

Parashat Naso

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת נשא

ט' סיוון תשפ"ה / June 5, 2025



WHAT'S HAPPENING IN BELZ

HACHNOSAS SEFER TORAH EREV SHAVUOS

Thousands of Belzer Chassidim gathered on Erev Shavuos for a grand Hachnosas Sefer Torah, celebrating the completion of a new Torah scroll written in honor of the Belzer Rebbe shlita.

With heartfelt joy, the massive crowd sang and danced throughout the courtyard and surrounding areas of the Great Belzer Shul. A special dais was erected for the occasion, where the Belzer Rebbe shlita, along with his family and the Dayanim, were seated—both for the celebration and for the upcoming Shavuos Tisch.

During the ceremony, the Rebbe shlita recited the traditional pesukim and personally accompanied the sacred Sefer Torah as it was brought into the Beis Medrash. Enthusiastic Chassidim escorted the Torah with lit faklen (torches), spirited singing, and lively dancing.

The uplifting and beautiful procession was a fitting tribute for Erev Shavuos, as Belzer Chassidim embraced the new Sefer Torah in preparation for the Yom Tov of Zeman Matan Toraseinu—the time of the giving of the Torah.



The Great Belzer Shul and the Rebbe's chambers adorned לכבוד חג השבועות.





Parashat Naso

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

WHATS HAPPENING IN BELZ
continued

EMERGENCY APPEAL FOR AVREICHIM

The Belzer Rebbe, shlita, called upon all Belzer Chassidim to contribute a minimum of \$250 to support the Kollel Avreichim learning in Eretz Yisroel.

Due to recent government funding cuts, many of these families struggled to make ends meet.

Harav R' Shimon Volf Klein, shlita, the Belzer Rebbe's personal gabbai, stepped up to the podium on Motzei Shavuos and delivered the Rebbe's heartfelt plea.

The letter was sent to Belzer shuls worldwide, where each shul's gabbai appealed to the Belzer Chassidim in their communities to come together in support during this critical time.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

YESHIVA "והראנו בבנינו" OF BELZ STEPS UP FOR SHAVUOS WITH SPECIAL LEARNING PROGRAM

The Yeshiva "והראנו בבנינו," a unique initiative under the auspices of the Belz institutions in Eretz Yisroel, has once again demonstrated its commitment to uplifting Torah learning during Bein Hazmanim. Designed specifically for yeshiva bochurim spending their holiday breaks in Eretz Yisroel, the program took a remarkable step this Erev Shavuos with a powerful lineup of learning sessions.

With a focus on preparing the bochurim to fully engage in the traditional all-night Torah study on Shavuos night, the program offered inspiring shiurim and guided learning sederim. The atmosphere was charged with anticipation and spiritual energy, helping participants enter Yom Tov with clarity, excitement, and deep connection to Torah.

As the chag of Kabbalas HaTorah approached, "והראנו בבנינו" stood as a shining example of how structured preparation and heartfelt learning can elevate the entire Yom Tov experience.



Parashat Naso

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

BELZ AND BEYOND
continued

CUTTING WHEAT FOR MATZAHS

A group of Belzer Dayanim in Eretz Yisroel went last week to a field for "קצירת חיטים" cutting the wheat to make matzahs for the upcoming Pesach.



שבת נאך שבועות

Shabbos After Shavuos

It was customary for Chassidim who came to spend Shavuos in Belz to remain for the Shabbos following Shavuos. This Shabbos was referred to "שבת נאך שבועות" - Shabbos after Shavuos - it can be translated as the Shabbos that is still Shavuos or the Shabbos that comes after Shavuos.

How is this Shabbos different than any other Shabbos that follows a Yom Tov - why isn't Shabbos after Sukkos called 'Shabbos after Sukkos' etc,? Shavuos was compared to a chasuna - wedding since "יום חתונתו זה מתן תורה" and wedding celebrations extend with Sheva Brochos and this Shabbos is special since it's Shabbos Sheva Brochos therefore it's referred to 'Shabbos after Shavuos.'

EVERYONE LOVES A GOOD STORY

especially a Chassidishe story..



דבר אל אהרן ואל בניו לאמר כה תברכו את בני ישראל אמור להם... (נשא ויכג)

Speak to Aaron and his sons, saying: So shall you bless Bnei Yisroel, saying to them:

Rashi says אמור להם - כמו זכור ושמור

The holy tzaddik the Rebbe Reb Hersh of Rimnov zt"l used to travel for Shabbos Parshas Naso to Viznitza (Poland) to the holy Reb Aryeh D'bei lluyeh zt"l. The Aryeh D'bei lluyeh once honored the Rebbe R' Hersh to say Divrei Torah.

The Rebbe R' Hersh related: "One Erev Shabbos it occurred that at the house of my great Rebbe, the holy tzaddik Rebbe Mendel of Riminov zt"l there was no fish to be found for Shabbos. It was already late Friday afternoon and the tzaddik told his shamesh to place a pot with water, onions and pepper on the flame and say: "לכבוד שבת קודש". As soon as the pot was turned on someone suddenly arrived to Rimnov with a fish. However it was very close to Shabbos and Rebbe Mendel said to place the fish into the pot and say "לכבוד שבת קודש" and on the spot, the fish got fully cooked. Since the holy השפעות - effects of Shabbos come down by saying "לכבוד שבת קודש".

The Rebbe R' Hersh concluded that with this story the words of Rashi on the passuk אמור להם - כמו זכור ושמור - the Torah explains that the brochos of the Kohanim are like the השפעות that come down by saying "לכבוד שבת קודש". Like the השפעות come down by verbally saying it with the mouth, so too the השפעות of the Kohanim's blessings by mouth come upon us.

The Aryeh D'bei lluyeh was very impressed and added the words of Targum on this passuk: "כדין תברכו ית בני ישראל תימרון להון" - when



Parashat Naso

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

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

you will bless the Yidden - you should tell them." Meaning that the blessings can come upon the Yidden when you verbally say them by mouth.

ואתכם יהיו איש איש למטה איש ראש לבית אבותיו הוא
(במדבר א:ד)

*Since the sacred service was upon them,
they carried on the shoulder.*

The holy Reb Mendel'e Vorker zt"l spent his final days in the city of Warsaw since he was receiving medical treatments there. He ended up passing away in Warsaw where his levaya (funeral) took place. The minhag - custom in Warsaw was to transport the niftar (dead person) by wagon.

The Vorker Rebbe had a talmid the holy Reb Yechiel from Alexander zt"l who was very distraught about this custom since it wasn't his Rebbe's custom.

The Alexander Rebbe approached the Warsaw Rav and asked that they shouldn't carry his Rebbe by wagon but the Warsaw Rav didn't want to agree since it was their custom and they can't change.

The Alexander Rebbe kept begging until he said that he can bring proof from the Torah that it's more b'Kavod - honorable for a tzaddik that his body is carried by hand. "It says ויבספו עליהם - כי עבודת הקודש עליהם בכתף ישאו - tzaddikim whose whole lives were dedicated to "עבודת השם" - serving Hashem, "בכסף ישאו" - they should be carried on the shoulders.

Understandably, the Warsaw Rav agreed to carry the tzaddik on their shoulders.

THE REBBE'S TORAH



יברכך ה' וישמרך יאר ה' פניו אליך ויחנך (נשא וכד-כה)
*May Hashem bless you and safeguard you.
May Hashem illuminate His countenance for
you and be gracious to you.*

It says in the Medrash (יא: ה-ו) that "וישמרך" - "ישמרך" - "ישמר לך את הקץ" - "ויחנך" - במתנת חנם - He will save your reward for the end. במתנת חנם - with an unearned reward..

It can be explained with a story that the Gemara relates, (תענית כה:א): The holy Tanna Rebbe Chanina ben Dosa lived in great poverty. His wife once asked: "How much longer do we need to struggle?"

Reb Chanina replied, "Let's daven to Hashem. He should send us something."

When they davened a hand came down to give them a gold leg of a table. His wife then had a dream where she saw all tzaddikim sitting, לעתיד לבא - when Moshiach will come, at golden tables with three legs, and she and her husband are seated at a table with only two legs.

So they davened to Hashem that they don't need the gold leg and it was taken back from them. From this story we learn that when Hashem gives us good in this world it gets deducted from future merits לעתיד לבא.

Hence when the Kohanim bless the Yidden with myriads of great brochos, these blessings could diminish our blessings לעתיד לבא, so the Kohanim bless: "ישמרך" - "ישמר" - Hashem should watch over our future rewards לעתיד לבא, that even though He bestows upon us lots of bracha now, nothing should be diminished from later - all the brochos that we receive on this world should be "א free gift!" - as the Medrash says - "A free gift!"

Parashat Naso

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued



THIS WEEK'S VORT

פרשת נשא

כף אחת עשרה זהב מלאה קטורת (נשא ז:יד)
One gold ladle of ten (shekels) filled with incense.

The words "זהב מלאה" equals 90 which alludes to the requirement of answering "Amein" ninety times a day. One who say Amein 90 times a day is considered as if he sacrificed the קטורת.

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

A Yid's role is to bring those distant Yidden closer to Hashem which can be done through Torah. The Torah is called "ראש" since it was created first, before the world was created. This is what the passuk alludes to: נשא את ראש - with the Torah you can lift בני גרשון גם הם - the distanced Yidden, and bring them closer to Hashem.

איש או אשה כי יפלא לנדר נזיר להזיר לה'. מין ושכר יזיר (נשא ו:ב-ג)
A man or woman who shall dissociate himself by taking a Nazirite vow of abstinence for the sake of Hashem; from new or aged wine shall he abstain.

When a Yid wants to abstain from worldly craving to serve Hashem better then he shouldn't take upon himself to fast since it will weaken him and weaken his servicing Hashem. He should abstain from מין ושכר יזיר - wine and beer since it will negate the Yetzer Hara's cravings without the person losing strength to serve Hashem.

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

The Sifri says that Hashem should bless you with money and protect you from all harmful things.

Hashem should protect you so that your money shouldn't become a curse. Why is money called a "מטבע" - coin in Hebrew? The word מטבע is a derivative of the Hebrew word for sinking since a person's money can cause him to sink into the mud of materialism.



PIRKEI AVOS פרק א'

על שלשה דברים העולם עומד: על התורה ועל העבודה ועל גמילת חסדים (אבות א:ב)
The world stands on three things: On Torah study, servicing Hashem, and on kind deeds.

The words "על התורה" refers to Yaakov Avinu who dwelled in the tents of Yeshivas Shem v'Aver learning Torah. "על העבודה" refers to Yitzchak Avinu who was a "Korban Olah" - sacrifice during עקידת יצחק. The words "גמילת חסדים" refer to Avraham Avinu who was the source of Chessed.

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The world stands on three things: On Torah study, servicing Hashem, and on kind deeds.

The Imrie Yosef's of Spinka zt"l's chassidim once traveled to visit their Rebbe and on the way they discussed the greatness

Parashat Naso

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued



פרקי אבות
continued

of giving a "pidyan' (money) to a Rebbe. By causing joy to a Rebbe one can merit a portion of the Rebbes' "עבודת הקודש" and be in his proximity in עולם הבא - the next world.

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 גמילת חסדים!"