

קהל זכרון נתן צבי ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת ויגש

זמנים לשבת

| | |
|-------------------|-------------------------------|
| הדלקת נרות | 4:05pm (40 mins before שקיעה) |
| מנחה וקבלת שבת | 4:15*pm |
| מעריב | 5:05*pm |
| שחרית | 8:20am |
| שוקן עד | 8:50am |
| סוף זמן קריאת שמע | 9:06am |
| מנחה | 3:51pm |
| מעריב | 5:21pm (35 mins after שקיעה) |

NOTE: Times are different than usual.

זמנים לימות השבוע

| | |
|-------|--------|
| שחרית | 7:30am |
|-------|--------|

שיעורים

The Rav שליט"א will be speaking Friday night between קבלת שבת and מעריב.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15 minutes shiur following mincha.

The Rav שליט"א will be giving a shiur on Motzei Shabbos for men and women in the shul at 8:30 on "Kashrus in Eretz Yisroel: The Basics"

The Rav is giving a Neshei shiur Monday night at 8:30 in the shul on "Keeping a Kosher Kitchen - Part 1"

SEEING LIFE CLEARLY

By Rabbi Yosef Kalatsky

At the beginning of this week's parsha Yehuda approached Yosef, whom he knew only as the Viceroy of Egypt, to plead, argue and threaten for the release of Binyamin. The Viceroy's goblet had been discovered in Binyamin's sack; "He shall be my slave," declared the Egyptian ruler in the closing verse of last week's parsha "and you go up in peace to your father."

But the brothers refused to go in peace. Yehuda, their spokesman and leader, and the one who assumed personal responsibility to Yaakov for Binyamin's safe return, pleaded: "How shall I come to your servant my father, and the youth is not with us? - since his soul is so bound up with his soul- it will happen that when he sees that the youth is gone, he will die, and your servant will have brought down the hoariness of your servant our father in sorrow to the grave."

Yosef could not restrain himself any longer and asked all the Egyptians in the room to leave and said to his brothers, "I am Yosef; is my father still alive?" And his brothers could not answer him, because they were overwhelmed with shame and bewilderment before him.

The Brisker Rav zt'l comments that in the previous parsha (prior to Yosef's revelation), Yosef asked his brothers, "Is your aged father of whom you spoke at peace? Is he still alive?" and his brothers answered him, "Your servant our father is at peace; he still lives." The difficulty is why did Yosef ask his brothers again if his father was still alive? There had been no new developments since the initial inquiry and his brothers were not aware of any new facts about their father Yaakov, yet Yosef asked the question again - why?

The Brisker Rav explains that in actuality the second time Yosef inquired about Yaakov it was not a question to be answered. It was a rhetorical question that was asked after Yehuda had recounted how Binyamin was so close to their father and that if they did not return with him, Yaakov would die. They had implied that Yosef was cruel, scheming, and heartless to separate their aged father from the son that he loved so much. It is at this point that Yosef said, "I am Yosef; is my father still alive?"

By saying this to his brothers, Yosef intended to remind them of what they had done to him without being concerned about the consequences for their father. There was no one closer to Yaakov than Yosef and his brothers did not consider the effects of their actions against Yosef on their father. They had thrown him into a pit, sold him into slavery, and informed Yaakov that he had been killed. Yet his brothers were so consumed with themselves and their own concerns that they did not consider the consequences.

Yosef was giving his brothers mussar (rebuke) by implying that they should analyze their own behavior toward him before accusing him of being heartless and cruel. Yosef's brothers could only focus on his failings vis-à-vis Binyamin and did not look at their own shortcomings and lack of sensitivity. Therefore when Yosef said, "I am Yosef; is my father still alive?" his brothers were silent with shame because they had realized the injustice they had done.

The Gemara in Sotah tells us that after Yaakov passed away he was taken by his children to be buried in Eretz Yisroel (in the Machpelah). At that point, Esav appeared and demanded that Yaakov not be buried there because it was his burial plot. Esav started to argue vehemently back and forth with Yaakov's children. Chushim Ben Dan, a deaf grandson of Yaakov, watched this heated debate and witnessed the disgrace of his grandfather lying unburied while Esav argued for the plot. Chushim Ben Dan became so enraged by this disgrace that he took a club and beheaded Esav.

Reb Chaim Shmuelevitz zt'l asks why was Chushim Ben Dan the only person to react to the disgrace of Yaakov while the debate continued? Why did none of Yaakov's other children sense the disgrace? Reb Chaim Shmuelevitz answers that Chushim Ben Dan was deaf and therefore not involved in the fray. He was removed from the argument and was therefore able to remain objective- thus recognizing the disgrace that was occurring. However, all of the other sons were completely involved in the argument and preoccupied with stating their own point of view rather than tending to the burial of Yaakov. They did not have the same level of clarity as Chushim who could clearly see the chillul Hashem without hearing the self-absorbing debate that surrounded him.

All of us are caught up with our own issues to the exclusion of everything else. We are
continued on next page

Good
shabbos!

THE RIGHT WAY HOME

By Rabbi Yochanan Zweig

"and he said to them 'Do not agitate on the way'" (45:24)

Rashi cites the Talmudic interpretations for this verse and then offers the simple meaning of the passage. The Talmud states that long strides are harmful to a person's health, and Yosef was cautioning his brothers that in their haste to return home, they should not travel in a manner which could be injurious to them. The other interpretation offered by the Talmud is that they should not involve themselves in Halachic discussion, lest the matter become so involved that they may lose their way. As to the simple meaning of the verse, Rashi says that Yosef was preempting any quarrel which may occur regarding responsibility for Yosef's sale. He therefore cautioned them not to quarrel on their way home.

It is understandable why, after Yosef's revelation, it would be important to enjoin his brothers concerning their travelling in a healthy manner, for in their excitement to return home, they may become careless.

Similarly, enjoining his brothers not to quarrel is a concern which could arise at this juncture. However, why would Yosef be concerned about his brothers becoming so involved in a Halachic debate that they lose their way? There is no law preventing a person from Torah study while travelling; on the contrary, the Torah commands us to study even while we travel – "uvelechtech baderech". Furthermore, the Midrash offers an interpretation which appears to contradict the Talmud's interpretation. The Midrash records that Yosef enjoined his brothers not to desist from the study of Torah as they traveled. How do we reconcile the Talmudic and Midrashic interpretations?

It is common to see individuals who harbor ill feelings, yet behave civilly toward one another when required to do so. However, if a dispute should arise, although it may have no connection to the reason why these two individuals are at odds with each other, the

dispute will become the vehicle through which they vent their anger. All too often, the issue which is used as the vehicle to vent anger is of a spiritual nature, allowing the disputants the avenue to voice their feelings in an even more heated manner. Yosef was aware that his brothers may be harboring ill feelings toward each other as a result of his sale. He therefore cautioned them against entering into a heated Halachic debate, for this could be the avenue by which they vent their ill feelings and blame one another. The possibility of such a debate was of especially great concern to Yosef, for if it would cause them to lose their way, it could endanger their lives. The Midrash is explaining that Yosef's intention in instructing his brothers not to desist from Torah study was to warn them to focus on the issues, and not fall into the trap of using their Torah debate as a vehicle through which to vent other non-Torah disputes which may arise.

Reprinted from Torah.org

ASCHALTA DEGEULA: HARMONY AND RECONCILIATION

By Rabbi Yonasan Sacks

After years of separation the Torah describes the emotional reunion of Yosef and Binyamin, *"vyapeil al tzavarei binyamin achiv vayeifk uBinyamin bacha al tzavarav - then he fell upon his brother Binyamin's neck and wept, and Binyamin wept upon his neck."* The tears shed by Yosef and Binyamin were not merely tears of joy. The Gemara (Megillah 16b) explains that Yosef was crying over the destruction of the first and second Beis Hamikdash which were located in Binyamin's portion of Eretz Yisroel, and Binyamin wept over the destruction of Mishkan Shilo which was found in Yosef's portion. What, however, is the link between this moment of reconciliation and the future destruction of the Beis Hamikdash?

The Ramban explains that the very purpose and essence of the Mishkan and the Beis Hamikdash was to capture and preserve the exalted moment of kabbolas haTorah. Just as maamad Har Sinai represents a time of intense hashroas haShechina and unity of Klal Yisroel, so too the Beis Hamikdash embodied these qualities. Without hashroas haShechina and achdus the Beis Hamikdash could not exist.

The reconciliation of Yosef and his brothers marks a period of harmony and unity. Yet Yosef and Binyamin knew through ruach hakodesh that this ideal condition would not endure. Klal Yisroel would once again exhibit sinas chinam which would result in the destruction of

the Beis Hamikdash. Accordingly, even at this moment of intense joy, Yosef and Binyamin cry over the future destruction of the Beis Hamikdash.

The theme of unity and redemption is highlighted in the hatorah. Yechezkel hanavi who experienced the churban and joins Bnei Yisroel in Bavel declares,

"hinei ani lokeach es eitz Yosef asher beyad Ephraim vshivte Yisroel chavairo nosati oasm alav es eitz Yehuda voasism le-eitz echad vehayu echad beyodi - behold I take the wooden tablet of Yosef which is in Ephraim's hand, and one of the Tribes of Israel his comrades, and shall place them with it together with the wooden tablet of Yehuda, and I will make one wooden tablet and they shall become one in my hand" (37:19)

"vehaya mishkani aleihem vehayisi lahem le-Elokim veheima yeheyu li le-am - My dwelling place shall be upon them and I shall be for a God unto them, and they shall be unto me for a people" (37:27).

A poignant illusion to this reconciliation can be found in the majestic prophecy of Yeshaya Hanavi who describes messianic times, *"vesamti kadkod shimshotayich veshaaarcha leavni ekdach - I shall make your windows of rubies and your gates of garnets"* (54:12). The Gemara (Bava Basra 75a) explains:

"vesamti kadkod shimshotayich", amar Rav Shmuel Bar Nachmeini, pleegee trei malachai borokia Gavriel

uMichoel, veamri lei trei amorai bemaarava uman inun? Yehuda veChizkiya bnei R' Chiya, chad amar shoham vecahd amar yashfei. Amar lehu Hakadosh Baruch Hu lehavi kedien ukedein - 'I will make your windows of adkod stone. Rav Shmuel bar Nachmeini said, two angels in heaven disputed the meaning of kadkod, Gavriel and Michoel, and some say two Amoraim in the west, and who are they, Yehuda and Chizkiya, the sons of R' Chiya. One of them says it is shoham and the other says Jasper. The Holy One Blessed is He said to them let it be both opinions"

What is the significance of the stones shoham and yashfei which would be used to build the walls of Yerushalayim? The choshen of the kohein gadol contained twelve stones which represented the twelve tribes of Israel. Shoham and yashfei were the stones which represented Yosef and Binyamin. Perhaps the choice of these stones, *"lehavi kedien ukedein"*, reflects the harmonious reunion of Yosef and his brothers, a prerequisite for the building of the Beis Hamikdash.

May we merit the fulfillment of this glorious prophecy bemeheira beyameinu.

Reprinted from http://torahweb.org/torah/2006/parsha/rsac_vayigash.html

continued from previous next page

consumed with our own self-centered emotions, goals and desires that cause us to lose our objectivity. Yosef's brothers were completely involved in their own concerns to the point of not taking into account the tragedy that befell their father as a result of their actions against Yosef. They regretted their actions later; however initially, they glossed over them at the time because they could not see beyond themselves. So too was it with Yaakov's children at the time of his burial.

The Gemara tells us that a person who is blind is considered like a dead person. The question is why? The answer is that when one sees things we are drawn into them. By seeing our surroundings we gain a personal self-interest in many situations, which

diminish our objectivity and clarity. Yitzchak, who had poor eyesight in his old age, was able to maintain objectivity and clarity. We find that Hashem associated his name with him (Elokei Yitzchak) even though Hashem's name is usually associated with a person who has passed away. This is the case because a person who is still alive could always become a heretic and Hashem does not want to be associated with heretics. From this, we see that Yitzchak could not become a heretic while he was still alive.

We find that Moshe pleads with the Jews to "see" the path of life (Torah), which is before them. Because if we are able to focus on the "seeing" the world through the eyes of Torah and not our own conflicted and non-objective vision, we will be able to have clarity.

Reprinted from Torah.org

WHAT'S THE HALACHA?

by R' Azi Deutsch

ויקרא שמו בישראל

The following Shailah was brought to Harav Chaim Pinchas Sheinberg zatzal and Harav Yitzchok Zilberstein shlit'a: A baby boy was born to a non-religious family. The parents decided to name the boy Nimrod.

They told this to the mohel beforehand. He asked why? They liked the name. What should the Mohel do?