Parashas Vayishlach

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וישלח

ט״ז כסלו תשפ״ז / November 26, 2026

WHAT'S HAPPENING IN BELZ

THE BELZER REBBE COMPLETES A NEW SEFER TORAH



R' Moshe Mansour of Flatbush was privileged to bring the Sefer Torah he had written to the Belzer Rebbe shlit"a, who personally inscribed the final letters, completing the Torah. The special *Siyum Kesivas HaOsiyos* marked a moment of great excitement and simchah, as the Sefer Torah reached its completion. It will soon be welcomed into its new home at the Beis Medrash Be'er Torah in Flatbush.



BUILDING A FOUNDATION FOR THE FUTURE



A significant occasion took place at the Belzer Rebbe's shlit"a residence, as R' Elimelech Landman formally signed a partnership agreement committing to the construction of a new Yeshiva building in Beitar. The Rebbe shlit"a personally added his signature to the agreement and bestowed heartfelt brachos upon R' Elimelech and his family, as well as the leadership of Merkaz Mosdos Belz, for their continued efforts to strengthen and expand Torah education.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

BELZ EXPO II: A CELEBRATION OF ACHDUS AND OPPORTUNITY



The excitement continues to resonate throughout the Belzer community following the highly successful Belz

Expo II, held at Jerusalem's Binyanei HaUma. Organized by Ahavas Chessed, the ten-hour event brought together thousands of chassidim from across Eretz Yisrael for business networking, new opportunities, and valuable connections. The expo was inspired by the Belzer Rebbe shlit"a's special call for every member of the community to participate, support one another, and strengthen the bonds of achdus. In his letter, the Rebbe also extended a heartfelt brachah for abundant parnassah, prosperity, and nachas to all participants.



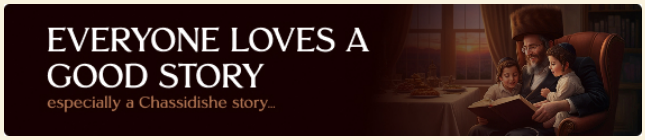
Beyond the business opportunities, the expo was distinguished by its remarkable atmosphere of brotherhood and mutual encouragement. In one particularly moving moment, two business owners who compete in the Shabbos clothing industry shared a l'chaim and exchanged heartfelt wishes for one another's success, embodying the spirit of genuine achdus. The Rebbe's grandchildren also toured the booths, encouraging the exhibitors and taking part in the special, heartfelt conference that focused on the vital work of the Brothers' coordinators, who support families facing difficult challenges and the profound impact their support has on families and the wider community. Special attention was drawn to businesses whose owners began their journeys through Machlol's career guidance and vocational training, which is one branch of Ahavas Chessed, demonstrating how the program helps families achieve financial independence and become contributors to the community's mosdos haTorah v'hachesed.



IMPRESSIVE DISPLAY OF CHUMASH KNOWLEDGE



Following the successful completion of the first third of Sefer Shemos, eighth-grade students at the Belz Cheder in Chaifa put their knowledge to the test in a comprehensive written exam. They were then tested orally by R' Avraham Dov Weinfeld, a respected local kashrus authority, who was thoroughly impressed by their mastery of the material and their ability to respond confidently and accurately to his questions. Rabbi Weinfeld commended the dedication, tireless efforts, and commitment of the staff to the students' growth and success.



מִנְחָה לְעֵשָׂו

(וישלח 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.**

קַח נָא אֶת בִּרְכָתִי אֲשֶׁר הֻבָאת לָךְ... וַיִּפְצַר בּוֹ וַיִּקָּח...

(וישלח לג:יא)

Please accept my gift which was brought to 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 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!"**



וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי... וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם אֱלֹקִים וְעִם אֲנָשִׁים וַתּוּכָל

(וישלח לב:כז-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

כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו

(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 eretz. As it says, "כה אמר עבדך יעקב" — 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.

הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו...

(וישלח לב:יב)

Rescue me, please, from the hand of my brother, from the hand of Eisav.

Eisav personifies the Yetzer Hara. Yaakov davened "הצילני נא" — save me, "מיד אחי מיד עשו" — 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.

כִּי חַנַּנִי אֱלֹקִים וְכִי יֶשׁ לִי כֹּל

(וישלח לג:יא)

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!"

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ...

(וישלח לב:כה)

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.