

Parshas Devarim

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת דברים

שבת חזון- תשעה באב

July 31, 2025 / ה' אב תשפ"ה



שבת חזון

The Chozeh of Lublin zt"l said: "On Shabbos Chazon we can be worthy to see the third Beis Hamikdash, speedily in our days!" Amein!

Maran Reb Aharon of Belz zt"l would often discuss on Shabbos Chazon the גאולה עתידה – the future redemption when Moshiach will come. One year, when Shabbos Chazon fell on Erev Tisha B'Av (as this year), Maran Reb Aharon related that the Sar Shalom of Belz zt"l once sat Shalosh Seudas time on Erev Tisha B'Av that fell on Shabbos, crying bitterly. The Sar Shalom said: "ישועת ה' כהרף עין" – Hashem's salvation can come in the blink of an eye, and it is possible to reveal that the Geulah – redemption starts before we recite the Kinus tonight.

Maran Reb Aharon of Belz zt"l used to relate that his holy grandfather, the Sar Shalom of Belz zt"l, saw Moshiach twice: once as a young man and the other time as an elderly person. Maran Reb Yissocher Dov of Belz zt"l explained, as the Rambam writes: Every generation has a tzaddik worthy of being the Moshiach. When the Sar Shalom saw Moshiach from the previous generation, he appeared elderly. The second time he saw Moshiach, during his own generation, Moshiach appeared as a young man.

תשעה באב - Tisha B'Av

Sunday, August 3, 2025

TISHA B'AV TEARS

One Erev Tisha B'Av, a Talmid of the holy Chasam Sofer zt"l saw his rebbe sitting with an open Sefer and holding a glass in his hands. Tears were pouring from his eyes into the glass until it was full. Before sundown, during the Seudas Hamafsekes (the final meal before fasting), the Chasam Sofer took his glass filled with tears and dipped his bread into the tears – this was his Seudas Hamefsekes.

A YOM TOV

The Chozeh of Lublin zt"l said that when Moshiach comes, Tisha B'Av will be transformed from a day of sadness to a Yom Tov day. During Kiddush one will recite: "את יום" חג תשעה באב הזה."

TISHA B'AV IN THE TORAH

It says "על כן לא יאכלו בני ישראל את גיד הנשה" (וישלח) – references to four fast days. The words "גיד" is the acronym for תשעה באב and the numerical value of the word "גיד" is 17 which refers to שבעה עשר בתמוז. The letter "ג" refers to עשרה – צום גדלי and the letter "י" refers to בטבת.

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MOSHIACH WILL BE HERE IN ANY SECOND!

The Yismach Moshe zt"l lived a little far from his Shul. When he became elderly and it was hard for him to walk, a Yid offered to sell his house, which was closer to the Shul, to the Yismach Moshe. The Yismach Moshe refused to buy a home in galus -exile, saying: "Moshiach is coming any minute," arguing, "and in Eretz Yisroel I will have a home to live in!"

Maran Reb Aharon of Belz zt"l said: "Moshiach is ready to come every second. Hashem should help; he should be revealed. If we only know how close we are to Moshiach's revelation, we would go out to the streets with Shabbos and Yom Tov clothes and sing and dance!"

WHAT'S HAPPENING IN BELZ

Worldwide Chizuk Gathering for Nshei Belz - ברוח פיה - The power of Speech

The Belzer Rebbetzin tilt"a opened the evening by warmly welcoming everyone, affectionately stating: "Gantz Belz is one family!" Continuing with the theme of "ברוח פיה" – The Power of the Mouth. She spoke about the profound influence of speech – both in its positive form, such as offering a kind word to another, and in the importance of guarding one's tongue by refraining from lashon hara.

The Rebbetzin offered heartfelt brachos to all for: בני רוחי - those longing for children to

be blessed with children, good children, and finding good shidduchim. חי ארוכי – a refuah sheleimah for the ill, and good health and long life for those who are well. מזוני רוחי – that all should be blessed with ample parnassah.

A moving panel took place featuring Harav R' Naftuli Shuvaks, shlita, and Harav R' Aron Friedman, shlita, who spoke on the transformative power of speech.

They shared how kind words, compliments, and even a simple smile can uplift others, create a positive atmosphere at home, and leave a lasting impact. One powerful story highlighted how Hashem asked Moshe Rabbeinu for a greeting—"Shalom"—just to teach us that kind words bring down heavenly hashpa'os into the world.

Harav Pinches Brier, shlita, a respected mechanech and lecturer, emphasized that the atmosphere in the home directly impacts our children's growth. The foundation of healthy parenting and relationships, he said, lies in actively listening to your spouse, your children, and even casual acquaintances.

Rebbetzin Bassi Rokeach, tilt"a, wife of Harav Shulem Rokeach, shlita (eldest grandson of the Belzer Rebbe, shlita), introduced a new initiative: Belzer women accepting upon themselves to refrain from speaking lashon hara and to partner in learning Hilchos Shmiras Halashon. She shared some stories and thought-provoking messages:

- *"It's nicer to give a good word than to feed someone. A kind word lasts; hunger passes."*
- *"Helping with words often has a deeper impact than giving money."*

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The key takeaway was the l'chaim and divrei chizuk from the Belzer Rebbe shlita.

(See above video for the whole speech.)

The Rebbe spoke about the importance of Kibbud Av Va'Em (honoring one's parents) and the power of giving kind, uplifting words to others.

The Belzer Rebbe shlita emphasized that many people carry "דאגות" — heavy worries and burdens. He urged us to be available to listen to others' struggles and to speak gently and kindly to one another, thereby easing those burdens.

He concluded with the prayer: "ה' עוז לעמו יתן ה' — ברוך את עמו בשלום" — May Hashem grant strength to His people and bless them with peace; explaining the connection between strength and peace. By offering a kind word to someone, we give them strength — helping to build peace and harmony in our communities.

He closed by wishing everyone hatzlacha and bracha, and "A Git Gebentcht Year."

Reb Shmuel was a devoted chassid and a dedicated Maagid Shiur who poured his heart into guiding thousands of Belzer talmidim with true אהבת הבריות — love for every fellow Yid — and deep Ahavas Hashem.

At Yeshiva Torah V'Emunah, Reb Shmuel was much more than a teacher; he was a cherished father figure, connecting with the talmidim on a sincere and personal level.

His levaya was graced by the presence of the Belzer Rebbe, shlita, a testament to the profound impact Reb Shmuel had on the community.

May his neshamah have an aliyah and may his family be comforted among the mourners of Zion and Yerushalayim.



Harav Reb Shulem Direnfeld zt"l



The Belzer Rebbe shlita at the



TRAGIC PASSING OF THE ROSH YESHIVA OF TORAH V'EMUNAH

The Belzer chassidim and Yeshiva Torah V'Emunah — a Yeshiva for Baalei Teshuva in Eretz Yisroel — mourn the tragic passing of Harav Shmuel Direnfeld, zt"l.

One Week Later: The Belz Business Expo Still Resonating Across Eretz Yisroel and Beyond

The first-ever Belz Business Expo in Yerushalayim last week made a significant impact across the Chareidi world, both in Eretz Yisroel and globally. Organized by Chassidim for the Jewish world at large, this inaugural expo showcased an impressive and diverse range of Chassidic businesses in Eretz Yisroel.

Beyond highlighting these businesses, the expo also provided valuable insight into the

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many business opportunities available in Eretz Yisroel. People from around the world shared their excitement and experiences across social media, spreading the news far and wide.

This groundbreaking event truly put Chassidic businesses on the map. The networking, new connections, and overall kiddush Hashem were remarkable. Thousands of inspired attendees are now following up on leads and contacts from the expo, with many business deals still being formed and closed well after the event.



כי ה' אלקיך ברכך בכל מעשה ידיך (דברים ב:ז)
Hashem your G-d has blessed you in all that you do.

Someone once came to Rebbe Hershele of Liska zt"l with a complaint: a competitor had opened a shop nearby, and he was anxious that this new business would hurt his own parnassah.

Reb Hershele responded with a mashal(parable):

A man owned a chicken, and each day he would throw some breadcrumbs into its coop. One day, he brought in a second chicken and placed it in the same coop. The first chicken, afraid that the newcomer would eat all the food, attacked it—pecking and pulling out its feathers.

Watching this, the owner said, "Foolish chicken! Don't you understand? I see there are now two of you, and I will throw in a double portion—enough for both."

Reb Hershele then explained: "Parnassah comes from Hashem. If two people are now in the same line of work, Hashem will expand the opportunity and provide for both. There is no need to worry—just as the owner increased the food for two chickens, Hashem provides for all His creations."

כי ה' אלקיך ברכך בכל מעשה ידיך (דברים ב:ז)
Hashem, your G-d, has blessed you in all that you do.

A businessman had an important meeting scheduled during the Nine Days. He approached Reb Moshe Feinstein zt"l and asked whether he could shave his beard to appear more presentable for the meeting.

Reb Moshe ruled that shaving is prohibited during the Nine Days. A business meeting, he said, does not justify an exception.

Despite the ruling, the businessman was concerned that his unshaven appearance might jeopardize the deal—so he shaved.

Initially, the meeting proceeded smoothly. They were on the verge of signing a contract when one of the non-Jewish executives

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**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
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asked, "How can we be sure we can trust you? Can you give us any assurance of your integrity?"

The businessman replied confidently, "You have nothing to worry about. I'm a religious Jew, and I follow the Torah, which teaches strict principles of honesty in business. My faith obligates me to be truthful."

Another non-Jewish participant spoke up, surprised. "You're Jewish? I was under the impression that religious Jews don't shave during this time of year. Yet you're clean-shaven. If you don't stay loyal to your religious standards, how can we trust you to be loyal in business?"

The deal fell through.

This story serves as a reminder: when one overlooks the will of the ultimate Partner in business, success may slip away.

טובה הארץ אשר ה' אלקינו נתן לנו (דברים א:כה)
Good is the Land that Hashem, our G-d, gives us!

The chassid R' Duvid Spitz zt'll once brought to Belz, to Maran Reb Aharon of Belz zt'l, fruit from Eretz Yisroel. Maran told him: "It's very choshuv to me." Maran continues speaking about the greatness of Eretz Yisroel, mentioning the pasuk in Tehillim (קב:טז) which describes Eretz Yisroel as "כי רצו עבדיך את אבניה" – your servants desired its stones. If one desires the stones of Eretz Yisroel, then its fruits are surely worthy.

THE REBBE'S TORAH



השביעני במרורים הרוני לענה (איכה ג:טז)
Satisfy me with bitter wormweed.

The Medrash says (ג:ה) that "השביעני במרומים" refers to Seder Night on Pesach and "הרוני לענה" refers to Tisha B'av Night. What is the connection between the maror – bitter herbs that we eat on Pesach and the tzaros – calamities of Tisha B'av?

The holy Chozeh of Lublin zt'l (whose Yahrzeit falls on Tisha B'av) said that the reason we eat maror on Pesach night is to remember "וימררו את חייהם" – they (the Mitzriyim) made their (the Yiddens) life bitter.

Pesach night is also a time when Yidden receive a special enlightenment, and they can grasp the fact that their troubles are really to their benefit. That is why we eat maror to allude to the fact that all our tzaros are for the good, as the Tz'lach writes (בספחים ג:ב) that when Moshiach comes, we will see and understand that all our tzaros were for our benefit.

This is what the Medrash alludes to השביעני הרוני לענה במרורים – just like we eat maror on Pesach to show that all our tzaros were for our benefit, so too, הרוני לענה בלילי תשעה באב – we know and believe that all the tzaros from our bitter galus – exile is for our benefit.

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THIS WEEK'S VORT

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הואיל משה באר את התורה הזאת לאמר (דברים א:ה)
Moshe began explaining this Torah, saying:

Every person can formulate chiddushim – new insights on Torah, since all chiddushim – insights on the Torah were given on Mount Sinai. This is what the passuk alludes to: הואיל משה באר את התורה הזאת – Moshe explained the Torah לאמר – that each person should be able to create new chiddushim on the Torah, since everything was already said on Mount Sinai.

הואיל משה באר את התורה הזאת לאמר (דברים א:ה)
Moshe began explaining this Torah, saying:

The word הואיל is the same letters as "אליהו."
 This alludes to the fact that when Moshiach comes, all our questions on Gemara will be answered. As Chazal quote in many places in Gemara "תקי"ו" which stands for תשבי יתרץ קושיות – Eliyahu will resolve these questions and problems.

והדבר אשר יקשה מכם תקריבון אלי ושמעתי (דברים א:יז)
Any matter that is too difficult for you, you shall bring it to me and I shall hear it.

If a person has particular difficulties in his Avodas Hashem – serving Hashem, then תקריבון אלי – he should connect with a tzaddik, who will teach him how to act.

רב לכם שבת בהר הזה (דברים א:ו)
Enough of your dwelling by this mountain.

The words רב לכם שבת בהר הזה refer to Mount Sinai. The passuk alludes to the fact that רב לכם – you

will be held highly and esteemed שבת בהר הזה – when you will learn from the middah – character trait of humility from Mount Sinai, which was a low and humble mountain.