

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

ISSUE #67
RABBI YITZCHOK
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PARASHAH

TRUST IN HASHEM

Haas Family Edition Sefer Zera Shimshon

כִּי אִם זְכוּרְתִי אֶתְּךָ כְּאִשֶּׁר יִיטֵב לְךָ וְעָשִׂיתָ נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתֵּנִי אֶל פְּרָעָה
וְהוֹצֵאתֵנִי מִן הַבַּיִת הַזֶּה.

But think of me when it will go well for you, and please do me a kindness of mentioning me to Pharaoh, so as to free me from this house (40:14).

The *Midrash* teaches that Yosef Hatzaddik is praised for placing his trust in Hashem, but he was nevertheless lacking in his trust in Hashem, as he requested the assistance of the *Sar Hamashkim*, Chamberlain of the Cupbearers, to obtain his release from prison. In what way was Yosef's trust in Hashem praiseworthy and in what way was it lacking?

The *Zera Shimshon* explains that after Yosef overcame his challenge and refrained from sinning with the wife of Potiphar, he knew that Hashem would perform a miracle for him, as the *Gemara* teaches that Hashem will perform a miracle for one who is faced with the opportunity to sin in that fashion and overcomes his temptation. Thus, Yosef trusted in Hashem that He would perform a miracle, and for this he was praised. Nevertheless, he did not expect the miracle to be manifested in his release from prison, because, in Yosef's view, his release from prison was a natural event, without any need for a miracle, since

he truthfully did not deserve to be incarcerated in the first place! This, however, was a mistake, because when one deserves a miracle, Hashem will perform even ordinary events miraculously.

**WHEN ONE
DESERVES
A MIRACLE,
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PERFORM EVEN
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Indeed, a second *Midrash* teaches that Yosef's release was miraculous and unexpected, as he went from oppression to prominence. *Zera Shimshon* explains that the suffering that Yosef endured was an indication that he had sinned when he slandered his brothers, and he therefore deserved this subjugation. Thus, his rise to prominence was a public refutation of that conception and was therefore totally unexpected. Nevertheless, Yosef, who trusted in Hashem to perform a miracle, should have trusted that Hashem would grant him this public vindication. Since, however, he did not trust that his release from the dungeon would be miraculous, he enlisted the assistance of the Chamberlain of the Cupbearers. In this way, his trust in Hashem was lacking. ❏



CHANUKAH

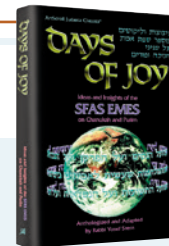
FAITH IN HASHEM

Days of Joy – Ideas and Insights of the Sfas Emes adapted by Rabbi Yosef Stern

בְּרוּךְ אַתָּה ה'... אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוְּנוּ לְהַדְלִיק נֵר (שָׁל) חֲנֻכָּה.

It is noteworthy that the first letters of חֲנֻכָּה נֵר הַדְּלִיק represent the words חֶסֶד נֹצֵר חֶסֶד, Preserver of Kindness for thousands of generations, one of the sacred attributes of Hashem (through which He safeguard the good deeds for two thousand generations), implying that by kindling the menorah and demonstrating our faith in Hashem's miracles, we invoke Hashem's Attributes.

Our humble efforts at kindling our menorah elicit a generous response from Hashem. ❏



ARTSCROLLS
PUBLICATIONS

Rav Chaim Kanievsky on Chumash compiled by Rabbi Shai Graucher

וַיִּרְאוּ אֶחָיו כִּי אֶתוֹ אָהַב אָבִיהֶם מִכָּל אֶחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלוֹם.
*And his brothers saw that he was beloved by his father more than all his brothers,
 and they hated him, and they could not speak peacefully to him (37:4)*

Rav Chaim Kanievsky retold what he heard from his father, the Steipler Gaon:

In Morocco, the government had dug up the ancient Jewish cemetery in order to build a road. When they opened the graves of the *Rivash* and the *Rashbatz* (Rav Yitzchak ben Sheshes and Rav Shimon ben Tzemach Duran, *Rishonim* who served as *rabbanim* in North Africa), the workers were astounded to find that their bodies were completely whole, as if they had been



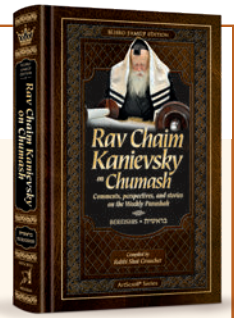
Rav Chaim Kanievsky

buried that same day! At that time, this wonder was reported in all the newspapers. In truth, though, to us it is no surprise, for we know that the *Gemara* (*Shabbos* 152b) says that one who has no envy in his heart, his bones do not rot — these great *tzaddikim* were not envious, so they remained whole.

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Rav Chaim's son related that when his daughter, Rav Chaim's granddaughter, became *bas mitzvah*, Rav Chaim requested that they bring him the

siddur that he had given to her older sister when she had become *bas mitzvah* herself. When they asked Rav Chaim the reason for his request, he explained that he wanted to copy exactly the text of the *brachah* with which he had inscribed the older sister's siddur, so that he would not inadvertently write more or less for the younger sibling, which could cause jealousy between them. That is how careful Rav Chaim is to follow the dictum of *Chazal* (*Shabbos* 10b): "A person should never differentiate between one child from the other [in what he gives them]." 📖



Or *Gedalyahu* – from Rav Gedaliah Shorr zt"l adapted by Rabbi Aryeh Gibber

The *Gemara* in *Megillah* (14a) teaches that the recitation of *Hallel* was not instituted on *Purim*, because even after the miracle, *Klal Yisrael* remained subservient to Achashveirosh, and we cannot countenance saying, "Rejoice, servants of Hashem," under such circumstances. On *Chanukah*, however, we *do* say *Hallel* in commemoration of our victory over the Greeks. We can indeed joyously proclaim, "*Hallelu avdei Hashem*," trumpeting our exclusive subjugation to Hashem.

Hallel is not something we say on a whim in response to any occurrence that appears miraculous. *Hallel* is reserved for miracles that effect lasting, eternal victory. For this reason, we find that *Hallel* was not instituted immediately after the defeat of Yavan, but only a year later. In the immediate aftermath of their unlikely triumph, the *Bnei Yisrael* could not be sure it would have eternal rami-

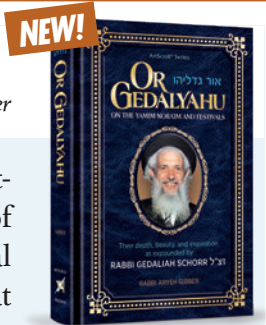
fications. It was only a full year later, when they sensed the return of those very same spiritual influences and light, that they recognized that their victory had taken hold and, as such, could be commemorated with the recitation of *Hallel*.

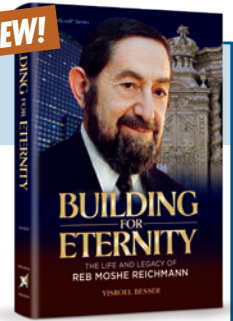
Our victory over Yavan was eternal. As such, when we find ourselves confronted by foreign philosophies with their overtones of "Greek wisdom," we know that we have within us the ability to withstand the tests and rise above all challenges. Particularly each year on *Chanukah*, when the very same spiritual forces and influences that prevailed in the days of the *Chashmonaim* return once again, our ability to meet all challenges and emerge victorious is that much stronger. 📖



Rav Gedaliah Shorr zt"l

**OUR ABILITY TO MEET
 ALL CHALLENGES AND
 EMERGE VICTORIOUS IS
 THAT MUCH STRONGER.**





The Reichmanns were contemplating a serious investment in a public company, and there were many questions about *Shabbos* and *ribbis*. Rav Shlomo Miller wrote up the *shailos* for them and sent them to Rav Moshe Feinstein, who allowed them to maintain ownership. “Only once Rav Moshe told them that it’s permitted *lechatchilah* did they start buying public companies.”

The non-Jews in the company learned that the boss was “for real,” recalls Reb Zechariah Fruchthandler, a senior executive at Olympia and York.

Once, he remembers, the unions — which had little appreciation for the Olympia and York policy of being closed on *Shabbos*, since it deprived workers of lucrative overtime pay — decided to get the best of Reb Moshe Reichmann. They were delivering a huge shipment of cement to a Boston construction site, and they scheduled it for just before *Shabbos*, knowing that the foreman would have no choice but to let it in and it would be unloaded on Friday night. It was a foolproof plan.

It never reached the foreman. The clerk at the gate waved him away. “We’re closing now.”

“Too bad,” the truck driver argued, ready to do battle, “I’m here now. If you don’t accept delivery, you won’t have it for a few more days.”

The clerk shrugged. “Do what you want, but we are not accepting it.”

He was not an executive or high-ranking employee, just a gate clerk, but he was completely confident that his position would be appreciated.

“To put it into perspective,” says Reb Zechariah, “there are at least 65 days a year of *Shabbos* and *Yom Tov*. There are Sundays and legal holidays when it’s illegal to work, so that’s 120 days a year lost. Most of September — crunch time for building in Canada, because it gets very cold in the winter and it’s hard to dig, the cost of labor rising along with the difficult conditions — is *Yom Tov*. The employees also felt pressure to complete projects on time and the tenants were constantly checking in that the buildings would be ready. Everyone wanted construction to continue on Saturday. And it wasn’t just construction, but maintenance, cleaning, parking — everything.



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A very respected Toronto *talmid chacham* honored Reb Moshe to serve as *sandek* at the *bris milah* of his son, a show of respect for the greatest *machzik Torah* of his generation. Reb Moshe accepted the unique *zechus*, and at the *seudah*, he gave the father a gift. “Among us German Jews, the *minhag* is that the *sandek* pays for the wedding,” the father quipped, and Reb Moshe smiled.

The conversation ended there, but over twenty years later, a few weeks before the *chasunah* of that child, one of Reb Moshe’s sons approached the *talmid chacham* with an envelope. Inside was a check for a significant sum, enough to cover a large portion of the wedding expenses.

• • • • •

Reb Moshe would often sit on the same side of the desk as his guests, conveying respect by facing them, rather than listening from across the wide desk. He would put on a jacket in honor of his visitors, treating each meeting as important.

Every visitor.

A 14-year-old boy was selling raffle tickets to benefit his *yeshivah*, and he impulsively rang the Reichmann doorbell without really considering what he was about to do. A moment later, Reb Moshe Reichmann himself stood in the open doorway. He didn’t give him a check or even buy tickets. Instead, he invited the boy into the study, as he would any *rosh yeshivah* or *rav*, and had the boy sit down.

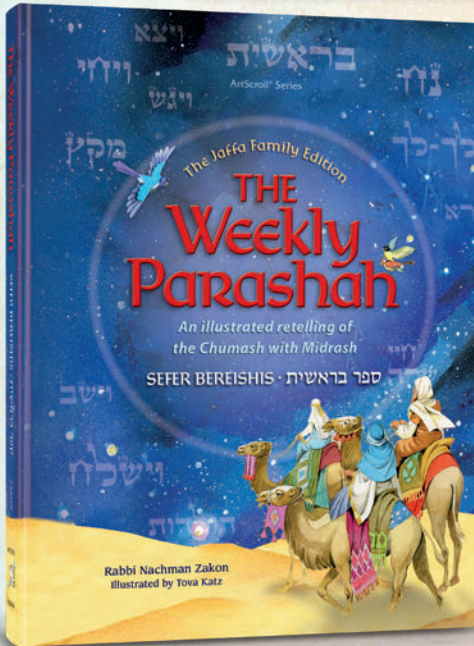
Tea was served in the elegant tea set, and for fifteen minutes Reb Moshe asked the boy questions about the *yeshivah*. Who was the *rosh yeshivah*? Did he say *shiur* every day? What sort of *shiur*? What did he speak about in the *shmuessen*?

The boy grew bolder, excitedly telling the greatest philanthropist in the world about his *yeshivah*, and then received a generous check.

Thirty years later, that same young boy returned, this time as the *menahel* of a large, prominent *yeshivah*. There were major changes over the years, both men showing signs of their respective ages, but the atmosphere of dignity and respect that pervaded in the study hadn’t changed at all. 📖

Parashah for Children

פרשת וישב



Dreams

One night, Yosef dreamt that he and his brothers were tying together wheat into bundles. Suddenly all the bundles stood up. All his brothers' bundles made a circle around his bundle and bowed down to it.

Yosef told his brothers what he had dreamed. The brothers understood the dream's message. The bowing bundles were the brothers bowing to Yosef. They were very angry that Yosef had dreamed that all his brothers would bow down to him. They told Yosef, "You think you will become a king over us, that you will be our boss?!"



Hearing Yosef's dream, his brothers hated him even more. Imagine, their kid brother dreaming that they would bow down to him! What chutzpah!

Sun, Moon, and Stars

Yosef had a second dream. He dreamed that the sun, moon, and eleven stars bowed down to him. He told this dream also to his brothers and to his father.

The meaning of the dream was clear. There would come a time when Yosef's father Yaakov (the sun), his mother (the moon), and his brothers (eleven stars) would bow down to him.

Yaakov scolded Yosef. "What kind of a dream is this? Are we to come — your mother, your brothers,

and I — to bow down to you?"

Yaakov was upset with Yosef for telling his dream to his brothers, causing them to hate him. However, Yaakov believed Yosef's dream. He was sure that at some time in the future, the dream would come true. The question was when? Yaakov patiently waited for when that would happen.

To remember Yosef's dream, Yaakov wrote it down. He included the date, time, and place where Yosef had told them the dream.

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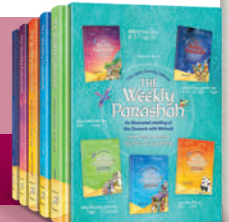
THE WEEKLY QUESTION

Question for Parashas Vayeishev:

How could Yosef's dream be true? The moon, Yosef's mother, couldn't bow down to him, as his mother, Rachel, had already died.

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 is: TZVI WILKES, Passaic, NJ



The question was: Why didn't Hashem want Yitzchak Avinu to leave Eretz Yisroel?

The answer is: Because at the Akeidah, Yitzchak had become holy, like a sacrifice. Someone so holy was not allowed to leave the holiness of Eretz Yisrael.