

PARSHAS EMOR

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת אמור - פסח שני
ח' אייר תשפ"ד / May 16, 2024



What's happening in Belz

HISTORIC GIFT FROM THE BELZER REBBE SHLITA

The organizers of the "תלמודו בידו" program, a dynamic cohort of distinguished Torah scholars with a rigorous learning initiative, shared with the Belzer Rebbe shlita that its disciples are well-learned and prepared for extensive testing on 1,560-pages Gemara. The Belzer Rebbe shlita was deeply moved and impressed by the list of participants.

The Rebbe offered his personal set of Shas, which he had used for many years, proposing that each Gemara sefer should be drawn in a lottery for the participants to have a chance to win these prized gifts at the group's siyum celebration.

The Belzer Rebbe shlita warmly wished the Gabbaim (organizers) blessings for continuous success in their pursuit of Torah knowledge.

With the support of Belz Institutions in Israel, 1,760 young men and bochurim were tested this week on hundreds of thousands of pages of Gemara studied during their Bein Hazmanim break.

- 900+ bochurim, who together memorized over 113,000 pages of Gemara!
- 100+ Avreichim joined the world-renowned "Dirshu" program and were tested on 1,560 pages Gemara - which they recited "Baal Peh" - orally through memorization.

- 350 Avreichim took part in the "ושנתם" testing of Gemara, Rashi, and Tosfos via the "מרא דתלמידא" program, which unites Shas Kollels for the third year in a row, testing them on thousands of pages "Baal Peh." These achievements are a testament to the rigorous study, time, and persistence required, especially during Bein Hazmanim.
- Among these Avreichim were a dozen distinguished talmidie chachamim who were vigorously tested in Halachah in preparation for becoming Rabbanim and Dayanim.

We express our sincere gratitude to generous Belz Institutions in Israel supporters whose benevolent contributions enable these Torah scholars and bochurim to achieve, succeed, and sustain the Torah world in Eretz Yisroel.

פסח שני - י"ד אייר Wednesday, May 22

Hashem told Moshe Rabbeinu at the time of the Korban Pesach after some Yidden, who were impure, approached Moshe asking why they could not partake in eating the Korban Pesach after seven days of purity. To which Hashem replied:

דבר אל בני ישראל לאמור איש איש כי יהיה טמא לנפש או בדרך רחוקה לכם או לדורותיכם ועשה פסח לד': בחודש השני בארבעה עשר (יום בין הערבים יעשו אותו על מצות וממרורים יאכלוהו". (במדבר ט:ט)

Speak to the Yidden, saying: If any man becomes contaminated through a human corpse or on a distant road, whether your or your generations, he shall make the Pesach-offering to Hashem in the second month, on the fourteenth day, in the

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פסח שני

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afternoon, shall they make it; with matzahs and bitter herbs shall they eat.

The day is called Pesach Sheini (the second Pesach) since the Korban was sacrificed during the month of Iyur, which is the second month, counting from Nissan.

The Korban was slaughtered on י"ד אייר and eaten the following day, ט"ו אייר.

Pesach Sheini Minhagim – customs

- It is customary in Belz to eat matzah on ט"ו אייר since it was also a designated time to eat from the Korban Pesach.
- Many tzaddikim ate matzah on the morning of י"ד אייר. Many people conduct a seudah on Pesach Sheini.
- One should increase Simcha – happiness since "כי קדוש היום" – it is a holy day.
- One does not fast, and Tachanun isn't said since it is considered a Yom Tov.



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

כי אם לשארו הקרוב אליו לאמו ולאביו... (אמור כאב)
Except to the relative who is closest to him, to his mother, and to his father...

Rabenu Bachya explains the anomaly that we

find between this Posuk – where the mother is mentioned before the father – and the Posuk further on (פסוק יא) when the Torah discusses the laws about the Kohen Godol (high priest) it places the father before the mother: "לאביו ולאמו" (to his father and his mother he shall not defile himself). We know that the word "שארו" is interpreted by Chazal as "his wife"; to line up his parents after his wife, the mother comes first so that the father would not be placed between two women.

Here is a story that illustrates the importance of this concept:

Rabbi Yitzchok Shlomo Ungar Ztz"l was the Rabbi at the Chug Chatam Sofer community in Bnei Brak. He told a story about his illustrious grandfather, Rabbi Yechiel Mechel Ungar Ztz"l, who in his youth attended the Yeshiva in Pressburgh (Austrian Empire, now "Bratislava", capital of the Czech Republic) – during the tenure of the Ksav Sofer Ztz"l. Reb Yechiel Mechel was nicknamed the "Shabbos Bochor" (Shabbos youth) as he ate his Shabbos meals with his Rebbe, the Ksav Sofer. While all other students had their meals with people in town, this Talmid was the special Shabbos guest of the Rosh Yeshiva.

In those days – unlike nowadays, where the Yeshiva provides meals in a dining room – the Yeshiva system was based on rotating the Talmidim amongst the local Ba'ale Battim for meals. This was called "essen teg" (eating days) as they ate in a different household daily. It so happened that the family where young Yechiel Mechel Ungar was allotted arranged the seating around his Shabbos table so that the Yeshiva student was seated between his two daughters. The boy wouldn't have any of this, so he slipped out of the house and went to the outskirts of town, where he nibbled on some food and sang Shabbos songs to keep his spirit up.

Unbeknownst to him, just then, the Ksav Sofer's Rebbetzin was taking a stroll in the woods and

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**EVERYONE LOVES A GOOD STORY,
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chanced upon a lone figure whose songs filled the crisp forest air. When she arrived home, she apprised her husband – the Rosh Yeshiva of this, and the Ksav Sofer sent for the boy to come to his home. At first, the Ksav Sofer could not make the Bochur divulge the reason for his ‘solo picnic’ on a Shabbos afternoon, but when he pressed the boy to tell him the whole story, the boy had to explain the situation to his Rebbe. Upon hearing the reason why his Talmid absconded the Shabbos meal at his host, forgoing a healthy Shabbos meal so as not to have to sit in between two young ladies, the Rosh Yeshiva extended his invitation to the Bochur, requesting he join his meals every Shabbos.

ועניתם את נפשותיכם... (אמור כגכז)
And you shall afflict yourselves...

One Erev Yom Kippur, the holy Rebbe of Ruzhin Tzt”l was conducting the traditional Tisch during the meal before the fast and said as follows:

It says in the Torah ועניתם את נפשותיכם. These words can be explained to reassure the Jewish people with a blessed new year: the word “ועניתם” can be translated as “and you shall answer”; tomorrow, when we stand in front of The Judge, our only way out of being booked for less-than-sterling behavior is to say “את נפשותיכם” the soul. Our generation lacks the tools to serve Hashem at a level that was the norm for millennia because of the long exile. The Rebbe continued: our generation is already in the throes of the long-awaited redemption, known as עקבתא דמשיחא (the footsteps of the anointed), when the souls descending to this world are of the lowest possible level. Such a defense could well be accepted up in the high heavens! The Rebbe

sighed, saying, “What will I have to answer for myself?! How will I be able to face the heavenly court? My only way out would be to tell the heavenly court “ועניתם את נפשותיכם” the holy G-d has placed my soul in such a generation, and I am part of my community.” This will surely grant everybody a healthy and prosperous new year!

ונקדשתי בתוך בני ישראל (אמור כב:לב)
I shall be sanctified amongst the Jewish people.

There was once a Belz Chassid in Sokol (Poland, now Ukraine) named Reb Shlomo Zuckerman Z”l. Reb Shlomo ran a food store but was known far and wide as a learned man whose main interest was not his business but his love for Torah. Whenever the regular Maggid Shiur (lecturer) was absent, Reb Shlomo was relied upon to deliver the Shiur in his stead. Aside from being busy with his studies and his business, he was always busying himself with another one of the pillars of Chassidus – especially the one that the Belz Chassidim placed great emphasis on: חס: טוהן פאר א יוד’נס: (to help out a fellow Jew).

He circulated in the many Shtetels around his hometown and beyond, trying to solicit funds to help the poor, the sick, and the needy. People welcomed him with great respect and admiration wherever he arrived, knowing that this great Talmid Chacham gave much of himself to help others.

No one knew him when he arrived in tiny Hosikov, so he went into Shul and sat down to learn. A local Jew approached him and extended his welcome, asking him what they owed the honor of his visit. Reb Shlomo explained the purpose of his visit and asked whether someone in town could help him circulate amongst the houses to collect Tzedakah. The local Jew advised him to call upon Reb Avraham, who would surely be happy to help.

When Reb Shlomo entered the house that was pointed out to him, he found Reb Avraham in bed with a sickness that – according to the doctor’s

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strict warning prevented him from placing his foot on the floor, let alone walking around. Listening to this host's story, he looked around and beheld the harrowing state this family was living in, with the head of the family unable to go out to work.

As Reb Shlomo was about to make an about-face, thinking that he would have to find someone else to help him, the lady of the house arrived, and when she heard the reason for his visit, she turned to her husband and said: "What is going on here – you've been in bed for two weeks now and didn't do even one Mitzvah. Pick yourself up and go help another Yid fulfill his mission, and in this merit, the One above will send his Angel of Healing."

Reb Avraham swiftly put on his boots and donned his hat, wrapping himself in a warm patched-up overcoat. Ignoring the ice-cold Polish winter, he stepped out with Reb Shlomo, and limped on his ailing leg around the houses to solicit Tzedakah from the local Gevirim (rich people) with his last ounce of strength.

The next time Reb Shlomo traveled from Skohl to Belz, he told the Frierdige Rav Tz"l about the enormous Mesiras Nefesh (great sacrifice) he witnessed from this Reb Avraham. The Frierdige Rov said to Reb Shlomo: The Ribono shel Olam (Master of the universe) has thirty-six righteous people.

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

There is a story about the holy Rebbe of Karlin, Rabbi Aron Tz"l, author of Beis Aharon, who was in great distress about the heavy burden that he

carried, ensuring that his household – comprising of his family, students and guests who frequented the Rebbe's court – were not going hungry.

The situation became unbearable when the outstanding bills for groceries and other household expenses grew to the hefty sum of 1,700 Rheinisch (the prevalent currency at the time). The Rebbe did not rest and sought ways to alleviate this debt but could not see any salvation on the horizon. When Reb Chaim Meir, one of the wealthy Chassidim, arrived and learned of the Rebbe's plight, he paid off the total amount. The Rebbe thanked him profusely and asked his benefactor to pay a visit to the Rebbe's son, and when he arrived there, he was given one of the Rebbe's twelve Challahs as a gift. When he returned home, he stored the cherished present in a safe place as an amulet.

Sometime later, when his daughter fell ill, and the doctors who were summoned to her bed gave up on her, Reb Chaim Meir remembered the Challah that he received during his visit to the holy Rebbe of Karlin. He broke off a piece, crumbled it into tiny pieces, and added the crumbs to a spoonful of water. When the mixture reached his daughter's lips, he fed her by repeatedly pushing it into her mouth, drop after tiny drop. Soon after, she asked for water, and it didn't take long before she was completely healed.



The Rebbe's Torah

ויאמר ה' אל משה אמר אל הכהנים בני אהרן ואמרת אליהם...
(אמור כא:א)

Hashem said to Moshe: Say to the Kohanim, the sons of Aaron, and tell them...

Rashi explains the reason for the double phrase

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THE REBBE'S TORAH

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of "להזהיר גדולים על הקטנים" and "ואמרת אמור" – to warn the elders to teach their children to do mitzvahs.

The Zohar says that is why the Torah used the phrase "אמירה" to speak quietly, and the Avodah – service of the Kohanim was also done quietly.

This can be explained with the words of the Friedrige Rav Zt"l on the pasuk, "הנסתרת לה' אלקינו" – "and the hidden things Hashem revealed to our children and to us forever to do all the words of the Torah" – even though one has to serve Hashem in a concealed manner, for our children to learn how to do Hashem's will, one has to serve Hashem openly "ולבנינו" – and you revealed it to us and our sons.

This is how the words of Rashi and the Zohar have a connection: Since the Kohanim performed their duties quietly, they have to be more attentive to their children's chinuch (education) so that their children should learn how to serve Hashem correctly.



THIS WEEK'S VORT

פרשת אמור

קדושים יהיו לאלקיהם... והיו קודש (אמור כאו):
They should be holy to their G-d... and they must remain holy.

At first sight, this Posuk seems to be repeating itself. Rabbi Shlomo Kluger Ztz"l of Brody (Poland) explains it as follows: One could have lofty ideas

about becoming holy, beyond the letter of the law, by abstaining from permitted things. Not so fast! The Torah teaches us that one first has to adhere to all the Halachas given in the Torah: "Be holy in the service of their G-d," and only then can you start adding more stringencies or extra safeguards to your lifestyle in your quest to live at a higher level of holiness.

כל מלאכה לא תעשו חוקת עולם לדורותיכם... (אמור כג:לא)
You shall not do any work; it is an eternal decree throughout your generations...

There is another day that work is prohibited, namely Yom Kippur, which is holier than Shabbos, and we are commanded to fast. However, the words "חוקת עולם לדורותיכם" are not mentioned. Says the Meshech Chochma that this is so because, at one point in the history of Am Yisroel, they did not fast on Yom Kippur. This occurred by Shlomo Hamelech – King Solomon, when he dedicated the first Beis HaMikdash, and the celebrations overlapped with Yom Kippur.

ביום השבת ביום השבת יערכנו לפני ה' תמיד... (אמור כד:ח)
Each and every Shabbos he shall arrange them before Hashem continually

The holy Rebbe Reb Yeshaya Ztz"l of Pszedborsz (Poland) says in the name of the Holy Rabbi Nosson Schapira Ztz"l, who was the Rav of Cracow (Poland) and author of the classic Megaleh Amukos, a commentary on the Torah: Mitzvos that a person performs during weekdays are making their way to the high heavens either during the night or on the holy day of Shabbos, but a Mitzva that is performed during Shabbos – goes up the same day – on Shabbos, without delay because the following night it is no more Shabbos. (Tiferes Shlomo)

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THIS WEEK'S VORT - פרשת אמור - continued

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

There is a custom, which has its source from the holy ARI (Rabbi Yitzchok Luria Ztz"l), to place twelve Challahs on the Shabbos table.

Chazal say that since we cannot bring offerings anymore due to the destruction of the Beis Hamikdash, man's table is akin to the Mizbe-ach. A meal should, therefore, be regarded as if partaking in the offerings on the Mizbe-ach; this turns eating into a holy activity - just like the Kohanim did when we had the Beis Hamikdash.

This is based on the Posuk (יחזקאל מא:כב) וידבר אלי זה (יחזקאל מא:כב) - and he spoke to me: "This is the table in front of HaShem".

The twelve Challahs says the holy ARI should be laid out into two columns of six Challahs each, in remembrance of the Lechem haPanim that was prepared on the golden table every Shabbos in the Beis Hamikdash.

The holy ARI alludes to this in his series of poetic songs, which he penned for the three Shabbos meals. Starting with the words "אתקינו סעודתא" (let us prepare the meal), the three songs describe what is happening 'behind the scenes' - so to speak - when the Jewish family sits down to partake in each one of the Shabbos meals respectively.

The words "שכינתא תתעטר בשית נהמי לסטר" (the divine presence is adorned with six loaves on each side) are part of the song for Friday evening.

On Shabbos mornings, the following words are sung before the Shabbos meal: "יגלי לן טעמי דבתריסר" (reveal to us the meaning of the twelve

bread).

The Sefer Eliyahu Rabba writes that as this whole concept is shrouded in mystic interpretations, we have been taught by our earlier Rabbis to refrain from practicing this custom unless one is well-versed in its Kabbalistic meaning.

Still, Yisroel Kedoshim - Jews are holy, and we always find a way to participate in every minhag, so it has become the norm to braid six strands of dough, which together with another set gives us twelve Challahs rolled into two...

(Source: *Iyun Tefillah*)

One cannot leave this subject, though, without an explanation, so here are a couple of reasons given by our holy Rabbis:

One reason is mentioned by Rabbi Tzodok HaKohen of Lublin Ztz"l, in the name of Medrash Talpiyos, who in turn quotes Rabeinu Bachya:

The word "שבת" is mentioned in the holy Torah twelve times. This alludes to the twelve tribes, each of them worthy to justify the whole creation, as it says (דברים לב:ה) יצב גבולות עמים למספר בני ישראל (He sets out the borders to each nation, to provide for the numbers of the Jewish People). This is why twelve Chaahlos are laid out on the Shabbos table.

In the Sefer Sholom Rav, there is a novel explanation for why there were six loaves of bread on the two sides of the golden table in the Beis Hamikdash:

The holy Shabbos day comes after six weekdays and ushers in the next week, which has six more days. Each set of six breads ensured a constant flow of blessings for all the work done in the previous week and was also a source of blessing for the coming week.

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פרשת אמור - THIS WEEK'S VORT
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The holy Yismach Moshe - Rabbi Moshe Teitelbaum Ztz"l, who was the Rav in Ujhely (Sátoraljaújhely, Hungary), did not follow the minhag (custom) of placing twelve Challahs on his Shabbos table. Being extremely humble, he used to say: "I was not given Heavenly assistance to understand the reason for this custom; it is, therefore, unbecoming for me to do this minhag."

פרקי אבות
פרק ג'



שנים שיושבין ואין ביניהן דברי תורה... (אבות ג:ב)
Two people are sitting, and there aren't words of Torah between them...

If two Yidden are sitting together and שנים שיושבים and "ואין" and the midah - trait of ענוה = אין - humbleness reigns between them, and there is love and friendliness amongst them, then "דברי תורה" - it is considered a place where Torah dwells.

But if it is the opposite where each person considers himself a "יש" - a 'somebody,' then הרי "זה מושב לצים" - it is regarded as a place where lowly people dwell. (Reb Mendel Vorker Zt"l)

שנים שיושבין ואין ביניהן דברי תורה... (אבות ג:ב)
Two people are sitting, and there aren't words of Torah between them...

The Medrash Shmuel explains that it is not right even if each person learns for himself but doesn't learn together with others. One who holds of himself and cannot learn with a friend is considered a "בעל גאווה" - arrogant. And Hashem says on such a person, "אין אני והוא יכולים לדור" - He and I cannot be together, and therefore he is considered sitting amongst מושב לצים - lowly people.