

Parshas Bereishis

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בראשית - מברכים חודש מר חשוון

October 17, 2025 / כ"ה תשרי תשפ"ו



שבת בראשית

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

בראשית ברא אלקים..(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 בראשית ברא - a person should look at himself as a 'ראשית' - 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."

שבת מברכים

ראש חודש מר חשוון - Rosh Chodesh Cheshvan

יום רביעי וחמישי - October 22&23

The month of Cheshvan is referred to as מר חשוון - the word מר translates as "bitter." During this month, Hashem punished the דור המבול - the flooding during Noach's time.

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

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

Ushpizin could not enter." He continued, "You know, there's a church near our sukkah. Every year, I take great care to ensure that not even a shadow from that place falls upon our sukkah, for its impurity can affect the sanctity of this holy space. But this year, I wasn't careful enough. A corner of the sukkah has been touched by its shadow. And because of that impurity, the Ushpizin were unable to enter."



"Ushpizin Tisch" on Chol Hamoed -- all named the same as an ushpizin pass the Belzer Rebbe shlita to wish l'chaim.

WHAT'S HAPPENING IN BELZ



The Belzer Rebbe shlita reciting Hallel during Chol Hamoed.



The Boyaner Rebbe shlita visited the Belzer Rebbe shlita during Chol Hamoed.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities



The "והראנו בבינינו" 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.

Amongst one of the guest lecturers were Harav Moshe Shtesel shlita, Belzer Dayan of Boro Park, who delivered a fascinating shiur and mingles amongst the bochorim, answering questions, and inquiring about the bochorim from back home's welfare.

Organizers of the program ensure that the bochorim are occupied throughout. Special trips to Mekomos Hakdoshim were arranged, as well as Chol Hamoed expeditions.

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BELZ AND BEYOND

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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.



Harav Mordechai Moskowitz shlita, director of the והראנו בבנינו program, sharing the Tishrie program with the Belzer Rebbe shlita

EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



ויתהלך חנוך את האלקים ואיננו כי לקח אתו אלקים
(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 וסילקו והמיתו קודם זמנו"

"He (Chanoch) was a tzaddik, but 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

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**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
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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 'פשו וסגו' —

which means 'they spread out and drew back.' But it can also be interpreted as: 'Fish is enough!' (Fish = פשו, 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



ויבא קין מפרי האדמה מנחה לה'. והבל הביא גם הוא מבכרותו צאנו ומחלבהן, וישע ה' אל הבל ואל מנחתו, ואל קין ואל מנחתו לא שעה... (בראשית ד:ג-ה)

Cain brought an offering to Hashem of the fruit of the ground; and as for Havel, he also brought the firstlings of his flock and from his choices...and to Cain and to his offering, He didn't turn.

Why Was Hevel's Korban Accepted Over Kayin's? What was the difference between Kayin's and Hevel's offerings that Hashem accepted only Hevel's korban?

The essence of a korban (offering) is that a person must reflect deeply: "Since I have sinned, in truth, what is being done to this animal should have been done to me."

However, in His infinite mercy, Hashem allows an animal to be brought in the person's place, as a form of atonement.

This was the fundamental difference between Kayin and Hevel.

Kayin did not grasp this concept. He failed to internalize that he himself should be submitting entirely to Hashem's will — that, in essence, he should have been the one brought as the korban. As a result, he brought some fruits of the land — an offering lacking depth, connection, and the personal sense of self-sacrifice.

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THE REBBE'S TORAH

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Hevel, on the other hand, understood the inner meaning of a korban: that he himself should be offered up in devotion to Hashem. Since a human being cannot actually sacrifice himself, he brought animals — creatures of flesh and blood — in his stead, expressing his readiness to give of himself fully.

This is hinted at in the passuk: "וְהֵבֵל הֵבִיא גַם הוּא" — "And Hevel also brought..."

Chazal interpret this to mean that Hevel brought not only an offering, but also himself along with it. He offered with a full heart, a true sense of humility and self-nullification before Hashem.

And that is why Hashem accepted Hevel's korban.

THIS WEEK'S VORT

פרשת בראשית

בראשית... (בראשית א:א)
In the beginning...

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

ויאמר אלוקים 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 אור" — 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. However, by the light, it says "וימנע מרשעים" — 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 ד"שא... (בראשית א:יא)
Let the earth sprout vegetation.

The acronym for the word *is* דש"א is דין, שלום, אמת — according to the Mishna (אבות א:ח), 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 *is* דש"א — דין, שלום, אמת.

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 "בזעת אפך תאכל לחם" — 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 "כי שם ה' אקרא הו גודל" — *is* (לא לקינו) (האזינו לב:ג)

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Reb Volf Strikover zt"l was once asked, it is known from Chazal (סוכה מה) that there are ל"ו 36 - צדיקים hidden tzaddikim in whose merits the world sustains. If one of the tzaddikim passes away, another tzaddik comes and replaces him.

The question asked is, where was the 'new' tzaddik a day earlier? One doesn't become a tzaddik overnight, and if he was a tzaddik yesterday, then are there more than 36 tzaddikim?

Reb Volf replied: "Unfortunately, tzaddikim are matched to the generation. Each coming generation is weaker than before, which means that the weaker the generation, the weaker the tzaddikim. So the moment a tzaddik from the previous generation is niftar, a tzaddik from the new generation succeeds him, one who wasn't considered yesterday to be on the level of the earlier generation, whose merit the world could be sustained.

Torah says they died בקרבם לפני ה' - because they became close to Hashem. So how can it be that they sinned?

The answer is that the sins of a simple Yid aren't reckoned as a grave sin. Still, for a Yid on a higher level, such as a talmid chacham, it can be considered as a grave sin, and therefore a greater person must refrain from transgressing even a more minor sin.

The same applied to Aharon's children. Since they were 'close to Hashem'—on a higher level—their acts were considered sins.

The Passuk and Chazal align since בקרבם לפני ה' - Aharon's children were close to Hashem, they were on a more exalted level, they couldn't commit smaller aveiros.

גורל אחד לה' וגורל אחד לעזאזל... (אחרי ט:ט)
One lot for Hashem and one lot for Azazel.

Reb Moshe Leb of Sasov zt"l said that for every concept that there is in Kedusha - holiness, there is also an opposite of Kedusha, and a person has a choice to connect with