

# PARSHAS NASO

## CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת נשא  
June 1, 2023 / י"ב סיון תשפ"ג



### SHABBOS – שבת נאך שבועות – AFTER SHAVUOS

The Shabbos following the Yom Tov Shavuos is called “שבת נאך שבועות” – the Shabbos following Shavuos.

Why is it called the שבת נאך שבועות?

Chassdim used to remain by their Rebbes for the Shabbos following Shavuos – they referenced the Shabbos as “שבת נאך שבועות” – the Shabbos that is still ‘considered’ as Shavuos, or the Shabbos that ‘follows’ Shavuos.

### THE WONDERS OF THE LECHEM HAPANIM

During the times of the Beis Hamikdash, the Yidden used to remain for the Shabbos after Shavuos when they were עולה רגל. On that Shabbos, they were shown the wonders of the “לחם הפנים” – that the bread stayed hot and fresh from one Shabbos to the next.

The Radbaz explains why they showed them the Lechem Hapanim on the Shabbos following Shavuos and not during the other times when the Yidden were עולה רגל – on Pesach and Sukkos. Because those Yomim Tovim included a Shabbos and Shavuos was just a one-day Yom Tov, and to display the miracle, they needed to remain another

Shabbos.

### REMAINING ON HIGH

On one “שבת נאך שבועות”, Maran Reb Aharon of Belz zt”l said, “In tehillim, it says “מי יעלה” – “בהר ה’ ומי יקים במקום קדשו” – during the Yom Tov Shavuos all Yidden ascend the “הר ה’” – each on his level of holiness. But that’s not enough. The objective is “ומי יקים במקום קדשו” – Who remains on the lofty status of Shavuos? This is hard. Therefore, staying with a Rebbe for a Shabbos after Shavuos is advisable to retain the holiness year-round.”

### LIKE A KALLAH DURING SHEVA BROCHOS

Why aren’t other Shabbosim following the Yomim Tovim of Sukkos and Pesach called “שבת נאך פסח / שבת נאך סוכות”? Since the Shabbos after Shavuos is compared to the ‘Shabbos Sheva Brochos’ of a kallah. And on Shavuos “יום חתונתו זה מתן תורה” – is the day the Torah wed with Bnei Yisroel – “כנסת ישראל כלה קרואה” – and the simcha extends for another seven days, the peak which is during Shabbos, the Sheva Brochos following Shavuos.

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שמחת בית בעלזא

י"ז סיון – Tuesday, June 06, 2023  
WEDDING OF BELZER REBBE SHLITA'S  
GRANDSON

## JOINING A REBBE'S SIMCHA

Thousands of Belzer Chassidim worldwide will travel to Eretz Yisroel from abroad and cities in Eretz Yisroel to attend the wedding of the Belzer Rebbe shlita's grandson, R' Yisroel Menachem Nachum, son of Harav Hatzadik Reb Aharon Mordechai Rokeach shlita.

The Rebbe of Lublin zt"l said that a "בעל שמחה" – the person making a simcha, is the "בעל הבית" the owner of his simcha and has the power to hand out the השפעות – the great vibes of the simcha to all participants. Therefore it's customary for chassidim to travel to join their Rebbe's simcha for the Rebbe handouts שפע השפעות – an abundance of good vibes and blessings.

## A TZADDIK'S SIMCHA

The Sar Shalom of Belz zt"l, the first Belzer Rebbe repeated what he heard from his Rebbe, Reb Shlomo Lutzker zt"l, who heard it from his Rebbe, The Maggid zt"l, who heard it from his Rebbe, The Baal Shem Tov zt"l: "When the "ראש הדור" – the leader of the generation (Rebbe) celebrates a Simcha (wedding celebration), his Simcha affects the whole world – the whole world derives pleasure!"

The Belzer Rebbe Shlita added: "**All Belzer Chassidim are like one large family – the Simcha has a greater effect on them!**"

## KVITTAL AT THE CHUPPAH

The massive Chuppah will take place in Kiryat Belz in the presence of the Rebbe Shlita and his family, Rabbonim, Dayanim, and thousands of Chassidim and wellwishers.

It is known that at the Chuppah, the neshamas of the family descend from Gan Eden at this auspicious moment. The chassan's distinguished lineage of heiliga zeidas, the Belzer Rebbes zt"l heiliga neshamas will be present. It's a time when great השפעות is in the air – where one can daven for whatever they need to evoke mercy through our holy and great Rebbes zt"l by the One Above.

All Chassidim and Yidden in need submit

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## KVITTAL AT THE CHUPPAH

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their kvittal – personal request to the Belzer Rebbe shlita to pray on their behalf. As the Rebbe Shlita stands under the chuppah, and reads a list of all kvittlach – personal requests from his chassidim and Yidden in need – the Rebbe Shlita, who will be graced by his holy forefathers from Above, will plead by the tzaddikim to intercede on your behalf.



The Belzer Rav Shlita and Belzer Rebbes zt"l will Daven for You and Your Loved Ones  
During the Auspicious Chuppah.  
**SEND YOUR KVITTAL**

## CHASSIDISHE CHASUNAH STORY...

### RESURRECTION OF THE DEAD DURING A REBBE'S SIMCHA – תחיית המתים

It was during one of Maran, The Mittler Belz Rav's zt"l child's wedding where Belzer Chassidim was celebrating in song and

dance. The dancing escalated as chassidim jumped, 'hopked' (hopped), and twirled with a "chassidishe bren!"

Suddenly, a Chassid named Reb Zalman Klughapt zt"l jumped and fell from a great height, instantly collapsing, dead on the floor.

Chassidim rushed to the scene, and the Mittler Rav inquired about the tumult. They told him that Reb Zalman had fallen. The Rebbe asked if Reb Zalman was alive, to which the chassidim lied and said yes, (since they didn't want to disturb their Rebbe's simcha.)

The Mittler Rav approached the area where Reb Zalman was lying on the floor and started screaming: "Zalman, don't ruin my Simcha!" To everyone's astonishment, Reb Zalman rose from the floor and continued dancing as if nothing occurred. From then on, he was nicknamed "זלמן הרוצעק" – Zalman, the dancer!

### A YESHUAH VIA A KVITTAL DURING THE CHASUNAH

The Naralar Rav zt"l once traveled to Rava to attend a Simcha from one of Maran Reb Aharon's zt"l children. Another Yid from Naral approached Reb Aharon with a kvittal – to daven for a girl from the town of Naral who veered from the Jewish path and was going to marry a non – Jew.

Reb Aharon spat on the floor and stamped with his feet during the Chuppah ceremony. When the Naralar Rav and the Yid returned

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## CHASSIDISHE CHASUNAH STORY... *continued*

to Nara, they found out that the non-Jew who she was about to marry had died suddenly.

### ASKING FOR PARNASSAH - LIVELIHOOD

Mentioning one's name to a Rebbe during his Simcha brings an abundance of parnassah.

A chassid from Himniv, Reb Menashe Himniver zt'l, approached the Mittler Rav zt'l during one of the Rebbe's children's wedding celebrated in the town of Himniv. Reb Menashe had a large family and was very poor. He started stammering his request to the Mittler Rav, saying, "It says..." And the Mittler Rav coaxed him, "It says what?" "That when a tzaddik makes a simcha he can intercede for those in need," Reb Menashe replied.

The Mittler rav asked Reb Menashe where he lived, and he answered, "Near the train station." "If so," advised the Mittler Rav, "start selling tea at that location – you can earn lots of money." Reb Menashe heeded the Mittler Rav's advice and started earning lots of money.

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

והשיב את אשמו...ונתן לאשר אשם לו (נשאא ה:ז)  
*He shall make restitution for his guilt in its principal amount...and give it to the one to whom he is indebted.*

A widow once traveled from afar to visit Maran, Reb Yehoshua of Belz zt'l, to lament the plight of her only son, who was critically ill, in which doctors had given up hope. Reb Yehoshua wished a Refuah Shlaima – speedy recovery for her son.

Some people who were present had mercy on the widow and told her to come back tomorrow to Reb Yehoshua to ask the Rebbe to promise a speedy recovery.

That evening, the gabbai overheard Maran Reb Yehoshua conversing with someone in his room, though, to his knowledge, no one was in the room. He heard Maran ask, "Do you agree to agree with him?" And a voice answered, "Yes!"

The widow returned the following day, and Maran Reb Yehoshua inquired about her business endeavors, asking if she ever had a business partner. And if yes, is the partner alive? The widow answered that her business partner wasn't alive, but his wife was still alive.

"Is she rich or poor?" asked the Rebbe. The widow answered that she was poor.

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**Everyone loves a good story,  
especially a Chassidic story...**  
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The Rebbe commanded her to travel to the woman's home and give her one-thousand silver reinish (currency), and only then will her son stay alive.

Maran, Reb Yehoshua related that the two deceased were business partners – the father of the boy owed his business partner a lot of money that was never repaid. There was a commotion in heaven; thus, the evil accusation caused the son to become gravely ill.

When the widow repaid the debt, the evil accusation vanished – and the son recovered.

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כה תברכו את בני ישראל אמור להם (נשא וזכג)  
*So, shall you bless the Yidden and tell them...*

A kohen who lived in the city of Bilgoray married a divorcee, which is forbidden by the Torah. The Bilgoray Rav zt"l admonished him relentlessly to divorce his wife, but he simply ignored it. On Yom Tov, when it was time to dichen (recite the Birchas Kohanim), this kohen ascended the podium with the other kohanim to bless the congregants, creating a tumult in Shul.

People yelled that a kohen who transgresses the Torah isn't worthy to bless us. The kohen ignored the commotion and ascended the podium. When the Bilgoray Rav saw this,

he announced that the Kohanim would not dichen this year.

The Bilgoray Rav surmised that the Kohan would realize that the remaining Kohanim weren't dichening because of him, and he would for sure descend from the podium. But alas, the kohen didn't seem bothered, and the congregation concluded the Yom Tov Mussaf prayers without Birchas Kohanim.

A few Yomim Tovim passed with a repeat of the same scene until one Yom Tov the kohen realized that because of his grave actions, the congregation wasn't receiving their due blessings of Birchas Kohanim.

He divorced his wife and repented for his actions. When the next Yom Tov approached, the Bilgoray Rav announced that the Kohanim won't ascent the podium to dichen – and only this kohan will dichen alone this year.

When Maran Reb Aharon of Belz zt"l was told this story, he was awed by his brother's brilliant action that caused the Kohan to repent and, in addition, give him the notable honor to dichen alone as an atonement.

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כה תברכו את בני ישראל אמור להם (נשא וזכג)  
*So, shall you bless the Yidden and tell them...*

Rashi comments: אמור להם – כמו זכור שמור – tell them, like what it says about the Shabbos commandment – to remember and guard.

One week Erev Shasbbos there wasn't any fish to prepare for Shabbos in the home



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**Everyone loves a good story,  
especially a Chassidic story...**  
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of the Rebbe, Reb Mendel of Riminov zt"l. The Rebbe's shamesh, R' Hersh Meshuras, searched the market for fish l'kovad Shabbos but found no fish.

He returned from the market and told the Rebbe that there was no fish to be found for Shabbos. Rebbe Mendele told him to boil some water, with onions and salt, to place the fish inside, and while making the preparations, he should say, "l'kovad Shabbos Kodesh!"

Reb Hersh obeyed his Rebbe.

Suddenly, a few minutes before Shabbos, a chassid brought fish to the Rebbe. Rebbe Mendele explained, "Evidently, the holiness of Shabbos brings down השפעות (good effects). To be worthy of these things, one has to say with his mouth that you're preparing l'kovad Shabbos.

Reb Mendele added that the same is with Birchas Kohanim. Hashem blesses the Yidden with all brachos, but for the brachos to take effect, the kohanim must recite it by mouth. This is what Rashi alludes with "אמור להם כמו זכור שמור" – these words are said about the Shabbos Kodesh. And just like one has to mouth the words "לכבוד שבת קודש" to bring down its good effects from Above, so too, with Birchas Kohanim.

## פרשת נשא – THIS WEEK'S VORT

### פרשת נשא – The Longest Parsha in the Torah

Parshas Naso is the longest parsha in the Torah, comprised of 176 pasukim.

The longest kapital – chapter in tehillim – קי"ט is also comprised of 176 pasukim.

The longest Mesechta in Shas – מסכת בבא בתרא – also has 176 pasukim

Since Parshas Naso is read following the Yom Tov Shavuos in which Hashem gave the Yidden the Torah, and the Torah's wisdom was revealed. Therefore, we read the longest parsha.

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נשא את ראש בני גרשון גם הם (נשא ד:כב)

*Take a census of the sons of Gershon, as well...*

A Yid's tafkid (role) is to bring estranged Jews closer to Hashem. This can only be done through the Torah. The Torah is called "ראש" since it's the first creation – even before the world's creation. The pasuk says "נשא את ראש" – with the Torah, you can uplift, "בני גרשון גם הם" – also the unaffiliated and estranged Jews to bring them closer to Hashem.

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נשא את ראש בני גרשון גם הם לבית אבותם (נשא ד:כב)

*Take a census of the sons of Gershon, as well, according to their father's household...*



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## This week's vort – פרשת נשא continued

It says “בני גרשום” alluding to those who are astray from their Avodas Hashem (serving Hashem), “נשא את ראש” – one needs to encourage them and bring them closer to Avodas Hashem, because, “גם הם” – they are also worthy of Hashem’s embrace since “לביית אבותם” – they are ancestors to our Avos – forefathers, Avraham, Yitzchak, and Yaakov.

כה תברכו את בני ישראל (נשא וזכג)  
*So, shall you bless the Yidden...*

Reb Yitzchak Yaakov of Biala zt”l transcribed this pasuk as follows: “כה” means ‘like this – for no reason.’ The Torah tells the Kohanim: “כה” – even if you don’t see any reason for blessing Bnei Yisroel, and you don’t see any outcome, even so – “תברכו את בני ישראל” – you do yours, and bentch – bless the Yiddishe children.

יברכך ה' וישמרך (נשא וזכג)  
*May Hashem bless you and safeguard you...*

Why is Birchas Kohanim (blessings of Kohanim) in the singular format – if Kohanim bless all of Klal Yisroel? The primary bracha for Klal Yisroel is achdus – togetherness. When Yidden are together, the bracha can be effective, as it says by Har Sinai, “ויוחן ישראל” – the Yidden rested – “כאיש אחד בלב אחד” – as one person, with one heart!

Birchas Kohanim is divided into three

pasukim/sentences.

The first pasuk וישמרך ה' יברכך contains two words, aside from Hashem’s name – alluding to the two months between Pesach and Shavuos.

The second pasuk פניו אליך ויחנך contains four words, aside from Hashem’s name – implying the four months between Shavuos and Sukkos.

And the third pasuk פניו אליך וישם לך שלום includes six words, aside from Hashem’s name – indicating the six months between Sukkos and Pesach.

This shows us that the brachos – blessings from Birchas Kohanim extend year-round, from one Yom Tov to the next.

זה קרבן נחשון בן עמינדב (נשא ז: יז)  
*This is the sacrifice of Nachshon, the son of Aminadav.*

Why does the Torah write each Korban for each Nasi separately – “זה קרבן”? To show that each Nasi sacrificed his own Korban according to his will and not copy his friend, who offered a Korban a day before.

## פרקי אבות - פרק א'

שמעון הצדיק היה משירי כנסת ישראל הוא היה אומר על שלשה דברים העולם עומד, על התורה, ועל העבודה, ועל גמילת חסדים (אבות א:ב)

Why does the Mishnah need to say that

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פרקי אבות - פרק א'  
continued

Shimon Hatzadik was from the leftovers of the Anshei Knesses Hagdola? During the times of the Beis Hamikdash, when the Yidden were able to come to Yerushalayim and sacrifice Korbanas, life was pleasant for the Yidden as they could serve Hashem easily. After the Beis Hamikdash was destroyed, hard times befell the Yidden as they went into exile. But then, the Anshei Knesses Hagdolah established itself and composed tefillos to daven to Hashem so that the Yidden can once again connect to Him.

Slowly the era of the Anshei Knesses Hagdola dwindled, and the Yidden became despondent – who would replace the Anshei Knesses Hagdolah – there wasn't anyone in the new generation to replace their stature.

They wondered what would become of Am Yisroel. How will they remain steadfast during hard times? Shimon Hatzadik, the only one left from the Anshei Knesses Hagdolah, told Klal Yisroel: "Don't worry, you won't be in danger without the Anshei Knesses Hagdolah's presence. The world can exist without them! For the world exists on three things which a Yid can be actively involved with – גמילת חסדים and תורה, עבודה – ועל ועל העבודה, ועל

על שלשה דברים העולם עומד, על התורה, ועל העבודה, ועל גמילת חסדים

Shimon Hatzadik mentions the merit of the

three Avos. Avos' merits are enough if the whole world isn't worth sustaining. "על התורה" references to Yaakov Avinu, who studied Torah in Yeshiva of Shem V'Aver. "על העבודה" refers to Yitzchak Avinu, who was ready to sacrifice himself as a קרבן עולה during the עקידה, and "על גמילת חסדים" is Avraham Avinu, who was the epitome of Chessed.

יהי ביתך פתוח לרווחה (אבות א:ה)  
*And let your home be wide open.*

Your home should be open wide to help everyone in need. The word "לרווחה" means to extend. Extend your heart and help someone through hard times with everything they need. Whether it's money, advice or solace, etc.