

Parashas Pinchas

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת פנחס

July 2, 2026 / ל"ז תמוז תשפ"ו



Shiva Asar B'Taamuz שבעה עשר בתמוז

Thursday, July 2

Why is Parshas Pinchas read at the beginning of the Three Weeks? The Gemara says as long as the Yidden sacrificed the Korben Tamid, the Nations couldn't capture the Beis Hamikdash, when the Nations forbade to sacrifice the Korban Tamid, this led to the Churban Beis Hamikdash – destruction of the Beis Hamikdash.

The Gemara says: A Bas Kol – divine voice emits daily from heaven, saying: "Woe is to the children that thru their sins they destroyed the Beis Hamikdash, burned my Temple, and were dispersed amongst the Nations. Worthy is a king who is praised in his home, woe is to a father who exiled his children and woe is to the children who were exiled from their father!"

Since we don't have a Beis Hamikdash and we can't sacrifice korbonos, in order for Hashem to forgive us of our sins "ונשלמה פרים שפתינו" – when we learn the Parshas of Korbanas, it is considered as if we sacrificed them. Chazal says that also reciting parshas korbanos during davening can be considered as sacrificing the korbanos.

Especially during the Three weeks, when we mourn the Churban Beis Hamikdash, is a time to daven, because this brings us closer to Hashem, Who mourns the fact that He exiled us, and thus He will bring the Geulah – redemption sooner.

That is why we read Parshas Pinchas at the beginning of the three weeks, which encompasses Karbonos and all Yomim Tovim, which evokes Hashem's rachmanus that Moshiach should already come.

We ask the Redemption Should Come from רחמים

Maran Reb Yissocher Dov of Belz zt'l said in the name of the Baal Shem Tov zt'l, that every generation has a tzaddik that is worthy to reveal the end of Galus and bring Moshiach. But we want Moshiach should come in an עת רצון – and not from hardships. Maran said we should daven "ולירושלים עירך ברחמים תשוב" – it should be specifically with Rachmanus "ותחזינה" – with Rachmunis!"

WHAT'S HAPPENING IN BELZ

Upsherin Celebration for Great-Grandson of Belzer Rebbe shlita

The upsherin for the great grandson of the Belzer Rebbe shlita, Shmeil Safrin n'y, son of Harav Avraham Safrin shlita took place Erev SHabbos Parshas Chukas-Balak.



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WHAT'S HAPPENING IN BELZ

continued

Belzer Rebbe shlita's Grandson Visits Monsey, New York

Harav Yisroel Menachem Nuchem Rokeach shlita, grandson of the Belzer Rebbe shlita, visited the Belz community in Monsey this past week in honor of the wedding celebration of an orphaned chassan from London.

Reb Yisroel Menachem Nuchem spent an uplifting Friday night "Boteh" and Melaveh Malka with chassidim, filled with singing and divrei chizuk. He also visited the community rabbanim and the local Belzer yeshivas, engaging the students in learning and honoring them with his presence.

In addition, he toured the construction site of a new Belzer shtiebel for the yungerleit in Monsey, expressing admiration for the project. He made a l'chaim with those present, offered warm words of



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

Yahrzeit of Rabban Gamliel Commemorated

The members of the Kollel "Torasecha Sha'ashuai" in the central Beis Medrash of Rechov Gimmeel, Ashdod, took part in an uplifting trip to the gravesite of Rabban Gamliel of Yavneh, in connection with their study of the teachings of Rabban Gamliel.

After a communal tefillah, the participants sat together for a festive meal, during which they reviewed all of Rabban Gamliel's statements in Maseches Beitzah. Words of encouragement were delivered by the Rosh HaKollel, Rabbi Shalom Leifer.

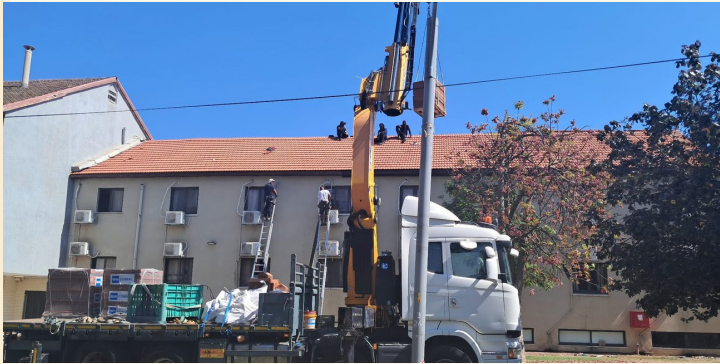


Rooftop Renovations for Komemiyus Yeshiva

While the קול התורה (voice of Torah) is heard from the halls of the Komemiyus Yeshiva for younger students, a rapid project was undertaken to replace and renew all the roof tiles of the buildings in the campus with a high-quality and costly investment, in order to protect them from sun and rain.

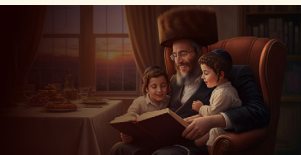
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EVERYONE LOVES A GOOD STORY

especially a Chassidische story...



ואיש על העדה... (פינחס כז:טז)

Appoint a man over the assembly.

The Lev Simcha of Ger, Reb Simcha Bunim zt"l, used to often visit Maran Reb Aharon of Belz zt"l., to bask in his holiness and wholesomeness. He regarded Reb Aharon as the tzaddik and Manhig Hador – the leader of the generation. He once expressed these sentiments in public when he came into Beis Medrash one day during the week of Parshas Pinchas. He said: "בשעה שביקש משה רבינו מהשי"ת: "פקוד ה' אלוקי הרוחות לכל בשר איש על העדה – Moshe Rabbeinu's request was that Hashem should give the Yidden a leader equivalent to the Belzer Rebbe that is in this generation!"

ובחודש השביעי באחד לחודש... יום תרועה יהיה לכם... (פינחס כט:א)

In the seventh month, on the first day of the month...it shall be a day of shofar-sounding for you.

When the Sar Shalom of Belz zt"l lived in Sokol, he passed a shul one Rosh Hashanah and heard the Baal Tokayia (shofer blower) emit a sound that pierced the heavens and aroused the whole congregation to do teshuva. Maran expressed his sentiments, saying: This wasn't in the merit of the shofar

blower, nor in the merit of the Baal Makra (one who calls out the sounds), since they were both simple Yidden. It was in the merit of the Yidden who gathered to hear the tekiyas – shofer blowing.

His grandson, Maran Reb Yissocher Dov of Belz zt"l rephrased the incident saying that his grandfather, the Sar Shalom of Belz, in his great humility, didn't allow the thought to occur that because he was standing there that is how the Baal Tokaya succeeded.

THE REBBE'S TORAH



ותקרבה בנות צלפחד... אבינו מת במדבר והוא לא היה בתוך העדה הנועדים על ה' בעדת קרח כי בחטאו מת ובנים לא היו לו למה יגרע שם אבינו מתוך משפחתו (כז: א-ד)

The daughters of Zelophead...Our father died in the Wilderness but he was not among the assembly that was gathering against Hashem in the assembly of KOrach, but he died of his own sin; and he and his sons. Why should the name of our father be omitted from among his family?

Rashi asks why did they need to give the whole introduction על הנועדים על ה' הוא לא היה בתוך העדה הנועדים על ה'? The answer is that in Parashas Korach, Rashi says that from the story of Korach we see the severity of quarrels. Since for most sins little children aren't punished, but by the sin of fighting, even little children were swallowed into the earth. The reason isn't that the little children are punished, it's just that the 'effects' of the sin were so great, that it reached the little children.

This was Zelophehad's daughters' complaint: אבינו מת במדבר והוא לא היה בתוך העדה הנועדים על ה' בעדת קרח – our father's sin wasn't the same sin as the sin that affected children, and thus we should not be punished and not receive his



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PIRKEI AVOS

continued

שכל העולם כולו כדאי הוא לו (אבות ו:א)

That the whole world is worthwhile for him.

It is known from the holy Baal Shem Tov zt"l that when one learns Torah lishmah—for the sake of Hashem—their chidushei Torah (original Torah insights) are so powerful that those who hear them will be inspired to develop their own chidushim, and they too will begin to learn lishmah. From their chidushim, even more Torah innovations will emerge, and so on—an endless chain of Torah flowing from that original lishmah.

Therefore, it is said: שכל העולם כולו כדאי הוא לו—the entire world is worthwhile for him—because as long as the world exists, his chidushim will continue to bear fruit through his Torah lishmah.