

Young Israel of Midwood

on the Web: YIMidwood.Org

1694 Ocean Avenue

Brooklyn NY 11230-5401

Vayigash

ויגש

"It happened in the ninth year of [Tzidk[Tzidkiyahu's], in the tenth month Tevet, the tenth month counting from Nissan, which the Torah calls the first month the tenth of the month, that Nevuchadnetzar, king of Babylonia, came—he and his entire army— [to wage war] against Yerushalayim, and they encamped near it and built a siege tower around it." (Melachim II 25:1-2) The Shulchan Aruch states (549:1): "We are obligated to fast on the ninth of Av, the seventeenth of Tammuz, the third of Tishrei, and the tenth of Tevet because of the bad things that happened on those days." R' Yisrael Meir Hakohen z"l (the Chafetz Chaim; died 1933) elaborates: The obligation to fast comes from the words of the Prophets, as the verse states (Zechariah 8:19), "Thus said Hashem, Master of Legions, 'The fast of the fourth [month] fast of the fifth, the fast of the seventh, and the fast of the tenth, . . .'" Our Sages say: . . . The "fast of the tenth" is the Tenth of Tevet, which is the tenth month. On all of these days, the Jewish People fast because of the troubles that occurred on these days, in order to awaken our hearts and cause us to inspect our ways, so that we will repent. These days serve as a reminder of our bad deeds and those of our ancestors, so bad that they led to these sorrows for them and for us. If we remember these things, we will change our ways for the better. . . Therefore, every person is obligated to pay attention on these days and to examine his deeds and repent from them, for fasting is not the main point. . . Rather, fasting is a preparation for repentance. . .The

הגליון מוקדש לז"נ ר' אהרן בונם בן ר' דוב הלוי ז"ל היארצייט ה' טבת ת.נ.צ.ב.ה

Take care

"אם לא ירד אחיכם הקטן אתכם לא תוסיפון לראות פני" - אם לא תקחו אתכם את אחיכם בני ישראל הקטנים מכם ללמדם תורה ומצוות - "לא תוסיפון לראות פני", אין הקב"ה חפץ בכם...

[עפ"י ר' לוי יצחק מבראדוויטשוב זצ"ל].

"כי איך אעלה אל אבי והנער אינני אתי" - אל תקרי "הנער" אלא "הנוער", והיינו איך נעלה לפני אבינו שבשמים לאחר שהזנחנו את חנוך הנוער שלנו להדריכם בדרך התורה והמצוות... [עפ"י ר' מאיר מפרמישילן זצ"ל].

Chafetz Chaim adds: We fast on the tenth of Tevet because, on that day, the wicked Nevuchadnetzar, king of Babylonia, brought Yerushalayim under siege, which led to the Churban / Destruction [of the Temple] Mishnah Berurah 549:1-2)

ויגש אליו יהודה ויאמר בי אדני ידבר נא עבדך דבר באזני אדני ואל-יחר אפך בעבדך כי כמון כפרעה

"Vayigash / Yehuda approached him . . ." (44:18) According to one interpretation in Midrash Rabbah, "him" (or "Him") refers to Hashem, i.e., Yehuda approached G-d in prayer before confronting Yosef. R' Yitzchak Ze'ev Yadler z"l (Yerushalayim; 1843-1917) asks: Why, then, does the verse use a pronoun ("him") whose antecedent appears to be Yosef? He answers: Yehuda approached Yosef in order to pray because prayer is more efficacious if the person praying is standing close to the person or thing about whom or which he is praying. (Tiferet Zion)

An Astonishing Midrash "Let your anger not flare up at your servant, for you are like Pharaoh" (44:18) – just as Pharaoh is destined to drown in the sea, so you are destined to drown in the sea. R' Yehonatan Eyebchutz z"l (died 1764) explains as follows: The gemara (Nedarim 22) teaches that when one becomes angry, he forgets the Torah which he has learned. And, Pirkei Avot teaches that one who willfully forgets the Torah he has learned incurs the death penalty. It follows, therefore, that one who becomes angry incurs the death penalty. What type of death is he liable for? The gemara

לכבוד האי גברא ובי' הרוצים בעילום שמם על הסיוע שמושיטים לי בעין יפה להמשיך את הגליון עוד הפעם בשנה זו שיהיה לזכותם ולזכות כל משפחתם הקב"ה יברך אותם בכל מילי דמיטב מיט יידישע נחת בעושר ואושר ואריכת ימים בבריאות בזה ובבא עבגצב"ב

teaches that whenever the Torah makes someone liable for the death penalty and does not specify how the penalty should be administered, it is through suffocation. Chazal also say that at a time when there is no sanhedrin and the death penalty is not administered, a person who is liable for suffocation will die by drowning. Therefore Yehuda said, "Do not let your anger flare up, for if you do you will drown." (Midrash Yehonatan)

ויתן את-קלו בבכי וישמעו מצרים וישמע בית פרעה

He gave his voice to crying, and Egypt heard, and it was heard in Pharaoh's house (45:2) Why does the Torah use the strange language, "He gave his voice to crying"? Why not say, "He cried"? R' Yosef Chaim of Baghdad relates that the Queen of Bohemia once ordered that the Jews be expelled from her land. One Jew went to the Interior Minister and broke into uncontrollable tears. "Why are you crying so?" the Minister asked him. "These are not my tears," the Jew answered, "but the tears of all present-day and future children who will suffer as a result of this decree." Similarly, says R' Yosef Chaim, Chazal say that when Pharaoh's daughter found Moshe in a basket among the reeds, "He looked like a child, but cried like a youth." What Pharaoh's daughter actually heard were the collective tears of all of the Jewish people. Yosef realized that the Jewish people would suffer for centuries because his brothers sold him to Egypt. In particular, the Ten Martyrs were killed as atonement for Yosef's ten older brothers. It was their tears which escaped from Yosef and were heard throughout Egypt. (Od Yosef Chai)

ויאמר יוסף אל-אחיו אני יוסף העוד אבי חי ולא-יכלו אחיו לענות אתו כי נבהלו מפניו

"I am Yosef. Does my father still live?" (45:3) When Yosef revealed himself to his brothers, the verse records that the brothers were unable to answer him due to an overwhelming sense of

embarrassment. The Midrash teaches that from the brothers' reaction, it is clear that Yosef was giving them tochacha, "reproof" for having sold him. (Bereishis Rabbah 93:11 Chagiga 4b) This interpretation is further strengthened by the fact that on several occasions the brothers mentioned that Yaakov was alive; thus, Yosef's question must have had other implications. Many of the commentaries discuss how the words "Does my father still live" imply rebuke. Some understand that Yosef was really saying to them, "How did you expect my father to survive after all the grief and suffering you forced him to endure?" The **Bais Halevi** takes this interpretation a step further. He understands that Yosef was chiding Yehuda, saying, "You asked me to have mercy on your father and release Binyamin; why is it that you yourselves did not show him mercy when you sold me?" (See Malbim Maharsha Chidushei Aggados Chagiga 4b) The purpose of reproof is not to belittle or embarrass a person, rather to show him that he has erred and that he should correct his ways. If we directly attack the wrongdoer, there is a good chance that we will be met with a reaction which is the opposite of what we want. Very often, when a person is confronted concerning a transgression which he has committed, he raises his defenses and continues to display the malevolent behavior, in order to enforce the fact that he does not consider such behavior to be wrong. Therefore, effective rebuke cannot be achieved by directly challenging and attempting to belittle the perpetrator. Accordingly, how is it possible that Yosef would choose to reprimand them in such a manner? Another question that can be asked is: If the rebuke relates to their lack of sensitivity towards their own father, why did Yosef ask whether "my father" is still alive, rather than whether "our father" or "your father" is still alive? (See Kli Yakar 45:3) Perhaps the following explanation can be offered: One form of effective reproof is focusing on the victim's pain rather than on the wrongdoing of the transgressor. By not directly challenging the perpetrator, he is not forced to raise his defenses. When he sees the suffering that has been caused by his actions, he comes to

the understanding that he has behaved inappropriately. The fact that "Does my father still live" was the first question that Yosef asked his brothers, indicates that what most concerned him for the previous twenty-two years was being distant from his father. His query should be interpreted as an outpouring of his own personal grief over being in a position where it is impossible to maintain a loving relationship with his father. The brothers were filled with shame, not because Yosef directly chastised them, rather as a result of understanding the grief that their actions had caused. This makes the reason why Yosef focused on my father rather than your father clear. He was expressing his grief over the loss of his personal relationship with his father. (Rabbi Zweig on the Parsha)

Truth & Consequences

"ויאמר אנכי הקל אלקי אביך" - אני הוא שאמרתי לאביך "אל תרד מצרימה" - ואני הוא שאומר אליך עכשו - "אל תירא מרדה מצרימה" - כי לגוי גדול אשימך שם. כי אמנם אם היו בניך יושבים פה בארץ כנען, היו מתחננים בהם ומתערבים עמהם - אבל במצרים לא יקרה כדבר הזה, "כי לא יוכלון המצרים לאכול את העברים לחם", ובכן יהי לגוי נבדל.
[ספורנו]

"Yosef said to his brothers, 'I am Yosef. Is my father still alive?' But his brothers could not answer him because they were alarmed by his presence." (45:3) Midrash Rabbah quotes **Rabbi Abba Kohen Bardela**: "Woe to us from the Day of Judgment! Woe to us from the Day of Rebuke! Yosef was the youngest of the tribes [involved in the dispute], yet his brothers could not reply to him. When Hashem rebukes each of us, how much more so [will we be left speechless]!" **R' Yitzchak Yerucham Borodiansky** (Yerushalayim) asks: What is "rebuke" versus "judgment"? He explains that even more than one must fear being judged by the Heavenly Court for his misdeeds, one should fear the shame, the disappointment in himself, that he will feel when he realizes how misguided his words and deeds were. These pangs of conscience will cause man far more suffering than the actual punishment that G-d will mete out. **R' Borodiansky** continues: This is what we mean when we say in the

Pesach Haggadah: "With great fear – this refers to the revelation of the Shechinah." When Hashem revealed His Shechinah to the Egyptians and they realized the error of their ways, this was far more fearsome than any of the Ten Plagues. (Siach Yitzchak: Geulat Mitzrayim & Shmot p.46) **R' Shlomo Algazi z"l** (1610-1677; Izmir, Turkey) asks: After Yehuda had been speaking at length about Yaakov's pain, why would Yosef ask, "Is my father still alive?" Also, why were Yosef's brothers unable to answer him? We read later (45:27), "The spirit of their father Yaakov was revived (literally, 'came alive')." **Rashi z"l** explains this to mean that the Shechinah rested upon him. It was in this sense that Yosef was asking whether Yaakov was "alive." "My father was a prophet. Why didn't he know where I was all these years?" Yosef's brothers were unable to answer this question, for they understood that their actions were the cause of Yaakov's losing his ruach ha'kodesh. (Shema Shlomo)

"Yosef said to his brothers, 'I am Yosef; is my father still alive?'" (45:3) Hadn't Yehuda told Yosef moments earlier (verse 44:31) that Yaakov would die if Binyamin did not return? Obviously, then, Yaakov was alive! **R' Shlomo Kluger z"l** (1784-1869; rabbi of Brody, Galicia) explains: Yosef was saying, "You may find it unbelievable that I am indeed Yosef. I find it equally unbelievable that my father Yaakov did not die of sorrow when I disappeared. If it can indeed be true that my father is still alive, it likewise can be true that I am Yosef." (Chochmat Ha'Torah)

ועתה אל-תעצבו ואל-יחר בעיניכם כי-מכרתם אתי הנה כי למחיה שלחני אלקים לפניכם: כי-זה שנתים הרעב בקרב הארץ ועוד חמש שנים אשר אין-חריש וקציר

"Now, do not be saddened, nor be angry, for having sold me here, for it was to be a provider that G-d sent me ahead of you." (45:5) Commentaries ask: Yosef's words are inherently contradictory, for "sadness" is a trait of humble people, while "anger" is a trait of haughty people! **R' Shlomo Flam z"l** (1740-1813; early chassidic leader, popularly known as **R' Shlomo Lutzker**) explains that Yosef's words were addressed to different people. To Shimon and Levi, who originally

hatched the plan to kill him (see Rashi to 42:24), he said, "Do not be saddened." On the other hand, to Reuven, who had previously castigated the brothers for not accepting his advice to spare Yosef (see 42:22) and might do so again, he said, "Nor be angry." [Why? "For it was to be a provider that G-d sent me ahead of you." It was all part of His plan.] (Dibrat Shlomo)

"And now, don't be sad." (45:5) Being broken-hearted is not the same as being sad. Sadness makes one lifeless and stone-like. On the contrary, a broken heart is at least responsive. (Rabbi Shneur Zalman of Liadi) Sadness locks the gates of heaven. Prayer opens locked gates. And happiness has the strength to break through all barricades. (The Baal Shem Tov)

"And now, do not be sad, nor be angry with yourselves that you sold me here, for it was to be a provider that G-d sent me ahead of you." (45:5) **Rabbi Meir Zlotowitz z"l** (founder of Artscroll) relates that he once entered the home of **Rav Moshe Feinstein zatz"l** just as the latter had finished arbitrating a dispute between two Jews (call them Reb Yoel and Reb Hillel). "Now apologize," Rav Moshe said to Reb Yoel. "I apologize for the aggravation that I caused you," Reb Yoel said. "Don't worry," Reb Hillel responded, "I obviously was meant to suffer some heartache. It's alright." Rav Moshe listened attentively, and then said, "Tell him explicitly that you forgive him." "It's fine," Reb Hillel said. "I'm not upset with him. Everything worked out fine." "That is not enough," said Rav Moshe. "You must tell him clearly and unequivocally that you forgive him." Realizing that Rav Moshe was insistent, Reb Hillel said, "I forgive you." Rav Moshe then wished Reb Yoel and Reb Hillel well and sent them on their way. "Why was the rosh yeshiva so insistent that Reb Hillel declare outright that he forgives Reb Yoel?" Rabbi Zlotowitz asked Rav Moshe (referring to him in the reverential third person). Rav Moshe explained: "Chazal teach us that the Jews suffered the terrible loss of the ten martyrs (i.e., Rabbi Akiva and his colleagues) because Yosef's ten brothers sold him as a slave. Rabbenu Bachya wonders

about this and asks, 'Didn't the brothers ask forgiveness?' "The answer," said Rav Moshe, "is that Yosef responded, 'And now, do not be sad, nor be angry with yourselves that you sold me here, for it was to be a provider that G-d sent me ahead of you.' It would seem from this that Yosef was not angry with his brothers; however, he never said that he forgave them. Because of this, the sin still hung over their heads and they were punished for it through their descendants." (Along the Maggid's Journey)

והגדתם לאבי את-כל-כבודי במצרים ואת כל-אשר ראיתם ומהרתם והודתם את-אבי הנה

"Therefore, tell my father of all my glory in Egypt and all that you saw." (45:13) What did Yosef mean? Once his brothers told Yaakov of Yosef's glory in Egypt, what else was left to tell? **R' Moshe Gruenwald z"l** (1853-1911; rabbi of Khust, Hungary) explains: The Gemara (Megillah 29a) teaches that wherever the Jewish people were exiled, the Shechinah went with them. Says R' Gruenwald: Even when Yosef alone went down to Egypt, the Shechinah went with him, as we read (Bereishit 39:2), "Hashem was with Yosef." When Yosef revealed himself to his brothers, they saw the Shechinah with him [in exile], and they realized that the exile was about to begin. (Previously, they had not looked closely at him, for one is forbidden to gaze upon a rasha, which they presumed him to be.) Therefore Yosef told his brothers, "Tell my father of all my glory, and also tell him that you saw the Shechinah in Egypt." In this light, we may also understand Yosef's message to his father (45:9), "Come down to me; do not stand still." Yaakov undoubtedly was afraid that moving to a land of impurity such as Egypt would mean the end of his spiritual growth. Yet man is forbidden to stop growing, as our Sages teach, "Angels are called, 'Those who stand still.' Humans are called, 'Those who walk'." Angels are already perfect; they cannot grow. Man, on the other hand, must never stand still. "Do not be afraid," Yosef said to Yaakov. "The Shechinah is here, so you will not 'stand still' if you come here." This may explain also why Yaakov was comforted when he saw the gift of wagons that Yosef had sent (see verse 27). Wagons would later be

PRESSERS BAKERY

1720 Avenue M
Shabsi & Judy Klein 375-5088

Come Join the
Young Israel of Midwood

Morning Kollel

Monday through Friday 9:30 to 12:00

MorningKollel.com

Dedicated by Dr. Meir & Shandee Fuchs

in loving memory of

Sam & Helen Fuchs

(Shmuel Moshe & Chanah ל"ת)

MODERN DIAGNOSTIC LABORATORY INC.

שומר שבת
1412 Bayridge Ave (69th St)
5205 New Utrecht Avenue
1726 Ocean Avenue (Aves. L-M)
Tel: 718-837-LAB2 (5222)

To reserve the newly renovated

YIM Banquet hall

Contact

Shuie Horowitz @ 718 252 5726

ysandf@aol.com

You can pay all your debts to

The **Young Israel of Midwood**

via **Credit Card**

go to **YIMidwood.org**

Y.I.M FREE LOAN FUND
CALL MICHAEL STEIN 917-612-8829

used by the Levi'im to carry the Tabernacle – G-d's "home" – through the dessert. The wagons that Yosef sent symbolized the fact that G-d goes into exile with His people. (Arugat Ha'bosem)

"Therefore, tell my father of all my glory in Egypt and all that you saw." (45:13) Why would Yaakov care about Yosef's glory in Egypt? **R' Yosef Shaul Nathanson z"l** (19th century rabbi of Lvov, Galicia) explains: Yaakov was understandably wary of descending to Egypt, for he realized that this marked the beginning of the exile that was foretold to Avraham. What effect would the exile have on his descendants? Yaakov wondered. Throughout the Jewish People's history, our brethren have fallen by the spiritual wayside for one of two reasons; in some cases they suffered more than they could bear and in other cases they were seduced by the riches that they amassed. Said Yosef: We are taught that "Ma'aseh avot siman la'banim" / "What befell our forefathers is an omen for their children." I experienced both

extremes--humiliating slavery and fabulous glory--and I have retained my spiritual standing. Please tell this to my father to alleviate his fears. (Divrei Shaul)

And you shall tell my father of all my honor in Egypt (45:13) "Tell my father not to worry," Yoseph requested of his brothers. "All the honor and respect heaped upon me by the Egyptians has not had a negative effect. It has not made me lose the humility necessary to worship G-d properly." (Gedolei HaChasidut)

ויאמר אנכי הקל אלקי אביך אל-תירא מודה מצרימה כי- לגוי גדול אשימך שם אנכי ארד עמך מצרימה ואנכי אעלך גם-עלה ויוסף ישית ידו על-עיניך

"I am the Kel — Elokim of your father; have no fear of descending to Egypt, for I shall establish you as a great nation there." (46:3) Why would the information that he would become a great nation in Egypt console Yaakov? **R' Yosef David Sinzheim** z"l (1745-1812; Chief Rabbi of Strasbourg, France) explains: Yaakov was aware of Avraham's prophecy regarding a 400-year exile, and he feared that decree. Hashem responded: Do not fear! Your descendants' numbers will be so great that they will finish the work of 400 years in only 210 years, as actually happened. (Shlal David)

"He said, 'I am the Kel -- Elokim of your father. Have no fear of descending to Egypt . . .'" (46:3) **R' Yosef Gikitila** z"l (1248-1310; Spain; author of the influential work of kabbalah, Sha'arei Orah) writes: From the fact that Hashem told Yaakov not to fear, we know that he was afraid. Of what was Yaakov afraid? R' Gikitila explains: Yaakov saw that G-d's Attribute of Strict Justice was "outstretched" opposite Yaakov's descendants when they went down to Egypt, and he saw that they would never merit leaving there by natural means. Therefore, he was terrified, and G-d had to promise him (verse 4): "I shall descend with you to Egypt, and I shall also surely bring you up." This, concludes R' Gikitila, is why we say in the haggadah, "We were slaves in Egypt . . . and He took us out with a strong hand [and if He had not taken us out, we and our descendants would still be slaves to

Pharaoh]." (Haggadah Shel Pesach Tzofnat Paneach p.18)

Rabbi David Halevi (Taz) (5346-5427; 1586-1667)

By **Rabbi Nissan Mindel**

Jewish religious life in the last six centuries has been governed by the code of laws, known as the "Turim," composed by **Rabbenu Jacob ben Asher** (who died about the year 5100/1340). This monumental work of the Arba Turim ("Four Rows," after the four rows of Jewels on the High Priest's Breastplate) contains the laws and decisions of earlier codifiers, based upon the Talmud. The four Turim are: Tur Orach Chaim, Tur Yoreh Deah, Tur Even Haezer and Tur Choshen Mishpat, and they cover every possible phase of Jewish life. About 200 years after the death of the **Baal Haturim** (Author of the Turim), another great scholar, **Rabbi Joseph Caro** (who died about 5335/1575) presented us with the famous Shulchan Aruch -(Table Arranged) in which he had re-examined and recast the law-decisions, so that every Jew could learn and understand them. A third scholar who lived about the same time, **Rabbi Moses Isserles** (ReMO) added the Mappah ("Table Cloth") to the Shulchan Aruch, in which he laid down his commentaries and final law-decisions which were accepted by all Ashkenazi communities as the final word in Jewish law. Finally, several great scholars added their commentaries and elucidations to one or the other of the four parts of the Shulchan Aruch, among them **Rabbi David Halevi**, whose life story we are going to tell you here. Rabbi David Halevi, better known as the TaZ, after the initials of his main work Turei Zahav ("Rows of Gold"), was born in Vladomir, in the Province of Volhynia. His family was famed for scholarship. His father Samuel was the son of a famous scholar **Rabbi Isaac Betzalels**. In addition to his scholarship, David's father was well to do, so that the young prodigy David, who had shown unusual talent for study, was fortunate enough to grow up in an atmosphere of both wealth and learning. His early, happy youth was in marked contrast to his later years, when he suffered great hardships and poverty, as we shall see later. The young David was fortunate also in another way. He had an older half-brother called **Rabbi Isaac Halevi**, a great Talmud scholar who founded Yeshivoh in Vladomir, Chelm and

Lvov Poland, and was the author of two books on Hebrew grammar, called "Siach Yitzchak," and "Brith Halevi." This great man dearly loved his younger brother, and became his first teacher and counsellor for many years. The affection between the two brothers never diminished in later years, and they continued to correspond with each other in writing after they had been separated. A part of this correspondence has been preserved. These letters are of great interest not only because they testify to the deep friendship and love that existed between the two brothers, but also because they contain an exchange of scholarly opinions on many problems of Jewish law. Rabbi Isaac Halevi did not fail to recognize his younger brother's mental abilities, and did his best to encourage his literary work, which became indeed a masterpiece in the world of Halachah (Jewish law). The young scholar married the daughter of no less famous a man than he himself later became. Rabbi David Halevi's father-in-law was **Rabbi Joel Sirkes**, known as the BaCH, after the initials of his commentary on the Turim entitled "Bayith Chadash" (New House). As was customary in those days, Rabbi David stayed in his father-in-law's house for several years, during which he applied himself fully to the study of the Talmud and Posekim (codifiers). This period served him as a good preparation for the great contribution which he himself was to make to this immense literature. [Chabad.Org] (to be continued IYH)

=====

Hatzolo (718 or 212)
387-1750 or 230-1000
Flatbush Shomrim (718) 338-9797
Chaveirim (718) 431-8181

**Please go ahead
COPY AND DISTRIBUTE
Keep this free publication going!
To SPONSOR dedicate an issue or to
advertise please call Cellular
732 803 2719 or 718 677 7781
Also you can receive* the
wh **Y I Matter**
weekly
free via eMail just for the asking
ydidye@att.net**

If you have a good Dvar Torah on any Parsha

Please be kind enough to send it to me via eMail and IY"HB"N I'll have it Published next time around