

חומש עם רש"י • פנחס • ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

PINCHAS • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Pinchas, we learn of the great reward Hashem gives to Pinchas, the grandson of Aharon HaKohen, for his zealous act of taking action against Zimri. Hashem establishes a covenant of peace and eternal priesthood with him and his descendants because he stood up for the kavod of Heaven and brought an atonement for Bnei Yisrael, halting the devastating plague.

Following this, the Torah names the leaders who were slain in the incident—Zimri ben Salu of the tribe of Shimon, and Cozbi bas Zur, a Midianite princess. Hashem then commands Moshe Rabbeinu to show hostility toward the Midianites and smite them for their deceitful plot to cause Bnei Yisrael to sin at Baal Peor.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הָשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי
the children of from upon My wrath — turned back the Kohen Aharon son of Elazar son of Pinchas

יִשְׂרָאֵל בְּקִנְאוֹ אֶת קִנְאָתִי בְּתוֹכָם וְלֹא כָלִיתִי אֶת בְּנֵי
the children of — consume and I did not among them My vengeance — when he avenged Yisrael

יִשְׂרָאֵל בְּקִנְאָתִי:

in My vengeance Yisrael

רש"י

פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן. לְפִי שֶׁהָיוּ הַשִּׁבְטִים מְבַזִּים אוֹתוֹ — הִרְאִיתָם
have you seen him disparaging the tribes that were Because the Kohen Aharon son of Elazar son of Pinchas

בֶּן פּוּטִי זֶה שֶׁפִּטָּם אָבִי אִמּוֹ עֲגָלִים לַעֲזֹז וְהָרַג נָשִׂיא שִׁבְט
a tribe a prince of and he killed for idolatry calves his mother the father of who fattened this Puti the son of

מִיִּשְׂרָאֵל? לְפִיכָּהּ בָּא הַכָּתוּב וַיַּחֲסוּ אַחֲרָיו סִנְהֶדְרִין פ"ב :
chapter two Sanhedrin Aharon after and traces his lineage the Scripture comes therefore from Yisrael

רש"י

בְּקִנְאוֹ אֶת קִנְאָתִי. בְּנִקְמָתוֹ אֶת נִקְמָתִי — בְּקִצְפוֹ אֶת הַקֶּצֶף שֶׁהָיָה לִי
for me that was the anger — when he displayed my vengeance — when he executed my vengeance — when he avenged

לְקַצֵּר; כָּל לְשׁוֹן קִנְיָהּ הוּא הַמִּתְחַרֵּה לְנֶקֶם נִקְמָת דָּבָר, אֲנַפְרִט"מִנֵּט

emportment a matter the vengeance of to avenge one who glows it is zealotry expression of every to display anger

בְּלִע"ז:

in foreign tongue

פסוק ג

Pasuk 3

לִכֹּן אֶמַר הִנְנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם:

peace My covenant of — to him give behold I say Therefore

רש"י

את בריתי שלום. שְׁתָּהּ לוֹ לְבְרִית שְׁלוֹם, כְּאָדָם הַמְחֲזִיק טוֹבָה וְחֲנוּת

and friendliness gratitude who holds like a man peace for a covenant of to him that it should be peace My covenant —

לְמִי שֶׁעוֹשֶׂה עִמּוֹ טוֹבָה, אֵף כֹּאֵן פִּרַּשׁ לוֹ הַקָּב"ה שְׁלוֹמוֹתָיו:

His peaceful feelings the Holy One blessed be to him expressed here so goodness with him who does to one He

פסוק ד

Pasuk 4

וְהָיְתָה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָּה עוֹלָם תַּחַת אֲשֶׁר

that because eternity priesthood of a covenant of after him and for his descendants for him and it shall be

קָנָא לְאֱלֹהָיו וַיִּכַּפֵּר עַל בְּנֵי יִשְׂרָאֵל:

Yisrael the children of for and he atoned for his God he was zealous

רש"י

והיתה לו. בְּרִיתִי זֹאת:

this my covenant unto him and it shall be

רש"י

ברית כהנת עולם. שָׂאף עַל פִּי שֶׁכָּבֵר נִתְּנָה כְּהֵנָּה לְזֶרְעוֹ שֶׁל אַהֲרֹן,

Aharon of to the offspring of priesthood was given that already though for even eternity a priesthood of A covenant of

לֹא נִתְּנָה אֶלָּא לְאַהֲרֹן וּלְבָנָיו שֶׁנִּמְשְׁחוּ עִמּוֹ וּלְתוֹלְדוֹתֵיהֶן שְׁוִי לִידוֹ

whom they would father and to their offspring with him who were anointed and to his sons to Aharon except was it given not

אַחֲרֵי הַמְשָׁחָתוֹ, אֲבָל פִּינְחָס שֶׁנּוֹלַד קֹדֶם לִכֹּן וְלֹא נִמְשַׁח לֹא בָּא לְכָלֵּל

into the category of come did not was anointed and not this before who was born Pinchas but their anointing after

כְּהֵנָּה עַד כָּאֵן; וְכֵן שֶׁנִּינּוּ בְּזֻבְחִים דָּף ק"א לֹא נִתְּכֵן פִּינְחָס עַד שֶׁהָרְגוּ

that he killed until Pinchas become a kohen did not 101 page in Zevachim we learned and so now until priesthood

לְזִמְרִי:

Zimri

רש"י

לֹא־לֵהוּי. בְּשִׁבְלִי אֱלֹהָיו, כְּמוֹ "הַמִּקְנָא אֶתָּה לִי" בַּמִּדְבָּר י"א, "וְקִנְיָתִי

And I am zealous eleven Bamidbar for my sake you Are you zealous just as his God for the sake of for his God

לְצִיּוֹן" זְכַרְיָה ח' — בְּשִׁבְלִי צִיּוֹן:

Zion for the sake of eight Zechariah for Zion

וְשֵׁם אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הָכָה אֶת הַמִּדְיָנִית זִמְרִי
 Zimri the Midianite woman with was smitten who who was smitten Yisrael the man of And the name of
 בֶּן סָלוּא נָשִׂיא בֵּית אָב לְשִׁמְעוֹנִי:
 for the Shimonite a father a house of a prince of Salu son of

רש"י

וְשֵׁם אִישׁ יִשְׂרָאֵל וּגו'. בְּמָקוֹם שֶׁיַּחֲס אֶת הַצַּדִּיק לְשִׁבְחָהּ, יַחֲס אֶת
 — it traces for praise the righteous man — that it traces In a place etc. Yisrael the man of And the name of
 הָרָשָׁע לְגִנָּאִי תַנְחוּמָא:
 Tanchuma for disparagement the wicked man

רש"י

נָשִׂיא בֵּית אָב לְשִׁמְעוֹנִי. לְאַחַד מִחֲמִשָּׁת בְּתֵי אֲבוֹת שָׁהִיו לְשִׁבְט שִׁמְעוֹן:
 Shimon to the tribe of that were fathers houses of of the five of one for the Simeonite a father a house of a prince of
 דָּ"א — לְהוֹדִיעַ שְׁבָחוֹ שֶׁל פִּינְחָס, שֶׁאֵף עַל פִּי שָׁזָה הָיָה נָשִׂיא,
 a prince was that this one though · that even Pinchas · the praise of to make known another explanation
 לֹא מָנַע אֶת עֲצָמוֹ מִלְקַנָּא לְחַלּוֹל הַשֵּׁם, לְכָה הוֹדִיעָה הַכְּתוּב מִי
 who the Scripture informed you therefore the Name for the desecration of from being zealous himself — withhold he did not
 הוּא הַמָּכָה:
 the one smitten he was

וְשֵׁם הָאִשָּׁה הַמָּכָה הַמִּדְיָנִית כּוֹזְבִי בֵּת צוּר רֹאשׁ אַמּוֹת בֵּית
 a house of peoples of head of Zur daughter of was Cozbi the Midianite who was smitten the woman And the name of
 אָב בְּמִדְיָן הוּא:
 he was in Midian a father

רש"י

וְשֵׁם הָאִשָּׁה הַמָּכָה וּגו'. לְהוֹדִיעַ שֶׁנֶּאֱתַן שֶׁל מִדְיָנִים — שֶׁהִפְקִירוּ
 that they abandoned Midianites of their hatred to let you know etc. who was smitten the woman And the name of
 בֵּת מֶלֶךְ לְזָנוֹת כִּדִּי לְהַחֲטִיא אֶת יִשְׂרָאֵל שָׁם:
 there Yisrael — to cause to sin in order to prostitution a king the daughter of

רש"י

רֹאשׁ אַמּוֹת. אֶחָד מִחֲמִשָּׁת מְלָכֵי מִדְיָן "אֶת אֵוִי וְאֶת רֶקֶם וְאֶת צוּר" וּגו' בַּמִּדְבָּר
 Bamidbar etc. Zur and — Rekem and — Evi — Midian kings of of the five one peoples Head of
 לִ"א:ח', וְהוּא הָיָה חָשׁוּב מְכֻלָּם, שֶׁנֶּאֱמַר "רֹאשׁ אַמּוֹת", וּלְפִי שֶׁנֶּחֱג בְּזִיוֹן
 that he behaved with and because peoples head of as it is said of all of them important was and he 8 31
 בַּעֲצָמוֹ לְהַפְקִיר בְּתוֹ, מִנָּאוֹ שֶׁלִּישִׁי שָׁם:
 third it counted him his daughter to abandon to himself disgrace

רש"י

בית אב. חמשה בתי אבות היו למדין: עיפה ועפר וחנך ואבדע ואלדעה
and Eldaah and Abida and Hanoch and Ephah Ephah to Midian there were fathers houses of five a father House of
בראשית כ"ה, וזה היה מלך לאחד מהם:
of them of one king was and this 25 Bereishis

פסוק ז

Pasuk 7

וידבר יהוה אל משה לאמר:
saying Moshe to Hashem And spoke

פסוק ח

Pasuk 8

צור את המדינים והפיתם אותם:
them and you shall smite the Midianites — Distress

רש"י

צור. כמו זכור, שמור, לשון הוה — עליכם לאיב אותם:
them to show enmity upon you continuous action an expression of guard remember like Harass

פסוק ט

Pasuk 9

כי צורים הם לכם בנבליהם אשר נכלו לכם על דבר פעור
Peor the matter of on against you they conspired which with their conspiracies to you they are enemies for
ועל דבר כזבי בת נשיא מדין אחתם המכה ביום המגפה
the plague on the day of who was smitten their sister Midian the prince of daughter of Cozbi the matter of and on
על דבר פעור:
Peor the matter of on

רש"י

כי צורים הם לכם וגו' על דבר פעור. שהפקירו בנותיהם לזנות, כדי
in order to prostitution their daughters that they abandoned Peor the matter of on etc. to you they are enemies For
להטעותכם אחר פעור. ואת מואב לא צנה להשמיד, מפני רות שהיתה עתידה
destined who was Ruth because of to destroy He commanded not Moav and — Peor after to mislead you
לצאת מהם, כדאמרינו בבבא קמא לח ב:
b 38 Kamma in Bava as we say from them to emerge

פסוק י

Pasuk 10

ויהי אחרי המגפה ויאמר יהוה אל משה ואל אלעזר בן אהרן הכהן
the Kohen Aharon son of Elazar and to Moshe to Hashem and He said the plague after And it was
לאמר:
saying

רש"י

ויהי אחרי המגפה וגו'. מַשָּׁל לְרוּעָה שֶׁנִּכְנְסוּ זְאֵבִים לְתוֹךְ עֶדְרוֹ וְהָרְגוּ בָהֶן
among them and killed his flock into wolves that entered to a shepherd A parable etc. the plague after And it was
וְהוּא מוֹנֶה אוֹתָן לֵידַע מִנֵּן הַנוֹתְרוֹת; דָּבָר אֲחֵר — פְּשִׁיטָאוֹ מִמִּצְרַיִם
from Mitzrayim When they went out explanation Another the remaining ones the number of to know them counts and he
וְנִמְסְרוּ לְמֹשֶׁה נִמְסְרוּ לוֹ בְּמִנְיָן, עַכְשָׁיו שֶׁקָּרַב לָמוֹת וּלְהַחְזִיר צֹאנוֹ
his sheep and to return to die that he approaches now by number to him they were handed to Moshe and they were handed
מִחְזִירוֹ בְּמִנְיָן תַּנְחוּמָא :
Tanchuma by number he returns them

פסוק יא

Pasuk 11

שָׂאוּ אֶת רֹאשׁ כָּל עֵדָת בְּנֵי יִשְׂרָאֵל מִכֵּן עֶשְׂרִים שָׁנָה
years twenty from the age of Yisrael the children of the congregation of all the sum of — Take
וּמַעְלָה לְבֵית אֲבֹתָם כָּל יֵצֵא צָבָא בְּיִשְׂרָאֵל:
in Yisrael the army who goes out to everyone their fathers by the house of and upward

רש"י

לְבֵית אֲבֹתָם. עַל שִׁבְט הָאָב יִתְיַחֲסוּ וְלֹא אַחֵר הָאֵם בָּבָא
Bava the mother after and not they shall trace descent the father the tribe of according to their fathers according to the house of
בַּתְרָא ק"ט :
109 Batra

פסוק יב

Pasuk 12

וַיְדַבֵּר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אִתָּם בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֵרְחוּ לֵאמֹר:
saying Yerecho the Yarden of by Moav in the plains of with them the Kohen and Elazar Moshe And spoke

רש"י

וַיְדַבֵּר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אִתָּם. דִּבְרוּ עִמָּם עַל זֹאת שֶׁצִּוָּה הַמְּקוֹם
the Omnipresent that commanded this concerning with them they spoke with them the Kohen and Elazar Moshe And spoke
לְמִנּוּתָם:
to count them

רש"י

לֵאמֹר. אָמְרוּ לָהֶם צְרִיכִים אַתֶּם לְמִנּוּת מִכֵּן עֶשְׂרִים שָׁנָה וּמַעְלָה :
and upward years twenty from a son of to be counted you are required to them they said saying

פסוק יג

Pasuk 13

מִכֵּן עֶשְׂרִים שָׁנָה וּמַעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה וּבְנֵי
and the children of Moshe — Hashem commanded as and upward years twenty from a son of

יִשְׂרָאֵל הַיִּצְאִים מֵאֶרֶץ מִצְרַיִם:

Mitzrayim from the land of who came out Yisrael

רש"י

כָּל אִשׁ וְאִשָּׁה וְכָל בֶּן בֵּן עֶשְׂרִים שָׁנָה וָמוֹעַל, שֶׁנֶּאֱמָר "כָּל

everyone as it is said and upward years twenty from a son of their counting that should be etc. commanded as

הָעֶבֶר עַל הַפְּקָדִים" וְגו' שְׁמוֹת ל' :

30 Shemos etc. those who are numbered among who passes

CHAPTER SUMMARY

The aliyah concludes with Hashem commanding Moshe and Elazar HaKohen, immediately following the plague, to conduct a census of the entire congregation of Bnei Yisrael. They are instructed to count every male from twenty years of age and upward who is fit to go out to the army, organized according to their ancestral families, as they prepare on the plains of Moav by the Jordan near Yericho to enter the Promised Land.

לְמַעַן WHAT TO TAKE HOME

My dear talmid, look at how the Torah introduces Pinchas. The Torah goes out of its way to trace his lineage back to Aaron HaKohen, the ultimate lover and pursuer of peace. Why? Because when Pinchas stood up and took action, the people around him sneered and accused him of acting out of cruelty. But Hashem testifies otherwise: Pinchas acted purely out of a deep, burning love for Hashem and a desire to save Klal Yisrael. His zealotry was not born of anger, but of a holy, peaceful heart. This is why Hashem rewards him specifically with the "covenant of peace."

This teaches us a profound lesson about our own avodah. Sometimes in life, we have to stand up for what is right, speak out against something improper, or set a firm boundary. The yetzer hara loves to slip in during these moments, tempting us to act out of personal anger, pride, or a desire to control others. If we act from a place of ego, we only cause destruction. But if our motivation is truly l'shem Shamayim, driven by a genuine love for Hashem and a desire to bring peace and goodness to the world, then our actions will bear holy fruit.

Before you speak up or take a stand on any matter today, pause for one quiet moment and ask yourself: "Am I doing this out of personal frustration, or am I doing this out of a genuine desire to bring Hashem's peace and truth into the world?" Make sure your heart is aligned with the peace of Aaron HaKohen before you act.