

# Parashas Ki Sisa

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת כי תשא - פרשת פרה  
ט"ז אדר תשפ"ו / March 5, 2026



## פרשת פרה

This Shabbos is called שבת פרשת פרה since you read פרשת חקת about the red calf. The 'parah adima' was used to cleanse someone who became impure from being near a dead person. They used to shpritz (spray) the ashes from the parah adima onto the person on the third and seventh days, and he became purified after tevila (immersion).

זאת חוקת התורה אשר צוה ה' לאמר (חקת יטב)

Rashi explains that the mitzvah of פרה אדומה is a חוק - we don't understand the reason for it. Hashem wanted the Yidden to do the mitzvah without understanding the cause so that He could prove to those who talked against the Yidden that they were not better than the non-Jews. Prosecutors can claim that Yidden keep mitzvahs since their king commands them. But when they keep mitzvahs without understanding - "לא עשה כן לכל גוי" - there's no such thing by a non-Jew because they need to understand its reasoning.

Reb Yehoshua of Belz zt"l once remarked, "If I were a chassid, I would travel to my Rebbe for Shabbos Parah." The Bilgoray Rav zt"l added an explanation to his holy grandfather's words: There's a deeper meaning. Because in Parshas Parah, Rashi says, "אין לך רשות להרהר אחריה" - one isn't allowed to think why Hashem commended this mitzvah. The same is true with a Rebbe, "אסור להרהר אחר רבו" - whatever a Rebbe does, you don't doubt!"

## WHAT'S HAPPENING IN BELZ

### BELZER REBBE SHLITA ENDORSES MATANAS L'EVYONIM

The 'Gabbai Tzedakah' of the renowned "Ahavas Chessed" organization, which collects for needy families in Eretz Yisroel, came to the Belzer Rebbe shlita before Purim to seek his blessings for success. The Rebbe contributed generously to their cause and wished them success in their vital work.



### TEHILLIM FOR WELLBEING OF THE BELZER REBBE SHLITA

A special gathering was called in all Belzer Batei Medrash and shuls worldwide to recite Sefer Revi'i of Tehillim and Perek פ"א on Ta'anis Esther.



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## WHAT'S HAPPENING IN BELZ continued

The tefillos were said for the health and well-being of the Belzer Rebbe shlita and for blessings of continued strength and guidance for Klal Yisroel.



He further shared meaningful thoughts on shalom bayis for every stage of life, emphasizing that shalom bayis is not something one simply has—it is something one continually works on.

The tish concluded with everyone leaving uplifted, wishing one another "Simchas Tamid"—an everlasting joy.



## PURIM IN BELZ

Purim was celebrated in Yerushalayim on Wednesday, as the Belzer Rebbe shlita conducted his Purim tish for the residents of Yerushalayim, joined by chassidim from across Eretz Yisroel and hundreds of bochurim learning in Yeshivas in Eretz Yisroel. Joyous and uplifting singing continued late into the night, while the Rebbe shared divrei Torah and warmly wished everyone "L'chaim."

A highlight of the tish was the address by the "Purim Rav," Harav Shea Fink shlita, who captivated the crowd with divrei Torah interwoven with humor. At the Rebbe's request, he also spoke about the importance of the upcoming Shabbos designated by the Belzer Rebbe for those committing to support the building of five new yeshiva buildings in Eretz Yisroel.



## BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

## CHANUKAS HABAYIS CELEBRATION – ישיבה גדולה ישא ברכה IN BEIT SHEMESH

A grand Chanukas HaBayis was held at the Belz Yeshiva Gedola ישיבה גדולה ישא ברכה in Beit Shemesh, marking the dedication of its newly constructed building in memory of R'

Yisroel Shulem Oshry z"l, who tragically passed away this year and devoted his life to supporting Torah institutions.

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## BELZ AND BEYOND continued

Family members traveled from abroad to attend, together with prominent Rabbanim and Roshei Yeshiva.

Among the speakers, Harav Shulem Rokeach shlita, the eldest grandson of the Belzer Rebbe shlita, expressed gratitude to the family and noted that the new building will serve as a lasting aliyah neshamah for R' Yisroel Shulem, who dedicated his heart and soul to helping others. The ceremony concluded with his father and father-in-law reciting Kaddish and learning Mishnayos in his memory.



## CHUMISH SEUDAH CELEBRATION IN BNEI BRAK

Kitah Aleph boys in Belz Talmud Torah in Bnei Brak joyously celebrated a 'Chumash Seudah' celebration marking the beginning of learning Chumash. The joy was evident on the faces of over a hundred young boys as their parents, grandparents, and prominent Rabbanim joined to share the nachas.



## EVERYONE LOVES A GOOD STORY

especially a Chassidische story...



ויעשהו עגל מסכה ויאמרו אלהיך ישראל (כי תשא לבד)  
*And fashioned it into a molen calf. They said, "This is your G-d, O Yisroel.*

One year, when Rosh Hashanah fell on Thursday and Friday, the holy Reb Levi Yitzchak of Berditchev was burning with fiery inspiration. In the midst of Shabbos, he leapt onto a table and cried out:

"I understand now! I always wondered—how could Hashem allow the Yidden to make the Egel? And now I have an explanation!"

He offered a mashal:

There was once a king who wished to crown his young son as heir to the throne. His ministers objected, claiming the prince was too immature. What did the king do? He crowned his son and then left the country.

Seizing the opportunity, the ministers began to "educate" the young king. They mocked him and pressured him until he gave in to their influence. Eventually, they convinced him to place his father's royal crown on a dog's head, and the dog ran through the streets wearing the king's crown.

When the king returned, he sensed that something was being concealed from him. He demanded to know what had occurred. Upon hearing the story, he declared:

"My son must stand trial. If he acted out of foolishness and lacks understanding, then he is unfit to rule. But if he knowingly disgraced the crown, his punishment will be severe."

A trial was convened, and the verdict was: guilty.

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

The king responded, “Very well. But the punishment will fall upon those who advised him and led him astray. And know this—I deliberately left the land to see who would entice my son into such disgrace, so that I could expose and remove them.”

So too with the Yidden. Had they not sinned with the Golden Calf, there would have been no path of teshuvah revealed. That is why Moshe Rabbeinu ascended to Heaven and left them. The Erev Rav enticed the people to sin. When Moshe Rabbeinu returned, he was able to discern who the true instigators were—those who persuaded the Yidden to shame Hashem’s crown—and they received a severe punishment.

ונתנו איש כופר נפשו (כי תשא ל:יב)  
*Every man shall give Hashem an atonement for his soul*

From this pasuk stems the Chassidic custom—instituted by the disciples of the holy Baal Shem Tov—to give a pidyon nefesh (literally, “redemption of the soul”) in the form of a donation. The money was handed to the Rebbe together with a kvittel, a written note containing a personal request for a brachah.

Tzaddikim would use these funds for holy purposes and, in turn, bestow their blessings. The amount given depended on each individual’s means and circumstances.

Two Yidden once came to the Tzemach Tzedek of Vizhnitz with their pidyon. After they left, the Rebbe instructed his gabbai:

“With the money from the first Yid, purchase straw for the horses. With the money from

the second Yid, buy fish for Shabbos.”

Noticing his gabbai’s puzzled expression, the Rebbe explained:

Although both gave the same amount, they differ. The first Yid left home with ten reinesh. He planned to use one for travel, one for lodging, and the remaining eight as his pidyon. However, along the way, he indulged himself and dipped into the pidyon money, reducing the amount he ultimately gave.

“The second Yid left home with even less than ten reinesh. Yet through careful planning and self-restraint, he managed to give as much as possible for his pidyon. Therefore, his money is fitting for fish in honor of Shabbos.”

ויאמר ה' אל משה לאמר ואתה דבר אל בני ישראל לאמר אך את

## THE REBBE'S TORAH



שבתי תשמרו כי אות הוא ביני וביניכם לדעת כי אני ה'  
מקדשכם (כי תשא לא:יב-יג)  
*Hashem said to Moshe, saying: “Now you, speak to the Yidden, saying: ‘However, you must observe My Shabbos, for it is a sign between Me and you for your generations to know that I am Hashem, Who makes you holy.*

The Midrash in the שמעאל דרבי comments on the pasuk “ויאמר ה' אל משה” that this was said “לא על ידי מלאך”—Hashem did not convey it through a malach, but spoke directly.

Why does the Midrash make this point specifically regarding the mitzvah of Shabbos, and not by other mitzvos?

The answer lies in the continuation of the pasuk: “ביני ובין בני ישראל אות הוא לעולם.” The Ohr HaChaim Hakadosh zt”l explains that Shabbos is a direct sign between Hashem and Bnei Yisroel. It is not a “middleman” connecting

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## THE REBBE'S TORAH

continued

them. On Shabbos, the Yidden rise to a spiritual level even higher than that of the malachim—similar to the exalted state that will exist in the days of Moshiach.

We also find in the Midrash (brought in אור זרוע, Hilchos Shabbos) that the malachim possess six wings, corresponding to the six days of the week. For Shabbos, however, they do not require a wing, because the Yidden themselves sing Hashem's praises. The shirah of Klal Yisroel on Shabbos surpasses even that of the malachim.

With this understanding, we can appreciate why the mitzvah of Shabbos was transmitted directly from Hashem to Moshe rather than through an angel. Had the malachim fully grasped the greatness of Shabbos and the lofty stature of the Yidden on that day, it could have aroused jealousy. Therefore, this mitzvah—more than any other—was given without an intermediary.

## THIS WEEK'S VORT

### פרשת כי תשא

והנה קרן עור פניו וייראו מגשת אליו (כי תשא לד:כט)  
*The skin of his face had become radiant; and they feared to approach him.*

Moshe Rabbeinu was so humble that he didn't even realize the level of holiness he attained. והנה קרן עור פניו - when the Yidden saw the great holiness of Moshe Rabbeinu, a great fear fell upon them וייראו מגשת אליו - and they feared to approach him.

זה יתנו כל העובר על הפקודים... (כי תשא ל:יג)  
*This shall they give — everyone who passes*

*through the census takers.*

Rashi says that Hashem showed Moshe Rabbeinu a coin of fire.

Why didn't Hashem show the vision of all the vessels of the Mishkan? It could be that Moshe wondered how a coin can forgive all sins, thus Hashem showed him a "מטבע של" - a coin made out of fire, to show that if Yidden want to give tzedakah, a fire ignites in his heart which the Yetzer Hara tries to avoid. Still, a Yid can overcome and give nachas to Hashem and will forgive all his sins.

מחצית השקל בשקל הקדש... (כי תשא ל:יג)  
*A half shekel of the sacred shekel...*

The Ramban asks: How did the Yidden have shekalim in the midbar? He explains that Moshe Rabbeinu minted coins for them. Since Moshe Rabbeinu was their leader—comparable to a king—and it is the way of a king to establish currency for his nation, he created coins for Klal Yisroel. Those coins were called "shekalim."

ויקח את העגל אשר עשו וישרוף באש ויטחן עד אשר דק (כי תשא לב:כ)  
*He took the calf that they had made and burned it in fire, and he ground it to a fine powder.*

The nature of fire is that it cannot burn gold; it can only melt gold. The egel was made of gold, so why does the passuk say וישרוף באש - that it got burned? As soon as Moshe saw the calf, he told the gold: "Is this why Hashem created you and made your value greater than all metal, and you allowed to be made into an egel?" Soon after, the piece of gold became a piece of wood from the "קרן עור פניו" - Moshe's holy appearance, and it got burned. As the passuk says "וישרוף" - it got burned, and not "וישרוף אותו באש" - that it burned itself and it got grounded by itself.