

Parashas Chukas

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת חקת

June 25, 2026 / י' תמוז תשפ"ו



WHAT'S HAPPENING IN BELZ

CONSULTING WITH THE BELZER REBBE SHLITA ON URGENT MATTERS

Deputy Minister Rav Yisrael Eichler and MK Rav Meir Porush came to the Belzer Rebbe shlita for an extensive consultation on the draft gezeiros, together with askan HaRav Elyukim Stark of the Va'ad HaPoel.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

SPECIAL SHABBOS GUEST IN CHAIFA YESHIVA

The Belz Yeshiva Gedola in Haifa, "Ohel Yehoshua," was privileged to host a very special Shabbos with HaRav Avraham Shmuel Tzvi Rokeach Shlit"a, grandson of the Belzer Rebbe Shlit"a, who remained with the bochurim for the entirety of Shabbos.

Leil Shabbos davening was charged with ruach, followed by a beautiful seudah with Divrei Torah and niggunim — during which the guest shared a personal message from the Belzer Rebbe Shlit"a that deeply moved all present. The highlight of Friday night was the buta — a special gathering for the American bochurim featuring food, song, and a lively Q&A that left everyone inspired and uplifted.

SHARING REGARDS FROM BELGIUM WITH THE BELZER REBBE SHLITA

In celebration of thirty-five years of worldwide activity heading a network of morning kollelim, HaRav Reb Chaim Avigdor Phillip shlita of Antwerp came to receive a blessing from the Belzer Rebbe Shlit"a, who inquired about each branch of the kollelim and their activities. Maran Shlit"a presented Reb Chaim Avigdor with a blessed besamim biksel — a spice box — as a token of appreciation and blessing.



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BELZ ANF BEYOND continued

Shabbos morning continued in the same spirit, with a warm kiddush and seudah. The Shabbos reached its peak at the Melaveh Malkah, joined by Rosh Yeshiva HaRav Berel Rechnitzer Shlit"a, with song and dance carrying deep into the night — the bochurim escorting their esteemed guest with warmth and reverence — a Shabbos that left its mark on every heart.



SIDDUR CELEBRATION IN ASHDOD

The Kitta Aleph - first-grade students of Talmud Torah Rova Zayin in Ashdod celebrated the completion of their reading curriculum and the beginning of davening from the siddur. At the joyful celebration, the students received "Beis Ravan" siddurim published by the Talmud Torah.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story..



וידבר העם באלקים ובמשה... (חקת כא:ה)

The people spoke against Hashem and against Moshe.

Two chassidim were traveling on business, and along the way, stopped in the city of Vilednik for Shabbos. One of them said, "Since we're already here in Vilednik, let's go to the tzaddik Reb Yisroel Dov of Vilednik zt"l, who was renowned as a holy Yid through whom people experienced great miracles."

They went to the Shalosh Seudos tish, which was very crowded. They couldn't find a place in front of the Rebbe, but found a spot directly behind his chair — the Rebbe facing the crowd, unable to see the two guests.

When the tzaddik began saying Divrei Torah, the hall fell silent with reverence — except for the two out-of-town chassidim, who were whispering among themselves. Someone nearby told them it wasn't appropriate to talk while the Rebbe was saying Torah, and they quieted down.

One of them thought to himself: "The tzaddik isn't my Rebbe — why do I need to listen to his Torah?"

But the Tzaddik of Vilednik sensed his thoughts and stopped mid-Torah. He said: "The passuk by Moshe Rabbeinu states, וידבר וידבר (סנהדרין קי) — and Chazal (סנהדרין קי) say on these words: כל המהרהר אחרי רבו כאילו מהרהר אחר השכינה — one who harbors unworthy thoughts about his Rebbe is as if he harbors unworthy thoughts about the Shechina."

The chassidim in the crowd couldn't understand at whom these words were aimed. But the visiting chassid wondered — could

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the tzaddik mean me? I am a chassid of a different Rebbe entirely.

The tzaddik continued: "המהרהר אחרי רבו" — this means that one who thinks a second tzaddik is not his Rebbe, it is as if he is thinking badly about the Shechina!"

The chassid was shaken by such open ruach hakodesh — yet he thought, surely the Rebbe doesn't mean me specifically. There are so many people here, and I am a stranger, here for the first time.

Then he heard the tzaddik repeat it a third time: "המהרהר אחרי רבו" — the one who thinks the tzaddik is referring to someone else and not to him, it is as if he is thinking badly about the Shechina!"

Still, he wasn't fully convinced. After all, the tzaddik hadn't even seen him yet.

Then he heard the tzaddik repeat "המהרהר אחרי רבו" a fourth time: "If the very person harboring these thoughts is standing behind the tzaddik — and still believes the tzaddik is not referring to him — it is as if he is speaking badly about the Shechina!"

ושחט אותה לפניו (חקת יט:ג)

And someone shall slaughter it in his presence.

During World War I, men were being drafted into the military and sent to the front, where they faced the very real danger of never returning home. Their wives and children came weeping to Maran Reb Yissocher Dov of Belz zt"l, begging that Maran daven and have mercy on their husbands who had been

seized and sent to the front lines.

That Shabbos, Parshas Chukas, during Shalosh Seudos, Maran Reb Yissocher Dov was saying Divrei Torah when he suddenly became aroused. He declared: "The passuk says ושחט זר שוחט ואלעזר רואה — אותה לפניו — a stranger slaughters while Elazar looks on."

Maran then cried out: "זר שוחט" — how can it be that foreign goyim should, chas v'shalom, slaughter Yidden?! ואלעזר רואה — and the word א"ל עזר itself is composed of the words עזר — Hashem helps! It cannot be that Hashem merely looks on — Hashem helps!"

The following day, surprisingly great news arrived. Every one of the men who had been drafted was freed and returned home safely.

THE REBBE'S TORAH



זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה (חקת יט:ב)

This is the decree of the Torah, which Hashem has commanded, saying: Speak to the Yidden, and they shall take to you a completely red cow.

Rashi explains that the Nations of the World challenge the Yidden: מה המצוה הזאת ומה טעם יש בה — "What is this mitzvah, and what is its reasoning?" That is precisely why the Torah calls it a חוקה — a divine decree: אין גזירה היא מלפני, אין — "It is a decree from before Me; you have no right to question it."

In Avodas Hashem, there are two dimensions.

The first encompasses those things the Torah explicitly forbids — מאכלות אסורות and the like — which every Yid is obligated to distance himself from.

The second encompasses those things the

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EVERYONE LOVES A GOOD STORY continued

Torah did not explicitly forbid. Yet, a person who yearns to become holy and draw closer to Hashem distances himself from them nonetheless — each one according to his own level and nature. One cannot compare someone who sits immersed in the Beis Medrash all day to someone whose livelihood pulls him into the world's streets. Nor can one compare a person of a cool, measured temperament to one who burns with a fiery nature.

In the mitzvah of Parah Adumah, we find a remarkable paradox: the same waters that purify the טמא – the impure – also render the טהור – the clean one – טמא – to become impure. This alludes directly to these two dimensions of Avodas Hashem — for what is pure and permissible for one person may be spiritually corrosive for another.

As the holy Apter Rav zt"l once said: "There are things that others consider a mitzvah — but for you, do teshuvah for them." This is one of the great foundations of chassidus: some things are entirely permissible for others, yet for a chassid striving for kedushah, they are forbidden.

This is precisely what the Nations of the World could not comprehend: "If the Torah itself did not forbid it — how can it be forbidden? How can the very same thing be מותר for one person and אסור for another?"

And that is what the passuk answers: זאת חקת התורה — אין לך רשות להרהר אחריה. This too is a divine decree. You have no right to question it.

THIS WEEK'S VORT

פרשת חקת

ולא היה מים לעדה...וירב העם עם משה... (חקת כ:ב-ג)
There was no water for the assembly...the people quarreled with Moshe.

The Yidden requested water ולא היה מים לעדה – to quench their thirst, but וירב העם עם משה – the Eiraev Rav, who are referred to as “עם,” used this opportunity to quarrel with Moshe.

זאת חקת התורה אשר צוה ה' לאמר... (חקת יט:א-ב)
This is the decree of the Torah, which Hashem has commanded, saying:

Why does it say “חקת התורה” and not “חקת הפרה”? The Torah is compared to a Parah Haduma. Just like a Parah Haduma cleanses a person, so too, the Torah cleanses a person. For example, learning a Blatt of Gemara cleanses a person of all his sins.

ולקחתם אזוב וטבל במים איש טהור (חקת יט:יה)
A pure man shall take hyssop and dip it in water.

A Yid who seeks to emulate the Avodas Hashem of a tzaddik must first cultivate the humility of an אזוב — the most modest of all growing things. Only after internalizing the lesson of the hyssop can he immerse himself in the living waters of Torah and דעת – knowledge, drawn from an איש טהור — a true tzaddik.

ושרף את הפרה לעיניו את עורה... (חקת יט:ה)
Someone shall burn the cow before his eyes – its hide.

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THIS WEEKS VORT

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The Parah Haduma, which cleansed the impure person, was burned "לעיניו" – before his eyes – to show that one needs to burn his גשמיות תאוות – worldly desires, which stem from his eyes, since "העין רואה והלב חומד" – the eye sees, and the heart desires.



כל מחלוקת שהיא לשם שמים סופה להתקיים (אבות ה:ז)
Any dispute that is for the sake of Heaven will endure

A dispute considered לשם שמים – for the sake of Heaven – is only when both parties know that there is a possibility they will need to accept their friend's words. If he knew that his friend would not accept his words, he wouldn't argue with him. (For such an argument would not be considered l'shem shamayim) Like the quarrel of Korach and his assembly.

ובושת פנים לגן עדן (אבות ה:כ)
And those with shame upon their face – to Gan Eden.

The agmas nefesh – aggravation a Yid has over the aveira that he sinned is equivalent to the pain of Gehenim that cleanses a person to earn Gan Eden. This is what Chazal say: One who commits an aveira and is ashamed of it is forgiven of all sins.