

Parshas Vayera

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וירא

November 6, 2025 / ט"ו חשוון תשפ"ו



WHAT'S HAPPENING IN BELZ

Cement Pouring for New Mikvah in Canada

On Motzei Shabbos Parshas Lech Lecha, at the residence of the Belzer Rebbe shlita, a cement pouring was held for the groundbreaking אבן הפינה (cornerstone laying ceremony) and foundation pits of the new mikvah being built for the Shteibel HaAvreichim on Hutchison Boulevard in Montreal.

The Belzer Rebbe shlita showed great interest in the details of the mikvah's construction and personally poured cement. Also honored with pouring cement were Harav Hagaon R' Elimelech Nosson Nota Rokeach shlita, a grandson of the Belzer Rebbe shlita; the dayan Harav Hagaon R' Yitzchok Teller shlita of Côte Saint-Luc, Canada; R' Shlomo Klein, one of the Rebbe's gabbaim, whose family is donating the mikvah in memory of his father, R' Lipa Klein z"l; and R' Hershel Herman, one of the devoted askanim involved in the mikvah project.

Kingdom), kicked off this week with a special Erev Shabbos delivery to Belzer chassidim – a thoughtful package including a bottle of wine for Shabbos and an elegant brochure offering a glimpse “behind the scenes” of the dedicated askanim who work tirelessly to sustain the Mosdos Torah in Eretz Yisroel.

These institutions continue to face significant challenges following recent government funding cuts, and the Belzer Rebbe shlita has called on everyone to become a partner, contributing at least \$1,800 a year (\$150 monthly) toward their support.

The response has been overwhelming, with many donors pledging significantly more than the suggested amount.

The campaign will conclude with an exclusive Shabbos retreat for generous supporters, to be held at a hotel in the U.S., graced by the presence of Harav Shulem Rokeach shlita, the eldest grandson of the Belzer Rebbe shlita, who will travel from Eretz Yisroel especially for the event.



BELZ AND BEYOND

Belz Institutions in Eretz Yisroel's Annual U.S. Fundraising Campaign

Merkaz Mosdos Belz has launched its annual fundraising campaign across America. The three-day initiative, titled “הממלכה” (The



Endorsement from the Belzer Rebbe shlita.

Parshas Vayera

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



וימל אברהם את יצחק בנו בן שמונת ימים כאשר צוה אותו
אלקים (וירא כא:ד)

*Avraham circumcised his son Yitzhak
at the age of eight days as Hashem had
commanded him.*

The mitzvah of Bris Milah possesses hidden spiritual powers to bring yeshuos — salvations — and to protect from hardships, calamities, and illnesses, as seen in the following remarkable story:

Harav Reb Duvid'l of Dinov zt"l, the son of the holy Bnei Yissoscher zt"l, would each morning eat breakfast in shul together with a group of chassidim after davening.

Once, a terrible epidemic spread through the city of Dinov. The townspeople, aware of the holiness of the tzaddik who lived among them, came to him seeking salvation — that he intercede in Heaven to annul the dreadful decree.

During breakfast, people kept arriving with names of the sick, asking for a refuah shleimah. Suddenly, Reb Duvid'l stood up and began recounting a story that had occurred during the reign of Kaiser Joseph II.

It was known that Kaiser Joseph sought to introduce reforms among the Jewish communities, encouraging them to study secular subjects and integrate into broader society. To gain a firsthand understanding of Jewish life and customs, the Kaiser disguised himself as a commoner and traveled incognito from town to town across Galicia, where many Jewish communities were located.

At one point, the Kaiser happened to attend a Bris Milah. Curious to witness this unusual ceremony, he watched intently. But when

the mohel approached the infant with a knife in hand, the Kaiser grew alarmed. He wished to stop him — yet he dared not, for fear of revealing his true identity.

When the mohel proceeded to perform priah (the uncovering of the area), the Kaiser's compassion was stirred again — not only to cut, but to tear as well! Still, he restrained himself.

Finally, when he saw the mohel preparing to perform metzitzah with his mouth, the Kaiser, misunderstanding the act, assumed the mohel intended to bite the child. Unable to contain himself any longer, he cried out: "I am Kaiser Joseph and I command you to stop immediately! Cutting, tearing, biting...this is too much!"

With that, Reb Duvid'l ended the story. He sat down calmly, a special radiance shining from his face. No one disturbed him any further. Miraculously, all the ill were healed. The tzaddik's holy words had aroused mercy in Heaven, and the plague ceased.

From this, we learn of the tremendous power of the mitzvah of Bris Milah. Simply by invoking its merit, an entire city was saved, and every patient recovered.

אם נא מצאתי חן בעיניך אל נא תעבור מעל עבדיך... (וירא יח: ג)
"If I find favor in Your eyes now, please pass not away from you Your servant."

אמר רב יהודה אמר רב: גדולה הכנסת אורחין מהקבלת פני שכינה
(שבת קכז)
Receiving guest is greater than receiving the Divine Presence

The Shinover Rav, Harav Yechezkel Shraga Halberstam zt"l, once spent some time in a resort town in Poland. Before departing, he took leave of the resort's owner and warmly

Parshas Vayera

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

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

blessed him, saying: "In the merit of your great chesed of hosting and providing for so many Yidden, may Hashem grant you much hatzlacha and success in all areas of life."

The man was taken aback by the Rav's words and said, "Rebbe, am I truly doing chesed with my guests? They pay for their lodging and meals; why should I deserve such a bracha?"

The Rebbe smiled and replied: "You give Yidden a place to sleep, a roof over their heads, and nourishing food and drink, that is a great chesed! For you to continue doing good for others, you must take payment; otherwise, Heaven forbid, you would go bankrupt and no longer be able to help anyone."

THE REBBE'S TORAH



והוא ישב פתח האהל כחם היום (וירא יח:א)
He was sitting at the entrance of his tent in the heat of the day.

Rashi explains that Hashem made the day unusually hot "שלא להטריחו באורחים" – so that Avraham Avinu wouldn't be burdened with guests. Nevertheless, Hashem sent Malachim (angels) disguised as people.

This raises a question: If Avraham was already going to exert himself for these guests, why didn't Hashem remove the heat entirely, allowing real travelers to come?

It can be explained that "שלא להטריחו באורחים" doesn't mean that Hashem didn't want Avraham to bother himself with guests. After

all, he did tend to the Malachim!

When a person wishes to perform a mitzvah, the Yetzer Hara (evil inclination) immediately attempts to dissuade him. This is the obstacle that Hashem wanted to spare Avraham from.

Therefore, Hashem sent Malachim in the guise of people so that the Yetzer Hara would not interfere. Since the Yetzer Hara knew they were angels, it understood that the mitzvah of *Hachnasas Orchim* (hospitality) technically didn't apply, and thus did not attempt to hinder Avraham.

However, for Avraham Avinu, it was considered a complete mitzvah, since he believed they were ordinary travelers and eagerly sought to host them. As Chazal teach (ברכות ז:א), "If a person intends to perform a mitzvah but is prevented from doing so, Hashem considers it as if he has fulfilled it."

THIS WEEK'S VORT



פרשת וירא

וירא אליו ה'...וישא עיניו וירא (וירא יח:א)
Hashem appeared to him...He lifted his eyes and saw.

Avraham Avinu merited reaching a level of "וירא אליו ה'" – to השראת השכינה – Divine presence through "וישא עיניו וירא" – because he always looked down, and here he needed to raise his eyes to look. We learn that when one guards his eyes, he merits השראת השכינה.

ויבואו שני המלאכים סדומה בערב... (וירא יט:א)
The two angels came to Sodom in the evening...

Parshas Vayera

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

THIS WEEKS VORT

continued

A few passukim earlier (יח:כב), it says, “ויפנו וישם האנשים וילכו סדומה” — the men turned from there and went to Sodom. Why, then, does the passuk later specify that the Malachim arrived in Sodom in the evening? The explanation is that although the Malcachim had already set out and reached the outskirts of the city earlier in the day, they did not actually enter Sodom until nightfall, after the decree for destruction had taken effect, once Avraham could no longer find sufficient merit for the city to be spared.

ויהי כמצחק בעיני חתניו (וירא יט:יד)
But he seemed like a jester in the eyes of his sons-in-law.

Why did they laugh and not believe that Sodom would be destroyed? They saw “ואת אשר פתח הבית הכו בסנוורים” — that the people around the door became blind. The phrase “הכו בסנוורים” also brought spiritual blindness, causing them not to consider Lot’s words.

וסעדו לבבכם (וירא יח:ה)
That you may sustain yourself.

Rashi says: בתורה בנביאים ובכתובים – a person’s main substance that sustains him is learning Torah -- בתורה בנביאים ובכתובים.