם, כִּי בְּשַׁעַת מַלְחָמָה שֶׁיֵּשׁ קִטְרוּג צָרִיד וְשִׁשְׂרָאֵל יִדְרָשׁוּ בְּשְׁלוֹם כְּדֵי שִׁיּוֹשְׁפֵעַ לָהֶם שְׁפַע טוֹב וְתִשְׁרָה הַשְּׂכִינָה עֲלֵיהֶם. עוֹד שָׁם כִּי אֶפִּילוּ הַמַּתִּים צָרִיכִים שְׁלוֹם כְּדֵי שֶׁתִּמְזִיקִין לֹא יִקְרְבוּ אֲלֵיהֶם. עוֹד שָׁם שֶׁנִּיתָן לְעוֹשֵׂי צְדָקָה דְאָמְרִינוּ בְּגִמְרָא עַל פְּסוּק "מִתָּן בְּסֶטֶר יִכְפֹּה-אָף" שֶׁהַצְּדָקָה מַצְלֵת מִכָּל מִזִּיק וְיֵשׁ לוֹ שְׁלוֹם.

**This is what is said in Midrash Num. Rabbah 11:7 on parashat Naso: “Great is peace: even in a time of war, peace is necessary, because in a time of war, when there is accusation [from Satan], Israel must seek peace so that goodness will be bestowed upon them and the Divine Presence will rest upon them.” Also there: “Even the dead require peace, so that the destructive forces do not approach them.” Also there: “Peace is given to those who practice charity, as the Gemara says [in Bava Batra 9b] on the verse (Prov. 21:14): ‘A gift in secret subdues anger,’ that charity saves from all destructive forces and brings peace.”**

וְעוֹד בְּפָרֶק חֶלֶק אָמַר ר' אֶלְכָּסָנְדְּרָאֵי כָּל הָעוֹסֵק בְּתוֹרָה לְשִׁמְהָ מְשִׁים שְׁלוֹם בְּפִמְלִיָּא שֶׁל מַעְלָה וּבְפִמְלִיָּא שֶׁל מַטָּה, שְׁנֵאמַר: "אוֹ יִחְזַק בְּמַעוֹזֵי", שֶׁכָּל הָעוֹסֵק בְּתוֹרָה מִזִּיקִין בְּדַלִּין מִמֶּנּוּ. וְעוֹד אָמְרוּ שָׁם כְּאִילוּ מִגִּין עַל כָּל הָעוֹלָם כְּלוּ כִּי יֵשׁ שְׁלוֹם בְּעוֹלָם, וְזֶהוּ דְאָמְרִינוּ בְּבְרִייתָא אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא תַלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, וְתַכְרַף אָמְרוּ שָׁם אֵל תַּקְרִי "בְּנִידָ" אֶלָּא "בּוֹנִידָ", הוּאֵיל שְׁמַגִּין עַל כָּל הָעוֹלָם כְּלוּ כְּאִילוּ בּוֹנֵה אֶת הָעוֹלָם.

**Also, in chapter 11 of Sanhedrin, entitled, “All Israel have a portion in the World-to-Come:”**

**Rabbi Alexandri says: Anyone who engages in [the study of] Torah for its own sake introduces peace into the [heavenly] entourage above and into the [earthly] entourage below, as it is stated: “Or else let him take hold of My strength, that he may make peace with Me; yea, let him make peace with Me.”<sup>29</sup>**

- Sanhedrin 99b

**For anyone who engages in Torah study, destructive forces flee from him.<sup>30</sup> They also said there in tractate Sanhedrin that it is as if he protects the entire world, for there is peace in the world.**

**This is what is said in the *Baraita*, in Berachot 64a: “Rabbi Eleazar said in the name of Rabbi Chanina: Torah scholars increase peace in the world, as it is said, ‘And all your sons [בְּנֵיךָ] [*banayikh*] shall be taught of the L-rd, and great shall be the peace of your sons.’<sup>31</sup>” Immediately after they said there, “Do not read it as ‘*banayich*’ [בְּנֵיךָ] [your sons], but ‘*bonayich*’ [בּוֹנֵיךָ] [your builders], since by protecting the entire world it is as if they build the world.”**

<sup>29</sup> Isaiah 27:5.

<sup>30</sup> Berachot 5a.

<sup>31</sup> Isaiah 54:13.

ואמר הכתוב "יעשה שלום לי שלום יעשה לי", כנודע כי אתערוותא דלמא, אתער אתערוותא דלעילא, ואם כן מתחלה יעשה שלום ואחר כך יושפע עליו שפע מלמעלה וזהו שלום וכו', וזהו הטעם שהצדיקים בוראים את השלום יען כי מרסקים המזיקים ותשרה עליהם השכינה כי שלום הוא.

**The verse says, "That he may make peace with Me; yea, let him make peace with Me." It is known that with the awakening of the lower world, there is an awakening of the higher world. Therefore, first "let him make peace with Me," and then a flow of abundance will be bestowed from above, this is the peace. This is the reason why the righteous create peace, because the harmful forces are distanced, and the Divine Presence rests upon them, for peace is what enables this.**

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