

Parashas Behaaloscha

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בהעלותך

June 03, 2026 / י"ט סיוון תשפ"ו



WHAT'S HAPPENING IN BELZ

כתיבת ספר תורה

The Belzer Rebbe shlita participated in the writing of a new Sefer Torah being dedicated to the Belz Shtiebel on 15th Avenue and 50th Street in memory of Dayan Harav Shlomo ben Reb Moshe HaKohen Gross a"h.

Among those present were Reb Moshe Biegeleisen shlita and Reb Hertzka Engel shlita of Boro Park; veteran askanim and longtime mispallelim of the beis medrash.



support for Kollel Avreichim in Eretz Yisroel, the campaign has already reached 60% of its goal. Belzer chassidim worldwide have pledged monthly contributions of ₪900 (\$300) to sustain the kollelim network.

The Rebbe shlita assured those who participate in this undertaking that they and their families will be spared agmas nefesh.



MESIBA SHEL MITZVAH – CELEBRATING TORAH ACHIEVEMENT

A special celebration was held in Yerushalayim for outstanding students selected from the prestigious "Ahavas Torah" program. The participants, chosen for their diligence and achievement in Torah study, gathered at the Merkaz Mosdos Belz Center and heard words of inspiration from leading rabbanim and educators.

The bochurim received certificates of excellence and special prizes in recognition of their accomplishments. The event concluded with encouragement to continue growing in Torah through the "Ahavas Torah" initiative, which was established by the Belzer Rebbe shlita to instill a deep and lasting love of Torah.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

URGENT AVREICHIM CAMPAIGN UPDATE

Just one week after the Belzer Rebbe shlita's call on Motzei Shavuos to strengthen

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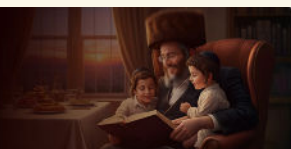
CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



ולא יהיה בבני ישראל נגף בגשת בני ישראל אל הקדש (בהעלותך ח:יט)

So that there will not be a plague among the Yidden then the Yidden approach the Sanctuary.

A Yid once came to the holy Kozhnitzer Maggid zt"l. This Yid was blessed with health, wealth, and wonderful children; he lacked nothing. The Maggid asked him, "What is it that you need?"

The man replied, "Boruch Hashem, I am lacking nothing."

The tzaddik then asked, "If so, why did you come to me?"

The wealthy man answered, "Even though I do not need anything now, I came to ask the tzaddik to daven for me that I should never come to need the help of a tzaddik."

The holy Imrei Chaim of Dzikov zt"l explained this story through the pasuk: "ולא יהיה בבני ישראל נגף בגשת בני ישראל אל הקדש". Rashi comments: "שלא יצטרכו לגשת את הקודש" — that they should not

need to approach the Sanctuary.

At first glance, this seems difficult to understand. The pasuk itself says "בגשת בני ישראל אל הקדש" — that the Yidden will come to the Beis Hamikdash — while Rashi explains that they will not need to come.

The explanation is based on the story above. "ולא יהיה בבני ישראל נגף" means that Yidden will be blessed so abundantly that they will not have to come because of suffering, tragedy, or calamity. Why, then, will they come? Rashi explains: "שלא יצטרכו לגשת את הקודש" — they will come only to ask the tzaddik to daven that they should continue to lack nothing and never come to need the assistance of a tzaddik.

ויאמר אל נא תעזב אתנו כי על כן ידעת חנותנו במדבר והיית לנו לעינים (בהעלותך י:לא)

He said, "Please do not forsake us, since you know our encampment in the Wilderness, and you have been as eyes for us."

A group of chassidim once traveled to the holy Sar Shalom of Belz zt"l. Along their journey, they had to pass through a dangerous border crossing. Before departing for home, they entered the Rebbe's room and asked him to daven that their return trip should pass safely and peacefully.

The Sar Shalom replied that when a Yid travels to a tzaddik, from the very moment he leaves his home, the tzaddik sees him and watches over him, ensuring his journey proceeds smoothly and he arrives safely. And certainly, when the chassid returns home, the tzaddik continues to protect him so that no harm should befall him on the way.

The First Belzer Rebbe zt"l added that this idea is hinted to in the parshah, when Moshe Rabbeinu told Yisro: "ויאמר אל נא תעזב אתנו" —

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EVERYONE LOVES A GOOD STORY

continued

“Please do not forsake us.” Why? “כי על כן ידעת” — because you knew where we encamped in the wilderness. How did you know? “והיית לנו לעינים” — because you were like eyes for us.

The First Belzer Rebbe explained that this means: you saw us from the moment we left our homes, and you watched over us so that nothing harmful would occur, allowing us to arrive safely.

Rashi notes that the words “והיית לנו לעינים” can be understood in both the past and future tense. This alludes to the fact that a tzaddik watches over his chassidim both in the “עבר” — on their journey to the tzaddik — and in the “עתיד” — on their return home as well, ensuring that they arrive safely and unharmed.

THE REBBE'S TORAH



קח את הלויים מתוך בני ישראל וטהרת אתם... ולקחו פר בן בקר... ופר שני בן בקר תקח לחטאת (בעהלותך ח-ו-ח)
Take the Leyiyim from among the Yidden and purify them. They shall take a young bull...and a second young bull shall you take as a sin-offering.

What does “וטהרת אתם” mean? Were the Levi'im impure? Rashi explains that the korbanos were brought as a rectification for the sin of Avodah Zarah. But if the Levi'im did not participate in the sin of the Eigel, why did they need to bring a kapparah at all?

At times, Heaven sends tzaddikim small nisyonos that slightly diminish their lofty madreigah. They then do teshuvah with profound remorse and pain, and through their

own awakening, they inspire Klal Yisrael to return to Hashem as well.

The Yidden in the Midbar had stumbled in various sins, and there was a need for spiritual leaders who would awaken the nation to teshuvah. Therefore, Hashem placed within the Levi'im a feeling of introspection and purification, causing them to seek atonement and draw close to Him — not because they themselves had sinned with the Eigel, but to inspire the hearts of the Yidden to repent.

This is the meaning of the pasuk: “קח את הלויים” — take the Levi'im from among Bnei Yisrael and elevate them to a state of purification, so that through their own teshuvah and korbanos they would awaken the entire nation to return to Hashem.

THIS WEEK'S VORT

פרשת בהעלותך

בהעלותך את הנרות... (בהעלותך ח:ב)
When you will kindle the lamps...

It is the way of the world that when Yidden travel to a tzaddik, their hearts are awakened to עבודת השם with great enthusiasm and inspiration. However, once they return home, that excitement and hisorerus often begins to fade.

A true tzaddik, however, has the power to influence his chassidim that the inspiration they received should not diminish even after they leave him, but should continue to burn within them as they return home and continue serving Hashem with the same enthusiasm.

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THIS WEEKS VORT

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ויאמר אלדד ומידד מתנבאים במחנה (בהעלותך יא:כז)
And he said: "Eldad and Medad are prophesied in the camp.

Medrash: הדא הוא דאמרינן (מגילה יח) מילה בסלע שתיקוּתא
 'This is what we say: 'A word is worth one sela, but silence is worth two.' What does it mean?

When Moshe Rabbeinu hit the stone, he was punished so that he would not be able to enter Eretz Yisroel; this was the prophecy of Eldad and Medad. But if Moshe had spoken to the stone, as Hashem commanded, he would have been able to enter the holy land, and the prophecy wouldn't have been, and Eldad and Medad would have remained silent. This is the translation of מילה בסלע – if Moshe had spoken to the stone שתיקוּתא בתרי – the two (Eldad and Medad) would have remained silent.

ויהי בנסע הארץ ויאמר משה (בהעלותך י:לה)
When the Ark would journey, Moshe said...

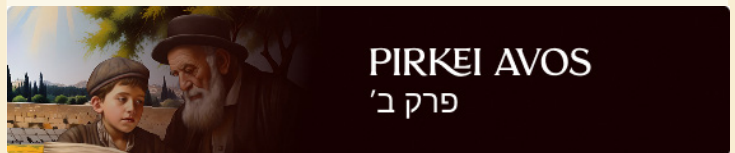
There is a halacha that if G-d forbid a Sefer Torah is burning on Shabbos, one is allowed to save it even if there isn't an eiruv in the city, and even if letters are erased, and it only contains eighty-five letters, like the number of words in the parsha of ויהי בנסע.

The Baal HaTurim adds that this is why, following the words ויהי בנסע, it says במ אש – to state that one is allowed to save such a Torah from fire.

מקשה זהב עד ירכה עד פרחתה הוא... (בהעלותך ח:ד)
Hammered-out gold, from its base to its flower it is hammered out.

Rashi says that Hashem showed Moshe with his finger because he didn't understand how to make the Menorah.

The words עד ירכה עד פרחתה הוא allude to the Yidden's achdus – unity from all the Yidden – the great ones and the simpletons, all are מקשה – hammered out together as one, and this is what Moshe didn't understand.



מרבה תורה מרבה חיים (אבות ב:ח)
One who increases Torah increases life.

Since tzaddikim occupy themselves with learning Torah all their life, אף במיתתם קרויין חיים, O – even upon their death, they are considered among the living.

מרבה תורה מרבה חיים (אבות ב:ח)
 One who increases Torah increases life.

Although the toil of Torah involves great effort and strain, as one exerts himself to properly understand and clarify the truth – for example, when delving deeply into a halachah in order to arrive at the correct psak – these "דאגות התורה," the burdens and concerns of Torah, do not harm a person's health.

When Chazal say that worry weakens the heart and anxiety shortens a person's life, this refers to worries over parnassah and material matters, which can consume and weaken a person. But one who worries and toils over Torah is granted the opposite: Torah brings life. Such a person merits long years and receives from Heaven added חיים and peaceful days.

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THE REBBE'S TORAH

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ingrained in the seats and if others sit there they can't focus on learning Torah. Proof to the above sentiment is found in Tehillim "אשרי" האיש...ובמושב לצים לא ישב - praised is the person who is forewarned from sitting at a place where mockers sat so that he shouldn't be influenced by their conduct.

And as for Aharon - what is he that you protest against him?

Maran Reb Yitzchok of Amshininov zt"l explained that since Aharon held himself in a position of "אני" - I'm not worthy of anything, one couldn't fight with him since a fight requires two sides to fight.

אני:אני אני) אהרון אהרון אהרון אהרון)

And as for Aharon - what is he that you protest against him?

HaGoan R' Shlome Zalman Aurbach zt"l translated the pasuk in Tehillim (אני) (אני:אני אני אהרון אהרון אהרון אהרון) - and I like a deaf man, will not hear, and like a mute man, will not open his mouth." It would really need to say "אני אהרון אהרון" - since the passuk starts with a possessive phrase and ends with a third-person phrase. Just when one party starts "אני אהרון אהרון" - he remains silent and doesn't respond to his friend's attack, then the friend will stop trying to start a fight. "אני אהרון אהרון אהרון" - he won't retort.

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One of the chassidim, a poor person, exclaimed: "What can I do that I don't have a 'peruta' - coin to give the Rebbe?"

When the chassidim arrived in Spinka they went to greet the Rebbe. When the poor chassid extended his hand the Imrei Yosef told him: "Ah!...You cause me great joy! I surely appreciate those who give me money but one who takes from me gives me greater joy since you give me the merit of performing