

PARSHAS METZORA

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת מצורע
י' ניסן תשפ"ד / April 18, 2024



What's happening in Belz

In a sudden and unusual manner, the Belzer Rebbe shlita ordered an emergency fundraising meeting in the United States, following the ruling of the Israeli Court cutting government funding from the ministries of education towards Yeshivas and Bnei Torah in Eretz Yisroel.

Thirty renowned benefactors received a phone call from the Rebbe's personal secretaries inviting them to a Zoom meeting this week. Reb Shalom Rokeach shlita, the Rebbe's eldest grandson, spoke, in his words he said that "the situation we are in now is a very sensitive one, when they stand against the world of Torah and Yeshiva, we are sure and confident that everything that exists in Eretz Yisroel, and in particular in times of trouble, is this the solution to go to war against the Yeshiva and Kollel Avreichim? Have you already defeated the Arabs since you took them to the front?"

שבת הגדול

Why is this Shabbos called שבת הגדול?

The Tur explains this because of the 'great miracle that occurred to the Yidden in Mitzrayim on the tenth day of Nissan, which fell on Shabbos that year. The Yidden were told to tie a sheep to their beds. The sheep were the Egyptians' idols, and when they saw the Yidden dragging them to their homes, they became enraged and prepared their swords to kill the Yidden for shaming their idols.

Hashem, in His great mercy, protected the Yidden and prevented the Egyptians from harming the Yidden. Though the miracles started on the tenth of Nissan and lasted four days, only the first day, Shabbos Hagadol is commemorated. Since the first day, the Egyptians were enraged; after that, they had no choice but to make peace with the fact.

Mefarshim ask, why, if the miracle had nothing to do with Shabbos, do we commemorate the Shabbos before Pesach? The Baal Haturim explains that the plagues weren't in effect on Shabbos, and the 10th day of Nissan was in the middle of מכת חושך – the plague of darkness. If the 10th day hadn't fallen on Shabbos, the Egyptians wouldn't have seen the Yidden take the sheep.

Thus, the miracle occurred through Shabbos – for on Shabbos, they actually saw and were held back by Hashem from retaliating.

Shabbos Hagadol דרשה – Speech

It's customary for the community Rav to give his congregants a speech on Shabbos Hagadol. The Rav teaches and reviews the Halachas of the upcoming Yom Tov. The source of this custom comes from Moshe Rabbeinu, who spoke to the Yidden on the Shabbos before leaving Mitzrayim, explaining to them the Halachas of Pesach.

Reciting the Haggadah

One recites the Haggadah during Mincha time on Shabbos Hagadol from עבדים היינו until לכפר על כל עונותינו to familiarize oneself in preparation for Pesach.

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שבת הגדול
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Learning the Halachos of Pesach

Getting ready for Pesach started in Belz by learning and reviewing the Halachos of Pesach.

The Frierdiga Rav zt"l told to announce in Shul on Shabbos Hagadol that whoever wants to partake in his Seder should first learn about Pesach.

The "Mekor Boruch" zt"l quoted the Frierdiga Rav zt"l, saying: "Every Yid wants to fulfill mitzvahs 'בשלימות' – to completion. But the Yetzer Hara gets entangled in his thoughts and doesn't allow him to fulfill a mitzvah as it should be. The only way to combat the Yetzer Hara is by learning the halachos (laws and customs) about the mitzvah before performing the mitzvah so that one can fulfill the mitzvah בשלימות!"

Learning for Pesach בין הזמנים

Maran Reb Yissocher Dov of Belz zt"l used to tell the young bochurim: "One becomes a talmid chacham when they are not taught in Cheder – like Bein Hazmanim (time off before a Yom Tov)."

Maran recounted a story: "When cleaning for Pesach in the Sar Shalom of Belz zt"l home, amidst the cleaning and the hustle and bustle, they noticed that little Shalom was missing. They found him sitting and learning under a table!"

Kimchi D'Pischa

Reb Yehoshua of Belz zt"l explained why the custom is to collect money versus inviting people experiencing poverty into your home for Pesach. By the Yom Tov of Shavuot, it says "ושמחת לפני ה'" and "אלוקיך... והגר והיתום והאלמנה אשר בקרבך

it says "ושמחת בחגיך... והגר והיתום והאלמנה אשר בתוכם" – but on Pesach, it doesn't mention pleasing widows and orphans. The reason is that each family has traditions and customs on Pesach, and families tend not to mingle. Therefore, the Torah doesn't command to invite orphans, widows, etc. Instead, we have the obligation of "Kimcha D'Pischa" – to purchase wheat/food – to give money to people experiencing poverty so they can have provisions to celebrate Pesach with their families.

This year, the Belzer Rebbe shlita says it's an emergency!

With inflation, cut government funding, and the war, those who scraped by until now can no longer. There are 50,000 individuals in Eretz Yisroel depending on our Kimcha D'Pischa distributions this year!

Donate in time to distribute funds and to receive your bottle of blessed Seder wine from the Belzer Rebbe shlita.



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

את הציפור החיה יקח אותה... (מצורע ידו)
As for the live bird, he shall take it with...

In the late 1980s, a famous gathering for leading Rabbanim was held in Lemberg. A few hundred Rabbanim and Gedolei Yisroel (Rabbinical leaders) participated from all walks of Jewish life. The gathering aimed to discuss combating strategies against the rising 'Maskilim' – an enlightenment movement impacting European Jewry.



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**EVERYONE LOVES A GOOD STORY,
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Maran Reb Yehoshua Rokeach, the Mittler Belz Rav zt"l, delivered a resounding speech against the Maskilim, elaborating on the danger prevailing amongst them. One of the leading Rabbinical leaders at the gathering remained silent throughout the speeches.

Maran asked him, "It says in (קהלת גז) "עת לחשות ועת לדבר" – there's a time to remain silent and a time to talk. Now is the time one must talk and not remain silent! Why are you quiet?"

Maran explained why a metzora was required to bring two birds, one to slaughter and the other to be sent away. "The bird that was slaughtered served as an atonement for the transgression of lashan hara in which the metzora said things that he wasn't supposed to and from hereon, he should only use his mouth for correct speech.

Why did they need to bring a second bird that stayed alive? Just like the slaughtered bird was an atonement for the lashan hara, when the metzora spoke, instead of remaining silent – the bird remaining alive represents a time when one was supposed to talk and they stay quiet."

Concluded Maran: "At a time when the enlightenment movement wants to destroy us and the holy Torah, now is the time to call out and scream against them with all our might – and not remain silent!"

ובא אשר לו הבית והגיד לכהן... (מצורע יד:לה)
The one to whom the house belongs shall come and declare to the Kohen...

A hysterical Yid once went to the "Imrei Yosef" zt"l, lamenting that the oxen from his cattle were sick

and many died, causing him to lose his livelihood. The Imrei Yosef told him to check his tefillin.

When checking over his tefillin, the words "ולא יראה" and it was read: "ולא יראה לך שור בכל גבולך" – you shouldn't see an ox in your territory.



The Rebbe's Torah

זאת תהיה תורת המצרע ביום תהרתו... וצוה הכהן ולקח למטה שתי צפרים חיות טהורות (מצורע יד:ב-ד)
This shall be the law of the metzora on the day of his purification... The Kohen shall command, and for the person being purified shall be taken two live, clean birds.

It's brought down in the name of the Zohar Hakadosh (ה"ג:ג:א) that we learn from this pasuk that one who speaks lashan hara (evil words), Hashem, does not accept his tefillos – prayers. How is this alluded to in the pasuk?

Rashi brings from Gemara (עריבין טז:ב) that the נגעים lesions came upon a person who spoke lashan hara, which caused a failure in the mouth. And if the mouth has a failure, then it is impure, and its prayers cannot be accepted.



THIS WEEK'S VORT

פרשת מצורע

ואם דל הוא ואין ידו משגת ולקח כבש אחד... (מצורע יד:כא)
If he is poor and his means are insufficient, he shall take one male lamb.

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THIS WEEK'S VORT

continued

A poor person brings a much smaller Korban (sacrifice) since poverty is an atonement for sin. Through his poverty, the poor person becomes cleansed from his sin.

וצוה הכהן ולקח למטהר שתי צפרים... (מצורע יד:ד)
The Kohen shall command: and for the person being purified, there shall be taken two live, clean birds...

According to the phrase's grammar, the word "למטהר" should've been written with the letter "נ" - "לנטהר" in the current tense- since the 'metzora' (impure) is currently getting cleansed. (The word "מטהר" personifies one that cleans the other.) Teaching us that it's not enough for the metzora to depend on the Kohen to cleanse him. The inflicted person has to contribute to the cleansing by doing teshuvah. Therefore, it says "למטהר" - the one that cleanses, since the metzora himself does the primary cleansing.

וראה הכהן והנה נרפא נגע הצרעת... (מצורע יד:ג)
The Kohen shall look and behold! - the tzaraas affliction had been healed.

When one gazes at a tzaddik who learns the holy Torah, all impure thoughts vanish from him. Because the sacred light that emits from a tzaddik removes all evil, this is what the pasuk implies: "וראה הכהן" - by looking at a tzaddik, "והנה נרפא הנגע" - a person is healed - (from all impure thoughts).

והזרתם את בני ישראל מטומאתם... (מצורע טו:לא)
You shall separate the Yidden from their contamination...

The word "והזרתם" can also mean "זר" - a crown. When Yidden cleanse and purify themselves, they have placed a crown on their heads.