

PARSHAS BEHAR

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בהר - ל"ג בעומר
ט"ו אייר תשפ"ד / May 23, 2024



What's happening in Belz

SEFER TORAH FROM AMERICA BROUGHT TO BELZ IN YERUSHALAYIM

Last Motzei Shabbos, R' Yisroel Tzvi Goodman from the renowned Gelbwachs family in Lakewood, brought a Sefer Torah from America to its new home in the Great Belz Beis Mesrash in Yerushalayim. The Torah was first presented to The Belzer Rebbe shlita who graciously accepted the generous gift and heaped the family with brachos. Then Belzer Chassidim escorted the Torah with song and dance to the Aron Kodesh in the Great Belz Beis Medrash.

ל"ג בעומר
י"ח אייר - SUNDAY, MAY 26

The ARI Hakadosh, said: "On the day of Lag BaOmer, Reb Shimon bar Yochai hoovers over his tzion (grave) and blesses all the Yidden who assembled there to celebrate his yahrzeit.

The holy Imrei Chaim of Viznitz zt"l once exclaimed upon arriving in Meron to the tzion of Reb Shimon: "I feel that whoever travels to Meron to Reb Shimon bar Yochai feels a strong surge of holiness as if purifying water is poured over his body and he is cleansed of sin." To prove his point, the words "שמעון בן יחאי" are the numerical equivalence to "מחיה מתים" - resurrecting the dead.

The Sar Shalom of Belz Zt"l once spoke about the greatness of Lag BaOmer, saying it is "a great day." His son, Reb Yida Zundel from Uchan Zt"l, exclaimed: "I know!" His father replied, "Nu?" (as if to say what he knows). Reb Yida Zindel replied: "As big as Yom Kippur!"

The Sar Shalom responded: "You said well!"

Rabbeinu Ovadia of Bartanura Zt"l writes: People come to Meron on Lag BaOmer worldwide to daven and light fires. Many barren women were helped, and many sick people were healed on the merit of their charity and undertakings in the merit of Reb Shimon.

The holy Bnei Yissoscher Zt"l writes: "The simcha - the joy of Lag BaOmer at the tzion of Reb Shimon bar Yochai is a simcha beyond nature."



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

וכי ימוך אחיך ומטה ידו עמך והחזקת בו (בהר בה:לה)
If your brother becomes impoverished and his means falter in your proximity, you shall strengthen him.

The story is told about the holy Rabbi Dovid, author of the Turei Zohov (known by its acronym "Taz"), who was approached by someone who

PARSHAS BEHAR

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued

**EVERYONE LOVES A GOOD STORY,
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continued

wanted to borrow one zloty. When the Taz realized he didn't possess a zloty, he handed his silver goblet to the petitioner, telling him to take it to the pawnbroker and borrow one zloty against his Kiddush Becher. The Rav reckoned that he could redeem his precious Kiddush cup by the end of the week when his wages are delivered. When the wages arrived, and he sent for the Becher, the Taz was informed that - instead of one zloty, the poor man borrowed two zlotys!

Instead of becoming angry at this person's rudeness, the Taz was happy and said: "Had I lent him one zloty, this poor man would have still been missing one more zloty, but by lending him my Kiddush cup, this poor borrower received his needs in full, without undue embarrassment!

ולא תונו איש את עמיתו... (בהר כה:זי)
Each of you shall not aggrieve his fellow...

Here is an account by a bystander who witnessed this story, by the name of Reb Simcha-leh Mund Z"l, who - in his later years - lived in Tel Aviv: When the Friedige Rav visited Rawa-Ruska (Galicia) to congratulate the newly-appointed provincial governor, there was a huge crowd awaiting him at the central train station. The Rav said he would accept Kvitlech (supplication for a blessing) from all assembled, except the Yidden, who came from Uhniv (Galicia). This was due to the unfortunate incident where a fight between two tailors ended in one stabbing his adversary, who sadly passed away.

The Yidden from Uhniv (Hivniv in Yiddish) appealed to the Rav that he should relent for the following two reasons: 1) Why should they lose out if two people were involved in a fight of their

own and 2) Even the local magistrates acquitted the murderer as his intentions were not to kill his opponent.

Upon hearing their plea, the Rav gave a heartfelt cry, "When Chasiddim badmouths one another, the tailors harm with their scissors!".



The Rebbe's Torah

כי ימוך אחיך ומכר מאחזתו...ואם לא מצאה ידו די השיב לו (בהר כה:כה-כח)
If your brother becomes impoverished and sells part of his ancestral heritage...but if he does not acquire sufficient means to repay him

On the pasuk מצאה ידו, ואם לא מצאה ידו, the word מצאה is used another two times in Tanach.

Parshas Noach: (נח ח:ט) - ולא מצאה היונה מנוח לכף רגלה" - The dove could not find a resting place for the sole of its foot."

In Tehillim (פד:ד) - "גם צפור מצאה בית ודרור קן לה" - The bird also found a home and the sparrow a nest."

The pasuk hints that the reason why לא מצאה ידו די השיב לו - he didn't have enough money to redeem his field is because he didn't have Bitachon - faith in Hashem. If he would have relied on Hashem to help him, he would have already been helped. As our holy Seforim explain (אשרי שאל יעקב) (תהילים קמו:ה) - "אשרי שאל יעקב" - Hashem helps those who rely on him."

We see this phenomenon with the "Yonah" -dove that Noach sent from the Teivah - ark. She returned to Noach with an "עלה זית טרף בפיה" - with an olive leaf plucked in its bill. Chazal explain that the



PARSHAS BEHAR

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

THE REBBE'S TORAH

continued

dove wanted to teach Yonah a lesson: "It is better to depend on Hashem and receive food from Him rather than from Noach - a human being.

And the pasuk in tehillim, "גם צפור מצאה בית ודרור קן לה" - Hashem gives all his creations all that they need - we just need Emunah and Bitachon to be worthy of receiving all good things from Hashem.



THIS WEEK'S VORT

פרשת בהר

ושבתה הארץ שבת לה' (בהר כה:ב)
The land shall observe a Shabbos rest for Hashem.

Immediately after the above Passuk, it says: "You shall sow your land for six years, which can be explained as a veiled warning: When you fully observe the year of Shemittah, you will merit to sow your field for the six years following the Shemittah year. If the Shemittah is not observed, your field may end up being sold to others, who will be reaping its fruit for six years. (Nachal Kedumim)

ולא תונו איש את עמיתו... ויראת מאלקיך... (בהר כה:ז)
Each of you shall not aggrieve his fellow, and you shall fear your G-d.

The way these two commandments are placed next to each other teaches us that if one makes light of teasing others, he will have difficulty becoming a God-fearing Jew.

לא תונו איש את אחיו (בהר כה:יד)
Do not aggrieve one another.

Said the Rebbe of Ropsczytz Tzt"l: Not To taunt your neighbor is a Biblical commandment; one would expect from anyone who goes beyond the letter of the law: not to short-change yourself!

וכי ימיך אחיך... אל תקח מאתו נשך ותרבית... (בהר כה:לה-לו)
If your brother becomes impoverished...do not take from him interest and increase.

These two Pessukim appear next to each other, teaching us that we should support the one who lost his livelihood with a smile and an encouraging word - not by lecturing him with biting words. Indeed, Chazal taught us that whoever gives solace to the poor is blessed with eleven blessings! (Reb Moshe of Kobrin Tzt"l)

פרקי אבות

פרק ד'



איזהו חכם הלומד מכל אדם (אבות ד:א)
Who is a wise man? One who learns from everyone.

The Mishna says that one can learn something from every person, even from a Rasha-sinner. For example, a Rasha sins with haste and enthusiasm; he is ready to sacrifice himself to commit an aveira-sin. We learned from him how to perform a mitzvah quickly and enthusiastically, and with mesiras nefesh, it was a great sacrifice.

איזהו חכם הלומד מכל אדם (אבות ד:א)
Who is a wise man? One who learns from everyone.

Even if a person is destined to be a fool, if he לומד - learns from others, he can become a חכם - a wise person.

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continued

פרקי אבות
continued

ומושל ברוחו מלוכד עיר (אבות ד:א)

And a governor in spirit is bound by a city.

The holy Apter Rav Zt"l once said: "In my younger years, I thought I would rule over the whole world, but it didn't happen. Then, I thought I would rule over my city, but I failed. I tried ruling over my home, but I didn't achieve that either. I concluded that I should start working on myself to rule over myself. And when I started ruling over myself, I realized that only when one rules over himself can he rule over the world."

YOUR PRAYERS IN MERON THIS YEAR

Due to the war, limited people will gain entry to Meron on Lag Ba'Omer.
A Belz Institutions emissary, with special Lag Ba'Omer permits, will pray on your behalf.

Donate \$101

Support Torah learning in Eretz Yisroel in honor of Reb Shimon's yahrzeit.

תורתו מגן לנו... בזכות התנאי אלקי רבי שמעון בר יחאי

(Submission deadline: Sunday, May 26 @7:00 pm)