

PARSHAS VAYEISHIV

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת וישב

כ"ד כסליו תשפ"ד / December 7, 2023



What's happening in Belz

Feeling the Pain of Our Soldiers in Gaza

At last week's Friday night tish led by the Belzer Rebbe shlita, hundreds of talmidim from Yeshivat Har Etzion in Gush Etzion participated. After the tish, all the students were invited to the Rebbe's private chambers, and the Rosh Yeshiva Rav Mordechai Friedman, shared with the Rebbe about the difficult times the yeshiva is going through, with a hundred talmidim located in the Gaza Strip. They requested the Rebbe's bracha, especially considering that several talmidim from the yeshiva had been killed in combat in Gaza.

The Rebbe lowered his head and, after a while, spoke with pain.

The Rebbe blessed the talmidim and the soldiers fighting in Gaza, referring to what is written in last week's parsha: "הצילני נא מיד אחי מיד עשו כי ירא אנכי אתו פן יבוא והכני אתי אל בנימי" Save me, I pray, from the hand of my brother, from the hand of Eisav; for I fear him, lest he come and strike me down, the mother with the children" (וישלח לבי:יב). After the tish, the Rebbe gave the talmidim fruits, and asked them to sing niggunim.

Tragedy in Belz

The Belzer Rebbe shlita escorted the holy body of the esteemed Dayan and Belzer Chassid, Rav Elimelech Wasserman Hy"d, who was one

of the victims at last week's terror attack in Yerushalayim.

Harav Wasserman, 73, served as one of the most senior Dayanim at the Beis Din in Ashdod, with many years of experience and extensive bekius in Shas and poskim.

The Belzer Shlita at the Levaya



The Belzer Rebbe shlita and Rav Elimelech Wasserman Hy"d



PARSHAS VAYEISHIV

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



ראש חודש טבת-שבת מברכים

Wednesday, December 13 2023

May it be a טוב אשחודש - A Month of Goodness

A total of fifteen lights are lit in Teves (the 7th and 8th day of Chanukah). The mispar katan (reduced numerical value) of 15 is $1+5 = 6$. With the insertion of that one letter - "ו" (six) - the month of טבת becomes טובת - goodness. Since we fast on Assara b'Teves, marking the destruction of Yerushalayim. The lights of Chanukah lit during Teves will illuminate all of its days and nullify evil force.

impurities. During Chanukah, the Yidden were busy cleaning themselves ולקחת לטמא שריפת הפרה ונתן עליו מים חיים אל כלי Korban's (sacrifice) fires and poured water from the holy vessels. The combination of fire and water purified the Yidden.

On Shabbos Chanukah, the glasses get filled with only oil, and no water is added so the candles should burn longer.

Vision for the Year

Reb Pinchas of Koritz zt"l said: From the Shabbos candles, one can know what will happen during the week. One can know what will happen during the year from the Chanukah candles.

Special Foods

It's a minhag - a custom to prepare extra and special foods for Shabbos Chanukah. (בן איש חי).



SHABBOS CHANUKAH

Minhag - Custom in Belz

It's customary to fill the menorah's glasses with half water and half oil.

The Frierdige Rav, Maran Rebbe Yissochor Dov zt"l explained that the reason isn't to save money on oil, the reason is because water symbolizes Torah and oil symbolizes wisdom.

The nature of oil is to float above any liquid. So, too, the Yidden are above all nations. Like water and oil don't mix, so too, Yidden don't mix with other nations.

After the Yidden fought the Chashmonaim, they needed to cleanse themselves from death's



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

ויבא יוסף את דבתם רעה... (וישב לזב)
Yosef would bring evil reports about them to his father.

A Chassid once told Maran Reb Aharon of Belz zt"l that a storeowner in Belz kept his store open on Shabbos. Upon hearing such news, Maran trembled over the fact that a Yid chas v'shalom

PARSHAS VAYEISHIV

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

continued

transgressed the Shabbos. Maran Reb Aharon stood up from his chair and, with great emotion, told the Chassid, "There can't be a possibility for a Yid to keep a store open on Shabbos. Such a thing can't happen! How can you believe such a thing that someone should transgress such a harsh sin? I don't believe it!"

Shamefully, the Chassid left the room.

Maran Reb Aharon couldn't console himself and told his shamesh to summon both Yidden – the Chassid and the store owner. When they both arrived, Maran explained. "You're both summoned to a Din Torah (hearing). I can't believe that the store was open on Shabbos. It's impossible for a Yid to be Mechalel Shabbos – transgress the Shabbos. Perhaps you stayed a bit later, and the Yid thought your store was open on Shabbos."

The storeowner started shaking, waiting to hear Maran's verdict. But Maran turned to the Chassid and said with a 'krechitz,' "Since you falsely accused a fellow Yid, who wasn't guilty, how were you able to do such a sin?" Therefore, as a punishment, I command you to bring a packet of candles for the Beis Medrash."

Maran told the storeowner, "Since you caused a person to suspect that you had transgressed the Shabbos, you must also bring candles for the Beis Medrash."

Before the pair left the room, Maran told them to wait and asked his Shamesh to bring two packs of candles from his home and handed a packet each. The Din Torah, the p'sak verdict, and Maran's actions astounded the two.

The Chassid exclaimed. "Dovid Hamelech did the

same thing, "יהי דוד עושה משפט וצדקה" (שמואל ח:טו) – the word משפט – he returned the money וצדקה – with what he paid from his own money.

Maran performed a double tzedakah. He paid them both for their lecht, but above all, Maran punished himself by also giving candles, saying: "Since I heard evil words against a fellow Yid," he himself donated a few packs of candles for the Beis Medrash.

ולא זכר שר המשקים את יוסף וישכחוהו (וישב מ:כג)
And the Chamberlain of the Cupbearers did not remember Yosef, but he forgot him.

An ancient tradition is for people to make a knot on their clothes or pockets not to forget that they need to remember something. In Medrash Rabba, it states that the Sar Hamashkim wanted to remember Yosef's request, "היה קושר קשרים" – he made knots and a Malach – angel unknotted them since Yosef's release from captivity wasn't meant to happen then, Chazal says this on the Medrash.

Before Reb Aharon of Titov zt"l, the Baal Shem Tov a"h grandson was renowned as a Rebbe, he lived in Constantine and was very poor. One Erev Shabbos, Reb Aharon, approached fellow worshippers at Shul and said, "How can it be that no one has mercy on the Baal Shem Tov's grandson – allowing him and his household to hunger?"

The worshippers were shocked, and they agreed between themselves to pay Reb Aharon a weekly salary.

On the way home from Shul, Reb Aharon Titover regretted his actions. How did he turn to people for help? How did he use his holy grandfather's name? Where was his Bitachon – trust in Hashem? From great distress, he started crying and raised his eyes heavenwards, begging Hashem that his fellow worshippers forget their promise. His

PARSHAS VAYEISHIV

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued

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

prayers were answered, and they all forgot about their undertaking to support Reb Aharon. This story was related by Harav Reb Dovid Moshe of Tchortkov zt"l, the holy Riziner's z"l son. He added to the story the Medrash in פרשת וישב which states: "אשרי הגבר אשר שם ד' מבטחו ולא פנה" – Worthy is the person who turns to Hashem for help and not to others, and that is Yosef.

How can it be Yosef? Since Yosef asked the Sar Hamashkim to mention him before Pharaoh instead of turning to Hashem. The Tchortkover Rebbe explained that Yosef regretted his actions and davend that וישכחהו את יוסף וישכחהו – that the Sar Hamashkim should completely forget about him. That's why it says the term וישכחהו – Yosef made him forget – through his tefillah – prayers.



THIS WEEK'S VORT

פרשת וישלח

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

Why does the pasuk spell זקנים without the letter "י" – as זקונים? The pasuk teaches us that "שמסר לו" – Yakov gave over to Yosef everything he learned by the זקנים – the elders of Yeshiva Shem and Ever.

וישראל אהב את יוסף מכל בניו (וישב לז"ג)
And Yisroel (Yakov) loved Yosef more than all his sons.

The Yalkut asks, why did Yakov favor Yosef over all his brothers? If it's because he was a child of old age, Binyamin was younger than him? Yakov saw that Yosef would once rule over Mitzrayim, which is alluded to in the word "מכל" which are the same letters as "מלך" – a king. In essence, the word "מכל" is extra. It could have said "וישראל אהב את" – "ויוסף מבניו" – just the word "מכל" explains why Yakov favored Yosef.

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" – and Yosef would bring evil reports about them to their father, and based on this, Yakov told Yosef, ראה את שלום אחיך – go and see their שלימות – their good character traits, and not their bad character traits.

מה בצע כי נהרג את אחינו (וישב לז"ו)
What gain will there be if we kill our brother.

The second letter of each of the Avos names יצחק- יעקב - אברהם is the word בצע. Yehuda told his brother, מה בצע – how can we still use the merits of the Avos – our ancestors, if we will kill our brother?

וירבו הימים ותמת בת שוע אשת יהודה וינחם יהודה ויעל על גזוי צאנו (וישב לח"ב)
Many days passed, and Shua's daughter, the wife of Yehuda, died. When Yehuda was consoled, he went up to oversee his sheepshearers.

From when Yehuda's wife died וינחם יהודה – and Yehuda was already comforted ויעל על גזוי צאנו – Yehuda had shear the sheep himself – meaning,

PARSHAS VAYEISHIV

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued

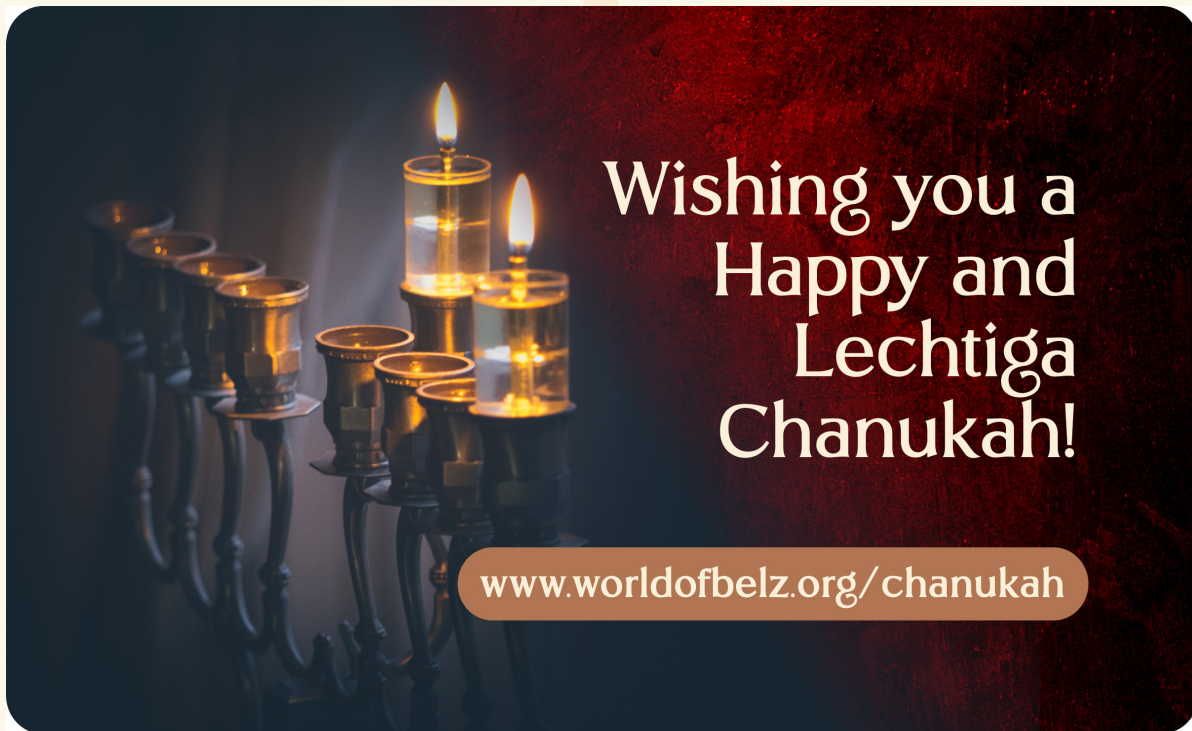


he had to fend for his parnassah – livelihood. As long as his wife lived, she helped Yehuda with parnassah so that her husband could learn Torah and serve Hashem uninterrupted.

וירא אדניו כי ה' אתו וכל אשר הוא עשה ה' מצליח בידו (וישב לט:ג)
His master perceived that Hashem was with him, and whatever he did, Hashem made successful in his hand.

The Shlah Hakadosh taught that one should accustom himself to say 'אם ירצה ה' – if Hashem wills and בעזרת השם – with Hashem's help. Hashem's name should always be on his lips.

As the pasuk says, Rashi writes, Yosef was this way כי ה' אתו שם שמים שגור בפיו – Hashem's name was always on his lips.



Wishing you a
Happy and
Lechtiga
Chanukah!

www.worldofbelz.org/chanukah