

פִּינָחָס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הִכָּהֵן הָשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל בְּקִנְיָאֻ אֶת קִנְיָאֹתִי בְּתוֹכְכֶם וְלֹא כְּלִיָּתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְיָאֹתִי: לָכֵן אָמַר הִנְנִי נֹתֵן לּוֹ אֶת בְּרִיתִי שְׁלוֹם. The word שְׁלוֹם has a very interesting letter, one of the very rare letters in the Torah where there's a special mention of a special aspect of this letter. The vav is called a קְטִיעָא. It's a vav with a split in it. Normally, any letter in the Torah with a split in it is פָּסוּל, but this letter is written בְּדוּקָא with a split in it. There are many מדרשים on this incredibly unusual occurrence. The sefer עֹר עֹר brings that because of זכחים in תוספות הוא פנחס ברית שלום's הקדוש ברוך הוא, he was able to מעמיד 380 כהנים גדולים from his descendants.

Now, as we well know, in בית ראשון there were fewer כהנים גדולים than in בית שני. בית שני had only 80 and בית שני had 300. נבך, in בית שני there was a lowering of the מדרגה, they died every year on כיפור because they didn't make it through the עבודה, but they still wanted to be גדול, כהן גדול, not because of their seeking prestige. The תשוקה, the wanting to run for קדושה, prompted them to take this job, even though they knew the consequences could be could be devastating.

Now what's interesting, the sefer עֹר עֹר brings if you take away the bottom of the קְטִיעָא, it makes it from שְׁלוֹם into ש ל י ם. If you add up the גמטריא for ש ל י ם, it's 380. So we see that the very letter that symbolizes peace also alludes to the 380 כהנים גדולים who came from פנחס.

In view of this particular שְׁלוֹם ברית, I want to bring down a vort which is brought down in Rav Komornick's sefer A Short Vort: from where do we learn out all of the הלכות of making a קניין? We know when people get married, there's a הרי את מקודשת לי, and you have to give her something to make the קניין. So all of the הלכות of getting married, of making a קניין of marriage, comes from what? Remarkably, from the purchase that אברהם אבינו made when buying the שדה עפרון as a burial site for אִמְנו. We're talking about a wedding, and we learn it from the opposite, קבורה.

Of the many reasons tying these two events together, one beautiful idea is brought down. The Torah tells us that עפרון was willing to give the field away to אברהם for free. But when אברהם insisted on paying, עפרון responded: אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֲבָר לִפְנֵי, which was a spectacular amount of money. It's brought in בבא מציעא that, adjusted properly, this comes out to 4 million dollars. So עפרון thought he made the sale of the century, a tiny piece of land for an enormous amount of money. He definitely thought he got the better deal. But turning around, what did אברהם think about the deal? He wouldn't have been disappointed at all. He would have said, "Only 400 דינרים for a heritage, for a מסורה, for all of ישראל, כלל ישראל, in נצחיות מערת? המכפלה? What a deal!"

What do we see from this? Both parties walked away saying, "I got the better deal." And that's the message for a חתונה. The חתן and כלה know their faults and shortcomings, and yet each one says, "They're willing to marry me? I can't believe it. I got the better deal."

So here we're talking about פנחס getting a deal from Hashem שְׁלוֹם ברית. Look at what he got. He received the כהונה and all the כהנים גדולים from his lineage. To make a ברית with הקדוש ברוך הוא - which every one of us does, whether man, woman, or child, whether בפועל or ברוחניות - is the best deal we could possibly make. To make a deal with Hashem is the best investment we can ever have.

