

PARSHAS BEREISHIS

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בראשית - שבת מברכים ראש חודש חשוון תשפ"ד
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WHAT'S HAPPENING IN BELZ

The Belzer Rebbe Shlita's actions speak more than words.

This was evidenced during Simchas Torah as the Belzer Rebbe Shlita led his Chassidim in joyous singing and dancing to celebrate the Yom Tov. The atmosphere was electric, the mood elated, and the inspiration a chizuk – imbuing strength to persevere. The Rebbe would not allow the evolving news disrupt the Yom Tov festivities.

Motzei second days Yom Tov (for chutz la'aretz guest) the Rebbe Shlita bid farewell and blessed his chassidim with safe travels home.

The Belzer Rebbe Shlita's Message

After Yom Tov, the Belzer Rebbe shlita cautioned: "One shouldn't be addicted to the news channels. One is required to Daven. Explaining that when Hashem sends נסיונות – challenges to a person, He also provides the strength to overcome the challenge. When people follow the news, they become confused and anxious and don't have the tools to cope. Since they take upon themselves unnecessary נסיונות – challenges without Hashem assisting and providing strength to overcome them."

אחינו כל בית ישראל הנתונים בצרה
Belzer Chassidim held a יום תפילה
Tuesday in the Great Belz Shul in
Yerushalayim davening for the wellbeing,
safety, and return of our soldiers battling
the frontlines.
Let's daven it should be יתגדל ויתקדש שמייה רבה

שבת בראשית

Why is this week's Shabbos parsha called "Shabbos Bereishis"? Why isn't Parshas Noach called Shabbos Noach?, etc? The Medrash states that when a person does teshuva, he becomes a new person cleansed from all sins, just like a person who was just created. Therefore, this Shabbos is called Shabbos Bereishis since it was the beginning of the creation of Klal Yisroel.

The Malachim – Angels Sang Shira Together with Adam

Yidden say Kedusha on Shabbos, and Malachim say Kedusha six days a week. Malachim – angels have six wings. They say Kedusha with another wing each day. Since they were created on Day Two, it comes out that on the first week of creation, they also said Kedusha together with Adam, on Shabbos. Therefore, it's called Shabbos Bereishis – the first Shabbos that "הכל יודיך והכל ישבחוך" – "זו שבת בראשית Everyone will acknowledge and praise You" – the angles and Adam sang Hashem's praises together on Shabbos Bereishis.

Begin Anew

Reb Yehoshua of Belz zt"l expressed why Shabbos Bereishis falls after the heiliga (holy) Yomim Tovim. "Sometimes the Yomim Tovim pass, and we feel bad that we didn't take advantage of these holy days. Immediately, Hashem gives us Shabbos Bereishis, which means "beginning," hinting at what was, was. We have an opportunity to begin anew.

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SHABBOS BEREISHIS IN BELZ

Belz has a minhag (tradition) to dip the challah in honey on Shabbos Bereishis. Many people continue to recite during Birchos Hamazon the הרחמן for the New Year – החדש עלינו את השנה – הודאת לטובה ולברכה, and shuls still keep the white parochos (curtain) from Yom Tov hanging over the Aron HaKodesh.

EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY...

ויקרא ה' אלקים אל האדם ויאמר לו איכה (בראשית ג:ט)
Hashem called out to the man and said to him, "Where are you?"

When the holy Baal HaTania, Reb Shneur Zalman of Liado zt"l, was jailed in Petersburg, Russia, the Defense Minister came by to check on the prisoners. He found the Baal haTania sitting deeply engrossed and realized that this was a G-dly person.

"I want to ask you a question," the minister approached the Baal HaTania. What's the explanation for the pasuk ויאמר ה' אלקים אל האדם – לו איכה – didn't Hashem know where Adam is? The Baal HaTania responded with a question, "Do you believe that the Torah is eternal? It stands by all times, all generations, and for all people?"

The minister replied that he believes in the Torah.

The Baal HaTania explained that the pasuk's simple explanation means: "Hashem calls out to each person at all times, "איכה?" – where are you in this world? Meditate and think how many years have passed and how much you have accomplished. The Baal HaTanya used an example of 'x' amount of years, which was the minister's current age. What did you accomplish in this world? Did you ever do someone a favor?"

The minister was awestruck by the answer, calling out, "Bravo!" and continued shmoozing with the Baal HaTanya.

Following the visit, the minister headed to the Kaiser and relayed that the Baal HaTanya is righteous and that the accusations against him were false, and ordered his release.

האשה אשר נתתה עמדי הוא נתנה לי (בראשית ג:יב)
The woman whom You gave to be with me, she gave of the tree.

An Alexander Chassid did a shidduch with his son, and during the engagement, he heard rumors that the Kallah wasn't too observant, desecrating Shabbos, etc.

The chassan's father was very pained and consulted with the Tiferes Shmuel of Alexander about breaking off the shidduch. The Tiferes Shmiel told him, "Go home and discuss with your mechatunim when to set a date for the chasunah, as if nothing was deterring you."

The chassid was shocked by his Rebbe's advice, he assumed the Rebbe would tell him to break the shidduch. Since he was a devout chassid, he didn't question the Rebbe and sent a messenger to his mechatunim requesting to set a date for the wedding.

When the kallah realized that the mechatunim were seriously preparing for the wedding, she wrote a letter to her chassan stating that she couldn't continue leading a Jewish life. She only agreed to marry if her chassan would cut off his beard and absolve him from Yiddishkeit. If he agrees, she's ready to set a wedding date; if not, she asks to break off the shidduch.

When the chassan received the letter from his kallah, his father traveled back to the Tiferes Shmuel and asked how to proceed.

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Everyone loves a good story, especially a chassidische story...
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The Tiferes Shmiel smiled and said, "This is what I was waiting for!" He continued, "When you mentioned wanting to drop the shidduch, I hesitated since one who breaks an engagement must pay half the dowry. Therefore, I wanted you to mention that you were preparing for the wedding so that the kallah wouldn't have a choice but to break the engagement, and now her side will need to pay reparations."

זה ספר תולדות אדם (בראשית ה:א)
This is the account of the descendants of Adam...

After his marriage to the daughter of the holy Reb Aharon of Chornobyl zt"l, Reb Yissocher Dov zt"l resided in his wife's hometown of Chornobyl. Reb Yissocher Dov zt"l kept a sefer – a book filled with copious notes of Torah thoughts shared by his esteemed father-in-law.

Reb Yissocher Dov zt"l wasn't yet blessed with children, and he would continuously ask his father, Reb Yehoshua of Belz zt"l, for a bracha to merit children. One day, Reb Yissocher Dov lost the precious sefer where he had written copious scholarly entries that he gathered. Reb Yissocher Dov was very distraught and shared his pain with his father.

Reb Yehoshua zt"l consoled his son: "It says in parshas Bereishis: זה ספר תולדות אדם – and I hereby wish upon you, 'זה ספר' – this loss of your sefer 'תולדות אדם' – will warrant you, good children!"

THIS WEEK'S VORT – פרשת בראשית

The word בראה רבה אומרים שמע ישראל stands for the Yidden say Shema Yisroel with great love. תמיד –

The word בראה also stands for בקול רם אברך שם יי – I will always call out Hashem's name. This statement proclaims that a person must say brochos aloud so that another person can answer Amein. The word ברא also stands for בקול רם אמן – with a loud voice, answer Amein!

בראשית ברא אלקים את השמים ואת הארץ (בראשית א:א)
At the beginning of Hashem's creating the heaven and the earth...

The end letters of the words ברא אלקים spell the word אמת, though not in the correct order. --The words את ברא אלקים do spell the word אמת in the right order to teach us that although it's hard to reach the אמת – truth, it will eventually get easier and come in an order. Meaning, even if at first it may seem hard to conduct in an ehrlich – righteous way; if a person has meaningful intentions then Hashem will help him.

בראשית ברא אלקים (בראשית א:א)

The word ברא in Aramic means children, it also means בריאות – health, and another translation is wheat – sustenance. The Torah tells us בראשית that – at first, a person needs ברא – he should have children, be well, and have plenty of parnassah.

These three necessities are alluded to in the word ברא (the word totals 203), which is equivalent to the words בני – children (62), חיי – life (28), and מזוני – sustenance (113) = 203.

ויאמר אלקים יהי אור ויהי אור (בראשית א:ג)
Hashem said, "Let there be light," and there was light.

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From the beginning of the parsha until the words “ויהי אור” are exactly 80 letters, equivalent to the letter “פ”. To teach us that when one uses the “פה” – the mouth to learn Torah, articulating what he learns, then his learning will become alight.

לא טוב היות האדם לבדו (בראשית ב:יח)
It is not good that man be alone...

By all other creations, it says separately “ורא אלקים” – Hashem saw it was good, except the creation of Adam. Since Adam wasn’t a complete creation until Chava was created the “טוב” – good was missing. Therefore, the pasuk says “לא טוב” it wasn’t good since Adam was alone, without a wife. But after Adam’s other half, Chava was created, it was all טוב – good.

ועפר תאכל כל ימי חיך (בראשית ג:יח)
And dust shall you eat all the days of your life.

Chazal says, “Reb Yosi said, come and see the difference between Hashem and a human being. A person who is angered by his friend typically bears a grudge. Hashem is greater than that. He cursed the snake that he will always have food available, for sand is endless.”

It can seem that the snake benefited since he always has prepared food? The biggest curse is not having the ability to ask Hashem for one’s needs. This is what Hashem told the snake, “Here’s your food, and I don’t want to hear from you!”