

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת ויחי - חזק
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 RABBI YITZCHOK HISIGER, EDITOR
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
 L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH STILL RIGHTEOUS

Oznayim L'Torah – Insights in the Torah by Rav Zalman Sorotzkin

וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמֶּטֶה.

Then Yisrael prostrated himself towards the head of the bed. (47:31).

“In gratitude that ‘his bed was flawless,’ i.e. none of his children was a sinner; even Yosef, although a king, had remained righteous” (Rashi).

Why did Yaakov Avinu notice only now that Yosef was still righteous?

When a man becomes king of a foreign country, he strives to show that he loves his new land with all his soul. Sometimes he makes himself more patriotic than the natives.

How happy he is if he can point to the grave of his father in his new land, thereby proving that he is already a second-generation citizen.

It is certainly a mistake for such a ruler to take his deceased father for burial in his old homeland. His subjects, believing that he still misses his homeland and is unacclimated to his new country, may complain, “Look at the stranger who judges us.” Yaakov therefore feared that Yosef

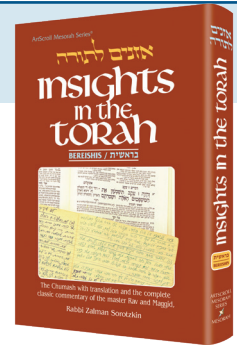
would be unwilling to bury him in Canaan, or at least make no effort to do so, lest he lose favor with Pharaoh and the Egyptians.

However, Yosef not only swore to bury Yaakov in Canaan (v. 31), but promised to command his children to do the same for him (v. 30). It was this act of piety that so impressed Yaakov. Although Yosef had his position in Egypt to worry about, he was still willing to fulfill his father’s request.

Among the children who comprised Yaakov’s “bed,” Yosef was the “head,” the one who had been made a king, but even he had remained in the fold. It was this knowledge that made Yaakov bow down in gratitude, for now he knew that all his children had remained faithful to G-d. 🇺🇸



Rav Zalman Sorotzkin



PARASHAH NE'ARIM

Rav Chaim Kanievsky on Chumash compiled by Rabbi Shai Graucher

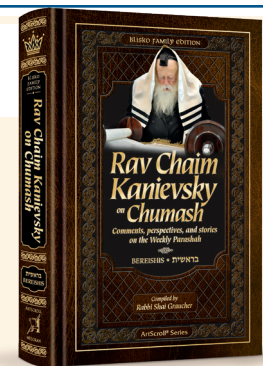
הַמַּלְאָךְ הַגָּאֵל אֶתִי מִכָּל רָע וַיְבָרֵךְ אֶת הַנְּעָרִים וַיְקַרָּא בָהֶם שְׁמִי וְשֵׁם אֲבוֹתַי אַבְרָהָם וַיְצַחֵק וַיִּדְגּוּ לְרֹב בְּקֶרֶב הָאָרֶץ.

May the angel who redeems me from all evil bless the lads, and my name be declared upon them, and the names of my forefathers Avraham and Yitzchak, and may they proliferate abundantly like fish within the land (48:16).

A simple calculation can tell us that Menashe and Ephraim were, at this time, 22 years of age:

- Yosef was 30 years old when he was brought before Pharaoh (41:46). That marked the beginning of the seven years of plenty.

- Yosef was 34 years old when Menashe and Ephraim were born (Sefer HaYashar). Obviously, when the years of famine commenced, they were three years old.

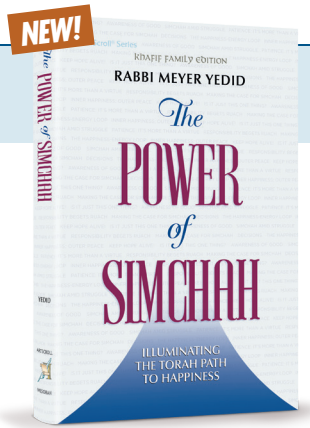


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THIS WEEK'S ISSUE IS DEDICATED IN MEMORY OF THE LOWENSTEIN'S
 יצחק בן חיים זעליג ז"ל וברכה אלטא בת לייב הלוי ע"ה

MESORAH HERITAGE FOUNDATION

The Power of Simchah by Rabbi Meyer Yedid



Years ago, I attended a very powerful lecture that has resonated with me until today, and I would like to pose the same challenge to each reader that the speaker posed to the audience back then:

Stop reading for a moment, and take a piece of paper and divide it into two columns. In the right column, write down as many things you can think of that you do have in life. If your parents are alive, put that on the list; if only one parent is alive, write that down. Write about your children, friends, eyes, legs, fingers, knees... Then you can move onto your house, job, car, and all other material possessions.

Obviously, one column on a paper will barely hold all of it, but it is a good start.

When you finish with that list, use the left column to record the things you are missing in life.

The speaker predicted something amazing back then, and I suspect the same thing happened with all of you: For every member of the audience, the column on the right was endless, while the column on the left had only a few entries. For some people, it might have been five or ten things, for some a bit more, but no one had a long list.

But it wasn't only that the list on the left was shorter. The items on the left side of the list were far less significant as well.

Take a look at the lists you drew up. What did you have on the list of things you're missing? \$20 million in your bank account?

Now look at the right side of your list. How much is each eye worth? If eye transplants were possible, and a blind rich person offered you \$20 million for your eye, would you give it up?

Every item on the right side of your list likely eclipses the items on the left in a one-for-one comparison.

And, the speaker said, if you have all those items on the right side of your list and you are still not happy, why would you think that adding just one item from the left side of the list will suddenly change things for you?

Our emotions might tell us that it's that one thing that will make us happy, but intellectually, it's ridiculous. 📖

WHAT DID YOU HAVE ON THE LIST OF THINGS YOU'RE MISSING?

THE BERACHAH *continued from page 1*

- Yaakov came down to Egypt following two years of famine (45:6). Menashe and Ephraim would then have been 5.

- Yaakov lived in Mitzrayim for 17 years (48:28). Therefore, Menashe and Ephraim were now 22 years old.

In *Midrash Mishlei* (1:4), Rav Yishmael says that the appellation נְעָר, a young man, can only be applied to someone who is under the age of 20. After that point, he can no longer be called *naar*. How could Yaa-

kov have referred to his 22-year-old grandsons here as נְעָרִים?

Rav Chaim explained that we find elsewhere that older people are referred to as נְעָרִים. The *pasuk* in *Yehoshua* (6:23) says, "Vayavou hane'arim hameraqlim, So they entered, the *ne'arim*, the spies." One of those spies was Pinchas, who was certainly considerably older than 20 by that time, yet they are called *ne'arim*.

Rashi there explains: "Here

haste was needed, and they acted with alacrity, like *ne'arim*."

While the word *naar* indicates youth, it can also be applied allegorically, for someone who acts with the speed or strength associated with the young. Here, too, said Rav Chaim, Yaakov referred to his grandsons as *ne'arim* not because of their age, but because of their penchant to eagerly and rapidly rush to honor their grandfather. 📖



Rav Chaim Kanievsky

THIS WEEK'S DAF YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
30 י"ח Bava Kamma 58	31 י"ט Bava Kamma 59	1 כ Bava Kamma 60	2 כ"א Bava Kamma 61	3 כ"ב Bava Kamma 62	4 כ"ג Bava Kamma 63	5 כ"ד Bava Kamma 64

THIS WEEK'S MISHNAH YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
30 י"ח Kesubos 1:7-8	31 י"ט Kesubos 1:9-10	1 כ Kesubos 2:1-2	2 כ"א Kesubos 2:3-4	3 כ"ב Kesubos 2:5-6	4 כ"ג Kesubos 2:7-8	5 כ"ד Kesubos 2:9-10

This week's Yerushalmi Yomi schedule:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
30 י"ח Sheviis 84	31 י"ט Sheviis 85	1 כ Sheviis 86	2 כ"א Sheviis 87	3 כ"ב Terumos 1	4 כ"ג Terumos 2	5 כ"ד Terumos 3

“TRY ME OUT”

Rav Nota – The Story of Rav Nota Greenblatt by Shmuel Botnick

There was something unique about the relationship between Rav Moshe Feinstein and Rav Nota Greenblatt. The mutual love they had for each other can only be described as that of father and son. This, in fact, is the precise description that Rav Moshe himself used on multiple occasions. In the countless letters that Rav Moshe sent to Rav Nota over the years, the opening line would be a greeting and a blessing, often referring to him as “*yakar v’chaviv li k’bni* (as precious and dear to me as my son).”



Rav Nota Greenblatt

“We took daily walks, along the East River or the Hudson River,” Rav Nota recalled. “Rav Moshe told me things that he never told anyone. He told me about the first time he finished *Shas!* He said it was in his early teens — he couldn’t recall his age exactly, but he said that the date was the fourth of *Adar.*”

Rav Nota spent several years in *Mesivta Tiferes Yerushalayim*, studying under Rav Moshe from 1942 until 1945. During this time, the two grew incredibly close and Rav Nota spent much time in the Feinstein home,

where the phone rang incessantly with a plethora of *halachic* questions. It was his responsibility to answer the phone and present the questions to Rav Moshe. But at some point, Rav Moshe appointed Rav Nota to take on a role that was more than clerical. “If you know the answer to the question,” said Rav Moshe, “answer it yourself. If you can’t answer it yourself, come to me.”

An interesting dialogue once resulted from that arrangement. The phone rang and Rav Nota picked up. The caller — who spoke with a rich Polish accent but did not mention his name — asked to speak with Rav Moshe.

“Rav Moshe is not available,” said Nota. “What’s your question?”

The caller demurred, explaining that he really wanted to speak with Rav Moshe.

“Try me out,” said Nota. “If I don’t have the answer, I’ll ask Rav Moshe.”

The man wasn’t giving in easily. “What’s your name?” he wanted to know.

“Greenblatt.”

“How old are you?”

“Nineteen.”

“Are you married?”

“No.”

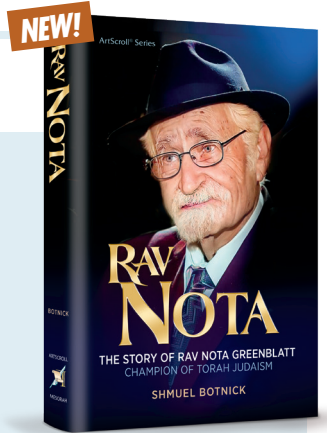
“Okay, I’ll ask you the question.”

The fellow went on to describe his question and nineteen-year-old Rav Nota rattled out a rapid response.

“*Ze’ir gut*, very good,” said the caller, and then, “*Zug Rav Moshe az Hutner hut gerufen* — Tell Rav Moshe that Hutner called.” It was none other than Rav Yitzchak Hutner, the legendary *rosh yeshivah* of *Yeshivas Rabbeinu Chaim Berlin*.

The following day, the phone in Rav Moshe’s home rang again. It was the same familiar voice. This time, however, he did not request to speak with Rav Moshe. “*Iz Greenblatt duh? Is Greenblatt there?*” Rav Hutner wanted to know. Rav Nota took the phone and the two discussed various topics in *halachah*. The same thing repeated itself for the next several days and Rav

Nota developed somewhat of a relationship with Rav Hutner. 📖



PERSPECTIVE

1,000-POUND WEIGHTS

The Art of Being You by Rabbi David Sutton and Dr. David Katzenstein

A man decides it’s time to crack down and exercise and heads to the gym. In no time, he’s lifting five-pound weights, one after the other, very quickly, doing multiple reps. The bystanders are amazed. “Wow, look at this guy. Look at what he’s doing! Look at how he keeps lifting those weights!”

In the other corner, a man is lifting a 1,000-pound weight. He can hardly move an inch, and he’s wincing in pain as he picks it up. Nobody seems too impressed by his efforts.

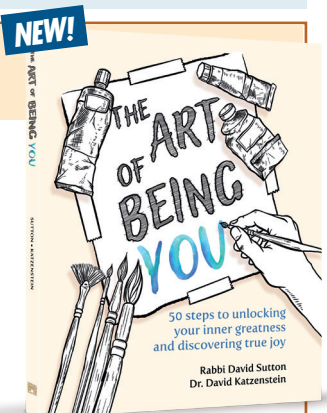
Who’s greater? Whose exercise has more of an impact?

The one who’s lifting the five-pound weights has no resistance; his muscles aren’t being strengthened, no matter how impressive he looks.

Conversely, the one who’s straining to lift the 1,000-pound

weight and can barely move it an inch is the real hero, because his workout involves resistance training — an exercise designed to improve muscular fitness by exercising a muscle or a muscle group against external resistance.

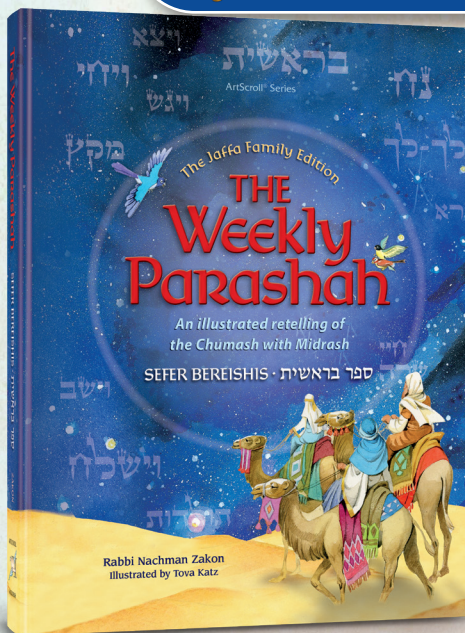
That’s what’s going on with us. Considering the amount of resistance we face today — in regard to modesty, propriety, and general boundaries — it may look like you’re hardly moving or accomplishing, but you are actually accomplishing great things. You are lifting 1,000-pound weights. 📖





Parashah for Children

פרשת ויחי



Right, Left, Left, Right



Yaakov hugged and kissed his grandsons. Turning to Yosef he said, "When you were missing I didn't think I would ever see you again. Now Hashem has even let me see your children!"

Yosef got his sons ready for their blessing. He placed Menashe, the older one, on Yaakov's right, and Ephraim to his left. That way the older son would get the strongest blessing, the one coming through Yaakov's right hand. Then Yosef backed away and bowed down to his father as a sign of respect.

Yaakov stretched out his hands to Menashe and Ephraim, but instead of stretching them out straight in front of him, he crossed his hands! Now his right hand was on Ephraim's head, and his left hand

was on Menashe's head!

FASCINATING FACTS

During Kerias Shema that we say before going to sleep, we recite the words "Hamalach hagoeil osi mikal ra ... — the angel who saved me from everything bad ..." These words come from the blessing Yaakov gave his grandsons.

Like Fish



Yaakov blessed his grandsons that the angel that had saved him from his troubles should bless them. And that they would have many children and descendants — as many as the fish in the sea.

Seeing that Yaakov had crossed his hands, Yosef tried to uncross them. He said, "This is the older son. Put your right hand on his head."

Yaakov answered, "I know I know, he (Menashe, the older one) will also become a great shevet. But his younger brother will become greater; his descendants will be famous even among the nations."

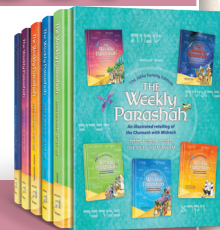


THE WEEKLY QUESTION

Question for Vayeichi:

Surrounding Yaakov's bed, the shevatim stood in a certain order. When, years later, did they follow the exact same order?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Tehillim raffle for Parashas Vayeishev is:

CHILI, YECHESKEL, EZRIEL AND YOSSI FELDER, Lakewood, NJ