

Parashas Bereishis

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בראשית – שבת בראשית • מברכים חודש חשוון

כ"ז תשרי תשפ"ז / October 8, 2026



שבת בראשית

Maran Reb Aharon of Belz zt"l said: "Shabbos Bereishis still has a connection to the holy days!"

בְּרֵאשִׁית בְּרָא אֱלֹקִים...
(בראשית א:א)

In the beginning of Hashem's creation.

The Torah warns us at the beginning that a person shouldn't despair and say "How can I do teshuvah when I am so tainted with sin." The passuk says בְּרֵאשִׁית — a person should look at himself as a 'רֵאשִׁית' — newborn child who isn't tainted with sin, and thus he will be able to do teshuvah. This is one of the reasons why this Shabbos is called שבת בראשית.

A PARABLE ON SHABBOS BEREISHIS

The Radamishler Rav zt"l once traveled to spend Shabbos Bereishis in the presence of the holy Sanzer Rav zt"l. During the Shabbos Tish, the Sanzer Rav shared a powerful parable to explain the deeper meaning of Shabbos Bereishis:

There was once a mighty king who ruled over many distant lands. Wishing to strengthen his bond with his subjects, he set out to visit each of the countries under his reign.

In every place he visited, the king was greeted with great fanfare and honor, welcomed by nobles and commoners alike. Gifts were offered, praises were sung, and heartfelt tributes were made.

When the king finally returned to his palace, he said:

"I truly appreciated all the honor shown to me throughout my journey. But the greatest honor of all is sitting on my throne, in my royal palace — where I truly belong."

The Sanzer Rav zt"l explained: so it is with the Yomim Noraim and the entire month of Tishrei. Hashem "visits"

us through Rosh Hashanah, Yom Kippur, Sukkos, and Shemini Atzeres, and we respond with mitzvos, tefillos, and heartfelt devotion.

But when Shabbos arrives — especially Shabbos Bereishis, the first Shabbos after the intense Yomim Tovim — Hashem, the King of the World, declares: "My children have honored Me in so many ways throughout this holy season. But the truest honor — My greatest delight — is when they welcome Me into their lives every Shabbos, My eternal palace."

מברכים ראש חודש חשוון

Sunday & Monday, October 11 & 12, 2026

The month of Cheshvan is referred to as מַר חֲשׁוֹן — the word מַר translates as "bitter." During this month, Hashem punished the דּוֹר הַמַּבּוּל — the flooding during Noah's time.

The word מַר also translates as a drop of water. The world is in dire need of water during this month.

The talmidim of the Baal Shem Tov explained that the word מַר means "murmur" — that the holy tefillos of the Yamim Noraim have not yet ceased, but instead continue to murmur in this world.

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WHAT'S HAPPENING IN BELZ

SUKKOS IN BELZ



Yosef Ushpizin Tish / Belzer Rebbe shlita hands out 'Parnassah Bread'



שטייע'דיגע תורה טיש / נעילת החג



קול רנה וישועה באהלי צדיקים

A joyous simcha has spread throughout the Belzer community with the engagement of Habochur Eliezer Yechezkal Shraga Rokeach, a grandson of the Belzer

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Rebbe shlita, to the daughter of the Dayan, Harav Shulem Gross shlita.

The kallah is the granddaughter of the Gaon Harav Reuven Gross shlita, Rosh Yeshiva of Yeshivas Shaarei Shamayim, and the granddaughter of Chaver Beis Din Harav HaGaon Reb Shamai Gross shlita.

The Vort took place Tuesday evening, while the Tenoyim will take place on Motzei Shabbos Parshas Bereishis, at a Seudas Melaveh Malka in honor of Rosh Chodesh in the "Groise Shtib."

May this great simcha bring forth abundant brachos, nachas and yeshuos to both families and to all of Klal Yisroel.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

BEIN HAZMANIM PROGRAM IN FULL SWING

The "והראנו בבנינו" program under the auspices of Belz Institutions in Israel was in full swing during the Yomim Tovim Bein Hazmanim season. Bochorim learning in Yeshiva Gedolas across Eretz Yisroel who were in Yerushalayim between Yom Kippur and Sukkos and during Chol Hamoed had a fully scheduled program including learning sessions, guest speakers, and entertainment.

Program organizers ensured the bochorim stayed occupied throughout. Special trips to Mekomos Hakdoshim were arranged, as well as Chol Hamoed expeditions.

Parents from abroad expressed appreciation to Belz Institutions in Israel for supervising and arranging these productive programs — keeping their sons engaged and supervised in a constructive environment.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...

וַיִּתְּחֵלֶךְ חֲנוּךְ אֶת הָאֱלֹקִים וַאֲיָנָנוּ כִּי לָקַח אֹתוֹ אֱלֹקִים

(בראשית ה:כד)

And Chanoch walked with Hashem, then he was no more, for Hashem had taken him.

The holy Rebbe Aharon HaGadol of Karlin zt"l, who passed away at just 36 years old, is said to have inspired 8,000 individuals to become baalei teshuva during his brief lifetime.

At his passing, his great student, the holy Rebbe Shlomo of Karlin zt"l, gave a eulogy in which he connected his Rebbe's early death to the above verse — and to Rashi's commentary on it.

Rashi explains: "צדיק היה וקל בדעתו לשוב ולהרשיע, לפיכך מיהר הקב"ה — He (Chanoch) was a tzaddik, but

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easily influenced to return to wickedness. Therefore, Hashem hastened to remove him from the world before his time."

Reb Shlomo offered a more profound understanding: if Chanoch was a tzaddik, why would he be at risk of becoming a rasha? And if he was so righteous, why did he deserve to be taken early? The answer, he explained, lies in reading Rashi slightly differently — with a profound insight into the nature of bechirah (free will):

Chanoch was such a great tzaddik that whenever he encountered a rasha, he would inspire him to do teshuva. His influence was so powerful that he effectively removed the rasha's free will — the sinner no longer wanted to sin!

This, Reb Shlomo said, is the deeper meaning of Rashi's words:

"צדיק היה" — He was truly righteous. "וקל בדעתו לשוב ולהרשיע" — It was easy in his presence for the wicked to do teshuva and not remain wicked.

Because Chanoch had the ability to transform anyone — thus potentially removing humanity's free choice — Hashem took him early: "לפיכך מיהר הקב"ה וסילקו" — Hashem hastened to remove him from this world.

And then, Reb Shlomo of Karlin added: "The same was true of my Rebbe, the holy Reb Aharon HaGadol. He passed away at only 36 years old. Satan came before the Heavenly Court and argued: 'He has already brought 8,000 Jews back in teshuva! If he continues, he'll bring the entire world to teshuva — and then people's free will will be taken away!' Therefore, like Chanoch, he had to be taken from this world early."

פרו ורבו

(בראשית א:כח)

Be fruitful and multiply.

The well-known Belzer chassid, Reb Avraham Shonbrun, a"h from Bergsas, was childless for many years. Time and again, he would ask that his name be mentioned to Maran Reb Yissachar Dov of Belz zt"l, pleading for a blessing for זרע של קיימא — children who would endure.

One year, during the Shabbos Bereishis Tish, the Rebbe distributed shirayim (holy food) from his fish and instructed that a portion be sent to Reb Avraham. Later, when the Rebbe began eating meat, Reb Avraham also requested a piece of meat — specifically from the bone ("bein," which can also hint at "ben," a son). The Rebbe responded, "You already received from the fish."

But Reb Avraham persisted, emphasizing his desire for a portion from the bone, alluding to his yearning for a ben — a son.

The Rebbe smiled and said: "When Hashem blessed Adam with 'Be fruitful and multiply', the Targum translates פרו ורבו as 'פושו וסגו' — which means 'they spread out and drew back.' But it can also be interpreted as: 'Fish is enough!' (*Fish* = פושו, *enough* = סגו) — You already got fish!"

A year later, Reb Avraham was blessed with a baby girl — but did not merit a son.

THE REBBE'S TORAH



**בְּרֵאשִׁית בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְהָאָרֶץ
הָיְתָה תוֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל פְּנֵי תְהוֹם... וַיֹּאמֶר אֱלֹקִים**

יְהי אור וַיְהי אור

(בראשית א:א-ג)

In the beginning, Hashem created the heavens and the earth. And the earth was desolate and empty, and darkness was upon the face of the deep... And Hashem said, 'Let there be light,' and there was light.

The Gemara in Maseches Sanhedrin (צא:ב) refers to the soul as "שמים" while "הארץ" refers to the body. Based on this, the opening pesukim of the Torah can be understood as follows:

"בראשית" — in the beginning, when Hashem created man, He created "את השמים ואת הארץ" — both the spiritual part, the soul, and the physical part, the body.

"והארץ" — the physical body — תוהו ובוהו וחושך על פני "היתיה תוהו ובוהו וחושך על פני" The body is naturally drawn toward physical

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desires. It wants to eat, drink, and sleep.

"כסא הכבוד עומד, ויורה אלקים מרחפת על פני המים." Rashi explains, "באור ומרחף על פני המים." This hints to the fact that although Hashem created a body that is "תורה ובורה וחושך," nevertheless, Hashem is standing, so to speak, upon the "כסא הכבוד," waiting for a person to do תשובה. As Chazal teach, "תשובה מגעת עד כסא הכבוד" (יומא פ"א).

Let there be light. This means a person should learn Torah, fulfill mitzvos, and perform so the body itself can also be illuminated, just as the soul is filled with light.

And it was so. The neshama began to shine into the body. When a person learns Torah and fulfills mitzvos, Hashem helps him so that although the body remains physical, the holiness of the neshama shines into it, bringing light to the body and causing it to follow and submit to the neshama.

THIS WEEK'S VORT

פרשת בראשית

בראשית...

(בראשית א:א)

In the beginning...

Reb Sholmke Zeviler zt"l said: the Bardichover Rav zt"l — the סנגורן של ישראל, the Yidden's advocate, is alluded to in the beginning of the Torah. The acronym for בראשית is — the Bardichover Rav always says the Yidden's praises. (It can also be paraphrased on Maran Reb Aharon of Belz zt"l — בעלזא רב אומר שבחי ישראל תמיד and the word ברא is acronym for רב אומר שבחי ישראל תמיד.)

ויאמר אלקים יהי אור ויהי אור

(בראשית א:ג)

Hashem said: "Let there be light," and there was light.

Why, by all other days of creation, it says "ויהי כן" — and it was so, and by light it says "ויהי אור" — and there was

light? Since the other creations remained as Hashem noted, the Possuk says ויהי כן. However, by the light, it says "וימנע מרשעים אורם" — Hashem withheld light from the wicked (איוב לח:טו) — and Hashem hid it for tzaddikim when Moshiach will come — that is why it says "ויהי אור."

תדשא הארץ דשא...

(בראשית א:יא)

Let the earth sprout vegetation.

The acronym for the word דשא is אמת, שלום, דין — according to the Mishna (אבות א:יח), which lists that on these three things the world stands on — this is what the passuk alludes to תדשא הארץ — the world will have an existence in the merit of אמת, שלום, דין.

ויקרא שם אשתו חוה כי הוא היתה אם כל חי

(בראשית ג:כ)

The man called his wife's name Chava, because she had become the mother of all the living.

Adam intended that following the curse of תאכל — by the sweat of your brow you will eat your bread — the father will be occupied with bringing parnasah into the home, so he won't have time to raise his children; therefore, he called his wife Chava, for she will be the אם כל חי (האזינו לב:ג). "כי שם ה' אקרא הבו גודל לאלקיני". אם כל חי