

Vayigash | Teves 2 - 8 | Jan 2 - 8

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Shabbos Zmanim

2024 Early Friday Mincha, 18 Main
12:31pm and every 15 minutes until 3:00pm

4:22pm Candle lighting	4:32pm Mincha in tent נ	4:32pm Chabad Mincha	4:40pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

6:42am <small>Vasikin, followed by a Daf Yomi Shiur 20 ↑</small>	8:00am <small>Shachris 2 18 main</small>	9:15am <small>Shachris 3 Tent נ</small>	10:00am <small>Shachris 4 Bais Chabad 20 ↑</small>	10:30am <small>Shachris 5 18 main</small>
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2:00pm Pirchei	4:20pm Mincha followed by Shalosh Seudos	4:41pm Shkiya	5:21pm Maariv 1	5:25pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
5:45 pm and every 15 minutes until 8:15pm | 18 Main

Weekday Zmanim

Zmanim for the week of Jan 5-11

Shacharis — 20 min. before Neitz
Mincha & Maariv — 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	7:22am	8:57am	9:41am	10:28am	12:01pm	3:43pm	4:42pm
Monday	7:22am	8:57am	9:41am	10:28am	12:02pm	3:44pm	4:43pm
Tuesday	7:22am	8:58am	9:42am	10:28am	12:02pm	3:45pm	4:44pm
Wednesday	7:22am	8:58am	9:42am	10:29am	12:03pm	3:46pm	4:45pm
Thursday	7:22am	8:58am	9:42am	10:29am	12:03pm	3:47pm	4:46pm
Friday	7:21am	8:58am	9:42am	10:29am	12:04pm	3:48pm	4:47pm
Shabbos	7:21am	8:58am	9:42am	10:29am	12:04pm	3:49pm	4:48pm

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The Parsha and Asarah BeTeves

by Rabbi Daniel Coren

The *Parsha* begins with Yehudah stepping up to the plate and telling Yosef “let’s speak one on one.” The Bais Halevi has a *gishmak pshat* regarding the whole first Aliyah which seems to be repeating exactly what happened last week and doesn’t seem to add anything new. The Bais Halevi explains that it’s true there wasn’t anything new, but Yehuda was making a point that something isn’t adding up (as the expression in the Gemara אין ההודאה ממין הטענה the response didn’t seem to fit the question). This led Yehuda to think that maybe the problem is with the translator, which was Menashe. So Yehuda said let’s speak to each other directly and don’t tell me you don’t understand Hebrew.

There is another important lesson that I think emerges from the first *Pasuk*, and it connects to the special fast we have on Friday this year, Asarah Beteves. The *Passuk* says ויגש אליו יהודה ויאמר בי אדוני. There is a beautiful explanation from the Vilna Gaon regarding the trop on these words. The trop is סגול מונח, זרקא, מונח, רביעי, מונח, קדמא ואזלא, רביעי, מונח, זרקא, מונח, סגול. The literal translation means that Yehuda came forth as the fourth of the brothers because he was going to be thrown out of the nation of Israel. I would like to add another idea especially in the words בי אדוני, “it’s in me, my master.”

The *halachos* of Asarah BeTeves that comes out on Friday are very interesting, and although there are opinions that one can end the fast early by accepting Shabbas, *lemaseh* we follow the *Shulchan Aruch* that the fast ends by *Tzais Hakochavim* – just that one should see that davening should not go later than necessary, and if one has a difficulty time fasting one can certainly rely on the earliest times for *tzais*. The main question is why does Asarah Beteves have such a power, that not only Friday

we fast into Shabbas but, according to the Avudraham, if the fast actually came out on Shabbas (which it can’t, based on our calendar) we should actually fast?

Many explanations have been given. Rav Yonsasan Eibeshitz explains this based on the concept of איתחולי פורענותא עדיפא, the beginning of a calamity is dominant. I think that what this means to us is that when something bad is starting to arise, it’s a major warning sign, and when it’s ignored, the results can be catastrophic, so much so that the results themselves do not compare to the original cause. When there is a warning sign, that’s an opportunity that calls on us as a nation or as an individual to step up, and when we do not, that can lead to great tragedies.

Many years back, Yehuda was in such a situation; he was really the leader of the brothers, and when the question of what to do with Yosef arose, he failed. As Rashi explains, right after the sale of Yosef, Yehuda went down from his leadership position. In *Parshas Vayigash*, Yehuda is stepping up to the plate; this time, he won’t let his brother down.

The darkness of destruction began on this date of Asarah BeTeves that was actually two and half years before the final destruction. But as the Chasam Sofer explains it, it was a bad omen that had to be addressed, but was ignored.

The Chasam Sofer explains that each year, there is a new convening of the heavenly courts to decide whether we are maintaining the siege, which will lead to continued destruction and exile, or this time, are we are waking up and seeing the true light, in order to stop the downward trajectory, and instead bring the final Geula? May we be *zoche* this year to see the full redemption!

Crying Over *Sinat Chinam*

Rabbi Efrem Goldberg



The Torah (45:14) relates that after Yosef revealed to his brothers who he was, he and Binyamin embraced, and they cried on each other’s necks.



Rashi, based on the Gemara, explains that Yosef and Binyamin were crying because they foresaw the tragedies that would befall their descendants many centuries later. Yosef foresaw the destruction of the two Batei Mikdash which were built in Binyamin’s territory, and Binyamin foresaw the destruction of the Mishkan in Shilo, a city in the region allotted to the tribe of Efrayim, Yosef’s descendants. Why would Yosef and Binyamin have cried over these calamities specifically now, at this festive moment, when they finally reunited after twenty years of separation?

The Divrei Yisrael of Modzitz explained that Yosef and Binyamin cried not over these tragedies themselves, but

rather over the fact that these calamities would be caused by שנאת חינם, the baseless hatred that would plague Am Yisrael throughout the millennia. The fraternal strife that caused so much pain and grief to Yaakov’s family would, sadly, continue, leading to tragedy and devastation. This is why Yosef and Binyamin cried. They realized that although the family had now come back together, and the fight that tore apart the family now ended, this was only temporary. The brothers succeeded in bandaging the wounds, but not in curing the ill of שנאת חינם entirely. The process of reconciliation was left incomplete, and the tensions and hard feelings did not fully heal. These lingering tensions and feelings would continue for centuries, to this very day, causing so much grief and anguish, and so Yosef and Binyamin cried.

Their tears challenge us to redouble our efforts to eliminate שנאת חינם from our midst, to do more to ease tensions, to forgive, to respect others, and to treat our fellow Jews the way they should be treated, so that we can once and for all cure the terrible scourge of שנאת חינם and be worthy of the rebuilding of the Beis Ha’mikdash.

Excuses vs. Action



Rabbi YY Jacobson

We desperately need the leadership that will not only search for causes but will implement solutions to ensure the safety of our loved ones. The most important solution might be a paradigm shift in our schools, where character development and values assume the centerpiece of all education.

Continuity

This holds true also on the concerns facing our own people. We live in a generation when many good excuses have been given for our bleak demographics and for Jewish continuity becoming an endangered species. Many sociologists have, over the course of the past half-century, explained some of the causes for mass assimilation, intermarriage, ignorance, sexual impropriety, apathy, and strife within the Jewish and general community. The Holocaust, secularism, modernity, failure of institutionalized religion, anti-Semitism, hypocrisy of religious leaders, monotony of ritual, and of course, the extraordinarily successful integration of Jews into the mainstream of American life. The walls of the ghetto, physical and conceptual, have at last crumbled. As a frequent traveler to Jewish conventions and retreats around the globe, I am privy to hear lectures and workshops analyzing the unique challenges of our times and the various crises that threaten our future. They all make good and sound points.

Yet I also had the privilege of seeing a "Yehudah," who a number of years after the incomprehensible destruction of Auschwitz and Treblinka, rose and declared: "Your servant took responsibility for the lad." I, your servant, have taken personal responsibility for the collective Jewish community and for every individual Jewish lad.

For the following four decades this man, a biological scion of Yehudah, would not sleep nor allow anyone else to sleep. Single handedly he empowered thousands upon thousands to stop passing the buck, or relieve their conscience by merely making a contribution to a noble cause. He inspired them to

take personal responsibility for the welfare, continuity and eternity of the Jewish people. Do not allow "reality," he always taught, to decide the future of the Jewish people. Take responsibility for the lad! Do not rest until every Jewish child the world over is given the opportunity to be liberated from spiritual slavery, from his (or her) subjugation to forces alien to his essence, and, just like Binyamin, to be able to return to his father in heaven.


Each year on this Sabbath when I hear the words "Your servant took responsibility for the lad" read aloud from the Torah scroll, my eyes swell up in tears. In my imagination I still see my Rebbe, his face aglow, teaching for hours, but always culminating with this resounding message:

"You and I must take responsibility for the lad!" Do not lament, kvetch, sigh and write a check. Do not organize conferences to analyze all of the problems. Instead, go out of your comfort zone and touch the heart of another person. Build communities, schools, synagogues and yeshivos. Get involved and make a difference in people's lives. Give every Jewish child the gift of a Torah education. Help people get in touch with their Jewish souls and spiritual inheritance. Most of all, care about the other as though he or she was your own brother. "You may have good excuses for your inaction," he would always say, and nobody will blame you." But the bottom line is that after all of your rationalization, the child, Binyamin, will remain enslaved to Egypt and its culture.

In our times, often leaderless and aimless, we must make Yehudah's call our own. "Your servant took responsibility for the lad." So shall we.

Womens Shiur **Tuesday** 9:30am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 8:40 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)
Please Note: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 am, followed by the Minyan at 10:00 am.

UFARATZTA



TEMIMUS: A POSHUTE YID WITH PURE EMUNAH IS NOT SO POSHUT

When Moshiach comes we will realize the greatness of *hoda'a* [acknowledgement, belief] and *temimus* [earnestness], everyone's pure faith in G-d and His Torah and Mitzvos.

Talmud - comprehension, even at its highest level - is limited. But *hoda'a* (faith) -- faith is a feeling that is boundless. Mashiach will explain the magnificent achievement of *Temimus* – pure earnest *avoda* flowing from the heart [with simple pure faith].

==== *Hayom Yom Hey Teves*

Hay Teves - DIDAN NOTZACH

Math in the Parsha *by Rochie Gottheil*

Deriving Harmony: The Power of Reconciliation

$$A_1x + B_1y = C_1$$

$$A_2x + B_2y = C_2$$

In Parshas Vayigash, Yosef's and Yehuda's contrasting perspectives and moral standpoints can be viewed like two linear equations, each demanding a solution that addresses its own conditions. Just as solving these equations leads to a single point where both lines meet, their reconciliation emerges at the intersection of their divergent paths, resulting in genuine unity. In simple terms, if you picture two straight lines on a graph, their crossing point is the one place that satisfies both conditions at the same time. That's essentially what we mean by solving a system of equations.

Rochie Gottheil is an analyst with 10 years experience developing and applying formulas for banks and health care companies.



We have seen that, according to many *poskim*, the leftover oil is forbidden to be used, and it must be burned. However, the Ritva and the Meiri argue on this entire requirement of burning the leftover oil. They rule that there is only a prohibition to use the oil while it is lit, which is while the *mitzvah* is being performed. However, once the *mitzvah* is over, one can use all of the oil, even the part that was put in for the half hour.

So we have three opinions:

1. According to the Tur and the Shulchan Aruch, if the *menorah* went out during the first half hour, one cannot derive benefit from the leftover oil, and all the oil should be burned.
2. The *Mishna Berura* quotes others who rule that even if one put in extra oil to burn more than a half hour, it cannot be used.
3. According to the Ritva and the Meiri, once the *mitzvah* is over, and the *menorah* went out, one can make use of the oil, even the part that was put in for the half hour.

Reason for the Issur

In general, the Gemara (*Megillah* 26b) tells us that once a *mitzvah* is over – such as the wood of a *sukkah* after *Sukkos* – the item used for the *mitzvah* has no restrictions and can be thrown away. If so, why is the oil forbidden to be used, if the *menorah* went out and the *mitzvah* is already over?

The Ran answers that since the walls of the *sukkah* are only needed for the *mitzvah*, they are set aside just for *Sukkos*, and not set aside permanently, and can therefore be used afterwards. On the other hand, when we put oil in the *menorah*, it is expected to be finished and is set aside permanently, and therefore it cannot be used afterwards.

The Ran asks on this analysis from the oil of *neiros Shabbos*, which can be used for other uses after the candles go out, even though it was expected to be finished. He answers that the case of *neiros Shabbos* is different because they are put there for us to enjoy, and were never set aside and pushed away from one's mind in the first place. *Neiros Chanuka*, on the other hand, are forbidden to be used, and were pushed away from one's mind entirely.

This still needs further clarification. The Gemara in *Shabbos* (22a) tells us that the reason for the prohibition to benefit from the oil of the *Chanuka menorah* is because it is considered a disgrace for the *mitzvah*, such as counting money next to the *Chanuka* candles. If so, even during the time that the *Chanuka* candles are lit, one should be allowed to benefit from the *mitzvah* as long as it is not disgraceful, as

we see in regards to other *mitzvos*. For example, one is allowed to smell an *esrog* even during *Sukkos*, since that is not considered disgraceful. If so, we are faced with a double question: 1) If the issue is only that it is a disgrace to the *menorah*, why is the oil forbidden after *Chanuka*? 2) Even while the *menorah* is lit, why can't we benefit from the oil if it is done in a way that is not a disgrace to the *mitzvah*?

The Meiri answers this question based on the Ran, who writes that the essence of the *issur* of the oil of the *menorah* is different than other places. Since the *neiros* of the *menorah* were instituted to commemorate the miracle of the *menorah* of the *Beis Hamikdash*, the *Chachamim* gave it the rules and regulations of the *menorah* of the *Beis Hamikdash*, which is forbidden permanently. For this reason, using them is forbidden even when it is not a disgrace to the *mitzvah*, and even after the *mitzvah* is finished.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara
- מסכת מנדר קטן
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha
- הלכות קריאת התורה

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm
 - Mishna Yomis | 8:45-9:00pm
 - ZERA SHIMSHON SHIUR | 8:15-9:00pm
- Thursday Nights

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Daf Yomi Shiur Siyum



Night Kollel Chanukah Mesiba



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The Fool's Approbation

ידבר נא עבדך דבר באזני אדני ואל יחר אפך בעבדך כי כמוך כפרעה

There are times that one speaks words which may sound like words of praise, yet to those who recognize what the words really mean, they are disparaging words. A person lacking intelligence came before a Gaon in order to receive a letter of approbation to show the people of the town where he was headed, so that they would greet him and treat him with great respect. The Gaon wrote: If you want to know the worth of this man, know that if he lived in the days of Elisha *Hanavi*, and was standing near the wife of Ovadiah while she was filling all the jugs with oil, the oil would have never stopped flowing. (The wife of Ovadiah was in dire straits due to the great Chesed she and her husband did for many *Tzaddikim*. Elisha performed a miracle. He told her to gather as many empty jugs and vessels as she could, and to take the small amount of oil she had and pour from it into the empty jugs. As long as there were empty jugs, the oil kept pouring).

The man was overjoyed with this glowing letter he received for it portrayed him as a real *tzaddik*. Had he been there with the wife of Ovadiah, in his *zechus* the oil would have continued to flow. The man travelled to the other town, and as soon as he arrived there, he went directly to the Rabbi to give him this letter of approbation. In that town there were seven classes of people, and each person would be a guest by the host befitting his caliber. If the guest was a great man, he would be put up by the wealthiest in the city, while if a person of inferior stature

came, he would be sent to the home of the *shamash* of the *bais hakneses* – the lowest of them all. The *Rov* read the approbation and realized what it said. He understood the value of the man in front of him and immediately sent him to the home of the *shamash*.

The man was completely dumbfounded. He was pained over being sent to the *shamash*, but had no choice. When he got to the home of the *shamash*, he told the *Shamash* what happened and asked him to explain how this could have happened. The *shamash* responded to him: You thought that letter you have states your greatness, and that the Gaon lied stating you were great. The Gaon did not lie in the letter, rather he stated the truth. He stated that you are like an empty vessel with no wisdom and of no value. Had you been with the wife of Ovadiah the oil would not have stopped flowing. As soon as there were no more empty vessels, the oil stopped flowing but had you been there, you are an empty vessel, so the oil would have kept on flowing. We see from this story that the fools do not understand the meaning of words, but the wise do understand. (עוד יוסף חי)

Yehudah said to Yosef, “כי כמוך כפרעה” – The fool would think that Yehudah was praising Yosef, but the wise man would understand that Yehudah was deriding Yosef, that just as Paroah was a liar and said that he was the one who controlled the Nile River, so too you, Yosef, think you know all the hidden secrets of the worlds – but you don’t.

The Heart is the Window to our Souls

My Rebbi, Rav Pam *ztz”l*, always told us when you “*clop al cheit*” and hit your chest on *Yom Kippur* remembering your sins - don’t hit too hard. The real pain, he said, should come from inside. Our hearts should be hurting from what was done, not the striking of our chests. The story in this week’s *parsha* – arguably the most emotional recounting in the entire Torah – paints itself on the canvas of our lives through the tears and passion of Yosef, Yaakov, and the brothers.

But we have to ask ourselves... Why? Why did Yosef put the *shevatim* through so many tests? Did he want them to suffer? And why did he wait so long to tell his grieving father that he was alive? The answer is in the dichotomy we face each day of our lives....

When something that is less than desirable happens to us, we can have two reactions. We can say “everything comes from Hashem and is all good.” Or we can explore an even deeper emotion. We can take the path of introspection and try to figure out what we did, perhaps, that caused our current situation. We would be foolish not to recognize that within each event there is a message – a message for us to change our ways.

Yosef’s brothers were quick to acknowledge their responsibility. Their initial reaction was *asheimim anachnu* - “We are to blame, for selling our brother.” This was comforting for Yosef, but he was not convinced. Would they pass the test of *teshuvah*? What if I were to take away a brother? Would they remain callous and unmoved? When Yehuda realized that the

new prisoner, Binyomin, was not involved in the selling of Yosef, it was time for him to protest and delve deeper into the *mitzvah* of *teshuvah* - they were now playing for keeps. So he approached Yosef with a new conviction. And Yosef felt their sincerity, they had passed the test – they would no longer abandon a brother....

Ani Yosef - I am Yosef, he said...the secret was now out in the open. The *midrash* compares Yosef to one who harvests a field, and Yehuda to one who plows and prepares the field for growth. Yehuda, in charge of his brothers, needed to dig deeply into the field, preparing it for a new seeding... a new reality. Things were changing, the brothers would acknowledge their wrongdoing, reaffirming their commitment to the truth.

Turning to Yosef, they pleaded – “we have done our part- now do yours”- and Yosef initiated the tearful reunion of the lost tribes. Our commentaries make the most of this moment, calling it a harbinger of the messianic era when the ten lost tribes will all come back. But we can, on a personal level, also bring *moshiach*, by listening closely to our hearts.

May I suggest the time is ripe to choose one thing we can start changing today...it can be as simple as looking in the eyes of our spouse and children when speaking to them. In the age of Facebook, we need to look deeper than at their faces, but rather into their hearts.

RABBI BEN ZION SNEH



Written by R' Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita

Not Holding Back

Hebrew Academy of Cleveland

ולא יכל יוסף להתאפק לכל הנצבים עליו

Now Yosef could not restrain himself in the presence of all who stood before him. (45:1)

Yosef was ready to reveal himself, to share his identity with his brothers, but he could not bear to do so in the presence of so many bystanders. He was concerned for his brothers' dignity, lest he shame them in public. Veritably, there was nothing holding him back from revealing himself – or was there? Furthermore, following his revelation, the Torah writes that he fell on Binyamin's neck. Rashi explains that, in this expression of emotion, Yosef wept over the destruction of the two *Batei Mikdash* which would be destroyed in Binyamin's portion of Eretz Yisrael. Why was mourning over the destruction of the two *Batei Mikdash* appropriate at this moment of reconciliation?

The *Imrei Shammai* quotes the *Sefas Emes* who gives a powerful explanation for what appear to be anomalies. The punishment which Heaven metes out for an individual's transgression is exact. Yosef was careful not to exact greater punishment from his brothers than they deserved. He sought for them to atone for his sale – no more – no less. Just shy of a few more moments, Yosef could no longer hold out. It bothered him so to see his brothers suffering so much that he revealed himself to them prematurely.

That extra drop of misery that they would have experienced, had he held himself back, had to be paid. It was too late then. Someone had to be the surrogate for the Shevatim to accept the rest of the punishment that they warranted. Otherwise, their atonement would be incomplete. This occurred years later when the *Asarah Harugei Malchus*, Ten Martyred *Tanaaim*, were brutally murdered, taking the unfinished punishment in the place of the Shevatim. That was not all. Added to that was the destruction of the two *Batei Mikdash* and the two-thousand-year exile which we continue to experience.

This is why as soon as Yosef deferred to his emotions and revealed himself to his brothers, he fell upon his brothers and wept over the destruction of the *Batei Mikdash*. He acutely felt the pain associated with their destruction, because he knew that, had he waited just a little bit longer... it would have had a different ending.

We see now how distant we are from the spiritual plateau of the *shevatim*. In order for them to atone for all of the travail they had caused Yosef, they had to spend one week in Egypt, with the pain and misery which they would endure for one week sufficient to atone for their error. We, on the other hand, have suffered for thousands of years during which millions have died – all because of those few minutes that Yosef could no longer hold out. We pray daily and lift up our eyes Heavenward for the moment that Hashem will declare: "The *galus*, exile, is over. Atonement has been achieved."



Voice Recognition

Rabbi Asher Sinclair

"...that it is my (Yosef's) mouth that is speaking to you"
(45:12)

Learning Hebrew was a slow painful process for me. But when I finally managed to hold what might be called a "conversation", it struck me that the way I was expressing myself in Hebrew was quite different from my English self. Not just that my limited vocabulary and my painful syntax made communication more cumbersome and imprecise, but that I adopted a different persona – somewhat more confrontational and *heimishe*.

My intuition is that the identity and the culture expressed in a language have an influence on the way we express ourselves when we speak that language. I found something similar in this week's Torah portion.

"...that it is my mouth that is speaking to you."

Yosef is here reassuring the brothers that the Egyptian Viceroy facing them is in point of fact their long-lost brother. Rashi explains that he did this by speaking in Hebrew, a language unknown in Egypt. The Ramban questions this interpretation because it was likely that most of the ruling class in Egypt probably knew Hebrew. So what, then, according to Rashi, was the sign that signified that Yosef was indeed their brother?

Yosef's physical appearance had completely changed after twenty-two years, but there is one thing that doesn't change — the sound of someone's voice. Voice recognition is such a strong indication of identity that it can be used as a factor in deciding the *halacha* in matters of *issur v'heter* (see *Chullin* 96a). But that's only if the person you are identifying is speaking in a language that you have heard him speak. When Yosef stopped speaking to the brothers in Egyptian and started to speak in Hebrew, the unmistakable sound of their brother's voice reassured them that he was Yosef.

Sources: *Ahavat Yehonatan in Mayana Shel Torah*



Changing the Future

Rabbi Jonathan Sacks, z"l



Viktor Frankl was a prisoner in Auschwitz when he made the fundamental discovery for which he later became famous as part of his work as a psychotherapist. What gave people the will to live, was the belief that there was a task for them to perform, a mission for them to accomplish that they had not yet completed and that was waiting for them to do in the future. Frankl discovered that *"it did not really matter what we expected from life, but rather what life expected from us."*

The mental shift this involved came to be known, especially in cognitive behavioral therapy, as *reframing*. Just as a painting can look different when placed in a different frame, so can a life. The facts don't change, but the way we perceive them does. Frankl writes that he was able to survive Auschwitz by daily seeing himself as if he were in a university, giving a lecture on the psychology of the concentration camp. Everything that was happening to him was transformed by this one act of the mind into a series of illustrations of the points he was making in the lecture. He later wrote:

"By this method, I succeeded somehow in rising above the situation, above the sufferings of the moment, and I observed them as if they were already of the past."

Reframing tells us that though we cannot always change the circumstances in which we find ourselves, we can change the way we see them, and this itself changes the way we feel.

Yet this modern discovery is really a re-discovery, because the first great re-framer in history was Yosef, as we will see in this week's *parsha* and the next.

Let's recap: He had been sold into slavery by his brothers. He had lost his freedom for thirteen years, and been separated from his father and his family for twenty-two years. It would be understandable if he felt resentment toward his brothers, and a desire for revenge. Yet he rose above such feelings, and did so precisely by shifting his experiences into a different frame.

Yosef reframed his entire past. He no longer saw himself as a man wronged by his brothers. He had come to see himself as a man charged with a life-saving mission by God. Everything that had happened to him was necessary so that he could achieve his purpose in life: to save an entire population from starvation during a famine, and to provide a safe haven for his family.

This single act of reframing allowed Joseph to live without a burning sense of anger and injustice. It enabled him to forgive his brothers and be reconciled with them. It transformed the negative energies of feelings about the past into focused attention to the future. Yosef, without knowing it, had become the forerunner of one of the great movements in psychotherapy in the modern world. He showed the power of reframing. **We cannot change the past. But by changing the way we think about the past, we can change the future.**

Whatever situation we are in, by reframing it we can change our entire response, giving us the strength to survive, the courage to persist, and the resilience to emerge on the far side of darkness, into the light of a new and better day.



Do Not Waste the Precious Years of Youth

Rabbi Yissachar Frand

As part of Yehudah's plea to the Egyptian ruler (who he did not yet know was his brother Yosef) Yehudah said, "For how will I be able to go back to my father if the youth is not with me." [Bereshis 44:34]. To appreciate the thought that I am about to express, it may be necessary to have a bit of an inclination for *Chassidische Torah*. Also, please remember that *Chazal* say "one does not ask questions on *Drush*." This may not be the true interpretation of this *pasuk*, but the message it delivers is certainly true.

One day, each of us will go up to the *Yeshiva* on High after we leave this world. The above cited *pasuk* can be read; "How am I going to go to my Father (in Heaven) when the *na'ar* is not with me." — Meaning, if I wasted my youth, the easiest years of my life, on matters of nonsense — how

will I be able to answer for myself before the Master of the Universe in that Final Judgement?

If there is one message my students at Ner Yisroel have heard from me over and over again throughout my entire teaching career it is: Do not waste these precious years. They are not repeatable. This is not to say, of course, that life ends at age 22 or 23. However, the care-free life that a typical *yeshiva bochur* lives today — from the age of say 18 until he gets married — is blissful. *Baruch Hashem*, most *bochrim* have parents. Their tuition is paid. Their cell phone bills are paid. Their car insurance is paid. Their health insurance is paid. They typically do not have to worry about earning a living or about chronic illness. These are the carefree years.

"How will I be able to ascend to my Father and the (years

THE MISSING PIECE

Rabbi Hershel Schachter



In *Parshas Vayigash* the *sefer Avnei Shoham* has a very interesting comment. We know that Yosef *haTzaddik* was testing his brothers to see if they had done *teshuvah* for reacting so harshly and with such jealousy towards him because he was Yaakov's favorite son. The Torah describes the tragedy that resulted from Yaakov Avinu favoring Yosef in order to teach us not to show favoritism to one child over others. But Yosef *haTzaddik* knew that his father probably continued to have this approach in raising children and Binyomin would be the favorite son now that he (i.e. Yosef) was absent. Yosef wanted to test his brothers before he was going to be *mochel* them to see if they did *teshuva*. Through his tests Yosef saw that they were in fact prepared to protect their father by protecting Binyomin, even though Binyomin was the favorite son. Later on Yosef did forgive them, and said that just as he had no grudge against Binyomin similarly he had no grudge against any of his brothers. He realized that everything was *min Hashomayim*.

Although we understand why Yosef was acting the way he was towards the brothers, for them it was such a puzzle; they couldn't understand the strange way *Tzafnas Paneach* was treating them until finally in *Parshas Vayigash* he says, "*ani Yosef ha'od avi chai* - I am Yosef! How did you sell me? Why weren't you afraid that our father is going to have a heart attack and die? It's good, however, that now you are afraid of the effect that losing Binyomin would have on our father." Yosef saw that his brothers were *chozer beTeshuvah*.

Because Yosef's brothers were missing one piece of information, i.e. that this man is Yosef, everything was puzzling and they couldn't understand what was going on. The same thing occurs in the history of the Jewish people;

there are so many strange things in Jewish history that we don't understand. The *haftorah* for *Parshas Vayigash* tells us that *le'asid lavo*, when we will experience the *geulah ha'asidah* and look back in retrospect, everything will be able to be understood in context. Right now we don't have the whole picture and therefore we don't understand many things in our history.

In *Parshas Bereishis* the Torah says regarding almost every day of creation, "*Vayar Elokim ki tov*", but on the sixth day the Torah says, "*Vayar Elokim et kol asher assah vehinei tov meod*." The *Medrash* says "'Tov' zeh ha'chayim, 'tov meod' zeh ha'maves", i.e. that even when someone dies it's "*tov meod*." This is difficult for us to understand; we experience death as a tragedy and we recite a *bracha*, "*baruch Dayan Ha'emmes!*"

When you look at everything in proper perspective, "*Vayar Elokim es kol asher assah*", if you look at everything all put together and you're not missing any point of information, everything is in fact *tov meod*. We don't see all of history at once. How long does a person live, a hundred years? We may study history, but we don't really fully understand it from the beginning to the end. When all of history will be unfolded and we will look back in retrospect and understand all of the puzzling things that never made any sense. Why was there "*tzaddik ve'ra lo, rasha ve'tov lo*"? Why did the Jewish people suffer so much? We'll look back in retrospect and understand that everything was really *le'tovah*. That's the connection between *Parshas Vayigash* and its *haftorah*. In *Vayigash* the brothers were missing an important piece of information (that the man that they were talking to was Yosef) and that's why they couldn't understand what was happening. Once they were told that he was, it all made sense. Similarly, in the *haftorah* we are told that *leasid lavo*, after all of Jewish history will be unfolded before us, everything will be understood in context.

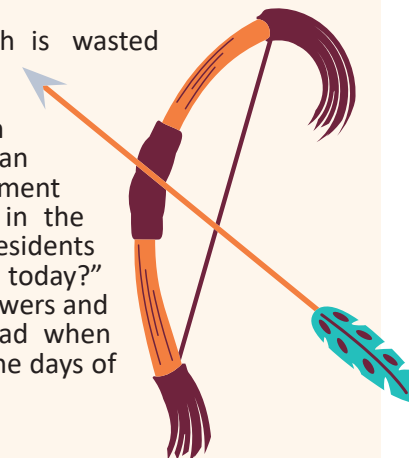
of my) youth will not be with me?"

I know that the demographic of the crowd I am speaking to tonight is well past the years of *na'arus*. But as I always say: The job of raising your children never stops, and the job of raising your grandchildren never stops. If there is one message that we should impart to our children and grandchildren and, *IY"H*, our great-grandchildren, it is: Do not waste these years. They are not going to repeat themselves!

The Kotzker Rebbe cited a *pasuk* from *Tehillim*: "Youth is like the arrow in the hand of the mighty archer." [*Tehillim* 127:4]. The Rebbe taught: When an archer pulls back his bow and is about to shoot his arrow, he still is in control of what is going to happen with that arrow. He can shoot it up, he can shoot it down, he can shoot it right, or he can shoot it left. Once the arrow leaves the bow, it is on its own. He cannot take it back. He cannot guide it. It is not like a 'smart bomb' that can be redirected mid-course.

The Rebbe said, "So too it is with youth." When a person is young, he is in control. He does not have illness, he does not have all the worries that come with older age that frustrate his ability to accomplish what he wants to accomplish with the talents and strengths the Almighty has granted him.

There is a famous quip – Youth is wasted on the young. When a person reaches a certain stage in life, that youth-like freedom is there no more. I knew an older Jew who was in a retirement home. He used to get up in the morning and his fellow residents would ask him "What hurts today?" A person loses all kinds of powers and capabilities that he once had when he reaches old age. Ah, for the days of youth – *bnei ha'neurim!*



חנוכה תשפ"ה

ZOS CHANUKAH

Leftover Wicks & Oil Burning

THURS, FRI & SUN

All Day
 Near Keilim Mikvah

"Tears Flowed Down
 Her Face..."

The other day, my 14-year-old nephew Chaim (name changed) from Lakewood had an appointment with the dentist on the fast day of Shivah Asar B'Tammuz, and he was worried.

As the dental hygienist busied herself setting up the room, he turned to his mother and said, "Mommy, it's a fast day today. Am I allowed to rinse my mouth after the dental treatment? What happens if I accidentally swallow some water? I don't think I will rinse. I will manage."

They discussed the issue for a couple of minutes before realizing that the dental hygienist was listening to their conversation. Suddenly, she began to cry. Tears were streaming down her face. "I'm so awed by your son's sincerity and commitment to his religion," she said. "His love for G-d and concern about the religious laws are amazing! If only every child his age could be so pure and sincere."

In Shochan Ad, which is recited at the end of Pesukei Dezimrah on Shabbos and Yom Tov, we find the words "b'kerev kedoshim tiskadash – within the holy ones You will be sanctified." The simplest way to understand these words is that Hashem will be sanctified among the people who are kadosh. Rav Shimon Schwab, however, explained the phrase to mean that Hashem is sanctified by the inner essence of those who are holy.

When a human being attains a status of kedushah, it represents a change within him, a core of righteousness that exists within his very being – and that is the key to creating kiddush Hashem.

— Living Kiddush Hashem



The Greatest Treasures Are Deep in the Earth

Rabbi Elimelech Biderman

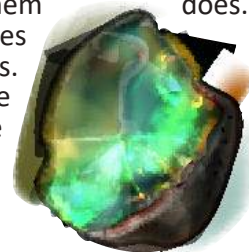
Few people want to work in a diamond mine. They are located deep underground, with oxygen scarce, and are exposed to dangerous gasses. In the past, only people on death row or people who didn't value their life worked there.

Yet, from these low places come the rare diamonds, those that are set in the king's crown. The Beis Avraham zt'l says that this represents our lowly generation. We live at a time when there are very difficult tests, particularly in areas of *kedushah* (such as guarding the eyes, etc.).

People don't want these difficult tests. When confronted with such tests, they feel they fall so drastically. Yet, it is from these places that the most precious gems emerge. Hashem takes our successes and creates from them diamonds that become part of the King's crown. When a person is on a low level, confronted with difficult tests, and he *krechts* before Hashem, the Beis Avraham says that Hashem loves his *krechts*. In Hashem's eyes, this *krechts* is higher than the greatest madreigos. He *krechts* and moans that he fell so low, and from that low place, from the deepest mine, comes forth the most beautiful diamonds.

Someone yearned to serve the king. The king told him, "I have all the generals and advisers I need. But there is one thing you can do for me. I need a soldier to stand outside, knee-high in the mud, to guard the palace." Reb Gad'l Eizner zt'l used this *meshal* to describe this generation. Sometimes we must go down to very unpleasant places, places and tests we wish we wouldn't know of, but when we act as *Yidden* there, with *kedushah* and *taharah*, we are collecting diamonds that will go into the king's crown. Even in these unpleasant places, Hashem is with us. This is written in this week's parashah. Hashem told Yaakov Avinu (46:4) "I will go down with you to *Mitzrayim*, and I will also bring you up." Wherever *Yidden* go, Hashem goes with them.

The *Kli Yakar* adds that Hashem goes to *galus* before us, as it states ארד before עמר. And when we leave *galus*, we will leave *galus* first, and then Hashem will leave. This is as Hashem told Yaakov, "I will bring you up, and then I will also come up, out of *galus*." The *Kli Yakar* compares it to someone who must go into deep water, and he doesn't know how to swim. Someone tells him, "I will go into the water with you. I know how to swim, and I will help you." He will reply, "I request that you enter the water before me and leave the water after me, so as long as I am in the water, you will be there. This is what Hashem does. He comes to *galus* before us and leaves after us, never leaving us alone in *galus*. This applies to the difficult tests we must endure. Hashem is with us. We are never alone. With this awareness in mind, we will find it easier to pass these tests.



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JOKES

Bubby Visit

Last year, a bubby was giving directions to her grown grandson who was coming to visit with his wife. "You come to the front door of the apartment complex. I am in apartment 14T." She continued, "There is a big panel at the door. With your elbow push button 14T. I will buzz you in. Come inside, the elevator is on the right. Get in, and with your elbow hit 14. When you get out I am on the left. With your elbow, hit my doorbell." "Bubby, that sounds easy," replied the grandson, "but why am I hitting all these buttons with my elbow"? To which she answered, "You're coming empty handed?"

Inauguration

The first Jewish president is elected. At his inauguration, an old woman in the crowd says to her neighbor, "Eh, his brother's a doctor!"

Rescued!

A rabbi was once known to take daily walks by the river, musing over talmudic questions. One day, he saw a dog struggling in the water. A compassionate man and lover of animals, the rabbi stripped off his coat and dove into the freezing water.

By the time he had wrangled the panicking animal to the edge of the river, a small crowd had formed, in awe of the act of heroism. A man rushed up to get the story.

"You must love animals, are you a vet?", he asked?

"Vet and cold!"

You Don't Look Jewish

A woman on a train walked up to a man across the table. "Excuse me," she said, "but are you Jewish?"

"No," replied the man.

A few minutes later the woman returned. "Excuse me," she said again, "are you sure you're not Jewish?"

"I'm sure," said the man.

But the woman was not convinced, and a few minutes later she approached him a third time. "Are you absolutely sure you're not Jewish?" she asked.

"All right, all right," the man said. "You win. I'm Jewish."

"That's funny," said the woman.

"You don't look Jewish."

The Riddle

A man in Chelm once thought up a riddle that nobody could answer: "What's purple, hangs on the wall and whistles?"

When everybody gave up, he announced the answer: a white fish.

"A white fish?" people said. "A white fish isn't purple."

"Nu," replied the jokester, "this white fish was painted purple."

"But hanging on a wall? Who ever heard of a white fish that hung on a wall?"

"Aha! But this white fish was hung on the wall."

"But a white fish doesn't whistle," somebody shouted.

"Nu, so it doesn't whistle."

The Census

The census taker comes to the Goldman house.

"Does Louis Goldman live here?" he asks.

"No," replies Goldman.

"Well, then, what is your name?"

"Louis Goldman."

"Wait a minute – didn't you just tell me that Goldman doesn't live here?"

"Aha," says Goldman. "You call this living?"

The Million-Dollar Question for God

A poor man walking in the forest feels close enough to God to ask, "God, what is a million years to you?"

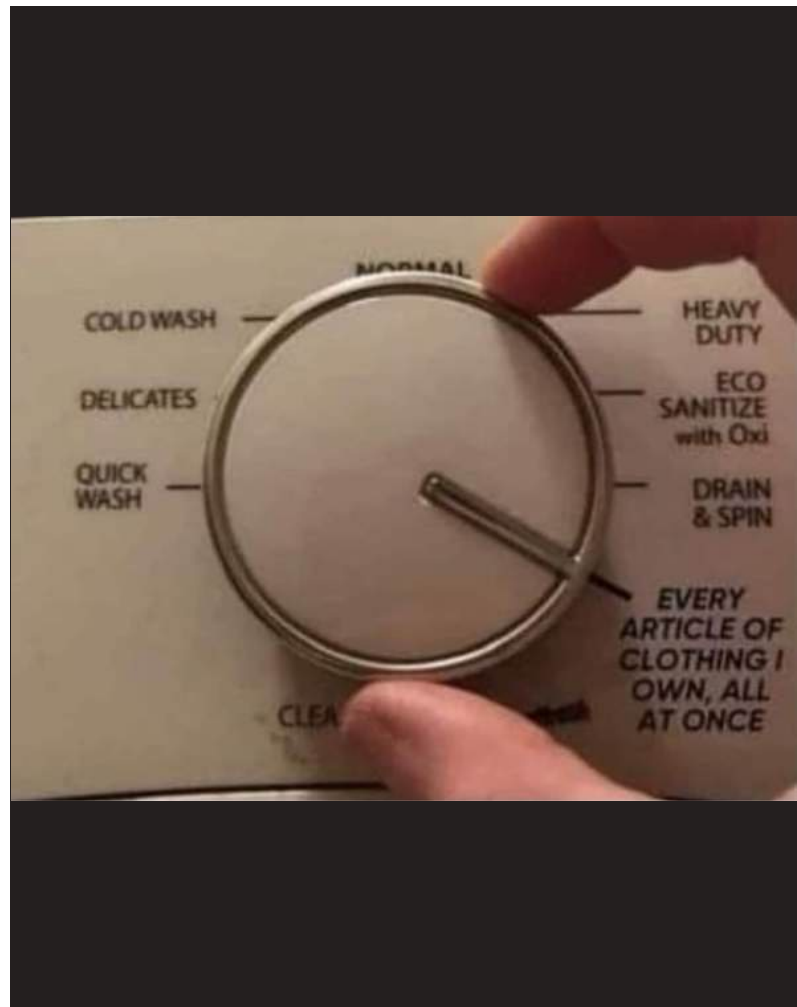
God replies, "My son, a million years to you is like a second to me."

The man asks, "God, what is a million dollars to you?"

God replies, "My son, a million dollars to you is less than a penny to me. It means almost nothing to me."

The man asks, "So God, can I have a million dollars?"

And God replies, "In a second."



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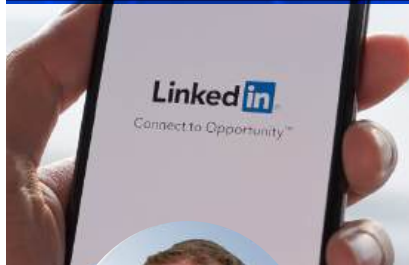
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