

# Parashas Bamidbar

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת במדבר

כ"ז אייר תשפ"ו / May 15, 2026



## מברכים ראש חודש סיון

Sunday, May 17, 2026

The Torah was given during the month of סיון on Mount סיני. The word סיני contains the same letters as the word סיון (the "י" and "י" are interchangeable).

The word סיון is the acronym for ירחן ישראל נגד סיני the Yidden rested near Sinai.

## תפילת השל"ה

The Shlah Hakadosh writes that every Yid is obligated to turn to Hashem with all his needs, and especially parents should daven for זרע כשר — righteous children. He adds that his heart feels that Erev Rosh Chodesh Sivan is a particularly auspicious time to recite the tefillah of the Shlah, since in this month Klal Yisroel received the Torah and were called "בנים" — "לה" — children of Hashem.

## DAVEN FOR GOOD CHILDREN EVERY SINGLE DAY!

One year, when Erev Rosh Chodesh Sivan fell on Shabbos (as it does this year), someone asked the Belzer Rebbe shlita whether one may recite the Tefillas HaShlah on Shabbos, since generally one does not request personal needs on Shabbos.

The Rebbe replied: "One may — and should — say the tefillah on Thursday, on Friday, and on

Shabbos as well. Always! Davening for good children is a spiritual need, and for ruchniyus one may always daven even on Shabbos."

He added with emphasis: "A person must daven for good children every single day, every moment."

## שבת דרך ארץ

Shabbos Derech Eretz

## SHABBOS DERECH ERETZ – SHABBOS BEFORE SHAUVOS

Reb Itzik'l Vorker zt"l said: The Shabbos before Pesach is called Shabbos HaGadol. The Shabbos before Yom Kippur is called Shabbos Shuva. And the Shabbos before Shavuos is called Shabbos Derech Eretz.

Since we are about to receive the Torah on Shavuos, and Chazal teach "דרך ארץ קדמה" — "לתורה" — derech eretz precedes Torah — this Shabbos is therefore called Shabbos Derech Eretz.

The Shabbos before Shavuos is, in fact, the preparation for Kabbalas HaTorah. The mitzvah of Shabbos was given already in Marah, before Matan Torah, showing that Shabbos serves as the gateway and foundation for receiving the Torah.

Chazal also indicate that before a child enters the covenant through a bris, he must first experience Shabbos, for it is through the sanctity of Shabbos Kodosh that we become worthy of entering the bris and covenant of Torah.

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## WHAT'S HAPPENING IN BELZ

### WELCOMING BACK THE BOCHURIM FROM ABROAD

Since last Shabbos was the first opportunity for the yeshiva bochurim returning from abroad after Pesach to once again spend Shabbos in the presence of the Belzer Rebbe shlita — following the Rebbe's illness and his absence the previous week for the special Shabbos — the Rebbe warmly welcomed them back and wished them much hatzlacha for the new zman. The uplifting atmosphere continued with resounding Motzei Shabbos zemiros sung together by the bochurim.



In an interview with Reb Hershel Mann shlita, one of the dedicated askanim behind the extraordinary Shabbos, he described the overwhelming enthusiasm of the תומכים — the generous supporters — who were invited to participate. "From the very first phone call," he related, "they felt deeply honored and excited for the opportunity to spend an entire Shabbos together with the Rav, shlita, and to bask in such an uplifting atmosphere. It was something they eagerly anticipated."

Reb Hershel expressed heartfelt appreciation to all the participants who helped make the historic Shabbos such a tremendous success. He especially thanked his fellow askanim, Reb Yechiel Halpert and Reb Moshe Pinter, and above all, Reb Pinches Lerner shlita, executive director of Mosdos Belz in Eretz Yisroel, whose tireless efforts and careful coordination ensured that every logistical detail ran smoothly throughout the weekend.

One of the proprietors of the David Citadel Hotel, who was present during the Shabbos, was profoundly moved by the experience. "I have hosted many prestigious Shabbosim over the years," he remarked, "but a Shabbos like this is simply indescribable." So inspired was he by the atmosphere and the Rebbe's vision that he felt compelled to make a generous contribution toward the Belzer Rebbe shlita's call to expand and build new מוסדות התורה והחסידות, declaring emotionally: "It is a privilege for me to have a share in the Rebbe's Mosdos HaKodesh!"

The chassidim who merited to participate continue to speak with emotion and excitement about the uplifting and historic Shabbos, whose inspiration still reverberates powerfully in their hearts days later.



### The Inspiration Continues Long After Shabbos

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## BELZ AND BEYOND

continued



### הנחת אבן הפינה – Pouring Cement for New Belz Yeshiva in Monsey, New York

Monsey chassidim participating in the Shabbos Malchasa were granted the added privilege and honor of attending the הנחת אבן הפינה – the cornerstone-laying ceremony and pouring of the foundation for the new Belz Talmud Torah in Lakewood. The Belzer Rebbe shlita acknowledged all the participants and dedicated brachos to the askanim involved in this monumental.



## EVERYONE LOVES A GOOD STORY

especially a Chassidic story...

למשפחתם לבית אבותם (במדבר א:ב)

*To their families, according to their fathers.*

The holy Ropshitzer Rav zt"l stemmed from a distinguished lineage of great tzaddikim. Once, while sitting with his chassidim, he spoke about the tremendous merit of yichus – ancestry from righteous forefathers. One of the chassidim suddenly exclaimed, "Rebbe, my yichus is greater than yours!"

The holy Ropshitzer was surprised, for the man came from a simple family, many of whom had strayed from the Torah path. The Yid explained: "Rebbe, I am the only one in my family who puts on tefillin and keeps Shabbos!"

The Ropshitzer smiled and replied: "You are right – your yichus is greater than mine!"

ואלה תולדות אהרן ומשה (במדבר ג:א)

*These are the offspring of Aharon and Moshe.*

Rashi explains: שכל המלמד את בן חבירו תורה מעלה – עליו הכתוב כאילו ילדו (סנהדרין יט) – one who teaches another person's child Torah is considered by the Torah as if he had given birth to him.

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## EVERYONE LOVES A GOOD STORY

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When the holy Divrei Chaim of Sanz zt"l served as Rav in Rudnik, Reb Eliezer Risher zt"l, who was orphaned by his father, once came to him dressed in a fine suit with his hands in his pockets.

The Divrei Chaim asked him gently, "What do you have in your pockets?"

The child replied with innocence, "My pockets are filled with sins and wrongdoings."

The Rebbe was taken aback and asked him to explain. The child said: "I am different from other children who have not yet reached bar mitzvah, because their sins are counted on their fathers' account. But since I don't have a father, I carry my sins in my own pockets..."

Hearing this pure and heartfelt response, the holy Divrei Chaim was deeply moved and said to him with fatherly warmth: "From today on, I will be your father, and you will be my child."

## THE REBBE'S TORAH



איש אל דגלו באתת לבית אבתם יחנו בני ישראל (במדבר ב:ב)  
*The Yidden shall encamp, each man by his banner according to the insignia of their fathers' household*

The Medrash (במדבר רבה ב, ג) relates that when Hashem descended upon Har Sinai to give the Torah to Klal Yisroel, the Yidden saw tens of thousands of מלאכים — angels — arranged in encampments with flags and banners. They were inspired and said, "We also wish to be arranged in camps like you," and Hashem fulfilled their request by giving them דגלים — tribal banners.

Another Medrash (שם ד) relates that the nations of the world approached Klal Yisroel and said: "Come to us, and we will give you positions of honor — you will become ministers and great leaders." The Yidden responded: "Can you give us such דגלים as Hashem has given us?"

What is the special quality of these דגלים, and what was the meaning of the Yidden's response?

The דגלים symbolize unity. As Rashi explains on the pasuk (ובשם אלוקינו נדגול" (תהלים כ:ו), the word דגל is associated with being gathered and aligned together. At first glance, one might think that the benefit of unity is mainly for the simple Yidden, who are able to learn from and connect with those on a higher level. But at Matan Torah, Klal Yisroel learned a deeper truth: even the holy מלאכים, each one on an incomparably elevated level, are still arranged in ordered groups — in harmonious structure and unity.

When Klal Yisroel saw this, they too desired "דגלים" — not only a physical arrangement, but a spiritual reality: that even when each tribe or individual stands on a different level, there should still be unity and connection.

This also explains their response to the nations of the world: "You offer us honor and positions of authority? We do not desire that." For even if we were to become great ministers, it would come at the cost of separation and individuality that weakens true unity. The value of דגלים is that Klal Yisroel remain one even in diversity — whether elevated or broken, strong or scattered, they remain bound together and connected to Hashem.

Once that unity is lost — even in exchange for greatness and honor — it is not worth it.

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### THIS WEEK'S VORT

#### פרשת במדבר

שאו את ראש... (במדבר א:ב)  
*Take a census...*

Counting the Yidden allowed the Shechina – the Divine Presence – to rest upon them. Each person understood how important his actions are, as Chazal say: “A person should always think that the world is balanced equally between זכאי – deserving – and חייב – guilty – and he himself is also exactly in the middle. One mitzvah can tip the scales for himself and the whole world to the side of good, and one aveirah, G-d forbid, can do the opposite.”

Thinking this way encourages a person to do teshuvah, and through that, השראת השכינה – the Divine Presence – rests among Klal Yisroel.

שאו את ראש כל עדת... למשפחתם לבית אבתם... (במדבר א:ב)  
*Take a census of the entire assamble... according to their families...*

Why does the Torah trace the yichus – ancestry – of Klal Yisroel “לבית אבותם” – through their fathers' lineage – and not through their mothers, in whose merit the Yidden left Mitzrayim? The Torah itself testifies to the purity of the women in Mitzrayim through the names “הראובני & “השמעוני” where the added “ה” and “י” show that their lineage remained kosher. So why is the yichus counted through the fathers?

The Gemara (קידושין עא) says: “חסותא דבבל” – refined lineage is recognized through peaceful behavior. Someone who is an “איש שלום” – a man of peace who avoids conflict – demonstrates that he is מיוחס, of

noble lineage. Since this trait is more visible in men, who interact publicly with others, while women are described as “כל כבודה בת מלך” פנימה,” the Torah traces the revealed yichus through the fathers, whose conduct reflects their lineage.

וידבר ד' אל משה במדבר סיני... (במדבר א:א)  
*Hashem spoke to Moshe in the Wilderness of Sinai...*

The passuk alludes to the fact that Hashem showed Moshe Rabbinu “במדבר” – when one talks “מדבר” – it should be “סיני” Divrei Torah, which were given on Mount Sinai.

וידבר ד' אל משה במדבר סיני באהל מועד... (במדבר א:א)  
*Hashem spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting...*

The Shinover Rav zt”l said: A Yid needs to prepare for Kabbalas HaTorah (acceptance of the Torah): 1. במדבר סיני – to hold himself humble as Mount Sinai. 2. באהל מועד – he should set aside time to learn Torah in Beis Medrash.



כל העוסק בתורה לשמה זוכה לדברים הרבה (אבות ה:א)  
*Whoever engages in Torah study for its own sake (lishmah) merits many things.*

One who learns Torah lishmah is worthy of many good things. But the Mishnah does not say only “העוסק” in Torah lishmah in an exclusive sense, as if it were limited to the most exalted individuals who already consistently learn purely lishmah. Rather, it says “כל” – everyone.

This comes to include every Yid, even one who still needs to begin with the Gemara’s

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### PIRKEI AVOS

continued

advice of “שלא לשמה,” learning without pure intentions at first, with the hope that it will eventually lead to Torah lishmah. Even such a person is included in this promise and can ultimately reach this great level and its many rewards.

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בת קול יוצאת מהר חורב (אבות וזב)  
*A heavenly voice goes forth from Mount Chorev.*

A Bas Kol is heard every day: “Woe to the people who shame the Torah.”

The talmidim of the holy Bas Ayin of Avritch zt”l once asked him: “If such a Bas Kol is indeed heard, why don’t we perceive it?”

The Bas Ayin did not answer them directly. Instead, he took them for a walk in the forest.

As they walked, they noticed two Arabs arguing and shouting at one another, and they overheard one cry out: “How is it that you do not fear Hashem?”

The Bas Ayin turned to his talmidim and said, “You heard? This is the Bas Kol that is emitted every day. It is not heard with physical ears, but with spiritual sensitivity. Those who wish to hear it — and refine themselves accordingly — are indeed worthy of perceiving this heavenly voice.”