

AT THE ARTSCROLL SHABBOS TABLE

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פרשת וישב
כי כסלו תשפ"ה
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RABBI YEHUDA MUNK
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MRS. AVIVA KOHN

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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

THE TWO ROLES OF YOSEF

Novominsk on Chumash by Yecheskel Ostreicher

יִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו כִּי בֶן זָקִינִים הוּא לוֹ

Now Yisrael loved Yosef more than all his sons since he was a child of his old age (Bereishis 37:3).

Targum Onkelos as well as the Midrash explain that Yaakov loved Yosef because the two learned together. He was the son who was taught all the Torah that Yaakov had learned in the *beis midrash* of Shem and Eiver.

Interestingly, though, Yosef's status as one of the founding figures of Klal Yisrael is not his role as the wise son of Yaakov who absorbed all that his father taught, but as Yosef HaTzaddik, for overcoming the *nisayon* with Potiphar's wife.

Perhaps this is because the advantage of being the wise son was not something he had worked on himself; he was merely the recipient of what his father taught him. But when he was all alone, without the support or assistance of his father, and he himself worked to achieve greatness in serving Hashem, he earned his eternal and defining title — *tzaddik*. This title was given to Yosef when he passed the *nisyonos* placed before him in Mitzrayim, and it is how he is known for all eternity. Yosef shows us that we too can overcome the challenges we face and live lives of *kedushah*.

By serving as our light in the *galus*, Yosef rose above the other *Shevatim*, becoming a quasi-Av, as the *pasuk* (Tehillim 77:16) says of Bnei Yisrael, *bnei Yaakov v'Yosef selah, the sons of Yaakov and Yosef, selah*. The Gemara (*Sanhedrin* 19b) derives from here that Bnei Yisrael are considered the children of Yosef; Yosef serves as a father for us all, guiding us through *galus*.

These two distinct roles of Yosef are highlighted in the difference between *Nusach Sefard* and *Nusach Ashkenaz* regarding the order of the *Ushpizin*. In *Nusach Ashkenaz*, Yosef comes after Yaakov — in chronological order; in *Nusach Sefard* he comes between Aharon HaKohen and Dovid HaMelech — in

the order of the *Sefiros* (spheres of holiness) that each of the *Ushpizin* exemplifies. Yosef's, *Yesod* [lit., foundation], representing *kedushah*, is the sixth, followed by *Malchus*, that of Dovid HaMelech.

Perhaps there is something deeper here as well. Yosef had two qualities: He learned Torah from Yaakov, and he served as a bridge between Yaakov and the rest of the *Shevatim*. This *avodah* lasted only as long as Yosef was in his father's home. When he was taken down to Mitzrayim and faced the impurity of that land all alone, he became a *tzaddik*, the one who illuminates the way for us in *galus*.

Thus, while *Nusach Ashkenaz* places Yosef as the son of Yaakov, the one who inherited Yaakov's Torah and passed it on to his brothers, *Nusach Sefard* focuses on the aspect of his being a *tzaddik*, the one who assists us in our preparation for the arrival of Mashiach ben Dovid.

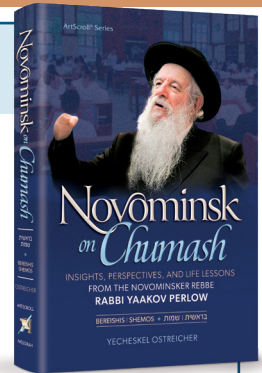
The coffin holding Yosef's remains was carried through the Midbar as Bnei Yisrael wandered from place to place. Yosef was with them, and the example of his life inspired them to overcome the struggles of *galus* until they entered Eretz Yisrael. That is why in *Nusach Sefard* Yosef is placed after Moshe and Aharon: Even with the benefit of the greatness of Moshe and Aharon, Bnei Yisrael still needed support to guide them into the land of *geulah*, the land where Dovid's *malchus* would eventually shine forth.

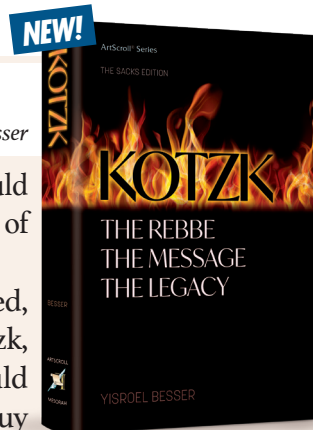
Shortly before Yaakov passed away, he called for Yosef, and an interesting encounter ensued. וַיֹּאמֶר יִשְׂרָאֵל אֶת־בְּנֵי יוֹסֵף וַיֹּאמֶר מִי־אַלֶּהָ. וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹקִים בְּאֶרֶץ מִצְרָיִם וַיֹּאמֶר קָחָם

continued on page 3



The Novominsker Rebbe





Even though Kotzk was a place of seriousness, intensity, and introspection, the general atmosphere in the *beis medrash* in Kotzk was one of *simchah*: Chassidim tasted the joy of a life in which every mitzvah had meaning, delighted in the comfort of being surrounded by brothers, and experienced the exhilaration that comes with hard work.

Simchah was not just viewed as a means to spiritual elevation, but as a goal on its own. The Rebbe would quote R' Simcha Bunim of Peshischa, who understood the *pasuk* of "Ki v'simchah seitze'u — For with joy shall you go forth" (*Yeshayah* 55:12), to be saying that with the *middah* of *simchah*, one can "go out," climb out of any difficulty or challenge.

Sometimes, they danced. In Kotzk, dancing was seen not just as the expression of joy, but as a way to rise a bit *hecher*, to leave the earth behind for a moment, a symbol of man's quest to touch the heavens.

Each evening, at the end of a long day of work and before a long night of learning, the members of the *chaburah* sat down for the evening meal. Those meals did not feature meat, or even fish, but the chassidim lining the worn tables found the bread and vegetables to be more pleasurable than any banquet or feast, and the mood was joyous.

Without *simchah*, the Rebbe taught, all the blessings in the world are meaningless, but to a happy person, a bit of bread and some *shmaltz* can be a feast.

The Rebbe would quote the words of the *pasuk*: "Va-yava'u Marasah, velo yachlu lishtos mayim miMarah ki marim heim — They came to Marah, but they could not drink water from Marah because it was bitter" (*Shemos* 15:23), and explain it in a novel way. The people could not drink the water of Marah, *ki marim heim* — they themselves were bitter! Their own misery prevented them from being able to enjoy the simple pleasure that comes with a sip of refreshing water!

In Kotzk, the chassidim would speak with admiration about one particular chassid named R' Mottel, in whom the *middah* of *simchah* was ingrained. Not only could he derive

joy from the simplest meal, he could even find happiness in the meal of another!

R' Mottel was impoverished, like most of the *chaburah* in Kotzk, and one Erev Shabbos, he could not find money with which to buy fish for Shabbos. R' Mottel's wife accepted this reality, but she felt bad for her husband, knowing how much the honor of Shabbos meant to him.

R' Mottel came home from shul on Leil Shabbos, his spirits as high as on every other Friday night, and he recited Kiddush with enthusiasm. They sat down for the *seudah*, which consisted primarily of challah.

Suddenly, R' Mottel started to speak about R' Yankel, the wealthiest man in town, describing what the Shabbos table must look like at the home of the wealthy merchant:

the elegant table covered in dishes, the aroma of delicious food filling the air.

R' Mottel's wife was puzzled, because it was not her husband's sort to be preoccupied with the money, home, or table of another. Her husband kept speaking, with obvious excitement, about the large platter of fish that R' Yankel was enjoying, but she could not understand this unexpected interest in R' Yankel. Sitting in his rundown little house, at a table that was pitifully bare of Shabbos delicacies, R' Mottel's joy kept growing as he seemed to be visualizing R' Yankel's every bite of fish — and then, his wife understood.

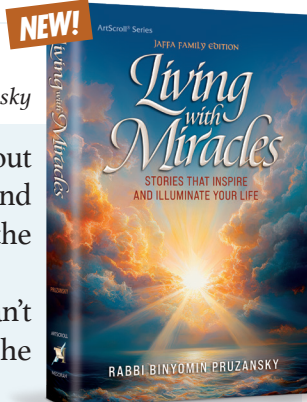
Her husband did not have fish for Shabbos, but he reasoned that even if he himself could not celebrate the day in the way he would have liked to, there were other Yidden who could, and so he worked to awaken feelings of love within himself for that Yid. The wealthy R' Yankel was eating fish in honor of Shabbos, and this made R' Mottel happy for him — and for the Shabbos itself, the day being accorded its due honor.

This, the chassidim said, was the essence of Kotzk. 📖



The Ohel of the Kotzker Rebbe, as it appears today

YOMI SCHEDULES FOR THIS WEEK:	SHABBOS DEC 21 ב כסלו	SUNDAY DEC 22 ג כסלו	MONDAY DEC 23 ד כסלו	TUESDAY DEC 24 ה כסלו	WEDNESDAY DEC 25 ו כסלו	THURSDAY DEC 26 ז כסלו	FRIDAY DEC 27 ח כסלו
	BAVLI	Sanhedrin 4	Sanhedrin 5	Sanhedrin 6	Sanhedrin 7	Sanhedrin 8	Sanhedrin 9
	YERUSHALMI	Shabbos 25	Shabbos 26	Shabbos 27	Shabbos 28	Shabbos 29	Shabbos 30
	MISHNAH	Sanhedrin 1:5-6	Sanhedrin 2:1-2	Sanhedrin 2:3-4	Sanhedrin 2:5-3:1	Sanhedrin 3:2-3	Sanhedrin 3:4-5
	KITZUR	30:4-31:1	31:2-32:1	32:2-7	32:8-15	32:16-22	139:1-4
							139:5-11



Simchah is great medicine. It infuses us with energy and the ability to tackle life's tasks. Nothing is too hard when we're happy and positive, but when we're down, the smallest task seems like too much. The tzaddikim say that there is no greater way to serve Hashem than with simchah.

At Camp Simcha, children whose lives have been upended by illness, hospital stays, and medical treatments have a chance to get back their childhood. The camp exists for one simple purpose — to give these children the time of their lives.

When Reuven signed up to be a counselor, he knew he would have to throw himself into the job, heart and soul. Reuven was assigned to a camper named Dovi, and he made it his mission to ensure that Dovi had an incredible summer. Day by day, the counselor and camper bonded with each other and shared many moments of laughter. Besides this aspect of the job, Reuven had one other important responsibility: to make sure Dovi went to the infirmary every day to receive his medications.

When the last day of camp approached, Reuven helped Dovi pack his belongings. He took the suitcase out of storage and opened it up to begin the job. But then he stopped in his tracks and the blood drained from his face. There, star-

ing at him from inside the otherwise empty suitcase, was a large bottle filled with pills, labeled with instructions to take one twice a day. Dovi hadn't taken it once in the entire time he was in camp!

"Oh no!" How could I have missed this?" Reuven thought. He immediately took the medicine and ran at full speed to the infirmary to



Camp Simcha

show the doctor the pills. He feared that because he missed giving this medication, Dovi's health would be compromised, and it would be all his fault.

When he walked into the infirmary, his face was tense with fear. He handed the bottle of pills to the nurse. "Here, look at this," he told her. "I just found it in Dovi's suitcase, and he hasn't taken it all summer!"

The nurse read the label and appeared confused. "This is impossible," she said. "Let me show this to the doctor."

Reuven waited with a sick feeling inside. Had he harmed this little boy he had tried so hard to help? The

doctor came out of his office and looked at the bottle.

"Wow, I can't believe this," he said.

"I know. I'm sorry. I really messed up!" said Reuven. "Is Dovi going to be alright?"

"Don't worry," said the doctor. "You didn't mess up. Actually, you did an amazing job. You see, this medicine is a powerful painkiller. When Dovi came to camp, he was in so much pain that he needed high doses of this medication. You did such a good job and made him so happy that he didn't feel the pain and never complained about it all summer long! He never asked for his pain medicine."

Reuven was relieved. He marveled at the power of *simchah* to free a young boy from the burden of pain and let him experience pure happiness.

The prescription is the same for everyone. The more we focus on the good in our lives, the happier we are. The power is in our hands.

Ramp up the *simchah* in your life by being mindful of the many gifts you enjoy: A pleasant, sunny day. A good meal. A warm greeting from a friend. The world overflows with evidence of Hashem's kindness! 🌟

THE TWO ROLES OF YOSEF continued from page 1

וַיֹּאבְרָכֶם — Then Yaakov saw Yosef's sons and he said, "Who are these?" And Yosef said to his father, "They are my sons whom Hashem has given me here." He said, "Bring them to me, if you please, and I will bless them" (Bereishis 48:20).

It seems that something that Yosef said stimulated Yaakov to bless Menashe and Efraim with a special *berachah*. What was it? One word: בְּזֵה [lit., in this] — in this decadent land, in this seemingly hopeless situation. Yosef was telling his father that these children of his were

born in the land of Egypt, far from any connection to *ruchniyus*, and yet they retained their *kedushah*. For this they earned a special *berachah*. The Gemara (Avodah Zarah 17b) says that when someone defeats his *yetzer hara* he receives extra reward; the *berachah* of Menashe and Efraim was Yosef's reward for maintaining his *kedushah* in a land so far removed from anything holy.

The merit and memory of Yosef HaTzaddik empowers us to forge through and gives us the strength to overcome wave after wave of *tumah* that life in *galus* sends our way. 🌟

Story for Children

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ArtScroll® Series

Living Chessed for Children

ZARDEIM FAMILY EDITION



By Shmuel Blitz

Adapted from Living Chessed, by Rabbi Avrohom Asher Makovsky
Illustrated by Rivky Neuhaus

Giving a Piece of Yourself

The Divrei Chaim, Rav Chaim Halberstam of Sanz, was the first Rebbe in the Sanz Chassidic dynasty. More and more people heard about his greatness, so the number of his followers grew.

One day, a young man approached him and said, “I am a chassid of your son, the Shinover Rav. You should know that he is truly a great Rebbe.”

The Divrei Chaim was an extremely humble man. It was difficult for him to hear compliments about himself or even his son. “Why are you his chassid?” the Divrei Chaim asked. “There are so many other Rebbes to follow. Why did you choose him? Why do you think he is so special?”

“You must see how he *davens*,” the man replied. “It is so moving to watch. I feel that he is connecting to Hashem.”

“But many Rebbes *daven* with great *kavanah*,” the Divrei Chaim said.

“But he is a great *talmid chacham*,” said the man. “He is so learned. You should hear his *shiurim*.”

“No doubt,” the Divrei Chaim said again. “But so many Rebbes are great *talmidei chachamim*. I still do not understand what you find special about him.”

The man became surprised. He thought the Divrei Chaim would be happy to hear such wonderful things about his son, the Shinover Rav.

Then he remembered something he saw the Shinover Rav do. “I was at the Shinover Rav’s house one day, and he did something truly amazing. It was a freezing cold day. A poor man came to his door asking for *tzedakah*. The man was covered with ice and snow. The Rebbe gave him some money. But as the man was leaving, your son saw that the man had no shoes. His feet were wrapped in rags.”

The man continued. “The Rebbe then took off his own shoes and gave them to the poor man, leaving himself without shoes.”

Now the Divrei Chaim was pleased. “Someone who takes what he has and gives it to someone else is truly a great Rebbe. You have chosen well.”

What an act of chessed! Giving your own shoes to another person who does not have shoes to wear.



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THE WEEKLY QUESTION

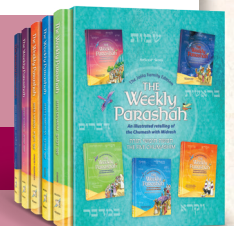
Question for Vayeishev:

Name two kings who descended from Yehuda and Peretz.

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 question for Parashas Toldos is: FAYGA KRANZ, Lakewood NJ

Question for Toldos was: What images were woven into Eisav’s special garments?
The answer was: Pictures of animals and birds



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