

Parashas Matos-Massai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת מטות-מסעי

מברכים חודש מנחם אב

כ"ד תמוז תשפ"ו / July 9, 2026



מברכים ראש חודש מנחם אב

Wednesday, July 15 2026

The month of Av is referred to as מנחם אב – Hashem brings solace to the letters of אב – the א-ב in which Megillas Eichas is recited in its order.

The acronym for א"ב is אדום & בבל – the two nations that destroyed the two Beis Hamikdashs.

משנכנס אב ממעטין בשמחה

When the month of Av comes we decrease in Simcha – we don't fully rejoice. The Mazel isn't good for the Yidden during this month, and we wait from Rosh Chodesh Av until after Tisha Bav to rejoice, drink wine or eat meat.

Reb Shimon of Yarislov zt"l translated "משנכנס אב – when the month of Av comes, "ממעטין" – the שונאי ישראל – the Yidden's enemies decrease, בשמחה – by us being happy.

The Chasam Sofer writes that one who cries over the Churban Beis Hamikdash during the ימי בין המצרים – the days of mourning, merits good children.

Mourning the Churban

Maran Reb Yissachar Dov of Belz, zt"l, once found his young grandson crying and gently asked him, "Why are you crying?"

The child replied, "We were playing hide-and-seek. I found such a good hiding place

that no one could find me. After waiting for a long time, I peeked out to see if anyone was looking for me—and to my surprise, no one was searching anymore. That's why I'm crying. It hurts so much."

Maran then explained the profound lesson behind the child's tears:

"The Shechinah feels an even greater pain. Throughout galus, Hashem hides Himself, waiting for His children to seek Him through Torah, mitzvos, and doing His will. But the world carries on with its distractions, and people often stop searching. When Hashem reveals Himself, how great is His anguish to see that so few are even looking for Him."

WHAT'S HAPPENING IN BELZ

BELZER REBBE SHLITA'S GRANDSON VISITS BELZ COMMUNITY IN BELGIUM

Harav Chaim Meir Rokeach, shlita, grandson of the Belzer Rebbe shlita, paid a memorable visit to the Belz community of Antwerp this past week. He toured the local mosdos, met with the city's rabbanim, and spent an inspiring Shabbos with the kehillah, delivering divrei Torah and words of chizuk while leading uplifting zemiros and joyous dancing.

The visit left a lasting impression on the chassidim, the children, and the broader Antwerp community, strengthening their connection to Belz and infusing them with renewed inspiration.

Parashas Matos-Massai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

WHAT'S HAPPENING IN BELZ continued



The Kitta Aleph students of the Chaifa Talmud Torah celebrated completing the Alef-Beis and beginning to daven from the siddur with a visit to the Makover Rebbe shlita, in Kiryat Ata, who blessed the children in honor of their special milestone.

The boys sang stirring songs, received a siddur from the Gaavad, recited Birchos HaTorah from their new siddurim, and heard inspiring words about the precious power of the heartfelt tefillos of young children.



Kiddush for Great-Granddaughter

Mazel tov! A grand kiddush was celebrated this past Shabbos, Parshas Pinches, for the birth of a great-granddaughter to the Belzer Rebbe shlita, born to Reb Elimelach Fenster shlita, son-in-law of Harav Hatzaddik Reb Aharon Mordechai Rokeach shlita. The baby was named Margulis, after the Belzer Rebbetzin tlita's grandmother (the Viznitzer (Rebbe shlita's mother



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

RECEIVING A NEW SIDDUR

Students of Our Yeshivah in Kiryat Herzog Declare with Joy and Song: "Learning Torah Is the Greatest Thing!"

The students of the Belz Yeshivah in Kiryat Herzog concluded the summer zman with a spirited and uplifting celebration marking the beginning of their bein hazmanim. Hundreds of bochurim gathered together with the roshei yeshivah and mashpi'im for an evening of singing, dancing, and heartfelt divrei chizuk, expressing their enthusiasm for Torah and their commitment to continue learning even during the vacation period.

Throughout the event, the roshei yeshivah emphasized that bein hazmanim is not a break from Torah, but an opportunity to strengthen one's personal connection to

Parashas Matos-Massai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

BELZ AND BEYOND

continued

learning and avodas Hashem. The highlight of the event was the esteemed guest of Honor, Reb Shulem Ber Sorotzkin shlita, Rosh Yeshiva of Ateres Shlomo, who proclaimed "עולם הבא איז א גוטע זאך - לערנען תורה איז א בעסערע" - "ואך" - which erupted into lively dancing and an atmosphere of joy, as the bochurim proclaimed together, "Learning Torah is the greatest thing!" carrying that inspiration with them into the weeks ahead.



Hilchos Shechita Live

A live shiur demonstrating how to shecht-slaughter chickens took place in the Great Belz Shul in Yerushalayim this week.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



ונסב לכם הגבול מנגב למעלה עקרבim ועבר צנה (מסעי לד:ד)
*The border shall go around south of Maaleh-
akrabbim, and shall pass toward Zin.*

During his last summer, around two and a half months before the Brisker Rav zt"l passed away, because of his great weakness, he lay in his bed in his room. On Shabbos Parshas Matos-Massai, when Baal Korah read the parsha out loud, the Brisker Rav listened with his last bit of strength, concentrating on every word. When the Baal Korah read the passuk ונסב לכם הגבול מנגב למעלה עקרבim ועבר צנה - he pronounced the word "צנה" as "צ-נה". Suddenly, they heard the Brisker Rav say that it needs to be read "צ-נה" - those in the room were shocked. How is it possible that those standing near the Baal Korah didn't hear the mistake, and the Brisker Rav, from his sick bed, did pick up on it?

After davening, the Brisker Rav explained: There is a big difference between the word "צ-נה" and "צנ-ה" - when you read it the first way, it translates to the 'place that is called Zin' - when you put the emphasis on the "נ" it translates to 'one who protects' as it says in Tehilim (צא-ד), the word צנה meaning protector - "צנה וסחרה אמתו" - and that doesn't belong here in the Parsha.

ותהיינה מחלה תרצה וחגלה ומלכה ונעה בנות צלפחד לבני דודיהן
לנשים... (מסעי לו:יא)

Machlah, Tirzah, Hoglah, Milka, and Novah, the daughter of Zelophchod, became wives to the sons of their uncles.

An esteemed kehilla member once came to Harav Reb Shlomo Zalman, the Rav of Vilna, zt"l, with a troubling complaint. He had married his son to the daughter of one of the community's most respected families—a

Parashas Matos-Massai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued



EVERYONE LOVES A GOOD STORY

continued

woman known for her intelligence and Yiras Shamayim. Only after the chasunah did they discover that the kallah was ten years older than the chosson.

As the man continued lamenting his son's predicament, Reb Shlomo Zalman interrupted him.

"In Parshas Masei," he said, "the Torah states: 'וְהָיְינָהּ מִחֻלָּה תִּרְצָה וְחֻגְלָה וּמִלְכָּה וְנָעָה בְּנוֹת צִלְפַּחַד לְבְנֵי דֹדֵיהֶן לְנָשִׁים. Rashi points out that here the daughters of Tzelafchad are listed according to their ages, whereas elsewhere they are listed according to their wisdom."

"Why," the Rav asked, "does the Torah sometimes list them by wisdom and other times by age?"

The man had no answer.

Reb Shlomo Zalman smiled and explained:

"The Gemara (בבא בתרא קט) teaches that even the youngest of Tzelofchad's daughters did not marry until she was forty years old. Before they married, it would not have been appropriate to emphasize their ages, so the Torah listed them according to their wisdom instead. But here, after the Torah tells us that 'the daughters of Tzelofchad became wives to the sons of their uncles,' it can list them according to their ages—because once they're already married, it no longer matters if they're older."

THE REBBE'S TORAH



וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' איש כי ידור נדר...לא יחל דברו ככל היצא מפיו יעשה (מטות ל:ב-ג)

Moshe spoke to the heads of the tribes of the Yidden, saying: This is the thing that Hashem has commanded. If a man will make a vow...he shall not desecrate his word: according to whatever comes from his mouth shall he do.

The word "מטות" can be understood as deriving from the idea of bending down, symbolizing humility and self-effacement. Thus, "ראשי המטות" refers to the tzaddikim who humble themselves and regard themselves as small. It is precisely these individuals whom Hashem chooses to be the מנהיגים—the "ראשים", the leaders of the generation.

This concept is found in the Meor V'Shemesh (Parshas Korach). Likewise, the Chida zt"l relates in Shem HaGedolim that during the time of the Beis Yosef, there were three great Torah scholars who were worthy of authoring the Shulchan Aruch. Yet, from Heaven, the Beis Yosef was specifically chosen because of his exceptional ענוה—his profound humility.

With this understanding, the opening of our parshah takes on a deeper meaning: "וידבר משה אל ראשי המטות"—Moshe addressed the leaders, those who had made themselves humble. "זה הדבר אשר צוה ה'" —this is what Hashem desires: that a person should conduct himself with humility.

However, someone who truly sees himself as lowly may come to think that his words have little value or significance. Therefore, the Torah immediately continues: "לא יחל דברו ככל היצא מפיו יעשה." Even if you consider yourself insignificant and unworthy, do not dismiss the value of your words. On the contrary, be exceedingly careful with what you say, and never, chas v'shalom, imagine that your words carry no weight.

Parashas Matos-Massai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

THIS WEEK'S VORT

פרשת מטות - מסעי

ויסעו מרפידים ויחנו במדבר סיני... (מסעי לג:טו)
They journeyed from Rephidim and encamped in the Wilderness.

In the passuk (לג:יד) it says "ויחנו ברפידים" – that the Yidden didn't have water to drink. Why does it say here ויסעו מרפידים ויחנו במדבר סיני and it doesn't say that the Yidden received the Torah in Midbar Sinai? Because after they received the Torah, the Torah didn't have any more boundaries, not with time, not with place, because at every time and in every place, one needs to learn Torah.

כאשר צוה ד' את משה כן עשו בנות צלפחד, ותהיינה מחלה תרצה וחגלה ומלכה ונועה בנות צלפחד לבני דודיהן לנשים (מסעי לו: ט-י)
As Hashem commanded Moshe, so did the daughters of Zelophchod do. Machlah, Tirzah, Hoglah, Milka, and Novah, the daughter of Zelophchod, became wives to sons of their uncles.

The passuk alludes to the fact that the daughters of Zelophchod married "בני דודיהן" – the sons of their uncles. The passuk also says that they did כאשר צוה ד' את משה – which comes to teach us that the daughters of Zelophchod married their husbands l'shem shamayim and not because they were attracted to their husbands.

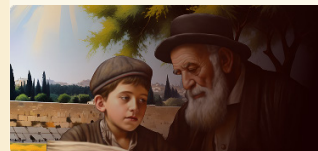
החלצו מאתכם אנשים לצבא (מטות לא:ג)
Arm men from amongst yourselves for the legion...

Moshe hinted to the Yidden מאתכם – take off and put aside your own interests; one only needs to mean l'shem shamayim, לצבא – אנשים – then you can go out to war and win.

ויסעו מסכת ויחנו באיתם (מסעי לג:ו)

They journeyed from Succoth and encamped in Etham.

The word באיתם contains the words "אב תם" – that they went with תמימות – innocence – according to Hashem's command. Sinai. A Yid shouldn't obey them because of his personal interests, he should fulfill them because Hashem commanded.



PIRKEI AVOS פרק א'

ועמך כולם צדיקים...

And your nation are all tzaddikim.

Chassidim used to visit Reb Yitzchak Meir of Zinkov zt"l daily, and he would discuss Chassidic topics with them from Sifrei Tzaddikim. A chassid once stood at the doorway and Reb Yitzchak Mier asked him what he wanted. The chassid replied: "I want to gaze at a tzaddik's image, as it says in Seforim, it is a segulah for Yiras Shamayim." Reb Yitzchak Meir replied: If so, it also says: "ועמך כולם צדיקים" – you are also a tzaddik, I'm telling you, look into yourself, this is the greatest segulah for Yiras Shamayim!"

על שלשה דברים העולם עומד... על העבודה (אבות א:ב)

The world is sustained on three things...on service.

During the times of the Beis Hamikdash the Kohen Gadol sacrificed two Korban Tamid's daily. A תמיד של שחר – for the morning, and a תמיד של בין הערבים – for the evening. Since the Beis Hamikdash is destroyed they are replaced with two Tamid's – "לנגדי תמיד" – שויתי ה' לנגדי תמיד and וחטאתי נגדי תמיד.