Parashas Vayeitzei

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת ויצא

ט׳ כסלו תשפ״ז / November 19, 2026

WHAT'S HAPPENING IN BELZ

A SPECIAL AUDIENCE AHEAD OF THE EXPO



Rabbi Meir Mordechai Berkowitz, the renowned maggid meischarim who has captivated audiences across the U.S., arrived in Eretz Yisroel to speak and rally the crowd at the Belz Business Expo. Sunday night, he went to meet with the Belzer Rebbe shlit"a. He shared how, upon his arrival, he had first visited the Ahavas Chessed offices and was absolutely amazed by the organization's extraordinary work. He marveled at how Ahavas Chessed goes far beyond providing financial assistance, offering comprehensive support that includes career education and guidance, counseling, job placement, and so much more. He then received a special blessing ahead of today's highly anticipated Expo at Binyanei HaUma in Jerusalem.

A BAR MITZVAH BLESSING



Harav Yosef Brayer, son of the Boyaner Rebbe, entered the Rebbe's presence to receive his heartfelt blessings and good wishes ahead of the upcoming Bar Mitzvah of his son, which is set to take place this week.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

AN EVENING OF APPRECIATION FOR BECHARTUNI'S DEDICATED TEAM



An uplifting and memorable evening of appreciation and camaraderie was held for the dedicated askanim and coordinators of the Bechartuni Organization, which provides invaluable support to parents of children with special needs. The gathering was an opportunity to recognize and honor the coordinators for their tireless dedication and commitment, while strengthening the bonds among all those who work together in this important mission.

The evening featured a lively and heartfelt program, creatively blending interactive games, questions and answers, cherished memories, and fascinating behind-the-scenes stories. The engaging presentation brought everyone together in an atmosphere of warmth and appreciation, making the evening a truly meaningful experience for all.

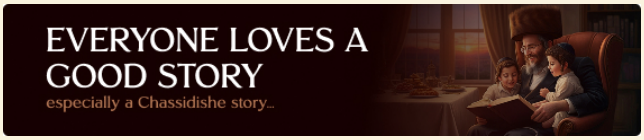
The elegant event, held at Ulam Succas Dovid, was attended by the avreichim and their wives, who received special recognition for their dedication and support. The evening concluded with spirited dancing and the presentation of certificates and generous scholarships, sponsored by the kollel's benefactors, the Karniel family.

A true celebration of Torah and achievement!

A CELEBRATION OF TORAH AT KOLLEL ZICHRON YITZCHOK IN YERUSHALAYIM



An uplifting celebration was held at Kollel Zichron Yitzchok in Yerushalayim, marking the completion of the successful farhering of the halachos of Yoreh Deah, Volume II by the kollel members. This milestone followed two years of intensive learning and six months of dedicated review.



וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ

(ויצא כח:יא)

He encountered the place and he spent the night there because the sun had set.

Rashi says that "ויפגע" transcribes as "תפילה." From here, we learn that Yaakov composed the tefilla of Maariv.

Whoever merited to see the holy Sanzer Rav, the Divrei Chaim zt"l, entering the Beis Medrash for Maariv, could sense tangibly that there is a Creator before whom one must tremble.

The Divrei Chaim endured intense pain in his legs, and at times the suffering was so severe that he needed to lean on two attendants to walk into the Beis Medrash. But as soon as he reached the entrance, the Divrei Chaim would push himself free from their support, and with his own feet, he would run to his place with a swiftness that seemed as if he were lifted through the air.

Then, as he recited *"Shir HaMa'alos,"* and reached the words "בלילה שירו עמי תפילה לא-ל חיי," an indescribable awe and reverence would fill the entire Beis Medrash — an atmosphere of pure yiras Shamayim that cannot be fully captured in words.

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continued

מַה נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם בֵּית אֱלֹקִים...

(ויצא כח:יז)

How awesome is this place! This is none other than the abode of Hashem...

The Frierdige Rav of Belz zt"l related that when his holy grandfather, the Sar Shalom of Belz zt"l, was in the midst of building the great shul in Belz, he urgently needed a large sum of money to complete the construction.

A wealthy woman, who had no children of her own, came before the Sar Shalom and asked him to promise her a son. She placed one hundred gold coins on the table — a tremendous sum in those days. The Sar Shalom, pleased with the amount that would greatly assist the building, said gently: **"I cannot promise, but I will daven for you."**

The woman then added another hundred gold coins and again pleaded that the Rebbe promise her a child. Once more, the Sar Shalom replied: **"I cannot promise, but I can daven, and Hashem will help."**

A third time, she placed another hundred coins on the table. Yet the Sar Shalom repeated the same words, offering tefillah but refusing to make a promise. Disappointed, the woman gathered all three hundred coins and left.

The Frierdige Rav concluded: **"It was decreed from Heaven that my grandfather would complete the shul without her money. But this woman allowed the opportunity for a child to slip from her very hands — pushing the blessing off the table."**

THE REBBE'S TORAH



וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ

(ויצא כח:יא)

He encountered the place and he spent the night there because the sun had set.

Rashi explains that the word "ויפגע" refers to tefillah. From here we learn that Yaakov Avinu instituted the tefilla of Ma'ariv.

The Gemara (ברכות כ"ו:ב) teaches that Avraham Avinu established Shacharis, Yitzchak Avinu established Mincha, and Yaakov Avinu established Ma'ariv, based on this pasuk: "ויפגע במקום."

Yet the Gemara (שם כ"ז:ב) also states that Ma'ariv is a רשות, a voluntary prayer — not an obligatory one like Shacharis and Mincha.

Why is Ma'ariv different?

Chazal teach (אבות א:ב) that the world stands on three pillars: Torah, Avodah, and Gemilus Chasadim.

The three Avos correspond to these foundations:

- Avraham Avinu excelled in Gemilas Chasadim, especially *hachnasas orchim*.
- Yitzchak Avinu embodied Avodah, having been willing to offer himself as a korban.
- Yaakov Avinu represents Torah, as it says: "יעקב איש תם יושב אהלים."

The Gemara (שבת י"א:א) teaches that great talmidei chachamim who are immersed in Torah day and night are exempt from the obligation of prayer. Since Yaakov Avinu learned Torah continuously, he too was exempt from the formal obligation of tefilla. Therefore, the tefilla he established — Ma'ariv — did not take on the status of a חיוב (obligatory prayer), but remained a רשות, a voluntary one.

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continued

THIS WEEK'S VORT

גְּנוּב הוּא אִתִּי... וַיֹּאמֶר לָבָן הֵן לוּ יְהִי כִדְבָרֶךָ

(ויצא ל:לג-לד)

"If it is stolen — let it be found with me." And Lavan said: "Agreed! If only it will be as you say."

Reshaim — evildoers — are always eager to find faults in Yidden, saying: *"Aha! I caught an ehrliche Yid doing something wrong!"* By pointing fingers at others, they hope to conceal their own wrongdoing. So too with Lavan HaRasha. When he said "הן", it was as if he expressed a wish: *"If only I could catch you sinning — stealing!"* His eagerness to expose Yaakov was merely a reflection of his own corrupt character.

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע

(ויצא כח:י)

Yaakov departed from Beer Sheva.

When a person accords great honor to his father, he diminishes the power of Eisav, whose primary merit was his meticulous fulfillment of the mitzvah of kibbud av. By strengthening this mitzvah, one weakens Eisav's influence over it.

וַיִּפְגַּע בַּמָּקוֹם

(ויצא כח:יא)

He encountered the place.

The essence of Yaakov Avinu's tefilla was directed "במקום" — that everything should lead to an increase of kavod Shamayim, the honor of Heaven.

וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ

(ויצא כח:יא)

He spent the night there because the sun had set.

Unlike Shacharis and Mincha, which are a חובה, an obligatory prayer, Ma'ariv was established as a רשות, a voluntary prayer. Why is Ma'ariv different? Because Yaakov had initially set out to daven Mincha, as it was still daytime. But in the midst of his tefilla, the sun suddenly set, and night fell. Since his initial intention was not to institute a new tefilla of nightfall, but merely to complete Mincha, the prayer that emerged — Ma'ariv — retained the status of רשות, rather than חיוב.