

PARSHAS VAEIRA

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וירא

י"ה חשוון תשפ"ד / November 2, 2023



WHAT'S HAPPENING IN BELZ

The Belzer Rebbe's shlita's message:

The word צדקה (army) stands for אמונה - בטחון - צדקה

The word נשק (weapon) stands for קודש - שבת

Helping War-Torn Refugees

Community activists from Saad V'Marpa gathered volunteers to help pack and distribute thousands of boxes containing food, household essentials, clothes, and toys that were distributed to hundreds of displaced families from the South.

They need your help now more than ever as they continue providing food and essentials for soldiers and displaced families in the south.

Monday - כ"ב חשוון

Yahrzeit of Maran Reb Yissachar Dov of Belz ז"ל - א"ע ועכי"א - ד מבעלזא זי"ע

The Frierdiga Rav, Maran Rebbe Yissachar Dov of Belz ז"ל married Rebbetzin Basya Rachama א"ה, the daughter of Reb yeshaye Meshulam Zusha ז"ל, a son of the Rebbe Reb Aharon of Chornobyl ז"ל. His grandfather, Reb Aharon of Chornobyl, was very fond of Maran. Reb Aharon didn't allow anyone to sit on his bed except for Reb Yissocher Dov.

Once Reb Yissocher Dov's father Maran Reb Yehoshua ז"ל sent a letter to his mechutan Reb Aharon of Chornobyl asking if he should be 'mekarav' - draw in his son. He told Reb Yissocher

Dov about his father's request, adding: "I don't need to be you 'mekarav'; you're always learning diligently in Beis Medrash."

Maran Reb Yissocher Dov lived in Chornobyl for ten years and didn't merit yet to have children. He used to write his "Chidushei Torah" - Torah insights in a special book. It happened that he lost the book of Chidushei Torah and he was very distraught about it. His father, Maran Rebbe Yehoshua of Belz ז"ל, consoled him, saying: "זה ספר תולדות אדם" - instead of this "ספר" you will be blessed with "תולדות אדם" - children.

The Rebbetzin of Maran Yissochor Dov passed away at a young age, leaving two orphans. Maran Rebbe Yissochor Dov remarried Rebbetzin Chaya Devorah א"ה, who initially didn't want the shidduch since Maran was much older and had two children. However, her grandfather, Reb Mordcheiof Zevhil ז"ל, promised her on the wedding day that the "Belz chain will extend from her!" She later gave birth to the Bilgorai Rav, Reb Mordechai Rokeach ז"ל, the father of the present Belzer Rebbe Shlita.

It was customary for Belzer Rebbes to collect money for tzedakah. Maran was once collecting tzedakah in nearby villages surrounding Belz, and when he approached one of the Yidden's homes, the villager saw the Rebbe coming and warned his children to say that he wasn't home. Maran continued to other homes and later returned to this Yid's home. But again, his children said he wasn't home.

When the Yomim Noraim approached, this village Yid came to spend Yom Tov in Belz as usual. He extended his hand to give "Shalom" to Maran, and



PARSHAS VAEIRA

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued

Maran reprimanded him: "Go home now! I came to your home, and you didn't allow me into your home!" The Yid was taken aback and responded by giving tzedakah. Only then did Maran allow him to remain for Yom Tov.

Maran Rebbe Yissochor Dov zt"l experienced many hardships and wandering in exile during WWI. After eight years, he finally returned to Belz, but his physical health was significantly impacted.

During his final year, a renowned doctor was summoned, and he warned Maran not to overstrain himself and ordered that people shouldn't bring their kvittlech to Maran, nor to conduct tishen since it would impede his health. When Maran heard the doctor's order, he exclaimed: "Can I sit with folded hands when broken Yidden come to pour out their hearts, and I won't be able to help them?"

Maran Rebbe Yissocher Dov of Belz zt"l was niftar on Friday night, 22nd of Cheshvan. The Bilgorai Rav zt"l used to tell Chassidim that the walls of the Beis Medrash shed tears during the levaya. Thousands of Yidden attended the levaya and escorted the niftar to the cemetery in Belz, where Maran was laid to rest next to his father, Maran Rebbe Yehoshua zt"l, and grandfather, Maran The Sar Shalom of Belz zt"l **יגן עלינו ועל כל ישראל אמן!**

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

אם נא מצאתי חן בעיניך אל נא תעבור מעל עבדיך... (וירא יחג)
"If I find favor in Your eyes now, please pass now away from Your servant..."

Reb Yehuda and Rav said: "גדולה הכנסת אורחים מקבלת" – Taking in guests is greater than greeting the Shechina – Hashem.

Maran Rebbe Yissochar Dov of Belz zt"l once asked the grandchildren of Reb Meir Shochet (Gross) a"h, renowned for his Hachnasas Orchim, what their grandfather served his guest. They answered, "A bean soup." Maran told them, "This is how one should conduct the mitzvah of Hachnasas Orchim. Because with meat, one can't fulfill the mitzvah completely." Since, in those times, meat was expensive, he would have had to serve a small portion, and his guests would stay hungry.

Once the wife of Reb Meir Shochet a"h came with her husband to Maran Rebbe Yissochar Dov of Belz zt"l. She told Maran about a dispute she was having with her husband. Her husband had a great reputation for hosting guests, but in essence, the hard work of preparing and serving the guests was on her. She wanted to know if, in the World to Come, her husband would receive the full reward and what her share would be.

Maran Rebbe Yissocher Dov replied, "You're naive. Your husband will have to beg you for a share of your merits because if he brings guests and no one cooks and prepares for them, how can he fulfill the mitzvah of Hachanasas Orchim?"

אם נא מצאתי חן בעיניך אל נא תעבור מעל עבדיך... (וירא יחג)
"If I find favor in Your eyes now, please pass now away from Your servant..."

PARSHAS VAEIRA

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued

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

A guest who appeared as a notable and well-learned person came to stay at the Trisker Maggid's zt"l home. Seeming of great Rabbinic stature, the Trisker Maggid personally tended to his guest's needs, serving him food and preparing his bed for the night. At the end of the guest's stay, the family noticed that the Yid was a lowly person and pretended to be a personality.

The Trisker Maggid's family members were very disturbed, and the Maggid calmed them by explaining: "When Hashem wanted to test Avraham Avinu with the mitzvah, he also sent 'fake guests' – malachim – angels who didn't need food or drink. Thus, the real mitzvah couldn't be performed. Hashem wanted to teach His children for generations to come," continued the Trisker Maggid. "That the main part of the mitzvah of Hachnasas Orchim is one's Kavanah – intentions, doesn't matter if the guest is worthy of receiving or not."

(וירא יח:ח) ... ויקח חמאה וחלב ובן הבקר...
He took cream and milk and the calf which he had prepared...

The people of Lodz came to their Rav, Reb Eliyahu Chaim Meizel zt"l (renowned for his great wisdom), complaining that the milk peddlers added much water. The milk peddlers claimed that people were adding water to the milk. They weren't the ones doing it.

The Rav heard both sides and gave the matter some thought. He then asked to summon the milk peddlers since a serious halachic question arose about the milk pipes due to "בשר וחלב" – the mixing of meat and milk.

The milk peddlers were alarmed and came to the Rav since the question could affect the Kashrus of their milk. They would need to purchase new vessels to carry their milk, which was expensive and complicated to get – causing them significant monetary loss.

They presented their plight to the Rav, to which the Rav replied. "We can perhaps find leniency for your vessels. If you would have added water to the milk, then your milk is 'batul' – absolved in the water.

All the milk peddlers replied in unison: "Yes, Yes! Holy Rebbe! We all add water to the milk!"

The Rav asked them, "Do you add enough water that the milk gets batul – absolved?"

"Yes, yes! More than half of the vessels contain water!"

"And you all mix into more than half of the milk, water?" Questioned the Rav again, to which they replied. "Sure! We all mix in water; this is our parnassah – livelihood!"

Here's where the Rav caught them in their swindling scheme and revealed his true intentions, saying the meat/dairy Halachic issue was only a ploy. The Rav of Lodz warned them not to dare steal from Yidden again.

THIS WEEK'S VORT – פרשת וירא

וירא אליו ה' באלוני ממרא והוא יושב פתח האוהל (וירא יח:א)
Hashem appeared to him in the plains of Mamre while he was sitting at the tent's entrance.

The Medrash says on the words והוא יושב פתח האוהל – Avraham Avinu sits at the entrance of Gehenim and doesn't allow in any Jewish child who had a Bris Milah.

The Medrash also says that והוא יושב – Avraham

PARSHAS VAEIRA

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued

Avinu sat and Hashem, as if, stood. Hashem stood as if to show that He was subjected to Avraham. As Chazal says, "צדיק גוזר והקב"ה מקיים" - a tzaddik decrees and Hashem fulfills - a tzaddik reigns. This is implied in the pasuk וירא אליו ה'... והוא יושב - Avraham Avinu sat, and Hashem stood. Because a tzaddik reigns, Avraham sits at the entrance of Gehenim and doesn't allow entry to a Yid who had a Bris Milah.

אל נא תעבר מעל עבדך (וירא יח:ג)
Please pass not away from your servant.

There are "נא" - fifty-one days from Rosh Chodesh Elul until Hoshana Raba. There are 51 days from Rosh Chodesh Cheshvan until Erev Chanukah and 51 days between Pesach and Shavuos. These 51 days are days of Teshuvah, and a Yid should carry on with these 51-day stretches throughout the year.

יקח נא מעט מים ורחצו (וירא יח:ד)
Let some water be brought and wash...

The first letters of the words יקח נא מעט מים ורחצו spell the word ממון - money. Not only did Avraham Avinu provide food, but he also gave money to his guests.

אל נא אחי תרעי (וירא יט:ז)
I beg you, my brothers...

The phrase 'נא' is synonymous with tefillah - praying and asking. The pasuk implies if אל נא - a person can't daven. Then he is advised to אחי תרעי lovingly connect with his brothers and be achdus - unified with all Yidden - Jews.

ויקח את שני נעריו אתו (וירא כב:ג)
He took his two young men with him.

Avraham Avinu took with him all his years, and not one day was missing serving Hashem. As it says later, 'ואברהם זקן בא בימים' - And Avraham came in his days. Here, the pasuk says שני נעריו - he also took along with him his young years.

וירא והנה איל אחר נאחז בסבך בקרניו... (וירא כב:ג)
Avraham raised his eyes and saw a ram - afterward, caught in the thicket by its horns.

Why did Hashem cause the ram's בקרניו נאחז בסבך to be stuck in the tree's thicket? Since the Akeida took place on Yom Kippur, when, one isn't allowed to trap an animal. Therefore, the ram was already trapped, enabling Avraham to take the ram.



WE NEED YOUR HELP NOW MORE THAN EVER.

BATTLING THE WAR WITH KINDNESS

Since Israel was brutally attacked on Simchas Torah "סעוד ומרפא Saad V'Marpe", 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)