

Parashas Emor

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת אמור

י"ג אייר תשפ"ו / April 30, 2026



LAG BAOMER LIKE YOM KIPPUR

The Sar Shalom of Belz Zt"l once spoke about the greatness of Lag BaOmer, saying it is "a great day." His son, Reb Yida Zundel from Uchan zt"l, exclaimed: "I know!" His father replied, "Nu?" (as if to ask "What does he know?"). Reb Yida Zindel replied: "As big as Yom Kippur!"

The Sar Shalom responded: "You said well!"

An Eretz Yisroel Yid once came to the holy Ruzhiner zt"l, and the tzaddik asked him: "What do you see at the tzion of Reb Shimon Bar Yochai on Lag B'omer?" The Yid replied: "Inside at the tzion you feel the holiness of Yom Kippur, and outside the tzion, the simcha is like on Simchas Torah!"

BLESSINGS FROM REB SHIMON

The Ari Hakadosh zt"l said that on the day of Lag B'omer, Reb Shimon bar Yochai stands above his holy tzion and blesses all Yidden gathered there.

YESHUAHS ON LAG BAOMER

Rabbeinu Ovadia of Bartanura zt"l writes: People come to Meron on Lag BaOmer from around the world, to daven and light fires. Many barren women were helped, and many sick people were healed on the merit of their charity and undertakings in the merit of Reb Shimon.

THE GREATEST SIMCHA

The holy Bnei Yissoscher Zt"l writes: "The simcha – the joy of Lag BaOmer at the tzion of Reb Shimon bar Yochai is a simcha beyond nature."

CLEANSSED FROM SIN

The Imrei Chaim of Viznitz zt"l said that when he came to the tzion of Reb Shimon on Lag B'omer, "I feel that whoever travels to Reb Shimon feels a heightened sense of kedusha, as if water was poured over his whole body and he was cleansed from sin."

REFUAHS AT MERON

The Tzemach Tzedek of Lubavitch zt"l said: "מלך רופא נאמן ורחמן" is the acronym for מרון – in the zchus of the tzaddik that lies in Meron, Hashem sends a refuah – healing for all the sick.

WHAT'S HAPPENING IN BELZ

TEFILLOS FOR THE HEALTH AND WELL-BEING OF THE BELZER REBBE SHLITA

The tzibbur is asked to continue davening, reciting the Yom-day of the month, for the Rebbe's continued health and well-being.

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WHATS HEPPENING IN BELZ
continued

כל בעלזע'ר חסיד
מתחיל היום באמירת סדר
תהילים יומי' לחודש אייר
לרפואתו השלימה ולחיזוק כוחותיו
של עטרת ראשינו כ"ק מרן אדמו"ר שליט"א
ביתר שאת ועוז, בבריות גופא ונהורא מעליא

וכפי שעורך פע"ח הרה"ג ר' שלום שליט"א

בפני ציבור אנ"ש בעיה"ק ירושת"ו - בסעודה שלישית שב"ק פרשת טהרה האי שתא:

כאשר צדיק הדור זקוק לרפואה שלימה ולחיזוק הכוחות, וודאי שהחובה מוטלת עלינו הציבור, על כלל אנשי שלומינו די בכל אתר ואתר, להתחזק ביתר שאת וביתר עוז, להעתיך בתפילה ותחנונים מקרב לב עמוק ולקרוע שערי שמים, כדי שהצדיק ישוב לאיתנו ויוכל להתחזק ולהתרפא ברפואה שלימה. ואל לו לאדם לומר: מי אני ומה אני להתפלל בעד הצדיק, כי אם אמנם ה'פרט' יכול לחשוב שהוא עצמו אינו כראוי, אבל כשאנו באים בכוח ה'כלל', בכוח הציבור, ומתפללים עבור הצדיק אשר "רבים צריכים לו", וודאי שיש בכוחנו לפעול רפואה ולהחיש ישועה!

והשי"ת יקבל תפילתנו לרחמים ולרצון, למען יאריך ימים על ממלכתו בבריות גופא ונהורא מעליא, עוד ינובון בשיבה דשנים ורעננים יהיו, אמן

ימי שכבר זכה לומר 'תהלים יומי' בקביעות, יוסף כמה פרקי תהילים נוספים בכל יום



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities



לקראת שבת
"היכלא דמלכא"

EXCLUSIVE & MEMORABLE SHABBOS WITH THE BELZER REBBE SHLITA

The Shabbos "היכלא דמלכא", an exclusive Shabbos arranged for the tomchim—dedicated supporters of Merkas Mosdos

Belz in Eretz Yisroel—to spend an uplifting Shabbos together with the Belzer Rebbe shlita at a hotel, was postponed from last week to this week due to the Rebbe's health.

Boruch Hashem, the Belzer Rebbe's condition has improved, and the Rebbe has decided not to delay the gathering any further.

"Everyone who was supposed to come should come and not be concerned about the travel or the current situation. Every chassid who shows his support by coming this Shabbos—'געבט צו א שטיקל געזונט'—contributes to the strengthening of my health," the Rebbe said, encouraging chassidim to attend and show their support.



LEIL SHISHI FOR TAAZTUMOS

A special Thursday night gathering was held for older "Taatzumos" bochurim in Ashdod, arranged in honor of the yahrzeit of Reb Yeshaya of Kerestir zt"l. The event, hosted by Yeshiva Gedolah Ohavei Torah with the support of Tzohar, featured a warm 'Leil Shishi' and an engaging, practical lecture by Rabbi



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EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



ולקחת סלת ואפית אתה שתים עשרה חלות (אמור כדה)
You shall take fine flour and bake it into twelve loaves.

The wife of Reb Naftuli Viener (Gottesman) zt"l, Mrs. Esther Raitza a"h, would bake the ב"ב חלות for Maran Reb Aharon of Belz zt"l after he arrived in Eretz Yisroel. She had already fulfilled this custom while Maran was in Vienna for medical reasons, before World War II. She would immerse herself spiritually in this holy task, sifting the flour thirteen times (as was done in the times of the Beis Hamikdash with the Lechem HaPanim). Maran greatly appreciated her devotion and effort.

Once, in Eretz Yisrael, the gabbai decided to give the honor of the ב"ב חלות for Shalosh Seudos to another individual, placing that man's challos on the table instead. From the women's gallery, Mrs. Esther Raitza noticed that these were not her challos. It deeply pained her, but she could do nothing—she could only watch as Maran would, chas v'shalom, use challos other than those she had prepared with such devotion.

When Maran Reb Aharon of Belz entered for Shalosh Seudos, he looked at the challos and asked the gabbai whether the challos that Reb Naftuli Wiener had brought were set aside. "No," replied the gabbai.

"Where are the challos?" asked Reb Aharon.

"They are not here," answered the frightened gabbai.

"If so," said Maran, "we will not begin Shalosh Seudos!" He sat down in his place, while the gabbaim hurried in all directions searching for Reb Naftuli Wiener's challos. Once they were

found, they were immediately brought to the table and placed there, and Maran proceeded to wash.

Mrs. Esther Raitza watched the entire episode, tears in her eyes, and said quietly: "Only Hashem and the holy Rebbe know how many tears and effort I invested in these challos, and Baruch Hashem, they were not put to shame."

בחודש השביעי באחד לחודש יהיה לכם שבתון זכרון תרועה מקרא קודש... (אמור כג:כד)

In the seventh month, on the first of the month, there shall be a rest day for you, a remembrance with shofar blasts, a holy convocation.

Maran the Sar Shalom of Belz zt"l related that when he lived in Sokol, one Rosh Hashanah, he passed a Beis Medrash where he heard the Baal Tokiya – the one who blows the shofar, splitting the heavens with his blasts and arousing everyone to do teshuva. Maran explained the reason: It wasn't in the merit of the shofar blower, nor the Baal Makra – the one who calls out the sounds, since both were simple Yidden. It must be in the merit of all the Yidden that listened to the tekiyos.

Maran Reb Yissocher Dov of Belz zt"l said that in his great humility, his grandfather, the Sar Shalom, didn't even have a thought that perhaps it was in his merit.

THE REBBE'S TORAH



ויאמר ד' אל משה אמר אל הכהנים בני אהרן ואמרת אליהם לנפש לא יטמא בעמיו (אמור כא:א)
Hashem said to Moshe: Say to the Kohanim, the sons of Aaron, and tell them: Each of you shall not contaminate himself to a (dead) person among his people.

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THE REBBE'S TORAH

continued

It says in Medrash (ויקרא כו:ו) that the Kohanim merited the parsha of "לנפש לא יטמא" in the merit of Aharon Hakohen's Yiras Shamayim. What does the Medrash mean by it?

It says in the Gemara (ברכות ה:א:) that a person who struggles with his Yetzer Hara should combat it by learning Torah, reciting Shema, and, if those don't help, by constantly reminding himself of the day of his death, and he will be aroused to do teshuvah and conquer his Yetzer Hara.

This idea was given to simpletons, but Aharon Hakohen, who excelled in his great Yiras Shamayim, didn't need it to remind himself of the day of death. This is what the passuk alludes to: לנפש לא יטמא בעמיו - Aharon and his children don't need to think of this idea. Still, his children need to constantly remember that they are children of Aharon Hakohen, and thus they can conquer their Yetzer Hara through their Yiras Shamayim. As it says, "חייב אדם לומר מתי יגיעו מעשי למעשי אבותי" - a person needs to strive to act in the ways of their forefathers constantly, and that is why the Torah writes - אמר אל הכהנים בני אהרן - tell the Kohanim that they should remember that they are "בני אהרן."

THIS WEEK'S VORT

פרשת אמור

לנפש לא יטמא בעמיו... (אמור כא:א)
Shall not contaminate himself with a dead person among his people...

One should be careful not to become spiritually impure through sin, as expressed in "לנפש לא יטמא." For when a person, chas

v'shalom, falters, he can tip the balance of the entire world toward כף חובה - being judged unfavorable. Such conduct is not only damaging to himself, but is harmful בעמיו—to all of Klal Yisrael.

ולקחת סלת ואפית אתה עשרה חלות (אמור כד:ה)
You shall take fine flour and bake it into twelve loaves.

The Shinover Rav zt"l repeated in the name of the Rebbe of Lublin zt"l: Every city needs to have at least one choshuv person that has twelve breads - י"ב חלות on his Shabbos table - just like the 12 loaves that were on the שולחן לחם הפנים. Therefore, it says "תמיד" - that even when we don't have a Beis Hamikdash, it should be done in every city, every Shabbos.

אך בעשור לחודש השביעי... (אמור כג:כז)

But on the tenth day of this seventh month...

The tenth day of the month of Tishrie is Yom Kippur, which is a day of atonement. The phrase אך is used to diminish - the passuk alludes to "מכפר הוא לשבים ואינו מכפר לשאינן שבים" - Yom Kippur atones only for those who do Teshuva.ame mindset—not merely out of habit or obligation, but as an expression of רצון ה'.

אמור אל הכהנים... (אמור כא:א)
Say to the Kohanim...

Rashi says: להזהיר גדולים על הקטנים - the older ones should watch over the younger ones.

The גדולים refer to the older ones that tend to the niftar; they are warned that not only should you tend to the niftar, but you should also remember the קטנים - worry about the live orphans that the niftar left behind.

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איזהו חכם הלומד מכל אדם (אבות ד:א)

Who is a wise person? One who learns from every person.

Even if a person was destined to be a fool, if אדם הלומד מכל אדם - if he learns from others, he can become a חכם.

איזהו גבור הכובש את יצרו (אבות ד:א)

Who is mighty? One who conquers his inclination.

Of the four qualities that Ben Zoma enumerates, two are attained through one's relationship with others, while the other two depend on one's inner avodah. About chochmah, a person can learn from others, and in kavod, he honors others. However, when it comes to gevurah, true strength lies in conquering one's own yetzer hara—not that of someone else. And in matters of wealth, one must be satisfied with one's own portion, rather than seeking that which belongs to others.