

# Parshas Lech Lecha

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת לך לך

ה' חשוון תשפ"ו / October 30, 2025



## Yahrzeit of Rochel Imeinu

Sunday, י"א חשוון - November 2



### CRYING EVOKES CRYING

The Rachmastrivka Rebbe zt"l would say, "Crying evokes crying." When one hears another person cry, it moves him to join in the tears. Therefore, whoever visits Mamma Rochel, who continuously cries for her children, is inspired to cry as well.

### SIMPLE FAITH IN A MOTHER

Reb Nachum Shadiker zt"l was once at Kever Rochel when he heard a woman crying out:

"Mamma Rochel, you understand my pain, for you went through the same challenge of not having children. You were able to intercede and merit children. Therefore, I ask you to intercede on my behalf, for my salvation and that I should merit children."

Reb Nachum was deeply moved and could not console himself from the intensity of her cries. He inquired who the woman was and where she lived.

Several months later, Reb Nachum sent her a letter, saying that he had been present at Kever Rochel when she cried and davened for children, and he wanted to know if she had been helped. The woman replied: "Blessed is Hashem! I am among those He helped!"

"This is the power of אמונה פשוטה — simple Emunah," Reb Nachum joyously exclaimed upon receiving her letter.

## WHAT'S HAPPENING IN BELZ

### Uplifting Weekend for Belzer Chassidim in London

Last Shabbos was a spirited weekend spent together with great enthusiasm and joy as Belzer Chassidim joined for Shabbos tefillos and a Leil Shabbos "botah"- (gathering), spending time with Harav Duvid Rokeach shlita, the Belzer Rebbe shlita's grandson, singing Shabbos zemiros and sharing divrei Torah.

During his visit to the city, Reb David visited all the institutions — the Yeshiva for young boys, the Talmud Torah, and the institutions in Westcliff.

There was great excitement among the Belz Community in London during the dedication celebration of the Yeshiva for young boys, which was attended by Harav David Rokach shlita, the Vizhnitzer Rebbe shlita, who delivered blessings, as well as the community's dayanim, activists, and philanthropists.



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**WHAT'S HAPPENING IN BELZ**  
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## Celebrating the Opening of the Winter Learning Zman

With great excitement and joy, Belzer chassidim from Ashdod came together with ba'alei teshuvah from the city of Yavneh to celebrate the start of the winter learning zman. The event was marked by an atmosphere of camaraderie, inspiration, and shared dedication to Torah study.

The highlight of the gathering was a shiur delivered by Harav Yaakov Leifer, Av Beis Din of Pittsburgh, who offered words of guidance and encouragement to all participants. The session fostered a warm connection between chassidim and ba'alei teshuvah, setting a joyful and uplifting tone for the new zman.



## SEMICHA ORDINATION CELEBRATION

Approximately 300 avreichim learning in Belz Kollels in Eretz Yisroel, under the auspices of Belz Institutions in Israel, took a semicha (halachic ordination) exam conducted in accordance with the Rabbinical Board's study schedule. In the midst of the exam, the participants were surprised by the arrival of the Rishon LeTzion, Harav Rabbi David Yosef shlita, who entered the hall and looked on with admiration at the depth and analytical skill of the avreichim, as they seemed to review the entire Torah in their minds while formulating their answers.



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## EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



והאמין בה' ויחשבה לו צדקה... (לך לך טו:ו)  
*And he trusted in Hashem, and He reckoned it to him as righteousness...*

The Apter Rav zt"l explained this pasuk with a remarkable story:

The Rebbe, Reb Elimelech of Lizhensk zt"l, was once a guest in the home of the Apter Rav, who prepared a special room in his honor. One day, the Apter Rav entered the room and saw Reb Elimelech engaged in cheshbon hanefesh — deep spiritual introspection — questioning whether he was truly worthy of Olam Haba.

Reb Elimelech was saying to himself: "My nefesh, my soul, you are not worthy of Olam Haba!"

But then, he calmed himself and said: "Even if I am not worthy of Olam Haba, Hashem will grant it to me nonetheless — for Chazal teach that Hashem Himself fulfills the mitzvos of the Torah, including the mitzvah of tzedakah. In Olam Haba there is no eating or drinking, so what form of tzedakah can Hashem perform there? It must be that He gives Olam Haba as an act of tzedakah to those who, after judgment, are not truly deserving of it."

When the Apter Rav heard these words, he exclaimed that now the pasuk is perfectly clear: "וַיַּחְשְׁבֶהָ לוֹ צְדָקָה" — Avraham Avinu, too, made a cheshbon hanefesh, and in his great humility thought himself unworthy of Hashem's promises. Therefore, when he heard all the good that Hashem promised him, he believed that it was not a reward based on justice, but a gift — a tzedakah — from Hashem's boundless kindness.

ויאמר ה' במה אדע כי אירשנה (לך לך טו:ח)  
*He said, "Hashem, Whereby shall I know that I am to inherit it?"*

The Gemara (ברכות ז) teaches that from the day the world was created, no one called Hashem by the name "אדון" until Avraham Avinu came and used this name — א-ד-נ-י.

Once, a Rav approached the Vilna Gaon zt"l, asking him to give an endorsement for a siddur he had transcribed for publication. The Gaon looked through the siddur and noticed that the author explained that the reason we begin Shacharis with the praise "אדון עולם" is based on the Gemara mentioned above. Since Avraham Avinu composed the Shacharis prayer, it is particularly fitting to start with the name "אדון", as Avraham himself instituted it.

The Gaon was pleased with this insight and wrote his endorsement, saying: "Just for this word alone, it is worthy to print this siddur!"

## THE REBBE'S TORAH



ויאמר ה' אל אברם לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך (לך לך יב:א)  
*Hashem said to Avram, "Go for yourself from your land, from your relatives, and from your father's house to the land that I will show you."*

We must understand why Hashem did not tell Avraham Avinu where to go — why simply say, "to the land that I will show you"?

Hashem wished to teach Avraham Avinu that in Avodas Hashem — in serving Hashem — there are no limits, no measurements, and no

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### THE REBBE'S TORAH

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final destination. There is no point of arrival where one can say, "I have reached the end." Rather, one must constantly move forward, ever higher, without boundaries and without end.

Even after one has conquered his yetzer hara, new nisyonos — challenges — will arise, each requiring new strength and effort to overcome. One must never despair, but remember that this is the very essence of Avodas Hashem — a lifelong journey of constant growth.

This lesson applies especially to Torah learning. A person must never feel that he has "completed" learning. In Torah, there is no finish line. One must continue to advance, ever striving upward, always seeking greater depth and understanding.



### THIS WEEK'S VORT

#### פרשת לך לך

אמרי נא אחותי את... (לך לך יב:ג)  
*Please say you are my sister...*

There is a pasuk in Mishlei (משלי ז:ד) that also uses the word "אחותי" together with wisdom — "אמור לחכמה אחותי — Say to wisdom, you are my sister." This verse associates the term אחותי with חכמה — wisdom — alluding to the idea that Avraham and Sarah possessed exceptional wisdom and deep understanding.

ויקה אברהם את ישמעאל בנו ואת כל ילידי ביתו... (לך לך יז:כג)  
*Then Avraham took his son Yishmael and all those servants born to his household...*

The words "ויקה אברהם" imply that since Yishmael was thirteen years old at the time, Avraham needed to persuade him with gentle and encouraging words. Likewise, all the members of his household whom he had acquired, he drew close with kind words, desiring that they accept the mitzvos of Hashem willingly.

ויהי ריב...ויאמר אברם אל נא תהי מריבה... (לך לך יג:ז-ח)  
*And there was quarreling...So Avram said to Lot; "Please let there be no strife between me and you..."*

Why is the word "ריב" written in the masculine form, while "מריבה" appears in the feminine form? Avraham Avinu was teaching Lot that one must stop a quarrel while it is still small, before it grows and intensifies. Therefore, the Torah uses the feminine form — "מריבה" — to hint that a quarrel, like something feminine, can give birth and multiply, producing more and more strife. Avraham urged: Let us end the dispute while it is still minor, before it spirals out of control.

ברע מלך סדום (לך לך יד:ב)  
*Berach, the King of Sedom.*

The holy Gaon Reb Yonasan Eibeshitz zt"l displayed extraordinary wisdom even as a young child. Once, his melamed (teacher) asked him, "What was the name of the king of Sedom?" The young Yonasan promptly answered, "ברע (Berach), as the pasuk says: ברע מלך סדום."

The melamed challenged him: "But in פיטום we say מלך סדומית רבע — so wasn't his name רבע, not ברע?" Without hesitation, Reb Yonasan replied: "When Sedom was overturned, his name too was overturned — from ברע to רבע!"