

Parashas Vayishlach

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וישלח

December 4, 2025 / י"ד כסלו תשפ"ו



WHAT'S HAPPENING IN BELZ

Yerushalayim Mayor Visits Bais Malka – Receives Blessings from Belzer Rebbe shlita

An impressive event was held in the new “Beis Malka” building in Yerushalayim during a special tour by Jerusalem’s Mayor Moshe Leon, who reviewed the current campus and the new seminary building. At the gathering, the next phase of the educational campus at the city’s entrance was launched, including an auditorium with kindergarten rooms, and two additional buildings of 16 classrooms each.

The mayor expressed his excitement over the school’s achievements and announced the start of the project’s next stage.

Reb Mechel Halberstam shlita, a member of the city council, conveyed the Belzer Rebbe shlita’s blessing and presented the mayor with a special bottle of wine bearing the Rebbe’s personal dedication.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel’s activities

Outreach in Belz in the South of Eretz Yisroel

At a Tzohar seminar for newly observant young men in the southern region of Eretz Yisroel, under the leadership of Rabbi Aharon Shubaks shlita, Rabbi Avraham Chaim Miller shlita of Ashdod delivered a fascinating lecture on Chanukah in preparation for the upcoming holiday.



Outreach in Belz in the North of Eretz Yisroel

Rabbi Yosef Kahn, chairman of B’Noam under the auspices of Belz Institutions in Israel—an organization for kiruv in the northern region, presented a report to the Belzer Rebbe shlita on his many activities dedicated to bringing the hearts of Yidden closer to Hashem.





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BELZ AND BEYOND
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Mesila Training Finance Coaches

After years of collaboration with the Mesila organization to guide hundreds of families from our community to financial stability, and in light of the shortage of trained professionals, a new course for training "Financial Coaches and Advisors" was launched this week to train qualified professionals from our community who will be able to support additional families, while also acquiring a respected and income-producing profession, b'ezras Hashem.



מנחה לעשיו (וישלה לב:יד)
A tribute to Eisav.

Reb Yasha Ber Brisker zt"l once traveled by train with a few other Yidden. When it was time to daven Mincha, he began gathering a minyan. There were eight Yidden, and they found two additional simple Yidden who did not want to daven. To avoid the minyan, these two moved to a different carriage, causing the minyan to fall apart. After davening, the two returned and sat in their original seats.

Reb Yasha Ber remarked that he had always wondered why, when Yaakov sent Eisav a מנחה—oxen, sheep, goats, and so on—he did not include dogs. Now he understood: dogs, it seems, have a nature that when they hear the word מנחה, they tend to flee.

קח נא את ברכתי אשר הבאת לך...ויפצר בו ויקח... (וישלה לב:יא)
Please accept my gift which was brought for you...he urged him and he accepted.

The Netziv of Volozhin zt"l used to appear each year before the governor of Volozhin to request permission to keep the Talmud Torah open for another year. He would present the governor with a generous sum of money, and the governor would graciously acquiesce.

One year, a new governor took office. The Netziv approached him with the same request, but this governor became enraged, believing the Netziv was trying to bribe him. The Netziv explained that the money was not a bribe—it was simply a token of appreciation—but to no avail. He left deeply dejected.

When his grandson, the Gaon Reb Chaim Brisker zt"l, saw his grandfather's distress, he offered to handle it. He took the money and set out to persuade the governor himself.

It was a hot day, yet Reb Chaim bundled himself in heavy winter clothes, complete with a fur coat and hat. When the governor saw the bochur, he laughed. Reb Chaim explained that his mother had appeared to him in a dream, warning that it would snow and be cold, so he dressed warmly to avoid catching a cold.

Amused by the naïve boy, the governor told him not to make himself ridiculous with dreams. Reb Chaim then proposed a "money deal": if it snowed that day, it would prove his mother's dream was true, and the governor

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**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
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would have to pay him.

After sundown, Reb Chaim returned, admitting that the dream had not come true and that he needed to hand over the agreed-upon sum.

Once the governor received the money, Reb Chaim asked, "How should I answer my grandfather, the Netziv, about the Talmud Torah?" The governor, holding the bundle of money, replied: "Tell your grandfather not to worry!"

THE REBBE'S TORAH



וויאמר לא אשלחך כי אם ברכתני...ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם אלהים ועם אנשים ותוכל (וישלח לב:כו-כט)

And he said, "I will not let you go unless you bless me." He said, "No longer will it be said that your name is Yaakov, but Yisroel, for you have striven with the divine and with man and have overcome."

Why did Yaakov Avinu insist that the Malach bless him and declare that his name was no longer Yaakov, but Yisroel?

The answer is that the name יעקב embodies humility—to remain lowly and modest. (עקב – "heel" – the lowest part of the body.) In contrast, the name ישראל reflects greatness, strength, and pride. As the Malach said, "כי שרית עם אלהים ועם אנשים"—"for you have striven with God and with man.

The name change teaches a profound lesson: among Yidden, one must remain humble and

lowly. But among the nations, one must hold one's head high and maintain self-respect.

Since the Malach was the Sar of Eisav, Yaakov wanted to convey that the Yidden are greater and more worthy than the nations—they are called Yisroel, not merely Yaakov.

THIS WEEK'S VORT

פרשת וישלח

כה תאמרון לאדני לעשו (וישלח לב:ה)
Thus shall you say, 'To my lord, to Eisav.'

Why did Yaakov refer to Eisav as אדוני – my lord? When we are in galus (exile), we must humble ourselves before Eisav and speak with derech erez. As it says, "כה אמר עבדך" – Yaakov calls himself 'your servant', acknowledging his position in exile. The passuk continues, "להגיד לאדני" – you address Eisav as 'my lord' when seeking favor in his eyes.

Once the Geulah (redemption) comes, we will no longer need to show such deference.

הצילני נא מיד אחי מיד עשו... (וישלח לב:יב)
Rescue me, please, from the hand of my brother, from the hand of Eisav.

Eisav personifies the Yetzer Hara. Yaakov davened "מיד אחי מיד עשו" – "save me, from Eisav, the Yetzer Hara, so that it shouldn't be my brother. The Yetzer Hara tempts a person to sin by disguising wrongdoing as a mitzvah, luring them into thinking it is good. This is how a person becomes entangled with the Yetzer Hara and falls into its trap.

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THIS WEEK'S VORT

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חנני אלקים וכי יש לי כל (וישלח לגיא)
*Hashem has been gracious to me and
inasmuch as I have everything.*

The holy Imrei Chaim of Vizhnitz zt"l would daven, saying:

'אנא ה' – merciful Father! Please help Yiddishe Kinder, so that a lot will never feel too much, and a little will never feel too little. May they always sense and know that whatever You give is exactly what they need!"

ויותר יעקב לבדו... (וישלח לבכה)
Yaakov was left alone.

Rashi explains that he had forgotten some small jugs and returned to fetch them.

The tzaddik Reb Meir Halberstam of Tchokov zt"l related in the name of his grandfather Harav Reb Shulem of Shotz zt"l, that Yaakov returned for small jugs as a form of teshuvah. The 'small jugs' symbolize minor disputes and arguments—the little things over which one must still make amends.