

Parashas Va'eschanan

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת ואתחנן

שבת נחמו

ט' אב תשפ"ו / July 23, 2026



בין המצרים

The Three Weeks

Days of Mourning the Temple

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

The word אב stand for בטחון and אמונה. Yidden were redeemed from Mitzrayim in the merit of Emunah and Bitachon, as it says "ויאמן העם" – the Nation believed. So too, our Geulah – redemption will be in the merit of Emunah and Bitachon.

תשעה באב

Tisha B'Av - Thursday, July 22, 2026

סעודת המפסקת ערב תשעה באב

The minhag in Belz was to talk about Moshiach on Erev Tisha B'Av. The Sar Shalom of Belz zt"l said: "The generation worthy of greeting Moshiach will be 'quite' good. The first task of Moshiach will be to handle all the Yidden and bring them closer to Hashem, even those Yidden who will try to get away with it."

The Rebbe of Lublin zt"l said that when Moshiach comes, Tisha Bav will be transformed from a day of sadness into a Yom Tov, and during Kiddush we will recite: "את יום חג תשעה באב הזה."

Maran Reb Aharon of Belz zt"l expressed his sentiments on the Geulah /redemption. "All signs show that the final redemption is here – the main thing is that he should come soon."

Another time he expressed: "Moshiach is ready to come at any given moment. Hashem should help so that he will already reveal himself. If we only knew how soon Moshiach would arrive, we would go out to the streets dressed in Shabbos and Yom Tov finery, and sing and dance."

שבת נחמו

PARSHAS VE'ASCHANAN – SHABBOS NACHMU

The Koznitzer Maagid zt"l says a reason why this Parsha falls on Shabbos Nachmu is that on Tisha B'av we don't learn Torah, as it makes us happy; therefore, right after Tisha B'av, we read Parshas ואתחנן, which contains the עשרת הדברות – to show that our days of mourning have passed and we are ready to learn the holy Torah.

נחמו נחמו עמי יאמר אלקיכם (ישעי' מ"א)
Comfort, comfort, My people, says Hashem.

We should be consoled by the fact that we are considered "עמי" – Hashem's nation – this is the greatest consolation.

Shabbos Hagodol is a preparation for Pesach, Shabbos Shuva for Yom Kippur, and Shabbos Nachmi for the upcoming Holy days. This is another reason why we read the עשרת הדברות on Shabbos Nachmi – since it is another Kabbalos HaTorah – as we start a new Kabbala-undertaking on this Shabbos, for the new, upcoming year.

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ט"ו באב

Tu B'Av - Wednesday, July 29, 2026

באב – The Greatness of the 15th Day in Av

The Mishna says “לא היו ימים טובים לישראל כחמשה” “עשר באב , שבהם בנות ישראל יוצאות בכלי לבן שאולין” There isn't a greater Yom Tov than the 15th day in Av, the Yiddish girls went out dressed in borrowed white dresses.

Rashi says that even the rich girls borrowed dresses so as not to embarrass those who didn't own them.

The Gemara lists why it was a special Yom Tov:

– In פרשת מסעי, it says that women were allowed to marry only men from their Shevet (tribe). On חמשה עשר באב, they were allowed to do a shidduch with men from other Shvotim.

– After the sin of the Meraglim, Hahem told that generation that they wouldn't be able to enter Eretz Yisroel. Every year on Tisha B'Av, the Yidden placed themselves in a grave in preparation to die. Some died, others stayed alive and repeated the same thing a year later. After forty years, all the Yidden remained alive, and they thought that perhaps they had mixed up the dates. But when they saw a full moon, חמשה עשר באב, they realized that the decree was over, and they celebrated with a big Seudah – for then Hashem spoke to Moshe, as the pasuk says, “...והיו כאשר תמו וגו' וידהר ה' אלי” After the Midbar generation died, Hashem spoke to Moshe.

– During the destruction of the Second Beis Hamikdash, thousands of Yidden were killed in the city of Beitar, and the Caesar commanded that they weren't allowed to be buried. When they were permitted to bury

the dead on חמשה עשר באב, they realized that their bodies were still fresh.

– The Maharsha writes that the reason for the special simcha of חמשה עשר באב is because this day has a merit that the Third Beis Hamikdash will be built speedily in our days.

Wishing a כתיבה וחתימה טובה

It says in the Bnei Yissascher that the rays of light from Rosh Hashanah start shining from Chamisha Asar B'Av, when the days of Rachamim and Teshuva start. That is why it is a minhag-custom to start wishing one another a “כתיבה וחתימה טובה” from this day. The numerical value of the words חמשה עשר באב is 928, equivalent to the numerical value of כתיבה וחתימה טובה.

WHAT'S HAPPENING IN BELZ

SUPPORTING COUPLES FACING INFERTILITY

Harav Shimon Felberbaum, chairman of Ezer L'Mitzpeh, together with Harav Yechiel Landau, CEO of Dor Yeshorim, met with the Belzer Rebbe shlita and presented a report on their joint efforts to assist couples experiencing infertility, including generous financial support ahead of the Yamim Tovim. The Rebbe expressed keen interest in their many worthy activities and presented Reb Shimon with



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WHATS HAPPENING IN BELZ

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A THOUSANDS OF NSHEI BELZ UNITE FOR ANNUAL YACHDAV GATHERIN

Thousands of Nshei Belz from around the world united for the annual Yachdav gathering, held in Jerusalem and livestreamed to Belz communities worldwide. Opening with heartfelt remarks from the Belzer Rebbetzin תל"ס א, presenting the theme of the night "שאלתי" – what is my mission?" leading the audience in tehillim and infusing emunah and bitachon accompanied by her heartfelt brachos for gezunt, shidduchim, parnassah, nachas and davening for the Geulah!

The renowned guest speaker, Harav Aaron Schiff shlita, Av Beid Din and Rav of Belgium, gave an inspiring address about the privilege of having the Belzer Rebbe shlit"a as the generation's guiding leader—our עיני העדה – the eyes of the nation—whose guidance directs every aspect of Jewish life. He also highlighted the Rebbe's establishment of the monthly chevra gatherings, which provide women with ongoing strength and encouragement to meet the challenges of today's world.

A powerful recorded message from the Belzer Rebbe shlit"a urged women to set clear boundaries, uphold refinement and tznus in speech, dress, and conduct, and fulfill their sacred mission of building future generations of Torah.

The evening also featured an emotional address by Mrs. R. Simcha, sharing her unwavering faith after the tragic loss of her son in a terrorist attack during her family's sheva brachos, accompanied by a moving sand art presentation. The event concluded with a panel of renowned Belz dayanim,

Harav Shlome Binethe shlita, Harav Elimelach Gross shlita, and Harav Duvid Shuvaks shlita, who answered participants' questions and reinforced the enduring message that "בזכות נשים צדקניות נגאלו"—through the merit of righteous women, our final geulah will come, במהרה בימינו.



SPECIAL TEFILLOS DURING THE 9 DAYS

Talmidim of the Belzer Cheder in Chaifa gathered for a special tefillah assembly during the days of Bein HaMetzarim, pouring out heartfelt prayers for both personal and Klal Yisroel's redemption. Harav Yitzchak Koldetzky zt"l, son-in-law of Harav Chaim Kanievsky zt"l, delivered stirring words of inspiration, speaking about the pain of galus, each individual's sense of loss, and the longing for the rebuilding of the Beis Hamikdash.



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BELZ AND BEYOND

continued

DAVENING AT KEVER ROCHEL

Members of the Ahavas Chaveirim group from Beis Medrash Zichron Rafael in Bnei Brak participated in an inspiring trip to the kever of Rochel Imeinu. They were welcomed by Reb Chaim Langsam, a local resident and member of Yeshiva Bnei Rochel, who led a tour of the site. The visit concluded with a seudas rei'im led by Harav Mordechai Grinfeld, who spoke about the significance of the days of Bein HaMetzarim and the unique privilege of gathering so close to Rochel Imeinu.



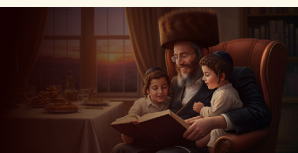
RETREAT FOR MELAMDIM

The melamdin of Talmud Torah Nof HaGalil spent an inspiring Shabbos retreat in Or HaGanuz, featuring an address by R' Yehuda Trager, Shacharis in Meron, and uplifting programs. In a special letter, the Belzer Rebbe shlit"a encouraged the participants, quoting the Chozeh of Lublin זי"ע on the immense value of teaching Torah to young children and urging them to appreciate the greatness of their sacred mission.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



כבד את אביך ואת אמך (ואתחנן ה:טו)

Honor your father and your mother.

The Yehudi Hakadosh of Peshischa zt"l was giving shiur to his talmidim, and as he approached a complicated sugya, he paused and got deeply engrossed in his thoughts to understand the p'shat. The shiur came to a halt while his talmidim were waiting for their Rebbe.

One of the talmidim became hungry and thought to himself that it would take his Rebbe a while, and he had enough time to run home and grab a bite. He ran home, ate something, and then his mother asked him: "My dear son, perhaps you can go upstairs to the attic to bring me down a bundle of straw, as I don't have the strength to go up the stairs."

"Oh, mother," her son replied, "I must run back to learn in Beis Medrash. The Rebbe is in the middle of a hard sugya, and he will explain it within a few minutes, and I don't want to miss it."

His mother groaned, saying, "You're right, my son, and I apologize for even asking. What should I do? It's not easy for me..."

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EVERYONE LOVES A GOOD STORY

continued

Her son hurried out and stopped abruptly. 'Why do I learn Torah, if לא המדרש העיקר אלא "המעשה" – the main thing isn't the learning, it is to fulfill what one learns!' I just missed the opportunity of Kibbud Aim...' He flew home, brought down the straw from the attic, and ran back to Beis Medrash.

As soon as he entered the Beis Medrash, the Yehudi Hakadosh aroused from his deep thought and asked his talmid: "Do you know who is escorting you now?" The talmid was confused, as all his friends looked at him and saw no escorts. The Rebbe continued: "When you returned, you merited that the holy Amura Abaya escorted you, and he lit up my eyes, answering my question that I had been struggling with this whole time."

He asked his talmid, "What did you do to merit such holy escorts?" The talmid related what had occurred. The Yehuada Hakadosh explained to his talmidim: Abaya was an orphan of both parents and didn't merit fulfilling the mitzvah of כיבוד אב ואם. Therefore, after he passed on, he escorts those who fulfill the mitzvah, as he wants to join those worthy to fulfill this great and worthy mitzvah of Kibbud Av V'Eim."

ועשיתם לכם פסל תמונת כל אשר צוך ה' אלקיך (ואתחנן ד:כג)
And you will make for yourselves a carved image, a likeness of anything, as Hashem, your G-d, has commanded you not to do .

Harav R' Yaakov Shimshon of Shpитеvka zt"l was once traveling with several talmidim to Zhytomyr. Along the way, they stopped at an inn to rest. While there, they overheard two drunken gentiles lamenting their misfortune.

One turned to the other and said, "My pain is unbearable. My only son became gravely ill, and the doctor insisted that the only cure was for him to eat meat. But it was during the season when our religion forbids eating meat. I went to the priest and begged him to allow my son an exception. Instead, he rebuked me, saying, 'Your son cannot abandon our religion!' A few days later, my son died."

When Harav Yaakov Shimshon heard the conversation, he said, "Now I understand the verse, 'ועשיתם לכם פסל תמונת כל אשר צוך ה' אלקיך' (Devarim 4:16). Rashi notes that the wording seems unusual—it should have said, "אשר צוך ה' אלקיך שלא לעשות", 'that Hashem commanded you not to do.'

"The Torah is teaching us a profound lesson. Our Torah is not like a pesel—a carved idol of stone or gold that is rigid, lifeless, and incapable of change. Ours is a Toras Chaim, a living Torah. When a human life is at stake, the Torah itself commands us to set aside even the sanctity of Shabbos to save that life. What appears unchangeable is, in truth, guided by the Torah's deepest value—the preservation of life.

"This is the difference between our faith and theirs. Their laws remain fixed even when they lead to tragedy. The Torah, by contrast, is רוח חיים—Hashem's wisdom that knows when its own commandments must yield to fulfill its highest purpose: to preserve life.

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THE REBBE'S TORAH



נחמו נחמו עמי יאמר אלקיכם (ישעי' מ:א)
Comfort, comfort, My people, says Hashem.

The Navi speaks about what will be when Moshiach comes. Why will Hashem need to console us after we will merit Moshiach's arrival and the building of the Third Beis Hamikdash?

The answer- we will gain clarity that the long exile was because of our averios – "מפני" – "חטאתינו גלינו מארצנו" – and if we would have done teshuva in Galus, Hashem would have redeemed us. This thought can break us and bring us to great pain and remorse. That's why Hashem will console us and say that all that we sinned during Galus was because of our great Yetzer Hara that reigned during Galus, and we are not at fault.

When Yidden do Hashem's will, Hashem calls us "עמי" – His Nation. This is what the Navi is saying: נחמו נחמו עמי יאמר אלקיכם – Hashem will comfort us and say that even after we sinned, we still remained "עמי" – Hashem's Nation – since we had a tough Yetzer Hara during Galus.

THIS WEEK'S VORT



פרשת ואתחנן

אעברה נא ואראה את הארץ הטובה... (ואתחנן ג:כה)
Let me now cross and see the good Land...

The words ואראה את הארץ seem redundant. Because if Moshe Rabbeinu were to come into Eretz Yisroel, he would see the land. Just

ואראה means to see a "ruchniyus vision" – he should be able to grasp the holiness of Eretz Yisroel.

והיה הדברים האלה על לבבך... (ואתחנן ו:ו)
And these matters that I command you today shall be upon your heart.

Not every person is worthy of having Divrei Torah embedded in his heart. והיה הדברים האלה – על לבבך – The Divrei Torah shall lie upon your heart, and when you are worthy, and your heart is open, the Divrei Torah will seep into your heart.

ואתחנן אל ה' בעת ההוא לאמר... (ואתחנן ג:כג)
I implored Hashem at that time, saying.

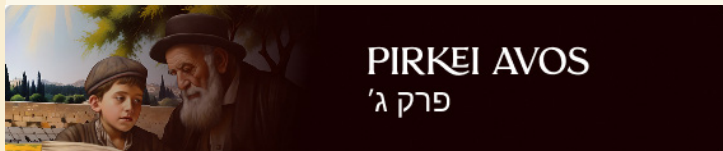
Moshe Rabbeinu אל ה' ואתחנן said a lot of tefillos – prayers לאמר – telling future generations that even if you think that your tefillos aren't accepted now, you should continue asking until the gates of heaven open and your tefillos will be accepted.

ואתחנן אל ה' בעת ההוא לאמר... (ואתחנן ג:כג)
I implored Hashem at that time, saying.

Every tefilla has its hour and minute when it needs to reach the heavens. One needs a special siyatta d'shmaya that the tefilla he asks should be matched to the right moment. This is what Moshe Rabbeinu asked: ואתחנן אל ה' – בעת ההוא לאמר – that his tefilla should be matched specifically to the right moment.

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כל המקבל עליו עול תורה (אבות ג:ה)
Whoever accepts upon himself the yoke of Torah.

The Taana says "המקבל עליו עול תורה" and not "הלומד תורה" – we learn that specifically one who accepts upon himself the yoke of Torah, not to forsake the holy Torah, even if he had upon himself the עול מלכות & עול דרך ארץ – the yoke of government and commerce, it gets removed from him and Hashem will protect it shouldn't be placed upon him.

ונוח לתשחורת (אבות ג:יב)
Be gentle towards the young.

The word תשחורת can also mean "to ask" – this is what the Mishna is saying: You should easily heed those who ask of you, anything. And the Mishna adds "והוי מקבל את כל האדם" – and you should greet everyone with joy – when you fulfill someone's request, don't do it with an angry face, just do it with a smile on your face and a good heart.