

# Parashas Behar-Bechukosai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בהר-בחוקותי  
כ' אייר תשפ"ו / May 7, 2026



## WHAT'S HAPPENING IN BELZ

### Pesach Sheini



### Lag Bomer in Belz



## BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities



לקראת שבת  
"היכלא דמלכא"

## EXCLUSIVE UPLIFTING & MEMORABLE SHABBOS WITH THE BELZER REBBE SHLITA

Participants at the Shabbos "היכלא דמלכא" describe the experience as "לעיילא ולעיילא" – an uplifting Shabbos infused with kedusha and d'veykas. The program started on Thursday evening with the Belzer Rebbe shlita joining the guest at the hotel and receiving each participant privately with their kvittel. The renowned Rabbi Grossman shlita from Migdal Haemek delivered an inspiring talk, followed by a leil shishi.

On Friday, a piogenant presentation depicting the historical highlights since the Belzer Rebbe shlita took upon the mantle -- rebuilding and establishing the chassidus of Belz – its Beis Din, Kashrus, Shul and hundreds of institutions worldwide – with fortitude, resilience and perseverance -- establishing the ממלכת בעלזא – a majestic kingdom known to all.

The Belzer Rebbe davened Kabbalos Shabbos and led an awe-inspiring Shabbos tisch filled with Divrie Torah and beautiful singing by the belzer choir and renowned chazzanim. The climax of the tisch (and most powerful message of the Shabbos) was Reb Pinchas Friedman's shlita drasha, saying: "Rebbe,

# Parashas Behar-Bechukosai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



## BELZ AND BEYOND

continued

before you sit devout chassidim who are moser nefesh themselves for Belz, giving thousands towards its mosdos. All are yirei shamayim, ehrlich, with beard and peyos -- all they ask back of the Rebbe is: ימים על ימי מלך...that the Rebbe shlita should be gezunt and merit long, healthy years to lead!" The Belzer Rebbe shlita and all chassidim present were very moved.

Motzei Shabbos was the grand finale for such a memorable weekend. The Toshnader Rebbe shlita of Monsey delivered a powerful speech sharing beautiful stories of the Belzer Rebbe shlita, who cares for each chassid, like a father does for a child.

A magnificent production by Mamleches choir along with renowned singers, Chazzan Helfgott, and more, sang duets of our longing for Moshiach, the role the Belzer Rebbes will play when Moshiach comes, and concluding with a resounding "אשרינו מה טוב הלקנו" which got the audience to its feet with resounding singing as the Belzer Rebbe shlita led this momentous culmination.

May the השפעות of this Shabbos and the contributions that flooded forward merit building more institutions for the continuity of Belz, its chassidus, and future generations.



## BELZ MENAHALIM WORLDWIDE CONVENE IN ERETZ YISROEL

Upon the request of the Belzer Rebbe shlita, an educational symposium was held in Tiveria's Tzipori Hotel for Menahalim of Belz chedarim worldwide. Renowned mechanchim and professionals led a comprehensive program, offering vital tools and guidance in all areas of chinuch, in accordance with the Belzer educational approach under the beloved guidance of the Belzer Rebbe shlita.

At the conclusion of the few day program, the menahalim traveled to Yerushalayim for a private audience with the Belzer Rebbe shlita, receiving warm brochos for siyatta dishmaya in their sacred postions of being mechanech - educating the next generation of Belzer chassidim.



## EVERYONE LOVES A GOOD STORY

especially a Chassidishe story..



וכי ימיך אחיך ומטה ידו עמך והחזקת בו (בהר כה:לה)

*If your brother becomes impoverished and his means falter in your proximity, you shall strengthen him.*

The Chovas Daas, the Gaon Reb Yaakov of Lisa ztz"l, once traveled to the city of Levov together with several distinguished Yidden from his town to raise funds for an important tzedakah cause. When they approached the

# Parashas Behar-Bechukosai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



## BELZ AND BEYOND

continued

home of a well-known, wealthy individual, his companions hesitated to enter, saying that this man was stingy and unlikely to give any tzedakah—it would be a waste of time.

The Chovas Daas insisted that he wished to go in, expressing confidence that with Hashem's help, they would leave with a respectable donation.

"Nu, if the tzaddik wishes, we will go," they agreed.

The wealthy man received them graciously, and the Chovas Daas explained the purpose of their visit. The man responded: "Chazal teach in בבא בתרא that one who gives a 'פרוטה' – coin, to a poor person is blessed with six brachos, while one who speaks kindly to him and lifts his spirits receives eleven brachos. We see from here that speaking is even greater than giving money. Therefore, I have chosen to focus on encouraging the poor with my words rather than giving tzedakah."

The Chovas Daas replied: "There is another teaching of Chazal in אבות (הי'): 'האומר שלי שלך'—one who says 'what is mine is yours and what is yours is mine' is considered an עם הארץ. This can be understood as follows: all gold and silver ultimately belong to Hashem, as it says 'לי הכסף ולי הזהב.' When a Yid gives tzedakah, he is not truly giving his own possessions, since everything belongs to Hashem. However, when one speaks kindly to a poor person, offering encouragement and warmth, that comes from himself—it is something personal that he gives for Hashem.

"This is what Chazal mean: one who says 'שלי שלך'—the kind words that are 'mine,' I will

give 'to You,' to Hashem—but 'שלך,' the money which is really Hashem's, 'שלי,' I will keep for myself—such a person is called an עם הארץ."

Understandably, the wealthy man of Levov did not wish to bear such a title. In front of everyone, he rose and contributed a generous donation.

וכי ימוך אחיך...ומטה ידו עמך והחזקת בו (בהרבה:לה)  
*If your brother becomes impoverished..you shall strengthen him.*

The tzaddik Reb Pinya'la of Ostilla zt"l (son-in-law of Maran Reb Yissachar Dov of Belz zt"l) excelled in the middah of גמילות חסדים, keeping an open home for every Yid in need. He would give away all his money for tzedakah—never allowing even a penny to remain in his home overnight. His Rebbetzin was equally devoted to this middah, and there was hardly a poor person in Belz who did not receive tzedakah from her.

Their home was constantly open to anyone in need of food or a place to sleep. Those close to him were uncomfortable with the constant flow of people, and some even told people experiencing poverty not to come at any hour. When Reb Pinya'la heard of this, he strongly reproved them: how could one shame a fellow Yid?

When they suggested at least establishing set times for visitors, he responded simply: "What can I do—I cannot close my door to a poor person."

## THE REBBE'S TORAH



זכרתי את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם  
אזכר... (בחקתי כו:מב)

I will remember My covenant with Yakov and also My covenant with Yitzchak, and also My covenant with Avraham will I remember...

# Parashas Behar-Bechukosai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



## THE REBBE'S TORAH

continued

The mefarshim ask why the Avos are listed in reverse order—first Yaakov, then Yitzchak, and only then Avraham—instead of the usual sequence of Avraham, Yitzchak, and Yaakov.

The holy Belzer Rebbes zt"l explained that Avraham Avinu and Yitzchak Avinu merited the kedushah of the Beis HaMikdash in its fixed place, in Yerushalayim. However, regarding Yaakov Avinu, Parshas Vayeitzei (כה:יא) states that when he fled to Charan, the Beis HaMikdash came toward him. This served as a preparation for Klal Yisrael: even in times when there is no Beis HaMikdash, and the Yidden are in galus, they can still merit its kedushah. Wherever Yidden establish a Beis Medrash, they draw upon the kedushah of the Beis HaMikdash to accompany them throughout their exile.

This is why the pasuk begins with “זכרתי את” since these pesukim refer to a time of galus. The Torah is teaching that Yaakov Avinu already laid the groundwork for this reality—that even in galus, Yidden can experience the kedushah of the Beis HaMikdash in every place.

## THIS WEEK'S VORT

### פרשת בהר בחוקותי

וידבר ד' אל משה בהר סיני לאמר... (בהר כה:א)  
*Hashem spoke to Moshe on Mount Sinai, saying...*

A Yid must learn Torah with אַימה ויראה—a sense of awe and reverence—and not with קלות ראש—lightheadedness or frivolity. This is what the pasuk alludes to in the words “בהר סיני לאמר.” The term “לימוד התורה”—to speak, i.e., the

must be “בהר סיני,” in the same manner as Matan Torah, which was received באימה וביראה—with awe and fear.

וידבר ד' אל משה בהר סיני לאמר... (בהר כה:א)  
*Hashem spoke to Moshe on Mount Sinai, saying...*

The word בהר is an acronym for “העמדת במרחב” (תהילים לא:ט)—“You have set my feet in a place of expansiveness.” This alludes to the idea that even when a person is in a state of “בהר”—a state of elevation, where everything is going well—he must remain “סיני.”

The word “סיני” represents humility, just as Har Sinai was chosen for Matan Torah, specifically, because of its lowliness. The message is that even in times of success and plenty, a person must continue to conduct himself with ענוה and lowliness.

ואף את בריתי יצחק... ואף את בריתי אברהם אזכור (בחוקותי כו:מב)  
*And also My covenant with Yitzchak, and also My covenant with Avraham will I remember...*

This is also part of the תוכחה - rebuke. Hashem will remember who our parents were. If we had such holy and noble ancestors and didn't learn from them, the punishment would be greater.

והנשארים בכם והבאתי מורך בלבבם (בחוקותי כו:לו)  
*The survivors among you – I will bring weakness into their hearts.*

The והנשארים בכם - those who hold themselves lowly - which is referenced to “שיירים” - leftovers, והבאתי מורך בלבבם - they will merit Yiras Shamayim.

# Parashas Behar-Bechukosai

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



להודיע כמה ארך אפים לפניו (אבות ה:ב)

*To make known how much patience he has before him.*

The Gemara (יומא פז) states: עבירות שבין אדם למקום: יום הכיפורים מכפר, ועבירות שבין אדם לחבירו אין יום כיפורים – sins that are between man and Hashem can be atoned on Yom Kippur, however, sins between man and his fellow cannot be atoned for on Yom Kippur.” This is what the Mishna is telling us – להודיע כמה ארך אפים לפניו – the word לפניו means the sins between man and Hashem – for those sins Hashem is an ארך אפים/ But for sins between man and his fellow בין אדם לחבירו – is sealed the fate of the generation of the mabul, as it says “לא נחתם גזר דינם אלא על הגזל” – this is the reason why it says לפניו.

עשרה נסיונות נתנסה אברהם אבינו (אבות ה:ג)

*Avraham Avinu was tested with ten challenges.*

Hashem doesn't bring challenges to test whether a person can withstand them, since Hashem knows a person's thoughts without challenges. The goal of the challenges is to reward the person who can withstand them. Sometimes there is a different reason for nisyonos – challenges – for others to learn how to serve Hashem. This is what the Mishna says: “להודיע כמה חבתו של אברהם אבינו” – that his challenge also had a purpose – to inform later generations how much Avraham loved Hashem. We should learn from him and his ways of עבודת ה' – serving Hashem.