

PARSHAS BEHAALOS'CHA

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בהעלותך
June 8, 2023 / י"ט סיון תשפ"ג



HAPPENINGS IN BELZ

Thousands of well-wishers swamped the streets of Kiryat Belz in Yerushalayim during the auspicious Chuppah held on a raised platform outside the Belz Shul. The moment's awe was felt in the crowds – the inspiration seeped deep into the bones of each attendee.

Maran the Rebbe Shlita was the Mesader Kidushin, and leading Rabbanim, the chassan, and kallah's revered grandparents were honored with the brachas under the chuppah. After the Chupah, the Belzer Rebbe shlita wished Mazel Tov to the chassan, Reb Yisroel Menachem Nuchem and his son Reb Aharon Mordechai, the Mechutan, Reb Aron Brief, and all relatives.

The Belzer Rebbe shlita then faced the crowd and heaped fervent brachas upon them, which was answered with a resounding Amein from the emotionally-charged wedding guests. Chassidim then broke into joyous dancing on the streets as they escorted the Rebbe shlita following the chuppah.

The Chasuna was held in the giant Arena Stadium in Yerushalayim. Many Rabbanim and dignitaries from all over the country came to share their wishes as thousands of chassidim sang and danced with a joy

reserved for an immediate family simcha – as Maran Reb Aharon of Belz zt"l once stated: **"A Rebbe's simcha is like your own!"**

May all the brachas and personal requests read by the Rebbe Shlita during the chuppa, be fulfilled Amein.



כ' סיון - תענית צדיקים

This Friday, June 09, is כ' סיון – the twentieth of Sivan, a day in history in which terrible happenings and harsh decrees befell the Yidden.

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- Many tzaddikim fast on this day.
- Some communities say a special Selichos on this day – as is also the custom in Belz.
- Today's days, there isn't a תענית ציבור, however, it's a day to do Teshuvah and daven that Hashem should not bring such evil upon us. He shall redeem us from this Galus speedily in our days.

גזירת ת"ח ות"ט

In 1648-1649, Chalmnitzki y"m, and his Cossacks invaded Poland and Ukraine, destroying hundreds of Jewish communities – Jewish blood flowed like water, and the Cossacks' brutal cruelty spared none.

Many Yidden flew to the city of Nemirov, surrounded by a fort, thinking they were safe. Meanwhile, the Cossacks carried a Polish flag to deceive the townspeople who believed they were natives, giving them entry through the fort on כ' סיון. The Cossacks killed approximately six thousand Yidden r"l, including their Rav, Reb Yechiel Mechel of Nemirov zt"l.

The Cossacks commanded the Yidden to convert, but they all refused, screaming "Shema Yisroel" as their holy neshamas died on Kiddush Hashem.

An account of two girls was recorded in the sefer "יון מצולה" by Reb Nosson Nuta Hanover

zt"l.

One story is of an only girl from a rich home who was captured by a Cossack who wanted to marry her. She wanted to deceive her captive and told him that she has a segula – an omen, that neither a bullet nor an arrow can harm her, and she requested that the Cossack try and prove the fact. The Cossack believed her and shot a bullet at her, and the girl fell dead on Kiddush Hashem.

A Cossack also captured another girl to convert her. The girl requested to take her to the Church under a bridge. The Cossack obeyed and took her there. When they arrived on the bridge, the girl jumped into the water and drowned on Kiddush Hashem.

In many places, the Cossaks y"m spread out Sifrei Torahs on the streets, placed Rabbanim on the parchment, and killed them.

The Cossacks continued destroying hundreds of Jewish Kehillos – communities and killed hundreds of thousands of Yidden – Hashem should take revenge for their blood!

כ' סיון – SOURCES & STORIES

The holy Shach z"tl compares כ' סיון to all other תעניות – fast days and refers to a pasuk in the Torah (פרשת לך לך טו:יג) – the acronym of ל'דע ת'דע כ'י ג'ר ל'ה'יה ז'ר'עך that refers to all fast days.

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“י” refers to the fast of י' טבת

“ת” refers to the fast of תשעה באב

“כ” refers to the fast of כ' סיון

“ג” refers to the fast of ג' תשרי / צום גדלי

“ז” refers to the fast of ז' תמוז

NO GIFTING ON כ' סיון

It was customary of Maran, Reb Aharon of Belz zt"l to give three blessed coins as “drasha geshank- wedding gift” for each chassan who came for a bracha before his wedding. Reb Shraga Spitzer a”h recounted that his wedding was on כ"א סיון and he came to Reb Aharon for a bracha a day before his wedding, which was כ' סיון. Maran told him, “Today is כ' סיון, and it's not a day to give presents. Therefore, I will give the three coins to my gabbai, Reb Shulem Foigel a”h, and he will ensure you receive them tomorrow.”

“The next day, on my wedding day,” Reb Shraga related, “R' Avraham Leib Bargofen came to the wedding hall in Bnei Brak and handed me the coins from Reb Aharon zt"l!”

NO DISPLAY OF JOY

Reb Yitzchok Menachem Nuchem Twersky zt"l, the son-in-law of Maran, Reb Yissachar Dov of Belz zt"l, lived in Belz after his marriage. When WWI

broke out, Reb Yitzchok Nuchem was in Russia because of his father's death and couldn't return to his father-in-law's home due to the war.

Finally, after four years, Reb Yitzchak Nuchem could cross the Russian border into Hungary, where his family and father-in-law fled during WWI, and settled in the town of Ratzferd. The day he arrived was an Erev Shabbos, כ' סיון. He wanted to accept welcoming wishes from his revered father-in-law, but Reb Yissochar Dov refused to welcome him. First, Reb Yitzchok Nuchem surmised that perhaps his father-in-law didn't daven yet, but as the day drew on, he and his family wondered about the Rebbe's attitude.

Friday night, right after davening, Maran, Reb Yissochar Dov summoned his son-in-law - his face aglow with joy upon seeing him and warmly greeted and embraced him. Maran told him, “Since today was כ' סיון - a day of sorrow, I refrained from simcha - joy. And since your arrival caused me great joy, I didn't want to greet you until tonight.”

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

ואמרת אליו בעהלתך את הנרות (בהעלתך חוב)
When you kindle the lamps...

ELIYAHU HANAVI TURNED ON THE FLAME

The Rebbe R' Shmelka of Nikolsberg zt"l was

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**Everyone loves a good story,
especially a Chassidische story...**
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known for learning Torah diligently, day and night, never sleeping in a bed. When his eyes started drooping from tiredness, Reb Shmelka used to kindle a candle and place it between his fingers so that when the flame reached his flesh, the burn would rouse him awake.

One night the candle extinguished, and the tzaddik Reb Shmelka dozed off for a second. When he awoke, the room was pitch dark, and he tried looking for a fire to reignite the candle. He stepped out to the porch, and suddenly someone appeared with a stretched-out hand holding a burning candle. Reb Shmelka ignited his candle, thanked the person, and returned to his room to continue learning.

When he went to Daven the following day, he realized the porch was three flights up from the street level, meaning it wasn't an ordinary person who offered him fire. Reb Shmelka was very disturbed that a miracle happened to him, and he had to bother to provide him with light.

Reb Shmelka was so distraught that it was revealed to him from Shamayim (heaven) that Eliyahu Hanavi brought him the fire. Reb Shmelka fasted for months afterward because he exerted Eliyahu Hanavi to bring him fire.

THE CANDLE THAT BURNED ALL NIGHT

The Koznitzer Maggid zt'l retold a story that happened to him when he was seven-years-old learning in the Yeshiva of the Gaon Reb Yechezkal Ostrovska zt"l. He used to stay in the Beis Hamedrash learning late at night, and one Chanukah, his father didn't let him go to learn in the Beis Medrash, for he was worried that he would play 'kvitlach' (card game) with the boys there.

The Koznitzer Maggid wanted to stay home to learn, but his father was impoverished, and there were no candles or Seforim to learn with. He promised his father that he would learn as long as a small candle which costs three 'groschen' would burn, and then he would return home, so his father could be assured he won't play 'kvitlach.'

The Koznitzer Maggid went to the Beis Hamedrash to learn. The malachim (angels in Heaven) enjoyed his learning, and a miracle happened – the candle burned all night.

His father knew the candle couldn't have burned all night and assumed that his son stayed to play 'kvitlach' with the boys. When the Koznitzer came home in the morning, his father punished him.

The Koznitzer Maggid concluded the story: "Although my father knew that I never lie, and if I would have told him that I learned all night and didn't play kvitlach, he would have believed me, but I didn't tell him because I didn't want to derive the pleasure from "Kovad HaTorah" – the pleasure of Torah learning."

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**Everyone loves a good story,
especially a Chassidic story...**
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על פי ה' יסעו...ועל פי ה' יחנו... (בהעלותך ט:יח)
*According to the word of Hashem, they
would travel...and according to the word of
Hashem, they would encamp...*

Rashi says in the name of the Sifri: על פי ה' יסעו
...ועל פי ה' יחנו... ביד משה – According to the word
of Hashem, they journeyed, and according
to Hashem's word, they rested... and by the
hand of Moshe.

SAYING THE CORRECT WORDS

Once the Sar Shalom of Belz ז"ל spent a
Shabbos in the city of Rava. After Shabbos,
the chassidim asked the Sar Shalom to
stay for another Shabbos. The Sar Shalom
answered them: "I bid farewell from my
Rebbetzin for just one Shabbos. If you really
want I should stay for another Shabbos,
you will need to travel to Belz and ask my
Rebbetzin if she agrees. If she disagrees, I
can't stay for another Shabbos."

A delegation of Chassidim traveled to Belz
to Rebbetzin Malka a"h. They didn't phrase
the question to her based on The Sar
Shalom's words. They told the Rebbetzin
that they asked the Rebbe to stay for
another Shabbos, and he agreed. Saying
they just came to let her know about this
arrangement. The Rebbetzin answered
them: "If the Rebbe wants to remain in Rava,
another Shabbos, can I say no?"

When the Chassidim heard her answer, they
felt that they didn't justly fulfill their Rebbe's
request, and they told her the truth – that
The Sar Shalom didn't yet decide, and he
sent them to ask the Rebbetzin if she agreed,
and only then, will he remain for Shabbos.

When the Rebbetzin heard their message,
she led them into The Sar Shalom's
chambers and showed them that everything
in the room was crying because the Sar
Shalom wasn't home. "Even the walls are
crying! So how can I agree that the Rebbe
should stay for another Shabbos?"

The delegation of Chassidim returned to
Rava and relayed the Rebbetzin's words to
the Sar Shalom. He commanded to prepare
the horse and buggy for his journey back to
Belz.

פרשת בהעלותך – THIS WEEK'S VORT

דבר אל אהרן ואמרת אליו בעהלתך את הנרות (בהעלתך ח:ב)
*Speak to Aaron and say to him: When you
kindle the lamps...*

Rashi discusses why this passage regarding
the Menorah is placed immediately after
the long recitation of the offerings of the
Nesiyim – the tribal leaders. Rashi comments
that Aaron was chagrined that every Shevat,
represented by its Nassi- leader, could
donate to the Mishkan, and he and the
Kohanim were excluded. Consequently,
Hashem comforted him by saying that his
service was more significant than theirs

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This week's vort – פרשת בהעלותך
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because he would prepare and kindle the Menorah.

ויעש כן אהרן אל מול פני המנורה... (בהעלותך ח:ג)
Aaron did so: toward the face of the Menorah...

Rashi comments: "להגיד שבחו של אהרן שלא שינה" – to say the praises of Aaron that he didn't change.

The words "שלא שינה" means that Aaron didn't repeat his Avodah – services with the same willpower and energy as yesterday, like מצות אנשים מלומדה – mitzvahs that a person is used to performing – the pasuk teaches us that Aaron performed the Avodah each day with fresh energy and eagerness.

וכי תבואו מלחמה בארצכם (בהעלותך יט)
When you go to wage war in your Land against the enemy...

Why does it say "וכי תבואו מלחמה בארצכם" and not למלחמה? How can there be a war in Eretz Yisroel if Hashem promised "אז אפילו חרב של" – "שלוש לא תעבור בארצנו" – that even a sword for peace won't pass our land."

The missing "ל" alludes to, when Yidden won't learn Torah – when the "ל-לימוד תורה" will be missing – only then can war wage in Eretz Yisroel. But if your children sit and learn,

you're assured that no war will befall the land.

פרקי אבות - פרק ב'

יפה תלמיד תורה אם דרך ארץ (אבות ב:ב)
Beautiful is learning Torah if it comes with Derech Eretz (good traits)...

One has to conduct his business – "דרך ארץ" – in a Torah fashion.

R' Shimon Rottenberg a"h, from the city of Lanzut, owned a shop that sold coats for the Polish army. The coats required exact measurements and a unique fabric shielding soldiers from the cold.

One of the army's commanders, who begrudged R' Shimon, reported to the government that the requirement of the coats wasn't exact. The measurements weren't exact, and the fabric wasn't as thick as they had ordered. R' Shimon was summoned to court, where if he was found guilty, a harsh punishment awaited him.

R' Shimon feared the consequences and traveled to Belz for a bracha from Maran Reb Aharon zt"l. Maran asked precise questions about the libel and whether the accusations were true. R' Shimon answered that it was all a libel and that the coats were accurately prepared according to specifications from the army. "If so," R' Aharon warmly wished him, "The court hearing should dissolve like salt in water!" And so occurred.

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פרקי אבות - פרק ב'

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מרבה תורה מרבה חיים (אבות ב:ח)

Increase Torah - increase life

Since Tzaddikim only learn Torah their whole life, is "אף במיתתם קרויין חיים" – they are considered amongst the living even after their death!"

מרבה תורה מרבה חיים (אבות ב:ח)

Increase Torah - increase life

Although the stress of Torah learning is enormous, for example, one delves deeply into a particular Halacha before answering. Thus, this stress doesn't harm a person – although it's known that stress can weaken one's heart. But that applies to the stress related to parnassah – earning a livelihood that can cut a person's life. But one who worries over Torah will live long.