

# PARSHAS LECH LECHA

## CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת לך לך

י"א חשוון תשפ"ד / October 26, 2023



### WHAT'S HAPPENING IN BELZ

#### HELP HOTLINES

Belz Institutions in Israel set up a special hotline where professionals are on call to assist, advise, and help those with anxiety due to the current crisis.

The regular Belz hotline – קו קהילתנו – has beautiful speeches on how to deal with the current situation, what yes and what not to tell your children, and questions and answers. The hotline features prominent Rabbanim and professionals addressing imperative topics. To listen and gain some chizuk, call 720-721-1530.

Reb Motti Fried, director of operations at Saad V'Marpa, has been at the frontlines since Simchas Torah. He directs a team of dedicated volunteers who have as to date delivered more than 2,000 care packages, served thousands of meals to the soldiers and whose team transported 473 injured during the first days of the attack.

Saad V'Marpa's volunteers helped retrieve the niftarim (dead) and offer support to the soldiers and bereaved families.

This past week, Reb Motti Fried took a quick break and traveled back home to Yerushalayim to receive guidance and a blessing from the Belzer Rebbe Shlita. The Belzer Rebbe handed him a שמירה מטבע – a coin that should serve as a protection for him and his dedicated team. The Belzer Rebbe shlita wished them success in their wonderful endeavors and blessed them to return home safely soon.

### THURSDAY, י"א מרחשון, YAHRZEIT OF ROCHEL IMEINU

During the Six-Day War when the Jordanians were bombarding Yerushalayim, Reb Chaim Shmulevitz zt"l traveled with his talmidim to Kever Rochel to intercede on behalf of Klal Yisroel. Reb Chaim cried out, "Mamma! Hashem told you, מנעי קולך מבכי, כי יש שכר לפעולתך – ועיניך מדמעה, Keep your voice from crying and your eyes from tears because there is a reward for your actions.' But I, Chaim Leib, I'm asking from you, mother, אל תמנעי קולך, – מבכי, ועיניך מדמעה – Do not prevent your voice from crying and your eyes from tears!" Cry, mother, cry! Go up to the כסא הכבוד and ask for rachmanus – mercy on your Yiddishe Kinderlach that are currently facing צרה!"

Let us turn to Mamma Rochel today, on the day of her yahrzeit, and plead:

**"Mamma Rochel! Cry for your children as they face uncertainty, as they try to fight evil, as they combat a monstrous ethnicity who tries to destroy us. Cry for the safety of our soldiers, our brothers and sisters, and for the safe and speedy return of our hostages.**

The Rachmastrivka Rebbe zt"l used to say, "Crying evokes crying." When one hears a person cry, he joins in his cries. Therefore, whoever visits Mamma Rochel, who continuously cries for her children, it evokes them to cry!"

Reb Dovid'l Biderman of Lelov zt"l once visited Kever Rochel where a group of Sefardim were sitting and eating a meal together with their children. He approached them and asked, "How dare you eat at such a holy site?" They answered,

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“אם הבנים שמחה” – a mother is happy when she sees her children eating.

The Lelover was very impressed with the answer, and he used to tell his chassidim to commemorate Rochel Imeinu's yahrzeit by eating a seudah since “A mother who has rachmanas has nachas when she sees her beloved children eating”!

We have to remember that Mamma Rochel constantly cries for her children. The Zohar Hakodosh writes: “זמנין ישראל כד יתובין בן גלותא לקיימא על ההיא קבורה דרחל ולמבכי תמן, כמה דאיהי בכאת על גלותהון דישראל... ובבתיא שעתא זמינת רחל דאיהי בארחתא למחדי בהו בישראל ועם שכינתא” – Rochel Imeinu will rejoice with her children when Yidden will return from galus, and Rochel will rejoice with the Yidden when Moshiach will come, speedily in our days

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

ויאמר ה' אל אברם לך לך מארצך וממולדתך... (לך יב:א)  
*Hashem said to Avram, Go for yourself from your land, from your relatives, and from your father's house*

the ten challenges Avraham Avinu was tested with

The Mishna in Avos tells us “הוי מתלמידיי של אברהם אבינו – Be from the disciples of Avraham Avinu.” The Shelah HaKadosh taught that it is easier to pass the test when one knows he is being tested. This is why the Torah tells us about Avraham Avinu's nisyonos – tests, so people will be aware that there are times when their faith is being tested. It will be easier to remain strong when they know they're being tested

A group of Arabs once kidnapped a high-ranking army Intelligence officer. They tortured him, hardly gave him food and drink, and tried forcing him to reveal agency secrets. But the officer was

loyal to his people and refused to speak

One day, his cell door was slightly open, and he heard his captors conversing. He peeked through the doorway and saw them holding screwdrivers and hammers. He understood they were about to kill him and realized he had no choice but to reveal the secrets

He tried listening to their conversation more carefully and realized they were speaking in Hebrew! He then understood that they were his people and not Arabs. They were members of the Intelligence Department who were testing his loyalty. When they entered his cell and warned him that they would kill him, he didn't budge. He wasn't afraid. He knew that it was only a test. Because when one knows he is being tested, he feels empowered. He has the strength to face complex challenges and remain firm in his Emunah – faith

המול לכם כל זכר (לך יז:י)  
*Every male among you should be circumcised.*

Maran, The Sar Shalom of Belz zt"l, traveled to visit Rebbe Uri of Strelisk zt"l. On the way, Maran stayed in a guesthouse overnight. When Maran ascended the wagon to leave in the morning, a woman from the guesthouse wished Maran, “יהי רצון...it should be G'd's will that Eliyahu Hanavi should meet you.”

The Sar Shalom continued his journey, and as they approached Strelisk, they passed a small village. The villagers realized that Maran was a holy person and asked him to partake in a Bris Milah taking place in their village.

Maran asked if they would honor him to be the Sandek, and they answered that they already honored their Rav. Maran asked who could be the Mohel, and they responded that they already ordered a Mohel from a different village. Maran continued, Who will be the shaliach tzibbur

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

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(Chazzan) for Shachris? They answered that they have a steady chazzan that davens for them. So Maran requested the honor of davener ברכת השחר until הודו, and they consented.

Maran started to daven the morning prayers with such spiritual enthusiasm and in a crystal clear voice like he was accustomed to. The simple village Yidden never merited such an awe-inspiring davener that when Maran finished saying Korbonos, the chazzan asked Maran to continue davener.

The spiritual effects of the davener were so strong that the Rav asked Maran to serve as the Sandek, and the Mohel asked Maran to serve as Mohel, and that's how Maran was honored with all Kibbudim – honored positions at a Bris.

When Maran left the village, he exclaimed: "It's amazing! Eliyahu Hanavi comes to every Bris, but the revelation that I had of Eliyahu Hanavi today, I never merited before. It must be in the merit of the brachah I received from that simple woman. From here, one can learn how great a brachah from a Yid can be when he wishes it from the depth of his heart!"

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המול לכם כל זכר (לך יז:י)

*Every male among you should be circumcised.*

When Rebbe Shulem of Kaminka zt"l traveled to Belz, a simple villager asked him to write a kvittel for him so he could give it to Maran the Sar Shalom of Belz zt"l to be blessed. The farmer was a simpleton and asked Reb Shulom Kaminka to write that he has a flour mill that doesn't grind the wheat, and when it does grind the wheat, he doesn't earn money from it since the labor is more than the profit. And when he does earn some

money, he doesn't merit any brachah from the earnings.

Reb Shulem wrote the kvittel as follows: "יש לי – מילה ולא מל, מל ולא פרע, פרע ולא מצץ דמיה – I have a mill that doesn't grind. When it grinds, there is no profit; when there's profit, there's no brachah." He wrote it with spiritual humor, referring to the mitzvah of Bris Milah.

When Maran read the kvittel, he asked the village Yid who wrote the kvittel, and the villager explained who the person was and how he looked. Maran immediately understood that Rebbe Shulem of Kaminka wrote the kvittel. Maran said to check if the villager was circumcised according to Halacha, but he wasn't. A repeat Bris was performed for the village Yid, and from then on, he merited success in his business.

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המול לכם כל זכר (לך יז:י)

*Every male among you should be circumcised.*

A Belzer Chassid once shed copious tears during his son's Bris davener to Hashem that his son should grow up to be a tzaddik and a talmid chacham. When Maran Reb Yissocher Dov of Belz zt"l noticed the father crying, he exclaimed: "Now you cry? You needed to cry and daven before the child was born."

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ואברהם בן תשעים ותשע שנה בהמלו בשר ערלתו (לך יז:כד)  
*Avraham was ninety-nine years old when he was circumcised on the flesh of his surplusage.*

Chazal says that Avraham Avinu fulfilled all the mitzvahs of the Torah before the Torah was given on Har Sinai. Therefore, why didn't he circumcise himself until he was ninety-nine when Hashem commanded him to do so?

The elders of Vilna, the Misnagdim, presented this question to the Vilna Gaon zt"l when he was

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five years old. The Vilna Gaon replied that Chazal say, “גדול המצוה ועושה... – a mitzvah’s reward is greater when one is commanded to do so than from someone who performs a mitzvah and is not commanded to do so.” Thus, Avraham Avinu could perform all mitzvahs before he was commanded to do so, hoping that when he was commanded to perform the mitzvahs, he would perform מצוה ועושה – a mitzvah that he was commanded to do. But if Avraham Avinu had performed the mitzvah of Bris Milah before he was commanded, he wouldn’t have been able to circumcise himself again when Hashem commanded him to.

Harav Reb Burich of Mezbidz zt”l was asked the same question when he was eight years old, and he answered: Avraham Avinu was able to perform all mitzvahs before he was commanded to do so since it’s not an aveira (sin) to perform a mitzvah. But the mitzvah of Bris Milah violates the transgression that a person isn’t allowed to inflict harm on himself. Therefore, Avraham Avinu didn’t circumcise himself until he was commanded to do so.

## THIS WEEK’S VORT – פרשת לך לך

לך לך מארצך וממולדתך ומבית אביך (לך יב:א)  
“Go for yourself from your land, from your relatives, and from your father’s house...”

The Medrash asks on the pasuk that the typical nature of a man’s departure is that he leaves his home, his family, and then his land. By Avraham Avinu it says the opposite. The Medrash answers that when Hashem told Avraham to leave his family, He meant that Avraham should separate himself from his family’s ways. Therefore, the pasuk first says, מארצך – to leave the land’s culture and behaviors and then leave ממולדתך ומבית אביך – the middos – behaviors ingrained in the family. As Dovid Hamelech Tehillim, “שכחי עמך ובית אביך” – forget your people and your father’s house.”

אל מקום המזבח אשר עשה שם בראשונה ויקרא שם אברם בשם ד' (לך יג:ד)

*To the site of the altar, which he had erected there at first, and there Avram invoked Hashem by Name.*

When Avraham Avinu built the Mizbayech (altar) before heading to Mitzrayim, the pasuk says "ויבן" – without mentioning Avraham’s name. However, when he came back from Mitzrayim ויקרא – it did mention Avraham’s name since he became very wealthy and people heard about the great miracles that happened to him, and therefore his name was renowned; hence, the pasuk says שם אברם ויקרא שם אברם.

הבט נא השמימה וספור הכוכבים... כה יהיה זרעך... (לך טו:ה)  
“Gaze now towards the Heavens, and count the stars if you can count them!”

The stars may seem small in our eyes, but they’re huge. The pasuk implies that the Yidden are compared to the stars; they may appear small in this world, but they’re considered significant in Heaven.

By Hashem comparing the Yidden to the stars, He promised them that despite being in the darkness of galus–exile, they will always illuminate the world like the stars shining during the dark night.

ושרי אשת אברם לא ילדה לו... (לך טז:א)  
Now Sarai, Avram’s wife, had borne him no children.

Chazal says: “כל המלמד את בן חבירו תורה מעלה עליו” – whoever teaches his friend’s children Torah is as if it were his child.” The pasuk implies that ושרי אשת אברם לא ילדה לו – Sarai didn’t bear children for Avram, but she converted lots of women, and that’s considered as if she gave birth to them.



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אנכי מגן לך שכרך הרבה מאד... (לך טו:ח)  
"I am a shield for you; your reward is very great."

The first letters of ש'כרך ה'רבה מ'אד are the acronym of the words, ש'בת מ'כל ה'מעשים which alludes to Shabbos. In the merit of keeping Shabbos according to Halacha, then, כרך הרבה מאד - Hashem will protect you!



## WE NEED YOUR HELP NOW MORE THAN EVER. BATTLING THE WAR WITH KINDNESS

Since Israel was brutally attacked on Simchas Torah "Saad V'Marpe סעד ומרפא", A Belz Institution in Israel's affiliate organization, has been at the forefront, ensuring our soldiers have whatever they need to fight and defend us!

Donate Now - [www.worldofbelz.org/help-our-soldiers](http://www.worldofbelz.org/help-our-soldiers)