



## The Phenomenal Revelation from the Divine Kabbalist Rabbi Nasan Shapira Pinchas Saved Yisrael by Remembering the Halachah that Everyone Else Forgot and Merited Becoming Eliyahu Who Is Destined to Resolve All the Uncertainties in the Torah

This week we read parshas Pinchas. It always falls during the first week of the three weeks of Bein HaMetzarim, during which we mourn the churban and our state of galus and yearn for the future geulah. Hence, it is fitting that we examine HKB”H’s promise to Pinchas ben Elazar ben Aharon HaKohen. He is Eliyahu and was rewarded with eternal life and the privilege to announce the arrival of the complete geulah to Yisrael at the end of days. It is written (Bamidbar 25, 10):

”וידבר ה' אל משה לאמור. פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל, בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי, לכן אמור הנני גותן לו את בריתי שלום.”

**Hashem spoke to Moshe, saying: Pinchas the son of Elazar, the son of Aharon HaKohen, turned back My wrath from upon Bnei Yisrael, when he zealously avenged Me among them; so, I did not consume Bnei Yisrael in My vengeance. Therefore, say: Behold! I give him My covenant of peace.**

The Targum YoNasan comments: «את בריתי שלום, האנא גזר ליה ית—I will establish My peace covenant with him by making him a malach and a messenger who will live for all eternity; he will be the one to announce the redemption at the end of time. In other words, Pinchas is one and the same as Eliyahu HaNavi, who ascended to the heavens while still alive without experiencing death; he will herald in the geulah for Yisrael at the end of days.

We must endeavor to explain why Pinchas warranted this incredible reward. He zealously avenged Hashem’s honor by killing Zimri ben Salu and saving Yisrael from extermination.

How does becoming Eliyahu HaNavi, the herald of the future geulah, demonstrate the principle of “midah k’neged midah”—being rewarded “measure for measure” for his heroic act?

### Eliyahu HaNavi Is Destined to Clarify All the Unresolved Issues in the Torah

We will begin to shed some light on the subject by introducing a phenomenal revelation from the kabbalist Rabbi Nasan Shapira, ztz”l, the grandfather of the author of the Megaleh Amukos. In his gloss to the Arizal’s Sefer HaGilgulim, he writes (Chapter 52):

**It appears to me that Eliyahu the Tishbi will explain questions and difficulties in the future. Then, peace and harmony will prevail among Torah scholars. This is the implication of the statement: “Behold! I give him ‘א”ת” — which is an abbreviation for א’ליהו ת’שבי (“Eliyahu Tishbi”)—“My covenant”—namely, the Torah—that will create “shalom” among Torah-scholars, who increase peace and harmony in the world. Eliyahu merited this privilege for saying to Moshe, “Rabeinu, didn’t you teach me that it is permissible to kill one who cohabits with a non-Jewess, etc.” For reminding his teacher of the halachah, he will merit being Moshe’s mouthpiece in the future, and he will explain the entire Torah.**

It is with great pleasure that together we can delight in and delve into his sacred comments that are based on the following Gemara (Sanhedrin 82a). The Gemara depicts the incident of Zimri ben Salu bringing Cozbi bas Tzur before Moshe Rabeinu as follows:

“תפשה בכלוריתה והביאה אצל משה, אמר לו, בן עמרם זו אסורה או מותרת, ואם תאמר אסורה, בת יתרו מי התירה לך. נתעלמה ממנו הלכה, געו כולם בבכיה, והיינו דכתיב והמה בוכים פתח אהל מועד, וכתיב וירא פנחס בן אלעזר. מה ראה, אמר רב, ראה מעשה ונזכר הלכה, אמר לו, אחי אבי אבא, לא כך לימדתיך ברדתך מהר סיני, הבעל ארמית קנאין פוגעין בו, אמר לו, קריינא דאיגרתא איהו ליהוי פרוונקא.”

**He (Zimri) grabbed her (Cozbi) by her braided hair and dragged her in front of Moshe. He (Zimri) said to him (Moshe), “Son of Amram, is she prohibited or permitted? If you say that she is prohibited, then who permitted the daughter of Yisro to you?” The halachah—that zealots may kill one who cohabits with an idolatress—temporarily escaped him. The people wept loudly; this is implied by that which is written (Bamidbar 25, 6): “And they were weeping at the entrance to the Ohel Mo’ed.” Then, it is written (ibid. 7): “Pinchas the son of Elazar saw.” What did he see? Rav said: He saw the incident and he recalled the halachah. He (Pinchas) said to him (Moshe), “Brother of my father’s father, did you not teach me upon your descent from Har Sinai: One who cohabits with a Cuthean woman, zealots may kill him? He (Moshe) responded to him, “The one who reads the document, deserves to be the one to execute the verdict.”**

In other words, Moshe informed Pinchas that since he was the one who remembered the pertinent halachah, it was fitting that he be the agent to execute the halachic ruling. That is precisely what happened. Pinchas rose from among the people and executed Zimri ben Salu. Thus, we learn that Pinchas remembered the halachah that everyone else had forgotten—including all of shevet Levi, and especially Moshe Rabeinu. By recalling this pertinent halachah on behalf of Yisrael, and by zealously avenging Hashem’s honor, he saved all of Yisrael from annihilation.

Accordingly, Rabbi Nasan Shapira asserts that this is why Pinchas, who is Eliyahu, will warrant le’asid la’vo clarifying all of the difficult Torah-related questions and halachic uncertainties that arose throughout the years of galus. This is truly an example of “midah k’neged midah.” This is the significance of the term we frequently find in the Gemara. Whenever a halachic dispute cannot be resolved, the Gemara employs the term “תיקו”. The commonly accepted interpretation of this term is: תשבי יתרץ—this abbreviation states that Tishbi (Eliyahu/Pinchas) will answer and resolve all outstanding difficulties and questions. This interpretation of the abbreviation “תיקו” comes from the Tosfot Yom Tov (end of Eduyot).

In reality, the fact that Eliyahu HaNavi is destined to resolve all of the unresolved issues in the Torah has an explicit source in the words of the navi (Hoshea 10, 12): “גירו לכם ניר ועת לדרוש: till for yourselves a tilling and set a time to seek Hashem, until He comes and teaches you righteousness. Discussing whether or not a particular animal is permissible for consumption, the Gemara (Bechoros 24a) provides an interpretation of this passuk: “ואסור באכילה עד יבוא ואסור באכילה עד יבוא—its consumption is forbidden until Tzedek will come and instruct you. Rashi explains: Until Eliyahu will come and instruct whether it is permissible or prohibited. We find a similar teaching in the Mishnah (B.M. 20a) regarding an unresolved monetary issue: “מצא שטר בין שטרותיו ואינו יודע מה טיבו, והוא מונח עד שיבוא אליהו—if one found a document (belonging to others) among his own documents, and he is uncertain as to its status, it should be set aside until Eliyahu comes (and resolves the matter). As explained, Pinchas merited this privilege, because he reminded Yisrael of a halachah that they had all forgotten. Therefore, “measure for measure,” le’asid la’vo, he will once again instruct Yisrael how to proceed with regards to all unresolved, uncertain Torah issues.

### “He will be a mouth for you” Alludes to Eliyahu HaNavi

Following this line of reasoning, we will endeavor to clarify the comment of the righteous Rabbi Nasan Shapira. At the conclusion of his remarks, he wrote: **For reminding his teacher of the halachah, he will merit being Moshe’s mouthpiece in the future, and he will explain the entire Torah.**

To better comprehend this comment, let us refer to pesukim in parshas Shemos. When HKB”H approached Moshe Rabeinu to be His agent to take Yisrael out of Mitzrayim, Moshe was reluctant; he argued that he was not a man of words. HKB”H countered (Shemos 4, 14): “הלא אהרן אחיך הלוי ידעתי כי דבר ידבר הוא וגם הנה הוא יוצא לקראתך: וראך ושמח בלבבו, ודברת אליו ושמת את הדברים בפיו ואנכי אהיה עם פיך ועם פיהו.” **Is there not your brother Aharon, the levi? I know that he will surely speak; moreover, behold, he is going out to meet you and he will see you and he will rejoice in his heart. You shall speak to him and put the words in his mouth; and I shall be with your mouth and with his mouth, and teach you both what you are to do.** Then, HKB”H adds: “ודיבר הוא לך אל העם והיה הוא יהיה לך לפה ואתה תהיה לו לאלהים”—**he shall speak for you to the people; and it will be that he will be a mouth for you and you will be to him as a master.**

We find an incredible chiddush related to these pesukim in the Zohar hakadosh (Tzav 27b). The loyal shepherd—the “raiya mehemna”—the neshamah of Moshe Rabeinu, revealed to Rashb”y and his disciples the significance of the Torah’s description of Pinchas, who is Eliyahu: **פנחס בן אלעזר בן אהרן** “הכהן”. Pinchas is described as the grandson of Aharon to teach us a fascinating bit of information. Just as Aharon functioned as Moshe’s spokesperson during the exodus from the galus in Mitzrayim; so, too, his grandson Pinchas will function as Moshe’s spokesperson teaching Torah to Yisrael le’asid la’vo:

**”כמו שנאמר באהרן הוא יהיה לך לפה, כך גם בנו יהיה לי לפה שהיא התורה שבעל פה, משום שכמו שהייתי בראשונה כבד פה וכבד לשון, וכך יקים אותי הקדוש ברוך הוא כבד פה בתורה שבעל פה וכבד לשון בתורה שבכתב, שלא יאמרו אלו שלא מכירים אותי, זהו מישהו אחר, נאליהו הוא יהיה לי לפה, נבא לתקן את כל הספקות הללו ולנישב אותם.”**

Just as Moshe had a speech impediment in the past, HKB”H will resurrect him with a speech impediment in the future. Otherwise, those who are not familiar with him might think that he is someone else. Just as Aharon was his mouthpiece in the past, Eliyahu will be his mouthpiece in the future; it will be his task to correct and reconcile all of the unresolved issues.

Thus, when HKB”H says to Moshe: **“He will be your mouth,”** He was alluding to him that Aharon’s grandson, Pinchas, who is Eliyahu, will speak for him in the future. In that prestigious capacity, he will interpret Moshe’s Torah and teach it to all of Yisrael. This is what we learned from Rabbi Nasan Shapira. Because Pinchas taught all of Yisrael the halachah that they had forgotten and Moshe Rabeinu had temporarily forgotten, as well, **he will be awarded the privilege of being Moshe’s mouthpiece in the future and will explain the entire Torah.**

### **HKB”H’s Response to Moshe’s Entreaty: “Send by the hand of whomever You will send!”**

After much thought, I would like to propose an explanation as to why HKB”H chose to inform Moshe at that precise time that Pinchas/Eliyahu would serve as his spokesperson at the time of the future geulah. As we learned, HKB”H alluded this to Moshe with the words: **“And it will be that he will be a mouth for you.”** Now, in his reluctance to accept the mission, Moshe pleads with HKB”H (Shemos 4, 13): **”כי ה’ שלח נא ביד”** “תשלח—**Please, my Lord, send by the hand of whomever You will send!** The Targum YoNasan provides the following interpretation of this entreaty: **”בבעני ברחמי מן קדמך יי שלח כדון”**

**”שליחותך ביד פנחס דחמי למשתלחא בסוף יומיא”—Please have mercy on me, Hashem, send Pinchas on Your mission, now, who is worthy to be sent at the end of days.**

In other words, Moshe requested that Pinchas be sent in his place, because Pinchas is Eliyahu, whom HKB”H will send at the end of days to herald in the geulah. This is evident from the following passuk (Malachi 3, 23): **”הנה אנכי שולח לכם את אליהו: הנביא לפני בוא יום ה’ הגדול והנורא והשיב לב אבות על בנים ולב בנים על אבותם.”** **Behold, I send you Eliyahu HaNavi before the coming of the great and awesome day of Hashem. And he will turn back the hearts of fathers with their sons and the hearts of sons with their fathers.** This explains very nicely HKB”H’s response to Moshe’s appeal. At the present time, for the sake of the exodus from Mitzrayim, your brother Aharon will serve as your spokesperson and partner. Additionally, with regards to your request that I send Pinchas in your stead, that request will be granted le’asid la’vo: **”והיה הוא יהיה לך לפה”**—as Eliyahu, he will serve as your spokesperson in the future to teach all of Yisrael your Torah.

Let us add a spicy tidbit. When HKB”H informs Moshe: **”והיה”** “והיה הוא יהיה לך לפה”—where do we find an allusion to the future geulah? To answer this question, we will refer to the Arizal’s Likutei Torah. There, he interprets the passuk (Zechariah 14, 9): **”והיה ה’ למלך על כל הארץ ביום ההוא יהיה ה’ אחד ושמו אחד”**—**Hashem will be King over all the world; on that day, Hashem (Havaya) will be (יהי) one and His name will be one. Le’asid la’vo, the letters ה”ו in the name Havaya will be elevated to the letters ה”י. As a result, the name הו”ה will become יהי”ה. Thus, the passuk is announcing that “on that day,” the name יהי”ה will be elevated to the name יהי”ה.**

This explains beautifully the allusion HKB”H provided Moshe Rabeinu pertaining to the future geulah: **”והיה הוא יהי”ה**. In other words, at the time of the future geulah, the following will become a reality: **”והיה הוא יהי”ה”—the name Havaya, which is an anagram for הו”ה, will be elevated to יהי”ה. At that time, Pinchas, who is Eliyahu: יהי”ה—will serve as your mouthpiece; he will teach and interpret your Torah to all of Yisrael.**

### **HKB”H Said: “A New Torah Will Emerge from Me”**

As we have learned, Moshe Rabeinu will teach the Torah to Yisrael through Eliyahu HaNavi, his spokesperson. To explain

the matter, we will refer to a pronouncement HKB”H makes via the navi (Yeshayah 51, 4): “כי תורה מאתי תצא”—for Torah will come forth from Me. We find the following elucidation in the Midrash (V.R. 13, 3): “אמר הקב”ה תורה חדשה מאתי תצא, חידוש תורה” —HKB”H said: “A new Torah will come forth from Me.” What is the nature of this new Torah that HKB”H will reveal to us le’asid la’vo?

We will provide an explanation based on a teaching in the Gemara (R.H. 21b): “חמישים שערי בינה נבראו בעולם, וכולן ניתנו למשה .” Fifty gates of “binah” were created in the universe; they were all given over to Moshe except for one—as it is written (Tehillim 8, 6): “You have made him slightly less than G-d.” In truth, however, we know that le’asid la’vo, when Mashiach comes, the fiftieth level of “binah” will also be revealed. The Arizal discusses this in Pri Eitz Chaim (Sha’ar HaBerachos, Chapter 2). Hence, it is not too far-fetched to suggest that it is with regards to the “sha’ar hanun”—the fiftieth level—that will only be revealed le’asid la’vo, that HKB”H told Yisrael: “A new Torah will come forth from Me.” At that time, He will teach Yisrael all of the obscure aspects of the Torah concealed within the “sha’ar hanun.” This, in fact, is the substance of the “ohr haganuz”—the light that was sequestered away for the tzaddikim le’asid la’vo, as explained in the Gemara (Chagigah 12a).

According to the Midrash (Yalkut Shimoni, Yeshayah 26, 429), the Melech HaMashiach will teach the new Torah to Yisrael: “עתיד הקב”ה להיות יושב בגן עדן ודורש, וכל הצדיקים יושבים לפניו, וכל פמליא של מעלה עומדים על רגליהם, וחמה ומזלות מימינו של הקב”ה, ולכנה וכוכבים משמאלו, והקב”ה יושב ודורש תורה חדשה שעתיד ליתן על ידי משיח.” In the future, HKB”H will sit in Gan Eden and expound. All of the tzaddikim will sit down before Him; the entire heavenly family will stand on their feet; the sun and constellations will be to the right of HKB”H; the moon and the stars will be to His left. HKB”H will sit and elucidate a new Torah that will be delivered by Mashiach in the future. As we have mentioned previously on numerous occasions, this fact is actually alluded to by the name משיח יגלה שער, which is an acronym for: משיח בן יוסף, עתיד כי יבא שיל”ה דא—Mashiach will reveal the fiftieth level.

Additionally, according to the Zohar hakadosh (Bereishis 25b), Moshe Rabeinu, the first redeemer, at the time of “yetzias Mitzrayim,” is destined to be the Melech HaMashiach le’asid la’vo. This is alluded to in the passuk (Bereishis 49, 10): “לא יסור שבט מיהודה, דא משיח בן דוד, ומחוקק מבין רגליו, דא משיח בן יוסף, עתיד כי יבא שיל”ה דא

מש”ה, חושבן דא כדא.” The passuk says: “The staff shall not depart from Yehudah”—this alludes to Mashiach the son of David; “nor a lawgiver from between his feet”—alludes to Mashiach the son of Yosef; “until Shiloh arrives”—alludes to Moshe; for the numerical value of שיל”ה is the same as the numerical value of מש”ה; both equal exactly 345. The Ohr HaChaim hakadosh (ibid. 11) explains that Mashiach’s neshamah will contain elements from both David HaMelech and Moshe Rabeinu. In this manner, he reconciles the assertion that the mashiach will be a descendant of David HaMelech.

Thus, we have learned that Moshe Rabeinu will be the Melech HaMashiach, and he will teach Yisrael the new Torah that HKB”H will reveal to Yisrael in the future. As explained, Moshe’s speech will be impaired le’asid la’vo. This means that Yisrael will be incapable of comprehending the depth of his Torah until Pinchas—Eliyahu—comes and explains it to them. This is the implication of HKB”H’s pronouncement to Moshe: “וזהו הוא יהיה” —לך לפנה”ה. Pinchas, as Eliyahu, will be your mouthpiece; he will explain to Yisrael the Torah you teach them.

### Eliyahu HaNavi Will Resolve All of the Ambiguities of the Torah by Revealing the Sha’ar HaNun

With great pleasure, we will now explain why Eliyahu HaNavi will have the privilege of resolving the Torah’s unresolved issues. Let us refer to the Zohar hakadosh (Tzav 27b); it teaches us that the term “תיקו”—which the Gemara employs in relation to every halachic dispute that remains unresolved—means: “תיקו חסר ו’ דלית ליה תיקון, חסר גון דאיהו עלמא דאתי.” The term תיקו is related to תיקו; however, the final nun, which alludes to Olam HaBa is absent.

We will now propose an explanation. There is a reason that these halachos remained unresolved and undecided until le’asid la’vo. It is because their determination is related to the “sha’ar hanun,” which is beyond our comprehension in galus. Le’asid la’vo, however, when HKB”H reveals even the fiftieth level to us—in keeping with the notion of “a new Torah will come forth from Me”—all ambiguities in the Torah will disappear, and all halachic issues will be resolved. This is the lesson taught by the Zohar hakadosh. The reason for the ambiguities and unresolved halachos is due to the absence of the “sha’ar hanun”; hence, the final nun is missing from the word תיקו; the Gemara acknowledges this fact by

concluding the discussion at hand with the simple term "תיקו". When HKB"H reveals the "sha'ar hanun," the term תיקו will become "תיקון", and all questions and difficulties will be answered appropriately.

Thus, we have learned a novel explanation for the term "תיקו". According to the common interpretation, it is an abbreviation for ת'שבי י'תרץ ק'ושיות ו'איבעיות—indicating that le'asid la'vo, Eliyahu HaNavi will resolve all of the Torah's ambiguities and unresolved issues. He will accomplish this feat by learning the secrets of the "sha'ar hanun" from Moshe Rabeinu, which will be revealed to him by HKB"H. As a result, the **final nun** will be added to the term "תיקו", indicating that the final "תיקון" has been accomplished.

Amazingly, we can find an allusion to this fact in HKB"H's remark to Moshe regarding Pinchas/Eliyahu: "וזהוהי הוא יהיה לך לפה". The gematria of the word ל"ך is fifty; thus, the passuk is informing us that Pinchas/Eliyahu will be the agent of Moshe Rabeinu—the Melech HaMashiach—to transmit his Torah from the "sha'ar hanun" to all of Yisrael. In this manner, HKB"H notified Moshe that even though he did not attain the "sha'ar hanun" during the exodus from Mitzrayim; nevertheless, he will attain that prestigious, rarefied level at the time of the future geulah; and it will be taught to all of Yisrael through Eliyahu.

### Pinchas Rescued Yisrael from the Fiftieth Level of Tumah

Taking the majestic path, we will apply what we have learned to the teaching of Rabbi Nasan Shapira. We learned that Pinchas/Eliyahu warrants the privilege of resolving all unresolved Torah disputes for Yisrael, because he revealed to Yisrael the halachah that had escaped them—that it is permissible for a zealot to kill someone who cohabits with an Aramis. Let us begin by examining the malevolent plan hatched by Bilam harasha in his attempt to assist Balak in bringing about Yisrael's downfall through promiscuity and immorality. It is written (Bamidbar 24, 14): "לכה—**come, I shall advise you what this people will do to your people at the end of days.** In his commentary, Rashi cites the Gemara's explanation (Sanhedrin 106a): "אמר להם אלהיהם של אלו שונא זימה הוא"—**he informed them that the G-d of these people hates promiscuity.**

But how does this pertain to the remainder of Bilam's remark: "What this people will do to your people at the end of days"? Once again, let us refer to Rashi: **This is an abridged verse.** It should read: "I will advise you how to bring about their

downfall, and, additionally, I will tell you how they are destined to harm Moav at the end of days." Viewed superficially, there is no allusion here to Bilam's malevolent plan to seduce Yisrael with promiscuity.

To explain the matter, let us refer to a passuk related to Yisrael's exodus from Mitzrayim (Shemos 12, 39): "ולא יכלו להתמהמה"—**because they could not delay.** Our sacred sefarim explain in the name of the Arizal the reason "**they could not delay.**" In the siddur of the Arizal (Haggadah shel Pesach), he explains that Bnei Yisrael had sunk to the forty-ninth level of tumah in Mitzrayim. Had they remained there any longer, they would have sunk to the fiftieth level of tumah, and they would never have been able to leave. Therefore, they had to leave Mitzrayim immediately.

As to why it would have been impossible to extricate them from the fiftieth level of tumah, let us refer to the Shela hakadosh (Maseches Pesachim). It is written (Koheles 7, 14): "זה לעומת זה—**G-d has made the one in accordance with the other.** So, to extricate someone from a certain level of tumah requires someone from the corresponding level of kedushah. Now, since Moshe Rabeinu had only attained the forty-ninth level of "binah," he could only extricate Yisrael from the forty-ninth level of tumah. Had they fallen to the fiftieth level of tumah, however, he would not have been able to do so.

Now, it is incumbent upon us to clarify the nature of the fiftieth level of tumah—the level of tumah that would have prevented Yisrael from ever leaving Mitzrayim. It appears that we can find an answer in the Midrash (V.R. 32, 5): "יוסף ירד למצרים—**Yosef descended to Egypt and safeguarded himself from immorality; in his merit, Yisrael also safeguarded themselves from immorality. Rabbi Chiya bar Abba said: On account of this alone, Yisrael deserved to be redeemed.** It is apparent from the Midrash that the prohibition of immorality and promiscuity is the fiftieth level of tumah. Seeing as Yisrael refrained from promiscuity and did not fall to the fiftieth level of tumah, they deserved to be redeemed from Mitzrayim.

### Bilam Devised a Plan Causing Yisrael to Fall to the Fiftieth Level of Tumah

Now, we know that our blessed sages equated Bilam's power of tumah with Moshe Rabeinu's power of kedushah. In the Sifri on parshas V'Zos HaBerachah, we find the following

elucidation related to the passuk (Devarim 34, 10): **“ולא קם נביא עוד בישראל כמשה, בישראל לא קם, אבל באומות העולם קם, ואיזה זה בלעם בן בעור—“never again has there arisen in Yisrael a prophet like Moshe”;** however, among the other nations of the world one has arisen. Who is that? **Bilam ben Beor.** Since Moshe Rabeinu only attained the forty-ninth level of “binah,” it would stand to reason that Bilam’s prowess in the realm of tumah only reached the forty-ninth level, as well.

Accordingly, Bilam foresaw via his power of nevuah that HKB”H would reveal the “sha’ar hanun” to Yisrael le’asid la’vo, in keeping with the notion of: **“תורה חדשה מאתי תצא”—a new Torah will come forth from Me.** Thus, he realized that this would enable Yisrael to vanquish the klipah of Moav and terminate its existence. This is alluded to by the name **Moav.** For, the gematria of **מוא”ב** is 49, alluding to the fact that their power is limited to the forty-ninth level of tumah. Therefore, when Yisrael attain the fiftieth level of kedushah, they will be able to rise above them and vanquish them.

We can now explain Bilam’s advice to Balak: **“Come, I shall advise you how to prevent what this people will do to your people at the end of days.”** When they attain the fiftieth level of “binah,” they will terminate your existence. Therefore, you must cause their downfall by utilizing the fiftieth level of tumah; this will prevent them from achieving the fiftieth level of kedushah. To

accomplish this feat, our blessed sages explain that Bilam informed Balak that **“the G-d of this people despises promiscuity.”** For, as we have learned, the prohibition of immorality and promiscuity represents the “sha’ar hanun” of tumah.

We now have cause to rejoice; for, we have achieved a better understanding of Rabbi Nasan Shapira’s fantastic insight. Pinchas, who is Eliyahu, as a reward for his zealous act, will have the privilege of resolving for Yisrael all of the unresolved issues and difficulties in the Torah le’asid la’vo. He will do so by attaining the “sha’ar hanun.” Thus, he will amend and complete the deficient term **“תיקו”** by adding the **final nun** to it—resulting in **“תיקון”**.

As we have explained, he was rewarded for having recalled the pertinent halachah that the rest of Yisrael had forgotten: **“הבוועל ארמית קנאין פוגעין בו”—zealots may kill one who cohabits with an Aramis.** His action prevented the rest of Yisrael from following the example of Zimri ben Salu, who fell prey to promiscuity. Thus, he saved them from falling to the fiftieth level of tumah. Therefore, “midah k’neged midah,” he will be privileged to learn the “sha’ar hanun” of kedushah from Moshe Rabeinu and then teach it to all of Yisrael. This is the promise HKB”H made to Moshe with the words: **“והיה הוא יהיה לך לפה”—**swiftly, in our times! Amen.

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