

PARSHAS KEDOSHIM

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת קדושים

ראש חודש אייר תשפ"ד / May 9, 2024



What's happening in Belz

The new Yeshiva Gedola learning z'man - semester starts today, Rosh Chodesh Iyar. All Yeshiva bochurim from abroad are returning to Eretz Yisroel after a refreshing Yom Tov break with family.

Most bochurim from abroad remained in Eretz Yisroel for the first days of Pesach meriting experiencing an uplifting and memorable Seder experience with the Belzer Rebbe shlita. On Chol Hamoed Pesach, the Rebbe fondly wished each Yeshiva student safe travels home and return.

Belz Institutions in Israel welcomes back all Yeshiva bochurim from abroad and wishes hatzlachah - good luck to all bochurim upon the new learning z'man.

Krynica (known as the Pearl of Polish Spas). He had the opportunity to meet his uncle, the holy Rebbe of Sieniawa. Just as Reb Benzion arrived the Rebbe was about to depart for his return journey.

The Gabbaim, who wanted to allow some petitioners to receive the Rebbe of Sieniawa's blessing, tried to delay his departure to the train station and said to him: "There is no need for the Rebbe to hurry as there is still plenty of time". When the Sieniawa Rebbe heard this and launched a fiery speech, saying loudly: "When else should I hurry when there is no time left?! One needs to hurry as long as there is plenty of time, for when one waits until there is no time left, this person is considered a lazy person - as it says in the Torah, "מפני שיבה תקום". The Rebbe translated these three words: מפני before שיבה old age תקום wake up and repent! (The origin of this can be found in the holy Zohar, Part 3, Chapter 7).

The Bobov Rebbe used to zealously repeat this story he heard from his father, who used to describe the scene, how all the listeners in the room were impacted by the fiery words from the holy Rebbe and resolved to better their ways. This powerful story stayed with them for the rest of their lives.



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

מפני שיבה תקום (קדושים כג"ט)

You shall rise in front of the aged.

The Bobov Rebbe, Rabbi Shlomo Halberstam Zt"l told over a story he heard from his saintly father Reb Benzion, known as the Kedushas Zion Hy"d.

Reb Benzion was once in the Galician spa town

לא תקיפו פאת ראשכם... (קדושים יט:כו)

You shall not circumvent the corner of your head.

It was of great concern for the Freirdiga Rav, Reb Yisochor Dov of Belz zt"l, to ensure that Jewish education remains steadfast to its tradition.

A Chassid once arrived with his young son to hand over a Kvittel to the Rebbe. The Rebbe

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

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noticed the shortened sidelocks adorning the boy's face and asked the father repeatedly: "Is this your son?" The father, fully understanding his Rebbe's questioning, tried to explain that nowadays, times have changed. One cannot follow through all the stringencies like years of old. To this, the Rebbe said: "I always wondered why in the second paragraph of the Shema, the Pasuk that contains the Mitzva of teaching one's child "ולמדתם אותם את בניכם" is between the commandment of Tefillin and the Mitzvah of Mezuzah. Wouldn't it have been more practical to place these two Mitzvos together without being interrupted by the commandment to teach one's children?"

Continued the Rebbe, without taking his gaze off from the Chassid: "Just as we keep the laws of Tefillin and Mezuzos exactly as they were given to us at Har Sinai by Moshe Rabeinu, when he descended from Mount Sinai – so too with children's education: no change or compromise is allowed!"

לא תקיפו פאת ראשכם... (קדושים יט:כז)
You shall not circumvent the corner of your head

During the first world war the Belz court had to escape the advancing warring armies and ended up in Hungary, first in Ratzfert (Újfehértó in Hungarian) and then in Munkács (Mukachevo). When the war ended, the Freirdige Rav, RebYissochor Dov Rokeach zt"l moved the Belz court back to Holizitz Galicia and, from there, directed the restoration work of the buildings in Belz, which were wrecked during the Russian occupation.

This went on for a number of years. When a group of residents from Belz arrived at Holizitz

asking the Rebbe when he would return to Belz, it so happened that a local boy was in the room, with his beautiful long curly sidelocks. The Rebbe asked: "Are there such boys in Belz, too?" Implying that – just like hundreds of other communities – Belz after World War I, lost much of its authentic Torah-true identity, which was sadly lost in the wake of the war's upheaval.

Being "born and bred" in Belz, the residents of Belz retorted: "There are such boys in Holizitz because the Rebbe lives in town. If the Rebbe would move back to Belz, there will surely be boys in Belz sporting such Peyos". The Freirdige Rav immediately gave his blessing to move back to Belz and arrived there in the winter of 5684 (ca. 1923).

ואהבת לרעך כמוך (קדושים יט:יח)
And you shall love your friend as you love yourself

The Rebbe Reb Moshe Leib of Sassov zt"l once said: "I learned from a peasant how to love a fellow Jew. During one of my travels I stopped by an inn and found two peasants sitting on the floor in a drunken stupor. One of the two asked his friend: "Tell me, do you love me?", to which his mate answered: "Yes! I love you to bits!"

The peasant continued his questioning, asking: "If so, do you know what I am lacking?"

To which the answer was: "How should I know what you are lacking?"

The retort came fast: "If you do not know what I am missing, how then can you tell me that you love me?!"

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The Rebbe's Torah

ואמרת אליהם קדושים תהיו (קדושים יט:ב)

And you shall say to them: "You shall be holy."

Says Rashi: This Parsha was said when all of Klal Yisroel was present.

The Belzer Rebbe Shlit" a teaches us, based on the above words of Rashi that the Torah is giving us the recipe for how to become holy: When Klal Yisroel is together, without strife, this brings about holiness, since unity provides us with the strength in numbers; each individual can learn from another and reach even loftier levels of Kedusha – holiness.



THIS WEEK'S VORT

פרשת קדושים

לא תלך רכיל בעמך (קדושים יט:טז)

You shall not spread gossip.

The word "תלך" is made up of three letters, which can be rearranged to be used as the first letter for the words כעפר לכל תהיה – as dirt to anyone. We learn from here that when one is humble it keeps him back from slandering others.

מפני שיבה תקום והדרת פני זקן (קדושים יט:לב)

You shall rise in front of older people, and you shall show respect in the face of an older adult.

The Ksav Sofer explains this Pasuk allegorically,

based on the Gemara that points out that there are two separate commandments in this verse: The first one is "You shall rise in front of the aged," even if this person is not a Talmid Chacham. The second Mitzvah, "you shall show respect in the face of an old person," deals with someone who has acquired wisdom; the word זקן is turned into two words: "זה" – "קנה" This one has acquired – referencing to a Talmid Chacham, even if he is a youngster.

Therefore writes the Ksav Sofer, in the first part of this Pasuk it says מפני – in front, meaning as soon as you see the elderly person approaching, do show due respect. Whereas when a young person approaches, you only need to stand up when you discern from the way he speaks that he is a Talmid Chacham.

ואת שבתותי תשמרו אני ה' אלהיכם (קדושים יט:ג)

And my Shabosos you shall heed, I am HaShem your G-d.

When one respects Talmidie Chachamim – Torah scholars, who are likened to the holy Shabbos – by trying to emulate Talmidie Chachamim's refined way of life, one will thereby become closer to HaShem – just as when keeping Shabbos brings one closer to Him.

פרקי אבות פרק ב'



רבי אומר: איזוהי דרך ישרה שיבור לו האדם, כל שהיא תפארת לעושה ותפארת לו מן האדם (אבות ב:א)

Rebbi says: what is a person's proper path to choose? Whatever is harmonious for the one who does it is harmonious for others.

The Tzemach Tzedek zt"l received quite a nice sum of money for his wedding – a Nadan (the traditional present that a father in law was giving his newly-married son in law). When he told his grandfather, the Ba'al HaTanya zt"l, about it, his grandfather asked him what he planned to do with

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the money.

The young groom replied: "I will invest it with a businessman who will share the profits of his business deals with me."

The Ba'al HaTanya disagreed, advising his grandson to deposit the funds in his Gemach (interest-free loan society) instead. Ignoring his grandfather's advice, the Tzemach Tzedek handed the money over to a businessman who started doing business with it but ultimately lost all of it.

Despite the burning shame and anguish that permeated his whole being, the Tzemach Tzedek felt compelled to inform his saintly grandfather of his loss.

His Zeide turned to him and said: "Let me tell you a story. When I was still a young man, I once traveled and stopped at an inn to rest up a bit from the long journey. The Jewish owner was a follower of my Rebbe and teacher, the holy Maggid zt"l of Mezeritch (Międzyrzecz in Polish). We chatted for some time, and then I asked him how, as a religious Jew, he could reside in a place without Minyan. We then retired for the night, and when I woke up in the morning, I heard a commotion outside my bedroom window and beheld a row of horse-drawn buggies, all loaded up with the innkeeper's possessions.

I asked the innkeeper what was going on. He replied to me: "You told me yesterday that it is improper to live in a place where there is no Minyan, so I immediately started packing my belongings, and I am now ready to move into town where there's a regular daily Minyan."

Concluded the Ba'al HaTanya zt"l: "You see, at the time I was no Rebbe - I was merely a young

disciple of his Rebbe. Still, he acted upon my admonishment as soon as possible, without questioning my words; "His Rebbe's Talmid said something!". You, on the other hand, said the grandfather to his grandson, are a chassid of your Rebbe and your Rebbe told you what you should do. You didn't listen to me".

יפה תלמוד תורה עם דרך ארץ (אבות ב:ב)

The beauty of learning Torah is when the learner shows respect to others.

The holy Ba'al Shem Tov zt"l teaches us another insight into the words of this Mishnah by restructuring the way this Mishna is read: יפה it is nice when you add תלמוד תורה with respect: עם עם דרך ארץ. When doing business or going to work, remember to infuse your day with Torah, as this will ensure your earnings are according to the ways of the Torah.