

Pinchos - Eliyahu Hanavi Will Rectify Every Jew

Introduction

"פנחס בן אלעזר בן אהרן הכהן וכו'" (Pinchos 22:12)

Rashi states that the Tribes ridiculed Pinchos after his act of zealotry saying "Did you see this grandson of the one who fattened calves for the idols?" Pinchos's mother was a descendent of Yisro, who before he converted, was a priest for idols. The Tribes wished to excommunicate him and being that the Heavenly Court's rulings follow the court of Jewish law on earth, the heavenly angels wanted to banish him as well.

Therefore, the verse states Pinchos's lineage after his father and grandfather to show that his act was inspired by his holy paternal roots. G-d did not allow them to banish him; to the contrary, he was greatly rewarded.¹

The Baal Shem Tov says that when someone thinks negatively about another person it affects that subject negatively. Pinchos was thus negatively affected by the judgment against him. His priesthood was taken away from him since a Kohen that kills someone can't serve as a Kohen,² and he became a plain 'Hedyit' – a simple Jew.

Afterward he was rewarded by Hashem that Pinchos himself was transformed to be Eliyahu Hanavi and he and his children became Kohanim.³

Why did Pinchos have to fall before he was he rewarded?

Whenever the Gemarah (Talmud) does not reach a conclusion it says "תיק" which is an acronym for – "תשבי יתרג קושיות ואיבעיות" Tishbi (Eliyahu Hanavi) will answer questions and difficulties." Why is Eliyahu Hanavi referred to as Tishbi here and not Navi or Geladi, the way he is usually referred to?

Eliyahu Hanavi sacrificed Korbanos on a mountain in Eretz Yisroel called "Har HaCarmel," in order to prove to his generation that Hashem is the true G-D. Normally it is forbidden to sacrifice Korbanos outside the Temple Mount. However, being a prophet of Hashem he was commanded by Hashem to make an exception for the benefit of his generation.⁴

We must understand why it had to be done in this manner, to sacrifice outside the Bais HaMikdash?

We will begin resolving these difficulties by introducing some concepts.

Jewish Souls Belong in the Jewish Camp

Jewish Souls belong in the Machne Yisrael (Jewish Camp). In this world the Jewish Camp is Yerushalayim. Yerushalayim corresponds to Olam Habah (world to come), the Jewish Camp in Heaven.

Every Jew has a part in Olam Habah, as it says in the Mishne, "כל ישראל יש להם חלק לעולם" "All Jewish People have a part in the world to come; (proof from the verse,) they will forever inherit the land.' The land they will inherit refers to Eretz Yisroel and Yerushalayim is a concentration of Eretz Yisroel. This proves that the Jewish People have a place in the world to come, because Yerushalayim corresponds to Olam Habah.

Gechazi – an Expelled Neshamah

There are some Neshamos however, which due to their sins, seem to have no place in the Machne Yisrael. The Mishne lists people who have no place in Olam Habah; one of them is ‘Gechazi’. Eliyahu Hanavi’s successor was Elisha Hanavi. He had a student named ‘Gechazi’.

A Gentile General named ‘Naaman’ came to Elisha in request that he heal him of his Tzaraas (Leprosy.) Elisha did so, but refused payment in order to make a Kiddush Hashem (Glorify G-d’s name.) Gechazi pursued Naaman after he left Elisha and asked for money in Elisha’s name, for his own use. When Elisha found out what Gechazi did, he cursed him: “May the Tzaraas of Naaman attach itself to you and your children forever.”⁶

Now we can understand why the Mishne lists Gechazi among those who have no place in Olam Habah. Because the Halacha is that someone who has Tzaraas may not enter Yerushalayim. This means that he cannot enter Olam Habah the heavenly correspondent of Yerushalayim. Since Gechazi will never rid himself of his Tzaraas because of Elisha’s curse he could never enter Jerusalem and correspondingly Olam Habah.

But isn’t he a Jew? Doesn’t every Jew have a place in the Olam Habah?

Pinchos/Eliyahu Descended to Raise their Generations

There is an axiom in Jewish Law, “Anyone who isn’t Mechuyav (obligated) in a thing can’t fulfill the Chiyuv (obligation) for others in that thing.” Examples of this law are: a minor cannot make Kiddush for an adult; a woman can’t blow shofar for a man.

The Meor Einayim on Parshas Shemos sees in this a hint to a deep phenomenon; anybody who is not ‘Mechuyav’ – from the root of ‘Chayev’ which means ‘deserves punishment for a sin’ – in a specific area, can’t release others from their state of ‘Chiyuv’ in that area of sin. A Tzaddik can’t rectify someone who committed a grave sin if he has no connection to that sin. The Tzaddik will need to somewhat touch upon the sin to enable him to lift up those that are stuck in its quagmire. This is similar to a person who wishes to rescue an unfortunate individual who’s stuck 10 feet deep in the mud. He can’t get him out unless he bends down a little and gets a bit dirty from the mud, too.

Pinchos, after his great act of self sacrifice in his act of zealotry, was designated to lift up fallen people. He therefore needed to fall a bit himself. This explains why the Jewish Court wanted to excommunicate him and the heavenly angels wanted to banish him, until Hashem interfered and listed his lineage from Aharon Hakohen, proving his innocence and greatness.

This also explains why Hashem wanted Eliyahu Hanavi to sacrifice outside the Temple Mount. Even though it was permitted for Eliyahu Hanavi, it was considered some sort of minor blemish on his part. Hashem therefore told him that he needs to exile himself to Damesek (Damascus.) He consequently descended a bit from his holiness and was able to raise his generation along with himself, rectifying them from their sin of idol worship.

Eliyahu Hanavi in a Gentile Cemetery

We can say that the fact that Eliyahu Hanavi needed rectification i.e. to exile himself to Damesek because of a slight blemish on his part, is only so on the surface. In truth he didn’t need rectification at all.

The Gemarah states; Rabba the son of Avuya found Eliyahu Hanavi in a gentile cemetery. He asked him, “Aren’t you a Kohen?” Eliyahu answered, “The graves of gentiles do not defile.

Tosfos asks a question: Rabbi Shimon Bar Yochai is the one who holds this opinion. However, Rabbi Yehuda holds that graves of gentiles do defile and we go according to his opinion.

Tosfos answers: Eliyahu is not really a Kohen, but was just trying to push him aside. However, the Zohar states that Eliyahu is Pinchos Hakohen!

The Tiferes Shlomo says in Parshas Shoftim: LeAsid Lavoh (when Mashiach will come and the world will be utopian) the law will be according to Rabbi Shimon. Similarly the Divrei Yoel⁷ writes that Rabbi Shimon Bar Yochai is from the Olam Hatikun (the days of the utopia, when Mashiach will come) and then we will go according to him and not Rabbi Yehuda.

Rabbi Shimon – A Neshama of LeAsid Lavoh

The Zohar Hakadosh says that Rabbi Shimon was on such a high spiritual level, that it was always Shabbos for him. “Just like Shabbos is holy to Hashem; Rabbi Shimon Bar Yochai is holy to Hashem.”

Therefore, in the entire Tractate Shabbos the Halacha is according to Rabbi Shimon. Shabbos also refers to the ultimate Shabbos, when we won’t work and will learn Torah the entire day, the days of Mashiach.

‘קודש לה’, (Shabbos which is) ‘holy to Hashem’ is gematria (has the numerical value of) ‘שמעון’, (they both equal 466).

Eliyahu Hanavi is from the utopian era.

For Eliyahu Hanavi, who is a neshama of LeAsid Lavoh, the law is according to the opinion of Rabbi Shimon that gentile graves do not defile.

It says that LeAsid Lavoh Hashem will take Mount Tavor, Sinai and Carmel and he will build the Bais Hamikdash on top of them⁸. From a perspective of LeAsid Lavoh, Har HaCarmel is actually the Bais HaMikdash. For Eliyahu Hanavi, being a Neshama of LeAsid Lavoh, Har Hakarmel **is the** Temple Mount! It only appeared according to the status of today that Eliyahu Hanavi sacrificed Korbanos outside of the temple.

So now we have a question, why did Hashem command Eliyahu to exile himself to Damesek if he didn’t really need a tikun (rectification?)

The Connection between Yerushalayim and Damesek

The Medrash says on the words “ודמשק מנחתו,” and Damascus is his (Hashem’s) resting place; in the future Yerushalayim will expand until Damesek. “הרחבי עד דמשק משכנתיך,” expand until Damesek your resting place.⁹ Why did the verse say that Yerushalayim will spread till Damesek instead of measuring the distance it will spread to each side?

Yerushalayim and Damesek are two opposites; Yerushalayim on the side of holiness, Damesek on the side of impurity. Yerushalayim is a concentration of the Machane Yisrael, appropriate for people that will inherit Olam Habah; Damascus is a city for people with Tzaraas.

Naaman, in the story with Elisha was afflicted with a very severe form of Tzaraas in the city of Damesek. It was a permanent kind of Tzaraas, which has no cure. When Elisha rid him of it, it didn't disappear; it floated in the air and waited. When Gehazi sinned, it befell him. "And the Tzaraas of Namaan will attach itself to you and your children forever." Naaman became a leper in Damesek. So when Gehazi contracted tzaraas, he also went to Damesek since it's a place for Metzora'im.

However, when Mashiach will come, Yerushalayim will spread out until Damesek. Damesek will cease to exist, and all the Mitzora'im will find themselves in Yerushalayim. The Rambam (Miamonidies) says; Yerushalayim is called "מקדש" (holy.) מקדש has the same letters as דמשק. These two are diametrically opposed to each other. Nevertheless, in the future, Yerushalayim will heal the tzaraas of Damesek and the letters of its name will be rearranged to the word מקדש.

What an appropriate 'tikun' was it for Eliyahu Hanavi to be exiled to Damesek for sacrificing on Har HaCarmel! For him, Har HaCarmel is already the Temple Mount, and Damesek is already Yerushalayim. Only externally did he have a slight blemish, and only externally was he punished.

Divrei Hayamim - A Sefer of the Olam Hatikun

The relationship between the Jewish People and Hashem is compared to the relationship between a chassan and a kallah. Throughout the exile, the Kallah is separated from the Chassan i.e. the Jewish people are separated from Hashem. The state of redemption is when Knesses Yisroel (the Jewish people) are connected to Hashem

The Kallah, Knesses Yisroel, will be reunited with Hashem when she will be ready. She will be ready when all her 'Jewelry' will be complete. The 'Jewelry' of Knesses Yisrael is the 24 Books of Tanach. These are referred to as the "כ"ד תכשוטי כלה," 24 Jewels of the Kallah.¹¹

"ויבאה אל האדם,"¹² And he (Hashem) brought her (Chavah – who is the Kallah and hints at Knesses Yisrael) to Adam (the Chosson who hints at Hashem.) ויבאה is gematria 24.

The Sefer Divrei Hayamim is the 24th Sefer in Tanach.¹³ It completes the 'Jewelry' of the Bride. It is a sefer of the Olam HaTikun (rectified world of Mashiach,) when the Divine presence will finally be able to completely manifest itself on the Jewish people because they will have reached their perfection. "...As the Choson [Hashem] rejoices with the Kallah [the Jewish People.]"¹⁴

David Hamelech is the soul of Mashiach. He will arrive with the completion of the Kallah. דוד will be spelled with a 'ו' when Mashiach will come and Knesses Yisrael will be complete. In sefer Divrei Hayamim, the sefer that completes the Kallah and heralds Mashiach, his name is spelled that way. דויד is Gematria 24.

Damesek is the city of Mitzora'im, people who speak Lashon Harah and cause separation between people. "וישב מחוץ לאהליו,"¹⁸ and he sits outside of the Jewish Camp. As a punishment for causing separation between people, he himself must be separated from other people. "עד חובה אשר" until Choveh that is to the left of Damesek, is Gematria, "לשון מדברת גדולות,"¹⁷ tongues that speak haughtily i.e. Lashon Harah. They both equal 1481.

The letter 'ר' is a letter of Shalom, completeness and peace.¹⁵ When Damesek will finally reach its perfection in the days of Mashiach it will be written with a 'ר', דרמשק, and then it will be united with Yerushalayim and attain peace. Therefore, in Sefer Divrei Hayamim, the sefer of Olam Hatikun, it is already spelled with a 'ר', דרמשק.¹⁰ דרמשק is gematria ישראל; they both

equal 644. The rectification of every Jew will come from the 'ר' of דרמשק. דרמשק and every Jew will be reunited with Yerushalayim

Gechazi will be rectified.

The Gemarah expounds on the verse “ויבא אלישע דמשק”¹⁹ and Elisha came to Damesek. “Why did he go? He went to inspire Gechazi to do Teshuva. However, Gechazi didn’t repent. This is what our tradition says, ‘All who cause the public to sin aren’t granted the opportunity to repent.’” How does the Gemara know that Gechazi did not repent? Because the Mishna says he has no place in the world to come.

However, there is a Braisa²⁰ that states “Dorshei Reshumos (those who expound upon hints,) say he **does** have a part in the world to come. According to this Braisa, Gechazi did do Teshuva (repented.)

There are numerous levels in Gilui Eliyahu (when Eliyahu reveals himself to a tzaddik.) The most complete level is when Eliyahu comes to a tzaddik together with his successor Elisha and afterwards, when he leaves, Gechazi comes running asking, “Was my Rebbe here?! Was my Rebbe here?!”²¹

It seems that when Gechazi will attain perfection, he’ll at last reach his Rebbe. This will be with the coming of Eliyahu Hanavi to announce the redemption. It will be a wonderful sight to see Eliyahu Hanavi, Elisha Hanavi together with Gechazi. ‘מבשר טוב,’ a harbinger of good news, which refers to Eliyahu Hanavi when he will come to announce the redemption, is Gematria, ‘אליהו הנביא אלישע גחזי,’ they both equal 559.

Eliyahu Hanavi will rectify every Jew.

There are 600,000 Jewish Neshamos corresponding to the 600,000 letters in the Torah. The Jewish people are called ישראל. This is Roshei Teivos (first letter of consecutive words,) “יש ששים ריבוי אותיות לתורה” – “There are 600,000 letters in the Torah.” They are also called ישורון, which is Roshei Teivos "יש ששים ריבוי נשמות," there are 600,000 Jewish Souls.

Each soul is rooted in a different letter, which is part of a word, which is part of a topic. A person who ruins his soul through sin will cause a Kelipah (impure forces that block holiness,) to go on his topic in the Torah. This will cause a question/difficulty to arise on his topic. The Zohar states that questions/difficulties are Kelipos. Through exertion in Torah one breaks the kelipah and arrives upon a resolution.

Eliyahu comes to draw near, inspire to teshuvah, and speak positively upon every Jew that sinned. Thereby, the kelipah on each Jew’s part in Torah disappears and the question/difficulty is resolved.

Now we can understand why Eliyahu Hanavi is referred to תשבי when he is mentioned in the context of finding resolutions to difficulties in Talmud. Because Eliyahu will resolve the difficulties in the Gemara by returning each Jew to Hashem thereby breaking the kelipah that exists upon even the most cast off Jew of Damesek. תשבי is from the same root as והשיב - to return.

When the Gemara doesn’t reach a conclusion it says 'תיקו', meaning Eliyahu Hanavi will answer all the questions on Jewish souls by inspiring them to teshuvah. The word תיקו with the מילוי, meaning each letter is spelled out, ת is ת, י is י, ק is ק, ו is ו, י is י; is Gematria דרמשק, they both equal 644.

Yerushalayim will spread to Damesek. Therefore “בונה ירושלים ה,” Hashem will build Yerushalayim, is Gematria ארם דמשק; they both equal 685.

In the Gemara, Meseches Sanhedrin, the ‘Dorshei Reshumos’ reckon all those that the Mishna rejects as having no part in the Olam Habah and from the verses in Tehilim, chapter 60, they expound for each one a tikun. On the words “מואב סיר רחצי,” they deduce a tikun for Gechazi. The words that contain the tikun of Gechazi, “מואב סיר רחצי,” are gematria, אליהו הנביא, גחזי אלישע הנביא; they both equal 627.

**"יבאו אליהו לבשרנו יבוא משיח צדקנו הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב
ויבשר לנו בשורות טובות ישועות ונחמות"**

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8 ילקוט

9 פיוט הושענא רבה

10 בתרגום יונתן בן עזיאל לך לך כתיב דרמשק

11 רש"י כי תשא see

12 בראשית ב:כ"ד

13 גמרא בבא בתרא – סדר של כתיבום, רמב"ם, שלחן ערוך

14 לך דודי

15 a kabbalistic sefer – קהילות יעקב

16 לך לך עיין שם ברש"י, יד:ט"ו

17 תהילים

18 ויקרא י"ד, ח'

19 מלאכים ב'

20 סנהדרין פ' חלק

21 חידושי הרי"ם

¹ סנהדרין פב

² זוהר

³ תרגום יונתן בן עזיאל, זוהר

⁴ מלאכים ב'

⁵ משנה סנהדרין ריש פ' חלק

⁶ ראה הפטורת פרשת מצורע ואחרי

⁷ Vol 6 Page 410