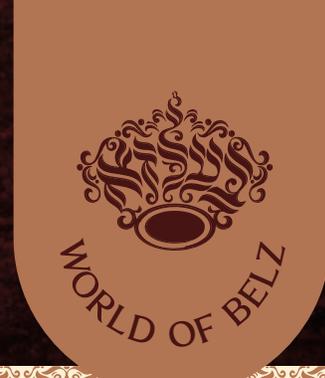


PARSHAS BAMIDBAR

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת במדבר - ר"ח סיון - שבועות
June 6, 2024 / כ"ט אייר תשפ"ד



What's happening in Belz

The Belzer Rebbe shlita oversees all aspects of his chassidus, including the appointment of Dayanim, the purchasing and construction of Belz Shtiblach (shuls) worldwide, and communal affairs.

This past week, Reb Shmiel Yida Gancfried shlita was appointed Dayan for the Toms River Shul, located near Lakewood, New Jersey. The Dayan was tested and anointed by the "Yorah Yorah" committee in Eretz Yisroel - comprised of leading Belz Dayanim and Rabbanim.



Belz and Beyond

Behind the scenes of Belz Institutions in Israel's activities

OUR BOCHURIM KITCHEN - אונזער בחורים קאך

Belz Institutions in Israel established a new kitchen in Yerushalayim called "אונזער בחורים קאך" - our Bochurim's kitchen. Yeshiva Gedolahs (older grades) from different cities in Eretz Yisroel come to spend Shabbos with the Belzer Rebbe shlita in Yerushalayim. It was high time to establish a separate kitchen to feed the bochurim during their weekend stay.

Parents from abroad were very pleased with this latest development, reassuring that their sons are well fed away from home. One of the parents noted that the numerical value of "אונזער בחורים קאך" is equivalent to "ד" תשפ"ד (the current Hebrew calendar year)!

Representatives from Belz Institutions in Israel are seeking donors to fund the kitchen, saying that whoever donates to feed Yeshiva students learning Torah is considered a "Tzaddik." The Torah refers to two great people who were called צדיק: Noach - "נה איש צדיק" - since Noach fed the animals in the Ark, and Yosef was also called צדיק - since he fed the people during a time of hunger.



Reb Gancfried met with the Belzer Rebbe shlita and drank L'chaim upon his anointment. The Rebbe wished him Mazel Tov and success in his holy and communal endeavors. Reb Gancfried and a fellow congregant shared the Toms River shul renovation plans with the Belzer Rebbe - who wished them success with their project and a smooth completion.

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Shabbos - ב' סיון - יום המיוחס

The second day of Sivan - ב' סיון is called "יום המיוחס" - for on this day, Hashem told the Yidden that since you are ready to accept the Torah, you will be my favorite nation. Even though Hashem referred to the Yidden as "בני בכורי ישראל" after they left Mitzrayim, the main Yichus (lineage) of Klal Yisroel is when they were called the "עם הנבחר" the chosen nation, during Matan Torah.

SHABBOS DERECH ERETZ

Reb Eizik'l Vorker Zt"l said that the Shabbos before Pesach is called Shabbos Hagadol. The Shabbos before Yom Kippur is called Shabbos Shiva, and the Shabbos before Shavuos is called "שבת דרך ארץ." Since on Shavuos, we accept the Torah, and Chazal say: "דרך ארץ קדמה לתורה" - proper behavior precedes the Torah - therefore, this Shabbos is called "Shabbos Derech Eretz!"

The Rudziner Rav Zt"l explains with a parable another reason why ב' סיון is referred to יום המיוחס.

A king once called upon the four most talented artists and assigned them to a room in the palace, where he gave them each a wall to decorate. Three artists began sketching, drawing, and painting the most magnificent artistry. The fourth artist just busied himself by measuring the wall from wall to wall, not exerting any effort to bedeck his wall with art. His artist friends wondered at his strange behavior.

When the artists' work was complete, the fourth artist brought a mirror and hung it on his wall, which reflected the other three walls' works of art. Of course, his wall was the nicest!

The same is true with this special day. In actuality, it doesn't merit any significance. Since the day before is Rosh Chodesh, a special day, and the three days following - שלשת ימי הגבלה - are prominent days. So this day is called "יום המיוחס" - its specialty is like the mirror - it reflects upon the day preceding and succeeding it. Even though the "mirror" doesn't have its specialty, it encompasses the other days - a Yichus - specialty in its own right.

שלשת ימי הגבלה

The Three Days Before Shavuos

How to prepare oneself for the Yom Tov (holiday) of Shavuos

We know that the Yom Tov of Pesach has special halachos and preparations - what with cleaning the home and baking Matzos - in order to enjoy it to the fullest. The same is for Succos; we build a Succah and buy Arba Minim (the four species) and so on. What then are the preparations for Shavuos (apart from baking a cheesecake, of course!)? There are no special halachos pertaining to this Yontef and - sadly, we cannot to the commandments that are connected to Shavuos, as these could only be carried out in the Bais haMikdash.

The holy Mittele Rav zt"l said as follows: We celebrate Shavuos as the Yom Tov when the holy Torah was given, so the only preparation for this holiday is by learning the holy Torah! It doesn't matter whichever Masechta (tractate) or what sefer you learn - just sit down and be prepared!

Indeed, in the Stetl Belz, during the days leading up to Shavuos there was a dearth of seforim to learn from, as so many Chassidim arrived for Yom Tov that people were sitting wherever they found a spare place; the steps leading to the Aron Kodesh were full with Chassidim too! To solve the

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problem, they used to unravel the binding of the Gemara and allot to each Chassid another Perek (chapter). When they finished the Perek they used to swap it for a different one, which allowed them to learn and prepare properly for the holy Yom Tov of Shavuos.



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

אלה קראי העדה (במדבר א:טז)

These are the ones summoned by the assembly.

Rashi explains: These were the princes of the twelve tribes. They are referred to as “called” because the princes were invited to all important meetings.

The Jewish community in Vilna (Vilnius, Lithuania) had an agreement with the Vilna Goan (the Genius of Vilna, aka the GRA) that whenever they were about to institute a new minhag (custom), they should invite him to that meeting to hear his opinion on the matter.

It so happened that the heads of the community had drafted a new Takana (bylaw), which would temporarily prevent the town’s charitable organization from helping people who are only in Vilna. Their concern was that the town’s long-time residents would suffer, as there would be enough in the communal fund to cover their basic needs. The GRA was invited to hear about this “new” Takana, which was in line with the agreement that he would be allowed to give his opinion whenever

any new bylaw was about to be instituted.

When the Vilna Goan arrived at the meeting and heard the draft bill, he said, “Why did you call me to this meeting when, according to what I just heard, you are not discussing a new Minhag?”

The community leaders were bewildered by the words of their wise Rabbe, arguing that – as far as they remember – this has never been on the books?!

The Goan replied: “The Committee of the four countries had already instituted such a Takana.” [The Committee of the Four Countries – or as its Hebrew name knew it: Va’ad Arba Arotzos – was in existence for hundreds of years during the Middle Ages and was made up of the leading Rabbis and great Torah scholars in the four countries (Poland, Lithuania, Russia, and Volhynia – an area in Eastern Europe that has now been partially absorbed by Poland, Belarus, and Ukraine respectively). It was initially set up as a communal organization to interface between local government and the Jewish communities, to negotiate taxes and other issues – culminating into a pan-East-European umbrella organization that influenced many internal matters inside the Jewish community of the time.]

Bewildered, the Community leader responded to the Goan: “According to our understanding, such a Takana isn’t part of the Va’ad Arba Arotzos’ bylaws.”

“No,” replied the Vilna Gaon. “I am not referring to the known Va’ad Arba Arotzos. I meant the four countries: Sedom, Amora, and Adma Tzevoyam. In those countries, they hosted guests like you want to incorporate.” Concluded the Vilna Goan, leaving the meeting participants in an uproar.

Understandably, the new “minhag” wasn’t incorporated.

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**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
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איש על מחנהו ואיש על דגלו (במדבר א:גב)

Every man to his camp and every man at his banner

Once there was a Jew who rented the local pub from the local Poretz (nobleman) and derived a nice living from the income. The Jew's idyllic existence came to an abrupt end when the Poretz told him that he decided to rent out the pub to someone else. Understandably, the leaseholder became very upset and did what every good Yid would do in such circumstances: he traveled for Shabbos to his Rebbe, the holy Rabbi Meir in Premishlan (Peremyshlyany in Poland, nowadays in Ukraine).

The Rebbe listened intently as his Chassid poured out his heart, begging for salvation from this calamity that befell him and his family. That Shabbos the Rebbe changed from his regular minhag (custom) of honoring a Chassid to sing the Zemiros (songs) at the Shabbos Tish. Instead, he started to sing כל מקדש שביעי (Kol Mekadesh Shevi'i - sung Friday night at the Shabbos table) by himself and went on to translate the words of this age-old song: "שכרו הרבה מאד" - the reward of someone who keeps the holy Shabbos is very great - על פי פעלו - and instead of the regular translation "according to his doing", the Rebbe used the word "פי" (mouth) explaining that those who keep the Holy Shabbos have the merit that whatever they bless on earth below, is agreed upon up in the high heavens.

The Rebbe then turned to the assembled and asked in his inimitable manner: "Would you all say that Meir'l keeps the holy Shabbos?" - referring to himself. The answer was not long in coming; a loud "yes!" was heard across the room, coming from all the Chassidim.

"If so" said the holy Rebbe Rabbi Meir of

Premishlan "Meir'l decrease that איש על מחנהו ואיש על דגלו - every man should remain with their livelihood and no one should be able to remove him from it."

No one at the Tish understood what the Rebbe was saying - except for the innkeeper, whose future depended on his Rebbe's blessings. When the Chassid arrived home, he heard the news that the poretz had a bad fall, forcing him to admit that this came as punishment for trying to relieve his Moshke from his longstanding source of livelihood. He sent a message to the Chassid that he may stay in the pub indefinitely.



The Rebbe's Torah

SHAVUOS - שבועות

A group of chassidim once traveled to Belz to spend Yom Tov Shavuos with their holy Rebbe, The Sar Shalom of Belz zt"l. In those times, traveling was complicated and costly - chassidim sacrificed to come for Shavuos.

One of the chassidim exclaimed to his friends, "Today we have the merit to be in our holy Rebbe's presence and connect to him, but what will be in the Other World? The Rebbe will rest in the higher realms of Gan Eden. How will we be able to connect to him then?"

The chassidim discussed the topic and decided to approach the Sar Shalom with the question. They agreed that the chassid who broached the topic would ask the Rebbe.

When the chassid presented the question to the Sar Shalom, the Sar Shalom answered with these

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THE REBBE'S TORAH

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words: "Not only will a Yid who hears a 'Vort' from his Rebbe, remembers it and through his thoughts arouses himself to learn Torah, to serve Hashem, to Yiras Shamayim (fear of G-d) and to Tikun Hamiddos (improve ones traits). He will surely have a connection with his Rebbe in the Other World. Even if one isn't on such a level, just by hearing a 'Torah' from his Rebbe and he is aroused at the moment but forgets about it upon returning home -- he will also have a connection with his Rebbe in Gan Eden."

The First Belzer Rebbe translated the verse in Akdamos: "זכאין כד שמעתון שבח דא שירתא" - even if you awake when hearing the 'Torah' you will be worthy to "קביעין כן תהוון בהנהו כבורתא" - to be part of the "chabura" (group) of the Rebbe - even in the Other World.



THIS WEEK'S VORT

פרשת במדבר

והארץ אזכור (בחקותי כו:מב) במדבר סיני באהל מועד (במדבר א:א)
In the Sinai desert, in the Tebarnacle

In the merit that "במדבר סיני" - the Yidden journeyed in the desert without food, relying entirely on the Creator to provide for them, they merited: "באהל מועד" - the Holy Presence rested on the Tabernacle.

למשפחותם לביית אבותם במספר שמות... (במדבר א:ב)
According to their families, according to their fathers' household, by number of the names.
 People refer to those they hate by their father's

name instead of calling them by their given name. For example, we find that King Saul – when he addressed his son Jonathan about the absence of his young friend Dovid: "Why did the son of Yishai not come, neither yesterday nor today...". By calling Dovid "the son of Yishai," King Saul demonstrated his dislike of Dovid. Our King, our Father, likes us so much that He commanded Moshe Rabbeinu to count the Yidden by their names to demonstrate His love for every one of us: whenever He heard the name of another Yid, He derived Nachas from His beloved kinderlach.

תפקדו אותם לצבאתם אתה ואהרן... (במדבר א:ג)
You shall count them according to their legions, you and Aaron.

The word "תפקדו" can also be translated as "to be remembered for salvation." We find in this Passuk a hidden directive directed at the Tzadikim and Jewish leaders in every generation: You shall Daven (pray) and beseech on behalf of the Jewish people so that they are remembered up in the high heavens to be given relief from their Tzoros and that they are granted salvation, to be blessed with all the good in the world.

כל זכר מבן חדש ומעלה תפקדם (במדבר ג:טו)
Every male from one month of age and up, shall you count them.

The Leviyim (Levites) were counted from the young age of thirty days, whereas the Yidden were counted only from age twenty; why was this so? Says the Imrei Chaim of Viznitz: The Yidden could only be counted from the age of twenty when they had reached full adulthood – when one's pedigree as an independent, responsible, and upright person is established. The Leviyim, however, inherited their status as a Levite from birth – their Yichus (lineage) preceding them – and so could already be counted from when they were one month of age.

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פרקי אבות פרק ו'



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, "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 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 Lekovod 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.