

PARSHAS DEVARIM

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת דברים

ב' מנחם אב תשפ"ג / July 20, 2023



שבת חזון

- The Holy Rzhiner zt"l said the reason why it's called שבת חזון is since this Shabbos, you can 'see' what will occur in the world.
- The Chozeh of Lublin zt"l writes that one merit to see the third Beis Hamikdash on Shabbos Chazon.

The Barditchover Rav zt"l gave a mashal (parable) on this: A man had a very well-behaved child and sewed him an expensive garment. The child wasn't careful with the garment, so the father tore the garment. A while later, the father handed the child another garment, and again, the child didn't accord it the right respect, and the father ripped the garment. The third time, the father sewed a fresh, new garment and hid it. Occasionally, he showed the garment to his child and said, "You see this garment. If you behave well, then I will give it to you."

This is what Shabbos Chazon is all about, explained the Barditchover Rav. "Hashem shows everyone the Third Beis Hamikdash and the wonderful life we will experience then."

Tzaddikim, who have open eyes, are worthy to see it, as the holy Chozeh of Lublin used to say, that on Shabbos Chazon, one is worthy to see the Third Beis Hamikdash in its completion.

ישועת ה' כהרף עין

Maran, Reb Aharon of Belz zt"l used to speak about the גאולה עתידה – the future redemption on Shabbos Chazon. One year, when Erev Tisha B'av was on Shabbos Chazon, Reb Aharon related that when his revered great-grandfather, Maran, the Sar Shalom of Belz zt"l once sat during Shalosh Seudas on Erev Tisha B'Av that also fell on Shabbos, he cried bitterly, saying: "ישועת ה' כהרף עין" – the salvation of Hashem is within a blink of an eye, and He may bring the גאולה before we start reciting the Kinus today!"

He saw moshiach twice

Maran, Reb Aharon of Belz zt"l used to repeat this story each Shabbos Chazon. "My great grandfather, the Sar Shalom of Belz zt"l, saw Moshiach twice. Once, when he was a young man, he saw Moshiach as an elderly person; another time, when he was older, he saw Moshiach as a young man."

Maran, Reb Yissochar Dov of Belz zt"l explained the enigma. The Rambam writes (Hilchas Malachim), "In every generation, there's a tzaddik worthy of seeing Moshiach. When the zeida, the Sar Shalom, saw Moshiach as a youngster, he saw Moshiach from the previous generation as an elderly Yid. The second time, when he was older, he saw Moshiach of the new generation, a young man!"

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THE NINE DAYS - מנחם אב

Why is it called מנחם אב?

A Yid came to Hagaoan Hatzaddik Reb Yochanan of Rachmastrivka zt"l during Rosh Chodesh Av and repeated what the Rebbe said: "The name of the month "מנחם אב" is a segulah - omen to give 'מנחם' - comfort for those who wish to become an 'אב' - a father." While the Rebbe said these words, approximately fifty Yidden had given a kvittal (personal request to the Rebbe) to be blessed with children, and they were all blessed with children within the year.

We give comfort to our father - מנחם אב

We give comfort to our Father in Heaven, for He had to send away His children from His table. As it says, "אוי לי שהחרבתי את ביתי והגליתני את בני בין האומות - Woe is to me that I destroyed my house and exiled my son amongst the nations."

These days are an עת רצון

A girl was born during the three weeks to Harav Reb Aryeah Leibish of Sanz zt"l, son-in-law of Hatzaddik Reb Moshe'la Razvodover zt"l. A telegram arrived from the Sanzer Rav zt"l that he should name the child 'רייצא'. The Razvodover Rav explained why.

Because tzaddikim apply tremendous avodah (spiritual work) during the three weeks to turn the 'צרה' (calamity) into 'רצה' (to be worthy by Hashem). Therefore, the Sanzer Rav requested to name her 'Reitza' for it mirrors the word 'רצה' - it should be a עת רצון!



ה' אב - Yahrzeit of The Ari Hakadosh

ה' אב - YAHRZEIT OF THE ARI HAKADOSH

The 5th day of Av is the Yahrzeit of Reb Yitzchak Luria Ashkenazi, the Ari HaKadosh zt"l, who is buried in Tzfas.

- Thousands of visitors worldwide come to the Ari Hadadosh's tzion to daven for a Yeshuah, Refuah, and blessings. For it is known that a tzaddik, on the day of his yahrzeit, descends from Above to pray on our behalf.
- It's interesting to note that the yahrzeit of Reb Shimon Bar Yochai, Maran, Reb Aharon of Belz, and the Ari Hakadosh all fall on the same day - this year, on a Tuesday.
- The name Ari is the acronym for, אלוקי ר' or Ari's translation, is a lion, for the Ari Hakadosh was the lion of his generation.

The Ari was orphaned from his father at a young age, and his mother was forced to move to Egypt, where his rich uncle Rabbi Moshe Francis supported them. The Ari later married his uncle's daughter.

He spent much of his time secluded,

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Yahrzeit of The Ari Hakadosh – ה' אב
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where he studied uninterruptedly. Eliyahu Hanavi would appear to him and teach him Kabbalah. Eliyahu also told him to return to Tzefas in Eretz Yisroel, where he learned under the great Kabbalist Rabbi Moshe Cordovero zt"l; known as the Ramak.

The Ari was niftar at the young age of 38 and never had a chance to write his Kabbalah teachings. We have some beautiful piyutim and zemiros, such as Asader Lis'udasa, Bnei Heichala, and Azameir Bishvachin, which we sing on Shabbos. Nearly all we know today has been recorded by Reb Chaim Vital zt"l, his faithful talmid, and to whom he revealed all his teachings.

A worthy, God-fearing man in the city of Tzfas spent all his days repenting. Once, he came before the Ari and asked him to reveal any sins he had overlooked and to tell him how to atone for them.

The Ari looked at his forehead and said, "You are a perfect tzaddik. You are blameless. But there is one thing in your home that needs attention. I see a vague hint of tzar baalei chaim on your forehead, unkindness to animals, which you must correct." The man was deeply grieved to hear this. He tried to remember what he had done to animals, but nothing came to mind. He went home and inquired about the deeds of his family. He finally discovered that his maid didn't feed the chickens; they had to go foraging for food in neighbors' courtyards.

The good man told his wife to scatter food each day, not only for their chickens but also for those of their neighbors. When he

returned to the Ari and asked him to look at his forehead, the latter happily informed him that the sign had vanished; the sin had been erased.

**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 of Klal Yisroel...

An Alexander Chassid by the name of R' Avraham Krakower a"h related that after the passing of the Yismach Yisroel zt"l, he traveled for the first time to his successor, the Tiferes Shmiel zt"l, to spend Shabbos Parshas Devarim. When he arrived and gave 'shalom' to the Rebbe, a thought passed through his mind. 'When he used to catch a first glimpse of the holy Yismach Yisroel's lofty features, he was aroused to do teshuvah. And he hoped he would feel the same sentiments with the new Rebbe.'

This thought followed him throughout his visit. He kept on thinking, wishing he could feel that same sentiment.

The Tiferes Shmiel started saying Torah on Friday night with the words אלה הדברים אשר דבר משה אל כל ישראל – Rashi explains that Moshe told the Yidden words of rebuke. The Tiferes Shmiel asked, "Why did Moshe need to rebuke them? Weren't the Yidden aroused to do teshuvah just by looking at Moshe Rabbeini's holy face? Why did they have to be reprimanded if they were worthy of seeing such a holy tzaddik as Moshe?"

To R' Avraham Krakower's amazement, the Tiferes Shmiel answered his question. Moshe Rabbienu could see, with Ruach

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**EVERYONE LOVES A GOOD STORY,
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Hakodesh, the future generations. He saw that it would come a time when one will gaze at their Rebbe and won't be aroused to Teshuvah. At such times, a tzaddik should have the strength to reprimand his people for doing teshuvah through the power of his words.

This is what the pasuk alludes to, finished the Divrie Shmiel. **אלה הדברים אשר דבר משה אל כל ישראל** – Moshe was referring to the tzaddik of each generation, that the tzaddik should be able to talk to **אל כל ישראל** – to all Yidden, even those of future generations when they aren't so worthy.

והצרות ודי זהב (דברים א:א)
And Chazteoros and Di-zahav.

A Chassid came to the Tiferes Shlomo of Radomsk zt"l to unburden his heart, crying about his hardships with parnassah – earning a livelihood. He wrote a kvittel saying he is an 'עני' – poor person and handed it to the Rebbe's gabbai.

When he was summoned into the Rebbe's room, as soon as he entered, the Tiferes Shlomo started screaming, "An עני is like a מת – dead person. He must get out of my house! I'm a Kohen!"

The chassid was shocked and fled the room. But the Tiferes Shlomo called him back and said, "You're considered a מת מצוה – one that a Kohen is permitted to tamper with." And then he asked the chassid, "What do you do for a living?"

The chassid replied that his wife sells wares in the courtyards of the nobles, earning money to cover basic foods and essentials. But now, they need to marry off their daughter and don't have money.

The Tiferes Shlomo replied, "The pasuk says **והצרות ודי זהב** – the literal meaning, if you dwell in the courtyards, **ודי זהב** you can amass quite a bit of gold!" The Rebbe added to these words warm brachas.

When the chassid returned home, his wife shared that she went today to the noble's courtyards, as usual, to sell her wares, and she found a sack filled with gold coins. They could use this money to marry off their daughter and, with the extras, invest in a business in which he was very successful.

לא תכירו פנים במשפט (דברים א:יז)
You shall not show favoritism in judgment.

The holy tzaddik Rebbe Hillel of Kolomaya zt"l related that his holy Rebbe, the Gaon, and Tzaddik Reb Mordechai Benath zt"l fulfilled the pasuk of **לא תכירו פנים במשפט** literally.

He never looked at the faces of the defendants during a משפט – ruling. He used to sit draped in a tallis and tefillin immersed in learning all day in the Beis Din. When the defendants used to come, he covered his face with the tallis, listened to the complaints of both defendants, and only after giving his p'sak – ruling, and asked the defendants if they accepted his ruling, did he remove his tallis and greet them.

לא תגורו מפני איש כי המשפט לאלקים הוא (דברים א:יז)
You shall not tremble before any man, for the judgment is Hashem's.



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**EVERYONE LOVES A GOOD STORY,
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There was a Dayan in Lemberg (Levov) whom people accused for accepting שוחד – bribery and ruling falsely during Din Torahs. That Dayan was once davening in the home of the Lemberger Rav, Harav Reb Yaakov Ornstein zt”l. The Lemberger Rav noticed that the dayan pronounced the word “אחד” from קריאת שמע for an extended time. The Rav asked the dayan why he did so, but the dayan didn’t answer.

The Lemberger Rav explained why: "It says, כל דיין שדן דין אמת לאמיתו, כאלו נעשה שותף להקב"ה' – במעשה בראשית – A dayan that rules Emes – righteously and correctly, becomes a partner with Hashem in the world's creation.

One who doesn’t accept bribery and rules according to the Torah, by him, Hashem isn’t called “אחד” – one – since they’re considered as partners – the dayan and Hashem. But suppose the dayan does accept bribery and rules falsely. In that case, he can’t be a partner with Hashem, and Hashem is alone – אחד – therefore, you, who accepts שוחד, extends the word ‘אחד’ pronunciation, because you declare that Hashem is one, without a partner!”

טובה הארץ אשר ה' אלקינו נתן לנו (דברים א:כה)
Good is the land that Hashem, our G-d, gave to us.

At the onset of WWII, the Chassid, Reb Berish Ortner z”l, and a delegation of Yidden came from Germany to Poland to speak to the Polish government to intercede by the Germans on the Yidden’s behalf.

Upon arrival to Poland, Reb Berish traveled to Maran, Reb Aharon of Belz zt”l, and handed over several letters related to the Polish government sent by community activists.

Since it was before Pesach, Reb Berish stayed in Belz for Pesach until after Lag Ba’Omer. Seeing that the situation worsened daily, he wanted to discuss his plan of escaping Germany and heading to Eretz Yisroel.

Maran approved and said he should settle in the biggest city in Eretz Yisroel. Maran then escorted Reb Berish to the doorway from his home, saying, **“If a Yid travels to Eretz Yirsoel, one needs to escort him!”** A huge crowd followed and escorted him out.

פרשת דברים – THIS WEEK’S VORT

אלה הדברים אשר דבר משה אל כל ישראל (דברים א:א)
These are the words that Moshe spoke to all of Klal Yisroel...

The words אלה הדברים אשר דבר משה אל כל ישראל, connote that Moshe Rabbeinu, in his words of rebuke, spoke about punishment to the Yidden only. When Moshe spoke to Hashem, he only spoke about the Yidden’s good deeds so that Hashem shall bestow heaps of bracha and hatzlacha upon the Yidden.

אלה הדברים אשר דבר משה אל כל ישראל (דברים א:א)
These are the words that Moshe spoke to all of Klal Yisroel...

HaGoen HaTzaddik Reb Chaim of Freidberg zt”l (brother of the Maharal of Prague zt”l) paraphrased this pasuk with words of Mussar, based on all the parshas of Sefer Devarim.

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אלה הדברים – These are the words I'm talking to you.

ואתחנן – And I beg you to accept and obey them.

עקב, ראה – Because you see that.

שופטים – Everything that a person does, he will be judged in the heavenly courts.

כי תצא – When the neshama leaves this World.

כי תבוא – And arrives at Olam Haba, thus, you should know.

אתם נצבים – You're living on this World and you're healthy, you should know that.

וילך – A person doesn't know when he will leave this World, therefore.

האזינו – Listen well to my words of rebuke, and you will be worthy throughout.

וזאת הברכה – To be blessed on this World and in the coming World.

והנכם היום ככוכבי השמים לרוב (דברים א:י)

You are today like the stars of heaven in abundance.

The Yidden are compared to the stars in heaven. Just as each star has its special worth, each Yid has a special worth in Heaven.

ד' אלקיך עמך לא חסרת דבר (דברים ב:ז)

When Hashem was with you, you did not lack a thing...

When a person lives with sincere Emunah and Bitachon, with feelings of love towards Hashem, he will have everything he needs. ד' אלקיך עמך – If a person feels that Hashem is always with him, לא חסרת דבר – he will never lack anything!

אחד עשר יום מחורב דרך הר שעיר עד קדש (דברים א:ב)

Eleven days from Chorev by way of Mount Seir to Kadesh.

The eleven days אחד עשר יום are when Yidden mourn the destruction of the Beis Hamikdash. י"ז טבת, י"ז תמוז, the nine days (including תשעה באב). The pasuk continues, מחורב – from the times of the destruction of the Beis Hamikdash דרך הר שעיר through the galus/exile of Esav, who lived in Har Seir עד קדש until we return to the holy city of Yerushalayim where we will rebuild the Beis Hamikdash speedily, in our days.

פרקי אבות - פרק ב'

יפה תלמיד תורה עם דרך ארץ (אבות ב:ב)

Learning Torah is nice with Derech Eretz.

The Imrei Emes of Gur zt"l says: The word תפילה equals 515, just like the word דרך ארץ. Torah alone isn't enough; a person must also daven appropriately, and Torah and Tefillah combined, will prevent him from sinning.

יפה תלמיד תורה עם דרך ארץ (אבות ב:ב)

Learning Torah is nice with Derech Eretz.

Even if a person learns a lot of Torah, he cannot hold highly of himself. Even if someone shames him, he shouldn't get angry at him. Just continue learning. This Midah trait can be learned from the "ארץ" – the earth. Even though it grows food, which sustains a person, people still tread on it, and it continues bearing good fruit. This is what the Mishna teaches us יפה תלמיד תורה – you need to learn Torah עם דרך ארץ – the same way the earth conducts itself.