

PARSHAS TETZAVEH

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תצוה

February 22, 2024 / י"ג אדר א' תשפ"ד



What's happening in Belz

Belz Institutions in Israel mourns the loss of the dear Skverer Rebbetzin, Rebbetzin Chaya Chana Twersky a"h, wife of, ybl"c, the Skverer Rebbe shlita.

The Rebbetzin was the oldest daughter of the Viznitzer Rebbe of Bnei Brak, Harav Moshe Yehoshua Hager, the Yeshuas Moshe zy"a. She was the sister of the Vizhnitzer Rebbe, Harav Yisrael shlita, and the Vizhnitzer Rebbe, Harav Mendel shlita, and her sisters include Rebbetzin Sara Rokeach tlit"a, Belzer Rebbetzin; Rebbetzin Sosha Teitelbaum tlit"a, Satmar Rebbetzin; and Rebbetzin Hinda Ernster tlit"a.

The Rebbetzin leaves her chashuva (esteemed) children, including four sons and three daughters, one of whom, the Zhviller Rebetzin a"h, predeceased her.

We offer condolences to the bereaved and esteemed family and especially to our beloved Belzer Rebbetzin tilt"a, a sister of the nifteres.

"המקום ינחם אתכם מתוך שער אבלי ציון בירושלים"

פורים קטן

Friday, February 23, 2024 -
י"ד אדר א'

Although Purim proper -- Purim Gadol -- is celebrated on the 14th and 15th of Adar Sheny (=I the second month of Adar), the days of the minor Purim in the first month of Adar (= Adar Rishon) are known as Purim Kattan (= "Small Purim") and Shushan Purim Katan (= "Small Shushan Purim"), respectively.

In the last Siman of Shulchan Aruch, Orach Chaim (697) the laws pertaining to these days are discussed:

"We don't recite tachanun or Lamenzai'ach mizmor l'Dovid (Tehillim 20) on Purim Kattan, nor are we permitted to fast or deliver an eulogy".

The Rema (Rabbi Moshe Isserel's) states (Ibid):

"Some say that there's an obligation to conduct a special meal on the 14th of Adar Rishon (Purim Kattan), but that isn't the custom. Nevertheless, one should add a little bit onto his usual meal, to fulfil the opinion of those who say there's an obligation".

The Rema then finishes off by quoting the words of Shlomo HaMelech in Mishlei (= King Solomon in Proverbs 15:15):

"וטוב לב משתה תמיד"

"And a good-hearted person has a continual feast."

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Everyone loves a good story, especially a Chassidic story...

שפה יהיה לפיו סביב (תצוה כח:לב)

Its opening shall have a border all around

Chazal teaches us that Hashem commanded to bedeck the Kohen with בגדי כהונה – special clothes for each item of clothing served as repentance for another sin. The “אפוד” served as a repentance for sins committed through the mouth. The word “84 = “פה” and the word “אפוד” also equals 83. The pasuk says, “ועשית את מעיל האפוד” (כח:לא) – א – You shall make a robe over the shirt. This teaches us that one shall make an overlay on his mouth to protect from sinning with the mouth.

The holy Arizal zt'l told his talmid Reb Yitzchak Ashkenazi zt'll to visit the Keiver of the Taana Reb Yehuda Bar Aluyi zt'l, and he should daven there with great kavana (fervency) as the Arizal taught him. The Arizal told him that Reb Yehuda Bar Aluyi would reveal the Zohar on Parshas Haazini when he was done davening. The Arizal also warned him not to speak to any person he encounters on the way.

Reb Yitzchak went to the Keiver and davened fervently, but he didn't hear anything from Reb Yehuda Bar Aluyi. Reb Yitzchak returned to his holy Rebbe, and with tears in his eyes, he said, “My Rebbe! I was the keiver of Reb Yehuda Bar Aluyi, and I did everything Rebbe told me to, but didn't get an answer from the holy Taana.”

The holy Arizal replied. “I saw that you spoke to an Arab. And it's not like he greeted you first, but you greeted him first! Didn't I tell you not to talk to people?”

Reb Yitzchak admitted that his Rebbe was right.

One can see how the words of a person can have an effect.

שפה יהיה לפיו סביב (תצוה כח:לב)

Its opening shall have a border all around.

Many chassidim attended the bar mitzvah of Reb Yisroel Sadigera zt'l, among them some very wealthy individuals who wanted to partake in the simcha of their Rebbe, Reb Avraham Yakov of Sadigera zt'l.

The crowd presented the bar mitzvah bochur with lots of gifts, known as 'drasha geshank' – gifted to the bar mitzvah bochur for reciting his bar mitzvah drasha – speech, as was the minhag-custom.

The Sadigera Rebbe told his son, “Look my son! You received all these gifts because of your talk – since you said your bar mitzvah drasha. But you should know, for remaining silent, one receives more!”

ונשא אהרן את שמות בני ישראל... אל לבו... (תצוה כח:כט)

Aaron shall bear the names of the Yidden...on his heart...

The chassid R' Yosef Leib Reichman z'l was from Belz's chosuv – noble Belz chassidim. He came from the city of Lubitsch and moved after the war to the East Side, New York, and lived in his final years in Bnei Brak.

R' Yosef served as a beloved melamed (boys teacher) in the East Side and also made רצועות (leather straps) for tefillin.

One year, when he traveled from America to Eretz Yisroel to spend the Yamim Tovim with Maran Reb Aharon of Belz zt'l, he gifted Maran Reb Aharon with a new pair of retzias, which he painstakingly

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prepared.

Maran Reb Aharon thanked him profusely and told his gabbai to place the retzias in a special closet in his room. The retzias lay in the closet for years. Maran never changed his old retzias for new ones. But every year, when Maran would travel from Tel Aviv to Yerushalayim, they would empty all the closet's content, including R' Yosef Leib's retzias, and take them along.

On Thursday, י"ב מנחם אב תשי"ז, three days before Maran's הסתלקות (passing), Maran suddenly asked his shamesh R' Yitzchak Landau z"l to take out R' Yosef Leib's retzias and give it to the gabbai R' Shulem Fogel z'l to change Maran's old retzias to R' Yosef Leib's retzias, because Maran wanted to use R' Yosef Leib's retzias the next day.

R' Yitzchak Landau obeyed, and R' Shulem changed the retzias.

The following day, Friday, Maran put on tefillin for his final time. R' Yosef Leib merited his retzias to be used by that generation's Tzaddik Hador. "ונשא אהרן את שמות בני ישראל על לבו"



THIS WEEK'S VORT

פרשת תצוה

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

Hashem told Moshe Rabbeinu that Moshe had

already reached the level that he could tell the Yidden. "ואתה" – you, "תצוה את בני ישראל" – can tell the Yidden.

ואתה הקרב אליך את אהרן אחיך (תצוה כח:א)
Now you, bring near to yourself Aaron your brother.

Hashem told Moshe Rabbeinu: When you lift up Aaron HaKohen's position, you should bring him closer to the Yidden. If a leader of the Yidden serves in a high position but is not close to his congregants, then he can't be of help to them. "הקרב" – he should always be close to Klal Yisroel to help them.

וחשב אפודתו אשר עליו כמעשהו ממנו יהיה (תצוה כח:ח)
The belt with which it is emplaced, which is on it, shall be of the same workmanship. It shall be made of it.

Chazal says: Hashem doesn't reckon the thought of committing an averia (sin), except for avodah zara (serving an idol). Hashem does reckon the thought as if one committed the actual sin. The Medrash says that the אפוד served as a repentance for the sin of avodah zara. This is alluded to in the pasuk "וחשב אפודתו" – that the מחשבה – even the thought of avodah zara "כמעשהו" is reckoned by Hashem as if one transgressed.

והגרת אתם אבנט... (תצוה כט:ט)
You shall girdle them with a Sash.

The Ramban (in הלכות כלי מקדש) says: The אבנט of the Kohen Gadol was 32 Amos long. Chazal says that the אבנט served as forgiveness for bad thoughts from the heart. The word "לב" heart gematria (total) 32.