

# PARSHAS BECHUKOSAI

## CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בחוקותי - שבת מברכים ר"ח סיון  
כ"ב אייר תשפ"ד / May 30, 2024



### What's happening in Belz

On Sunday, Lag BaOmer morning, three-year-old boys accompanied by their father came to the Belzer Rebbe shlita for their chalaka-haricutting ceremony. The Belzer Rebbe shlita snipped off some hair from each child and wished them mazel tov and brachas.

Following a beautiful Lag BaOmer tish, the Belzer Rebbe filled a torch with oil to light the massive bonfire in the courtyard of the great Belzer Shul in Yerushalayim. Hundreds of chassidim and bochurim joined the celebration as the Belzer Rebbe shlita and family presided over the singing, dancing, and davening from their porch overlooking the courtyard.



### שבת מברכים

ראש חודש סיון - Rosh Chodesh Sivan

We received the Torah on הר סיני - Mount Sinai during the month of Sivan. The words סיוני and סיון are the same - since the letters "י" and "ו" are interchangeable.

The acronym for סיון is ויחן ישראל נגד סיני - the Yidden rested against Sinai.



Everyone loves a good story,  
especially a Chassidishe story...

ונסתם ואין רודף אתכם... (בחוקתי כו'ז)  
*You will flee with no one pursuing you*

Rabbi Elchonon Wasserman Tz"l HY"D (may HaShem avenge his blood), the Rosh Yeshiva in Baranovitch, was once unwell, and he requested that a Minyan should be formed in his home so



Filling the torch with oil



Presiding over the Hadlakah



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**EVERYONE LOVES A GOOD STORY,  
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*continued*

he could still Daven with a Minyan. When his Talmidim (students) came from Yeshiva to Daven Ma'ariv, one of them – a recently arrived Bochur, was tasked with leading the prayers. This boy was used to Daven with the workers' Minyan – unlike the way it was done in Yeshiva. A Yeshivisha Davening means concentrating on the meaning of every word, which naturally took much longer than our regular Tefillah. This boy finished the Davening quickly, speeding through it as if robbers were pursuing him...

During the Davening, the Rosh Yeshiva repeatedly looked at him with a stern look, but the Chazan continued on . . . When Davening was over, Reb Elchonon called the boy, smiling: You should know that the Torah already talked about your Davening. When we read in the Tochacha, "ונסתם ואין רודף" – and you will run away with no one chasing after you – this might allude to the way some people do their prayers; they just mumble the words but do not think about the meaning of what they are Davening. This is precisely how HaShem views such Davening . . .

העריך הכהן אתה... (בחקותי כהני)

*Like the Kohen's valuation, so shall it be*

The Rebbetzin of Rabbi Yehoshua Leib Diskin Ztz" once bought a large consignment of goods, and—as it was done in those days—a porter schlepped all the packages from the marketplace into the Diskin home. When the Rav arrived home in the evening and saw the stack of merchandise, he asked his wife how much she paid the porter for his efforts.

The Rebbetzin told her husband the sum she paid the worker, but the Rav was unhappy, as – in his view, she should have paid him more; Rabbi Yehoshua Leib retrieved an additional sum of money and sent it to the porter's home without delay, as he wanted to keep to the Torah's commandment of "ביומו תתן שכרו" (you shall give his wages on the day) and the negative commandment of "לא תלין פעולת שכיר עד בוקר" (you shall not allow a worker's pay to wait for the morning).

The Rebbetzin could not understand why her husband was overpaying the worker – at least according to her estimate – and countered that the porter left their house in quite a happy mood, having been paid handsomely! She turned to the Rav and asked how she knew the pay rate when she sat and read the holy Torah books all day. Why did she never spend time in the marketplace, where the porters' wages are pretty well-known?

The Rav answered with a twinkle in his eyes: Am I telling you something new?! When a Yid gifts an animal to the Beis HaMikdash that cannot serve as an offering (e.g. an impure animal), we see in the Torah: "והעמיד את הבהמה לפני הכהן, והעריך הכהן אותה" (and he shall present the animal to the Kohen, who will appraise it). How would a Kohen know the value of a camel or a donkey? Similarly, when it says "ואיש כי יקדיש את ביתו קדש לשם והעריכו הכהן, כאשר יעריך אותו" (and a man who will donate his house to be sanctified to HaShem and the Kohen should evaluate it. The value that the Kohen will name, so it shall stand). What does a Kohen know about the price of buildings or other assets?! The answer is as follows: The Kohen is bestowed with heavenly assistance so that when he needs to assess these items of value, he is given the insight to name their actual worth.

The Rav finished his argument by saying that when it comes to the laws of paying a worker, it is a given that the guardians of Halacha—the Rabbi—are given special knowledge to know the correct amount owed to the worker, such as our porter.

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והתודו את עונם ואת עון אבותם במעלם אשר מעלו בי... (בחקותי כו:מ)  
*Then they will confess their sin and the sin of their forefathers, for the treachery with which they betrayed Me...*

There was a Belzer Chassid in Lińsk (Lesko, Poland) who started to work to support his family after having studied several years after his wedding. He was once asked by the Frierdige Rav Ztz"l if he is still doing some learning, to which the Chassid replied with a definitive "no!". When the Frierdige Rav heard how he responded, he told the Chassid that he now understands something that bothered him for some time in our Parsha: "In the middle of all the punishments that are listed in the words of rebuke, there appears a Passuk that is seemingly out of place: "והתודו את עונם ואת עון אבותם," as the list curses continue immediately after this Passuk. If they have already confessed, why is there another litany of curses after their confession? Perhaps we can understand it this way: When the Viduy (confession) is not done with a broken heart, only with the same arrogance as the sin, this means that there is no real remorse - to the contrary, a confession done in this way adds to the sin itself!"

(Heard from Reb Chaim Nota Katz Z"l)



## The Rebbe's Torah

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם ונתתי גשמיכם בעתם... (כו:ג-ד)

*If you will follow My decrees and observe My commandments and perform them; then I will provide your rains in their time.*

The Gemara (שבת לג:ב) says that Reb Yehuda and Reb Shimon bar Yochai had a dispute about the things the Romans built. Reb Yehuda said: כמה נאים מעשיהן של אומה זו, תיקנו שווקים, תיקנו גשרים, תיקנו "מרחצאות" - how nice are the actions of this nation, they repaired markets, repaired bridges, repaired baths."They did a lot of things for us to enjoy.

Reb Shimon said that they did it all for their own sake.

On another note, we see that Reb Shimon bar Yochai holds that one has to sit and learn and do the will of HaShem - "בזמן שישראל עושין רצונו של מקום - "מלאכתן נעשית על ידי אחרים do the will of Hashem - others will do their work" - non - Jews.

This concludes Reb Shimon bar Yochai's two sayings. Though the Romans had their interests in mind when building everything, HaShem destined that it should be enjoyed by the Yidden who learn and do HaShem's will.

The words of the pasuk "אם בחקותי תלכו" can be explained: If you will do the will of HaShem by obeying and learning the Torah like Rashi says: "ונתתי" - שתהיו עמלים בתורה" - גשרים, markets, baths. HaShem will destine for the non-Jews to build these things for your satisfaction - like Reb Shimon said: "נעשיתם על ידי אחרים" - others will do your work.



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## THIS WEEK'S VORT

פרשת בחוקותי

אם בחוקתי תלכו ואת מצותי תשמרו... (בחוקתי כוונת)  
*If you will follow My decrees and observe My commandment...*

Might it not have been easier to understand had the Torah written "if you will guard My statutes"? Says the holy Or HaChaim: The Torah teaches us that even during your travels or when you walk to Shul or to work – utilize this time for learning – as we say in Krias Shema: "ובלכתך בדרך" (and when you go on the way).

ועץ השדה יתן פריו... (בחוקתי כוונת)  
*And the tree of the field will give its fruit.*

The Gemara (Kesubos 112:2) says that in the time of Moshiach, the barren tree will start bearing fruit, as it says in our Parasha: "ועץ השדה יתן פריו". This could be the deeper meaning of the prayer when we bless the new moon: "ויקבץ נדחגו מארבע כנפות" (And He shall gather our exiled from the four corners of the world – all Yidden are friends): the word "Chaverim" can also be translated as "a learned man" – a Talmid Chacham, thus: with the coming of Moshiach we will all become Chaverim, who will learn the Torah and author Chidushei Torah (Torah innovations). Sefas Emes

וישבתם לבטח בארצכם... (בחוקתי כוונת)  
*And you will dwell securely in your land.*

When there is a famine, people wander to foreign countries for food. The Torah promises us that when we follow its commandments, there will be no need to look for food abroad.

ואם עד אלה לא תשמעו לי ויספתי ליסרה... (בחוקתי כוונת)  
*If despite this you do not heed Me, then I shall punish you further...*

The Ba'al HaTurim, in his commentary on this Pasuk, writes: When you take the last letter of each word in "ואם עד אלה" it forms the letter "מדה" (measure) – HaShem will punish Am Yisroel measure for measure.

והארץ אזכור (בחוקתי כוונת)  
*And I will remember the land.*

When you are humble and keep a low profile – akin to the earth "והארץ", then you will be remembered by HaShem – He will look after you and better your lot.

As we conclude SEFER VAYIKRA we say:  
**חזק חזק ונתחזק!!**  
May Hashem keep us strong and give us strength to continue!



בעשרה מאמרות נברא העולם (אבות ה:א)  
*The world was created with ten utterances.*

The Rambam (Maimonides) explains that HaShem could have created the world with just one utterance. He could have said, for example, "ויאמר" (and HaShem said) "אלוקים יהיו השמים והארץ ויקוו המים" (and HaShem said there should be heaven and earth and the waters should ingather) or something in this vein. The reason why HaShem dedicated a special sentence for each of the ten separate parts of creation was to teach us how important each and every part is. We should be careful not to destroy a part of His creation – even if the other nine parts remain. As we know, each person is a small world on its own, and we should look after our own small world to not sin with it or cause it to lose its source of life. The wicked people who disregard their own life

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פרקי אבות

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or that of others will be punished tenfold, while the righteous will be rewarded ten measures for looking after their body – their own small world – and that of others! (Mussar Avos)

נסנסה אברהם אבינו ועמד בכלם (אבות ה:ג)

*Avraham, our father, was tested and stood up to all of them.*

The holy tzaddik Reb Eizik'l Ziditchover Zt"l was very poor. He didn't even have money to purchase food Lekvod Shabbos. One Erev Shabbos, his Rebbetzin cried to Reb Eizik'l that there wasn't any money to buy food that week.

Reb Eizik'l left his house for the mikvah and, on the way, saw something sparkling on the floor. He bent down to pick up the stone, not knowing its worth since it was covered in dirt.

After Shabbos, the Rebbetzin washed the stone and realized it must be precious for its color, brilliance, and sheen. Reb Eizik'l called a diamond expert to appraise the stone's value. The diamond dealer was amazed by the stone. It was almost the size of an egg, and its color was brilliant—such a gem was a real rarity, not just found on the streets.

Reb Eizik'l understood that the stone wasn't a simple matter. He did a "שאלת חכם" – asking from heaven if this stone would deduce his merits. He was answered from heaven that HaShem saw his pain and poverty, so he was given divine assistance in the form of a stone. However, he was given a נסיון – a challenge: Either keep the stone and become very wealthy, or he can acquire the holy brain of the ARIZ"AL to which he can attain the wisdom of the ARIZA" L.

Reb Eizik'l immediately chose the cleverness of

the ARIZA"l but asked what should be done with the stone. He was told to throw the stone up to heaven. Reb Eizik'l threw up the stone, and a spark of fire emitted from it, appearing as a hand. The stone disappeared.