

Parashas Tazria-Metzorah

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תזריע-מצורע

כ"ט ניסן תשפ"ו / April 16, 2026



ראש חודש אייר

Friday & Shabbos, April 17 & 18 2026

The Gemara says כולו שקייני מדיבחה ועד יצרתא – all sort of healing remedies are found between the days of Pesach and Shavuos. Reb Pinches of Koritz zt"l said: "All the rain that pours down from heaven between Pesach and Shavuos has great healing powers for all illnesses. A person should stand outside in the rain and expose his head so that the rain falls directly on his head, and he should also open his mouth to drink rainwater, since rain in Iyar possesses heavenly salvation and healing.

The word אייר has a numeric value of 221, just like the word "ארך", longevity, which is a word used for healing. (בני יששכר)

The Gemara (יבמות סב) relates that 24,000 talmidim of R' Akiva were niftar during the month of Iyar since they didn't bestow the rightful honor to one another. Therefore, we mourn during these days by not listening to music, not cutting hair, and not putting on new clothes. The Maharsha says that the talmidim were niftar during the month of Iyar, which is destined for healing, so that no one should say that it was due to an illness. They were destined to die by Hashem for not according each other the right respect.

SINCE ITS A MONTH OF HEALING THE KLAL IS ASKED TO CONTINUE DAVENING FOR THE HEALTH AND WELLBEING OF THE BELZER REBBE SHLITA

אור ליום רביעי כ"ח ניסן תשפ"ו

אני יי רופאייך

כלל אנשי שלומינו חסידי בעלזא בכל קצוות תבל ממשיכים להתפלל ולהתאחד בתפילה ובתחנונים למען חיזוק הכוחות ורפואתו השלימה של עטרת ראשינו כ"ק מרן אדמו"ר שליט"א

במיוחד בימי ערב ראש חודש אייר המסוגל לרפואה נוסף בתפילה ותחנונים ונאמר בציבור לאחר תפילת שחרית את הקאפיטלעך:

כ"א, מ"א, קכ"א, ק"ל

מתוך תחינה ובקשה למען יאריך ימים על ממלכתו בברית גופא ונהורא מעליא נפישא

אנו תפילה כי משפע שמחת בית צדיקים יושפע שפע רב טוב להמשיך ישועות ורפואות לכלל ולפרט, אמן

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WHAT'S HAPPENING IN BELZ

BELZ SHECHITA IN ERETZ YISROEL

The esteemed Belz Dayan of Lakewood, NJ, Harav R' Yehoshua Heshel Graus shlita— Rav of the beef shechita under the Mehadrin kashrus organization "Machzikei Hadas", spent Pesach in Eretz Yisroel and paid a special and impressive visit to the poultry shechita facility in Ashkelon, also under the "Machzikei Hadas" kashrus system in Eretz

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WHAT'S HAPPENING IN BELZ
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שמחת בית בעלא!

The bris for the great-grandson of the Belzer Rebbe shlita, born to Harav Avraham Safrin shlita, son-in-law of Harav Hatzadik Aharon Mordechai shlita, will be held in the Great Belz Shul tomorrow, Friday, Rosh Chodesh Iyur.

כשם שנכנס לברית כן יכנס לתורה ולחופה ולמעשים טובים



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

MONTH OF NISSAN BEIN HAZMANIM PROGRAM

The Bein Hazmanim program – “ישיבה” – “והראנו בבנינו” – under the auspices of Belz Institutions in Israel, was in full swing this month. Beginning from Rosh Chodesh Nissan, bochurim from Belz yeshivos across Eretz Yisroel gathered in Yerushalayim, and those who remained for the first days of Pesach to join the Belzer Rebbe shlita’s

Seder followed a well-structured schedule that blended diligent learning with uplifting activities. A devoted team of Roshei Yeshiva, Maggidei Shiur, and staff ensured they were consistently engaged through stimulating לימוד, inspiring speakers, and a range of enriching extracurricular programs.

As many bochurim chose to spend the auspicious Seder in the presence of the Belzer Rebbe shlita, the program’s directors, led by Reb Mordechai Moskowitz shlita, arranged and conducted a meaningful and inspiring Seder specifically for the bochurim from abroad. In addition, special care was taken for those traveling home during Chol Hamoed—via various routes, including Egypt—by providing them with ample Kosher-for-Pesach provisions for their journeys.



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BELZ AND BEYOND

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HISTORIC SHABBOS WITH THE BELZER REBBE SHLITA

Merkaz Mosdos Belz – Belz Institutions in Eretz Yisroel is preparing for a long-awaited and historic Shabbos. In an unprecedented initiative, the Belzer Rebbe shlita will spend Shabbos at a hotel together with a select group of “Tomchim,” distinguished supporters who have each committed \$100,000 toward the vital establishment of five additional yeshivos in Eretz Yisroel. This expansion addresses the growing number of bochorim from both Eretz Yisroel and abroad who spend an average of three years learning in its institutions.

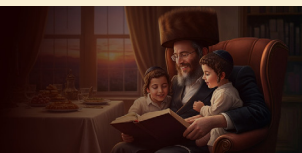
This Shabbos marks a significant milestone, as it will be the first time the Rebbe shlita, despite his frail health, feels it is imperative to spend a Shabbos in the company of supporters, personally offering divrei bracha and chizuk. Participants are expected to arrive from abroad and across Eretz Yisroel to join together for what promises to be a meaningful and memorable occasion.

Parlor meetings are being held prior to the



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



תביא כבש בן שנתו לעולה...זאת תורת הילדת. ואם לא תמצא ידה די שה ולקחה שתי תרים או שני בני יונה... (תזריע יב:ז-ח)
She shall bring a sheep within its first year... this is the law of one who gives birth to a male or female. But if she cannot afford a sheep, then she shall take two turtledoves or two young doves...

The chassid Reb Levi Miller z”l, father of the renowned Belzer yoshev, the bochor R’ Asher Hibniver z”l, was held in high esteem in Belz— not only as the father of such a distinguished son, but for his own noble deeds.

R’ Levi was a simple Yid who lived in great poverty. Despite this, he had a remarkable custom: he would not sit down to his Shabbos seudah until every guest in the town of Hivniver had a place to eat and sleep for Shabbos. Anyone without accommodations was welcomed into his home and provided with whatever he could afford.

Once, Maran Reb Yissocher Dov of Belz zt”l asked him how his parnassah was, especially during the harsh winter months.

R’ Levi replied with the well-known saying: “קשה מזונותיו של אדם כקריעת ים סוף” — a person’s sustenance is as difficult as the splitting of the sea.

“And how is Shabbos by you?” the Rebbe continued.

R’ Levi answered: “עשה שבתך חול ואל תצטרך לבריות” — Make your Shabbos like a weekday, and do not become dependent on others.

Upon hearing this, Maran rose from his seat, took R’ Levi by the arm, and exclaimed: “Hashem told the Yidden: ‘בני, לוו עלי וקדשו קדושת’

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

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היום והאמינו בי ואני פורע — My children, borrow on My account in order to sanctify the day of Shabbos; trust in Me, and I will repay you” (ביצה טו).

From that time on, R’ Levi began preparing proper Shabbos seudos, with fish, meat, and all the necessary delicacies. And to everyone’s amazement—Hashem indeed repaid him.

It is told that when the Sar Shalom of Belz zt”l made Kiddush on Parshas Tazria, he would arouse mercy for Yidden to have parnassah, explaining the order of the pesukim in the parsha.

At first glance, the sequence is difficult to understand: the Torah begins with “תביא כבש” then states “זאת תורת היולדת,” and only afterward continues, “ואם לא תמצא ידה די שה” and “את תורת” “Seemingly, “את תורת” should appear later, as it concludes the halachos pertaining to a woman after childbirth.

Maran explained that the Torah always seeks the טובתן של ישראל—that Yidden should have ample parnassah and live with dignity. “זאת תורת היולדת” teaches that ideally, a woman who gives birth should be able to bring the קורבן of a wealthy person—“כבש בן שנתו לעולה.” Only if it is decreed that she cannot afford it does the Torah provide an alternative: “שתי תרים או שני בני יונה.”

ובא אשר לו הבית והגיד לכהן לאמר כנגע נראה לי בבית (מצורע די:לה)

The one whom the house belongs shall come and declare to the Kohan, saying: Something like a lesion has appeared to me in the house.

Harav R’ Avraham Mordechai of Pintchiv zt”l had three older daughters who needed shidduchim, but he didn’t have money to marry them off nor to provide for their ‘naden’ – dowry.

Every time he traveled to his great Rebbe, the holy Rebbe of Lublin zt”l, his Rebbetzin used to ask him to ask for a bracha from his Rebbe. However, when he arrived in Lublin, he would forget his physical hardships and never share his problems with his Rebbe.

When the Rebbetzin realized that it’s high time to receive a bracha from their Rebbe, she decided to join her husband on his next trip to Lublin so that he won’t have a choice and will have to relate his troubles to the Rebbe.

When the holy Chozeh heard about his talmid’s troubles, he exclaimed: “Why didn’t you share until now?” Reb Avraham Mordechai replied: “I thought that the Rebbe knows everything with his Ruach HaKodesh?”

The Rebbe of Lublin told him, “That is not correct. When a nega - affliction came upon the person it says “אדם כי יהיה בעור בשרו..נגע צרעת” ‘when a person receives an affliction on his body, the Kohen will see it alone, but when an affliction comes on the house והגיד לכהן לאמר ובא אשר לו הבית והגיד לכהן לאמר - one has to come and relate to the Kohen about the calamity that befell in his home. A tzaddik can only see things about the person himself, but the things needed in the home, one needs to relate to the tzaddik.’

The Rebbe of Lublin then gave him advice and a bracha, and R’ Avraham Mordechai merited salvation soon after.

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THE REBBE'S TORAH



וצוה הכהן ולקח למטהר שתי צפרים חיות טהרות ועץ ארז ושני תולעת ואזב (מצורע יד:ד)

The Kohen shall command: and for the person being purified, there shall be taken two live, clean birds, cedar wood, crimson thread, and hyssop.

Rashi explains that the metzora—one afflicted with tzara'as (a spiritual form of "leprosy")—is stricken because of his haughtiness. As part of his purification, he must bring אזוב — hyssop and שני תולעת — crimson wool. These items are meant to teach him humility.

But why are two items necessary? Wouldn't one suffice?

The Gemara (ערכין טזא) teaches that nega'im (afflictions) come as a punishment for speaking lashon hara (negative speech about others). Rashi explains that the root of this sin is גאוה — haughtiness. When a person thinks highly of himself, he is quick to notice others' faults and speaks negatively about them. Had he been humble, he would have instead focused on others' virtues.

Thus, the metzora has sinned in two ways and must rectify both:

- For ga'avah, he must learn to lower himself.
- For lashon hara, he must use his speech for good—speaking positively about others and fostering peace among Yidden.

This is why the metzora brings two items:

- The אזוב — hyssop— a lowly plant, symbolizes humility—reminding him to view himself modestly.

- The שני תולעת — crimson wool, associated with the tola'as (worm), alludes to the power of speech. As Chazal note, a worm's strength lies in its mouth—it can penetrate even strong wood. This teaches that just as he misused his speech for lashon hara, he must now use that same power of speech to speak only good.

THIS WEEK'S VORT



פרשת תזריע - מצורע

בכל קודש לא תגע...עד מלאת ימי טהרה (תזריע יב:ד)
She may not touch anything sacred...until the completion of the days of purity.

A Yid needs to constantly remember that "בכל" — "קודש לא תגע" — one doesn't have any connection to kedusha — holiness "עד מלאת ימי טהרה" — until he toils to complete pure days filled with Torah and Yisras Shamayim, there is no other way to attain kedusha.

והובא אל אהרן הכהן או אל אחד מבניו הכהנים... (תזריע יג:ב)
He shall be brought to Aaron the Kohen, or to one of his sons the Kohanim...

The dinim — laws of lesions in this parsha only pertain to after the Yidden would enter Eretz Yisroel. However, the words וְהוּבָא אֶל אֶהְרֹן הַכֹּהֵן, — the kedusha of the Kohanim shall remain for all generations as it stems from Aaron Hakohen. As we recite by Birchas Kohanim "בקדשתו של אהרן."

והסגיר הכהן את הנגע (תזריע יג:ג)
And he shall quarantine the affliction.

The word והסגיר means the affliction in itself. The Kohen marked the area around the affliction (boxed it in) to see if the affliction

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THIS WEEK'S VORT

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spread beyond the square's parameters.

וישב מחוץ לאהלו שבעת ימים (מצורע יד:ח)
And he shall dwell outside his tent for seven days.

Chazal say that the metzora must go outside the camp as punishment for holding himself in high regard and therefore must distance himself from people. If so, why does he also need to go outside his home when he cleanses himself? The Gemara (סוטה ה) says "מאן דיהיר אפילו אינשי ביתיה לא מתקבל" – a Baal Ghava – a haughty person, isn't even accepted by his own household. Therefore, the metzorah is punished with tzaras because of his haughtiness and must sit outside his own home, as his own family despises him.



PIRKEI AVOS פרק ב'

איזה דרך ישרה שיבור לו האדם כל שהיא תפארת לעושיה ותפארת לו... (אבות ב:א)

Which is the right path that a person should choose? Any path that brings honor to the one who does it, and honor to him from others.

It is not enough for others to praise a person and say that his ways are good; a person must himself recognize and understand that his ways are truly good. The same applies in the opposite case. It is not sufficient that his conduct merely appears good in his own eyes if, in essence, it is not good. Therefore, a person should choose a path that is טוב both in his own eyes and in the eyes of others.

יפה תלמוד תורה עם דרך ארץ (אבות ב:ב)
Learning Torah with Derech Eretz is appropriate.

Even if a person learns a great deal of Torah, he should not become haughty or hold himself in high regard because of it. And even if someone shames or embarrasses him, he should not respond with anger; rather, he should continue learning undisturbed. This trait can be learned from the earth itself—tf. Although it produces food that sustains the entire world, people nonetheless tread upon it. Yet it remains silent and continues to bear its fruit faithfully.

This is what the Mishnah teaches: יפה תלמוד תורה – עם דרך ארץ – Torah should be learned together with derech eretz, meaning that one should conduct himself with the humble and patient nature of the earth