

Parashas Devarim

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת דברים
ב' אב תשפ"ו / July 16, 2026



בין המצרים

The Three Weeks

Days of Mourning the Temple

י"ז תמוז-ט"ו אב / July 2- July 22, 2026

Although it is customary to refrain from eating meat during the nine days, it is permitted to eat meat at a Siyum – seudah celebrating the culmination of a Masechta.

When the Frierdige Rav zt"l spent his summer vacation in Marinbad, he celebrated a Siyum on a Mesachta, and at the seudah they served fish and meat. He sent a letter home to his son Maran Reb Aharon of Belz zt"l, saying: We made a siyum and ate meat to show honor and respect to the Torah."

The Chasam Sofer writes that one who cries over the Churban Beis Hamikdash during the ימי בין המצרים – the days of mourning, merits good children.

שבת חזון

Each Shabbos Chazon, Maran Reb Aharon of Belz zt"l would say that his grandfather, the Sar Shalom of Belz zt"l, had seen Moshiach twice. Once, when he was young, he saw Moshiach dressed as an old man, and when he was older, he saw Moshiach appear as a youngster. The Frierdige Rav zt"l explained: The Rambam (רמב"ם) writes that in every generation there is a tzaddik worthy of being Moshiach. Initially, the zeida saw the

moshiach of the previous generation, and when he was older, he saw the moshiach of the next generation, as a youngster."

The Chozeh of Lublin zt"l said that we will merit to see the Third Beis Hamikdash on Shabbos Chazon.

WHAT'S HAPPENING IN BELZ



Singing "יבנה המקדש עיר ציון תמלא" while escorting the belzer rebbe shlita on motzei shabbos mevarchim menachem av.

RECEIVING A SPECIAL SIDDUR OF RECOGNITION FROM THE BELZER REBBE SHLITA

Yeshiva Ketanah bochurim from Bnei Brak, accompanied by their mashgiach, Reb Chaim Shamni shlita, visited the Belzer Rebbe shlita in recognition of their regular participation in a special shiur on Sifrei Chassidus, including

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WHAT'S HAPPENING IN BELZ

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the teachings of the Belzer Rebbes.

The Belzer Rebbe presented each bochur with a siddur and bestowed his brachos for their continued hatzlachah in all their learning.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

TESTING BY HAGOAN REB DOVID LANDAU SHLITA

Bochurim from Belz Yeshiva Ketanah in Givat Ze'ev visited Harav Dovid Landau shlita, who tested them on their learning. Impressed by their knowledge and mastery of the material, he offered his brachos for their continued hatzlachah.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



אלה הדברים אשר דבר משה אל כל ישראל... (דברים א:א)
These are the words that moshe spoke to all the yidden...

rashi says they were words of punishment;
moshe told them words of rebuke.

the mekor boruch of seret zt"l related that when he arrived in chaifa after wwii, the city's askanim honored him by asking him to give a drasha - speech. he asked them what he should speak about. is there something that needs to be corrected in this city?
the askanim became upset and asked, "does the rebbe want us to speak loшон hara about the city?" the rebbe replied: chazal say that the ketoros rectified the sin of loшон hara; therefore, a thing that is done quietly - the ketoros rectifies for a thing that is spoken quietly - such as loшон hara. however, we say every day "הקול יפה לבשמים" - the voice is good for the spices (ketoros); we see from here that the ketoros is something that isn't done quietly? what then? sometimes a voice is good to be heard, one needs to speak loшон hara, when? when a rav comes to a city, he sometimes needs to hear 'loшон hara' so that he should know in which area to arouse the crowd to do teshuva.

טובה הארץ אשר ה' אלוֹקינוּ נותן לנו (דברים א:כה)
good is the land that hashem, our g-d, gives us!

In the winter of 1933, when hitler ym"s took over the german government, the oppression of the yidden began. before pesach, reb berish ortner zt"l was sent with a group of askanim to poland to request that the polish government intervene with the germans on

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their behalf.

When they arrived in poland, r' berish traveled to maran reb aharon of belz zt"l, who gave him various letters to askanim with connections to the polish government and wished him hatzlacha in his endeavor.

R' berish remained in belz from pesach until after lag b'omer. seeing that the circumstances were worsening day by day, he wanted to discuss with maran leaving germany and obtain maran's agreement to move to eretz yisroel.

on lag b'omer, r' berish bid farewell to maran, and maran told him to move to eretz yisroel and to settle in the biggest city there. maran escorted him to the entrance of his home, saying, "if a yid is traveling to eretz yisroel, one needs to escort him!" of course, a large group of chassidim joined the escort for r' berish.

THE REBBE'S TORAH



צידנים יקראו לחרמון שריון והאמורי יקראו לו שניר (דברים ג:ט)
sidonians would refer to chermon as sirion, and the amorites would call it senir.

The sefer ohav yisroel on this parsha says that the name "צידונים" refers to רשעים – evil people– because the word צידונים is a term used for a side. רשעים don't walk on the right side; they go on the side, not the right way. and the name "אמורי" refers to tzaddikim who thank and praise hashem.

The passuk can be explained צידנים יקראו לחרמון שריון – the reshayim say that the mighty mount chermon, which is situated at the border of eretz yisroel, is what protects eretz yisroel from its enemies. (שריון is a phrase used for armor.) however, – והאמורי יקראו לו שני, – the tzaddikim don't say that mount chermon protects eretz yisroel, just the mitzvahs and masim tovim that the yidden perform. as rashi says, "שניר" is a phrase used for snow – mitzvahs are compared to white snow, as it says (ישעיה א:יח) that "כשלג" – אם יהיו חטאיכם כשנים – "ילבינו" – if your sins are like scarlet, they shall become white as snow. if we, g-d forbid, don't heed the torah, then mount chermon won't help or protect us.

THIS WEEK'S VORT



פרשת דברים

כקטן כגדול תשמעון... (דברים א:יז)
Small and great alike shall you hear.

The word "תשמעון" is mentioned twice in the Torah, in this Passuk and in Parshas Shoftim "נביא מקרבך מאחריך כמוני יקים לך ד' אלקיך אליו תשמעון" – "Hashem, your G-d, will raise up for you a prophet like me from among your own brethren. You shall listen to him." This means that כקטן כגדול תשמעון – one has to listen to a small shofet – judge and consider him as chashuv – worthy as a Navi.

אלה הדברים אשר דבר משה... (דברים א:א)
These are the words that Moshe spoke...

The Passuk lists seven aveiros – sins that the Yidden committed. To rectify these sins, we celebrate seven days of Pesach, seven days of Sukkos, seven days of Shavuot (including the תשלומים – the additional days during the times of the Beis Hamikdash when one was

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able to bring a korban). And when Moshiach comes, we will celebrate 21 days from י"ז תמוז until ט' אב – parallel to the 21 days of Yomim Tovim that we celebrate in Galus.

(דברים א:א) וחצרת ודי זהב

And Hazeroth and Di- Zahav.

One who thinks that he goes in the "חצרות ה'" – ways of Hashem, that he has reached completion, should inspect what is going on with "ודי זהב" – how much of his belongings he gives for tzedakah.

(דברים א:ה) הואיל משה באר את התורה הזאת...

Moshe began explaining this Torah...

Rashi says that Moshe Rabbeinu translated the Torah into seventy languages.

Why did Moshe translate the Torah into seventy languages? He wanted to teach the Yidden that one needs to fulfill the Torah's commandments in all countries, where all different languages are spoken, and not specifically in Eretz Yisroel, as the Apirkorsim argue.



(אבות ב:א) כל שהוא תפארת לעושיה ותפארת לו מן האדם

Whatever is beautiful for the one who does it and is regarded as such by other people.

When a person chooses a path in life based on their preference, it doesn't necessarily mean that it's the correct path. If the same

path suits another person, and that other person goes in the same direction, and it's suitable for that person, then the chosen path is correct because it's easier to see what's perceived as right by others since it doesn't contain their personal interests, which prevents them from seeing what's right.

(אבות ב:ח) מרבה תורה מרבה חיים

One who increases Torah increases life.

Since tzaddikim occupy themselves with learning Torah all their life, "אף במיתתם קרויין חיים" – even upon their death, they are considered among the living.