

# Parashas Vayikra

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת ויקרא

ראש חודש ניסן תשפ"ו / March 19, 2026



## ראש חודש ניסן

Thursday, March 19th, 2026

Maran Reb Yissocher Dov of Belz zt"l would tell the young bochurim:

"A person becomes a true talmid chacham during the 'extra zmanim'—the times when he is not learning under the direct guidance of a melamed in the yeshiva. These are the days of bein hazmanim, the breaks between the learning sessions, or the hours after returning home from yeshiva at night. When a person uses every free moment to learn Torah, that is when he truly grows in Torah."

Maran would add that this is especially relevant in the days leading up to Pesach, about which Chazal teach: "שואלין ודורשין בהלכות" —"הפסח קודם לפסח שלושים יום"—one must begin learning the halachos of Pesach thirty days before Yom Tov.

Maran related an incident: "One year, shortly before Pesach, while the household was busy cleaning for Pesach, a great commotion arose when they suddenly noticed that my grandfather, the Sar Shalom of Belz zt"l—who was then a young boy—was missing.

After searching for some time, they finally found him sitting beneath a table, completely absorbed in learning. Even in those hectic days of preparation, he utilized every moment to grow in Torah."

The words **לכם הזה** show the value of the month that is the leader of all months. The

month of Nissan is like a king over all months – the word "לכם" spells the letters of the word "מלך" – king.

## WHAT'S HAPPENING IN BELZ

### NO TEXTING

Parents worldwide were notified of an important address featuring words from Harav Hatzadik Reb Aharon Mordechai Rokeach shlita and Harav Leibish Kornial shlita, conveying an urgent message from the Belzer Rebbe shlita.

The central message to parents was clear: bochurim and teenage girls are not permitted to have cell phones with text-messaging capabilities. It was emphasized that anyone who possesses a device with texting capabilities does not have a place within Belz.

Additionally, in all Belz Batei Medrashim worldwide, men were asked to remain in shul following Maariv on Motzei Shabbos to hear the recorded message. The address had originally been delivered on Motzei Shabbos to the bochurim learning in Eretz Yisroel, in the presence of the Belzer Rebbe shlita, immediately following Havdalah.



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**WHAT'S HAPPENING IN BELZ**  
continued

## FAREWELL FROM THE REBBE

This past Motzei Shabbos, some bochurim from Shiur Aleph (the first-year learning in Yeshiva Gedola in Eretz Yisroel) and who are returning home for the Pesach Bein Hazmanim break, bid farewell to the Belzer Rebbe shlita, who wished them safe and easy travels home.



## EVERYONE LOVES A GOOD STORY

especially a Chassidic story...



ויקרא אל משה וידבר ה' אליו מאוהל מועד לאמר (ויקרא א:א)  
*He called to Moshe, and Hashem spoke to him from the Ohel Moed, saying:*

Rashi explains that the word “לאמר” means that Moshe Rabbeinu was told to convey gentle words to Klal Yisroel: “Because of you, Hashem is speaking with me.”

Generally, however, the term “דברי כבושים” refers to piercing words—words of rebuke that penetrate the heart and inspire a person to do teshuvah. If so, we must understand: Moshe Rabbeinu was speaking words that seemingly elevate and honor the Yidden—“Because of you, Hashem spoke with me.” Why, then, are these called דברי כבושים?

Reb Yosef Nechemya Kornitzer of Krakow זצ״ל explained this with a story he heard from his father-in-law, Reb Shimon Sofer זצ״ל.

On one occasion, Reb Shimon Sofer was reviewing letters sent to his father to the holy Chofetz Chaim זצ״ל. One of the letters was addressed with the title “רבן של כל בני הגולה”—the rabbi of all the Jews of the Diaspora.

When the Chofetz Chaim heard this title, he let out a deep krechitz (sigh). He explained that he was not sighing because he was



## BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

## BLESSING THE WINE FOR PESACH

The Belzer Rebbe shlita bestowed his sacred blessing upon hundreds of bottles of wine designated for the supporters and friends of Belz Institutions in Israel across the world. Maran inquired about the upcoming Kimcha D’Pischa distribution to the various communities across Eretz Yisroel and offered his heartfelt blessing: “א חג כשר שמח!”

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## EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

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unworthy of the title “רבן של כל בני הגולה.” Rather, he was sighing out of pain for the generation, that he is whom the generation considers to be “רבן של כל בני הגולה.”

Based on this story, Reb Yosef Nechemya explained the meaning of “דברי כבושים.” When Moshe Rabbeinu told Klal Yisroel, “בשבילכם נדבר” — “Because of you, Hashem spoke with me”—these words were actually meant to awaken them to teshuvah.

Moshe Rabbeinu was so humble that whenever Hashem chose him as the messenger, he was astonished. In his humility, he felt: If I were chosen to convey the word of Hashem, what does that say about the level of the generation?

Thus, his words—though gentle—were in fact דברי כבושים, words meant to penetrate the heart and arouse Klal Yisroel to reflect on their spiritual state.

אם לוא יגיד ונשא עונו \_ (ויקרא ה:ב)  
*If he does not testify, he shall bear his iniquity.*

The city of Slonim experienced a harsh winter. Snow covered the city’s streets, making it difficult to leave the house. The poverty-stricken inhabitants suffered the most during that harsh winter since they could not go from house to house, collecting alms to feed their hungry children.

Their beloved Rabbi, the Gaon Reb Eizikel Charif zt”l, bundled up and braved the snowstorm to visit the rich people of the community to collect funds for the city’s needy families. He went from one wealthy

person’s home to the next, and all gave graciously. However, there was one rich man known for his stinginess, whom the Rav knew in advance that he would need to be tactful to receive a donation from him.

The Rav knocked on his door, and when the wealthy person saw the Rav of the Kehilla at the front door, he quickly invited him inside. The Rav sat down and remained quiet. After a few minutes, he stood up and returned to the front door. The miser asked the Rav: “Why such a strange visit?”

The Rav replied: “In Parshas Vayikra, it says אם לוא יגיד; the word 'לוא' is unusual as it has an additional letter 'ו' in it. Chazal learned from this that “כשם שמצווה על אדם לומר דבר הנשמע, כך מצווה – על אדם שלא לומר דבר שאינו נשמע – just as a person is commanded to speak up when his words are heeded, so too it is a mitzvah for a person not to say something that will not be listened to.

The Rav concluded: “I have already performed the Mitzvah of saying to those who listen to me. Now I want to grab the opportunity and fulfill the mitzvah of not saying to those who do not want to hear my request!”

Understandably, the wealthy miser made a generous donation to the Rav.

## THE REBBE’S TORAH



וכל קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך (ויקרא ביג)

*You shall salt your every meat offering with salt; you may not discontinue the salt of your G-d’s covenant from upon your meal offering.*

The Gemara (ברכות ה:א) says that the Torah wrote the word “ברית” in connection with the mitzvah of salting. It also says the word “ברית”

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## THE REBBE'S TORAH

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when a person experiences suffering, as it says (דברים כח, טט) תוכחה, "אלה דברי" – we learn from this that just like salt adds flavoring to meat, suffering also has a good outcome since they erase the aveiros – sins of a person.

That is why it says the word "ברית" by the salting of the Karbonos. The passuk wants to allude to the fact that just like a person's suffering erases their sins, so too, when a Yld sacrifices a Korban with salt, it erases their aveiros so that he won't need to come to suffer.

That is why the passuk specifically writes that a poor person should bring a Korban Mincha. Since the poor person already suffers enough, offering a Korban with salt will erase his aveiros and help bring an end to his suffering.

Hashem's name for naught. This is what the Medrash means: "אדם כי יקריב מכם קרבן לה" – a person needs to say it in this order because he doesn't know when he will die. However, Moshe Rabbeinu can say "לה קרבן" since he knew when he was going to die, and he didn't need to be afraid that he would die while saying this.

כי כל שאר וכל דבש לא תקטירו ממנו אשה לה' (ויקרא ב:יא)  
*You shall not cause to go up in smoke from any leavening or fruit –honey as a fire offering to Hashem.*

Since the Korbanos serve as atonement for the aveiros one has sinned, if a person didn't have a yetzer hara, he wouldn't sin and wouldn't need to bring a Korban. Fruit and honey allude to the yetzer hara; therefore, they cannot have a connection to Korbanos. Since it serves the opposite purpose of the Korban, and it shouldn't be like "טובל ושרץ בידו" – one who immerses in the mikvah with an impurity in his hands.

ונפש כי תחטא בשוגגה... מכל מצות ה' אשר לא תעשינה ועשה אחת מהנה (ויקרא ד:ב)

*When a person will sin unintentionally from among all the commandments of Hashem that may not be done, and he commits one of them.*

If בשוגג – a person sinned unintentionally, then it proves to the fact that מכל מצות ה' אשר לא תעשינה ועשה אחת מהנה – that he once sinned במזיד – intentionally and he didn't yet do teshuva for it, because if not for the sin בשוגג – Hashem wouldn't cause him to sin במזיד – unintentionally.

## THIS WEEK'S VORT

### פרשת ויקרא

אדם כי יקריב מכם קרבן לה' (ויקרא א:ב)  
*When a man among you brings an offering to Hashem.*

Medrash says "מכם ולא משה" – from among you and not from Moshe.

The Gemara says (גדרים י) that when one sacrifices a Korban, they shouldn't say "לה קרבן"; instead, they should say "קרבן לה" – because if he says "לה" first, and he does not continue saying קרבן, it comes out that he said



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## THIS WEEK'S VORT

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ואם מן העוף עולה קרבנו לה'... (ויקרא א:יד)

*If one's offering to Hashem is an elevation-offering of fowl, he shall bring his offering...*

Why by the עולת העוף - the bird offering does it say "קרבנו לה'" - and not by the other Korbanas - עולת בקר וצאן - of cattle and sheep? Because a person who brings cattle and sheep as a Korban is happy that he can offer something according to his stature, however, the poor person who brings a bird as a Korban offers his sacrifice with a broken heart.