

Parashas Vayigash

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת ויגש

ה' טבת תשפ"ו / December 25, 2025



עשרה בטבת - Asara B'Teves

Tuesda, December 30, 2025

The tenth day of Teves is Taanis – a fast day since Nebuchadnezzar, the Babylonian king, laid siege to the holy city of Yerushalayim – a siege that lasted three years. This was the beginning of the Churban Beis Hamikdash – the destruction of the Holy Temple.

Asara B'Teves is such a significant fast that if Asara B'Teves had fallen on a Shabbos, one would need to fast.

Asara B'Teves is the only fast day that can fall on Erev Shabbos.

Asara B'Teves is the 276th day of the year, counting from Rosh Chodesh Nissan.

Indeed, the numerical value of the word “עור” – blind is 276; on this day, the world became blind.



Zois Chanukah Tisch

Harav Hatzadik Reb Aharon Mordechai Rokeach shlita Scheduled to Visit Montreal

With a sense of reverent excitement, Belzer Chassidim in Montreal received the uplifting news of the arrival of the distinguished guest, Harav Hatzadik Reb Ahron Mordechai Rokeach shlita, to their city in honor of the upcoming Shabbos Va'eira—for the unity and spiritual strengthening of the entire Belz

WHAT'S HAPPENING IN BELZ



8th Day Chanukah in Belz



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BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

Supporting One Another

A new organization Achim / אחים, was established following the success of the Belz Business Expo in Yerushalayim. The goal of the organization is to foster mutual support among community members in their business endeavors and to encourage Belzer chassidim to patronize one another's businesses.

The Belzer Rebbe shlita met with the organization's founders, inquired about their goals, and warmly blessed them with great success in their holy work.



EVERYONE LOVES A GOOD STORY

especially a Chassidische story...

ויפל על צוארי בנימן אחיו ויבך ובנימן בכה על צואריו (ויגש מה:יד)
Then he fell upon his brother Binyamin's neck and wept.

When the Imrei Emes of Gur zt"l met Maran Reb Aharon of Belz zt"l in Eretz Yisroel, following Maran's miraculous rescue, the Imrei Emes said to him:

Chazal teach that after Yosef revealed himself to his brother, they wept upon one another's necks. Yosef wept over the future churban—the destruction of the two Batei Mikdash that would stand in Binyamin's portion—while Binyamin wept over the churban of the Mishkan in Shilo, which was in Yosef's territory. We must ask: why did each not weep over his own churban?

The Imrei Emes explained: From here we learn that a person must rebuild from his own devastation—not cry over it, but build anew. And if one is to cry, it should be over the pain of another, for such tears are an act of chessed.

ויבך על צואריו עוד (ויגש מה:כט)
And he wept on his neck excessively.

Before the Tzemach Tzedek of Vizhnitz zt"l traveled to Marienbad for a period of rest, he shared with his son, Reb Burich'l—the Imrei Burich zt"l—a Torah thought recorded in his sefer Tzemach Tzaddik on the pasuk "ויבך על צואריו עוד."

Rashi explains that Yaakov did not fall upon Yosef's neck because at that moment he was reciting Krias Shema. This requires clarification: if it was indeed the time for Krias Shema, why did Yosef not recite it as well? And if it was not the proper time, why did Yaakov recite Shema then?

The answer is that tzaddikim seek no enjoyment from worldly pleasures; their sole desire is to serve Hashem. When Yaakov finally encountered Yosef—after years of mourning him and refusing consolation—a powerful surge of love was awakened upon seeing his son's face. Yaakov wished to sanctify and offer that overwhelming love to Hashem, and therefore, he recited Krias Shema at that moment.

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

The Imrei Burich sensed that his father was hinting at something personal with these words, but he refrained from asking as he took leave of him.

During that journey, the Tzemach Tzedek endured great hardships. One day, while sitting on a balcony at a great height, part of it collapsed, and he fell to the ground, losing consciousness. The doctors nearly despaired of his recovery. At the same time, two of his children fell ill—one of them, Rav Yaakov Dovid zt"l, passed away shortly thereafter, while the Imrei Burich was miraculously healed. The Tzemach Tzedek himself remained hospitalized for several weeks until he, too, recovered miraculously.

Upon his return home, the Imrei Burich traveled to Stanislav to greet his father. When he arrived, he found the Tzemach Tzedek preparing to daven Shacharis and approached him to offer shalom. His father extended his hand silently, without any outward display of emotion. The chassidim present looked on in surprise; after all that had transpired, they had expected a far more emotional reunion.

After davening, the Tzemach Tzedek approached his son and said quietly: "Remember the divrei Torah I shared before I left, about Yaakov reciting Shema when he met Yosef." He said no more—but Reb Burich'l understood the profound message his wise father was conveying.

THE REBBE'S TORAH



ויאמר אנכי הקל אלקי אביך אל תירא מרדה מצרימה... אנכי ארד
עמך מצרימה ואנכי אעלך גם עלה (ויגש מו:ב-ג)
*And He said: "I am the G-d – G-d of your
father. Have no fear of descending to Egypt...
I shall descend with you to Egypt, and I shall
also surely bring you up..."*

The Gemara teaches (מגילה כט:א) that in every galus the Jewish people experienced, the Shechinah accompanied them. The Gemara then adds that when the Jewish people merit redemption, the Shechinah will be with them as well. This seems unnecessary—surely it is self-evident that the Shechinah would be present at the time of redemption?

The answer is explained in our holy sefarim (Netzach Yisroel on the Maral י פרק). Hashem rests His Shechinah specifically upon those who are lowly, weak, and humble. As the pasuk states: "אֶשְׁכֵּן וְאֶת־דַּבָּר וְשִׁפְלֵי רוּחַ" (ישעיה נז:טו)—"I dwell with those who are crushed and humble of spirit." One might therefore assume that the Shechinah is present only during galus, when the Jewish people are broken and subdued.

For this reason, Chazal emphasize that even when Moshiach comes, and the Jewish people are uplifted and redeemed, the Shechinah will remain with them.

This explains the pasuk: "אֲנֹכִי אֶרְדָּ עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֶעֱלֶה אִתְּךָ גַם-עִלָּה" —just as I will descend with you into Egypt, so too, when you ascend from Egypt, I will be with you as well.

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THIS WEEK'S VORT

פרשת ויגש

כי איך אעלה אל אבי והנער איננו אתי פן אראה ברע אשר ימצא את אבי... (ויגש מד:לד)

"For how can I go up to my father if the youth is not with me, lest I see the evil that will befall my father!"

Yehuda was concerned about his father's pain, fearing that something terrible might happen to him. Why, then, was he not equally concerned about the pain of Binyamin's children? Generally, people feel their children's pain more deeply than their father's pain. This may be because Adam introduced into the world the phenomenon of a father's pain. Since Adam had no father, he never experienced the pain of a son bearing his father's suffering.

ועזב את אבי ומת (ויגש מד:כב)

For should he leave his father he will die.

One who **ועזב את אבי** – forsakes his Father in Heaven, **ומת** – he is in the category of a dead person since Reshayim are considered dead ones.

ויאמר אליהם אל תרגזו בדרך (ויגש מה:כד)

He said to them, "Do not become agitated on the way."

The numerical value of the words **"אל תרגזו בדרך"** is 873, the same as **"אֲרַבַּע צִיצִית"**. This teaches that it is a segulah to hold one's tzitzis and gaze at them as a means of preventing anger.

Additionally, the word **"כַּנְף"**, which refers to the corners of the tzitzis, has the same numerical value as **"כַּעַס"** (anger)—both equaling 150.

ועתה אל תעצבו (ויגש מה:ה)

And now, don't be distressed.

The phrase **"ועתה"** refers to teshuvah. Even though you need to do teshuvah – repent, **"אל תעצבו"** – don't do it from a place of depression, do it with simcha as you would perform other mitzvahs.