

Parshas Vayelech

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וילך

יום כיפור תשפ"ו

ג' תשרי תשפ"ו / September 25, 2025



עשרת ימי תשובה

עשרת ימי תשובה – The Ten Days Between Rosh Hashanah and Yom Kippur

The reason why the Aseres Yemei Teshuvah follows Rosh Hashanah is that on Rosh Hashanah, everyone does תשובה במחשבה Teshuvah in their mind. Still, since one has to do teshuvah in action – תשובה במעשה – on weekdays, which can't be done on Rosh Hashanah since it's a Yom Tov, we have weekdays to complete it.

SHABBOS SHUVA שבת שובה

The Shabbos between Rosh Hashanah and Yom Kippur is called Shabbos Shuvah. The reason explained Maran Rebbe Yissocher Dov of Belz zt"l: "... 'אלקידך... שובה ישראל עד ה' – The Navi (הושע יד:ה) begs Yidden to do teshuvah and return to Hashem, and even if they don't do teshuvah the way they're supposed to, they should start doing teshuvah since Hashem promises "ארפא משובתם" – I will heal them – Hashem who is the Healer of all, – will "heal the teshuvah" like he heals every illness – in a way that their teshuvah will be accepted.

The Serdeheler Rav, Reb Asher Anshil Katz zt"l, once visited Maran Reb Yissocher Dov of Belz zt"l. Maran asked him if he delivers a Shabbos

Shuva drasha in his shul.
Maran then shared:

"My grandfather, the holy Sar Shalom of Belz zt"l, would deliver drashos every Shabbos HaGadol and Shabbos Shuva, even at the very beginning of his rabbinic leadership.

One year, on Shabbos Shuva, as he was walking with his father-in-law, Reb Yissocher Dov Ramraz zt"l, to deliver the drasha, he suddenly stopped in his tracks and turned back toward home. His father-in-law asked him why he had paused so abruptly.

The Sar Shalom stood silently, deep in thought, and then explained that he had forgotten the entire drasha he had prepared. They returned home, and together he and his father-in-law began reviewing the drasha slowly until his memory returned. Only then did he go back to shul and deliver it.

Later, once he had calmed from the incident, the Sar Shalom explained: A sudden awe of the approaching Yom Kippur had gripped him so firmly that, in his trembling, his drasha slipped entirely from his mind.

And Maran Reb Yissocher Dov concluded: "A person on such a lofty level—overcome with true fear of Yom Kippur—is the kind of person who can deliver drashos for Yidden."

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YOM KIPPUR - יום כיפור

October 2, 2025 - י' תשרי תשפ"ה

To learn more visit worldofbelz.org/YOM-KIPPUR

YOM KIPPUR AIR

One Yom Kippur, the gabbaim of Maran Rebbe Aharon of Belz zt"l noticed him walking about the room, repeatedly inhaling the air. Concerned, they wondered if perhaps the Rebbe was unwell and struggling to breathe.

Sensing their worry, Maran reassured them:

"Today is Yom Kippur—the holiest day of the year. Chazal teach, 'The very sanctity of the day itself is a segulah for kaparah, to cleanse a person.' This means that on Yom Kippur, the very air is holier and purer than at any other time. Nu! I want to breathe in this holy air—something we cannot find during the rest of the year!"

YOM KIPPUR

The holy Ruzhiner zt"l related that one Erev Yom Kippur, when the holy Rebbe Reb Ber zt"l spent Yom Kippur with the Baal Shem Tov Hakadosh zt"l, he noticed that the Baal Shem Tov's tallis was slipping from his shoulders.

As Reb Ber drew closer, he realized why: the Baal Shem Tov was trembling so intensely from awe and fear of the Yom HaDin that even the nearby table was shaking.

Reb Ber later remarked: "Until that moment, I never knew how deeply my Rebbe feared the awesome Yom HaDin - Yom Kippur."

WHAT'S HAPPENING IN BELZ



Hundreds of chassidim, including many who already came to Eretz Yisroel to spend Rosh Hashanah with the Belzer Rebbe shlita, attended the Bar Mitzvah of HaBochur Moshe Shea Rokeach shlita, grandson of the Belzer Rebbe shlita, which was held in the courtyard of the Great Belzer Shul in Yerushalayim this past Motzei Shabbos. The Viznitzer Rebbe of Yerushalayim shlita and the Viznitzer Rebbe of Bnei Brak shlita graced the event with their honored presence.

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BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

ROSH HASHANAH IN BELZ

It is estimated that approximately 20,000 Belzer Chassidim, including men, women, and bochurim, filled the Great Belz Shul in Yerushalayim, to its maximum capacity. (There was a separate children's shul/program "מפי עוללים" where the davening was led by devoted Rebbeim, due to the limited space.)

On the first night of Rosh Hashanah, following Maariv, amidst pin drops silence, the Belzer Rebbe shlita wished everyone "לשנה טובה" followed by fervent brachos. The resounding "אמן" evoked the feelings of all those present – receiving the wishes from their beloved and Great Rebbe is why they all make the effort to travel for Rosh Hashanah – to be present in Greatness – to have their Rebbe serve as a גוט שליח beseeching the One Above for a גוט ש'אר געבענטשט for all of Klal Yisroel.

We should have גע'פועל'ט אלעס גוטס!



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



ועתה כתבו לכם את השירה הזאת (וילך לאיט)
So now, write the song for yourselves.

Harav Reb Moshe of Pshevorsk zt"l wrote a Sefer Torah for Reb Mordche of Neshchiz zt"l. This Sefer Torah was later inherited by his grandson, the Telister Rav zt"l.

At one point, after marrying off several children and facing financial strain, the Telister Rav sold the Sefer Torah to Maran Reb Yehoshua of Belz zt"l for three thousand Reinish—a considerable sum of money in those days. The Naroler Rav zt"l related that when the Sefer Torah arrived in Belz, Maran Reb Yehoshua himself went out to the train station to greet it, accompanied by his chassidim, who played music and sang joyously.

Later, when Reb Yehoshua of Belz married off his daughter, Rebbetzin Freida, to the Tzechinover Rav (the son of the Shinover Rav zt"l), the Shinover Rav requested that the Torah reading on Shabbos be from the Pshevorsker Sefer Torah. However, Maran Reb Yehoshua initially refused, explaining that his mechutan was known for his exceptional frumkeit and might question the Sefer Torah's kashrus, causing unnecessary agmas nefesh.

The Shinover Rav persisted, assuring him that he would try not to raise doubts. Still, Maran Reb Yehoshua agreed only on condition: two learned scholars should first review the halachos of STaM (Sifrei Torah, Tefillin, and Mezuzos) from Shulchan Aruch thoroughly, and then stand by the Sefer Torah during the reading, ready to answer any halachic concerns.



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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY continued

Indeed, during the reading, the Shinover Rav—out of his fiery zeal for every detail in halacha—raised several questions on the Sefer Torah. Each time, the scholars were prepared with clear answers, proving the Sefer Torah to be unquestionably kosher.

After the passing of Maran Reb Yehoshua, the Sefer Torah was inherited by his youngest son, Harav Reb Yitzchak Meir, Av Beis Din in Radim zt"l, and later by his son, Reb Moshe of Holochitz zt"l.

ועתה כתבו לכם את השירה הזאת (ויילך לאיט)
So now, write the song for yourselves.

A Sefer Torah was once found abandoned in an open field, and doubts arose whether the sofer (scribe) who wrote it was properly certified. If he had not been, the halachic ruling would be that such a Sefer Torah must be hidden away and not used.

The question was presented to Hagaon Reb Akiva Eiger zt"l. He answered with an insightful approach: It is the long-standing minhag Yisrael that when completing a Sefer Torah, distinguished individuals are honored to write the final letters. Usually, each person inscribes the letter corresponding to the first letter of their name—for example, a "מ" for Moshe, etc. Understandably, the letters at the end are written in different styles, since each hand is unique.

Therefore, Reb Akiva Eiger explained, if a devout and trustworthy sofer wrote the Sefer Torah, this custom surely would have been observed. By examining the final verses, one can see a variety of handwriting styles, which is proof that the Torah was written correctly.

But if the writing is perfectly uniform, it indicates the sofer wrote it all himself, and if he was unfit, then the Sefer Torah must indeed be hidden.

A gadol once repeated this story in jest and added: "מנהג ישראל תורה הוא"—the very fact that they were careful with a minhag Yisrael is itself a strong proof that the Torah scroll is kosher!

THE ARIZAL'S SIDDIR

During World War II, when Maran Reb Aharon of Belz zt"l was in Budapest for Rosh Hashanah, he did not have with him the Arizal Siddur that he would always use for tekiyas shofar. He therefore sent a messenger, Duvid Singer a"h, to the Riskover Rav, Reb Avraham Shlome HaKohen Katz zt"l, who was also a refugee in Budapest at the time, to ask whether he might have an Arizal Siddur.

The Riskover Rav sighed and replied that he himself was in foreign exile, without even his own personal siddur—how then could he possibly provide an Arizal Siddur?

Just after the messenger departed, an elderly Hungarian Yid entered the Riskover Rav's home holding a sefer. Surprised, the Rav asked him what it was. The Yid explained: "I found this among some old machzorim in my father's home, and I thought the Rav would surely know what it is, and perhaps you could make use of it."

The Riskover Rav looked—and it was an Arizal Siddur! Overcome with emotion, he rushed to the window, quickly calling the messenger back. "Return at once! I now have an Arizal Siddur for Maran to use for the tekiyas!"

Within moments, the siddur that had seemed impossible to obtain was delivered into the hands of Reb Aharon of Belz.

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THE REBBE'S TORAH



הקהל את העם האנשים והנשים והטף...למען ישמעו ולמען
ללמדו ויראו את ה' אלקיכם (וילך לא:יב)

Gather together the people – the men, the women, and the small children...so that they will hear and so that they will learn...

Rashi explains that the men came to learn, the women to hear, and why did the children come? To reward those who brought them. We need to understand that there is no reason why the children needed to come; if they don't understand, why are their parents awarded merits for bringing them?

The Torah commands us to bring even the little children—those who do not yet understand anything. Why? Because the mitzvah of Limud HaTorah includes a special commandment to teach Torah specifically to children. As the pasuk says (דברים יא:יט): "ולמדתם" — "And you shall teach them to your children."

Hashem gave us the Torah out of His boundless love for us, as we say in our tefillos: "אהבת עולם בית ישראל עמך אהבת, תורה ומצוות הקים ומשפטים" — "With eternal love You have loved the Yidden Your people; and Torah, mitzvos, statutes, and laws You have taught us."

Therefore, there is something uniquely precious in learning Torah with children. For when we fulfill this mitzvah—teaching Torah to the youngest among us—it demonstrates our love for them. And in return, it awakens Hashem's love for us, like the love of a father for his children.

The Mishnah (יומא כ"ה מ"ט) teaches: "עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד שירצה את חבירו" — sins between one person and another, Yom Kippur does not atone for until he seeks

forgiveness from his friend.

And Rabbi Akiva said: "לפני מי אתם, ישראל, לפני מי אתם?" — Fortunate are you, Yisroel! Before whom do you purify yourselves, and who purifies you? Your Father in Heaven.

What is the connection between these two teachings?

The difference between a king's servants and his children is evident. If the servants quarrel among themselves, it does not disturb the king very much, as long as they continue serving him faithfully. But if his own children fight, it causes him deep anguish—how can his beloved children not live in harmony?

So too, on Yom Kippur. The Mishnah teaches: "עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד" — "שירצה את חבירו" — one cannot be forgiven for wronging another person without first asking forgiveness and making peace.

But there is also a deeper reason. On Yom Kippur, the holiest day of the year, we stand in closeness to Hashem. At that moment, we must remember: "לפני מי אתם מטהרים ומי מטהר?" — "אתכם? אביכם שבשמים" — we are standing before our Father in Heaven. And what does a father desire more than anything? That his children live together in peace and love.

Therefore, before Yom Kippur, we must seek forgiveness from one another—so that our Father in Heaven can look upon His children with joy and grant us full atonement.

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THIS WEEK'S VORT



פרשת וילך

אל תיראו...הוא ההולך עמך לא ירפך ולא יעזבך... (וילך לא:ו)
Do not be afraid. He who goes before you, He will not release you nor will He forsake you.

The passuk starts in plural tense "אל תיראו" and continues on in singular tense "ההולך עמך". If Yidden will keep b'achdus - in unity together, it will be "ההולך עמך" - as if they are one person, and then, לא ירפך ולא יעזבך - Hashem will not forsake them.

ולמדה את בני ישראל שימה בפיהם (וילך לא:יט)
And teach it to the Yidden, place it in their mouths.

When a person wants to eat, they place the food in their mouth. Small and weak people need to be fed, the food put into their mouths; however, they need to swallow the food themselves. The passuk teaches us that when the Yidden received the Torah, it was placed into their mouths, and they needed to absorb it themselves, to bring the Torah into their hearts.

וילך משה...ויאמר אלהם בן מאה ועשרים שנה אנכי היום לא אוכל עוד לצאת ולבוא (וילך לא:א-ב)
Moshe went...He said to them, "I am a hundred and twenty years old today, I can no longer come and go.

Targum Yonasan says that Moshe went to learn in the Beis Hamedrash.

Hashem praises the greatness of Moshe Rabbeinu a"h to teach us that even when a person sees that he will chas v'shalom be niftar - pass away soon, thus, as long as he

still lives, he has to do what he can. Moshe Rabbeinu said: לא אוכל עוד לצאת ולבוא - but as long as he still could. וילך משה - he went to learn Torah in the Beis Medrash.

וידבר משה באזני כל קהל ישראל...עד תומם (וילך לא:ל)
Moshe spoke the words of this song into the ears of the entire congregation...until their conclusion.

Moshe Rabbeinu instilled the Torah in them so thoroughly that it was עד תומם - until they became whole.