

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT
OF THE
Mesorah
Heritage
Foundation

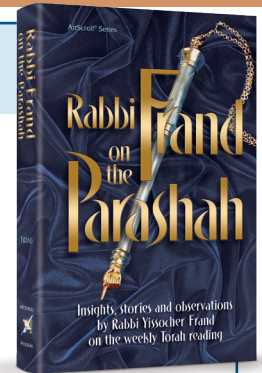
פרשת ויגש
ד' טבת תשפ"ה
5785
JANUARY 4, 2025
ISSUE #221
RABBI YEHUDA MUNK
EDITOR
DESIGN & LAYOUT:
MRS. AVIVA KOHN

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

CONCLUSIVE PROOF

Rabbi Frand on the Parashah by Rabbi Yissochur Frand



וַיֵּרָא אֶת הָעֲגֻלֹת אֲשֶׁר שָׁלַח יוֹסֵף לָשֵׂאת אֹתוֹ וַתַּחֲיֵי רוּחַ יַעֲקֹב אֲבִיהֶם
And [Yaakov] saw the wagons Yosef had sent to transport him, and the spirit of their father
Yaakov was revived. (Berieishis 45:27)

Before Yaakov would allow himself to accept the news that his long-lost son Yosef had been found alive and that he was now the viceroy of Egypt, he wanted to see some solid proof. Perhaps the whole thing was some kind of cruel hoax.

Yosef could easily have sent along all sorts of signs that he was genuine and not an impostor, but the Midrash says the “wagons Yosef had sent to transport Yaakov to Egypt” were really a hint at the topic they had discussed in private on the last day they had seen each other — the topic of *eglah arufah* (the dacapitated calf), and that convinced Yaakov that this was not a hoax and revived his spirits.

But why indeed was this such a conclusive proof? Just as an impostor might have somehow learned other intimate details about Yosef, why couldn't he have discovered this information as well?

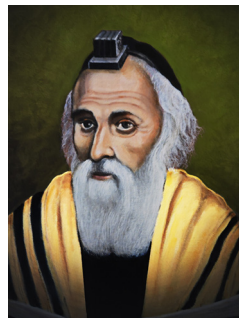
During the time of the Vilna Gaon, a young couple had gotten married, and shortly afterward, the husband vanished without a trace. The poor wife was left an *agunah*, a living widow unable to remarry because her husband might still be alive.

Thirty years passed, and then, one fine day, a man appeared on her doorstep and declared that he was her long-lost husband and told her a long story about what had kept him from returning for so many years.

The woman looked at the man and did not recognize him as her husband. The man was about the same build and coloring as her husband, but he did not seem familiar and she expressed her reservations to him. “Test me,” he said. “Ask me any question about

our life together. See if I know the answers.”

So she asked him questions, and he had all the answers but she remained suspicious, and it was decided to seek the advice of the Vilna Gaon.



The Vilna Gaon

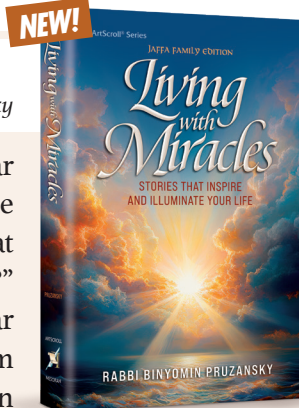
“Take the man to the *shul*,” said the Gaon. “Ask him to point out his *makom kavua*, the place where he normally sat.”

They took him to the *shul* and asked him to point to his seat. The man hemmed and hawed, but he could not do it. Then he broke down and admitted that he had learned all his information from the husband whom he had befriended many years earlier.

The Vilna Gaon had put his finger on the flaw in this man's diabolical plan. Assuming that the man was an impostor seeking to move in with another man's wife, he was obviously far from a righteous person. Such a person would seek out all sorts of important details to “prove” his identity, but it would not occur to him to find out about the husband's seat in *shul* or any of the other holy matters in Jewish life.

Similarly, Yaakov knew that if the man who claimed to be Yosef was an impostor he might have extracted all sorts of obscure information from the real Yosef. But he also knew that it would never occur to an impostor to ask which *sugya* he and Yaakov were discussing when they last saw each other. When Yosef was able to refer to the *sugya* of *eglah arufah*, Yaakov was convinced that he had found his long-lost son.

Serious Jews identify themselves *continued on page 2*



Everyone knows that money can't buy happiness, but sometimes we can't stop ourselves from feeling that it can. We live in a physical world where money is a vital necessity, but true happiness is an internal feeling of contentment. We need inner strength to realize that, as Pirkei Avos tells us, the rich person is one who is happy with his lot. The following story related by Rabbi Eytan Feiner portrays this strength.

Rabbi Lipa Yisraelson, a grandson of Rav Yosef Shalom Elyashiv, lived in Bnei Brak, in the same apartment building as Rav Aharon Leib Shteinman, the *gadol hador*. One day, Reb Lipa met Rav Aharon Leib in the hallway, and Rav Aharon Leib asked him to come into his apartment. When they entered, Rav Aharon Leib led him into his small kitchen.

"Look, I'm so fortunate," said Rav Aharon Leib. "I have a refrigerator." Opening the refrigerator door, he said, "Look at all this food. I'm not hungry. I have all the food I need, even for tomorrow. I'm so lucky. Look, I have a fork and a spoon and a knife and a cup and a plate. I have everything I need to eat."

Then he led Reb Lipa into his study. Pointing to his *sefarim shrank* he said, "I have so many *sefarim* to learn from. More than I could ever imagine owning."

Reb Lipa didn't know what Rav Aharon Leib was trying to tell him. Why, he wondered, was the rosh yeshivah proudly showing him around his modest home?

The tour continued. Rav Aharon Leib led Reb Lipa into his bedroom

and told him, "Look at these comfortable beds." In reality, they were the beds he had acquired sixty years earlier when he got married. They were old and rickety, covered with thin mattresses that could hardly have been described as comfortable.

Next, Rav Aharon Leib showed Reb Lipa the chair on which he sat when he learned Torah. It had no upholstery and no back, but Rav Aharon Leib praised his comfortable chair and the table on which he learned. "I have it all!" he proclaimed with a bright smile.

At last, Rav Aharon Leib disclosed his reason for sharing all his "treasures"



Rav Uri Zohar

**PLEASE
TELL THE
ROSH
YESHIVAH
THAT HE
OWES YOU
\$1 MILLION**

with Reb Lipa. "I called you in because I know you are going to America soon," he explained. "I'm sure you're going to meet many wealthy people there. I want you to look at the wealthy people around you, and if you find someone who is happier than me, then come to me afterward and I will give you \$1 million. It's no risk for me, because I truly believe I am the happiest person in the world."

When Reb Lipa returned to Eretz Yisrael after his stay in America, he came to Rav Aharon Leib and told him, "The Rosh Yeshivah was right. I met many wealthy people, but I didn't find anyone happier than the Rosh Yeshivah."

Sometime later, Reb Lipa met Rabbi Uri Zohar and related the story. "What do you mean?" Rabbi Zohar countered. "I'm happier than Rav Shteinman."

Rabbi Zohar lived in a simple apartment that was far from the luxurious surroundings he had enjoyed when he was a popular Israeli entertainer. He had given up everything from his past life to learn and teach Torah in utter simplicity.

"Please tell the rosh yeshivah that he owes you \$1 million because I am happier than he is. I am also living in a tiny apartment with peeling paint and very little furniture, but I'm the happiest person in the world because I have everything I need. And I have one up on Rav Aharon Leib because I am a *baal teshuvah*, and Chazal say that a *baal teshuvah* is on a higher *madreigah* than a *talmid chacham*."

But then Rabbi Zohar rethought the statement. "I take it back," he said. "The rosh yeshivah doesn't owe you \$1 million because he has something much greater than I have. He has all of Torah in his mind and that is the greatest *madreigah* a person can reach. So, he must be happier than I am."

Regardless of who won the "happiness contest," Reb Lipa acquired a priceless life lesson: A person can have next to nothing in material belongings, and yet, he can feel like the richest man in the world.

When we recognize and value all the gifts Hashem has given us, we discover that we are all millionaires. 📖

the size of their houses, but the *mitzvos* they have performed, the place where they sit in shul, and the last *sugya* they discussed. 📖

CONCLUSIVE PROOF continued from page 1

by the holy aspects of their lives. The important information is not the make and color of their cars, not

the size of their houses, but the *mitzvos* they have performed, the place where they sit in shul, and the last *sugya* they discussed. 📖

RETURNING HOME ON SHABBOS TO PREVENT A FUTURE SAKANAS NEFASHOS

Exploring Halachic Dilemmas of War and Terror by Zvi Ryzman

In his recently released book, *Exploring Halachic Dilemmas of War and Terror*, Zvi Ryzman delves into the complex question of desecrating Shabbos to address a potential, future life-threatening situation in various war and terror scenarios. He also explores a related issue: if one traveled on Shabbos to save a life, is it permissible for him to return home, if doing so would involve further chillul Shabbos?

The Mishnah (*Eruvin* 4:3) states: One who went out [of the *techum*] when it was permissible (such as to testify about the new moon, or to save people from an approaching army or from a river, or to aid a woman in childbirth), and they told him that it was already completed (meaning that Beis Din already sanctified the month, or the people were already spared from the danger, or the woman already gave birth, and thus there is no need to continue on his way, and now he is outside his *techum* and therefore, according to the letter of the law, he may move only within four cubits and is forbidden to go back to his original place); [nevertheless, Rabban Gamliel instituted that] he may go two thousand cubits in any direction... All those who go out to save [a life] may return to their places of origin.

Rambam codifies this as halachah (*Hil. Shabbos* 27:17): If one went out with permission, and while he was already on his way, they told him that what he was sent out to do was already done, he has two thousand cubits in every direction. And if part of the area from which he left with permission overlaps into the two thousand cubits that he now has from his current location, he may return to his place of origin as if he had not left. And whoever goes out to save Jews from gentiles, from the river, or from a fallen building has two thousand cubits in all directions from his destination. But

if the local gentiles are menacing, and [the Jews] are afraid to stay for Shabbos in the place of rescue, they are permitted to go back to their place of origin on Shabbos, with their weapons.

This is also codified in Shulchan Aruch (*Orach Chaim* 407:3). The reason for this special allowance to

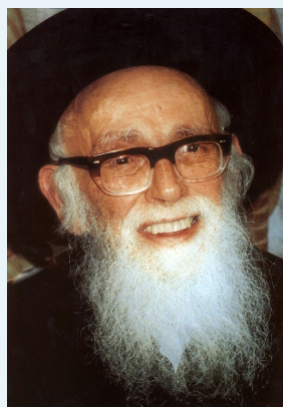
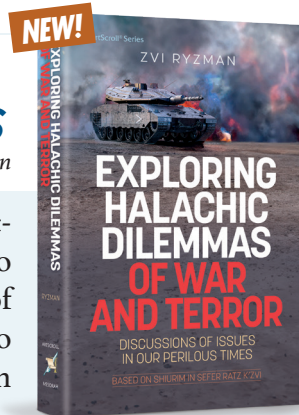
return home is mentioned in Rambam elsewhere (*Hil. Shabbos* 2:23), “in order not to deter them in the future [since they would hesitate to go on a future rescue mission if they would be stranded for the rest of Shabbos].” (See Kehillos Yaakov, cited in *Orchos Rabbeinu*, Vol. 1, p. 45, in the name of Chazon Ish.)

Based on this consideration, Igros Moshe (*Orach Chaim* 4:80) permits Hatzalah members who

drive in response to a life-saving call on Shabbos to return to their homes on Shabbos, even at the cost of additional *chillul Shabbos*, “in order not to deter them in the future.”

R’ Shlomo Zalman Auerbach (*Minchas Shlomo* 1:8), however, when discussing whether a doctor called to care for a sick patient may violate Shabbos to return home, references a Chasam Sofer (*Choshen Mishpat* §194) and says that because a doctor might abstain from going the next time, he is allowed to be brought home by a gentile, but doesn’t extend the *heter* to permit even *melachah d’Oraisa*.

Now it would seem that the *heter* to return home after saving a life — even if this involves *chillul Shabbos* — is based upon the concern of a *sakanas nefashos* in the future, and we may therefore desecrate Shabbos even now. Based on what we have seen, the *poskim* disagree whether a concern for a future *sakanas nefashos* permits only Rabbinic violations but not Biblical violations. 📖



Rav Shlomo Zalman Auerbach

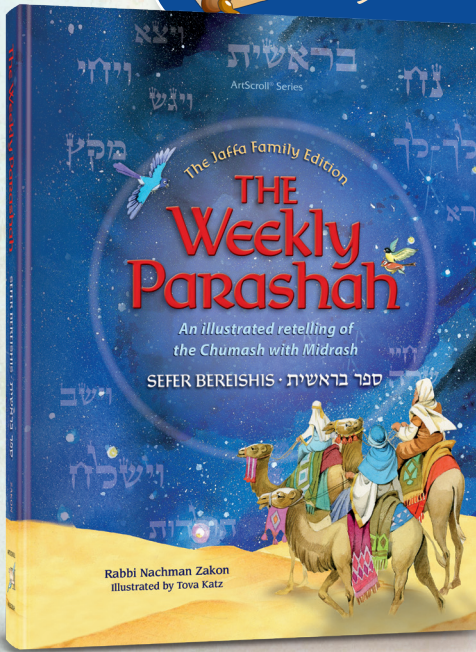
IF A HATZALAH MEMBER TRAVELED ON SHABBOS TO SAVE A LIFE, IS IT PERMISSIBLE FOR HIM TO RETURN HOME?

YOMI SCHEDULES FOR THIS WEEK:		SHABBOS JAN 4 ד טבת	SUNDAY JAN 5 ה טבת	MONDAY JAN 6 ו טבת	TUESDAY JAN 7 ז טבת	WEDNESDAY JAN 8 ח טבת	THURSDAY JAN 9 ט טבת	FRIDAY JAN 10 י טבת
	BAYLI	Sanhedrin 18	Sanhedrin 19	Sanhedrin 20	Sanhedrin 21	Sanhedrin 22	Sanhedrin 23	Sanhedrin 24
	YERUSHALMI	Shabbos 39	Shabbos 40	Shabbos 41	Shabbos 42	Shabbos 43	Shabbos 44	Shabbos 45
	MISHNAH	Sanhedrin 6:4-5	Sanhedrin 6:6-7:1	Sanhedrin 7:2-3	Sanhedrin 7:4-5	Sanhedrin 7:6-7	Sanhedrin 7:8-9	Sanhedrin 7:10-11
	KITZUR	34:14-35:7	35:8-36:10	36:11-26	36:27-37:9	37:10-38:8	38:9-39:1	121:1-5



Parashah for Children

פרשת ויגש



It's All Yours

When Yaakov realized that the time for exile had come, he and his eleven sons and their families packed all they owned, left their homes and set out on their journey to Egypt.

Yaakov took only the wealth that he had made during the time he lived in Eretz Yisrael. He didn't want the wealth he had earned while he lived with Lavan. Those earnings didn't have the holiness of the Holy Land.

Yaakov piled up everything he'd earned outside of Eretz Yisrael and showed the pile to Eisav. "It's all yours," he told his twin brother, "if only you let me have your burial plot in Me'aras HaMachpeilah."

When Yitzchak died there were two burial plots left in Me'aras HaMachpeilah. One plot was for Yaakov and one for Eisav. Yaakov did not want Eisav buried in such a holy place, and he also wanted a plot for his wife, Leah. (His wife Rachel had already died and was buried near Beis Lechem.) So Yaakov decided to buy Eisav's plot. He would use the fortune he had made when he lived with Lavan.

Eisav took one look at the pile of glittering gold and silver, and he agreed to the deal. Right away!

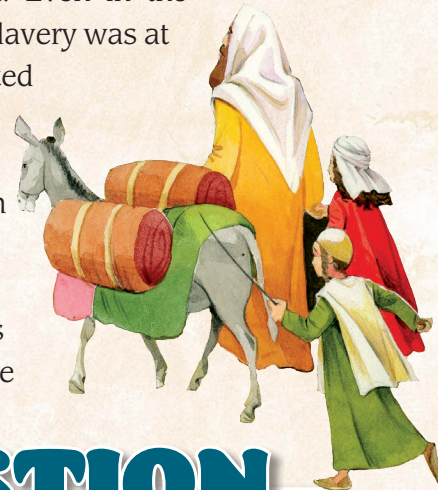
Trees

On the way to Egypt, Yaakov and his family stopped in Beersheva. They went there to pick up something very important to take with them to Egypt: cedar trees.

Avraham himself had planted the trees. He planted them so they could be used hundreds of years later as part of the Mishkan. By that time, the trees were very tall as they had been growing for almost two hundred years!

Yaakov had them cut down and loaded on the wagons. These trees would go to Egypt with them. There they stayed in storage for 211 years (The Jews

were in Egypt for 210 years, and there was one more year until they built the Mishkan). During all that time the Jews protected them. Even in the darkest times, when the slavery was at its worst, the Jews protected those trees. They never lost hope that Hashem would one day take them out of Egypt. They knew that on that day they would take the trees with them — to build the Mishkan.



**WIN A \$36
ARTSCROLL
GIFT CARD!**

THE WEEKLY QUESTION

Question for Vayigash:

Who were the weakest brothers that Yosef took to meet Pharaoh?

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 Vayishlach is: CHAIM NEBENZAHL, Lakewood NJ

Question for Vayishlach was: Which of the shevatim was born as a triplet? Answer is: Binyamin. Binyamin was born with two sisters.



© ARTSCROLL MESORAH PUBLICATIONS • 1-800-MESORAH • WWW.MESORAHHERITAGE.ORG

To download At the ArtScroll Shabbos Table, visit www.mesorahheritage.org/shabbosnewsletter

Monthly and weekly dedication opportunities available. To sponsor, contact newsletter@artscroll.com