

Parshas Shelach

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת שלח

כ"ג סיון תשפ"ה / June 19, 2025



WHAT'S HAPPENING IN BELZ

A WEEK OF CHASUNA CELEBRATIONS

סימן טוב ומזל טוב יהא לנו ולכל ישראל אמן

Due to the current situation in Eretz Yisroel, the chasuna and its accompanying events are limited to chassidim residing in Yerushalayim. However, live satellite broadcasts are being transmitted to all Belzer Shuls throughout Eretz Yisroel and across the globe, enabling chassidim everywhere to partake in the simcha.

SHABBOS AUFRUF

The joyous celebration of the Chasuna began with the beautiful Shabbos Aufruf for the Chassan, R' Elimelech Fenster, shlita, held at the majestic Grand Belz Shul in Yerushalayim. Although many chassidim from abroad were unable to attend due to the ongoing war, Belz communities around the globe marked the occasion in their way—physically distant, yet united in heart and spirit.

MOTZEI SHABBOS - 'FURSHPIL'

The festivities continued on Motzei Shabbos with the traditional "פארשפיל," a lively celebration accompanied by music that marks the beginning of the wedding week. In keeping with Belzer custom, elder chassidim danced atop the Rebbe's tish, holding musical instruments and playfully mimicking the

musicians. Touching "גראמען" (rhymed lyrics) were sung by R' Zelig Dresdner of Belgium, adding a soulful depth to the evening.

The highlight came when the Belzer Rebbe shlita danced with the chassan, R' Meilich Fenster, as well as with other chassanim who had recently married or were about to.

SEUDAH FOR THE POOR AND TALMIDEI CHACHAMIM

On Sunday, following Belzer tradition, a special "סעודת עניים / תלמידי חכמים" was held for a select group of individuals, including the needy and talmidei chachamim. The meal was enriched with heartfelt singing, and both the Rebbe shlita and the chassan personally distributed tzedakah, creating a deeply moving atmosphere of generosity and care.

CHUSSEN MEAL

Tuesday night, the evening before the wedding, saw the chassan's tish—known as the "Chassan Meal"—take place in the 'Groise Shtib.' The kapela (choir) sang stirring Yom Kippur melodies, intended to inspire reflection and spiritual preparation among the chassan, his family, and the gathered chassidim as they approach this auspicious day.

As in previous weddings, Harav Pinchas Friedman, Rosh HaKollel of Belz, delivered poignant "grammen" that highlighted the current challenges facing Eretz Yisroel and Klal Yisroel. He shared a touching story about the Friedige Rav zt"l, who once remarked

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that Moshiach will come not amidst pain, but when there is calm and peace.

The Mashpia, Harav Meilech Biderman shlita, honored the gathering with his presence, offering heartfelt l'chaim and brochos to the Belzer Rebbe shlita, the chassan, and both families.

The evening concluded with spirited singing and dancing, leaving all uplifted by the warmth, joy, and heartfelt blessings imparted by the Belzer Rebbe shlita.

THE CHASUNA

Due to the current situation in Eretz Yisroel, the venue for the chasuna was moved from Arena Stadium to the 'Groise Shtib.' Many Chassidim across the country chose to stay home and participate via live satellite broadcast.

The chuppa took place in the courtyard of the Belzer Shul. In contrast to previous weddings—where singing and dancing would typically spill into the streets—everyone was asked, for safety reasons, to proceed indoors immediately following the auspicious ceremony.

The chasuna was graced by the presence of prominent Rabbanim, including the Stoliner Rebbe shlita, the Machnivker Rebbe shlita, the Vizhnitz Rebbe shlita of Beit Shemesh, Harav Ezrachi shlita, and many others. The highlight of the evening was the mitzvah tantz, during which the grandfathers and the Vizhnitz Rebbe were honored with the opportunity to dance.

When Harav Hatzaddik Reb Aharon Mordechai Rokeach shlita was called to dance the

mitzvah tantz with his daughter, the kallah, the entire 'oilem'—audience—erupted in joyous song and dance. The room seemed to pulse with emotion and elation in that poignant moments.

The Belzer Rebbe shlita brought the mitzvah tantz to its peak, captivating the crowd during that auspicious time. He embraced the chassan in dance, followed by his son, Harav Hatzaddik, then continued with his grandchildren, and, bli ayin hara, his beloved great-grandchildren—each step a testament to generations of continuity and blessing.

As the crowd sang out, "די גאלדענע קייט זאל זיך ווייטער" --"May the golden chain continue"—the simcha reached its crescendo, concluding with the heartfelt plea, "זאל שוין זיין די גאולה" --"May the Geulah come speedily in our days."



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

DAVEN FOR SAFE BEING OF ERETZ YISROEL

Due to the current war situation in Eretz Yisroel, the Belzer Rebbe shlita urges his Chassidim to recite special chapters of Tehillim daily, following Shacharis prayers. The Klal is urged to say Kapital ״״ & ״״ and also the day's tehillim.

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BELZ AND BEYOND

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כ' סיון תשפ"ה

ויזעקו אל ה'

לאור המצב השורר בארצנו הק'
הודה ב"ק מרן אדמו"ר שליט"א
להוסיף בשבועיים הקרובים
לאחר תפילת שחרית
מזמורי תהילים
פ"ג ומ"ו
ואח"כ מזמורי תהילים יומי

החשי"ת ישמע שנתנו וירדם על שארית נחלתו ולא ישמע עזר שורד ושובר בגבולנו,
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CHUMASH SEUDAHS

In Belz, it is customary to hold a major "Chumash Seudah" celebration for Kita Aleph boys as they begin their study of Chumash. The period following Shavuos is the prime season for Chumash Seudah celebrations worldwide, when parents, grandparents, and Rabbanim gather to share in the joy of watching the children sing with happiness as they reach this significant milestone.



Chumash Seudah in Boro Park, Brooklyn

Chumash Seudah in Montreal, Canada



שבת מברכים

Rosh Chodesh Tammuz - ראש חודש תמוז

ROSH CHODESH - THURSDAY, JUNE 26 & FRIDAY, JUNE 27

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

Another acronym for the month of תמוז is: רזיזים - מקדימים ועושים תשובה. We don't postpone for later.

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EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



היש בה עץ אם עין והתחזקתם ולקחתם מפרי הארץ (שלח יג:כ)
Are there trees in it or not? You shall strengthen yourselves and take from the fruit of the Land.

When the Shinover Rav zt"l passed away, the First Bobover Rebbe, Reb Shlome zt"l, wanted to console the Shinover's son, Reb Leibish of Tarno zt"l, by saying: היש בה עץ – as long as a tzaddik (who is referred to as the tree of his generation) is among us, אם עין – and then, when he isn't among us, והתחזקתם – one can remain strong. How? ולקחתם מפרי הארץ – through the tzaddik's children, you will find shade under the tree.

והיה לכם לציצית וראיתם אותם... (שלח טו:לט)
It shall constitute tzitzis for you, that you may see it...

A Russian minister once convened the Heads of Yeshivas and community leaders to discuss modernizing yeshiva education. Among the assembled was Dr. Leilenthal, who served as the government's rabbinical representative.

During the assembly, the minister turned to the Gaon Reb Itzil'e Petroburger zt"l, and asked: Why are you wearing an oversized tzitzis while Dr. Leilenthal, who is also religious, is wearing a small pair of tzitzis that isn't visible from the outside?

The Gaon replied: "The mission of the tzitzis is for one to remember to obey the mitzvahs – Hashem's commandments, as it says: 'וראותם אותם וזכרתם' – you shall see them and remember..., hence, Dr. Leilenthal, who is an esteemed professor with a keen memory, for him it's enough to wear a small pair

of tzitzis to remember to obey Hashem's commandments. However, myself, an elderly Yid, whose brain capacity doesn't serve me well these days, needs to wear a large size tzitzis to remind me to obey Hashem's commandments..."

טובה הארץ מאד מאד.. (שלח יד:ז)
The Land is very, very good.

Mr. Yaakov Tzarafti had the honor of chauffeuring Maran Reb Aharon of Belz zt"l on the final leg of his escape from Europe, from Beirut, Lebanon, to the border of Eretz Yisrael. Mr Tzarafti related that when they arrived in Eretz Yisroel, Reb Aharon wanted to give him a bracha, so he asked R' Berish Ortner for a coin. Maran showered upon the coin endless blessings and with great joy exclaimed that I shall never lack anything, saying: "I have wandered from place to place for many years and you had the merit of bringing me to Eretz Yisroel!"

Mr. Tzarafti concluded: "All the brochos were fulfilled!"

THE REBBE'S TORAH



ולא תתרו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם (שלח טו:לט)
And not stray after your heart and after your eyes, after which you stray.

Rashi writes that the order is: "עין רואה ולב חומד" – the eyes see and the heart desires. So, why does the passuk say ולבבכם ואחרי עיניכם – first the heart and then the eyes? It should have said the opposite: first the eyes and then the heart.

The Torah teaches us that one shouldn't

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think that the prohibition of looking at inappropriate things is only if it will lead your heart to desire it. And if someone feels that his heart won't desire what he sees, then he is permitted to look at it.

That is not true.

The prohibition of looking at inappropriate things is grave. Even if one's heart doesn't tug after these desires, one is still not allowed to look at something that is forbidden to look at. Therefore, the Torah writes: **חרי לבבכם ואחרי עיניכם** – to show that the prohibition of looking at inappropriate things is a prohibition in itself; even if one's heart does not desire it, one still needs to guard one's eyes.

Rabbeinu wanted to hint to the Meraglim (spies) that **"שתעמוד להם זכות התורה"** – the merit of the Torah shall stand by you.

טובה הארץ מאד מאד..(שלח יד:ז)
The Land is very, very good.

The words **מאד מאד** alludes to **ענווה** – humbleness. As the Mishna (**אבות ד**) says: **"מאד מאד הוא שפל רוח"** – one must be very, very cautious to remain humble. When one excels in this trait, he is worthy of experiencing **טובה** טובה – how good Eretz Yisroel is.

ראשית עריסותיכם חלה תרימו תרומה (שלח טו:כ)
As the first of your kneading, you shall set aside a loaf as a portion, like the portion...

From the start of life, when one is young, ראשית ראשית – one shall sanctify his lifestyle for Hashem's sake and not wait until he gets older.



THIS WEEK'S VORT

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למטה זבולון גדיאל בן סודי... (שלח יג:י)
For the tribe of Zevulan, Gaddiel son of Sodi.

Chazal say that Yidden excel in three traits:

- רחמנים – they have mercy on others
- בישנים – they are shy
- גומלי חסדים – They perform chessed for others.

These traits are evident in the word **"גדיאל"** – the acronym for **"גדי"** is **"יעשה גמילת דלים"** – they do good for the poor. **"א-ל"** personifies that they are Hashem's chosen nation, who has mercy on others. **"בן סודי"** – they keep their special lineage **"סוד"** – secret – **בישנים**.

ועליתם את ההר... (שלח יג:יח)
Climb the mountains...

The words **"את ההר"** have a numerical value of 611, the equivalent of the word **"תורה"**. Moshe



PIRKEI AVOS

פרק ג'

ולפני מי אתה עתיד ליתן דין וחשבון (אבות ג:א)
And before whom you are destined to give judgment.

Why does it say **ליתן דין וחשבון**? It should have said **"ליתן דין"**? As the Gemara says, **"אקיבה בין"** any case, you will give judgement. Why does the Mishna use the word **"חשבון"**? When a person commits an aveira—a sin—they receive two punishments. One – **"כסף"** – for the sin, and another punishment for **"שנים"** – for the time he spent sinning, he could have learned Torah and performed mitzvahs.



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PIRKEI AVOS

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כל שיראת חטאו קודמת לחכמתו (אבות ג:ט)

One whose fear of sin takes precedence over his wisdom...

Why does it say שיראת חטאו and not "יראת חטא?"
Every person's fear of sin is judged based on their stage of life. Even a child who hasn't yet attained fear of Hashem should be taught on his level, to fear sinning. Therefore, the Mishna says, "יראת חטאו," according to each person's stage in life, taking into account their situation and understanding.