

Parashas Acharei Mos-Kedoshim

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת אחרי מות-קדושים
ו' אייר תשפ"ו / April 23, 2026



WHAT'S HAPPENING IN BELZ

TEFILLOS FOR THE HEALTH AND WELL- BEING OF THE BELZER REBBE SHLIT"א

On Sunday evening, an urgent call went out to the public to daven for the Belzer Rebbe shlit"א. Belzer Shtiblech around the world organized tefillah gatherings that night on behalf of the Rebbe's refuah sheimach—Yissachar Dov ben Miriam—בתוך שער חולי ישראל.

Boruch Hashem, the Rebbe's condition improved significantly as the week progressed. The tzibbur is asked to continue davening for the Rebbe's continued health and well-being.

BRIS CELEBRATED LAST FRIDAY FOR THE GREAT-GRANDSON OF THE BELZER REBBE SHLIT"א

A recap of the Krias Shema on Thursday night and the bris on Friday, of the Belzer Rebbe shlit"א's great-grandson, Chaim Yaakov—son of Harav Avraham Safrin shlit"א, and a son-in-law of Harav Hatzadik Reb Aharon Mordechai Rokeach shlit"א.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

ROSH CHODESH SUEDAH FOR THOSE SEEKING CONNECTION TO TORAH

In the city of Yavne, near Ashdod, a Rosh Chodesh seudah was held by the organization 'Me'irim,' under the auspices of Belz Institutions in Israel, whose Kollel Avreichim regularly learn with local residents seeking to taste the light of Torah.



CHAIM SHEL OSHER GATHERING IN YERUSHALAYIM

A large gathering for avreichim was held at the Sukas Dovid Hall in Yerushalayim,

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BELZ AND BEYOND

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organized by the “Chaim Shel Osher” organization which offers classes and lectures on Shalom Bayis. The organization’s chairman, Rabbi Avraham Wind shlita opened the event with brief remarks, followed by inspiring addresses.

The mashpi'im, Reb Yaakov Troibe shlita and Reb Rabbi Aharon Wakspar shlita, spoke. Reb Hershel Lebron shlita and Reb Shalom Tzvi Fink shlita led a special panel on the topic of creating simcha – joy in the home.



EVERYONE LOVES A GOOD STORY

especially a Chassidische story..



ואהבת לרעך כמוך אני ה' (קדושים יט:יח)

You shall love your fellow as yourself – I am Hashem.

At the wedding of Reb Yochanan Twerski zt”l—son of Reb Pinya’le of Ustila zt”l and son-in-law of Maran Reb Yissachar Dov of Belz zt”l—to the daughter of the Atzei Chaim of Siget zt”l, the kallah’s father was no longer alive. Representing the kallah’s side were her grandfather, Harav R’ Shulem Eliezer of Ratzfert zt”l, together with her uncle, the Satmar Rebbe zt”l.

When it came time to hold the traditional “Chassan’s meal”—a custom in Chornobyl to conduct a meal the night before the wedding during which the chassan and kallah would see each other—the Satmar Rebbe objected. He explained that his grandfather, the Yismach Moshe zt”l, had ruled against this practice, and they could not deviate from his directive.

Reb Pinya’le responded that he, too, could not depart from the customs of his forefathers, who did observe this practice. He related that a similar situation once arose with his father-in-law, Maran Reb Yissachar Dov of Belz zt”l. One of his mechutanim had also opposed the chassan’s meal, yet Maran insisted on maintaining the custom. When asked for its basis, he cited the Gemara (קידושין מא), which teaches: “אסור לאדם שיקדש את האשה עד שיראנה, שמא יראה בה דבר מגונה ותתגנה עליו”—it is forbidden for a man to betroth a woman before seeing her, lest he find something unappealing and she become repulsive to him. Chazal encouraged that the chassan see the kallah beforehand, to strengthen the bond of אהבה אחוה ורעות.



SHABBOS POSTPONED

A historic Shabbos was planned this week for the tomchim—benevolent supporters of Merkaz Mosdos Belz in Israel—to spend an uplifting Shabbos together with the Belzer Rebbe at a hotel—a first-of-its-kind event. More than 200 participants from around the world were scheduled to attend.

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BELZ AND BEYOND

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לא תקיפו פאת ראשכם (קדושים יט:כז)
You shall not round off the edge of your scalp.

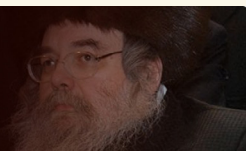
A woman once came with her son to Maran Reb Aharon of Belz zt"l. The gabbai, Reb Shulem Fogel a"h, explained her distress: her son was approaching bar mitzvah, yet he refused to attend cheder, showed no interest in learning, and would not listen to his mother.

When Reb Shulem finished, Maran—who would usually sit bent over—raised his head and looked intently at the boy. In a gentle, fatherly tone, he addressed him in Lashon Hakodesh: "בא הנה! שמעת, שמעת? אינך רוצה לקיים" — "כיבוד אם, ואינך רוצה ללמוד, והנך כבר כמעט בן שלש עשרה" — "Come here! Do you hear? Do you hear? You don't want to listen to your mother, you don't want to learn, and you are already almost thirteen years old?" He then added warmly, "וגם פיאות אין לך" — "and you don't even have peyos?"

Maran remarked that ideally, peyos should extend below the ear, but at the very least, they should reach the bone. Reb Shulem attempted to demonstrate this to the boy by touching his face to indicate the proper length. Maran then instructed Reb Shulem to wash his hands after having touched the boy's face.

Before they left, Maran turned to Reb Shulem and said, "Tell him—the boy—that he must promise to obey everything."

THE REBBE'S TORAH



דבר אל כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלקיכם איש אמו ואביו תיראו ואת שבתתי תשמרו (קדושים טז:א-ג)

Speak to the entire assembly of Yidden and say to them: You shall be holy, for holy am I, Hashem, your G-d. Your mother and father shall you revere and My Shabbos shall you observe.

What is the connection between the three things: ואת שבתתי תשמרו, קדשים תהיו, איש אמו ואביו תיראו?

The passuk teaches קדשים תהיו — a person is expected to strive for holiness. Through learning Torah and observing its mitzvahs, one can elevate oneself and draw closer to Hashem. Yet the Torah immediately reminds us, איש אמו ואביו תיראו — we are human beings, born to parents, not Malachim - angels. We live in a physical world and must engage in גשמיות — eating, drinking, working, and daily responsibilities. How, then, can a person maintain קדושה while living such a life?

This was, in essence, the claim of the מלאכים when Moshe Rabbeinu came to receive the Torah: "מה לילוד אשה בינינו?" — how can someone born of flesh and blood attain such holiness and closeness to Hashem?

The Torah answers with ואת שבתתי תשמרו — the observance of Shabbos. Shabbos is a time when a Yid steps back from the physical world and immerses himself in רוחניות, in Torah and closeness to Hashem. As the Zohar references Shabbos to "יומא דאורייתא" — a day devoted to Torah.

The Medrash (ע"י טור אר"ח סי' רחצ) explains that Hakadosh Boruch Hu told the Torah: even if during the week, בני ישראל are occupied with their work and lack the time to learn properly, when Shabbos arrives, it is "כאילו כל מלאכתך עשויה" — as if all their work is complete. Free from weekday concerns, they can fully engage in Torah. This immersion in Torah on Shabbos

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THE REBBE'S TORAH

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infuses a person with Kedusha that carries over into the rest of the week, even as he returns to his worldly responsibilities.

Moreover, this concept is not limited to Shabbos alone. A person can be קובע עתים – set aside fixed times each day for Torah learning. During those times, he detaches from his work and focuses entirely on רוחניות, much like on Shabbos. This is why the passuk says שבתתי in the plural – referring not only to the day of Shabbos, but also to those daily designated times of learning, which are considered like a personal “Shabbos.”

Through this, a person living in a physical world can still fulfill קדושים תהיו and maintain true holiness.

THIS WEEK'S VORT

פרשת אחרי - קדושים

ונתן אותם על ראש השעיר (אחרי טז:כא)
And place them upon the head of the he-goat.

The Kohen Gadol places all the sins of Klal Yisroel על ראש השעיר—upon the head of the goat—symbolically alluding to Eisav, as the pasuk states, “הן עשו אחי איש שעיר.” This teaches us that many of our failings stem from Eisav, whose opposition and influence have led us into spiritual decline.

כמעשה ארץ מצרים אשר ישבתם בה לא תעשו (קדושים יח:ג)
The practices of the land of Egypt in which you dwelled, you shall not perform...

One who seeks to overcome his temptations

should look at someone who already has everything he craves and consider what that person truly looks like—this perspective can lead him to lose interest in those desires.

ואת שבתותי תשמרו אני ה' אלקיכם (קדושים יט:ג)
And my Shabbos shall you observe - I am Hashem, your G-d.

Rashi teaches that the obligation to observe Shabbos is placed alongside the obligation to honor and fear one's parents. Just as Shabbos must be kept with the intention of fulfilling Hashem's will, so too the mitzvah of honoring and fearing a father and mother should be done with that same mindset—not merely out of habit or obligation, but as an expression of רצון ה'.

הוכח תוכיח את עמיתך (קדושים יט:יז)
You shall reprove your fellow.

The prohibition of “לא תשנא את אחיך בלבבך” is written immediately before the mitzvah of giving rebuke. This teaches that before correcting someone else, a person must examine himself and ensure that his words do not come from hatred. Only then can he properly fulfill the next mitzvah of ואהבת לרעך ואהבת לרעך - loving his fellow as himself.



הסתכל בשלשה דברים ואין אתה בא לידי עבירה (אבות ג:א)
Reflect upon these three things and you will not come to sin.

Dwelling over these three things can cause a person to become dejected and bitter, thus they can only help by keeping him back from sinning, and its purpose is not to bring a person to learn Torah and keep its mitzvahs – for that needs to be performed with simcha.

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PIRKEI AVOS

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הרי זה מושב לצים (אבות ג:ב)

This is a gathering of scoffers.

Harav R' Burich'l of Mezebuzh zt"l once stayed at a hotel over Shabbos where it was impossible for him to recite a Dvar Torah. R' Burich'l said: "A Rasha for sure lived in this house!" When they inquired, they learned that it was true. R' Burich explained that it is alluded to in the Shabbos Zemiros as it says: "דרוש נווי ואולמי" - if you will investigate my dwelling, you will understand the reason why I became mute and couldn't say any Dvar Torah.