

Parashas Tzav

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת צו - שבת הגדול - פסח
March 26, 2026 / ה' ניסן תשפ"ו



שבת הגדול

The reason why this Shabbos is called "Shabbos Hagadol," says Reb Hershele Lisker zt"l, is that there are two Shabbosim in the year that one does teshuvah, Shabbos Hagadol and Shabbos Shuva. The difference between these two shabbosim is that Shabbos Teshuva one does תשובה מיראה - repents from fear, and on Shabbos Hagadol one does תשובה מאהבה - from love.

It is a minhag - custom to recite the Haggadah on Shabbos Hagadol, from לכפר עבדים היינו לכתב עבדים היינו - על כל עוונותינו ברכי נפשי - we also stop saying by Mincha -

The Maharshal says that the custom of reading the haggadah on Shabbos Haggadol is so that one familiarizes themselves with the haggadah so that he can better understand it when they recite it at the Seder.

KIMCHA D'PISCHA קמחא דפתחא

KIMCHA D'PISCHA

At the beginning of Hilchos Pesach it states: "שואלין ודורשין בהלכות הפסח קודם הפסח שלושים יום" - one should begin learning and reviewing the halachos of Pesach thirty days before the Yom Tov. The Rema then adds: "ומנהג לקנות" - חטים ולחלקן לעניים לצורך פסח - it is customary to

collect wheat and provide Pesach provisions for the needy.

What is the connection between these two halachos?

Harav Yaakov Galinsky zt"l explained with a story that happened to him during the war, when the Germans ימ"ש conquered Poland from one side and Russia from the other. The bochurim of his yeshivah fled and found refuge in Vilna.

"I wanted very much to meet the Gaon, Rav Chaim Ozer Grodzensky zt"l, and an appointment was arranged," Reb Yaakov related. "The night before, I could not fall asleep from awe and excitement. I stayed up reviewing the sugya in Gemara that I was learning, thinking that if Rav Chaim Ozer would ask me what I was learning, I should be prepared."

"When I entered the Gaon's home, I was certain that his first question would be: What are you learning? What Torah thoughts did you prepare? But to my great astonishment, his first question was: 'When did you last receive a letter from your parents?'

"I answered that it had already been half a year since I had heard from them.

"His second question was: 'Do you have a blanket?' Since we slept on benches in the shul without a blanket, one could freeze in the cold, I answered that I did have one.

"Then he asked if he could see my shoes. I was embarrassed because they were torn.



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KIMCHAH D'PISCHA

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When the Gaon saw them, he immediately gave me money to buy new shoes and said warmly, 'Your home is here. You are always welcome.'

"Upon hearing those words," Reb Yaakov said, "instead of excitement, I burst out crying with emotion. Someone was worrying about me. The Gaon did not ask about my learning — he first showed concern for my welfare. These were the Gedolei Yisrael."

This, Reb Yaakov explained, is the hint of the holy Rema. Yes, we begin preparing for Pesach by learning the halachos — but before everything else, we must ensure that people experiencing poverty have what they need for Yom Tov.

Learning the halachos of Pesach is important, but the first preparation for Pesach is KIMCHA D'PISCHA - making sure that every Yid has food for the Seder.

WHAT'S HAPPENING IN BELZ

BOYAN WEDDING

Last week, the Boyaner Shul in Yerushalayim was damaged when shrapnel landed inside the building. Boruch Hashem, no one was injured. The chasuna of the Boyaner Rebbe shlita's grandson had been scheduled to take place in the shul, but in light of the damage, Belz graciously invited them to hold the simchah in its "groise shtib," where the Belzer Rebbe shlita conducts his tischen.

In appreciation, the Boyaner Rebbe shlita entered the Belzer Rebbe's chambers before the mitzvah tantz to personally thank him and

receive his warm mazel tov wishes..

Chassidim who made significant commitments are invited to spend an uplifting Shabbos together with Reb Shulem at the Melon Hotel in New Jersey. Special guest speakers from Eretz Yisroel and around the world will deliver Divrei Torah and התעוררות, while renowned בעלי מנגינים will uplift the gathering with warm and joyful zemiros Shabbos.

Reb Shulem will also visit Belzer Chassidim in New York and New Jersey, who participated in the three-day ימי ההמלכה campaign, which was a tremendous success. Each chassid will receive a blessed coin to merit good children, personally bestowed by Reb Shulem in the name of the Belzer Rebbe shlita.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

TRAVEL ARRANGEMENTS FOR YESHIVA BOCHURIM

Belz Institutions in Eretz Yisroel worked tirelessly around the clock to ensure that yeshiva bochurim from abroad had proper travel arrangements to return home in time for Pesach. Grateful parents expressed their deep appreciation for the assistance—especially the efforts to arrange a special charter rescue flight

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BELZ AND BEYOND

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THE BELZER REBBE SHLITA'S PERSONAL CAMPAIGN

Each year as Pesach approaches, the Belzer Rebbe shlita personally oversees the Kimcha D'Pischa distribution throughout Eretz Yisroel, ensuring that everyone in need receives their Yom Tov essentials with dignity.

Chassidim and donors from around the world contribute generously, with many coming in person to present their donations to the Rebbe. Each contribution is warmly received and acknowledged with heartfelt brachos.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



והנותרת ממנה יאכלו אהרן ובניו (צו וט)

Aharon and his sons should eat what is left of it.

The renowned Gaon Reb Yakov Gezuntheit zt"l, the Rav of Warsaw, once asked a Rebbe that lived in Warsaw: "How can you earn parnassah from Yidden's aveiros, since you

accept 'Pidyan' – remuneration from Yidden who come to you for a 'tikun' – atonement, for their sins, and you live from the pidyan money?"

The Rebbe replied: "The Kohanim also earned a livelihood from Yidden's averos. As the passuk says: והנותרת ממנה יאכלו אהרן ובניו – the Kohanim should eat from the leftovers of the Yidden's Korban Mincha, which this Korban serves as an atonement for their sins, they also ate from the Korban Chatos – which serves as an atonement for grave aveiros!

וַיֹּאמֶר מֹשֶׁה אֶל הָעֵדָה זֶה הַדְּבָר אֲשֶׁר צִוָּה ה' לַעֲשׂוֹת (צו ה:ה)
Moshe said to the assembly: "This is the thing that Hashem commanded to be done."

When the Rebbe Reb Elimelech of Lizensk zt"l became renowned for his greatness and began to attract many chassidim, his brother, the Rebbe Reb Zusha zt"l, wished to serve as his shamash. However, Reb Elimelech declined.

Reb Zusha said to him, "Dear brother, we find by Moshe Rabbeinu that he served as a shamash for his brother Aharon and his sons—he washed them and dressed them, as it says: 'ויקרב משה את אהרן ואת בניו וירחץ אותם במים, ויתן ויקרב משה את אהרן ואת בניו וירחץ אותם במים, ויתן...עליו את הכתונת' Even though Moshe was a king, and Chazal teach that a king may not forgo his honor—since his honor reflects that of the nation—still, it is an honor for the nation when he serves in such a way."

Reb Elimelech responded, "Precisely for this reason, before Moshe Rabbeinu served them, it states: 'וַיֹּאמֶר מֹשֶׁה אֶל הָעֵדָה זֶה הַדְּבָר אֲשֶׁר צִוָּה ה'— Moshe first informed the people that this was a special command from Hashem for him to serve the Kohanim. Without such a command, he would not have been permitted to do so."

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THE REBBE'S TORAH



וידבר ה' אל משה לאמר צו את אהרן ואת בניו לאמר זאת תורת העולה... (צו: א-ב)

Hashem said to Moshe, saying: Command Aharon and his sons, saying: This is the elevation-offering...

Rashi says: "אין 'צו' אלא לשון זירוז מיד ולדורות, אמר" "רבי שמעון: ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כוס" – "There is no expression of "צו" except as a term of urging—immediately and for future generations. Rabbi Shimon said: the passuk must especially urge in a situation where there is a potential loss of money."

When a person wants to perform a mitzvah, the Yetzer Hara immediately tries to distract him from fulfilling it. However, a Yid has great Siyatta D'Shmaya from Hashem, which gives him an idea on how to combat the Yetzer Hara. For example, if a person brings a korban, and the Yetzer Hara wants to disturb him, he tells the Yetzer Hara that he isn't bringing the korban for Hashem; his purpose is to eat good meat, and thus he quiets the Yetzer Hara.

However, with the קרבן עולה, which one isn't allowed to eat from, there is nothing to quell the Yetzer Hara with. Therefore Rashi says on the Korban Olah – הכתוב לזרוז במקום – "שיש בו חסרון כוס" – one must strengthen himself when bringing a Korban Olah since a Yid has a "כסרון כוס" – he's missing an excuse with what to dispel the Yetzer Hara. Therefore, one needs to exert oneself to fulfill the mitzvah to completion.

What can one do? He should verbally say that he is fulfilling the mitzvah because Hashem told him so. This is a segulah to save oneself from the yetzer hara's disturbances. This is alluded to in the passuk צו את אהרן ואת בניו לאמר

'חסרון כוס' – since the קרבן עולה is a 'חסרון כוס' – there isn't what to send the yetzer hara away with, it says "לאמר" – one should say verbally, זאת תורת העולה – that we are going to perform a mitzvah for Hashem, and so, the Yetzer Hara won't be able to disturb.

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Pesach
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THIS WEEK'S VORT

פרשת צו

לא תאפה חמץ, חלקם נתתי (צו - וי)
It shall not be baked leavened, I have presented their share...

Rashi says: We learn from here that also the 'שיריים' – leftover from the Korban Mincha, is forbidden to be made chometz.

It can also be explained that 'חמץ' – alludes to גאווה – haughtiness – like chometz rises up big, and 'שיריים' – alludes to ענוה – humbleness – holding nothing of oneself. The Torah wants to tell us that 'leftovers of humility are a very worthy thing; however, one needs to be careful that this humility shouldn't lead to 'chometz' – a person shouldn't feel haughty with his humility.

אם על תודה יקריבנו... על חלת לחם חמץ יקריב קרבנו (צו ז:יב-יג)
If he shall offer it as a thanksgiving-offering... with loaves of leavened bread shall he bring his offering.

Therefore, the Torah commanded to bring chometz with the תודה /קרבן תודה/ Since the reason for bringing the Korban Todah was for the danger that a Yid overcame. Therefore, one

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THIS WEEK'S VORT

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had to bring forty loaves of bread (30 matzah, and 10 chometz) so that many people could eat from it, so that the miracle would be publicized.

זאת תורה העולה היא העולה על מוקדה על המזבח (צו ו:ב)
This is the law of the elevation offering; It is the elevation-offering on the flame, on the Mizbayach - Altar.

The words "זאת תורת העולה" refers to the Torah which ascends to the heavens היא העולה על מוקדה -when one learns Torah with passion and enthusiasm.

צו את אהרן ואת בניו לאמר זאת תורת העולה... (צו:--א-ב)
Command Aharon and his sons, saying: This is the elevation-offering...

The word "צו" is a phrase meaning "together."
The Gemara says (ברכות סג) that "אין התורה נקנית"

"אלה בחבורה" - the Torah can only be acquired if learned in unity. Moshe Rabbeinu taught the Yidden that if you want your Torah learning to ascend higher and higher, then you shall connect with tzadikim and special people, such as Moshe and Aharon.

כל דכפין ייתי ויכול

We can't *stop the war*. But we can make sure there is *food on the table!*