

# Parashas Vayeishev

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וישב

מברכים חודש טבת - חנוכה

כ"א כסלו תשפ"ו / December 11, 2025



## מברכים חודש טבת

יום השבת וראשון פ' מקץ - December 20&21

The month of Teves is only mentioned once in תנ"ך. It is mentioned in Megillas Esther. "אסתר אל המלך אחשוורוש אל בית מלכותו בחודש העשירי הוא חודש טבת בשנת שבע למלכותו

The mazel of Chodesh Teves is גדי—a goat. During this month, the goats begin grazing in the open fields. What is the connection between Teves and goats grazing? It is specifically because the rain has already fallen in Cheshvan and Kislev, leaving the fields nourished but not muddy, making them ideal for the goats to graze during Teves.

## WHAT'S HAPPENING IN BELZ

### Consulting with the Rebbe shlita

Harav Yosef Tzvi Brier shlita, Rosh Yeshiva of Yeshiva Gedolah of Belz – Beis Cheikyahu, shared with the Belzer Rebbe shlita the progress of his talmidim and sought the Rebbe's advice regarding various matters relating to the yeshiva's learning program and ongoing proceedings.



## BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

### CHIZUK EVENT FOR YUNGERLEIT

A momentous "לעצמך" gathering was held last week in Yerushalayim for yungerleit—young married men dedicated to growth in Torah and avodas Hashem. The event drew a large crowd and featured a lineup of prominent and inspiring speakers.

At the forefront was Harav Hatzaddik Reb Aharon Mordechai Rokeach shlita, who delivered heartfelt words of chizuk on behalf of his father, the Belzer Rebbe shlita. His message emphasized strengthening yungerleit in their daily avodas Hashem, fortifying their commitment, clarity, and ruchniyas stamina in every aspect of life.

Harav Pinchas Brier shlita, along with several other esteemed speakers, addressed vital topics including shalom bayis, chinuch in today's challenging times, and practical guidance for maintaining spiritual focus. They encouraged those learning in kollel to continue pursuing their Torah aspirations with renewed determination. They urged those engaged in earning a livelihood to remain קובע עתים לתורה—to set aside time for learning consistently, the unshakable foundation of every Jewish home.

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## BELZ AND BEYOND continued



## EVERYONE LOVES A GOOD STORY

especially a Chassidische story...



ולא זכר שר המשקים את יוסף וישכחוהו (וישב מזכג)  
*Yet the Chamberlain of the Cupbearers did not remember Yosef, but he forgot him.*

It became customary for people to prepare a sign—for example, by tying a knot in a garment or pocket—to help them remember something. This practice seems to go back

a long way. For instance, the Sar Hamashkim, who wished to remember Yosef's request (as brought down in Midrash Rabbah), acted according to the principle: "היה קושר קשרים ומלאך" — "בא ומתירם" — he tied a knot, and the Malach untied it. Yosef could not be released before a specific time, as Chazal explain in the Midrash.

Harav Aharon Titiver zt"l, the Baal Shem Tov's grandson, experienced a lesson in bitachon (trust in Hashem) before he was inaugurated as Rebbe. At that time, he lived in Constantinople in great poverty. One Erev Shabbos, finding no food at home to make Shabbos, he approached a few worshippers and pleaded: "How could it be that no one has mercy on the Baal Shem Tov's grandson? My children are suffering from hunger!"

The worshippers were deeply moved and decided to give Reb Aharon a weekly stipend. However, on his way home from the Beis Medrash, Reb Aharon was seized by deep regret. How could he have done this? In his whole life, he had never asked anyone for help. How had he lost his bitachon and invoked his holy grandfather's name to seek aid?

From this pain, he began crying and davening to Hashem, asking that the worshippers forget their promise to provide for his family. Indeed, this happened—everyone forgot about their commitment by Erev Shabbos.

Reb Duvid Moshe of Tchortkov zt"l (the holy Ruzhnier's son) added that this story helps us understand the Midrash in Parshas Vayeshev: "אשרי הגבר אשר שם ה' מבטחו ולא פנה אל רהבים זה יוסף" — "Fortunate is the man who places his trust in Hashem and does not turn to the proud — this is Yoseph."

Instead of fully relying on Hashem, Yosef initially asked the Sar Hamashkim to remember him and speak to Pharaoh on his behalf. The Tchortkover Rav explained that Yosef must have regretted this action and

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

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davened that: “ולא זכר שר המשקים את יוסף וישכחהו” — that the Sar Hamashkim should forget him. The word “וישכחהו” can be understood to mean that Yosef, through his tefillah, caused the Sar Hamashkim to forget him, leaving his salvation entirely in Hashem’s hands.

ויאמר אליהם שמעו נא החלום הזה אשר חלמתי (וישב לזיו)  
*He said to them, “Hear, if you please, this dream which I dream.”*

The Sar Shalom of Belz zt”l was once asked a halachic question regarding the kashrus of an animal’s lungs. The lung had a sirkha-like crease, raising the concern that it may have torn. After the membrane was removed, the crease remained—yet there was no actual tear.

This case is a machlokes (halachic dispute) among the Poskim: the T’vuos Shor and Pri Megadim rule stringently. In contrast, the Noda BiYehuda rules leniently and does not follow the stringent opinion.

When the questioner challenged the Sar Shalom’s ruling, the Sar Shalom responded:

“I cannot rule like the Noda BiYehuda on such a matter under normal circumstances. However, last night the Noda BiYehuda appeared to me in a dream and asked that I rule on this case exactly as he did. Therefore, at least this time, I wished to fulfill his request.”

### THE REBBE’S TORAH



ויאמר הילד איננו ואני אנה אני בא (וישב לזל)  
*He said, “The boy is gone! And I—where can I go?”*

The Sar Shalom of Belz zt”l asked: Why do we recite the bracha on the Chanukah lights as “להדליק נר חנוכה”—to light the candle of Chanukah—using the singular, and not “נרות חנוכה”, the candles of Chanukah?

The answer is that the beginning is the foundation of everything. As it says, “חנוך לנער על פי דרכו, גם כי יזקין לא יסור ממנה” —“Educate the child according to his way; even when he grows old, he will not depart from it.” (משלי כב:ו) If one sets himself on the right path during his youth, he can build and accomplish much more in his later years.

The word “חנוכה” is connected to “חינוך”—education—hinting that the essence lies in the early stages, the formative years. Therefore, the bracha is phrased as נר חנוכה, a single candle, because the emphasis is on the first candle—the beginning, the foundation from which everything grows.

This idea is also alluded to in the pasuk: “הילד בא איננו, ואני אנה אני בא” If “the child is no more”—if the younger formative years are not as they should be—then “ואני אנה אני בא”—what will become of the later years? How will one find their way?

Although a person can always do teshuvah, something remains lacking if he did not utilize his youthful years properly, for the foundation—the beginnings—were missing.

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## THIS WEEK'S VORT

### פרשת וישב

וישראל אהב את יוסף מכל בניו כי בן זקנים הוא לו (וישב לז"ג)  
*Yisroel loved Yosef more than all his sons he was child of his old age.*

Why is the word זקנים missing the letter "ו" when it's supposed to say "וקנים"? To teach us "שמסר לו כל מה שקיבל מזקנים, שהם שם ועבר" - to teach us that Yakkov gave over to Yosef everything that he learned by the 'זקנים' at the Beis Medrash of Shem and Aver.

לך נא ראה את שלום אחיך (וישב לז"ד)  
*Go now, look into the welfare of your brothers.*

At the beginning of the parsha, it says: "ויבא יוסף את דבתם רעה אל אביהם" - and Yosef brought their bad report to his father. That is why Yaakov said: "לך נא ראה את שלום אחיך" - go see the "שלימות" - their good middos and not their bad middos.

וישמע ראובן ויצילהו מידם ויאמר לא נכנו נפש (וישב לז"כא)  
*Reuven heard, and he rescued him from their hand; he said, "We will not strike him mortally!"*

The passuk states two facts: The first וישמע ראובן ויצילהו מידם - Reuven wanted to save Yosef completely, so that they shouldn't do anything to him. But the brothers didn't want to hear of it, ויאמר לא נכנו נפש - Reuven begged them that they at least shouldn't kill Yosef.

וישאלהו האיש לאמור מה תבקש (וישב לז"טו)  
*The man asked him, saying, "What do you seek?"*

The Malach taught us an astonishing fact: "לאמר מה תבקש" - a Yid needs to use his mouth to ask constantly. He should never give up, he should ask and ask...יותר יעקב

## Your blessed Chanuka coin. *Your bracha for good children.*

Support Torah learning in Eretz Yisroel — and receive a Chanukah coin with the Belzer Rebbe's bracha:

**מאירים את העולם**  
**Merit children who light up the world!**

YES! I WANT MY BLESSED COIN | \$360 FOR TORAH

