

# PARSHAS RE'AH

## CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת ראה, שבת מברכים חודש אלול  
August 10, 2023 / כ"ג אב תשפ"ג



### WHAT'S HAPPENING IN BELZ

#### Yahrzeit of Maran Reb Aharon of Belz zt"l

Hundreds of thousands Chassidim and people from all over Eretz Yisroel came to connect with the Tzaddik and daven for yeshuos on the day of his yahrzeit. In addition, thousands submitted their personal kvittel which was read at the tzion by a prominent talmid chacham on behalf of World of Belz.

The Belzer Rebbe Shlita, along with his son, Reb Aharon Mordechai Rokeach Shlita and family, davened at the tzion and read kvittels for all those in need.

גע' פועל'ט זיך אבות יגן עלינו  
אלעס גוטס!



The Belzer Rebbe Shlita Reading Kvittels at the Tzion

### BAR MITZVAH OF THE BELZER REBBE SHLITA'S GRANDSON - HABOCHUR USHER SHIYA YEHUDA

On Tuesday morning, כ"ג אב, on the day of Reb Aharon of Belz zt"l yahrzeit, the Belzer Rebbe Shlita put on tefillin for his grandson, HaBochur Usher Shiya Yehuda Rokeach n'y, son of Reb Aharon Mordechai Rokeach shlita.

The "tefillin leigen" was followed by "lekech and bronfen", and thousands of chassidim participated in the Bar Mitzvah which was celebrated together with the Yahrzeit tish, following the Belzer Rebbe's visit to Har Hamanuchos.



The Belzer Rebbe Shlita Putting on Tefillin for His Grandson

### שבת מברכים ראש חודש אלול

פרשת ראה - מברכים ראש חודש אלול

The tzaddik Rebbe Yisroel of Ruzhin zt"l



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שבת מברכים ראש חודש אלול  
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explains why Shabbos Mevarchim Chodesh Elul always falls on Parshas Re'eh, since the first letters of ראש אלול stand for ראש אלול היום.

חיים equals אלול

The word אלול equals 68, and so does the word חיים equal 68. When Yidden have fear during the days of Elul and fear Hashem, they will be blessed with a year of חיים - life.

אני לדודי ודודי לי

The acronym of אלול is א'ני לדודי ו'דודי לי - we come close to Hashem, and Hashem comes close to us. The end letters of the word אלול are 4 "י" - which equals "40" - the forty days from Rosh Chodesh Elul until Yom Kippur, which is set aside for Yidden to do Teshuvah.

לדוד ה' אורי

The Minhag is to say chapter כ"ז in Tehillim "לדוד ה' אורי וישעי" every day following Shachris and Mincha, starting from Rosh Chodesh Elul through Simchas Torah. The Minhag in Belz is to recite it after the שיר של יום

## Shofar Blowing During the month of Elul

We blow the shofar to arouse Yidden to do teshuvah. "אם יתקע שופר בעיר ועם לא יחרדו" - Is there a possibility of blowing the shofar in a city the people won't fear?

EVERYONE LOVES A GOOD STORY,  
ESPECIALLY A CHASSIDISHE STORY...

וזבחת מבקרך ומצאנך (ראה יב:כא)

*You may slaughter from your cattle and your flocks.*

Harav Reb Shraga Feival of Gritza zt"l had a sister who lived in Warsaw, where he used to reside in her home upon his visits to Warsaw. His sister knew that Reb Shraga Feival was extremely conscientious regarding eating chicken from a specific shochet, whom Reb Shraga Feival trusted his hashgacha.

In preparation for one of Reb Shraga Feival's visits, she sent her maid to that shochet to slaughter a chicken. On the way, it started pouring, and the maid surmised that she'd take the chicken to a different, also a G-d-fearing shochet, whom her master also used and lived close by. The maid didn't tell anyone and handed the slaughtered chicken to her master.

When Reb Shraga Feival was served the chicken, he took a spoonful of chicken sauce, smelled it, and asked his sister. "Tell me, please, who slaughtered this chicken?" His sister wondered about his questioning, "What do you mean I always send your chicken to your desired shochet?"

Reb Shraga Feival asked her to investigate, so she ran to her maid and asked where she had taken the chicken. The maid divulged her secret.

ונתת את הברכה על הר גריזים ואת הקללה על הר עיבל (ראה יא:כט)

*You shall deliver a blessing on Mount Gerizim and a curse on Mount Ebal.*

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

A local, regional count employed a Chassid of the Sar Shalom of Belz zt"l. One day, the count's only son suddenly had a nervous breakdown and became mentally ill. The doctors couldn't offer a cure.

The Chassid came to The Sar Shalom and related the incident with the count's son, adding that the count's behavior towards the Yidden living in his region can sometimes be good or bad. The Sar Shalom agreed to see the count.

When the count and his eighteen-year-old son arrived, The Sar Shalom questioned them about his son's ailment. The Sar Shalom told him, "If you promise to act kindly to the Yidden, then I can heal your son."

Of course, the count promised.

The Sar Shalom handed the count a closed envelope and told the chassid to accompany the count and deliver the envelope to a priest known for his hatred towards the Jew. When they arrived at the priest's home, the priest started cursing the Yid, and banished him from his property.

The count handed over the envelope, saying it was from a Chassidic Rabbi, which enraged the priest even more. He started screaming hysterically and acting violently, breaking everything within his reach. A Doctor was immediately summoned and admitted the priest to the hospital to treat the sudden onset of his mental illness. However, the priest's condition worsened and remained so until his death.

The count's son recovered, returned to The Sar Shalom to thank him, and gifted him silver and gold. From then on, the count and his son acted nicely to the Yidden in their region.

The Sar Shalom later explained his actions. When Hashem created the world, He differentiated between good and bad. And Hashem gave Tzaddikim the power to interchange between good and bad. They can bestow good upon the non-Jews when necessary, and a Kiddush Hashem will come forth through their actions. The Sar Shalom further explained. It says in the pasuk ונתת את הברכה על הר גריזים ואת הקללה על הר עיבל - the Targum Onkelos expounds ית מברכיא - that tzaddikim can give brachas and have the power to bestow good and bad. Therefore, I took the ailment from the count's son and gave it to the priest.

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למען תלמוד ליראה את ה' אלוקיך כל הימים (ראה יד:כג)  
*So that you will learn to fear Hashem, your G-d, all your days.*

HaChassid Reb Avraham Mendolowitz a"h related a story.

His sister, who lived in Tiberias and had a four-year-old son, suddenly stopped talking, and he couldn't sleep at night. She asked her husband to take their son to Tel Aviv to Maran Rebbe Aharon of Belz zt"l. Maran asked her husband, "Do Arab women hang out near your home?" He replied that yes. Maran exclaimed, "Arabic eyes! Arabic eyes!"

Maran then took the boy, placed him between his holy feet, and tapped him on his forehead. Maran asked the boy, "What's with you?" The boy answered, "I'm scared."

Maran told him, "You're not allowed to be



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afraid of anyone, only to fear Hashem alone!"

Maran Rebbe Aharon advised the father to check the mezuzahs from their home. The boy returned home with his father and slept well that night. The father checked the mezuzahs, and a few of them were damaged.

## THIS WEEK'S VORT – פרשת ראה

ראה אנכי נותן לפניכם היום ברכה וקללה (ראה יא:כו)  
*See, I present before you today a blessing and a curse.*

The pasuk says ראה – a person has to see with his eyes that אנכי – from Hashem, Himself comes נותן לפניכם היום ברכה וקללה – the good and the bad. It doesn't happen coincidentally, nor happenstance. It's all Hashgacha Pratis – divinely orchestrated by Hashem.

ולא תחפץ את ירך אמחיק האביון... (ראה טו:ח)  
*You should not close your hands against your needy brother...*

The words ולא תחפץ את ירך אמחיק האביון – the first letter of each word is the word תהילים. The Shl"ah Hakadosh explains that it's customary to recite Tehillim and to give Tzedakah before davening.

פתח תפתח את ירך לו...די מחסורו אשר יחסר לו (ראה טו:ח)  
*Rather, you shall open your hand to him and lend him his requirement, whatever he lacks.*  
A poor person is pained by his need to

lower himself in asking for assistance. This is what the pasuk alludes to פדי מחסור – the poor person has a huge hole לו אשר יחסר לו – that he needs to lower himself and say he's missing – that he doesn't have.

והיית אך שמח (ראה טז:טו)  
And you will be completely joyous.

The word והיית אך שמח equals 800. So, too, the word הכנסת אורחים. The mitzvah of Hachnasas Orchim brings a person to simcha – joy. And Simcha leads to parnassah. The end letters of והיית אך שמח are ת"ך – a phrase that alludes to the Malach (angel) assigned to פרנסה.

## פרקי אבות - פרק ה'

האומר שלי שלי ושליך שלך (אבות ה:ז)  
*One who says what's mine is mine: what's yours is yours.*

A chassid says, "שלי שליך" What's mine belongs to you. He doesn't want the other person to feel uncomfortable when he gives him something. Therefore he says, what's mine belongs to you – he should feel "heimish" – comfortable with the present he gets, as if it's his.

בן הא אומר לפום צערא אגרא (אבות ה:כג)  
*Ben Hei Hei said, according to the pain, so is the gain.*

Ben Hei Hei was a Ger-convert and was called by the names of Avraham and Sarah. To both their names, the letter "ה" was added. Like every Ger who leaves his nation and family, the transition to the Jewish nation is hard, with lots of pain and travails. Therefore, לפום צערא אגרא – בן הא אומר

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פרקי אבות - פרק ה'

*continued*

- he may have experienced pain - but the gains were worth it!

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לפום צערא אגרא (אבות ה:כג)

Through one's mouth, one can receive opposite outcomes. One can have צערא - pain from talking *loshan hara* (Evil Speech) and *rechilus* (gossip), and the opposite, אגרא - he can gain rewards by using his mouth to learn Torah.