

PARSHAS ACHAREI MOS

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת אחרי מות - מברכים ר"ח אייר

May 2, 2024 / כ"ד ניסן תשפ"ד



What's happening in Belz

The Belzer Rebbe shlita is involved in preparing for the holy Yom Tov Pesach. The video below shows the Rebbe inspecting the wheat for the matzah and pouring "מים שלנו" - water for the matzah.

The Rebbe also performed בדיקת חמץ - checking for chometz, conducted a "lekech and brunfen" afterwards, wishing all a "הג כשר ושמה" and oversaw Kimcha D'Pischa allocations.

Pesach 2024 was a beautiful Yom Tov in Belz. As is customary, the Yeshiva bochurim from abroad, as well as the Yeshiva bochurim from Eretz Yisroel, join the Belzer Rebbe shlita and his esteemed family at the Seder table. This year marked the largest attendees yet, with 1300 Yeshiva students K"H attending the Seder.



Relatives of the hostages visited the Belzer Rebbe shlita during Chol Hamoed. They were warmly welcomed with words of chizuk - encouragement and bracha - blessings.

During the times of the Beis Hamikdash the Yidden were commanded to be עולה רגל - visit the Beis Hamikdash three times a year, Pesach, Shavuos and Sukkos. Today, since there is no Beis Hamikdash, it is customary to visit the Kosel.



The Belzer Rebbe shlita and his chassidim visiting Har Hatzofim (which faces directly to the area of the Beis Hamikdash) on Chol Hamoed Pesach.

קול רנה וישועה באהלי צדיקים
סימן טוב ומזל טוב יהא לנו ולכל ישראל אמן

On Tuesday the first day of Yom Tov, a baby boy was born to Reb Duvid Rokeach shlita, grandson of the Belzer Rebbe shlita, and son-in-law to Reb Boruch Volf Feder shlita of Givat Zev.

The Shalom Zachor Friday night was celebrated by

PARSHAS ACHAREI MOS

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



WHAT'S HAPPENING IN BELZ

continued

the Rebbe's family and chassidim.

The Bris was held on Tuesday, Achron Shel Pesach in Eretz Yisroel. It is interesting to note, that although Pesach was over, the meal consisted of Pesach food, since it was still Yom Tov for guest from Chutz L'aretz (people who don't live in Eretz Yisroel) and the Rebbe shlita wanted them to partake in the simcha.

The baby was named Avraham Yehoshua נ"י.



שבת שליסל חלה / "געלע מצות" Shabbos "Shlissel/Key Challah" & "Yellow Matzas"

On the Shabbos following Pesach, it is a minhag (custom) to make round challahs with yellow coloring and pierce the dough with a key before baking the challah.

Maran Reb Yissocher Dov of Belz zt"l explained why it is called 'yellow matzahn'. It says in Shir Hashimrim (5:10) "דודי צה ואדום" – which refers to Hashem's actions which are white and red. "White" reflects חסד ורחמים – acts of kindness and mercy, and "red" reflects גבורה – strength."

This shows Hashem's action in Mitzrayim: נגורף למצרים ורופא ישראל – Hashem showed both Middos

– for the Yidden Hashem showed the Midah of Chessed and to the Mitzriyim – Egyptians, the Midah of Gevurah...

The color yellow is a mixture of the colors red and white.

MINHAGIM / CUSTOMS

- To pierce the dough with a key before baking the challah.
- Some people shape the whole challah into a key.
- Some form a key from the dough and place it on the round challah.

It's customary in Belz to eat kneidlach (matzah balls) made from Pesach matzahn on the Shabbosim following Pesach until Pesach Sheini, and to eat matzahn each Shabbos until Shavuos.

Maran Reb Aharon of Belz zt"l shared a reason for the "shlissel challah." Until the redemption of Egypt, an enslaved person couldn't leave Mitzrayim since all exits were locked. By Yetziyas Mitzrayim – the exodus of Egypt, 600,000 Yidden left!" The Yidden were locked into Mitzrayim and surrounded by a fortress, and to leave Mitzrayim, Hashem opened the fortresses with a 'key.' Therefore, we make a 'shlissel challah' to commemorate this great miracle.

We started counting seven weeks of Sefira, which consists of forty-nine days. It is equivalent to the – "מ"ט שערי בינה" – the 49 gates to acquire wisdom. During the Sefira days, we go from one gate to the next, and each gate requires a key to open. Hence, we will make a 'key' challah for this Shabbos.

PARSHAS ACHAREI MOS

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



שבת מברכים

Rosh Chodesh Iyar - ראש חודש אייר

**Rosh Chodesh Iyar -
Wednesday, May 8 & Thursday, May 9**

The month of Iyar is destined for רפואות - healing since the first letters of the word אייר are the acronym for "אני ה' רופאיך - Hashem, Am Your Healer."

The Bnei Yissascher adds that אייר is "א" and "ר" and the two "י" equals 20/כ, which together form the word - "ארך" - long life. The phrases "ארוכה ומרפא" long years and healing are phrases of רפואה.



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

וכפר אל הקודש...השוכן אתם בתוך טמאתם (אחרי טז:טז)
Thus he shall provide atonement upon the Sanctuary...that dwells with them amidst their contamination.

The holy Ohav Yisroel of Apta zt"l traveled to a certain city where he was offered two different lodgings; one was a relative, but both had faults. The first host was a sinner, and the second, his relative, was a יראי שמים - feared G-d, but was a great בעל גאווה - an arrogant person.

The Ohav Yisroel chose to stay by the sinner's

home over the ירא שמים's home. When he saw everyone's astonishment, the Ohav Yisroel explained his decision: "The second host, even though he is a G-d fearing Yid, because of his arrogance, I cannot stay there. As Hashem says about someone who holds highly of himself, 'I cannot dwell with him in one place.' (סוטה ה).

So if Hashem can't, so can't I. And by staying by someone who sins, the Torah says: השוכן אתם בתוך הטמאתם - even when Yidden possess sin, Hashem dwells between them." Concluded the Ohav Yisroel: "And therefore, I can stay at such a home."

ואיש איש מבני ישראל...אשר יצוד ציד חיה או עוף... (אחרי יז:יג)
Any man of the Yidden...who will trap a beast or bird...

A husband and wife came to Reb Yisroel Dov of Vilednik zt"l, the "Baal Shaaris Yisroel," and they lamented over the wife's right hand, which was paralyzed for the past six years. They visited top doctors and spent lots of money, but to no avail could they find a cure.

The tzaddik asked the ill woman: "I want to remind you of an episode that occurred when you were a child. You accompanied your father and brother to the fields to collect straw, and you kept watch over the hay wagon. A young calf started chewing on the hay from the wagon, and with rage, you took a stick and hit the calf on the head and killed it. You should know because of the sin of "צער בעלי חיים" - of causing pain to an animal, you are punished today."

The woman reminded herself of the story and immediately repented over it. The tzaddik showed her a certain "תיקון" - a way to do teshuvah - repent and gave her a segulah - an omen for healing. In a short time, the woman's paralysis disappeared.

PARSHAS ACHAREI MOS

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



The Rebbe's Torah

וידבר ה' אל משה אחרי מות שני בני אהרן...בזאת יבא אהרן אל הקדש
בפר בן בקר לחטאת ואיל לעלה (טז:א-ג)
*Hashem spoke to Moshe after the death of
Aaron's two sons...With this shall Aaron come into
the Sanctuary with a young bull for a sin offering
and a ram for an elevation offering.*

What is the connection between the death of
Aaron's sons and the services of the Korbanos?

In Parshas Mishpatim (כד:יא), Rashi explains that
Nadav and Avihi were punished because they
ate and drank during גילוי שכינה - seeing the Divine
presence when receiving the Torah on Mount
Sinai.

They ate and drank since they thought eating and
drinking would bring them joy.

In essence, the act of eating and drinking leading
to שמחה - joy is for simpletons. But tzaddikim
needs to reach a point of Simcha through spiritual
acts.

This is the message the Torah wants to impart
to Aaron. 'When you want to do the עבודה with
joy, don't lead to joy through גשמיות - mundane
resources. He should be occupied by bringing
Korbanos, which forgives sins, leads to simcha -
joy. Like Rashi says in Tehillim, (מה:ג), on the words,
"יפה נוף מושב כל הארץ" - that Yerushalayim is called
"מושב כל הארץ" - a place of happiness because
whoever was saddened by his sins brought a
Korban and went home happy after.



THIS WEEK'S VORT

פרשת אחרי מות

בקרבתם לפני ה' וימותו (אחרי טז:א)
*When they approached before Hashem, and they
died.*

The sin of Nadav and Avihi was that they lit a fire
before a fire came down from heaven. This is
alluded to in the pasuk - it doesn't say "בקרבתם
לפני ה'" - they approached Hashem, it says "לפני
ה'" - before Hashem, since they brought upon a
fire before the fire from heaven descended. They
needed to wait for heaven's fire and then light their
own.

בקרבתם לפני ה' וימותו (אחרי טז:א)
*When they approached before Hashem, and they
died.*

A Yid who wants to become spiritually closer to
Hashem can not do it alone. He needs the help of
a tzaddik from his generation to guide him in the
right direction. Otherwise, one can transgress and
fall from the right path. Nadav and Avihi wanted
to become closer to Hashem through their own
merits and strengths, without the help of Moshe
and Aaron, 'בקרבתם לפני ה' - since their approach was
on their own, וימותו - therefore, the punishment of
death came upon them.

בזאת יבא אהרן אל הקודש (אחרי טז:ג)
With this shall Aaron come into the Sanctuary

Hashem sustains the World in two ways: 1. When
everything occurs בדרך הטבע - naturally, and one
does not realize that every minute that Hashem
runs the world is a miracle. 2. Hashem performs an
astonishing miracle where everyone acknowledges

PARSHAS ACHAREI MOS

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



THIS WEEK'S VORT

continued

that "מאת ה' היתה זאת" – since it is not a natural occurrence.

This is alluded to in the pasuk. "בזאת יבא אהרן אל הקודש" – the word "זאת" the "ז" refers to the seven days of creation, when Hashem created טבע – the natural phenomenon of the World. And the "א & ת" present the miracles that Hashem performs through the letters of the Torah.

פרקי אבות פרק א'



We start saying Pirkei Avos Shabbos in the afternoon following Mincha, from the Shabbos after Pesach until the Shabbos before Rosh Hashanah.

Pirkei Avos contains six Perakim. The first six are recited from the first Shabbos after Pesach until Shavuos. The second round starts נשא, פרשת נשא, the third round פנחס, פרשת פנחס, and the final round begins שופטים – פרשת שופטים – which is the acronym of the word "נפש", alluding to the Shabbosim when each round starts. –נשא, פנחס, שופטים – an appropriate symbolism to the words and teachings of Pirkei Avos, which are a balm for the "נפש – soul."

משה קבל תורה מסיני ומסרה ליהושע. ויהושע לזקנים (אבות א:א)
Moshe received the Torah on Mount Sinai and handed it to Yehosuah and Yeshousha to the elderly...

Pirkei Avos teaches us how to acquire good Middos – traits and keep back from bad Middos. So why does the Mishna start with the introduction, "משה קבל תורה מסיני"? It says in the pasuk (...מצורע ידב) "זאת תיה תורת המצורע ביום טהרתו" Chazal says that a person is called a מצורע since "מוציע רע" – he talks badly on others. The Beis

Aaron transcribes זאת תיה תורת המצורע ביום טהרתו – that by learning Torah, the Metzora's bad traits get refined. And his bad trait of talking lashan hara on others is absolved.

This is the reason why the Mishna starts with "משה" – "קבל תורה מסיני" – to teach us that through learning the holy Torah, one can eradicate bad traits and connect to good Middos –traits.

יהי ביתך פתוח לרוחה. ויהיו עיניי בני ביתך (אבות א:ה)
Your home should be open wide...and poor people shall be your household.

The poor should feel so comfortable in your home as if they would be, in your eyes, as household members.