

PARSHAS PINCHAS

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת פנחס

שבעה עשר בתמוז תשפ"ג / July 6, 2023



שבעה עשר בתמוז

Five tragedies befell the Yidden on the seventeenth day of Tammuz. Due to these tragic events, Shiva Asar B'Tammuz is proclaimed a fast day.

1. Moshe broke the first set of Luchos when he descended from Har Sinai after observing the Yidden serving the עגל.
2. During the siege of the First Beis Hamikdash, the enemies halted the daily offering of the קרבן תמיד.
3. The walls of Yerushalayim were breached three weeks before the Second Beis Hamikdash was destroyed.
4. The Greek general Apostomos burned a Torah scroll.
5. An image of Avodah Zarah was placed inside the Beis Hamikdash.

ימי בין המצרים - THE THREE WEEKS 21 DAYS BETWEEN SHIVA ASAR B'TAMUZ AND TISHA BAV

The three weeks start שבעה עשר בתמוז and end on תשעה באב. These days are referred to as 'ימי בין המצרים' according to a Midrash in Eicha on the pasuk "כל רודפי השיגוה בין המצרים" - the rashaim - wicked people who chased the Yidden causing them lots of tzoros (hardships).

The Ropshitzer Rav zt'l explained: "כל רודפי"

- all reshaim who chase the Yidden "השיגוה" - they understand the greatness and holiness of the Jewish nation, "בין המצרים" - when they attack and narrow their chances of survival - at those times, the strength and fortitude of the Yidden come forth - they won't budge from Hashem's ways, despite their hardships.

ימי בין המצרים The Holy Days of

Parshas Pinchas is read at the beginning of the three weeks because in Parshas Pinchas all the Yomim Tovim are mentioned. There are **21 days** during the ימי בין המצרים which is equivalent to the **21 days of Yomim Tovim**.

Shabbos (1 day), Rosh Chodesh (1 day), Pesach (7 days), Succos (8 days), Shavuos (1 day), Rosh Hashana (2 days), and Yom Kippur (1 day).

When Pinchas/Eliyahu Hanavi redeems us from this Galus, we will understand and merit the greatness of these 21 days.



Learn more about the Three Weeks:
worldofbelz.org/thethreeweeks

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY...

פנחס בן אלעזר בן אהרן הכהן (פינחס כהניא)
Pinchas, son of Elazar, son of Aharon

The Sod Ha'Avodah of Slonim zt'l, visited the city of Krinek to collect funds for the ongoing construction of his Beis Medrash. He approached a wealthy acquaintance who hesitated to give a large contribution which the Rebbe requested.

When the Sod Ha'Avodah noticed his uncertainty, he said that in this week's parsha, Parshas Pinchas, it says: פנ-חס – if you guard your money, then בן – you should think into it and understand (the word בן is from the word בינה – to understand), then, עזר – אל – Hashem will help and will help even more, in the merit of Tzedakah.

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

HaRav Yisroel Grossman zt'l of Yerushalayim related a story:

His neighbor was a lonely almanah – a widow who used to alleviate her boredom by listening to news from a small radio transmitter. (Which doesn't exist anymore today.) A fellow neighbor, who was a real קנאי – zealot, used to reprimand her for possessing such an object in her home. But the widow ignored him.

One Friday afternoon, the zealous neighbor became infuriated, and after the widow washed her floors, he opened her door and spilled a bucket of water across the almanah's home.

R' Yisroel relates that his uncle R' Shimon Grossman zt'l had pity on the almanah and confronted the neighbor on his wild actions – commanding him to come to Harav Yosef Zvi Dushinsky zt'l to hear his opinion on the matter.

The קנאי neighbor shared his argument with Rav Dushinsky, saying that in his backyard lives a neighbor, an almanah, who possesses a "טמא כלי" – an impure object," and that he rebuked her several times but to no avail, so he decided to take drastic action.

Even before the fanatic neighbor finished his story, Rav Dushinsky's complexion turned fiery, and he jumped off his chair, lifted his cane, and started screaming: **"Rasha, get out of my house!"**

איש על העדה... אשר יוציאם ואשר יביאם לפניהם... (פינחס כהניא)
(טז-יז)

Appoint a man over the assembly, who shall go out before them and come in before them...

The Komemiyus Rav, Reb Binyamin Mendelsohn zt'l, led his Yishuv's Kehilla (settlement members) of Shomrie Torah U'mitzvahs farmers who were diligent about keeping the mitzvah of Shemita on their farms. The Komemiyus Rav frequently visited Maran Rebbe Aharon of Belz zt'l to receive brachas – blessings on behalf of his kehilla – they should merit success in their farming endeavors.

Before one of his visits, a congregant honored the Komemiyus Rav to serve as Sandak at his son's bris. However, the Komemiyus Rav didn't want to accept the honor since he was already Sandak by one of the father's children, and according to the Re'ma, one doesn't accept the honor

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**Everyone loves a good story,
especially a Chassidic story...**
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of being Sandak twice from the same father. However, the father insisted, so the Komemiyus Rav decided to present the question to the Chazon Ish zt"l following his visit to the Belzer Rav in Tel Aviv.

When the Komemiyus Rav arrived at Maran Rebbe Aharon's home, before he handed over his kvittal and the kvittlach of his kehilla, Maran said: "I will only read your kvittal, since you are the Rav of the yishuv, all your kehilla members are included in your bracha!"

And Maran added, "Everyone knows the Re'ma's opinion about not accepting the honor of Sandek twice since a Sandak is worthy of wealth, so why not grant the blessing on another Yid. However, the Rav of a city is allowed to be honored many times since the fountain of blessings for his kehilla members comes through a vessel of a Rav who leads his kehilla. Therefore, they all get blessed with plenty to support their Rav, and I will bless you, and through you, your kehilla will receive plenty of bracha and hatzlacha..."

The Komemiyus Rav was astounded by Maran's brachas and for addressing his quandary even before presenting his question.

תחת אשר קנא לאלקיו ויכפר על בני ישראל (פינחס כה:ג)
Because he took vengeance for his G-d and atoned for Hashem's children...

Targum Yonosan ben Uziel quotes from Chazal: When Pinchas was niftar, Hashem made him into a Malach (angel) to live

forever. When Eliyahu Hanavi was born, Hashem placed in him the neshama of Pinchas. Afterward, Eliyahu ascended alive to Heaven and returned to the state of a 'Malach.'

In Sefer "Agra D'Pirka' it is quoted from Rebbe Shlome Karliner zt"l on a Medrash that when Eliyahu became a malach, Hashem gave him the task to be present at every Bris Milah to ensure that the baby undergoing circumcision returns home to his mother, healthy. From then on, Eliyahu Hanavi received the title "Eliyahu Malach HaBris."

Eliyahu Hanavi said to Hashem: "I possess the neshama of Pinchas, who was a big "Kanayi – zealot," what happens if I attend a Bris and the baby's father is sinful? I won't be able to fathom it and will have to leave the Bris."

Hashem promised that he would forgive the sins of the baby's father. Eliyahu continued asking, "What is it if the Mohel or Sandek are sinful?" Hashem answered I will forgive them too. Eliyahu continued, "And what if one of the attendees at the Bris is sinful?" To which Hashem answered, "I will also forgive all who attend the Bris!"

This sentiment is alluded to the pasuk תחת אשר קנא לאלקיו – since Eliyahu has the neshama of Pinchas, who acted zealously in honor of Hashem, this caused ויכפר על בני ישראל – that Hashem forgives all Yidden present at a Bris.

פרשת פנחס – THIS WEEK'S VORT

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

Pinchas's task was to be a zealot "בתוכם" –

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within his being by removing all evil from himself.

ושם איש ישראל המוכה (פינחס כה:יד)
And the name of the one of Yisroel who was slain...

If the Torah tells us the name of the one who sinned, why is he titled as "ישראל" which alludes to a loftier level of Yiddishkeit? The Torah teaches us that even if a Yid commits a grave sin, he still has the opportunity to do teshuva (repent), and be referenced to "ישראל".

השיב את חמתי (פינחס כה: יא)
He turned back My wrath...

The word "חמתי" encapsulates the words "מת" – death and "חי" – life – to show us that Pinchas, with his 'קנאות' – zealotry, was able to turn death into life by saving Klal Yisroel from the plague. Therefore, he was worthy of living for eternity, as it says: "פנחס זה" – who lives on forever.

ליצר משפחות היצרי לשלם משפחת השלמי (פינחס כו:ג)
And these are the count of their families... according to their count...

"The path a person chooses to lead that's how he will be led from Above." The pasuk alludes to this statement – if a person chooses to follow his "ליצר" – Yetzer Hara, then, "משפחת היצרי" – his whole family will follow the Yetzer Hara. If he chooses "לשלם" – to go on the path of "שלימות" – wholesome

and ehrlich – righteous, then "משפחת השלמי" – his whole family will follow his lead in the right direction of Yiddishkeit.

פרקי אבות – פרק ו'

רבי מאיר אומר: כל העוסק בתורה לשמה לזוכה לדברים הרבה ולא עוד אלא שכל העולם כלו כדאי הוא לו נקרע רע, אהוב... (אבות ו:א)

Reb Meir says: All who toil in learning Torah for the Torah's sake (honor) merits a lot of things. And not only that but also the world's creation is sustained through him. He is called a friend (from Hashem)...

...זוכה לדברים הרבה

The word זוכה can mean to conquer. One who learns Torah לשמה – for the sake of learning Torah, receives extra strength to conquer all the obstacles that want to prevent him from serving Hashem.

שכל העולם כלו כדאי הוא
The whole world is sustained in his merit.

If someone in the entire world doesn't learn Torah for a second, the world would be destroyed. Therefore, when a person learns Torah, there's the possibility that during that moment of learning, the whole world is sustained.

שכל העולם כלו כדאי הוא

There are instances when a person can be withheld deserved merits since the place he

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פרקי אבות - פרק ו'
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lives is not worthy to receive those merits.
The Tanna Reb Meir tells us: שכל העולם כלו כדאי הוא -that his learning Torah causes the place he lives to be worthy to receive merits.

אמר רבי יהושע בן לוי: בכל יום ויום בת קול יוצאת מהר חורב...
(אבות ו:ב)
Reb Yehoshua ben Levi said: Every single day, a Heavenly voice emits from Mount "Chorav"...

בת קול יוצאת מהר חורב

We can learn a lesson from a mountain. If a mountain, comprised of a piece of earth, is so holy that it emits a בת קול - Then, a person who possesses a neshama from Hashem can attain loftier heights.

בכל יום ויום

Why does it have to say twice יום ויום? It teaches us that for every day a person distances himself from learning Torah, the Torah distances itself another day. As it says: "אם תעזבני יום יומיים אעזבך" - If you forsake me one day, you will be forsaken for two days!"