

# Parashat Korach

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת קרח

ראש חודש תמוז תשפ"ה / June 26, 2025



## WHAT'S HAPPENING IN BELZ

### A WEEK OF SHEVA BROCHOS CELEBRATIONS

סימן טוב ומזל טוב יהא לנו ולכל ישראל אמן

Due to the current situation in Eretz Yisroel, the Sheva Brochos was attended by family and limited Chassidim. However, live satellite broadcasts were transmitted to all Belzer Shuls throughout Eretz Yisroel and across the globe, enabling chassidim everywhere to partake in the simcha.



Bentching the chussen before the chuppa



The Chuppa

### MOTZEI SHABBOS SHEVA BROCHOS

Motzei Shabbos Sheva Brochos was held in the 'Groise Shtib' and attended by several prominent Rabbanim, including the Boyaner Rebbe shlita. As in past Belz simchos, Reb Yisroel Stern shlita—a distinguished talmid chacham and renowned badchen from London—enchanted the audience with his masterful lyrics, skillfully interweaving classic Chassidic melodies. He shared the origins of each niggun, the background story, and which Rebbe had originally composed it, bringing the songs to life with depth and meaning.

The Sheva Brochos concluded with the Belzer Rebbe shlita dancing with the chassan, along with other chassanim who had married that week. As the Rebbe left the event, he was surrounded by his grandchildren and young great-grandchildren, who accompanied him with spirited dancing and heartfelt singing, creating a warm and uplifting conclusion to a memorable Shabbos Sheva Brochos weekend.



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## WHATS HAPPENING IN BELZ

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### SHEVA BROCHOS – SUNDAY

Sunday's Sheva Brochos, held in the Groise Shtib, was honored by the presence of the Belzer Rebbe shlita. Prominent Rabbanim came to extend their heartfelt Mazel Tov wishes to the Rebbe shlita, to the mechutan Harav Reb Aharon Mordechai shlita, as well as to the chassan and his family.

Among the distinguished guests were Reb Menachem Ernster, Rosh Yeshiva of Viznitz shlita; the Rachmastrivka Rebbe shlita; the Biale Rebbe shlita; the Sadigura Rebbe shlita; the Pinsk-Karlin Rebbe; Harav Amar shlita; and Harav Elbaz shlita.

Monday's Sheva Brochos was in Giryat Gat, hosted by the Makover Rebbe shlita, the grandfather of the Kallah – Harav Hatzaddik Reb Aharon Mordechai Rokeach shlita's esteemed father-in-law.



On Tuesday night, the final Sheva Brochos was held in the Groise Shtib, graced by the presence of the Naroler Rav shlita, the Luzker Rav shlita, the Erloy Rav, and the Rav Hakosel, Reb Rabinowitz shlita.

A beautiful grammen presented by R' Damen, vividly portraying the Yomim Tovim in Belz in the days of Moshiach, was warmly received and enjoyed by all in attendance.

As the uplifting week drew to a close, family members and Belzer chassidim celebrated with spirited singing and continuous dancing, bringing the momentous occasion to a heartfelt and joyous conclusion.



### TORAH LEARNING NEVER TAKES A BREAK

Bochurim from the Belzer Yeshiva Gedola network across Eretz Yisroel traveled to Yerushalayim to attend the Seudas Chasuna and participate in the uplifting Shabbos celebrations.

Reb Mordechai Moskowitz shlita, Rosh Yeshiva of the organization "והראנו בבינו" – Vehareinu BeVinyana Program", which coordinates structured learning and extracurricular programming during Yeshiva breaks,

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## BELZ AND BEYOND continued

consulted with the Belzer Rebbe shlita to ensure the bochurim would have a well-organized learning schedule throughout their extended stay in Yerushalayim.



## ESTABLISHING BIKUR CHOLIM CENTER AT SHAARE ZEDEK HOSPITAL

Saad V'Marpa, a chessed organization in Eretz Yisroel operating under the auspices of the Belz Institutions, provides vital support to families facing medical crises. Their services include medical referrals, transportation, respite care, meals, and a range of assistance tailored to the needs of those dealing with serious health challenges.

Under the leadership of Reb Chaim Mordechai Fried shlita, the organization is currently establishing a dedicated Bikur Cholim center at Shaare Zedek Hospital. This new complex will provide family members of hospitalized patients with access to meals and essential provisions, helping to ease their burden and allowing them to better focus on their loved one's care.

On Monday, Health Minister Rabbi Ariel Bosso

and Director General Professor Ofer Marin visited the site. They expressed their deep appreciation for Reb Mordechai's unwavering dedication to the well-being of Shaare Zedek's patients and their families.



## EVERYONE LOVES A GOOD STORY

especially a Chassidische story..

ועבד הלוי הוא את עבדת אהל מועד והם ישאו עונם (קרח יח:כג)

*The Levy himself shall perform the service of the Ohel Moed, and they shall bear their iniquity.*

The Baal Shem Tov Hakadosh zt"l once sent two of his notable talmidim to a shtetl to rebuke the Yidden there and arouse them to do teshuva. The talmidim arrived and delivered soft words of rebuke, but it seemed as if their words fell on deaf ears – they didn't accomplish anything.

After a few days of trying, the talmidim gave up and decided to return to their Rebbe, saying they couldn't fulfill his mission. However, they thought to themselves: 'If we

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## EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

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failed in arousing the shtetl's Yidden, at least we should correct our ways and repent. They rented an apartment in the shtetl and began doing a 'cheshbon hanefesh' – a reckoning on how they could improve to serve Hashem better.

After a short time, the shtetl's inhabitants started feeling a deep sense of regret and teshuva and they started seeking how to improve all their deeds.

When the talmidim returned, the Baal Shem Tov explained that when lofty Yidden work on increasing their השם עבודת – service to Hashem, they influence the simple Yidden to arouse them to do teshuva.

The holy Aryeh d'Bei Eluya of Viznitza zt"l referenced this episode to the passuk in this parsha: מועד אהל עבודת את הוא הלוי ועבד – when the Levi – the loftier Yid serves Hashem, then הם – the simple Yidden עונם ישאו – are aroused to do teshuva for their sins.

ויאמר אליהם: רב לכם, כי כל העדה כולם קדושים, ובתוכם ה', ומדוע תתנשאו על קהל ה', וישמע משה ויפול על פניו וידבר... בקר ויודע ה' (קרח טז: ג,ד,ה)

*And said to them: "It is too much for you! For the entire assembly—all of them—are holy and Hashem is among them; why do you exalt yourselves over the congregation of Hashem?" Moshe heard and fell on his face... "In the morning Hashem will make known..."*

A Misnagid (one who is opposed to chassidus) once came to the Baal Hatanya zt"l and asked why the Chassidishe Rebbes conduct themselves differently than their chassidim by wearing different clothing and having a shamesh serve them at all times.

After hearing the question, the Baal Hatanya bowed down his head and cast his eyes to the ground. After a short while, he replied that tzaddikim are like the head, as it says "ראשי אלפי" ישראל" which refers to the ראש – head, and Klal Yisroel are compared to the גוף – body parts. Everyone understands that when you put on clothing over the body, the head doesn't consider itself greater because it doesn't wear clothes, and nor would the body trade off its clothing.

The same applies to tzaddikim. They don't hold themselves in higher regard because they wear different clothing and are served more than others.

The Misnagid accepted the words. However, the Baal Hatanya's son The Rebbe Reb Dov Ber zt"l asked: "Tateh, to answer such a question, why did you bow down your head first?"

The Baal Hatanya replied: "This act was evidenced by Moshe Rabbeinu "ומדוע" כי כל העדה... ומדוע "תתנשאו... וישמע משה ויפול על פניו... Moshe heard their complaint and then bowed down his face and afterwards replied "בקר ויודע" – why didn't Moshe respond right away? When Korach asked his question, Moshe thought perhaps Korach was a messenger from Hashem to rebuke Moshe for holding himself in high esteem. So Moshe bent down his face to ensure that he didn't have a trace of גאווה – haughtiness, and then was able to answer."

Concluded the Baal Hatanya: "I did the same thing. I bowed down my head to ensure I don't possess any traces of haughtiness, and then I was able to respond to the Misnagid."

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## THE REBBE'S TORAH



זאת עשו קחו לכם מחתות קרח וכל עדתו ותנו בהן אש ושימו עליהן קטרת לפני ה' (קרח טז: ו-ז)

*Do this: take for yourselves fire-pans – Korach and his entire assembly – and put fire in them and place incense upon them before Hashem.*

Why did Moshe Rabbeinu tell Korach and his entire assembly that if they want to be Kohanim, they first have to bring Ketoros?

To be a Kohen who can atone for Klal Yisroel's sins, one needs first to be "מלמד זכות" – see the good for Yidden, even for those who sinned. As it says in the Medrash (ויקרא ג:) "Aharon HaKohen was worthy to be the Kohen Gadol since he always sought to see the good in Yidden, he would never rebuke them with harsh words, but he would arouse the Yidden to repent by speaking kindly and lovingly to them.

Therefore, the Torah lists as one of the Ketoros ingredients "חלבנה" – a spice that does not smell good. Rashi writes ( שמות לד:ל ) that the Chelvona refers to the Rashayim – evildoers. Hinting to the Kohen Gadol that when he sacrifices the Ketoros, as it will serve as an atonement for the Yidden's sins – he needs to bear in mind the Rashayim and be מלמד זכות – see their good side.

When Korach argued that every Yid is holy and can be worthy of being the Kohen Gadol, Moshe Rabbeinu answered him: If you want to be a Kohen Gadol you have to know that there are also Yidden who aren't such great tzaddikim and a Kohan Gadol has to have the ability to be מלמד זכות on them. Therefore, Moshe told them to bring the Ketoros, which contains Chelvona.

## THIS WEEK'S VORT



### פרשת קרח

ויעש משה כאשר צוה ד' אותו בן עשה... (קרח יז:כו)  
*Moshe did as Hashem had commanded him, so he did...*

Why does it say "בן עשה" if it already says "ויעש משה"? Because one could think that Moshe put away the stick with the flower from Levi's Shevat, for his own honor. "למשמרת לאות לבני מרי" – the pasuk reiterates that "בן עשה" Moshe did so, "כאשר צוה ה'" – because Hashem commanded so, and not in his honor.

בן יצהר בן קהת בן לוי (קרח טז:א)  
*The son of Izhar, son of Kehos, son of Levi.*

Rashi says: It wasn't mentioned as the son of Yaakov...It can be explained in Rashi's words that Korach didn't remember that he stems from Yaakov. If he had remembered, then he would have remembered the middah-trait of Yaakov, which is "אמת" – righteousness, as it says "תתן אמת ליעקב." He would have seen that he wasn't noteworthy to reach where he strived to achieve, and the whole fight wouldn't have happened.

ואהרן מה כי תלינו עליו (קרח טז:יא)  
*And as for Aharon – what is he that you protest against him?*

Maran Reb Yitzchok of Amshininov zt"l explained that since Aharon held himself in a position of "מה" – I'm not worthy of anything, one couldn't fight with him since a fight requires two sides to fight.

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## THIS WEEKS VORT

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ואהרן מה כי תלינו עליו (קרח טז:יא)

And as for Aharon – what is he that you protest against him?

HaGoan R' Shlome Zalman Aurbach zt"l translated the pasuk in Tehillim (לח:יד) "ואני" – "and I like a deaf man, will not hear, and like a mute man, will not open his mouth." It would really need to say "לא אפתח פי" – since the passuk starts with a possessive phrase and ends with a third-person phrase. Just when one party starts "ואני כחרש לא אשמע" – he remains silent and doesn't respond to his friend's attack, then the friend will stop trying to start a fight, "כאילם לא יפתח פי" – he won't retort.

Hashem. Says the Mishna ועוסק בתורה – the more one dwells in the Torah and gets closer to Hashem, he sees how much more he needs to achieve, and he starts feeling lower and lower – and automatically feels lower about himself, more humble.



אל תהי בז לכל אדם (אבות ד:ג)

*Do not belittle any person...*

One cannot shame "לכל אדם" – the 'whole person' because of one shortcoming that you found in him.

ועוסק בתורה והוי שפל רוח (אבות ד:י)

*And you shall toil in Torah and be humble...*

The Meor Eiyimim explains the Mishna according to the Medrash Rabba (קהלת) where it says "מי שיש לו מנה רוצה מאתיים" – whoever has one portion, wants double. The more one possesses, the more he craves for more. The same applies in רוחניות – spirituality. The closer a person is to Hashem, the greater their awareness and realization of what they're missing to become even closer to