

# Parashas Nasso

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת נשא

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## שבת נאך שבועות

Shabbos After Shavuos

Chassidim call this Shabbos “שבת נאך שבועות” – the Shabbos following Shavuos. The word “נאך” has a double meaning: 1. Shabbos that is ‘after’ Shavuos. 2. Shabbos that is ‘נאך’ – still Shavuos, since the Shabbos after Shavuos still has the light of Shavuos in it.

Why is this Shabbos referred to as “Shabbos after Shavuos” while other Shabbosim following a Yom Tov don’t bear this title? Shavuos is compared to a chassan on his wedding day, “יום חתונתו זה מתן תורה” is when the Yidden received the Torah. And since seven days after Sheva Brochas are celebrated, this Shabbos is part of the Sheva Brochos celebrations.

The Yeshuos Moshe zt”l said that “נאך” means “more” – we want more. Our hearts are still overflowing from the Yom Tov of Shavuos, from the elevation and inspiration we experienced, and we yearn for more of the holy Torah

## WHAT'S HAPPENING IN BELZ

REB MOSHE HILLEL HIRSCH SHLITA VISITS THE BELZER REBBE SHLITA

In a rare and historic meeting before Shavuos, the Slabodka Rosh Yeshiva, Rav Moshe Hillel

Hirsch shlita, paid a special visit to the home of the Belzer Rebbe shlita, marking the first publicized visit of its kind between the two gedolei Torah. Rav Hirsch, who arrived in Yerushalayim for a special chizuk trip ahead of Zeman Matan Toraseinu, met privately with the Rebbe for an elevated discussion centered on the Shloshes Yemei Hagbalah, strengthening Torah learning, and the challenges facing the Torah world.

Rav Hirsch shared that his grandfather, after whom he is named, had been a devoted Belzer chassid who regularly traveled to the Belzer Rebbes in Galicia. At the same time, the Rebbe spoke about the Rosh Yeshiva's years learning under Rav Aharon Kotler zt”l in Lakewood. The two also discussed the growth of Torah learning among working baalei batim worldwide and stressed the importance of unity between Chassidim and Litvaks during these difficult times. Before departing, the gedolim exchanged heartfelt brachos for continued strength, health, and leadership on behalf of Klal Yisroel.



**URGENT CALL BY THE BELZER REBBE SHLITA TO SUPPORT AVREICHIM**



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## WHATS HAPPENING IN BELZ

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At the Motzaei Shavuos tish, בעילת ההג, Harav Shimon Wolf Klein, the longtime devoted gabbai of the Belzer Rebbe shlita, read a letter and declaration in the Rebbe's presence on his behalf.

The letter stated that Klal Yisroel is now entering the third year of the מערכה — the ongoing opposition to Torah learning in Eretz Yisroel — as government authorities continue to cut funding and take various measures to hinder Torah study. In response, the Belzer Rebbe shlita founded קרן הצלת התורה to support kollel yungerleit. Over the past two years, the fund has raised 12 million shekels per month, while Belzer Chassidim have demonstrated remarkable mesiras nefesh in sustaining thousands of lomdei Torah. Many kehillos throughout Eretz Yisroel have since adopted similar initiatives.

The Rebbe issued a heartfelt call to all Chassidim, both in Eretz Yisroel and abroad, to undertake a monthly commitment of 900 shekel, or \$300, toward supporting a kollel avreich. Naturally, those who are able are encouraged to support even more yungerleit.

The Rav added that whoever stretches himself to support Torah demonstrates true hakaras hatov to Hashem. He bestowed his blessing upon all supporters and their families that they be spared from agmas nefesh, merit the koach haTeshuvah, and be



## BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

## FLIGHT RESERVATIONS FOR ELUL ZMAN

In preparation for the upcoming Elul zman, parents of bochurim from abroad who will be coming to learn in Eretz Yisroel were informed by Belz Institutions in Israel that special seats had been reserved on flights departing from New York, and were encouraged to make their reservations as soon as possible.

### בשורה טובה חדשן עצם

מודעה חשובה להורי תלמידינו היקרים משיעור ג' העולים ללמוד בזמן הבעל"ט בישיבות הגדולות באנז בזה לבשר שבס"ד עלה בידנו לארגן טיסה נפרדת ומיוחדת עם חברת אל על המיועדת רק להתלמידים שיחיו ביום שלישי כ"א אב ביום המסוגל יו"ד של מהר"א זי"ע. הטיסה בשעה 1:30 בצהריים עם מלווים מטעם המרכז נא להזמין כרטיסים בהקדם האפשרי. הכרטיסים זמינים למכירה אצל כל סוכני הנסיעות של אנ"ש. אפשר גם מזוודה שניה, נכלל באותו מחיר  
הרב רב הצינח

## TORAH COMMITMENTS FOLLOWING KABBOLAS HATORAH

The talmidim of Yeshiva Gedola Kiryat Herzog held a special בעילת ההג celebration, gathering together on Motzei Shavuos with the Roshei Yeshivah and mashgichim to hear uplifting divrei chizuk that inspired the bochurim to strengthen their dedication to תורה and יראת שמים. The inspiring event concluded with a heartfelt kumzitz filled with Torah niggunim, as the talmidim accepted upon themselves a renewed commitment of קבלת התורה for the coming zman.



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## EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



איש או אשה כי יפליא לנדור נדר נזיר להזיר... (נשא וזב)  
*A man or woman who shall dissociate himself by taking a Nazirite vow of abstinence...*

The Ibn Ezra explains that the word "יפליא" is connected to the concept of פלא — wonder. The idea of Nezirus is indeed a פלא, for a person separates himself from worldly pleasures and physical desires at a time when most people are drawn to them. The greatness and wonder of Klal Yisroel is their ability to live with "קדש עצמך במותר לך" — to sanctify themselves even through things that are technically permitted, distancing themselves from unnecessary indulgence.

The Histoiner Rav zt"l was famously known in Germany as the "Wonder Rabbiner" — the "איש פלא." Once, a Yid asked the Rebbe what this title represented. The Rebbe explained: There is a "שטאט רבינער," a city Rav who leads a city; a "קרייז רב," who oversees several communities; and a "לאנדס רבינער," who leads an entire country. But a "וואונדער רבינער" — a wonder Rav — is one who rules over himself, which is the greatest form of מלכות. As the passuk says, "ואתם תהיו לי ממלכת כהנים וגוי קדוש" — the greatest kingdom is mastery over oneself.

This same idea appears in the haftorah of Parshas Naso. When Manoach asked the Malach his name, the Malach answered, "והוא" — פלאי. A malach is completely separated from worldly desires, and Klal Yisroel possesses a similar koach through "איש כי יפליא" — the ability to rise above physical temptations and create true פלאות through self-sanctification.

כי עבודת הקודש עליהם בכתף ישאו (נשא ז:ט)  
Since the sacred service was upon them, they carried on the shoulder.

The holy Reb Mendel of Vorka zt"l spent his final days in Warsaw for medical reasons, and it was there that he was niftar. A massive levayah was held in the city in honor of the great tzaddik.

In Warsaw, the custom was for a niftar to be transported to burial on a wagon. Reb Yechiel of Alexander zt"l, one of the Vorker Rebbe's closest talmidim, was deeply distressed by the thought that his Rebbe would be taken in this manner. He felt it was not fitting kavod for such a holy tzaddik, and wished for the Rebbe to be carried by hand and upon the shoulders.

Reb Yechiel approached the Rav of Warsaw and requested permission to depart from the established custom. At first, the Rav refused, explaining that one may not change a longstanding minhag hamakom. After much pleading, the Rav agreed on one condition: Reb Yechiel would have to bring a proof from the Torah that carrying a tzaddik on the shoulders is a greater honor.

## THE REBBE'S TORAH



ישא ה' פניו אליך וישם לך שלום (נשא ו:כו)  
*May Hashem lift His countenance to you and establish peace for you.*

The Medrash (ספרי) explains the words "וישם לך" — as referring to "בשעה שאתה עומד ומתפלל" — at the time a person stands in tefillah.

The Gemara (ברכות א) teaches that during davening, a person must experience both "וגילו ברעדה" — joy together with trembling. Rabbeinu Yonah explains that although joy and fear appear to be opposites, in avodas Hashem, they complement one another. The more a person reflects upon the greatness of

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## THE REBBE'S TORAH

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Hashem, the more awe and fear he feels, yet at the same time he rejoices, because that very yirah leads him to fulfill the Torah and mitzvos properly, bringing true simcha.

This duality is also reflected in Chazal's teachings about tefillah. On one hand, Chazal say (ברכות ל:ב), "אין עומדין להתפלל אלא מתוך כובד" – one must approach davening with seriousness, humility, and awe. On the other hand, Chazal state (שם לא:א), "אין עומדין להתפלל" – tefillah must also begin with the joy of performing a mitzvah. A complete tefillah therefore requires the harmony of both traits together: yirah and simcha.

This is the meaning of the bracha "ישא ה' פניו אליך וישם לך שלום." The word "שלום" refers to Hashem bringing peace and balance between these two seemingly opposite emotions, so that "בשעה שאתה עומד ומתפלל" a person's tefillah will contain both awe and joy united together as they are meant to be.

## THIS WEEK'S VORT

### פרשת נשא

כה תברכו את בני ישראל אמור להם (נשא ו:כג)  
*So shall you bless the Yidden, saying to them*

"אונקלוס תרגם: "כדין תברכו ית בני ישראל תימרונ להון"

"Thus shall you bless the בני ישראל; you shall say to them.

When the Kohanim think that they aren't worthy to bless the Yidden and they only have the obligation to say the words of the bracha by just saying the words, the words will also have an impact on the Yidden because כה תברכו אמור להם, – ואני אברכם – even if they will just say the words – Hashem will bless them.

בברכה ה' וישמרך (נשא ו:כד)  
*May Hashem bless you and safeguard you.*

מדרש רבא (יא:יג) ישמור לך את הקץ

"He will safeguard for you the End [of Days]"

Maran Reb Yissocher Dov of Belz zt'l repeated in the name of his father Maran Reb Yehoshua of Belz zt'l. However, tzaddikim were able to pray for the גאולה – redemption to come sooner, they had mercy on the Yidden to prevent them from suffering travails, they would have rather wanted the Geula to come at the right and calm time. That is why the Anshie Knesses Hagdolah wrote "ולירושלים עירך ברחמים תשוב" – we should return to Yerushalayim with rachmanas and chassadim, and not chas v'shalom with the middah of din. It says (אבות ה:כ) "יהי רצון מלפניך שיבנה בית המקדש" (במהרה בימינו) that the Beis Hamikdash should be built with "רצון" and not through anger. This is what the Medrash states: "ישמור לך את הקץ" – Hashem should watch and protect the end of days when the geulah comes that it should be מתוך חסד ורחמים ומתוך נחת והרחבה בב"א

כה תברכו את בני ישראל אמור להם (נשא ו:כג)  
*So shall you bless the Yidden, saying to them:*

The mitzvah of Birchas Kohanim says אמור להם and not דבר להם – because the phrase אמור, is a word that personifies אהבה – love, soft words. When one blesses someone, he must have the trait of Ahava; he has to love every Yid with a strong love, just as he loves

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## THE REBBE'S TORAH

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his own body and soul. That is how a person who blesses others will evoke mercy and chassidim from heaven and bring upon us all brachas.

נשא את ראש בני גרשון גם הם (נשא ד:כב)  
*Take a census of the sons of Gershon, as well.*

A Yid needs to see that his Torah learning should be elevated; it should bring nachas to Hashem. This is what the passuk alludes to: "נשא" – you shall elevate, "את" – the Torah in which the letters "א-ת" are found, "ראש" – should bring nachas to the 'ראש' – Hashem.



הוא היה אומר (אבות א:ב)  
*He used to say.*

Typically, the Gemara says "רבי שמעון אומר" or "אמר רבי שמעון." Why here does the Mishnah use the unusual expression "הוא היה אומר"?

When it comes to giving mussar and rebuke, a person must first apply the message to himself before preaching it to others. This is the meaning of the Mishnah's wording: first "הוא" – he himself must live by these words and practice what he preaches; only afterward "היה אומר" – can he say it over to others.

על שלשה דברים העולם עומד: על התורה ועל העבודה ועל גמילות חסדים (אבות א:ב)  
*On three things the world stands: on the Torah, on serving Hashem, and on acts of kindness."*

The words "על התורה" correspond to Yaakov Avinu, who devoted himself to Torah study in the Yeshivah of Shem v'Ever. The words "על העבודה" correspond to Yitzchak Avinu, who was prepared to offer himself as a korban during the Akeidah. And the words "על גמילות חסדים" correspond to Avraham Avinu, who embodied chessed.