

Parshas Pinchas

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS



פרשת פינחס

שבת מברכים חודש מנחם אב

י"ד תמוז תשפ"ה / July 17, 2025

שבת מברכים

ראש חודש מנחם אב - Rosh Chodesh Av

יום השבת - July 26

The month of Av is called חודש מנחם אב - the consolation we await for this month.

Hashem will console the א-ב of the month of אב in which מגילת איכה is recited with these letters.

The acronym for א"ב is אדם & בבל - the two kingdoms which destroyed the two Beis Hamikdash.

WHAT'S HAPPENING IN BELZ



The "lekach and bronfen tish" conducted by the Belzer Rebbe shlita, Motzei Shiva Asar B'taamuz.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

YIDDISH NACHAS

A comprehensive and thorough examination was held at the Belz Talmid Torah in Yerushalayim under the auspices of the Belz Institutions in Israel, on Seder Moed. Parents and grandparents sat spellbound for a long time as the children recited tractates without stopping or stumbling.



Belz Business Expo Set for July 23 - כ"ז תמוז - in Yerushalayim

Excitement is building for the upcoming Belz Business Expo, scheduled for Wednesday, July 23, at Binyanei Ha'umah in Yerushalayim. The event is being coordinated by R' Meir Avraham Moskowitz, administrator of Ahavas Chesed, together with R' Refoel Wahl, Expo Director.

Parshas Pinchas

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

BELZ AND BEYOND continued

In a recent meeting with the Belzer Rebbe shlita, the coordinators presented the expo's full agenda. The Rebbe spent over an hour reviewing and inquiring about the expo's agenda, presenters, and exhibitors, offering warm blessings for its success.

The expo will bring together Belzer-owned businesses and professionals from a diverse range of industries, including technology, finance, real estate, marketing, and more. Attendees can expect networking opportunities, live presentations, and practical workshops designed to foster growth, innovation, and collaboration.

Rooted in the Belzer value of "לכו והתפרנסו" – "Support one another through livelihood" – this event is a powerful expression of communal strength and economic empowerment.



The Three Weeks – ימי בין המצרים

[Click on our website to learn more](#)

פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם, ולא כליתי את בני ישראל בקנאתי. לכן אמור הנני נותן לו את בריתי שלום (פינחס:יא-יב)
Pinchas, son of Elazar, son of Aaron the Kohen, turned back My wrath from upon the Yidden when he zealously avenged My vengeance among them, so I did not consume Klal Yisroel in My vengeance. Therefore, say: Behold! I give him my covenant of peace.

תרגום יונתן: "ואעבדיניה מלאך קיים ויחי לעלמא למבשרא גאולתא בסוף יומיא"

I will transform him into a Malach (angel) who lives eternally, and he will reveal to the Jewish children the news of the Geulah – the Final Redemption-, and the time of the end of Galus, the exile.

Why did Pinchas merit to be the messenger to reveal the good news to the Yidden? And why did he merit this as a reward for his קנאות – zealotness?

During the period of the final redemption, Yidden will have to find their way to the גאולה – the ultimate redemption, as well as a redemption within their personal galus, or exile. To navigate the stormy era and avoid sinking among the trails of exiles, one needs the brazenness and zeal that Pinchas possessed, and Pinchas was the one who paved the way for Yiddishe Kinder to walk the path towards the גאולה שלימה and to the גאולה in the Galus.

Why is Parshas Pinchas read during the ימי בין המצרים – the three weeks?

The Apter Rav zt"l said there is a deeper meaning to it. There are 21 days of ימי בין המצרים

Parshas Pinchas

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

THE TREE WEEKS continued

from Shiva Asar B'Taamuz until Tisha Bav, and these days are holy days and the roots for the 21 days of the Yomim Tovim. (1) day for Shabbos, (1) for Rosh Chodesh, (7) days of Pesach, (8) days of Sukkos (1) day of Shavuot (2) days Rosh Hashana (1) day Yom Kippur.

Since we aren't worthy to see the goodness in these days, through teshuva and מעשים טובים – good deeds, it will be revealed to us the greatness, ישועות & ברכות of these special 21 days which are the roots for the Yomim Tovim.

Since all the Yomim Tovim are mentioned in Parshas Pinchas, we read Parshas Pinchas at the beginning of the Three Weeks.

EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



פינחס בן אלעזר בן אהרן הכהן... (פינחס כה:יא)
Pinchas son of Elasar son of Aharon the Kohen...

The Gaon and Tzaddik Reb Pinchas Horowitz, the Baal Hafla'ah zt"l, was one of the greatest talmidim of the Mezritcher Maggid zt"l. In his younger years, he served in rabbinic positions in various towns throughout Poland, where he lived in great poverty. Years later, he left his hometown and moved to Frankfurt am Main, where he was appointed as a Rav. There, he lived his final years in abundance and honor until his passing on ב'תמוז תקס"ה.

An old acquaintance from Poland once came to visit him in Frankfurt and was struck by the Rav's newfound prosperity. He remarked, "I am happy to see the Rav now living in

comfort, after having endured such poverty and hardship in the towns of Poland."

The Baal Hafla'ah smiled and responded, "When Pinchas is at home—in his birthplace—it is usually bein ha-metzarim (tight and narrow)." (Parshas Pinchas is typically read during the Three Weeks, known as bein ha-metzarim, a time of national mourning and constriction.) "But when 'Pinchas' is in a foreign land, it is usually like Yom Tov." (The Yom Tov readings are found in Parshas Pinchas.) With this play on words, he alluded to the idea that while living far from his homeland, he experienced abundance and joy, much like a Yom Tov.

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

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

In the town of Belz, it was the custom during Rosh Hashanah and Yom Kippur that no other minyan would be held—only the main minyan in the Great Belz Shul, led by The Frierdige Rav zt"l himself.

One year, however, a group known as the Shevurei Lev ("the brokenhearted"—individuals who suffered due to opposition) organized a separate minyan. They hired a baal tefillah (cantor) and instructed him to follow the exact nusach and customs of the Belzer Rebbe.

The cantor complied. When it came time for tekios—the shofar blowing—he entered the shul with a tallis draped over his face, in the traditional style of the Belzer Rebbes. He began reciting "Lamenatze'ach" and "Min Hameitzar" with the same heartfelt groan—the krechtz—characteristic of the Rebbe.

Parshas Pinchas

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
continued

But when he raised the shofar to his lips to blow, he found himself completely unable to produce even a single tekiah. After several attempts, he lowered the shofar and said with deep emotion, "What do you think—that I'm the Belzer Rebbe?! No! I am not the Belzer Rebbe!"

Only then, after that sincere admission, was he able to blow the shofar smoothly, as if nothing had happened.

When Maran Reb Yissachar Dov of Belz zt"l later heard about the incident, he remarked:

"There are two possible reasons why he was ultimately successful. First, he humbled himself by declaring that he is not the Belzer Rebbe—his pride was broken, and in that humility lay the merit to succeed. Second, he uttered the holy name 'Belz.'"

THE REBBE'S TORAH



ויאמר ד' אל משה קח לך את יהושע בן נון...ונתתה מהודך עליו
(פינחס בזיח-כ)

*Hashem said to Moshe: "Take to yourself
Yoshua son of Nun...You shall place some of
your majesty upon him..."*

The Medrash (שמו"ר מז:ו) offers a fascinating insight: When Moshe Rabbeinu finished writing the Torah, a small amount of ink remained on his quill. He placed the ink upon his head, and from it emerged "קרני הוד" – rays of light that shone from his face.

The Ohr Hachaim Hakadosh explains (פרשת כי) this Medrash in a deeper way. He writes

that Moshe, being the humblest man who ever lived, found it difficult to write about himself "והאיש משה ענו מאוד מכל האדם (במדבר יב:ג)" – "and the man Moshe was exceedingly humble, more than any person." Out of his humility, he left out the letter "י" from the word "עניו." That is what the Medrash means when it says that a bit of ink remained—it was the ink of the missing "י." In reward for his great humility, Moshe was granted the radiant light, the "קרני הוד."

The holy Sar Shalom of Belz zt"l adds another perspective. He explains that the "י" from the word "עניו" is the very same "י" that Moshe Rabbeinu added to the name of יהושע בן נון as stated in Targum Yonasan (פרשת שלח) Moshe added this letter to the original name הושע because Yehoshua, too, was a great anav—a truly humble person.

With these two explanations, we can now understand the passuk: ונתתה מהודך עליו – You shall place some of your majesty upon him.

According to Rashi, this "הוד" refers to the "קרני הוד" – the radiant light that Moshe received. That light, originating from the letter "י" of the word "עניו" was now being passed on to Yehoshua. Why? Because Yehoshua, like Moshe, embodied true humility. Therefore, Moshe transmitted to him not just his leadership, but the very light of spiritual greatness that humility brings.

Parshas Pinchas

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

THIS WEEK'S VORT

פרשת פינחס

בקנאו את קנאתי בתוכם... (פינחס כה:יא)
When he zealously avenged My vengeance among them...

Because Pinchas carried out Hashem's vengeance and therefore killed Zimri; he ingrained into the Yidden the concept "בתוכם" - of zealousness and not tolerating when someone else sins.

וידבר ד' אל משה לאמר, לאלה תחלק הארץ... (פינחס כו:נג)
Hashem spoke to Moshe saying: "To these shall the Land be divided..."

The Ohr Hachayim states that the word "לאמר" doesn't refer to the Yidden since it already says in the passuk "לאלה תחלק הארץ" - the land will be divided for the Yidden. The translation for "לאמר" is that Hashem told Moshe to tell Yehoshua and the Z'keinim since Yehoshua was the one who divided the Land for the Shevatim -tribes.

ושם בת אשר שרחה... (פינחס כו:מו)
The name of Asher's daughter: Serach.

This alludes to what Chazal say that Serach, the daughter of Asher, was alive when she went into Gan Eden because she revealed to Yaakov Avinu that Yosef was still alive. ~~יש"ם~~ - the acronym for these words are "ב"ת אשר ש"ר ח"ה" - וזאת שנכנסה מחיים בעדן תגמול אשר שיר רחשה שיוסף" - and she who entered alive into Eden, a reward for the song of joy that she sang to Yakov Avinu that Yosef is still alive.

וצויתה אותו לעיניהם (פינחס כז:יט)
And command him before their eyes.

One of the main fundamentals of Yidishkeit is שמירת עיניים - to guard one's eyes from seeing inappropriate things. This is what the passuk alludes to: וצויתה אותו לעיניהם: - Hashem commanded Moshe Rabbeinu to command Yehoshua to guard the Yidden's eyes, as this would enable them to attain loftier heights of holiness.



כל ישראל יש להם חלק לעולם הבא
Every Yid has a portion in the World to Come.

The Skver Rebbe zt"l once said: "I'm sure every Yid has a place in Olam Haba as the Mishna says, 'כל ישראל יש להם חלק לעולם הבא' - then it is undoubtedly true. What about this World? Only those who learn Torah, Daven, and serve Hashem are worthy of it.

כל ישראל יש להם חלק לעולם הבא
Every Yid has a portion in the World to Come.

The Dubna Maggid zt"l once approached a wealthy man known for his stinginess and asked him for a donation to a worthy tzedakah cause. The rich man refused.

As the Maggid turned to leave, he said, "You should know, Reb Yid, that a place in Olam Haba (the World to Come) is destined for you!"

Parshas Pinchas

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued



פרקי אבות
continued

The wealthy man was taken aback. “What do you mean?” he asked in astonishment. “I’m not giving you any tzedakah—why would I deserve Olam Haba?”

The Dubna Maggid responded with a story:

“There was once a wealthy miser who lived in a town. Before he died, he warned the chevra kadisha (burial society) that they must bury all his possessions with him. Having no choice, they complied.

When the miser arrived at the Heavenly Court, his book of deeds was opened, and it showed he had never given a single coin to tzedakah. He was asked, ‘Why didn’t you give charity?’

The man replied, ‘In the world below, there are many liars and swindlers. How could I know who was truly in need and who was pretending? So, I brought all my wealth with me to the True World—here, I am ready to give tzedakah!’

The Heavenly Court deliberated. ‘It cannot be,’ they said, ‘that this man is the only clever one who brought his wealth to the World of Truth. Let us find two others who did the same, and if so, we will grant him entry to Olam Haba.’

The angels searched high and low and found only one other person who was buried with all his possessions—Korach.

Therefore, the court ruled: ‘One miser is not enough. We need three. Until then, entry is denied.’

The Dubna Maggid looked the man in the eye and concluded:

“I see that you, too, are clinging tightly to your wealth, as if planning to take it with you to the grave. If so, you may become the second, alongside that wealthy miser and Korach. And then, just maybe, you’ll gain your place in Olam Haba...”