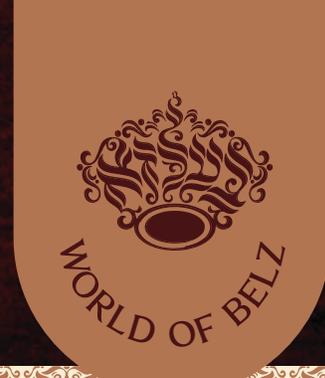


Parshas Ki Savo

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת כי תבוא
September 9, 2025 / י"ח אלול תשפ"ה



SHABBOS SELICHOS שבת סליחות

Motzei Shabbos/Sunday September 14

The Belzer Rav Shlita once said during his "Shabbos Slichos drasha" (speech) – "If you just say the words 'Shabbos Selichos' it is enough to arouse fear!"

Selichos In Belz

The Avodah – holy task and preparations for the first day Selichos in Belz was so great that Maran Rebbe Yissocher Dov of Belz zt"l expressed: "The Avodah on this great day is harder for me than the holy Avodah on Rosh Hashanah and Yom Kippur!"

שטייטס אויף צו סליחות .. שטייטס אויף צו עבודת הבורא
Wake up to Selichos...Wake up to Serve Hashem!

The minhag was for the city's shamesh to walk around the town holding a lantern and banging with a hammer, waking everyone to Selichos. Today in Belz in Yerushalayim, Reb Yitzchak Eizik Fried Shlita drives around Kiryas Belz with a loudspeaker with the renowned Reb Yermiya Damen's Shlita singing: "ישראל עם" קדושים, שטייט אויף צו סליחות...שטייטס אויף לעבודת הבורא"

The Sar Shalom of Belz zt"l said: During the month of אלול, the avodah of teshuva is "לא לו" – not to have in mind one's good and comforts but to have in mind his friend's good. The more one looks away from his own

comforts, the easier and better it will be for him to do teshuvah.

WHAT'S HAPPENING IN BELZ

Belzer Chassidim Uplifted by Rebbe Shlita's Presence Over Shabbos

Belzer Chassidim were overjoyed to have the Belzer Rebbe shlita participate in the Shabbos tefillos and lead the Shabbos tisch as usual, despite being in the midst of recuperation following surgery the previous week.

Tefillos continue throughout the chassidus for the Rebbe shlita's complete recovery and a swift return to full strength.



Chassidim handing their kvittels to the Belzer Rebbe Shlita

Parshas Ki Savo

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

WHAT'S HAPPENING IN BELZ

continued

UPCOMING BAR MITZVAH IN BELZ

Last week, on Erev Shabbos, in preparation for the upcoming Bar Mitzvah of the Belzer Rebbe shlita's grandson, HaBochur HaChashuv Moshe Yehoshua Rokeach נ"י — son of Harav HaTzaddik Reb Aharon Mordechai Rokeach shlita — the Belzer Rebbe placed the traditional 'kolpik' upon him for the first time.

The kolpik, a distinctive headgear worn by sons and grandsons of Rebbes on Shabbos from their Bar Mitzvah onward, marks a significant milestone for the Bar Mitzvah bochur.

Due to the Belzer Rebbe shlita's ongoing recuperation, the Bar Mitzvah celebration has been rescheduled to take place on Motzei Shabbos Parshas Nitzavim, כ"ח אלול.



Hagoan Reb Dov Landau shlita extends his blessings and Mazel Tov wishes to Harav Hatzaddik Reb Aharon Mordechai and his son upon the upcoming Bar Mitzvah.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

Harav Shimon Volf Klein Shlita Visits U.S. to Collect Kvitch Ahead of Yomim Noraim in Belz

In preparation for the large influx of Belzer Chassidim expected to travel to Yerushalayim to spend Rosh Hashanah and the Yomim Noraim in the presence of the Belzer Rebbe shlita, the Rebbe's esteemed gabbai, Harav Shimon Volf Klein shlita, undertook a special visit to the United States.

The purpose of the visit was to efficiently organize and collect kvitch from Chassidim across the country, planning to spend Yomim Noraim in Eretz Yisroel, ensuring that every individual has the opportunity to submit their kvittel to the Belzer Rebbe shlita for a כתיבה טובה – a gut gebentcht yohr and all that they need—both materially and spiritually.



Jerusalem Mayor Moshe Leon Receives Warm Welcome at Talmud Torah Yerushalayim

With great honor, Jerusalem Mayor Mr. Moshe Leon was warmly received at Talmud Torah Yerushalayim, where he arrived to witness firsthand the institution's growth and development and to discuss plans for the upcoming expansion project.

During his visit, the mayor was shown

Parshas Ki Savo

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

BELZ & BEYOND

continued

a detailed model of the projected new development, offering a glimpse into the future vision of the Talmud Torah.

Greeting the mayor with blessings and words of welcome were Rabbi Mechel Leberstam, City Council Member; Rabbi Yeshaya Zicherman, CEO of the Talmud Torah; and Rabbi Yeshaya Neusboum, Director of the Talmudei Torah Network.



EVERYONE LOVES A GOOD STORY

especially a Chassidische story...



ואמרת אליו הגדתי היום לה' אלקיך... (כי תבוא כוונג)
And you shall say to him, "I declare today to Hashem, your G-d..."

R'Eliezer Moshe Bernath zt"l passed away on Vav Elul, 5775 (2015) at the venerable age of ninety-four. A devout chassid, R' Eliezer Moshe merited a unique role in his youth: during the harrowing years of World War II, he served as shamash to Maran Reb Aharon of Belz zt"l, alongside R' Shmiel Porges zt"l. At the time, Maran was residing in Budapest, in the

home of R' Eliezer Moshe's father, R' Shmiel Ber Bernath zt"l.

Maran Reb Aharon stayed in their home for 72 days, and R' Eliezer Moshe would often remark on the profound significance of that period—72 being the numerical value (gematria) of the word חס"ד (kindness). He considered it a great zechus to have served Maran during that time.

Maran Reb Aharon would frequently express his appreciation, telling him, "Eliezer Moshe, you served me with true dedication!"

On Vav Elul 5703 (1943), precisely 72 years before R' Eliezer Moshe's passing, Maran Reb Aharon departed their home to seek refuge elsewhere within the ghetto. It is a striking and moving detail—72 days of service, followed by 72 years of life—a reflection of the belief that Maran never left a kindness unpaid.

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל
(כי תבא כח:מוז)

Because you did not serve Hashem, your G-d, amid gladness and goodness of heart, wehn everything was abundant.

A chassid once traveled to spend Yom Tov with Reb Duvid Moshe of Tchorkov zt"l. This chassid was facing a harsh judgment, with a difficult sentence looming over him. While the rest of the chassidim gathered in the Beis Medrash after Yom Tov, dancing in joy and uplifted spirit, this chassid remained behind in the Rebbe's room, hoping to poel a yeshua from his dire situation.

The Tchorkover Rebbe noticed and asked him, "Why aren't you joining in the dancing?"

He then shared a story from the Baal Shem Tov zt"l, to highlight the immense power of

Parshas Ki Savo

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

EVERYONE LOVES A GOOD STORY continued

simcha:

“One Motzei Yom Kippur, following the intense avodah of the holy day, the Baal Shem Tov wished to recite Kiddush Levana, as is customary. But the moon was hidden, and the Baal Shem Tov became deeply pained that he couldn’t fulfill the mitzvah that night. He began to daven and perform various spiritual acts, persistently asking his chassidim whether the moon had appeared.

His chassidim, unaware of the depth of the Baal Shem Tov’s yearning, were still spiritually uplifted from Yom Kippur. Their hearts overflowed with joy, and they broke out into song and dance. The dancing soon spilled out into the streets and eventually made its way into the Baal Shem Tov’s room.

They called out, “Rebbe, come dance with us!”

The Baal Shem Tov rose and joined their circle of joyous dancing. And in the midst of that heartfelt celebration, someone came in and announced: “The moon has appeared!” Everyone rushed outside to recite Kiddush Levana.

The Baal Shem Tov then proclaimed: ‘What I could not achieve through my avodah, the chassidim accomplished through the power of simcha!’

The Tchorcover Rebbe concluded: “A Yid must trust in Hashem and rejoice in the simcha of a mitzvah. Even in times of harsh decrees, it is through simcha that one can be zocheh to a yeshua.”

THE REBBE’S TORAH



תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל
(כי תבא כח:מז)

Because you did not serve Hashem, your G-d, amid gladness and goodness of heart, wehn everything was abundant.

The holy Reb Levi Yitzchok of Barditchov zt”l once omitted the bracha of “שלא עשנו גוי” while reciting the morning brachas. When he finished davening, he related to his talmidim that on the way to Shul, he met a lowly goy, and he thought to himself how lucky he is to be a Yid. From great simcha and joy, the Barditchover recited the bracha “שלא עשנו גוי!” Concluded the holy Bartichover, “that’s why I didn’t make the bracha in Shul today.”

When a person rejoices over the fact that he wasn’t created as a non-Jew, it can bring him to great heights and prevent him from sinning.

This is what the passuk alludes to: תחת אשר לא – לא את ה' אלקיך בשמחה ובטוב לבב מרב כל – תוכחה – rebruke applies to all the sins one committed, and the reason why one committed so many aveiros is because you didn’t think into מרב כל – that I have everything! I am a Yid! And thus you weren’t b’Simcha. If you would never forget that you are a Yid, and be joyful about it, then it would prevent you from sinning and rebuke.

THIS WEEK’S VORT

פרשת כי תבא

יפתח ה' לך את אוצרו הטוב... (כי תבא כח:יב)

Hashem shall open for you His storehouse of goodness...

Parshas Ki Savo

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

THIS WEEK'S VORT

continued

Chazal say that Hashem's treasure is **יראת שמים** – fear of heaven. This trait is kept in His treasure since there is very little of it. That is what the passuk alludes to: **יפתח ה' לך – את אוצרו** – Hashem will open for you **את אוצרו** – from his treasure, for those who possess the middah – trait that is the same kept in his treasure – which is **Yiras Shamayim**.

והיית רק למעלה ולא תהיה למטה (כי תבא כח:יג)
You shall only be above and you shall not be below.

Chazal say that wherever it says the words "אך" or "רק", it represents a decrease in the value. **רק** – והיית רק – if you will think lowly of yourself, then, **למעלה** – you will be lifted and become great.

ובגויים ההם לא תרגיע ולא יהיה מנוח לכף רגלך... (כי תבא כח:סה)
And among those nations you will not be tranquil, there will be no rest for the sole of your foot...

All the curses found in the **תוכחה** – rebuke, are in essence **ברכות**. Even **לכף רגלך** is a bracha, that a Yid won't feel good among the goyim, he only feels good when amongst Yidden.

ושמחת בכל הטוב... (כי תבא כו:יא)
You shall rejoice with all the goodness.

The word "הטוב" refers to the Torah. As Chazal say (ברכות ה) that "אין טוב אלה תורה" – a Yid needs to rejoice that he has the opportunity to learn Torah. As the passuk alludes to **בכל הטוב**...

the greatest joy a Yid has in this world is the simcha of learning Torah.



הוי מתפלל בשלומה של מלכות (אבות ג:ב)
One shall pray for peace amongst nations.

The holy Rebbe of Kotzk zt"l used to say that when the Nations are at peace with each other, then you should daven to Hashem that there should be shalom – peace amongst Klal Yisroel. Because when there is peace between the Nations, they have too much time to plot evil decrees against the Yidden.



ומורא רבך כמורא שמים (אבות ד:יב)
And the fear of your masters is like the fear of heaven.

A person feels a fear of his Rebbe equivalent to how much fear his Rebbe has of the heavens. A Rebbe's **יראת שמים** imbues in a person the fear of a Rebbe.