

PARSHAS VAYECHI

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS



פרשת ויחי

December 28, 2023 / ט"ז טבת תשפ"ד



What's happening in Belz

שבת טהרנו - פרשת ויחי

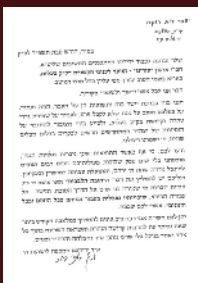
Due to the increasing rise of technology, The Belzer Rebbe shlita established Shabbos, Parshas Vayechi, as "Shabbos Tahareini" – (Shabbos of purifying) for Belzer Chassidim. Each Belzer Shtibel (shul) worldwide designates this Shabbos for introspection and inspiration.

Rabbanim and technology professionals address the congregants' and parents' concerns over the dangers of technology, the internet, and social media platforms. They also offer resources and filters to assist those who need to use the internet for business-related purposes, especially those working from home.

The Belzer Rebbe shlita penned a letter of support to "Ezreini" – an organization in Belz overseeing technology awareness. The Rebbe thanked them for protecting the purity and holiness of the Belzer community and gave them a bracha that they shall have continuous strength to pursue their עבודת הקודש – holy works.



Ad for Shabbos Tahareini Event – Renowned Speaker – Harav Shlome Bineth – Belz Dayan in Yerushalyim



The Belzer Rebbe shlita letter thanking Ezreini in preparation for שבת טהרנו

Wishes for a Good "NEW YEAR" - א גוט געבענשט יאר

The "Ohev Yisroel' of Apta zt"l came into Shul one wintery Teves night and said to his Chassidim, "Since tonight is the New Year for the Goyim, and it says (תהלים פו:) "ה' יספור" – Hashem will count the Nations in the Scriptures, Hashem should bless us with a Good Year!"

The Tzaddik Rebbe Yakov of Husyatin zt"l explained, "Yidden stand and daven on Rosh Hashana, and it could be that the tefillos aren't as perfect as they should be, then the tefillos aren't accepted since the 'מקטריגים' –heavenly naysayers destroy them. But when it comes to the Gentile's Rosh Hashana, their New Year, one can see the difference in how the Goyim celebrate. They drink, get drunk, and l'havdil, the difference with Yidden who call out Rosh Hashanah night "לה' הארץ ומלואו" – we can see that the Yidden are above. The "מליצי יושר" – heavenly good sayers tell the מקטריגים that the tefillos that weren't accepted on Rosh Hashana should make an impact for the Yidden, from today's wintery day and on, should be "א גוט" וגעבענשט יאר."

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Everyone loves a good story, especially a Chassidische story...

והגדתם לאבי את כל כבודי במצרים

(ויחי מח:ז) ... ואני בבאי מפדן ארם מתה עלי רחל...

But as for me – when I came from Paddan, Rachel died on me...

R' Avraham Eliezer Ness relates this story. When his father R'Yakov a"h was niftar in Siberia, R' Avraham Eliezer and his sister escaped Siberia to Eretz Yisroel. However, his sister suffered from terrible nightly dreams – her father begging to bring his bones to Eretz Yisroel.

So she went to the Chazon Ish zt"l and told him about her dreams. She showed a picture of her father, and the Chazon Ish told her, "Since your father was a Chassid, go to Maran Reb Aharon of Belz zt"l, who lives in Tel Aviv. He will help you, for this matter belongs to a Chassidic Rebbe."

Maran advised the woman to visit Kever Rochel. (In those times it was dangerous for a Yid to travel to Kever Rochel.) "You should say a few kapitlach (chapters) of Tehillim and you will bring him over," said Maran.

The woman disguised herself as an English tourist, took the bus to Beis Lechem, and safely entered Kever Rochel. No one was there besides an elderly Yid whom she wanted to give tzedakah before leaving, but by that time, he was gone. She recited tehillim as Maran advised and returned to Tel Aviv. She shared the details of her trip with Maran, and since then, she has never had a bad dream.

ויאמר יוסף אל אביו בני הם אשר נתן לי אלקים בזה ויאמר קחם
נא אלי ואברכם (ויחי מח: ט)

And Yosef said to his father, "They are my sons whom G-d has given me here." He said, "Bring them to me if you please, and I will bless them."

The Chassid R' Shmiel Sternberg a"h was drafted to the Austrian Army during WWI. He was assigned to guard the borders between Austria and Switzerland. While standing guard, he decided to cross the border into Switzerland. He would become a refugee and thus escape the Austrian Army.

He was engaged at the time. Since he was an army escapee, he knew he couldn't return to Galicia to marry, for he would be severely punished. His wedding was delayed for five years until his father-in-law, R' Moshe Menachem Retek a"h asked Maran Reb Yissocher Dov of Belz zt"l, what they should do. They don't see any options for how the couple can marry.

Maran didn't answer at first. When R' Moshe Menachem asked again, Maran said he should return with his daughter, the Kallah. When the two came to Maran, Maran told the kallah to travel to Switzerland, marry, and build a Yiddish home together. Maran also forewarned the kallah to dress according to the daughter of a Chassid and shouldn't change the ways of her forefathers.

Switzerland in those days had few Chassadim and righteous Yidden. Despite the spiritually low environment, R' Moshe Menachem and his wife adhered to the words of Maran and raised their children with Yiras Shamayim and Chassidus.

With time, when the danger of his escape from the army faded, R' Moshe Menachem and his wife left Switzerland to visit their in-law in Yavriv. R' Moshe Menachem possessed a nice voice and was honored to daven for the amud. However, an issue arose. The congregants had a rule that the Baal Tefillah's (person who davens) wife must wear



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**EVERYONE LOVES A GOOD STORY,
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a tichel to cover her hair, like the women in Yavriv, and not a sheital – wig.

When R' Feivish Yavraver zt"l, a grandson of Maran The Sar Shalom zt"l, was asked what to do, he said: "According to the weakened Yiddishkeit in Switzerland, if a woman wears a sheital in Switzerland, it is if she wears a tichel in Yavriv."

Maran, the Belzer Rebbe shllita, explained this story based on the p'sukin in the parsha. Yakov saw that Yosef's children didn't wear the same clothes as the Avos wore. So he asked Yosef, "מי"אלה" – Rashi says, "From where did they come that they aren't worthy of a bracha?" ויאמר יוסף אל אביו "אלה" – בני הם אשר נתן לי אלקים בזה. Since they were born and raised in Mitzrayim, according to the lowly environment, their clothes are worthy and respectful, even though in Eretz Yisroel, they're not worthy for Yakov's children. יאמר יוסף אל אביו "אלה" – בני הם אשר נתן לי אלקים בזה. Since they were born and raised in Mitzrayim, according to the lowly environment, their clothes are worthy and respectful, even though in Eretz Yisroel, they're not worthy for Yakov's children. יאמר יוסף אל אביו "אלה" – בני הם אשר נתן לי אלקים בזה. Since they were born and raised in Mitzrayim, according to the lowly environment, their clothes are worthy and respectful, even though in Eretz Yisroel, they're not worthy for Yakov's children. יאמר יוסף אל אביו "אלה" – בני הם אשר נתן לי אלקים בזה.

את אשר יקרא אתכם באחרית הימים (ויחי מט:א)
What will befall you at the End of days.

During WWI, Maran Reb Yissocher Dov of Belz zt"l fled the city of Belz on the last train to Hungary. On the way, Maran departed to change trains at the Leov train station. There was great chaos and shouting at the train station, people running from place to place, not knowing where they were heading.

A little child got lost amidst the chaos and cried while looking for his mother. When he suddenly noticed his mother, the child ran to her, and his mother calmed him down and told him not to cry anymore "because Moshiach is coming soon!"

When Maran Reb Yissocher Dov of Belz heard the mother's words, Maran sent her message saying, "She shouldn't even think that Moshiach will come in such chaos and uproar. Moshiach will come with rachamim – with calm and tranquility. The tailor will sew with his needle, the shoemaker will sit at his shoemaker table, and the carpenter will work with his hammer and saw...and so with every tradesman with his tools...and suddenly they'll hear a call: "**Moshiach is here!**"

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

When the Imrei Emes of Ger zt"l met with Maran Reb Aharon of Belz zt"l upon his escape and arrival to Eretz Yisroel, the Imrei Emes told Maran, "Chazal say that when the brothers met, they each cried on each other's neck, Yosef cried because of the Churban – the destruction of the two Beis Hamikdash in Binyamin's property. And Binyanim cried because of Churban Shilo – the destruction that will take place in Yosef's property."

The Imrei Emes asked, "Why didn't each cry over his Churban-devastation?" He answered that we learn a powerful lesson: 'A person has to build anew following his Churban – devastation, not cry, but build from scratch! And if one wants to cry, they should cry over the other's devastation – a cry of Chesed!'

ויאמר ליוסף הגה אביך חולה... (ויחי מח:א)
And someone said to Yosef, "Behold! – Your father is ill."

A Chassid came to the holy Ostrovstzer Rebbe zt"l with a complaint. He was 'mazkir' – mentioned a sick family member's name to the Ostrovstzer to daven for a Refuah Shlaima, and the patient was still ill.

The tzaddik replied, "Why am I to blame that Hashem didn't send a healing to your sick family

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member?" The Chassid answered his Rebbe, "Chazal say, "כל שיש לו חולה בתוך ביתו ילך אצל חכם ויבקש" – עליו רחמים – one who has a sick family member in his home shall go to a tzaddik to beg mercy for him."

The holy Ostrovstzer answered, "Think into it. It doesn't just say "ילך אצל חכם ויבקש עליו" – that the tzaddik should daven for him. It says ויבקש עליו רחמים – the sick person should do two things: First, ילך אצל חכם – he should go to a tzaddik whose merits are great and can daven to destroy the decree. Second, ויבקש עליו רחמים – the sick person should daven to Hashem too and ask for Divine mercy, not just rely on the Rebbe.



THIS WEEK'S VORT

פרשת ויגש

ויחי יעקב בארץ מצרים (ויחי מז:גח)
Yakov lived in the land of Egypt.

Why does the Torah mention that Yakov lived in Mitzrayim but not mention that "ויחי יוסף בארץ מצרים"? The Torah wants to show the difference between Yakov and Yosef. Even though they both stayed tzaddikim in Mitzrayim, Yakov could conduct a Torah lifestyle publicly while Yosef needed to hide his acts. Therefore the pasuk says ויחי יעקב בארץ מצרים that Yakov was able to live a Torah lifestyle openly.

ושכבתי עם אבותי ונשאתני ממצרים וקברתני בקברתם ויאמר אנכי אעשה כדברך: ויאמר השבעה לי וישבע לו (ויחי מז: ל-לא)
"For I will lie down with my fathers, and you shall transport me out of Egypt and bury me in their tomb." He said, "I personally will do as you have said." He replied, "Swear to me," and swore to him.

If Yosef said כדברך אעשה אנכי – that he will do everything Yakov asked him to do, why did Yakov make him swear? Yakov was afraid that if Yosef encountered hardships on the way to Eretz Yisroel, then Yosef may think that the mitzvah of "Kibbud Av" – honoring one's parents is only applicable during their lifetime. Yakov meant to imply that the mitzvah of Kibbud Av also applies after a parent dies. Therefore, Yakov made Yosef swear to understand that the mitzvah is forever.

זבולן לחוף ימים (ויחי מט:יג)
Zevulun shall settle by seashores

The word ימים is in plural form. Just like water isn't similar to one another, they differ in taste. So too with Tomchei Torah – supporters of Torah. The "Zevulun's" – Torah supporters aren't equal to each other – each supports a Talmid Chacham for a different reason.

גד גדוד יגודנו והוא יגד עקב (ויחי מט:יט)
Gad will recruit a regiment, and it will retreat on its heel.

The pasuk implies גדוד יגודנו that when Yidden gather together to do Hashem's will, through these actions, we will be worthy to hasten the geulah – redemption. (The word עקב is from the phrase דמשיחא, – the end of the days of Moshiach.)

האספו ואגידה לכם...באחרית הימים (ויחי מט:א)
Assemble yourselves, and I will tell you...in the End of Days.

Rashi says that Yakov wanted to reveal the End of Days, but the Shechina withdrew from him.

Yakov wished to reveal the end of galus – exile, when Moshiach would come. He told his children באגודה אחת to gather together and stay united with love and friendship. Moshiach can't

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come when there's שנאת חנם - hatred for no reason between Yidden.

ויפל יוסף על פני אביו ויבך (ויחי נ:א)
Then Yosef fell upon his father's face, and he wept

Why didn't the other brothers cry? Why only Yosef? R' Mordechai Gifter zt"l explained that Yosef was the only brother who lived in his father's long absence. He understood what it means to live without a father. Therefore, when Yakov was niftar, he cried.

As we conclude SEFER BEREISHIS we say:

חזק חזק ונתחזק!!

May Hashem keep us strong and give us strength to continue!