

Parashas Tetzaveh

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תצוה - פרשת זכור - פורים
ט' אדר תשפ"ו / February 26, 2026



פרשת זכור

In Belz, it was customary to announce before the reading of Zachor: "The reading is a דאורייתא - commanded by the Torah, and everyone should have in mind to be יוצא - partake in the mitzvah.

The Chassid Reb Shlome Zalman Koth z"l related that one year on Shabbos Parsha Zachor in Belz, before reading the Parsha of Zachor, Maran Reb Aharon of Belz zt'l, left the bimah and went outside to the porch to call everyone who was outside to come inside so that they should be Yotzeh in hearing Zachor.

A Yid once said "Yemach Shemo" on another Yid who sinned. Maran Reb Aharon of Belz zt'l was very disturbed hearing this and exclaimed, "I heard that you said upon another Yid what we say in Parshas Zachor..." Maran was so disturbed that he didn't want to utter the words from his mouth and said, "This is what is said on Parshas Zachor."

תענית אסתר - Taanus Esther

Monday, March 2, 2026

Maran Reb AHaron of Belz zt'l quoted Maran Reb Yissocher Dov of Belz zt'l and Maran Reb Yehoshua of Belz zt'l, stating that Taanus Esther is not a fast day like other fast days. "Because it's a תענית שמחה!"

GOOD HASHPA'OS

It is said that during the megilla reading, השפעות טובות - (positive heavenly influences and outpourings of blessing) come upon us. That is why it is customary for the בעל קורא - megilla reader, to spread out the megilla (like an open letter) while reading. Since it arouses the 'spreading' of good hashpaos into this world. (Reb Shlome HaKohen of Radomsk zt'l)



GIVE AND RECEIVE

The greatest miracle of Purim was itself a pure nedavah — a generous gift from Hashem to the Yidden — granted even though they lacked sufficient zechus (merit). The salvation came not as a result of their worthiness, but as an expression of Divine generosity and compassion.

For this reason, on Purim we give Matanos La'Evyonim, distributing gifts to the poor. Through our own acts of open-handed giving, we arouse a parallel response from Heaven — that Hashem, in turn, bestows upon us His blessings as a nedavah, with kindness that transcends strict judgment. (Reb Yehuda Leib Eiger of Lublin zt'l)ng' of good hashpaos into this world. (Reb Shlome HaKohen of Radomsk zt'l)

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MATANAS L'EVYONIM
continued

VALUING MONEY FOR A MITZVAH

One Purim, the Ohav Yisroel of Apta zt"l was seen fondly handling some money in his hands. His son, Reb Yitzchak Meir of Zinkov zt"l, exclaimed, "Tatte! You always despise money – what's happening today?"

The Apta Rav explained: "Today is the mitzvah of Matanos La'Evyonim. If the money has no value to me, how can my giving it to people experiencing poverty have any worth? I do not desire the money for myself, but I must show it fondness now, so that the mitzvah itself will have true value!"

Learn more about

Purim

Friday, March 3 2020 - ד'אדר תשפ"ו

WORLDofBELZ.ORG/PURIM



A TIME OF ונהפוך הוא

Typically, when a Yid starts performing good deeds, he is helped from heaven. Purim is a time of "ונהפוך הוא" – opposite. Even if a person hasn't yet started performing good deeds, he is helped from above. (Reb Shmiel of Sochotchov zt"l.)

GIVE TO WHOEVER STRETCHES OUT HIS HAND

Chazal say that Hashem observes all the mitzvahs, even the מצות דרבנן – commanded by our Rabbis. On Purim, there is a halacha not be petty as not to be particular to whom you're giving tzedakah to. "כל הפושט יד נותנים לו" – whoever stretches out his hand, you shall give." Hashem truly observes this and bestows goodness. (Reb Tzadok HaKohen of Lublin zt"l)

WHAT'S HAPPENING IN BELZ

APPRECIATION FOR 'KOLLEL YIDDEN'

The Belzer Rebbe shlita set aside special time this week for the many chassidim in Eretz Yisroel who have undertaken the sacred commitment to sponsor a "Kollel Yid" – an avreich dedicated to full-time Torah learning in kollel.

The Belzer Rebbe personally received their kvitlach, expressed his heartfelt gratitude, and bestowed abundant brochos upon them in the merit of their steadfast support of Torah learning in Eretz Yisroel.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

SIYUM AS ZCHUS FOR RECOVERY OF THE BELZER REBBE SHLITA

A Siyium was held for the fourth-grade students of Talmud Torah Parshas Mordechai in Yerushalayim, celebrating the completion of Masechetes Yima twice as a merit for the complete recovery of the Belzer Rebbe shlita.

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BELZ AND BEYOND continued

The gathering was graced with inspiring words from Rabbi Mordechai Moskovitz shlita, Rosh Yeshivas of the “Vehareinu B’vaneinu Bein Hazmanim Program.”



CHODESH ADAR EXCITEMENT

In honor of Rosh Chodesh Adar, the kindergarten students of the Talmud Torah in Kiryat Gat, under the auspices of the Belz Institutions in Israel, dressed as construction workers and joyfully joined the excitement over the progress of building the new Beis Medrash.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



ושמת את המצנפת על ראשו... (תצוה כטו)
You shall place the Turban on his head...

In the minyan of the Baal HaTanya zt”l, it was customary to place a special shtreimel on the head of the one receiving an aliyah (being called up to the Torah). The regular worshippers were accustomed to this practice and prepared for it. However, on one occasion, a stranger — a wayward Yid — joined the minyan, and when he was called up to the Torah, the designated shtreimel could not be found.

Without hesitation, the shamash took the Rebbe’s own shtreimel and placed it on the guest’s head. After the aliyah, he quietly returned it to its place, as if nothing had happened.

Later, when the Baal HaTanya put on his shtreimel, he immediately asked the shamash, “Who wore my shtreimel?”

When the shamash explained what had occurred, the Rebbe instructed him to remove the shtreimel’s threads and replace them with new ones. The shamash complied. After resewing it, he placed the shtreimel in the oven, as required in the finishing process.

To his dismay, he forgot about it and left it there overnight.

By morning, the shtreimel had burned.

Terrified and brokenhearted, pale with fear, the shamash went to the Rebbe to confess what had happened.

“What happened?” the Rebbe asked, with a subtle smile. “The shtreimel burned?”

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

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"Yes," the shamash replied.

"It is not a problem," said the Rebbe. "Boruch Hashem, I will not need to use such a shtreimel."

ועשית משבצות זהב... (תצוה כח:יג)
You shall make settings of gold.

One Friday night, Parshas Tetzaveh, during the tish, the Rebbe of Lublin zt"l suddenly exclaimed:

"I have divrei Torah to share, but I am being prevented from saying them!"

The same occurred at the Shabbos day meal. Yet at Shalosh Seudos, he announced, "I have just received permission to reveal my thoughts!"

He then cited the passuk, "ועשית משבצות זהב," and interpreted it allegorically as a reference to a flow of gold — that Hashem should grant Yidden generous and abundant parnassah.

Tzaddikim explained that with these words, the Rebbe sought to arouse an עת רצון — a propitious time of Divine favor — to draw down positive hashpa'os (heavenly influences and outpourings of blessing) upon Klal Yisroel. However, the Satan initially obstructed him from expressing it.

But Shalosh Seudos is known as the time of רעוא דרעיון — the "will of wills," a supreme moment of Divine favor — and the Lubliner felt that this was the most opportune time to reveal his teaching and channel those blessings to Yidden.

WINE FROM THE WALL

The holy Kaminka Rav zt"l once sat with the Kaminka community at the Purim tisch. After a while, all the wine had been consumed, yet no one offered money to buy more for the seudah.

When the Kaminka Rav noticed this, he exclaimed, "I can show you how to take wine out of the wall!"

The crowd responded eagerly, "Nu, show us!"

The Kaminka Rav then said, "I cannot perform such a wonder for free. If everyone contributes a few coins, I will show you a miracle!"

Curious and excited, the attendees immediately placed coins on the table. Once all the money was collected, the Kaminka Rav declared, "Nu, now there is money to buy wine — I do not need to perform a miracle for nothing!"

THE REBBE'S TORAH



ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיית למאור
(תצוה כז:ב)

Now you shall command the Yidden that they shall take for you clear olive oil, crushed for illumination.

There are several ways that Yidden are aroused to serve Hashem. One way is through a calamity, chas v'shalom, which brings them to teshuvah — as in the time of Haman. The Yidden did teshuvah because of Haman's gezirah (decree).



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THE REBBE'S TORAH

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The greatest and most enduring way, however, is through words of rebuke from tzaddikim. Such arousal carries a stronger power and effect, enabling a person to hold fast in his service of Hashem.

This is alluded to in the Medrash on the pasuk in Mishlei: "נבחר שם מעשר רב" – "The name of Mordechai is more worthy than the wealth of Haman."

What does it mean that Mordechai's name is greater than Haman's wealth – two very different concepts? It teaches that it is better ~~to be aroused to serve Hashem by the words~~ of rebuke of Mordechai HaTzaddik than by Haman's money. The latter could lead to teshuvah only because of fear or coercion, as the Megillah says Haman sought to "buy off the Yidden" with עשרת אלפים ככר כסף.

This idea is reflected in Hashem's words to Moshe Rabbeinu: "ואתה תצוה את בני ישראל" – "You shall command the Yidden." Through a tzaddik, Hashem can arouse the people to serve Him sincerely. When this arousal comes from a true tzaddik, it becomes a נר תמיד – an eternal flame – a lasting connection to Hashem that endures forever.

The word "כתית" translates to kicked and shattered. When a person is shattered – להעלות נר תמיד – it brings him light.

ויקחו אליך שמן זית זך כתית למאור (תצוה כזכ)
They shall take for you clear olive oil, crushed for illumination.

The word כתית contains the letters "ת" & "כ" and "י" & "ת" – alluding to the ת' years (410) that the first Beis Hamikdash stood, and the ת"כ – years (420) that the second Beis Hamikdash stood; the total years that the Menorah was lighted.

ואתה תצוה את בני ישראל (תצוה כזכ)
Now you shall command the Yidden.

The word תצוה is from the phrase "צו" – which means זריזות – quick and swift. As Chazal say: "אין צו אלא לשון זירוז" – Hashem commanded Moshe to teach the Yidden the middah of zerosis, which creates מידות טובות – a persons good traits.

ולא יזח החשן מעל לאפד... (תצוה כח:כח)
And the Breastplate will not be loosened from upon the Ephod.

The Choshen corresponds to the heart, as the passuk says, "והיו על לב אהרן" – that it rested upon Aharon's heart. Additionally, the gematria of the word "אפה" equals that of "פה" (mouth), hinting that the mouth must remain connected to the heart. When a Yid seeks to serve Hashem, there must be harmony between heart and mouth. A person's words should faithfully express what he truly feels and believes within his heart.



THIS WEEK'S VORT

פרשת תצוה

כתית למאור להעלות נר תמיד (תצוה כזכ)
Crushed for illumination, to kindle a lamp continually.