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## Shabbos Zmanim CANDLE LIGHTING 4:15 PM

**EARLY FRIDAY MINCHA:** 12:30 PM & every 15 minutes until 3:00 PM | 18 Main

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18 Main <b>4:25 PM</b>	20 Upstairs Chabad <b>4:20 PM</b>	Shkiya <b>4:33 PM</b>
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### SHABBOS

<b>SHACHRIS</b>	20 Upstairs-Vasikin <b>6:40 AM</b>	18 Main-Ashkenaz <b>8:00 AM</b>	Tent א <b>9:15 AM</b>	20 Upstairs - Chabad <b>10:00 AM</b>	in 18 Main <b>10:30 AM</b>
	<b>MINCHA/MAARIV</b>	Pirchei <b>2:00 PM</b>	18 Main Mincha <b>4:15 PM</b>	Shkiya <b>4:34 PM</b>	Tent א Maariv :40 <b>5:14 PM</b>

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**12 MIN.** before shkia

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# RABBI DANIEL COREN



## Yehuda and Yosef

*Parshas Vayigash* is arguably one of the most emotionally charged and exciting *parshiyos* to *lein*. Even the *trop* itself pulls the listener into the drama. Chazal and the *Mekubalim* teach that there are deep secrets hidden within the *ta'amim*, on both the level of *pshat* and *Kabbalah*.

The Vilna Gaon, quoted in *Kol Eliyahu*, reveals that the *trop* on the very first words of the *parsha* already opens a window into what was truly taking place beneath the surface of the encounter between Yehuda and Yosef.

וַיִּגַשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אָדֹנָי

The *trop* reads: *kadma ve'azla – revii – munach – zarka – segol*

The Gra explains that *revii*, “the fourth,” alludes to Yehuda stepping forward because he sensed that something fundamental was at stake. Yehuda was not merely advocating for Binyamin—he was fighting for the future of *Am Segulah*. If he failed in this moment, he would be cast out of his essential role within Klal Yisrael. This was not just a family confrontation; it was a cosmic moment defining leadership, destiny, and survival.

It is clear throughout Chumash that Yosef and Yehuda represent two distinct *avodos*. There is an extensive discussion in *Kabbalah* as to who is “greater” in the world of the *sefirot*: Yosef as *Yesod*, or Yehuda as *Malchus*. But beyond the mystical debate lies a very powerful and practical lesson for us today.

Earlier in the *parshiyos*, we find that Yaakov Avinu sends Yehuda ahead to Goshen to establish a *beis midrash*. The obvious question is: Why didn't Yaakov rely on Yosef? After all, Yosef was the viceroy of Egypt, powerful, righteous, and deeply connected to Torah.

I once saw, in the name of the Satmar Rebbe, a charming *pshat*, almost said tongue-in-cheek. When Yosef sent the *agalos* to Yaakov, reminding him of the *eglah arufah*, the last *sugya* they learned together, Yaakov was concerned that Yosef's learning pace in Mitzrayim wasn't quite what it used to be. So Yaakov sent Yehuda to establish a *beis midrash* that would push the learning forward at full strength.

While said humorously, it carries a *mus-sar* message about diligence in Torah learning.

But there is a much deeper lesson here.

Yosef's *avodah* was to work within Mitzrayim—to engage the surrounding culture, to elevate it, and to sanctify Hashem's Name through integrity, wisdom, and leadership. Yosef represents the Jew who can function inside *galus* society and transform it from within.

Yehuda's mission, however, was different. Yehuda was sent to establish the *makom HaTorah* before the family even settled. This teaches us a fundamental principle of Jewish survival in exile:

Without a *beis midrash*, Klal Yisrael cannot endure.

The *beis midrash* and the *shul* are not merely places of prayer or study—they are the headquarters of Jewish existence. They are where Torah is clarified, where direction is given, where values are formed, and where the future of Klal Yisrael is shaped. We must first build the spiritual foundation long before infrastructure, stability, or comfort.

It is fascinating that the month of Teves is linguistically connected to the word *hatavah*, preparation. The Torah uses this term in connection with preparing the Menorah in the *Heichal* of the *Beis Hamikdash*. Before light can shine, there must be careful preparation.

As we discussed last week, darkness itself is the stepping stone for light. Teves, the darkest month of the year, overlaps with the light of Chanukah to teach us that *galus*, hardship, and concealment are not the end—they are the *hatavah*, the preparation for a far greater illumination.

Yosef's world and Yehuda's world work together: engagement with the outside and absolute commitment to the inner core of Torah. When those two forces unite, redemption begins to take shape.

May we merit to see that full and eternal light very soon.

SHIUR SCHEDULE	<b>SEMICHAS CHAVER SHIUR</b>
	in R' Coren's office every Sunday at 8:00 PM

# RABBI MENDEL WEINBACH



## The Silent Appeal

The Vishnitzer Rebbe of blessed memory was in the habit of taking a short evening stroll for his health in the company of some of his followers. One evening, he stopped in front of the luxurious home of the Jewish head of a local bank and informed his escorts that he was going inside for a visit. This raised some eyebrows, for this banker was not a particularly observant Jew, and certainly not one of the rabbi's followers.

The banker was even more surprised as he invited the rabbi to sit down. To his even greater surprise, the rabbi took a seat but uttered not a word. His continued silence so rattled the nerves of his host that he finally asked him the purpose of his visit.

“I came to fulfill a mitzvah,” explained the rabbi. “Our Sages rule that just as it is a mitzvah to admonish someone who will heed your reproof, it is a mitzvah to refrain from saying something that will not be heeded. I am convinced that what I want to say to you will be ignored, but if I stay home and refrain from saying it, I will not really be fulfilling that mitzvah. I therefore came here where I have the opportunity to say it and refrain from doing so because it will be counterproductive in making your guilt greater by ignoring the reproof.”

The banker's curiosity was aroused, and he repeatedly begged the rabbi to reveal the nature of this secret message. The rabbi then told him that the bank he headed

was about to foreclose its mortgage on the home of a widow in the community, and he wanted him to show special consideration for her.

The banker countered by pointing out the large sum of money involved and the fact that he was only the manager, not the owner of the bank.

“You see,” said the rabbi as he rose to leave, “I told you that I didn't want to say anything because I knew you wouldn't listen.”

The banker's conscience, however, was so touched that a few days later, he took money from his own pocket to save the widow's home.

# RABBI YY JACOBSON



## Dancing at MetLife

On January 1, 2020, a short time before the Corona outbreak, I attended a gathering of 90,000 fellow Jews, at MetLife Stadium in New Jersey. They all united to celebrate the completion of a seven-year cycle of studying the 2,711 pages of the Talmud, known as *Daf Yomi*.

At the mass event, I noticed Jews, men, and women, of all ages. But my heart swelled with tears and pride as I noticed one Jew, close to 100, an Auschwitz survivor, who attended the celebration together with four generations of descendants. I noticed some other twenty Holocaust survivors dancing together in MetLife. It was the classic Jewish “revenge” against Nazi Germany.

The chairman of the event, Mr. Sol Werdiger, shared with me an incredible story. Sol is the founder & CEO of Outerstuff, the leading designer, manufacturer, and marketer of children’s sports apparel for the major sports leagues in North America. Sol is a well-known activist and philanthropist in New York, who also serves as chairman of Agudath Israel of America and of the *Siyum Hashas*.

“I never knew why G-d put me into this type of business, when I have no interest in

sports and can barely name ten players of the major sports leagues.

“But nine years ago, we needed a location to house 90,000 Jews who study Talmud over seven years. And that is when the idea popped into my mind: Let’s do it at MetLife.

“MetLife Stadium is an American sports stadium located at the Meadowlands Sports Complex in East Rutherford, New Jersey, eight miles west of New York City. It is the home stadium of two National Football League (NFL) franchises, the New York Giants and the New York Jets, as well as the New York Guardians of the XFL. At an approximate cost of \$1.6 billion, it was the most expensive stadium ever built at the time that it opened, in 2010.

“My friends thought I was crazy, but I called the owners of Metlife, some of them nice Jewish boys (Mr. Tisch and Mr. Johnson), and they agreed to give it to us for the *Siyum Hashas*.

“We came to a final meeting, where we would sign the contract and finalize the deal. At the meeting, a man stood up and said he wanted to say a few words. He introduced himself as the man who designed and built the stadium for Mr. Tisch and Mr. Johnson, a project that cost them 1.6 billion dollars.

“This is what he said at the meeting:

“It took me ten years to design and build MetLife. As I got older, I began to become more introspective. And I started to ask myself what the purpose of my life was; what did I achieve in all my years. A sense of emptiness came over me. I dedicated ten full years to building a stadium, for what? What was its ultimate meaning? Is this the reason my soul came down to this world? Was this worth ten years of my life and 1.6 billion dollars?

“For those ten years, I did not do much more. And I was feeling remorse. I am a Jew, and my soul was yearning for real meaning...

“But when I hear today that my stadium will be used to house 90,000 Jews, praying and learning Torah together, dancing, and celebrating their Judaism, uniting together against anti-Semitism and bigotry, committing themselves to bringing the light of Torah into the world, I say: Ah, now I know why I spent ten years and 1.6 billion building this gigantic stadium!”

We need to let go of the notion that life must look a certain way. G-d’s plans are mysterious, and every step in our arduous journeys is there to help each of us cast our unique infinite light on the world.

SHIUR SCHEDULE

**MONDAY & THURSDAY** Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)  
**SHABBOS** Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (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.

## TORAH TAVLIN

### What Do You Do?

Yosef brought his brothers before Pharaoh, who asked them a seemingly simple question: “מה מעשיכם” – literally, “What do you do? What is your occupation? What is your field of expertise?” How does a Jew answer such a question?

Rabbi Dovid Gurwitz shlit’a gives us a wonderful insight. The *passuk* tells us, “And Yehuda was sent ahead of him to prepare ahead of him in Goshen.” Rashi explains that Yaakov sent Yehuda ahead of him to establish a “Bais Talmud,” a house of study. Yaakov Avinu insisted on the establishment of a Bais Talmud – a yeshivah, a *cheder*, a place to teach children – before he came

down to the land of “מצרים,” the land of restriction (מצר).

Why? Because this is the first act that must be done when establishing a Jewish community, especially in a foreign nation; the need for a house of Torah study. When the brothers of Yosef came before Pharaoh and he asked them, “*Ma ma’asechem*, What do you do?”, obviously, the answer is ... we build a Bais Talmud! We lay the foundation of a Jewish community with Torah study. We create synagogues for prayer, *mikvaos* for purity, and *yeshivos* for our children to learn. That is what we do!

The sons of Yaakov heard Pharaoh’s words not as a question but as a “*bas kol*,”

a veritable call from Heaven, telling them what to do. In fact, the word “מעשיכם” has the *gematriah* of 480, which is exactly the same value as the word “תלמוד.” Indeed, what do we DO? What do Jews do? “*Ma’aseynu*,” our deeds, are based on “Talmud,” on learning Torah whenever and wherever we can!

When someone asks us what we do for a living, this is the correct response. What we do, our job, is not being a lawyer, an accountant, or a doctor. We learn and support learning – that is the message of “מה מעשיכם” – THAT is what we Jews do.



## Using the Secular Date

As we start the new secular year, I would like to discuss the halachic ramifications of “Using the Secular Date.”

### CHODESH NISSAN

The *Mishnah* in *Rosh Hashanah* tells us that there are four “New Years.” (For some reason, January 1<sup>st</sup> is not listed!) Although in regards to many things, *Rosh Hashanah* is the Jewish New Year, in regards to counting the months, *Chodesh Nissan* is considered the first. In other words, although the Jewish year starts in *Tishrei*, we start counting the months from *Nissan*.

This is based on the *possuk* in *Parshas Bo* (12:2): “*Hachodesh hazeh lachem rosh chadashim, rishon hoo lachem l'chadshei hashanah* – This month [of Nisan] is for you the ‘head’ of the months; it shall be for you the first of the months.” This is the very first *mitzvah* in the Torah – not to count the months from *Rosh Hashanah*, which is in *Tishrei*, but from *Chodesh Nissan*.

The *Ramban* expounds on this *mitzvah* and explains that the Torah wants us to use numbers for counting the months, based on *Yetzias Mitzrayim* – the 1<sup>st</sup> month from our redemption, the 7<sup>th</sup> month, etc. he explains that this is to help us constantly remember the great miracles that *Hashem* did for us when we were redeemed from *Mitzrayim*. He writes that this is why there is no mention of any names of the months in the Torah – only the “first month,” the “second month,” etc. He adds that that is the reason for the expression: “This month is for ‘you’ the head,” because it is not the beginning of the year per se, but just the beginning for counting the Jewish months.

### “SEVEN ARE THE DAYS OF THE WEEK”

The *Ramban* further notes that this concept of counting the months is also applicable to the days of the week. The *possuk* in *parshas Yisro* states:

“Remember the day of *Shabbos* to sanctify it.” Besides the requirement to articulate the great holiness of *Shabbos*, which we do with *kiddush*, the *Ramban* quotes the *Mechilta*, that one must remember the sanctity of *Shabbos* throughout the entire week.

This *mitzvah* is fulfilled by preparing for *Shabbos*, throughout the week. It is also a source for calling each day of the week in its relationship to *Shabbos* – “*yom rishon*,” “*yom sheini*,” etc., as we mention in the introduction to the *shir shel yom*. This gives us the ability to constantly remember our Creator. Similarly, the *Kaf Hachaim* writes, in the name of the *Arizal*, that reciting the words of the introduction to the *shir shel yom* is an opportunity to fulfill this *mitzvah*.

It is worth noting that when performing a *mitzvah*, one must specifically have in mind to fulfill the *mitzvah*. Therefore, it is important to remember that when reciting the *shir shel yom*, a person should have in mind to fulfill this *mitzvah*.

### USING THE SECULAR DATE

Based on what we have seen, there is a *mitzvah* to count the months from *Chodesh Nissan* and count the days of the week until *Shabbos*. If so, why do we use names for the Jewish months and days of the week? And what about using the secular date? Are these violations of the aforementioned *mitzvos*? This will be explored in a future article, *b'ezras Hashem*.

### IN CONCLUSION

We count the months, starting from *Chodesh Nissan* to remember *Hashem*'s wondrous miracles, when He redeemed us from bondage. Similarly, we count the days of the week until *Shabbos* as a reminder that *Hashem* is the Creator of the world.

## SHIUR SCHEDULE

### KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara  
Currently: מסכת יומא  
Friday - Shuirim Beinyonei  
Dyoma and relevant topics

### NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha  
Currently : הלכות ניבוד אב ואם

### SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM  
Mishna Yomis | 8:45-9:00 PM  
Zera Shimshon Shiur | 8:15-9:00 PM

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## RABBI SHRAGA FREEDMAN



### Your Job Is to Learn, Not to Wash Dishes

There was a woman who worked as a cook in a yeshivah. Sadly, she had been an *agunah* for many years, with no realistic chance of receiving a *get*. She would prepare supper in the yeshivah and then stay late into the night to clean the entire kitchen. That was her *pamassah*. It took hours, and she had no one to watch her children, so she brought them along. It was an extremely difficult situation. By the end of the day, her children were exhausted, crying, and begging to go home.

A group of bachurim noticed her struggle and felt terrible for her. They came up with an idea. "You go home and take care of your children," they told her. "Come in, cook the supper, and then leave. We'll take care of all the serving and all the cleaning."

And so, these bachurim quietly began doing this every day. They were careful to do it during their own free time, never missing time from their learning *seider*.

Eventually the mashgiach found out and objected. "Absolutely not," he said. "Bachurim are here to learn, not to clean kitchens."

But the bachurim respectfully explained that they were always back before *seider* began. The mashgiach remained unconvinced and brought the matter to Rav Shach, fully expecting that the Rosh Yeshivah would support his position.

After hearing the story, Maran Rav Shach suddenly rose from his chair and exclaimed with great emotion:

"*Niflaos!* Wonders of wonders! What wonderful bachurim! What thoughtfulness! Where are those bachurim? I want to kiss each and every one of them!

"Tell them," Rav Shach continued, "that what they are doing is certainly right and proper. They deserve to be praised and encouraged.

"Because of the great kindness they show in the yeshivah, they will undoubtedly receive an abundance of *siyatah d'Shmayah* in their learning. This *chessed* will not take away from their Torah—it will enhance it!"

From Rav Shach's words, we learn a profound truth: Kindness and refined *middos* are the very foundation of greatness in Torah.

As the Gemara in Avodah Zarah (17b) says: "בלבד דומה כמי שאין לו אלוה" "One who engages in Torah only, while neglecting *chessed*, is like one who has no G-d."

The Maharsha explains that this is because *chessed* lies at the heart of Hashem's *middos*, and our role is to emulate Him — "והלכת בדרכיו."

The way to live with Hashem is by emulating His ways.

## RABBI YAKOV YOSEF SCHECHTER



### Gan HaTorah

#### ALWAYS REMEMBER YOUR LINEAGE

"יותן להם יוסף עגלות על פי פרעה" (45:21)

"And Yosef gave wagons to his brothers in order to transport their father by the word of Paroah." Paroah discovers that Yosef has a living father, Yaakov, who lives in a different country, and he sends wagons to have Yaakov and his family transported to Mitzrayim. "And Yaakov saw the wagons that Yosef had sent to transport him, and then the spirit of their father Yaakov was revived." Rashi notes that the *passuk* says the wagons that Yosef sent, not Paroah. (46:5) "בַּעֲגוֹלוֹת אֲשֶׁר שָׁלַח... פֶּרַעַה" "In the wagons that Paroah sent" – Yaakov and his family went to Mitzrayim in the wagons that Paroah sent. **Who sent the wagons, Paroah or Yosef? Why does the Torah seem to imply in some places that the wagons were sent by Paroah and in other places by Yosef?**

Yosef sent a sign to his father Yaakov by sending עגלות. The last time Yaakov learned with Yosef, they learned about the ערופה. Yosef was letting his father know that he did not forget the last topic they learned together and was still following in the path of the *Torah Hakdosha*. (רש"י)

Paroah had a law that no wagon was allowed to leave Mitzrayim without first making sure that there was an *avodah zarah* etched into it. Yosef had to request special permission from Paroah to allow the wagons to leave Mitzrayim without the *avodah zara* on them. (מושב זקנים)

Paroah was pleased that the person he crowned came from royal lineage, Avrohom Avinu, who was renowned throughout the world. (ילקוט ראובני)

**Yosef sent the wagons to Yaakov as a sign of the last *sugya* in Torah they had learned together.** Yosef came from a very distinguished lineage. His great-grandfather was renowned throughout the world as one who cared about others and would never take something from someone else. (*Bereishis* 22:33) "ויטע אשל בבאר שבע" – Avrohom Avinu planted an אשל. Rashi in *Sotah* 10a says that "אשל" stands for אכילה, שתיה, לוויה. Avrohom would give his guests food and drink and then escort them on their way. Avrohom Avinu's one goal in this world was to be *mekadesh Shem Shamayim*. He did not want anything in return from his guests other than their blessing the Ribbono Shel Olam.

If someone is found murdered outside of a town, the *bais din* of the closest town must make a statement that they did indeed escort the person out of the city, and they are not to blame for his death. This is what Yosef was sending as a sign to his father, Yaakov Avinu. Yosef did indeed send the wagons to Yaakov; however, as the Torah stresses, על פי פרעה, he did it with the permission of Paroah. Paroah was pleased that Yosef was a descendant of Avrohom Avinu. Yosef was in a position of power, but like Avrohom Avinu, he did not take anything that did not belong to him.

**Yosef was in the midst of *tumas Mitzrayim*, yet he always remembered his lineage. His sole purpose was to be *mekadesh Shem Shamayim*.** Yaakov's seeing the wagons, which Yosef sent to him with the permission of Paroah, revived his spirits. Yaakov knew that Yosef had followed his forefathers and remained humble, despite his position of great power.

We must always remember what our purpose is in this world is – to be *mekadesh Shem Shamayim* under all circumstances.

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**Asara B'Teves Zmanim**

(Plag: 3:59 pm / Shkiya: 4:37 pm)

**Mincha**

TIME	LOCATION	TIME	LOCATION
12:20 pm - 18 Main	Tent א	2:30 PM	Tent א
12:30 pm	Tent ב	2:45 PM	18 Main
12:45 pm	18 Main	3:00 PM	Tent ב
1:00 pm	Tent א	פלג מנין - 3:15 PM Maariv - 3:39 PM	Tent א
1:15 pm	18 Main	3:30 PM	18 Main
1:30 pm	Tent א	3:45 PM	20 Upstairs
1:45 pm	18 Main	4:00 PM	Tent א
2:00 pm	Tent א	4:05 PM	Tent ב one
2:15 pm	18 Main	4:10 PM	Tent ב two

**Mincha followed by Maariv**

Mincha	Maariv	LOCATION
4:05 pm (ספודי שקיעה מנין)	4:37 pm	18 Main
4:15 pm (שקיעה מנין)	4:37 pm	20 Upstairs
4:20 pm	4:40 pm	Tent ג
4:25 pm	4:45 pm	Tent ה
4:30 pm	4:50 pm	Tent ד
4:35 pm	4:55 pm	Tent א
4:40 pm	5:00 pm	Tent ב one
4:45 pm	5:05 pm	Tent ב two
4:50 pm	5:10 pm	18 Main
4:55 pm	5:15 pm	20 Upstairs
5:00 pm	5:20 pm	Tent ג
5:05 pm	5:25 pm	Tent ה
5:10 pm	5:30 pm	Tent ד
5:15 pm	5:35 pm	Tent א
5:20 pm	5:40 pm	Tent ב
5:25 pm	5:45 pm	20 Upstairs
5:30 pm	5:50 pm	Tent ג
5:35 pm	5:55 pm	18 Main

From 6:00-11:00 PM Maariv every 10 Minutes alternating between Tent ג and א  
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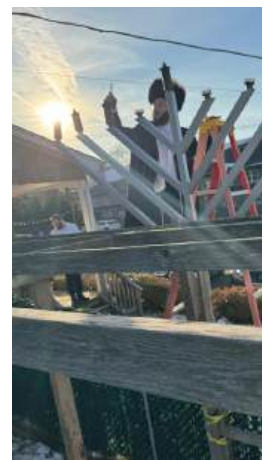


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## פרשת יוגש

ויגש אליו יהודה...

מצאו אצל בנימין הגביע הגנוב. והנה יהודה ניגש אליו ומבקש "אל יחר אפך" מממה שנראה שהגיע צרה צרורה על האחים אבל למעשה זה היה בסוף היה טוב כי זה כבר היה הסוף כבר התקרב אתחלתא דגאולה שלהם, אבל ממה שנראה בהתחלה שלא טוב אבל האמת הוא שהכל לטובה.

כמו שנכד ביקש מהסבא, ספר לי סיפור לפני השינה, ביקש הנכד מסבו. 'איזה סיפור אתה רוצה?' שאל הסב את נכדו בחייו, 'סיפור שמח או סיפור עצוב?' סיפור עם סוף טוב או סיפור עם סוף מפחיד? 'כל הסיפורים שלך יפים', אמר הנכד. 'אם כך', אמר הסב, 'אספר לך סיפור - ואתה תחליט האם זה סיפור שמח או סיפור עצוב'. 'בסדר גמור', הסכים הנכד והתכסה בשמיכה עד סנטרו. 'ובכן, לפני שנים רבות, בכפר קטן ונחמד, חי לו ילד קטן, פתח הסב בסיפורו. הילד היה מאושר וחסר דאגות. אביו היה עובד את האדמה ומוציא ממנה את לחמו. אחר הצהרים היה האב הולך ליער וחוטב עצים להסקה, ומן הבאר שבמרכז הכפר היה שואב מים ומוביל אותם הביתה בדליים גדולים.

יום אחד חלה אביו של הילד הקטן. ימים ארוכים שכב במיטתו כשהוא קוחד מחום. לא היה לו כוח לצאת לעבוד בשדה, לא היה לו כוח לחטוב עצים ביער, ואף לא ללכת למרכז הכפר כדי לשאוב מים. 'אט אט נגמר האוכל בבית וגם עצים להסקה כבר אזלו. אמו של הילד היתה הולכת למרכז הכפר ומביאה מעט מים, אבל בבית הקטן שררו רעב וקור...'

'אוי סבא, איזה סיפור עצוב', התכרכמו פניו של הנכד. 'מדוע זה סיפור עצוב?' שאל הסב. 'כי לילד הקטן היה רע ומר', השיב הנכד. 'הוא היה רעב וצמא, והיה לו קר'. 'נכון, נכדי היקר', אמר הסב, 'אבל הקשב בבקשה להמשך הסיפור: 'אמו של הילד ראתה שמחלתו של האב מתמשכת, והחליטה לשלוח את הילד לאביה שהתגורר בעיר הגדולה והיה סוחר עשיר.

הילד נסע אל סבו, והתקבל שם בשמחה ובאהבה. הסב טייל עם נכדו בגן החיות ולקח אותו לגן השעשועים, הוא שט איתו בנהר והראה לו את הבניינים הגדולים של העיר. הילד נהנה מכל יום בחברת סבו, וכך עברו להם חודשיים נפלאים, עד שאביו הבריא והילד יכול היה לשוב לביתו שבכפר.

'אם כן, סבא, זה סיפור שמח', צהל הנכד, 'כי בגלל מחלתו של אביו, הילד נהנה במשך חודשיים בבית סבו'. 'יפה אמרת', השיב הסב, 'אך הקשב להמשך הסיפור: 'הסב שלח את נכדו הקטן בחזרה לכפר בכרכרתו הפרטית, אך כאשר הכרכרה עברה ביער פרצו מבין העצים שני זאבים גדולים והבהילו את הסוסים. הכרכרה התהפכה, ורגלו של הילד נלכדה מתחת לאחד הגלגלים. הרופאים החליחו להציל את חייו של הילד הקטן, אך לא היה מנוס מקטיעת אחת מרגליו...'

'אוי, סבא, כמה עצוב', קרא הנכד. 'עכשיו הילד הוא בעל מום, ואינו יכול עוד



לשחק ולהשתובב עם חבריו'. 'אכן כן', השיב הסב. 'הילד היה עצוב ואומלל. הוא שכב בבית החולים במשך חודשים ארוכים וסבל כאבים עזים. הוא ידע כי לעולם כבר לא יוכל ללכת על שתי רגליו כאחד האדם'.

'אמרתי לך', אמר הנכד, 'זה סיפור עצוב ביותר'. 'נכון', השיב הסב, 'אבל זה עוד לא סוף הסיפור. כאשר הילד שכב בבית החולים פרצה מלחמה קשה. האיובים פרצו לכפר הולדתו, הרסו את כל הבתים והרגו את כל התושבים. מכל תושבי הכפר רק הוא נותר בחיים...'

אה, אז זה סיפור עם סוף טוב, אורו פניו של הנכד. 'כי בגלל שרגלו נקטעה והוא היה בבית החולים, הוא ניצל מגורלם המר של כל אנשי הכפר'. 'יפה אמרת', אמר הסב. 'אם כך, סבא, אני כבר יודע את המשך הסיפור', אמר הנכד. 'האומנם?'

'חייך הסב, 'אם כך ספר לי את ההמשך'. הנכד חשב מעט ואמר: 'כאשר הילד גדל והתבגר הוא חזר לכפרו והחליט לבנות בחזרה את בית הוריו. כאשר הוא פינה את ההריסות, הוא מצא אוצר גדול של מטבעות זהב מתחת לבית...'

יפה מאוד, שיבח הסב את נכדו, 'אז עכשיו הסיפור שלנו הוא עם סוף טוב'. 'נכון סבא', צחק הנכד, 'אבל זה עוד לא סוף הסיפור. הכסף שהילד מצא סנור את עיניו. הוא הפך לאדם עשיר וקמץ שלא עזר לאף אחד, וכולם שנאו אותו'.

'אוי, כמה עצוב', העווה הסב את פניו בעצב, 'אז זה סיפור ממש-ממש עצוב...'. 'רק רגע, סבא', התגלגל צחוקו של הנכד. 'זה עוד לא סוף הסיפור, כי יום אחד... וכך המשיכו הסב ונכדו לטוות את הסיפור ולהמציא אותו. ואם השינה לא נפלה עליהם, הרי שהם ממשיכים ומספרים את הסיפור עד עצם היום הזה.

ועכשיו שימו לב מה קורה בפרשה שלנו. זה ממש מזכיר את הסיפור של הסב ונכדו. האחים מוכרים את יוסף למצרים והוא מושלך לבית הכלא. נורא עצוב, לא? רק לאחר כמה שנים מתברר שהכול היה לטובה, כי יוסף הופך למשנה למלך מצרים ובזכותו יש לאביו ולאחיו מה לאכול בשנות הרעב הגדול. יעקב ובניו יורדים למצרים, והכול נראה טוב ויפה, אך לא עובר זמן רב ופרעה משעבד את בני ישראל ומעביד אותם הפרך. עכשיו המצב נראה 'על הפנים' - אבל רק בזכות שעבוד מצרים זוכים בני ישראל לגאולה ולקבלת התורה... כל מאורעות העולם הם רצף אחד הממנהל על ידי הקב"ה, וכולם מובילים אותנו לכיוון הטוב המוחלט.

אבל לפעמים אנחנו רואים קטע קטן, התרחשות אחת, וזה נראה לנו ממש רע. יש יסורים ויש צרות, יש מלחמות ויש תאונות - וזה נראה לנו כאילו הכול פועל נגדנו. עלינו לדעת שכל מה שעושה הקב"ה הכול לטובה, וכאשר תבוא הגאולה השלמה, תכה כולנו להבין ולראות כיצד כל המאורעות היו לטובה והובילו אותנו אל הגאולה.

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## UFARATZTA RABBI SHALOM BER MUNITZ

### Seforim the Rebbe kept On Hand

The seforim that were on the bookshelves in the Rebbe's room have a unique standing. They were seforim that were not taken from the library and returned, but rather, ones that remained on hand for the Rebbe to use or reference whenever needed. And as such, they provide a fascinating window into the subjects the Rebbe held dear.

After noting the "basics," such as Shas, Mishnayos, Mikraos Gedolos, Medrash, Rambam, Tur, and Shulchan Aruch, essential halachah seforim such as [Sh" A Harav,] Aruch Hashulchan, and Mishnah Berurah, the main works of Kabbalah, including the Zohar and Kisvei Ha'Arizal, and many of the works of the Chabad Rebbeim, one cannot help but notice the obvious *chavivus* the Rebbe had toward encyclopedic works.



A closer look will show the authors and *gedolei Yisroel* whom the Rebbe held in high esteem. It is well known that the Rebbe held the Rogatchover Gaon in the highest regard. In the Rebbe's room, one could find a copy of every sefer of his Torah. Works by the Minchas Elazar of Munkatch are found on a number of shelves, and a number of seforim from Harav Shlomo Yosef Zevin also appeared...

To be continued.

==== Anash.org, The seforim that the Rebbe kept on hand; Excerpt

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## RABBI ZVI SOBOLOFSKY



### Feeling the Joy and the Pain of Others

The moment Yosef has been dreaming about for twenty-two years is about to occur. Yosef goes out to greet his father with great anticipation. Rashi comments that he even prepared his own chariot rather than delegating the task to others because of his intense enthusiasm. One can understand the source of these intense feelings. Having been forcibly removed from his father's loving home and not knowing if his father was still alive had caused him such personal suffering for so long. It was only natural for this long-awaited reunion to be a great source of personal joy for Yosef. Yet, when the Torah describes the actual moment they met, the phrase that is used is "vayeira eilav" – Yosef appeared to Yaakov. Rather than focusing on Yosef seeing his father, the emphasis is on his being seen by Yaakov. At the greatest moment of personal joy, Yosef realized how much Yaakov had been dreaming about possibly seeing his beloved son again. Yosef immediately changed the focus of the moment to how he could bring joy to his father rather than

focusing on his own personal happiness.

Yosef's ability to focus on others even at times that were meaningful to him is alluded to earlier in the *parsha*. As he cried tears of joy upon revealing himself to his brothers and reuniting, especially with Binyamin, Chazal saw a deeper meaning in those tears. As he embraced his younger brother Binyamin, he shed tears for the Bais Hamikdash that would one day be destroyed. Yosef saw the world as being greater than himself. Even during intense personal moments, he sensed the national suffering that would result from the Churban. Yosef felt the joy of others and cried for the pain of others.

Yosef learned this trait of selflessness from his mother. Rochel had waited for seven years to marry Yaakov, but at the moment that would have been her greatest joy, she realized that her sister Leah would be subject to suffering tremendous embarrassment. Rather than enjoy her own moment of joy, she sacrificed everything for her sister. Many centuries later, Rochel would once again turn her concern toward others. After the first Bais Hamikdash was

destroyed, Rochel approached Hashem to cry for her children. Actually, most of the exiles at this time were Leah's descendants. Rochel's son Yosef's children had gone into exile long ago. It was primarily the tribe of Yehuda who was suffering at this time. Yet, in Rochel's eyes, if any Jew was suffering, it was as if her own were in pain.

Asara B'Teves is an opportune time to focus on the pain of others. The Rambam describes one who doesn't feel the suffering and join in the fast days of the community as one who has completely distanced himself from the Jewish People. During these very difficult times, we must constantly remind ourselves of the pain of our fellow Jews.

Chazal teach us that only those who cry for Yerushalayim will merit to rejoice in its rebuilding. May the time of tears come to an end for the Jewish people, and may we very soon rejoice together. We look forward to the day that Asara B'Teves, together with the other days of national tragedy, will be transformed to become days of joy and celebration.

## RABBI EFREM GOLDBERG



### Growing Through Adversity

When Yosef finally revealed his identity to his brothers, he announced to them, "I am your brother, Yosef, whom you sold to Egypt" (45:4). The *Sefas Emes* raises the question of why Yosef emphasized at this moment that they had sold him as a slave. In the very next *passuk*, he urged them not to feel ashamed or overcome by guilt over what they did to him because Hashem arranged that this should happen in order to rescue Egypt and the world from hunger. It was because they sold him as a slave to Egypt that he ended up interpreting Pharaoh's dreams and foreseeing the seven famine years, which in turn led to his storing grain to save the region from starvation. Yosef therefore assured his brothers that this was Hashem's plan, such that they would not wallow in guilt over what they did to him. If Yosef's purpose at this point was to ease

his brothers' concerns and assure them that they had no reason to feel ashamed, why did he make a point of emphasizing, *אני יוסף אשר מכרתם למצרים*, "I am Yosef whom you sold to Mitzrayim," that they had sold him to Mitzrayim as a slave?

The *Sefas Emes* answers this question by offering a fascinating, novel interpretation to this *passuk*. He notes that the word *אשר* can sometimes mean "because of." Accordingly, the *Sefas Emes* suggests reading Yosef's remark to mean, "I am your brother Yosef because you sold me to Egypt." Yosef was telling his brothers that he became the person he became, the outstanding, righteous figure that Yosef was, specifically because of the ordeals that he endured. It was a result of his struggles and hardship that he grew and developed into Yosef Ha'tzaddik. Of course, he did not want all this to happen, and it was not pleasant going through everything he went

through. But over the course of this difficult, painful process, Yosef became Yosef, the extraordinary figure that he was.

Many of us have many regrets, and we wish that many things that happened in our past would not have happened. We sometimes think, "If only my parents had raised me differently," "If only I had better teachers," "If only I had a better group of friends," and so on. But the truth is that everything in our lives, even that which we would have preferred to have unfolded differently, contributed to building us into the people that we are and contributed to our growth.

While we certainly do not hope for difficult challenges and crises, when we face hardship, we must embrace it as an opportunity for growth, an occasion to build ourselves into the great people that we are capable of becoming.

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## JOKES

When the waitress asked if I wanted my pizza cut into four or eight slices, I said, "Four. I don't think I can eat eight."

The diner was furious when his steak arrived too rare. "Waiter," he barked, "didn't you hear me say 'well done'?"  
"I can't thank you enough, sir," replied the waiter. "I hardly ever get a compliment."

I went to the restaurant, and the waiter came over and greeted me with a smile.  
"Good evening, sir, may I take your order?" the waiter asked.  
"Yes," I replied. "I'd like two boiled eggs, one of them so undercooked that it's runny, and the other so overcooked that it's tough and hard to eat. Also, a steak that has been left out, so it gets a bit on the cold side; burnt toast that crumbles away as soon as you touch it with a knife; margarine straight from the deep freeze so that it's impossible to spread; and a pot of very weak coffee, lukewarm."  
"That's a complicated order, sir," said the bewildered waiter. "It might be quite difficult."  
I replied, "Oh? Well, you managed quite well last time I came!"



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## ZERA SHIMSHON

### Yehuda's Anger

And Yehuda approached (44:18)

The Medrash (Bereishis Rabbah 93:2) reads the encounter between Yosef and Yehuda into the following *passukim* in Tehillim. The *passuk* says (Tehillim 48:5-7), "Behold the kings assembled." This refers to Yosef, who was the king of Egypt, and Yehuda, who was the king of the brothers. The *passuk* continues, "They came together." The Medrash translates the word עברו, which usually means "come together," to mean that they became angry, from the word עברה. This means that Yehuda and Yosef became furious with each other during this confrontation. The *passuk* continues, "They watched and were astounded" – this refers to the brothers who were witnessing this confrontation. "They were stunned and fled in haste" – this, as well, refers to the brothers. "Trembling gripped them there" – this too, is a reference to the brothers.

The Zera Shimshon explains this Medrash in a very interesting way. He writes that the brothers were surprised with Yehuda's display of anger and tried to understand which category of anger it went under. The Mishnah (Avos 5:10) describes that there are four ways that people get angry.

One who is quick to get angry and quick to be appeased. His bad trait of being quick to anger is countered by being quickly appeased.

One who is slow to anger and slow to being appeased. His good trait is countered by his bad trait.

One who is slow to anger and quick to be appeased. This is a righteous individual.

One who is quick to anger and slow to being appeased. This is a wicked person.

The Zera Shimshon explains that when the brothers witnessed Yehuda's explosion into anger, they did not hear the give and take between Yehuda and Yosef (this is the understanding of the Zera Shimshon) and therefore were surprised by Yehuda's behavior. Since he was a righteous person, he should not have gotten angry so quickly. This is how the Zera Shimshon explains what the Medrash says, "They watched and were astounded" – this refers to the brothers who were witnessing this confrontation and were surprised by Yehuda's anger.

The Medrash continues, "They were stunned and fled in haste" – this, as well, refers to the brothers. The Zera Shimshon explains this to mean that although it seemed to the brothers that Yehuda was quick to anger, they were sure that since he was a righteous person, he would calm down just as quickly (otherwise falling into category 4). The words "... and fled in haste," the Zera Shimshon explains to mean that the brothers held that the anger would leave in haste.

Then, when the brothers realized the reason for Yehuda's anger and that it was the recounting of the sequence of events that angered him more and more as he spoke, this rendered him as one who is in reality slow to anger. On this realization, the Medrash says, "Trembling gripped them there" – this too, is a reference to the brothers. Now they were concerned that perhaps Yehuda would be slow to be appeased, and they were afraid of this.

In other words, the same way they assumed that if he was quick to get angry, they could assume that he would be quick to be appeased. Now, when they realized that he was slow to anger, they were nervous that perhaps he would also be slow to be appeased.

The Zera Shimshon strongly implies that the fear mentioned in the Medrash was over the *middos*, and not over a possible outcome of Yehuda's anger. With everything going on, the brothers were concerned about Yehuda not falling prey to the terrible trait of anger.

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**Dinim, Minhagim and Meaning**

**Wednesday, Dec 31**

**יום ד' פרשת ויחי**

**9:00 PM**

**18 Main, Bais Medrash**

For more info contact  
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