

Parashas Vayeira

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וירא

י"ח חשוון תשפ"ז / October 29, 2026



Yahrzeit of the Frierdige Rav of Belz zt"l

Monday, כ"ב חשוון - November 2, 2026

Reb Yissocher Dov of Belz zt"l, known affectionately as **"the Frierdige Rav,"** was the son of Reb Yehoshua of Belz zt"l, **"the Mittler Rav,"** and Rebbetzin Rivka Miriam, a granddaughter of the Apter Rav zt"l.

At his Bris, his grandfather, the Sar Shalom of Belz zt"l — the first Belzer Rebbe — instructed that the newborn be named **Yissocher Dov**, after Reb Yissocher Dov Ramraz zt"l, the Rav of Skohl and the father-in-law of the Sar Shalom.

The Sar Shalom was once in the city of Apta, where the Apter Rav, known as the *Ohev Yisroel*, honored him with leading Bentching during a Shalosh Seudos Tish. Since the Apter Rav usually led the Bentching himself, his son asked about the change in protocol. The Apter Rav replied:

"Because the Belzer Rav will one day become my Mechutan, and from this couple, a child will be born who will illuminate the entire world!"

Years later, the words of the *Ohev Yisroel* were fulfilled — Reb Yehoshua of Belz zt"l married the Apter Rav's granddaughter, and Maran Reb Yissocher Dov of Belz zt"l was born.

One Rosh Hashanah, when the Frierdige Rav lived in Ratzfard during World War I, Maran went out to the river for tashlich, together with many Chassidim and local Yidden. Among them were several bochurim who were evading military service.

On the way, they suddenly encountered a high-ranking army general, which caused great fear among the bochurim and Chassidim. They worried that the officer might report that a Rebbe was harboring young men avoiding the draft.

They attempted to make way for the general to pass, but he stopped and asked where they were heading. The Chassid R' Yisroel Moshe Mandel a"h of Teglish, stepped forward and replied: "Since blood is flowing in the world due to the ongoing war, our Rebbe is going to

the river to pray for everyone's safety — asking G-d to have mercy and save the world."

The general was moved by these words and decided to accompany them to the river, where he stood in awe, witnessing Maran's heartfelt tefillos. From that day on, this commander showed great kindness to the Yidden of the area.

During World War I, when Maran Reb Yissocher Dov of Belz zt"l was staying in Munkatch, a family brought their father, who was completely paralyzed and unable to walk or speak, lying on a bed before the Rebbe.

Maran instructed the man to sit in a chair and began to converse with him. At first, the man did not respond, but gradually, he began to speak. Once he was able to talk, Maran told him to stand on his feet, but he could not. Maran then took his hand and gently helped him to his feet. Slowly, Maran began walking around the room with the man until the man regained his full strength and was able to walk on his own.

The man's children were astonished and handed their kvittlach to Maran in gratitude. Maran then told them to place their father back on the bed and return home as they came, without publicizing the miracle.

The Frierdige Rav zt"l endured many hardships, particularly during the difficult years of the war. He wandered from place to place — first in Ratzfard, then in Munkatch and Holochitz — until he was finally able to return home to Belz. The years of suffering and constant travel took a toll on his health, and three years later, on Friday night, 22 Cheshvan, he was niftar.

The Bilgoray Rav zt"l related that during the levaya (funeral), the chassidim witnessed water running from the Shul's walls and from the chair where the Frierdige Rav sat.

The Frierdige Rav zt"l was laid to rest in Belz together with his revered father, Reb Yehoshua of Belz zt"l, and grandfather, the Sar Shalom of Belz zt"l. זכותו הגדול יגן עלינו ועל כל ישראל אמן.

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WHAT'S HAPPENING IN BELZ

BELZER REBBE SHLITA URGED EVERYONE TO VOTE



The Belzer Rebbe shlita convened a historic gathering of leading rabbanim in Eretz Yisroel, urging them to encourage the chareidi ציבור to participate in the upcoming elections and emphasize the importance of every vote. The Rebbe called upon his chassidim to vote ג' for United Torah Judaism (UTJ), underscoring the significance of this responsibility. Despite his frail health, the Rebbe personally went to the polls to cast his ballot, demonstrating through his own actions the importance he places on fulfilling this civic duty.

BELZER REBBE SHLITA'S GRANDSON VISITS CHASSIDIM IN BORO PARK



Harav Avraham Safrin shlita, grandson of the Belzer Rebbe shlita, visited Belzer chassidim in Boro Park this week and was warmly welcomed with a l'chaim at the 45th Street Shteibel. He then delivered an inspiring shiur to the mispallelim, sharing words of Torah and chizuk with the kehilla.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

TZOHAR AND TESHUVAH INSTITUTIONS UNITE TO STRENGTHEN OUTREACH FOR 5787



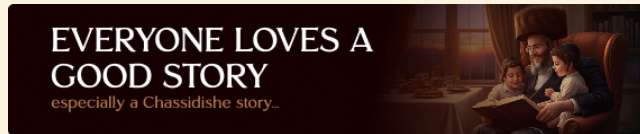
The Tzohar Organization, together with the Teshuvah institutions under Merkaz Mosdos Belz in Eretz Yisroel, held a 48-hour intensive gathering led by its dedicated director, Harav Menachem Klein shlita. Approximately 30 directors and department heads came together to review achievements, assess challenges, and develop

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strategies for the coming year, with the goal of expanding outreach efforts, bringing more Yidden closer to Yiddishkeit, and strengthening those already on their journey toward Torah and mitzvos, in fulfillment of the sacred mission of the Belzer Rebbe shlita.



וַיִּמַּל אֲבִרְהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמֹנֶת יָמִים כְּאֲשֶׁר צִוָּה
אֹתוֹ אֱלֹקִים
(וִירָא כ"א:ד)

Avraham circumcised his son Yitzchak 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.

אִם נָא מִצְאָתִי חֵן בְּעֵינֶיךָ אֵל נָא תַעֲבֹר מֵעַל עֲבֹדְךָ...
(וִירָא י"ח:ג)

"If I find favor in Your eyes now, please pass not away from you Your servant."

אָמַר רַב יְהוּדָה אָמַר רַב: גְּדוּלָּה הַכִּנְסַת אוֹרְחִין
מִהַקְבֵּלַת פְּנֵי שְׂכִינָה
(שבת קכז)

Receiving guests 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 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?"

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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



וְהוּא יֹשֵׁב פֶּתַח הָאֵהֶל כָּחֹם הַיּוֹם
(וִירָא 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

וִירָא אֱלֹהֵי ה'... וַיִּשָּׂא עֵינָיו וַיִּרָא
(וִירָא יח:א)

Hashem appeared to him... He lifted his eyes and saw.

Avraham Avinu merited reaching a level of “וִירָא אֱלֹהֵי ה'” — וַיִּשָּׂא עֵינָיו וַיִּרָא, the Divine presence — through הַשְׂרָאָה הַשְׂכִּינָה — 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 הַשְׂרָאָה הַשְׂכִּינָה.

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בָּעֶרֶב...
(וִירָא יט:א)

The two angels came to Sodom in the evening...

A few passukim earlier (יח:כב), it says, וַיִּפְנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ, “(יח:כב) it says, “וַיִּפְנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ” — 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 Malachim 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.

וַיְהִי כְּמַצְחֶק בְּעֵינֵי חֲתָנָיו
(וִירָא 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 “וְאֵת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת הָיוּ כְּסוּרִים” — that the people around the door became blind. The phrase “הָיוּ כְּסוּרִים” also brought spiritual blindness, causing them not to consider Lot’s words.

וְסָעַדְו לְבָבְכֶם
(וִירָא יח:ה)

That you may sustain yourself.

Rashi says: בְּתוֹרָה בְּנִיָּאִים וּבְכַתּוּבִים — a person’s main substance that sustains him is learning Torah — בְּתוֹרָה בְּנִיָּאִים וּבְכַתּוּבִים.