Peace by Vengeance (2024)

(Parsha Pinchas)

As our Rabbis have said, *"Great is vengeance because it appears between two names of God," as it is written, "God of Vengeance, Lord, God of Vengeance shine forth"* [(Psalms 94:1) (Berakhot 33a).]

To see the punishment of the wicked who have wronged the Jewish people, brings Kiddush Hashem into the world.

Binyamin Kahane brings down

> "Mesilat Isharim" writes in chapter 19, that one of the branches of God's love is jealousy, that is: "Let man be jealous for his holiness, hate his haters and try to subdue them in whatever way he can, so that his work may be blessed and his honor multiplied... and Elijah He said, 'I was jealous of the Lord of hosts'... and it's simple, because... one who loves his name, may he be blessed, will not be able to tolerate and see them blaspheme him, God forbid, and violate his commandments…This is what Shlomo said: *"those who forsake the Torah praise the wicked, but those who keep the Torah contend with them"* (Mishlei 28:4). For those who praise the wicked on his wickedness and do not rebuke his deeds to his face, behold, they are the *"forsakers of Torah"* who abandon it to be desecrated, G-d forbid. But the guardians of the Torah who strengthen themselves to strengthen it, will certainly contend with the wicked and be unable to restrain themselves and be silent.
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> And similar words were written in "Orahot Zaddikim", And he will be jealous of sins and the wicked, to fight against them and rebuke them... and it is an obligation on everyone who reveres God and who is pure of heart to arouse jealousy in himself when he sees that "the power of the princes and the nobility is used to trespass."
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> From this we learned that no one is born "zealous". Every Jew who feels the blasphemy of God and who cares when the honor of his people is violated, must stand up and be jealous of his honor, and thus bring peace to the world.

The more that one loves Hashem the more one loves truth and justice and hates those who twist it and undermine it. By avenging despicable Arab barbarism, one demonstrates that there is justice in this world and that good will triumph over evil. Even if the majority are silent and it takes a great deal of courage to defend that good, the actions of the small against the mighty reverberate and cause the dungeons of evil to crumble.

Pinchas is written with a small yud and Chazal teaches us that this signifies that Pinchas was not a zealot by nature. He overcame his nature to become zealous. We too should overcome our nature even to a small degree and fight for Israel in these challenging times. Even if we fight with zealous words this also has a tremendous effect. Listen to the impact of Douglas Murray, a non-Jewish writer, and a great advocate for Israel in how he responded to a reporter a few days after Oct 7. The British reporter was concerned about the 'proportionate' response of Israel.

> ‘There is some deep perversion in Britain whenever Israel is involved in a conflict and it is in this word you just used proportion, proportionate, proportionality, only Britain is really obsessed with this. I have heard it for the last few days incessantly. Proportionality in conflict rarely exists but if we were to decide that we should have this fetish about proportionality, then that would mean that in retaliation for what Hamas did in Israel on Saturday, Israel should try to locate a music festival in Gaza for instance (and good luck with that) should try to find a music festival in Gaza and rape precisely the same number of women that Hamas raped on Saturday, kill precisely the number of young people that Hamas killed on Saturday. they should find a town of exactly the same size of a town like Sderot and make sure they go door to door and kill precisely the correct number of babies that Hamas killed in Sderot on Saturday and shoot in the head precisely the same number of old age pensioners as were shot in Sderot on Saturday just to choose one town. Proportionality in conflict is a joke and it's a very strange British concept that we have had that only the Israelis in a conflict that they are attacked are expected to have precisely the proportionate response.’

After the leader of Hamas was brought to justice in the heart of Tehran right under the nose of our greatest enemy Benzi Gopstein sent this message from Rav Kahane's writings out to the world

> Vengeance is great because it revives God, it proves his existence, it humbles the proud and wicked, so that the righteous and the world will rejoice and proclaim: "But there is fruit for the righteous, but there are Gods who judge in the land!" And in this regard the Sages said: "Moses longed to see the revenge of the rulers before he died, and he would ask the Almighty for him to be righteous in his eyes, and it was said of him: 'Let the righteous rejoice when they see they are avenged.'" "Moses lusts" is written here, not only wants or desires or hopes, but lusts, that is, the lust of the righteous is to see the revenge of the wicked, because then you see that "there are Gods who judge in the land". (Rabbi Kahane)

It’s interesting that precisely this week we read about the death sentence given to Bilaam who represented similar forces of the axis of evil; the joining of Balak, Bilaam and Amalek. We read about Moshe and his great desire for vengeance that will demonstrate the glory of Hashem despite the expert magicians who distort and twist the truth. The Torah is truly being read in the newspapers today. Yekutiel, another Shaliach of Rav Kahane, the modern day Pinchas, brings down that the proper Messianic path is not to sit and wait for Moshiach but for us to become Moshiach.

> The only thing that changes in Messianic times is our enslavement to the Gentiles, according to the Rambam. The only thing that is holding back these Messianic times is our fear of the nations. It is not Moshiach who performs miracles according to the Rambam. Rather, it is the very Jews who await Messiah who will ultimately need to do

> all of the things that they are waiting for the Messiah to do, who, in reality, “bring the Messiah.”
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> May we pray that this war will be the last war, and that Israel’s leader reach this conclusion sooner than later, hastening and meriting a majestic, swift redemption, rather than a protracted and painful redemption in its time. That will require acts of faith like bombing Iran, conquering Gaza, and South Lebanon, allowing unlimited "settlement" there, rebuilding the holy Temple, and driving out our hostile enemies and disregarding world opinion.

According to Chazal they wanted to kill Pinchas because he had murdered a Prince in Israel. They called him an outsider who did not have the same roots as they did. How dare he meddle in the affairs of Israel and kill one of its great leaders? Yet it was he who saved Israel and stopped the plague from killing more Israelites and was rewarded with the priesthood of peace. There are some interesting gematria's here.

זמרי = Zimri = 258(+ letters) = 262

רבין = Rabin = 262

Meir David Ben Yecheskel Shraga = 977 +1 = 978 (Rabbi Meir Kahane’s Hebrew name)

מאיר דוד בן יחזקאל שרגא כהנא

פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן (+letters) = 978

With these gematrias in mind the Pinchas story comes to life and we see that the Torah is not just a history book. It's not a coincidence that these gematrias allude to a story in our modern times. The man who assassinated Rabin was inspired by Rabbi Kahane who is considered by many in the mainstream as an outsider meddling in the politics of Israel. In the leftist Israeli media, the American zealots inspired by Kahane are considered a danger to Israeli society as they settle in Judea and Shomron and infuse their radical Zionist ideology on a people that has lost its connection to its source. Who are these Americans that come to teach 'Zionism' to Israelis? Who is this Pinchas whose family fattened cows for idol worship?'

Just as Pinchas brought Israel back to its roots, and stopped a terrible plague, so does the Torah of Rabbi Kahane today as it matures within the Nation. There may be bitterness towards the Pinchas of the past and the present, but this bitter medicine has the power to heal both the plague of the Midianites as well as our faithlessness and reliance on allies or as Shifra Hoffman (z'tl) used to put it (read all-lies).

The persecution of Rabbi Kahane is like the persecution of Hashem. As he was imprisoned and beaten and cursed, so was Hashem. The servant represents the Master and can restore the Master if we redeem the servant. To anger Hashem is not difficult however to appease Him and thereby cause the redemption to come quickly in our time with glory is a great challenge for those who 'represent'. Even for those who lack courage but support those who act, cause Hashem's countenance to shine. Those who appease forces of darkness by their indifference or worse still

by their collaboration are not hard to find. May there be more good souls labeled extreme because they are 'extremely' good, to Hashem and to His people.

On Rosh Chodesh Elul (Aug 13,1980), the military trial of Rabbi Kahane ended in Ramallah. He was charged with inciting the Arabs to hatred of Israel. He Writes: Pain and incredulity that I am being charged here for demonstrating against Jew-haters and for replying to their efforts to destroy Israel by replying:

> "There is no Palestine; those who refuse Jewish rule over Eretz Yisrael must leave." This is my "crime." I am pained. Israel debases itself....I came to Ramallah and Shchem to cry out the Jewish truth – There is no Palestine! - so that three should hear it. One: the All Mighty, so that He should know that there are still Jews prepared to sanctify His name, and perhaps for this he will have pity on us. Two: Jews, so that they should remember the truth to whom this land belongs. Three: the Arabs, so they should not be misled into thinking that all Jews are fools. So that they should know that if they do not accept Jewish rule, they must leave. If this is incitement – then imprison Zionism! (Beyond Words – Vol 3 pg 455-462)

Vengeance will bring vindication, clarity, justice and finally peace. It will make a mockery out of those who make a mockery of justice and restore security humanity and kindness into a world that cowers before tyrants and lacks the moral fiber to resist them It is an embarrassment to be chastised by a gentile but unfortunately President Trumps words this week ring true.

> '*Any Jewish person that votes for Democrats hates their religion, they hate everything about Israel and they should be ashamed of themselves'*

May we merit to be a bit more like Rav Kahane, and a bit more like Pinchas, a bit less apathetic and a bit more extreme in the sense of extremely 'good' by standing up and being counted in these dark days. When nations now feel free to hate Israel and Jews without repercussions the zealotry of the Jew must come out like a bright light that will dissipate the fog of confusion and slander. It is easy to find detractors and haters and self-haters as well, but those who fight for the honor of our God against the terrible humiliation and degradation that was visited on our nation and the continued lies and madness that has stricken the world will be rewarded. Those who are confident will remember this psalm:

> A boorish man does not know; neither does a fool understand this When the wicked flourish like grass, and all workers of violence blossom, only to be destroyed to eternity. (Tehillim 92:7-8)

Those who are proud of our Father and seek His vindication and the vindication of Israel and the Jewish people will celebrate on that day when the tyrants fall and the small rise to be counted. When we overcome that little 'yud' of Pinchas inside of us, we will acquire a new found faith and fearlessness. We will not only transform ourselves and our Nation and the world but we will become part of Moshiach and return with Moshiach.

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