

PARSHAS TAZRIA

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תזריע
ג' ניסן תשפ"ד / April 11, 2024



What's happening in Belz

Rabbi Pinches Lerner, Executive Director of Belz Institutions in Israel, visited the Belzer Rebbe shlita. Rabbi Lerner received a blessed bottle of wine for the Seder night and bottles of blessed wine to send to generous donors who contribute to this year's Kimcha D'Pischa food distribution campaign.

It's an obligation of every Yid to help Yidden make Pesach. The Belzer Rebbe Shlita, in keeping tradition with the previous Belzer Rebbes zt"l, visits donors' homes to collect money for the Kimcha D'Pischa distribution for poor Yidden in Eretz Yisrael.

For generations, the Rebbes of Belz personally ensured that struggling Jewish families have food for Chag HaPesach.

Reb Yissocher Dov of Belz zt"l said about the topic of tzedakah. "It's not enough that a person gives tzedakah. He has to put in the effort and collect money to distribute to the needy."

The Frierdige Rav once bought a lottery ticket, hoping for a winning chance to distribute for Kimcha D'Pischa. Maran chose the equivalence numbers to the letters of פ-ס-ח, and won the lottery ticket. The winning amount was 1300 rubel. (The word פסח's numerical value is also the word 'יצליח'.)

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. The Rebbe sent his personal gabbai, Rabbi Eliezer Wind to the United States to collect desperate funds for his year's campaign.



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

והבא אל אהרן הכהן... וראה הכהן את הנגע... (תזריע יגב-ג)
He shall be brought to Aaron the Kohen... the Kohen shall look at the affliction.

Reb Avraham Mordechai of Pintchiv zt"l, a talmid of the holy Chozeh of Lublin Zt"l, was very poor. He had several daughters of marriageable age but had no money to promise a נדון (dowry). Whenever he used to travel to his Rebbe, the Chozeh of Lublin, his wife nagged him to ask the Rebbe for a bracha for parnassah (livelihood) so that he should be able to marry off his daughters to Bnei Torah (pious men who learn Torah all day) and also be able to give a nice dowry.

Whenever Reb Avraham Mordechai traveled to his Rebbe, this holy tzaddik always forgot about his grave situation; once he arrived at his Rebbe's court, he was totally consumed with loftier thoughts than his materialistic problems.

This continued for several years until one day, his Rebbetzin decided that the next time her husband went to the holy Chozeh, she would

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follow him to Lublin without his knowledge. When Reb Avraham Mordechai entered the Chozeh's room, his wife snuck in right behind him into the room. She started crying her heart out, explaining the grave situation they were in, with no way out. The Chozeh asked Reb Avraham Mordechai: "Why didn't you ever share your poor status with me?"

Reb Avraham Mordechai replied that he thought his Rebbe knew about his situation through Ruach Hakodesh (divine prophecy). Furthermore, he did not want to burden his Rebbe with his economic situation.

The Chozeh replied: "It says in the passuk אדם כי יהיה בעור בשרו נגע צרעת והובא אל הכהן – "a person who will have a fleck on the skin of his flesh, he shall be brought to the Kohen" – and the Kohen can right away determine whether it is pure or impure, without the person telling him about it.

However in the Parsha of "נגעי בתים" (specks on the homes), the affected homeowner tells the Kohen – even before the Kohen inspects the fleck on the home: "והגיד לכהן לאמר נראה לי בבית" (and he shall tell the Kohen about the flecks being visible in the house" (מצורע יגלה).

"The same is with a person's parnassa (domestic needs)," concluded the holy Chozeh of Lublin, "one has to talk about it and share his problems with a tzaddik" (since the destruction of the Beis HaMikdosh, the Tzadikim fulfill some of the Kohen's duties, such as listening to people's problems and blessing them).

והתקדשתם והייתם קדשים כי קדוש אני (שמיני יא:מד)
You shall sanctify yourselves, and you will be holy

Chazal say (ברכות ג): that the word והתקדשתם refers

to מים ראשונים – washing one's hands before eating bread and מים אחרונים refers to מים אחרונים – washing after eating bread, before Benching.

Harav Reb Moshe Rokeach zt"l, son of Maran Reb Aharon of Belz zt"l, said that his father kept 300 "chumros" (stringencies) regarding halachos of נטילת ידים – washing one's hands before eating bread.

R' Shmuel Porges z"l, a devoted shamash (attendant) of Maran Reb Aharon of Belz, related that Maran instructed him: "I have many chumros in Netillas Yadayim, but you don't have to accept them all upon yourself. But before you serve me, please wash your hands."

Maran once said he washes his hands often because "if you would learn the halachos of Netillas Yedayim well, you would understand why!"

והצורע אשר בו הנגע (תזריע יג:מה)

And the person with tzaras in whom there is an affliction

An apikoros (apostate who doubted the existence of Hashem), came to spend Shabbos Parshas Tazria in Belz, which was in Galicia (now in Ukraine). When Maran Reb Yissochor Dov of Belz Zt"l was reading the Torah and reached the Passuk "והצורע" – he raised his voice, emitting in a resounding scream. The apikoros wasn't fazed, and by Shalosh Seudas, Maran translated the passuk saying: "The preceding letters that make up the word צ-ר-ו-ע can be arranged to form the word הספק – the root for ספיקות – doubts. Someone doubting Hashem's existence is akin to a leper and will be afflicted with "הנגע" – the fleck.

And that is what happened – the apikoros was afflicted with flecks that caused him terrible pain, leaving Belz with a message for life.

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ובלול הפך לבן טהור הוא (תזריע יג:ג)
Having turned completely white, it is pure.

One Friday Night on Shabbos Parshas Tazria, a Gerer Chassid came into the Rebbe Reb Dov Berish of Biala Zt"l during the Shabbos meal. He wanted to be mazkir (mention) a relative who suddenly became gravely ill and plead with the holy Tzaddik to evoke mercy on the patient.

The Rebbe asked the Chassid: "did you call a doctor?", to which the Chassid replied: "Yes, a famous doctor checked him, and he didn't offer much hope."

"If so," said the Biala Rebbe calmly, "if the patient reached such a state, he would surely get better. As it says in this week's parsha "בלול הפך לבן טהור הוא" – when a person reaches the lowest point, it's a sign that from today on, he will get better."

"The source to this explanation," continued the Rebbe, can be found in Tehillim (מד:כו) where it says: "שחה לעפר נפשנו, דבקה לארץ בטננו" – when one reaches the most challenging situation – when it chokes his soul, at that point, King David says "קומה" – help is close by."

When the Gerrer chassid left the Beis Medrash, a renowned Biala Chassid by the name of Reb Yonoson Eybeschutz Zt"l approached the Rebbe and asked: "I want to understand, how was the Rebbe so sure that the sick person will heal and even promised the Chassid that the patient will be healed, against the doctor prognosis?"

The Biala Rebbe replied: "A tzaddik, the leader of the generation, has a lot of Yidden coming for a bracha, and his role is to bless and sometimes even promise a yeshuah (salvation). When the

words of blessing leave his mouth, he must turn to Hashem and plead with all his might that Hashem should fulfill his promise and send a yeshuah so that the tzaddik shouldn't betray the people's trust. This is what Dovid Hamelech says in Tehillim (מ"י) "בישרתי צדק בקהל רב" – when a big community comes and asks for blessings, then: "הנה שפתי לא אכלא" I do not want to change my words "אתה ידעת השם" – You, Hashem, knows that I'm not a liar. Therefore, I ask you to fulfill my request," concluded the Biala Rebbe.



The Rebbe's Torah

והקריבו לפני ה' וכפר עליה וטהרה ממקור דמיה (יב:ז)
He shall offer it before Hashem and alone for her, and she becomes purified from the source of blood.

The Ba'al Haturim writes that the word "ממקר" is found in Tehillim "במקהלות ברכו אלקים ד' ממקור ישראל" – bless HaShem in the congregations, from the source of Yisroel.

What is the connection between these two Pessukim?

This can be explained by a story about Reb Aharon of Tchenobyl Zt"l, who couldn't immerse in the mikvah at one point in his life. He would go into Shul, where there were many people, and bend his knees as if immersing himself in the mikvah, saying: "מקוה ישראל ד'" – when Yidden gather together, it purifies like a mikvah purifies.

A korban (sacrifice) purifies a person- as we learn in this Parsha: "וכפר עליה וטהרה," so too when being together as a group of Yidden – במקוהלות ברכו אלקים – it is also a source of purification.

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THIS WEEK'S VORT

פרשת תזריע

אשה כי תזריע וילדה זכר (תזריע יב:ב)
When a woman conceives and gives birth to a boy,

Rabbenu Bachya – one of the greatest commentators on the Torah, writes as follows:

This week's parsha starts by explaining the laws pertaining to a woman who gives birth and continues with the rules about נגעים – leprosy. This teaches us that if one doesn't keep the laws of tahara – purity, then they will give birth to a child who will be a מצורע.

תשב בדמי טהרה (תזריע יב:ד)
She shall remain in the blood of purity.

The word בדמי can also be translated as being quiet (as in last week's Sedrah: וידום אהרן – and Aaron was quiet). We can learn from this Passuk that the best way to cleanse oneself is to guard one's speech by talking less; spoken words have the potential to end up being sinful words. When בדמי – we speak less, then טהרה – we remain pure.

אדם כי יהיה בעור בשרו שאת... (תזריע יג:ב)
If a person will have on the skin of his flesh a s'eis...

The end letters of the words שאת בעור יהיה spell the word "תורה". Chazal say (Sota 5A) that a person is punished with נגעים – flecks because of גאווה – haughtiness. We find this idea in our Passuk: the word "שאת" can also mean to heighten – like the word "התנשאות" (to think highly of oneself). The

Torah teaches us that even if one learns Torah but is proud of his Torah knowledge, such a person will be afflicted with flecks Chas V'Shalom (Heaven forbid).

אשה כי תזריע וילדה זכר (תזריע יב:ב)
When a woman conceives and gives birth to a boy,

When the Torah describes the birth of a male, the passuk refers to it in the past tense: "וילדה" she gave birth. However, in the laws concerning a female, the word "תלד" (she will give birth) is used in the future tense. The reason for this could be as follows: the birth of a boy is celebrated with much anticipation, as he brings many opportunities. The parents will perform the mitzvah of Bris Milah, teach him the Torah, and celebrate a Bar Mitzvah.

Chazal say: "מחשבה טובה הקב"ה מצרפה למעשה" – a good thought, Hashem considers it as if it was done." Therefore, the mere craving for being able to do these mitzvos counts as if they have already been done.

Thus, by a male it says, "וילדה" in the past tense, as if the boy has already been born.

התגלח ואת הנתק לא יגלח (תזריע יג:ג)
When he shall shave himself, but he shall not shave the nesek.

The big letter "ג" in this passuk alludes to three people who must shave: a Nazir, a Metzorah, and the Leviim.