

# Parashas Shelach

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת שלח

מברכים חודש תמוז

כ"ו סיוון תשפ"ו / June 11, 2026



## מברכים ראש חודש תמוז

Monday & Tuesday, June 15 & 16, 2026

Rosh Chodesh Tammuz always falls on two days.

The acronym for the month of תמוז is: "זמני" - תשובה משמשים ובאין (repentance) are approaching.

Another acronym for the month of תמוז is: זריזים - מקדימים ועושים תשובה - we hurry and start doing teshuva. We don't postpone for later.



Harav R' Yakov Mordechai Hager shlita, son of the Admor of Viznitz shlita, came to invite and receive the blessings of his uncle, the Belzer Rebbe shlita, prior to his daughter's wedding.

## WHAT'S HAPPENING IN BELZ



### BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

### DOR YESHURIM - SUPPORTING CHILDLESS COUPLES

Doros Yesharim is an organization that provides medical and halachic guidance to couples within the community, with a focus on assisting those who have not yet been blessed with children. It was established under the direction and guidance of the Belzer Rebbe, shlit"a, who has expressed deep appreciation for its work, once stating, "It is a personal favor for me!"

With great sensitivity and dedication, the organization hosted a special evening at Barkan Winery in Kibbutz Hulda for the couples it supports, offering a warm, uplifting opportunity to relax, connect,



The Admor of Sederhel shlita of Boro Park came to visit the Belzer Rebbe shlita.



# Parashas Shelach

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS  
continued

and receive encouragement. The evening opened with remarks by Rabbi Pinchas Breuer, shlit"a, who praised the remarkable strength and perseverance demonstrated by the participants. Following his remarks, the organization's rabbinic advisor, Rabbi Aharon Reisman, shlit"a, was honored with reading the special letter from the Belzer Rebbe, shlita, sent in honor of the occasion, reflecting the Rebbe's continued support and close connection to the organization and its mission. The program continued with an in-depth question-and-answer panel, followed by words from one of the organization's Rabbanim, Harav Yechiel Mechel Fonfeder, shlita.

The lavish meal was accompanied by uplifting musical performances by the Malchus Choir. At the conclusion of the evening, participants left deeply moved and uplifted after hours of bonding and inspiration. Gratitude was expressed to the organization's chairman, Rabbi Aharon Fried, shlit"a, and director, R' Yechiel Landau, shlit" a, for their tireless efforts in bringing the event to fruition and for leading the organization's year-round chesed work.



## PREPARING FOR THE ELUL ZMAN

As the end of the year approaches and preparations begin for the upcoming Elul term, registration has opened through the Belz Institution in Israel's Yeshiva Placement Committee (Vaad HaChinuch) for Yeshiva Gedolos in Eretz Yisrael. Parents and bochurim are invited to submit up to three preferred yeshiva choices. Registration remains open

**שיבוץ התלמידים**  
בישיבות הק' דהסידי בעלזא  
מסיבות כ"ג מרח אדרת"ר שליט"א

בס"ד

כ"ד סיון תשפ"ו לפ"ק

**לכבוד הורי התלמידים**  
**מצי"ב מכתב בנוגע להגשת בקשות לשי"ג**

לקראת עליית בכנס לישיבה גדולה בסייעתא דשמיא, בשנת הלימודים תשפ"ו. הנו מתבדדים להודיעם כדלהלן:

- כידוע לכם, ועדת השיבוץ, שעליה נמנים אנשי חינוך ידועים ובעלי ניסיון, משקיעים את מיטב כוחותיהם וכישרונותיהם, לבנות רשימת תלמידים מאוזנת ושווה לכל ישיבה וישיבה, כדי שכל בחור ותלמיד מאניש חסידי בעלזא, יזכה ללמוד בישיבה ברמה הגבוהה ביותר, ולהתעלות בתורה, יריש, וחסידות. כשמעל ועדת השיבוץ מופקדים וועדת רבנים מדייני קהילתנו הק' לפקח וללוות את עבודת הקודש, ולהכריע בכל ספק [יצוין, שהרבנים מקבלים את רשימת הבקשות והנימוקים לפי קוד, וללא שמות התלמידים] ובמקום ספק השקול, נערך גורל, מתוך אמונה ותפילה להשי"ת שינתנו במעגלי צדק, ושכל תלמיד יגיע למקום הטוב ביותר עבורו.

התייחסות לבקשות ההורים.

- סדר עבודת וועדת השיבוץ ייעשה בכשנים עברו, בהתאם לתכלית העומדת לנגד עינינו, שכל ישיבה תקבל רשימה מאוזנת, מכל רמות התלמידים, כאשר מרח גיטא, הוועדה מנסה לכבד את בקשות ההורים בדבר שיבוץ התלמידים בישיבות השונות, ומאידך גיטא, **המטרה הסופית והעליונה היא לשמור על אוזון הרשימות, שכל ישיבה תקבל רשימה דומה של בחורים.**
- בשנת הלימודים הקרובה התלמידים יתחלקו בין 8 ישיבות. ולכן האפשרות לקבל את בקשות ההורים מוגבלת מאוד. **היתור משלחת בקשות, נבקש לשלוח בקשות רק במקרים בהם הבקשה מוצדקת ברמה של פיקוח נפש. אנו מתנעים על כך מראש.**
- הורים חשובים ויקרים! הניסיון הוכיח שלמרות שההורים החפצים בטובת בניהם בבת עינם, בחורים ומעדיפים ישיבה זו או אחרת בעת הרשום, עם זאת למעשה, במובל מתברר לא אחת, שבחור שמחוסר ברירה שובץ בישיבה אחרת ממה שבחרו עבורו, עלה ונתעלה דווקא שם וגם עשה פרי, וכן להיפך, לפעמים לאחר שבחרו והפצירו על ישיבה מסוימת, ולבסוף לא מצאו שם חתם. על כן, בעצת מרחבים ומשגיחים, לפעמים טוב לקיים מה שכתוב: **"במופלא מנץ אל תדרוש ובמכוסה מנץ אל תחוק וכו' אין לך עסק בנסתרות"**.
- הורים שלמרות כל האמור לעיל עדיין חפצים לשלוח בקשות יכולים לעשות זאת. אך חייבים לרשום 3 אופציות. בקשה שלא יבחרו בה 3 אופציות לא תטופל. כל בקשה, בין אם בקשה לישיבה מסוימת, בין אם בקשה לשלילת ישיבה מסוימת חייבת להיות מנומקת.
- את הבקשות ניתן להגיש עד לתאריך יום ג' א' תמוז תשפ"ו, בשעה 9 בערב. בדרכים דלהלן לשלוח אימייל לכתובת B0722656215@gmail.com ובשרת הנושא לרשום את המילה "בקשה". ותקבלו מייל אוטומטי עם לינק להגשת בקשה.

או בחיון למס' טלפון 03-3061045. מהטלפון המופיע במדריך וחי אחרך. ולפעול לפי ההוראות. חשוב מאוד בסיום הלחץ 9 לאישור הבקשה.

**בתפילה שתשרה שכינה במעשה דינו - וועדת השיבוץ**

משרדי וועדת השיבוץ פתוחים בימי א-ה בין השעות 10:30 - 7:30 בערב (שעון אי"י) - טלפון 072-2656215

פקס: 0722-656-116 | 0722-722-656-116 FAX:

# Parashas Shelach

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS  
continued

## EVERYONE LOVES A GOOD STORY

especially a Chassidische story...



והיה לכם לציצית וראיתם אותם... (שלח טו:לט)

*It shall constitute tzitzis for you, that you may see it...*

The holy tzaddik, Reb Mordechai of Neshchiz zt"l, wished to obtain a woolen tallis katan made from wool originating in Eretz Yisroel. In those days, such wool was extremely difficult to acquire. After much effort and expense, he finally succeeded in obtaining a piece of wool from Eretz Yisroel.

The tzaddik entrusted the task of making the tallis katan to one of his chassidim, a true yerei Shamayim. Approaching the task with awe and holiness, the chassid first immersed himself in the mikveh and davened to Hashem for success before beginning his work.

After carefully preparing the garment, only one step remained: cutting the opening through which the head would pass. To create the opening properly, the fabric should be folded once and cut along the fold so that, when opened, the hole appears in the center. However, the chassid mistakenly folded the fabric incorrectly and cut the opening near the side. When he unfolded the garment, he was horrified to discover that he had created two openings instead of one.

The chassid was devastated. He knew how much effort and money his Rebbe had invested in obtaining this precious wool, and now, through his mistake, the garment seemed ruined. Embarrassed and afraid, he could not bring himself to face his Rebbe.

When Reb Mordechai noticed that the chassid had not come to deliver the tallis katan, he summoned him and asked, "Where

is the garment?"

The chassid burst into tears and could barely speak. The Rebbe gently calmed him and asked, "What happened?"

The chassid explained how he had accidentally cut two openings in the tallis katan.

To his surprise, the tzaddik replied, "What is the problem? A tallis katan needs two openings!"

The chassid stared at his Rebbe in disbelief, unable to understand what he meant.

The Rebbe smiled and explained, "One opening is for the head, as every tallis katan requires. The second opening is there to ensure that Reb Mordechai does not become angry."

Years later, the tzaddik would point to that very tallis katan, which he had preserved, and say that he kept it as a constant reminder that one must never embarrass or shame another Yid.

טובה הארץ מאוד מאוד (שלח יד:ז)

*The Land is very, very good!*

Harav HaChassid R' Yosef Eichler z"l, one of the first meshamshim of Maran Reb Aharon of Belz zt"l, related:

Once, on an exceptionally hot summer day, one of the Tel Aviv Rebbes came to visit Maran Reb Aharon of Belz. Maran was seated in his usual holy manner, wrapped in a tilip (a fur-trimmed bekesh) as though it were the middle of winter.

The guest remarked, "It is extremely hot outside! The Rebbe should remove his Tilip."

# Parashas Shelach

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS  
continued

**EVERYONE LOVES A GOOD STORY**  
continued

Maran replied, "It is a bit warm, but this warmth is necessary for the fruits of Eretz Yisroel so that they should grow well.

After the guest departed, Maran commented, "One must be careful not to speak negatively about Eretz Yisroel. The Meraglim spoke negatively about Eretz Yisroel."

## THE REBBE'S TORAH



ולא תתרו אחרי לבבכם ואחרי עיניכם אשר זנים אחריהם (שלח טו:לט)

*And not explore after your heart and after your eyes after which you stray.*

Rashi explains that the sequence is "עין רואה ולב" — first the eye sees, and then the heart desires. If so, why does the Torah say, "ולא" — and then "תתרו אחרי לבבכם ואחרי עיניכם"? It would seem more logical to reverse the order and say first "אחרי" — "אחרי עיניכם" and then "לבבכם".

The Torah teaches us an important lesson. One might think that the prohibition against looking at improper things applies only when such viewing causes the heart to become attracted and desire what it sees. If a person feels confident that his heart will not be affected, he might assume that there is no prohibition in looking.

The Torah therefore writes "אחרי לבבכם" before "אחרי עיניכם." Reversing the order teaches that guarding one's eyes is an obligation in its own right. The prohibition is not merely because looking may lead to improper desires; rather, looking at forbidden sights is itself prohibited. Even if a person believes that his heart will

not be drawn after what his eyes see, he is still obligated to protect his eyes and avoid looking at אסורים דברים.

## THIS WEEK'S VORT

### פרשת שלח

למטה יוסף למטה מנשה גדי בן סוסי... (שלח יג:יא)  
*For the tribe of Yosef for the tribe of Menashe, Gaddi son of Susi...*

Yosef's name is mentioned among the Meraglim (spies) since he also spoke badly about his brother. As the passuk (וישב לזב) says: "ויבא יוסף את דבתם רעה" — and Yosef came to speak badly. And he is mentioned with Gaddi ben Susi from the tribe of Menashe, since he was afflicted together with the Meraglim.

אך בה' אל תמרדו... כי לחמנו הם... (שלח יד:ט)  
*But do not rebel against Hashem!...for they are our bread.*

Rashi says: נאכלם כלחם — we will eat them like bread.

Why are the nations compared to bread? The passuk is alluding to the fact that when a Yid eats a seudah with kedushah and taharah—holiness and purity—it elevates and purifies him, much like a korban offered upon the Mizbe'ach.

Through the merit of conducting himself with such holiness, Hashem will protect him and grant him the strength to overcome his enemies. Thus, the nations are compared to bread, for they will be consumed and defeated with ease.

# Parashas Shelach

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS  
continued

## THIS WEEKS VORT continued

למטה דן עמיאל בן גמלי... (שלח יג:יב)  
*For the tribe of Dan, Ammiel son of Gemalli.*

Chazal (יבמות עט) say: One of the simanim – signs that the Jewish nation is גומלי חסדים – they do chessed, is alluded to in the name of the Nasi – head of Shevat Dan. “ עמיאל” / עמי –א-” – ל” shows that he belongs to Hashem’s nation, “בן גמלי” – he is always occupied with גומל חסד – acts of kindness to others.

עלו זה בנגב... (שלח יג:יז)  
*Ascend here in the south.*

The word “נגב” is the letters of “גנב” – stealing. “עלו זה” – when one ascends in Ruchniyus – loftiness, “גנב” – he should do it with “גניבת דעת” – fooling – fool the Yetzer Hara. For example, if you want to wake up early to learn Torah, tell the Yetzer Hara that you are waking up early to go deal in business, etc. So that the Yetzer Hara won’t disturb you.



שלשה שאכלו על שלחן אחד ולא אמרי עליו דברי תורה (אבות יג:ג)  
*“When three people eat at one table and do not speak words of Torah there...”*

When a Yid sits and eats a seudah and doesn’t say Divrei Torah, holy words, etc, it is compared to a king who prepared a beautiful meal for his good friends, consisting of gourmet foods and expensive wines. What did the silly friends do? They turn over the bottles, and wine pours all over the table.

Wouldn’t the king get upset? This resembles a person who eats a seudah without saying Divrei Torah, tefillah, or tehillim.

כל שיראת חטאו קודמת לחכמתו (אבות ג:ט)  
*Anyone whose fear of sin precedes his wisdom.*

Why does the Mishnah say “יראת חטאו”—his fear of sin—instead of simply “יראת חטא”?

The Tanna is teaching a profound lesson. Every person is judged according to their own level and understanding; therefore, each person has their own measure of yiras cheit. Even a young child, who has not yet attained a mature level of yiras Shamayim, must be taught, according to his capacity, to fear doing what is wrong.

True Torah can endure only when it is built upon a foundation of yiras cheit that is appropriate for the individual. This is why the Mishnah says “יראת חטאו”—his personal fear of sin—because each person must develop that foundation according to his unique situation and spiritual level.