

# PARSHAS SHELAGH

## CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת שלח  
כ"ו סיון תשפ"ג / June 15, 2023



### HAPPENINGS IN BELZ

#### WEDDING REVERBERATIONS

It is interesting to note that at the beginning of the Chasunah Seudah last week Tuesday, the Belzer Rebbe shlita recited Borei Pri HaGafen. Later, in the middle of the seudah, Harav Yosef Yosef Yitzchak Schreiber shlita, the grandson of the Gaavad of Pressburg, Harav Simcha Bunim Sofer -Schreiber zt"l, presented the Rebbe with a bottle of aged wine, from the time of the establishment of the Machzeiki HaDas kashrus, that was mixed with the remains of wine from Maran, Reb Aharon Rokeach zt"l.

The Rebbe Shlita asked that the wine be poured into a becher. Then a halachic discussion began as to whether the Rebbe was obligated to recite HaGefen a second time, as paskened by the Shulchan Aruch that if one says HaGefen on wine during a seudah and wine is brought to him afterward from outside the house that he didn't intend to drink when he said the original bracha, he must recite HaGefen again.

The discussion concluded with a decision that the Rebbe was required to recite HaGefen a second time for the special wine.



#### SHEVA BROCHOS

Thousands of Chassidim joined to celebrate the Shabbos Sheva Brochos of HaChassan Yisroel Menachem Nuchem Rokeach, son of Reb Aharon Mordechai Rokeach Shlita.

On Motzei Shabbos, the world-renowned badchen Reb Yisroel Stern shlita from London entertained the crowd with beautiful grammen and badchunes - recitals describing the Chassidus of Belz throughout the year. Each stanza was followed with a heartwarming song sung by the 'kapeleh' (Chassidic choir) of that specific Yom Tov or z'man - the audience was transported to each period per song.

Chassidim and venerable Rebbes joined

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## HAPPENINGS IN BELZ

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the Rebbe Shlita and his family to celebrate Monday and Tuesday's Sheva Brochos. Once again, beautiful Chazanas and grammen based on the "aleph-beis" of Belz captivated the 'oilem' – the crowd!

שבת מברכים ראש חודש תמוז  
**ROSH CHODESH – MONDAY &  
TUESDAY – JUNE 19 & 20**

## TWO DAYS ROSH CHODESH

Rosh Chodesh Tamuz is always two days. The previous month, Chodesh Sivan is a חודש מלא – full month, which shows that the thirteenth day of Sivan is the first day of Rosh Chodesh Tamuz, and the second day of Rosh Chodesh is the first day of Tamuz.

The month of Tamuz is always a חודש חסר – comprised of twenty-nine days. Therefore, Rosh Chodesh Av is always one day.

## A TIME OF TESHUVAH

The acronym of the word תמוז is:

"ו'באין מ'משמים ז'מני ת'שובה" – the days of Teshuva are approaching.

"ז'רזיים מ'קדימים ו'עושים ת'שובה" – Nimble people do teshuvah early.

The months of Tammuz and Av – are months of Teshuva AV / אב is the acronym of א'לול ב'א – the month of Elul is approaching, and we must prepare for the holy days in Tishrei.

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

ארץ אוכלת יושביה... (שלח יגלב)  
*A land that devours its inhabitants...*

A Yid came to the Chofetz Chaim zt"l to discuss if he should move to America. He claimed that life in America was easier since the government helped its citizens. The Chofetz Chaim replied that stuffed geese are grateful to their owners who stuff them with food, but they don't realize that their owner's goal is to feed them well, so they can later slaughter and eat them. So too, one doesn't know the price one pays for support from America. They don't support for naught...

טובה הארץ מאד מאד (שלח יד:ז)  
*The land is very, very good.*

When Harav Reb Yakov Shimshon of Shpitivka zt"l moved to Eretz Yisroel, he went alone and returned later to bring his family. Before approaching his hometown, he rested in a nearby guest house for a few days since he was exhausted from his travels back and forth to and from Eretz Yisroel. Reb Yakov Shimshon did so because he didn't want people to speak badly of Eretz Yisroel that there wasn't enough food. Therefore he

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**Everyone loves a good story,  
especially a Chassidic story...**  
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rested and ate healthily to appear healthy and refreshed.

טובה הארץ מאד מאד (שלח יד:ז)  
*The land is very, very good.*

Maran, Reb Aharon of Belz zt"l used to eat his daily meal late at night, which also included a fruit compote composed of fruits from Eretz Yisroel. From time to time, Maran asked his meshamash (personal assistant) Reb Yitzchok Landau if he was sure the fruits were from Eretz Yisroel. (For those days, obtaining fruits grown in Eretz Yisroel was hard). And he answered that the fruit was from Eretz Yisroel.

Once, in the middle of eating the compote, Maran spoke as to himself, within earshot of the meshamesh R' Yitzchak, saying, "What significance is it to me if I don't know if I'm eating fruits from Eretz Yisroel, though you can't compare, but the Ari Hakadosh zt"l was stringent to eat fruits from Eretz Yisroel every day."

One day, R' Yitzchak obtained an apple he knew was grown in Eretz Yisroel. He was excited to cook the apple compote and served it to Maran. When Maran asked if it was a fruit from Eretz Yisroel, R' Yitzchak confidently answered, "Yes! Without a doubt!"

Maran asked him, "How are you sure it's from Eretz Yisroel?" R' Yitzchak replied, "Because you can tell on the apples that they're small and green." (In those days, growth was stunted in Eretz Yisroel, and you couldn't get such nice fruits as today.)

Maran Reb Aharon zt"l was startled and agitated by his response. Maran couldn't bear hearing unfavorable words about Eretz Yisroel's fruits, and he reproached R' Yitzchak, saying, "How do you dare speak badly on fruits from Eretz Yisroel?" Maran told R' Yitzchak to repeat together with him three times, "It's big, it's nice, it's red, and it's sweet." And only after that Maran was able to calm down.

על כנפי בגדיהם לדרתם (שלח טו:לח)  
*They shall make tzitzis on the corners of their garments throughout their generations.*

An elderly Yid from Warsaw, around a hundred years old, was asked how he merited אריכות ימים – longevity. He shared that when he was young, Poland started using trains for passengers to travel from one city to the next. A group of Yidden's jobs was to lay down tracks on the Warsaw streets for the new trains to pass.

It was a hard task, especially during the scorching summer days when they would work exposed directly under the brutal sun's rays for many hours. The workers removed the outer layer of clothing and only wore their thin undershirts to protect their skin.

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**Everyone loves a good story,  
especially a Chassidic story...**  
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One day, the Chidushie Harim of Ger zt"l passed the area where the workers placed down tracks. He noticed that the Yidden were working without wearing tzitzis, and he said: "Tzitzes are a segulah for אריכת ימים - whoever wears tzitzis will merit to a long life!" The foreign workers ignored the tzaddik's words, "But I," said the elderly Yid, "took the tzaddik's words very seriously and started wearing my tzitzis while working, and since then, I never removed my tzitzis, no matter the circumstances!" He concluded, "and this is my merit for long life!"

והיה לכם לציצית וראיתם אותם (שלה טו:לט)  
*It shall constitute tzitzis for you, which you shall see to remember...*

When Hagoan, Reb Amrom Chasida zt"l was six years old, a non-Jew approached and teased him by removing one of his tzitzis strings. Little Amrom started crying bitterly, not wanting to move from his spot until someone brought him another pair of tzitzis. From great pain and upsetness, Reb Amrom exclaimed, "I hope the goy will fall deep into a pit and break all his bones!" When asked why he specifically cursed this upon the non-Jew, little Amrom replied: "Korach was also swallowed by the earth when he teased with the mitzvah of tzitzis...."

והיה לכם לציצית וראיתם אותם (שלה טו:לט)

The holy Rizhiner Rebbe zt"l used to put tzitzis on his children from one-month old. Once, his young baby R' Duvid Moshe (later known as the Tchorkover Rebbe) was lying in his crib crying profusely, and his mother couldn't console him whatever she tried. The Rebbetzin consulted her husband, the Rizhiner, about how she could calm the child. The holy Rizhiner smiled and said, "It was probably forgotten to put on tzitzis for the child." And so it was. The Rebbetzin put on tzitzis onto the baby, and he stopped crying. From then on, his brothers nicknamed him "The Tzitzis Yid."

ויבא עד חברון (שלה יג:כב)  
And he arrived at Chevron...

Rashi says that Kaleb went to daven at the Kivrei Avos of Avraham, Yitzchak, and Yaakov.

One year when Maran, Reb Yissocher Dov of Belz zt"l, went to visit the tzion (the grave) on the day of the Yahrzeit of his holy grandfather, the Sar Shalom zt"l, Reb Yissocher Dov of Belz related a story to his chassidim.

"There was once a simple Yid who lived during the Baal Shem Tov Hakadosh zt"l times and was extremely connected with the Baal Shem Tov. The Yid didn't have children and was always "mazkir" (mentioned his needs) to the Baal Shem Tov.

After a few years, he was blessed with a son. Three years passed, and his son became ill

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**Everyone loves a good story,  
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and died. He hadn't seen the Baal Shem Tov since his son was born, and without thinking twice, he traveled to Mezibuz with lifeless child in hand. When he arrived in Mezibuz, he heard that the Baal Shem Tov wasn't alive anymore, so he went to the tzion of the Baal Shem Tov and place his lifeless child upon it, saying: "Heilige Rebbe! A live child I received in your merit, but this child isn't alive anymore, and I don't need such a present! Rebbe, I'm not taking him back dead!"

The Yid left the tzion, and after a short time, he heard his child crying, "Tatte, tatte!" He ran back inside and joyfully embraced his child. The child told his father that the Baal Shem Tov came and revived him, saying, " - שריי טאטע ווי לאנג דער טאטע איז נאך דא - Call out to your father as long that he's still here!"

Maran concluded: "On the day of a tzaddik's yahrzeit, his neshama is among us, and he hears what we request and takes our requests to shamayim to daven on our behalf. We must take advantage as long as it's day. "לאמיר שרייען טאטע ווי לאנג דער טאטע איז נאך דא!"

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ועשו להם ציצית על כנפי בגדיהם (שלה טו:לה)  
*They shall make themselves tzitzis on the corners of their garments...*

The two Gelis brothers, R' Aharon a"h and R' Ezriel a"h spent a lot of time with Maran

Reb Aharon of Belz zt"l and his brother The Bilgorai Rav zt"l when they were in hiding in Budapest, Hungary during WWII.

The brothers were affiliated with the Hungarian police and were instrumental in the Rebbe's escape to Eretz Yisroel, working alongside the authorities to scheme an escape plan. Maran Reb Aharon once told R' Aharon Gelis, "My hatzalah - escape is like Yetzias Mitzrayim, not one minute earlier and not one minute later..."

The Gelis brothers related that when the two holy brothers prepared to leave, they came to ensure that everything was in order. They noticed tzitzis sticking out of the Rebbes' garments which would identify them as Jewish at the border checkpoints. But Maran, Reb Aharon wasn't going to remove his tzitzis.

Since the Gelis brothers were dressed like non-Jews as they worked with the authorities, they made themselves 'טליתים קטנים' - special garment tzitzis designed according to the halacha of wearing a four-cornered garment. Because of the war, the Hungarian Rabbanim permitted such tzitzis to be worn.

The Gelis brothers removed their tzitzis and handed one to Maran, Reb Aharon, and the other to the Bilgorai Rav. In exchange, they received the two holy tzitzis from the holy brothers. Maran was happy with the arrangement and thanked and blessed them profusely.

The Gelis brothers wore the tzitzis for the

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war's duration and attributed their survival to this merit.

### פרשת שלח – THIS WEEK'S VORT

ויקרא משה להושע בן נון יהושע (שלח יג: טז)  
*Moshe called Hoshea, the son of Nin  
Yehoshua.*

In (יב:ג) it says "האיש משה ענו מאד מכל" – The man Moshe was exceedingly humble, more than any person on the face of the earth! Due to his great humility, he didn't want to write out his trait, so Moshe wrote ענו without a "י" instead of "עניו" – and when Moshe saw Yehoshua's great humility and how he runs away from honor, he added the "י" to his name.

וישאהו במוט בשנים ומן הרמנים ומן התאנים (שלח יג:כג)  
*They bore it in a double pole, and of the  
pomegranates and the figs...*

The Ari Hakadosh zt"l writes that the Mitzvah of Bikurim serves as an atonement for the sin of the Meraglim. Since it says by Bikurim that when a Yid sees in his field a fig, a strand of grapes, or a ripe pomegranate, he ties a rubber around it and brings it to the Beis Hamikdash as Bikurim. The Mishnah specifically mentions these three fruits because the Meraglim brought them from

Eretz Yisroel – and the mitzvah of Bikurim serves as an atonement.

שלח לך אנשים (שלח יג: ב)  
*Send forth men...*

The end letters of שלח לך אנשים is the word "חכם" – to show that the Meraglim were "חכמים וצדיקים" – the people sent to scout the land needed to be tzaddikim and clever people.

ראשית עריסותיכם חלה תרימו תרימה (שלח טו:כ)  
*The first of your kneading, you shall set  
aside a loaf as a portion...*

It says "ראשית" – the first thing one needs to do "עריסותיכם" = which also means a cradle. When a child still lays in his cradle, "תרימו" – you shall pick him up as "תרומה" – to separate for Hashem thru the mitzvahs that are alluded in the word "חלה" – which are:

ח – ה – the eighth-day when a Bris is performed.

ל – ל – the 30th day when a Pidyan Haben takes place.

ה – ה – when a boy turns 5 he starts to learn Chumash.

### פרקי אבות - פרק ג'

הסתכל בשלשה דברים ואין אתה בא לידי עבירה דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד ליתן דין וחשבון (אבות ג:א)  
*Look into these three things, and you won't  
come to sin: Know from where you come,  
and where you are heading, and to Whom*

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פרקי אבות - פרק ג'  
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*you will eventually give account.*

The Ropzhiter Rav zt"l used to say on the Chazal in Gemara (Berachos) that there are three ideas to conquer the Yetzer Hara, the third being "יזכיר לו יום המיתה" – one should remind himself about the day of his death.

This idea was suggested last since death throws fear upon a person, and Hashem wants us to serve Him with joy, not sadness. Therefore, one should comply with the first two suggestions, and if that doesn't help, he needs a reminder that he will die one day.

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ולפני מי אתה עתיד ליתן דין וחשבון (אבות ג:א)

Why is there a double phrase דין וחשבון?

To teach us that "דין" – a person will be judged for the Aveiros he sinned, and "חשבון" – a person will give an account for all the mitzvahs he performed.

Another reason for the double phrase alludes to the fact that when Hashem judges a person for his sins, He takes into "חשבון" – account how much time elapsed from when he sinned to when he did teshuvah – repented.