

Parshas Ha'azinu

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת האזינו - סוכות תשפ"ו

October 2, 2025 / י"א תשרי תשפ"ו



SUKKOS - סוכות

October 7-13, 2025 - ט"ו-כ"א תשרי תשפ"ו

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בסוכות תשבו

You shall sit in your sukkah.

The Sar Shalom of Belz zt"l said: The sukkah is comprised of four sides, the schach and the floor to show us that Hashem surrounds us with the kedusha – holiness of the Beis Hamikdash, and the air inside the sukkah is like the air of Eretz Yisroel.

HOSHANA RABA - הושענה רבה

October 13, 2025 - כ"א תשרי תשפ"ו

TEHILLIM ON HOSHANA RABA

It is customary to recite Tehillim on Hoshana Rabbah, the final and spiritually charged day of Sukkos.

On one such Hoshana Rabbah, Maran Reb Yehoshua of Belz zt"l fulfilled the mitzvah of Bikur Cholim, visiting a chassid who was lying on his deathbed.

The chassid, weak but clear-minded, shared the following thought with the Rebbe: "In Tehillim (62:3), it says: 'לא אמוט רבה' – 'I shall not be greatly moved.' Rashi explains that the word 'רבה' (greatly) is a reference to Gehinnom. I am asking the Rebbe to daven for me today, on Hoshana Rabbah, that I should be spared from Gehinnom."

Upon leaving the room, the Rebbe turned to

those around him and remarked with warmth:

"Look at the power of learning Tehillim – with Rashi! It came to good use for him. Tehillim and Rashi!

HOSHANA RABA - הושענה רבה

October 13, 2025 - כ"א תשרי תשפ"ו



SIMCHAS TORAH - שמחת תורה

October 15, 2025 - כ"ג תשרי תשפ"ו



SHMINI ATZERES/SIMCHAS TORAH

Shmini Atzeres is a separate Yom Tov – it is not a continuation from Sukkos, and therefore, we make a Shehechiyanu. The Sar Shalom of Belz zt"l once said that I don't have an explanation for dancing with the Torah on Simchas Torah, but I do know that all the tefillos – prayers that didn't ascend to heaven during the year – come up now through dancing with the Torah.

WHAT'S HAPPENING IN BELZ



A huge sukkah being erected in the courtyard of the Great Belz Shul in Yerushalayim where the tishen will be conducted throughout Sukkos.

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GENEROUS DONATION FOR A NEW YESHIVA IN BEITAR

Noted philanthropist R' Eliyahu Klein, together with activists from Belz Institutions in Israel shared with the Belzer Rebbe shlita plans for the upcoming construction of a new Belzer Yeshiva in Beitar generatoulsy donated by R' Eliyahu. The Belzer Rebbe shlita reviewed the plans and graciously acknowledged R' Eliyahu for his benevolence, wishing him and his family brachos for a 'Git Gebenthcht Yur!"

EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



הצור תמים פעלו (האזיני לב:ד)
The Rock! Perfect is His work.

Someone once came to the Chazon Ish zt"l and questioned Hashem's ways, especially the recent Holocaust when the Nazi's yemach shemom eliminated a vast percentage of European Jews. The Chazon Ish replied: "One who doesn't understand a tailor's work, when

he rips good fabric into pieces, one must think that the tailor is destroying the fabric when in essence he is preparing the material to sew a new garment..."

הצור תמים פעלו (האזיני לב:ד)
The Rock! Perfect is His work.

Two businessmen sat by Hakadosh Reb Levi Yitzchak of Barditchov zt"l, bemoaning the hard times that fell upon them. The tzaddik asked them: "What would you do if you were to run the world?"

The first businessman replied, "I would make it so that there shouldn't be rich nor poor people; everyone should be equal." The second person answered: "I would rid the world of wars and make sure that peace and harmony reign in this world."

"And I," said the Baal Shem Tov, "would create the world just as it is. There is no doubt that everything that Hashem does is for the good; we just don't understand Hashem's ways."

The Ushpizin and the Shadow

Reb Mechel of Zlotchiv zt"l returned home from shul one night during Sukkos. As he entered the sukkah, he noticed that his Rebbetzin looked deeply distressed. After filling his becher to make Kiddush, she suddenly broke down in bitter tears.

He waited patiently until she calmed somewhat, then recited Kiddush and made Hamotzi. Only after tasting the bread did he gently ask her, "What has caused you such sorrow?"

The Rebbetzin replied with pain in her voice: "Every year on Sukkos, I merit seeing the holy Ushpizin—the spiritual guests who visit our sukkah each night. But tonight... I didn't see them. That's why I cried."

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**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
continued

Reb Mechel paused, then nodded and said calmly, "It's not your fault. This year, the Ushpizin could not enter." He continued, "You know, there's a church near our sukkah. Every year, I take great care to ensure that not even a shadow from that place falls upon our sukkah, for its impurity can affect the sanctity of this holy space. But this year, I wasn't careful enough. A corner of the sukkah has been touched by its shadow. And because of that impurity, the Ushpizin were unable to enter."

The Hidden Tzaddik and the Beautiful Esrog

In the city of Koritz, the local esrog merchant had a long-standing custom: each year, he would present the most beautiful esrog in his collection to the city's revered Rav, Reb Pinchas of Koritz zt"l.

Reb Pinchas's children learned together with the children of their melamed—a simple and ehrliche Yid, known for his sincerity and humility.

One year, as Sukkos approached, a playful debate broke out between the two sets of children. Each claimed that their father had the most beautiful esrog. Eventually, their spirited argument reached the ears of Reb Pinchas himself.

Intrigued, the Rebbe asked to see the melamed's esrog. When it was brought before him, Reb Pinchas scrutinized it—and to his surprise, he had to admit that it was indeed more beautiful than his own.

Perplexed, the Rebbe went to the esrog

dealer and asked, "How can it be that the melamed has a nicer esrog than the one you always set aside for me?"

The dealer explained: "The melamed deeply desires to fulfill the mitzvah of esrog most beautifully, but he doesn't have the means to purchase a top esrog outright. So we made a quiet arrangement. All year long, he sets aside pennies, saving whatever he can. Shortly before Sukkos, he brings me a small sack filled with coins—neither of us knows exactly how much is inside. Then, without negotiating or asking prices, he reaches into the box and selects an esrog with complete faith. And somehow... every year, he ends up choosing the finest one."

Reb Pinchas stood in awe. He realized that this melamed, outwardly simple, was in truth a hidden tzaddik.

That Sukkos, the Rebbe personally invited the melamed to join him for Kiddush in his sukkah. The melamed humbly accepted. As they sat together in the holy atmosphere of the sukkah, the melamed looked around and remarked innocently, "Tell me—how is it that impure flies are flying around in such a holy place?"

Reb Pinchas asked in return, "You don't have flies in your sukkah?" The melamed replied simply, "No... I haven't seen any."

Soon after Sukkos, the melamed—who clearly wished to keep his spiritual stature hidden—quietly left the city and was never seen again.

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THE REBBE'S TORAH



The Torah commanded us to sit in a Sukkah soon after the holy days of Rosh Hashanah and Yom Kippur.

What is the connection between the mitzvah of sitting in a sukkah and the holy days?

The sukkah is called "צילא דמהימנותא" – the shadow of Emunah. By sitting in the sukkah, we merit to seep in the light of Emunah, which gets ingrained in our hearts and minds. As we find by Avraham Avinu, who told his guests "יוקח גא מעט מים ורחצו רגליכם" – wash your feet off of Avodah Zara, and "והשענו תחת העץ" – they should sit under the tree, which means a sukkah, because via the sukkah they will come to believe in Hashem.

It's brought in Seforim that every Avera-sin comes from a lack of Emunah. If a person believes that Hashem is everywhere and sees everything, then they wouldn't sin. Thus, when a person does teshuva – repents of his sins, he also needs to do teshuvah for his lack of Emunah.

This is the reason why Sukkos follows Rosh Hashanah and Yom Kippur. During the holy days, we perform teshuva for all our aveiros, but we need to correct our lack of emunah, which was the cause of our aveiros. Therefore, we sit inside the sukkah during the holy days of Sukkos "בצילא דמהימנותא" – and we strengthen our Emunah in Hashem.

THIS WEEK'S VORT



פרשת האזינו

אני אמית והחיה (האזינו לב:לט)
I put to death and I bring to life.

During Kaddish we say "לעילא מן כל ברכתא ושירתא" – Hashem is above all blessings, songs, and praise – but why do we say נחמתא – consolation? What does it mean that Hashem is above consoling? When a person loses money, one can console them by assuring them that they will earn it back, which brings them comfort. But when one chas v'shalom loses a loved one, he can't be consoled. This is a consolation that only Hashem can console because אני אמית והחיה

ראו עתה כי אני הוא ואין אלהים עמדי אני אמית ואחיה מחצתי ואני ארפא ואין מידי מציל (האזינו לב:לט)
See, now, that I, I am He—and no G-d is with Me, I put to death and I bring to life, I struck down and I will heal, and there is no rescuer from My hand.

When someone says "אני," they mean to say that they are a ruler and can do as they please, like Pharaoh said, "אני פרעה." Hashem says "ואין אלהים עמדי" – "אני אני הוא" – I am "אני" and "אני" – no one can disturb me, to proof that is "אני" – "אמית ואחיה" – I can do two opposites at once.

כי שם ה' אקרא הבו גודל לאלקיני (האזינו לב:ג)
When I call out the Name of Hashem.

The Gaon Reb Chaim Volozhitzer zt"l used to say that someone who recites ברכת התורה – the morning blessings aloud and with kavanah is assured that he won't sin that day.

כי שם ה' אקרא הבו גודל לאלקיני (האזינו לב:ג)
When I call out the Name of Hashem.

A young man lamented to the Chidushei Harim of Gur zt"l that he doesn't have enthusiasm towards learning Torah. The Chidushei Harim replied that he should daven with a whole heart when reciting the ברכת התורה – morning blessings.

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The Riskover Rav looked—and it was an Arizal Siddur! Overcome with emotion, he rushed to the window, quickly calling the messenger back. “Return at once! I now have an Arizal Siddur for Maran to use for the tekiyos!”

Within moments, the siddur that had seemed impossible to obtain was delivered into the hands of Reb Aharon of Belz.

הקהל את העם האנשים והנשים וההטף...למען ישמעו ולמען ילמדו ויראו את ה' אלקיכם (וילך לאיב)

Gather together the people – the men, the women, and the small children...so that they will hear and so that they will learn...

Rashi explains that the men came to learn, the women to hear, and why did the children come? To reward those who brought them. We need to understand that there is no reason why the children needed to come; if they don't understand, why are their parents awarded merits for bringing them?

The Torah commands us to bring even the little children—those who do not yet understand anything. Why? Because the mitzvah of Limud HaTorah includes a special commandment to teach Torah specifically to children. As the pasuk says (דברים יא:ט) : "וְלַמְדָתָם" — "And you shall teach them to your children."

Hashem gave us the Torah out of His boundless love for us, as we say in our tefillos: "אֲהַבְתָּנוּ עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּנוּ, תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים" — "With eternal love You have loved

the Yidden Your people;and Torah, mitzvos, statutes, and laws You have taught us."

Therefore, there is something uniquely precious in learning Torah with children. For when we fulfill this mitzvah—teaching Torah to the youngest among us—it demonstrates our love for them. And in return, it awakens Hashem's love for us, like the love of a father for his children.

The Mishnah (יומא כ"ח מ"ט) teaches: "עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד שירצה את חבירו — sins between one person and another, Yom Kippur does not atone for until he seeks forgiveness from his friend.

And Rabbi Akiva said: אשריכם ישראל, לפני מי אתם? — "Fortunate are you, Yisroel! Before whom do you purify yourselves, and who purifies you? Your Father in Heaven.

What is the connection between these two teachings?

The difference between a king's servants and his children is evident. If the servants quarrel among themselves, it does not disturb the king very much, as long as they continue serving him faithfully. But if his own children fight, it causes him deep anguish—how can his beloved children not live in harmony?

So too, on Yom Kippur. The Mishnah teaches: "עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד" — "one cannot be forgiven for wronging another person without first asking forgiveness and making peace.

But there is also a deeper reason. On Yom Kippur, the holiest day of the year, we stand in closeness to Hashem. At that moment, we must remember: לפני מי אתם מטהרים ומי מטהר? — "we are standing before our Father in Heaven. And what does a father desire more than anything? That his children

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live together in peace and love.

Therefore, before Yom Kippur, we must seek forgiveness from one another—so that our Father in Heaven can look upon His children with joy and grant us full atonement.

פרשת וילך

אל תיראו...הוא ההולך עמך לא ירפך ולא יעזבך... (וילך לא:ו)
Do not be afraid. He who goes before you, He will not release you nor will He forsake you.

The passuk starts in plural tense "אל תיראו" and continues on in singular tense "ההולך עמך." If Yidden will keep b'achdus - in unity together, it will be "ההולך עמך" - as if they are one person, and then, לא ירפך ולא יעזבך, Hashem will not forsake them.

ולמדה את בני ישראל שימה בפיהם (וילך לא:יט)
And teach it to the Yidden, place it in their mouths.

When a person wants to eat, they place the food in their mouth. Small and weak people need to be fed, the food put into their mouths; however, they need to swallow the food themselves. The passuk teaches us that when the Yidden received the Torah, it was placed into their mouths, and they needed to absorb it themselves, to bring the Torah into

their hearts.

וילך משה...ויאמר אלהם בן מאה ועשרים שנה אנכי היום לא אוכל עוד לצאת ולבוא (וילך לא:א-ב)
Moshe went...He said to them, "I am a hundred and twenty years old today, I can no longer come and go.

Targum Yonasan says that Moshe went to learn in the Beis Hamedrash.

Hashem praises the greatness of Moshe Rabbeinu a"h to teach us that even when a