

Parashas Ha'azini • Yom Kippur

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת האזיני – שבת שובה • יום כיפור

17 תשרי תשפ"ז / September 17, 2026



שבת שובה

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The Navi asks: "שובה ישראל עד ה' אלקיך" — the Yidden should do teshuva and return to Hashem, and even if the teshuvah is not as it is supposed to be, they should still start doing teshuvah because Hashem promises: "ארפא" — "ארפא" — Hashem, who is the healer of all, "ארפא" — will heal the teshuvah just like he heals us from every illness, that our teshuva should be fully accepted by Hashem.

The reason why the עשרת ימי תשובה falls right after Rosh Hashanah is because on Rosh Hashanah everyone does teshuvah with their מחשבה — thoughts. But since we also need to do teshuvah למעשה — in action, which can't be done on Rosh Hashanah since it's Yom Tov, we rectify this during the עשרת ימי תשובה, which fall on week days.

Erev Yom Kippur

It is customary to do Kaparos on Erev Yom Kippur. They used to bring Kaparos — chickens to Maran Reb Aahron of Belz zt"l a few days before Erev Yom Kippur, and Maran was stringent not to eat or drink before giving the chickens to eat and drink. The Kaparah was typically a white chicken. Maran did kaparos and remained afterwards to watch the shechita and asked the shochet that he should be honored with the mitzvah of "כיסוי הדם" — and then the chicken was delivered to his home where his family ate it during the Erev Yom Kippur seudah.

Reb Avraham Yitzchak Lichtenstein z"l, the son of Reb Yechiel Yakov Lichtenstein z'l, who served as the

shochet for the kaparos of Maran Reb Aharon of Belz zt"l, when he lived in Katamon, related the following: his father, Reb Yechiel Yaakov wanted to move away from Katamon to a different area in Yerushalayim. He sent a question to Maran, asking if Maran will continue using him as a Shochet even if he doesn't live in Katamon anymore? Maran replied that he will only use a shochet that lives in Katamon. Hearing this, Reb Yechiel Yaakov remained living in Katamon, and didn't move.

יום כיפור - YOM KIPPUR

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HOLY YOM KIPPUR AIR

One Yom Kippur, the Gabbaim noticed that Maran Reb Aharon of Belz zt"l was walking around the room and inhaling the air again and again. They worriedly wondered: "Perhaps Maran isn't feeling well and it's hard for him to breathe so he's straining to catch some air?"

When Maran noticed them wondering, he said: "Today is Yom Kippur, the holiest day of the year, and it is known from the words of Chazal: that the holiness of the day is a segula for kappara and tahara — atonement and purity. That means that on this holy day the air is more clean and pure than the rest of the year — and such holy air, that we can't find a whole year, I want to breathe it in..."

CANDLES FOR נעילה

When Maran the Sar Shalom of Belz zt"l inaugurated the holy Shul of Belz, his Rebbetzin, Malka a"h, told her husband: "Since it is a minhag for a non-Jew to light candles in shul before ne'ilah, I don't think it is a appropriate for an non-Jew to enter such a holy place during such a holy time, therefore I think it is a good idea to light a big candle Erev Yom Kippur so that it should burn until after ne'ilah and then we won't need a non-Jew's services."

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The Sar Shalom replied: "No! No! We want that during such holy minutes that a non-Jew should come inside the shul so that in heaven they should see the difference between us and the other Nations. When a non-Jew sees Yidden sitting and davening in shul while fasting a whole day, he says: 'G-d, look what a holy Nation you possess!' and it serves as a *לימוד זכות* which we always need!"

WHAT'S HAPPENING IN BELZ

ROSH HASHANAH IN BELZ

Tens of thousands of Belzer Chassidim from around the world joined the Belzer Rebbe shlita for Rosh Hashanah in Belz Yerushalayim, filling the Beis Medrash with an atmosphere of kedushah and tefillah.

Due to the tremendous influx of guests, a new arrangement was introduced this year: Bochurim from Yeshivos Gedolos across Eretz Yisroel davened separately in the "Groise Shtib," where the Belzer Rebbe shlita himself led the Shacharis tefillah. This allowed additional space in the main Heichel for the many guests, where the Rebbe later led the Mussaf tefillos.

May the tefillos, inspiration, and zechus of being *דבוק* to a Gadol on the Yom HaDin bring a *גוט געבענטשט יאר* to all of Klal Yisroel, and may everyone have *גוטס גוטס*!



The "Groise Shtib" prepared for the Bochurim's davening



"Branches" — thousands of standing seats in the courtyard of the Great Belz Shul where the tishen are held during the Yomim Norayim to accommodate the influx of guests.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

עשרת ימי תשובה **DIVREI HISORERUS**

The renowned Mashpia, Harav Meilich Biderman shlita, delivered inspiring words of התעוררות at the Aseres Yemei Teshuvah at the Great Belz Shul, drawing thousands of listeners seeking chizuk and inspiration.



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EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



THE FEAR OF THE HOLY BAAL SHEM TOV

The holy Ruzhiner zt"l once related: one Erev Yom Kippur when his holy Rebbe Reb Ber zt"l traveled to the Baal Shem Tov zt"l, he noticed that his Rebbe's (Baal Shem Tov's) tallis was almost falling off. He approached the Baal Shem Tov, in order to pick it up. When he came near the Baal Shem Tov, he realized that his Rebbe was trembling from great fear, his fear was so great that even the table near him was shaking.

The Rebbe Reb Ber said: "Until then I didn't know how greatly my Rebbe trembles from the fear of the Yom HaDin — Day of judgement; Yom Kippur."

THE AVODAH OF YOM KIPPUR

When the Frierdiger Rav zt"l resided in the city of Ratzfard during WWI, he delayed starting to recite the "סדר העבודה" in the Mussaf tefillos (section listing the tasks that were done during the times of the Beis Hamikdash).

He explained his delay as follows: "In Belz, before I started davening Mussaf, I was able to envision with my eyes the whole Bais Hamikdash and how the Kohan Gadol performed the Avodah, and that is how I was able to recite the Avodah. But here, I couldn't see it at first, and after a while, I was already able to envision it, and that is when I started davening."

THE REBBE'S TORAH



It says in the Mishna (יומא פ"ה מ"ט) the following: "עבירות שבין אדם לחברו אין יום הכיפורים מכפר עד שירצה את חברו. אמר רבי עקיבא, — אשריכם ישראל לפני מי אתם מטהרים ומי מטהר אתכם אביכם שבשמים" "For sins between a person and his fellow, Yom Kippur does not atone until he appeases his fellow. Rabbi Akiva said: Fortunate are you, Yidden! Before Whom are you purified, and Who purifies you? Your Father in Heaven."

What is the connection between the two phrases?

The difference between the children of a king and the servants of the king is: when the king's servants fight between each other it doesn't bother the king that much, the main thing is that they should be devoted and serve him dutifully. However, if his children quarrel with each other, he has great pain and heartbreak because his own children don't get along.

This is the p'shat — explanation of עבירות שבין אדם לחברו אין יום הכיפורים מכפר עד שירצה את חברו — Yom Kippur doesn't atone until one asks forgiveness and makes peace. Why? The simple reason is that one can't get atonement on sins between man and his fellow if you didn't ask forgiveness from the one you hurt. But there is another reason: since Yom Kippur is a very elevated day where we are very close to Hashem, think about it: לפני מי אתם מטהרים ומי מטהר אתכם — to whom are we coming for forgiveness? We are standing before אביכם שבשמים — your father in heaven! And a father can't stand by and see his children fighting, he wants them to live with shalom — in peace and with strong love for one another, and therefore we need to ask forgiveness from one another on Erev Yom Kippur.

THIS WEEK'S VORT

פרשת האזיני

הצור תמים פעלו כי כל דרכיו משפט

(האזיני לב:ד)

The Rock! — perfect is His work; for all His paths are justice.

You shouldn't think that the fact that you have less than someone else is an injustice because you deserve plenty, just like that one. No! Hashem is full of justice and you should believe that every person has as much as he needs.

ושמה לא תבוא אל הארץ אשר אני נתן לבני ישראל

(האזיני לב:ג)

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For from a distance shall you see the Land, but you shall not enter there, into the Land that I give to the Children of Israel.

If it says already לא תבוא why does it say again אל — אל הארץ אשר אני נותן לבני ישראל? We can understand the answer based on the Zohar Hakadosh that says that לעתיד לבא — when Moshiach comes, it will be a true geulah — redemption for the Yidden where Moshe Rabbeinu will come together with the Avos HaKedoshim to Eretz Yisroel. If it would only say לא תבוא one would think that Moshe would never be allowed into the Land, therefore it says אל הארץ אשר אני נותן לבני ישראל — meaning, the Land that I give you now, you won't come into, but later, when the final redemption will come, you (Moshe Rabbeinu) will be able to come into Eretz Yisroel.

יֵעָרֵף כְּמָטָר לְקַחֵי
(האזיני לבב)

May my teaching drop like the rain.

Reb Avraham of Chechonov zt"l said that the Torah is compared to rain. Rain only has an advantage when it

falls on a plowed field that was sowed and planted since the rain will water the earth and it will start sprouting and growing. But if the rain falls on plain earth that is not prepared for planting, the earth becomes muddy and dirty and the rain doesn't accomplish anything. The same is with the Torah. When it is absorbed by a Yid that worked on his Middos and he possesses Yiras Shamayim, then the Torah gives him life and accomplishes something for him. But if the Torah chas v'shalom doesn't seep into him, since he is impure and has bad traits, then chas v'shalom the Torah serves the opposite for him.

RECITING שירת האזיני

The Maharal said to recite שירת האזיני every day before davening as a segulah for a clear and pure and clean brain and heart. The Maharal held that business people should also say it as a segulah for hatzlacha, and that every person should know it by heart. He also said that one that recites it a few times a day is a segula for אריכות ימים.

BELZ INSTITUTIONS IN ISRAEL

Wishes all of Klal Yisroel

גמר חתימה טובה

May you be
signed and sealed in The Book of Life

