

Medrash; Pinchos the son of Elozor the son of Aharon etc., Pinchos he is Eliyohu, Hashem said "You made peace between Klall Yisroel and their Father in Shomayim (heaven), Chayechoh (your life), You will in the future be sent to make peace. As it says (Malachi 3:23) Behold I will send to you Eliyohu, the prophet and He will return the hearts of the children to their fathers etc." This needs explanation, I seem to say with the help of Hashem Yisborach, that the Possuk wants to explain the Yichus (genealogy) "the son of Aharon" as numerous times it says just "Elozor Hakohen" and all is known. Therefore, we must explain here the "Midah Keneged Midah" (attribute for similar action) Brisi Sholom (my covenant of peace), since he was "Ben (the son of) Aharon Hakohen", He was from the students of Aharon Hakohen, who loves peace. [As stated in Pirkei Avos]

- Sefer Divrei Emes (113) – The Chozeh of Lublin,

Parshas HaMo'ados

פרשת המועדות

And he ended "therefore we steadily, usually read Parshas Pinchos during the three weeks, since it has in it the Parshas HaMo'ados", for those who understand etc....

- Sefer Beis Aharon

ובראשי חדשיכם (במדבר כ"ה י"א)

He said, each and every person must renew himself in Avodas HaBorei Yisborach Shemo (service to Hashem may his name be blessed). And he told in the name of Rav Shlomo of Karlin ZY"A who said "That every Rosh Chodesh it comes a new Sechel (wisdom) to the world, how to strengthen yourself against the Yetzer Hora (evil inclination) as it says (in Mussaf of Rosh Chodesh) Uteshu'as Nafshom Miyad Sonei" (and a solution for their soul from the hand of the enemy). Yihi Rotzon Shenizkeh Lozeh, Ohmein Kein Yihi Rotzon (May it be Hashems will that we merit to this, Amein. So shall be Hashems will.)

- Beis Aharon – Sefer Shema Shlomo

יום תרועה יהי לכם (במדבר י"ט א')

A day of Teruah it should be for you (Bamidbor 19:1). It does not say Tekyoh, Yovel, or Shofer, as it says in other places, rather a language of Rayus – companionship. That there should be peace, love, and companionship. And thru this it will be "Lohchem" (for you), for your pleasure, as it says "Lech Lecha" (Bereishis 12:1), to which Chazal explains, Lechanoschoh, Ulitovosechoh – for your pleasure and your good.

- Sefer Divrei Emes (138)

See also Sefer Yalkut Zos Zikoron, on the Possuk Ohloh Elokim Bitru'oh (Tehillim 47:6), that with the "Rayus" of which one says to his friend on the night of Rosh Hashanah "Gut Yom Tov - and Lishonoh Tovoh Tikoseiv", with this it removes the Midas Hadin (attribute of judgement) from upon the Kisei Hadin (the seat of judgement).

- Sefer Pishgomin Kadishin

The Chidushei Harim ZY"A said in the name of The Chozeh of Lublin ZY"A. That Shabbos Parshas Pinchos is good for the Binei Hana'urim (younger ones), as it can be for them a Tikun Bishleimus (complete rectification).

- Siddur Sefas Emes – Likutei Yehudoh (91)

Every Avodas Mitzva (service of commandment) and praise must be in complete Simcha (happiness), as we find in the Gemoroh (Brochos 30:1) we see with Abayei who would jest very much and say I am placing Tefillin. And so to Rav Bruna who would join Geuloh to Tefilloh, and it would be endless happiness from his mouth that whole day.

- Rav Chaim Vital, Sharei Kedusha, 2:4, - Sefer Ohz Tischazeik

A Chossid refused to accept the view of the Rebbe of Gastanin ZY"A, that he should not do a transaction, and he went and did the business deal. Afterwards he begged and accepted the Brocha from the Rebbe of Gastanin. Said the Rebbe of Sochotchov ZY"A to his close confidants, "this looks as one who acts as a lad in a garden".

- Sefer Siach Sarfei Kodesh

The Rebbe of Sochotchov said. If he looks in to a Sefer, even of Pilpul, he could know the quality of Kedusha (holiness) of the Mechaber (author).

- Sefer Siach Sarfei Kodesh

I heard in the name of a Tzaddik. The world interprets "Chevlei Moshiach" (pangs of the coming of Moshiach) "They will strengthen and cling themselves as a "Chevel" (rope) in a group together".

- Sefer Siach Sarfei Kodesh

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