

# PARSHAS VAYISHLACH

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וישלח

י"ז כסליו תשפ"ד / November 30, 2023



## Yahrzeit of the Maggi of Mezeritch The Rebbe Reb Dov Ber zt"l

שבת - י"ט כסליו

### Closest Disciple to the Baal Shem Tov

The Maggid of Mezeritch zt"l, was the closest disciple of the Baal Shem Tov Hakadosh zt"l. A group of Talmidi Chachamim once asked the Baal Shem Tov a question on the Zohar, which the Baal Shem Tov explained. They then asked the Maggid of Mezeritch the same question, and he replied with the same explanation.

When the Baal Shem Tov was told about it, he responded, "Do you think he knew what I answered? He's a piece of Torah!"

When the Maggid bid farewell to the Baal Shem Tov, he received a blessing from the Baal Shem Tov. When the Baal Shem Tov was done, he bowed his head and asked the Maggid to bentch him in return. But the Rebbe Reb Dov Ber didn't want to. The Baal Shem Tov took the Maggid's hands and placed them on his head, and the Maggid had no choice but to bless the holy Baal Shem Tov.

### Taking Over the Chassidic Mantle

Following the Baal Shem Tov's histalkus (death), the Maggid of Mezeritch was appointed to take over the Chassidic mantle. From then on, he was

known as "The Great Maggid."

The Maggid's vision was so sharp that the Middle Lubavitcher Rebbe zt"l said on the Maggid: "He was able to see on a dish who crafted it. He could see from one end of the world to the other end of the world and see the future with the Ruach HaKodesh he possessed."

The Rebbe Reb Michel Zlotchiver zt"l said: "When the Baal Shem Tov was nistalek (niftar), the Shechina moved from Mezebitz to Mezeritch!"

### Serving Hashem לשם שמים

Before the Maggid of Mezeritch was renowned for his devout holiness, his family lived in poverty. His Rebbetzin once complained to the Maggid about their situation, saying that the kids were starving and didn't have food or clothes to wear.

Hearing his wife's words, the Maggid gave a slight 'krechtz' – groan. Suddenly, he heard a bas kol – a voice from Heaven saying that he lost his share in Olam Haba. The Maggid trembled and, for a minute, stopped learning. He was thinking that now he lost both worlds. Olam Haze – this world, since his family is suffering from hunger, and now, he doesn't have Olam Haba either.

But he consoled himself, saying, now I'll be able to serve Hashem the right way, only לשם שמים – for the sake of Heaven since I don't have both worlds. And he continued learning. It was

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then revealed to him from Heaven that they are returning his Olam Haba, but he should be careful not to 'krechtz' because of his rachmanas – mercy on his children since there isn't greater rachmanas than what Hashem has on His children.



## Everyone loves a good story, especially a Chassidishe story...

וישלח יעקב מלאכים לפניו...ארצה שעיר שסה אדם (וישלח לבד)

*Yakov sent angels ahead of him...to the land of Seir, the field of Edom.*

Around 175 years ago, during the times of Queen Maria Teresa of Austria, the queen placed a decree to expel tens of thousands of Jews living in Behman at the time. The Jewish community of Prague sent their Dayan Reb Zalman to intervene through Counselor Konitz, a close advisor to the queen, to ensure the decree would be nullified.

Reb Zalman heard that a Jewish woman in Vein was acquainted with the Counselor. He went to her home and shared the fate of the Behman Jewish community. The woman was overtaken and told the Dayan that the Counselor visits her home occasionally to conduct business and suggested that it would be a good time to talk to the Counselor.

Before the Counselor's next visit to the woman's home, she invited the Dayan, who quickly arrived before the Counselor.

The woman introduced the Dayan to the Counselor and his request, too. The Counselor

became enraged and asked the Dayan why he couldn't come directly to him. Why did he need to use the woman as a go-between?

The Dayan explained that he got this idea from the Torah. Yakov sent gifts to Eisav through messengers and told them to go to Seir, even though Eisav lived in Kenan then. So why did Yakov send the gifts to Seir? One of Eisav's wives, Yehudis, lived in Seir at the time, and Yakov wanted her to convince Eisav to stop hating his brother Yakov.

"I decided to use the same tactic," concluded the Dayan.

The Counselor was impressed by the Dayan and promised to do everything he could to annul the decree. Bringing proof of this story that the Jewish nation is brilliant, and it's a shame to empty the land of such an intelligent nation.

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וישלח יעקב מלאכים לפניו... (וישלח לבד)  
*Yakov sent angels ahead of him...*

In 1929, Maran Reb Aharon of Belz zt'l traveled on short notice to Bad-Hamburg in Germany. Many German Yidden came to Maran seeking brachas and Yeshuahs. Maran's gabbai (personal assistant) R' Uri Lokman a"h wrote the kvittlach (individual requests), and he received 'kvittal gelt' (money) in return.

One day, Maran said to stop taking kvittlach since he didn't have time to receive them. The German Yidden, who weren't accustomed to the Chassidish ways, sat and waited for a long time until they realized they couldn't go inside to Maran.

They approached R' Uri and requested back their kvittalach and the money they gave him.

R' Uri realized he would lose lots of money, so he went inside to Maran Reb Aharon and said: "The

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

Rebbe is fighting with the Malachim – angels?

Maran Reb Aharon wondered what R' Uri was trying to say. R' Uri explained: "I heard from Maran Reb Yissocher Dov of Belz zt"l, who heard from his father Maran Reb Yehoshua of Belz zt"l, who heard from his father Maran The Sar Shalom of Belz zt"l, the following: 'Thousands of people come to Belz throughout the year to seek brachas and yeshuahs. What will happen if they all arrive in Belz on the same day? And they will all want to go inside with their kvittal? Maran, The Sar Shalom, replied, 'There are malachim who bring Yidden to Belz "ואין מלכות נוגעת בחברתה" – each Malach has its specific purpose.'

R' Uri continued, "The same Malachim that brought Yidden to your grandfather Maran The Sar Shalom, also brought Yidden to Maran Reb Yehoshua, and later to Maran Reb Yissocher Dov, and now they bring Yidden to Maran. But the Rebbe is fighting with them by not receiving the German Yidden."

Maran Reb Aharon replied, "Yes, they are these specific Malachim."

יפצר בו ויקח... (וישלח לג:יא)

*He urged him, and he accepted.*

The main army enrollment headquarters was in the Belz vicinity during Maran Reb Yehoshua of Belz zt"l times. The head officer acted coldly to the Jews, and no one could appease him with bribery to exempt them from serving in the army.

When Maran Reb Yehoshua's son, Maran Reb Yissochor Dov of Belz zt"l, needed to enroll in the army as a young lad, he presented himself to the head officer. Out of respect for the Rabbinic

dynasty of Belz, the officer exempted Maran Reb Yissochor Dov of Belz from serving in the army. As a token of appreciation, Maran Reb Yehoshua of Belz gifted the officer with a beautiful silver snuff box.

In awe of receiving a gift from the Belzer Rebbe, the head officer had no choice but to accept the honorable gift. Maran Reb Yehoshua of Belz proclaimed: "I opened the officer's heart with this gift. And from today on, he will start accepting gifts."

והיה המחנה אשר נשאר לפליטה (וישלח לב:ט)  
*Then, the remaining camp shall survive.*

When Hitler ym"s rose to power in Germany, he announced his plans to eliminate the Jews r"l. One of the Rosh Yeshiva's in Radin asked the Chofetz Chayim, "What will be the outcome of European Jewry?" Will the rasha (wicked man) succeed in his plans?"

The Chofetz Chaim replied, "Nobody was ever successful, and no one will ever be successful in eliminating the Jewish nation. Since it says in the pasuk "אם יבוא עשו אל המחנה האחת והכהו והיה המחנה אם יבוא עשו אל המחנה האחת והכהו והיה המחנה לפליטה" – If Esav comes to the one camp and strikes it down, then the remaining camp shall survive!"

The Rosh Yeshiva continued asking, "And where will they be? המחנה אשר נשאר לפליטה be?"

This also says in the pasuk," responded the" Chofetz Chaim. (עובדיה א:יז) "ובהר ציון תהיה פליטה והיה There will be an exodus from Eretz Yisroel, – "קודש" and it will remain holy." Ten years after the rise of Hitler ym"s, the Chofetz Chaim's words were effective. At the end of WWII, the Nazi regime had its first downfall at the entrance of Eretz Yisroel

May we take comfort in this story in the present time.

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### THIS WEEK'S VORT

#### פרשת וישלח

וישלח יעקב מלאכים לפניו אל עשו אחיו (וישלח לב:ד)  
*Yakov sent angels ahead of him to Eisav, his brother.*

The Mefarshim ask why Yakov needed to send Malachim – angels. Why couldn't he send people to Eisav? The Mishna in Avos (א:ז) says: “הרחק – distance yourself from a bad neighbor, since even a righteous person can be affected. The pasuk states “אל עשיו אחיו” – Yakov is sending to a bad person “ארצה שעיר שדה אדום” – and to an evil place, one can't send people to such a place. Therefore, Yakov needed to send Malachim.

וירא יעקב מאד ויצר לו... (וישלח לב:ח)  
*Yakov became very frightened, and it distressed him.*

The Gemara says that if a man were afraid, his Rabbi would tell him “חטאת את” – you sinned. For someone who doesn't sin isn't fearful of people. Hence, Yakov was distressed as to why he was afraid of Eisav. He thought he wouldn't have feared Eisav if he hadn't sinned. The pasuk implies וירא יעקב מאד that Yakov was very afraid of Eisav ויצר לו – and it bothered him why he was scared.

רוח תשימו בין עדר ובין עדר (וישלח לב:יז)  
*Leave a space between drove and drove.*

These words were a tefilla – a prayer to Hashem. Yakov prayed for generations to come. If G-d forbid his children will need to be punished due to their sins, Yakov asked Hashem to space between one punishment and the next so that a

person's whole life wouldn't be filled with pain and suffering.

כי במקלי עברתי את הירדן הזה (וישלח לב:יא)  
*For with my staff, I crossed this Jordan.*

The word ‘מקל’ personifies the Middah – character trait of Bitachon – belief in Hashem. As it says by davening, one should have in mind when saying the words מעולם קיינו לך –

I will always believe in You – is the acronym of ל – כי במקלי עברתי את הירדן הזה (וישלח לב:יא) – that only with my midah of Bitachon was I able to cross the Jordan.

ויבא יעקב שלם עיר שכם (וישלח לב:יח)  
*Yakov arrived intact at the city of Shechem.*

The word שלם is the acronym for מלבוש, לשון, שם – name, language, and clothes. Yakov didn't alter these three things: his name, his language, and his attire, and this protected him throughout his years in Lavan's home. The Yidden in Mitzrayim also remained steadfast with these three things, ultimately meriting their redemption.



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)