

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

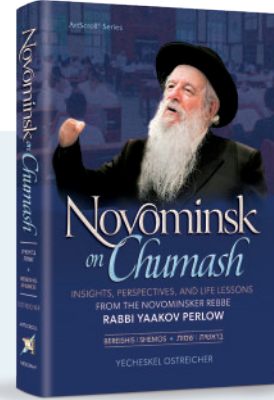
DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY

L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

FIRE OF GEULAH

*Novominsk on Chumash From the Novominsker Rebbe zt"l,
written by Rabbi Yechezkel Ostreicher*



וַיֹּאמֶר הָאֶסְפוּ וְאֶגִּידָה לָכֶם אֵת אֲשֶׁר יִקְרָא אֶתְכֶם בְּאַחֲרֵית הַיָּמִים.
And he said, "Assemble yourselves and I will tell you what will befall you in the End of Days" (49:1).

Yaakov desired to reveal to them when the *galus* would come to its end, but the *Shechinah* left him (*Rashi*).

The *Sefas Emes* cites Rav Simchah Bunim of Peshischa, who said that Yaakov wanted to tell them the time of the redemption because he felt that knowing it would help them through the *galus*.

Perhaps we can add that Yaakov felt that knowing when the *galus* would end would give the *Bnei Yisrael* a taste of the *geulah* that would enable them to face the challenges of *galus* by tapping into the innate *geulah* within them. This can be compared to the explanation of the *Baal Shem Tov* for why a fetus is taught the entire Torah while in his mother's womb, only to forget it at birth (*Niddah* 30b). The *Baal Shem Tov* says that just as when one lights a



The Novominsker Rebbe

**THE FIRE OF THE
GEULAH WILL BE LIT BY
WHOLEHEARTED EMUNAH
AND TZIPIAH L'YESHUAH.**

candle and extinguishes it it becomes easier to relight, the impression that the child gets from having experienced the Torah once gives him the ability to learn the Torah again later.

Yaakov wanted to ignite the *neshamos* of the *Bnei Yisrael* with the fire of the *geulah*, so that they could live with it even while in *galus*. But Hashem did not want that. Hashem wanted the *Bnei Yisrael* to go through *galus* without knowing when it would end. The fire of the *geulah* will not be lit by knowledge of the end of *galus*, but by the wholehearted *emunah* and *tzipiah l'yeshuah* (anticipation of salvation) that we must fortify ourselves with as long as the end has not yet come. 📖

LOVE OF TORAH AND TALMIDIM

A REBBI WHO IS A FATHER

Rav Elya Meir Sorotzkin by Avrohom Birnbaum

"The *shivah* for the Rav Elya Meir Sorotzkin's mother, Rebbetzin Rochel Sorotzkin, is indelibly etched in my mind," recalled Reb Yehuda Wechsler. "The *shivah* was preceded by a traveling marathon around the world. When his mother was sick, the *rosh yeshiva* flew to Cleveland, where she passed away. The first *levayah* was held in Cleveland. Then the *rosh yeshiva* flew to New York for a second *levayah*, from where he flew to Eretz Yisroel with the *aron* (coffin). His return from Eretz Yisroel took him back to Cleveland, where he sat *shivah* with the family. Finally, in the middle of *shivah*, he flew back to



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MESORAH HERITAGE FOUNDATION

A REBBI WHO IS A FATHER *continued from page 1*

the New York area, where he sat *shivah* for one night in Springfield and another two nights in Lakewood.

“At the time, I was a *rebbe* in Boston, Mass.,” Reb Yehuda continued, “and since Springfield is one hour closer to Boston than Lakewood is, I decided to pay a *shivah* visit on the night when he was in Springfield.

“When the *rosh yeshiva* arrived from La Guardia Airport to his home in Springfield, he was greeted by a mob scene. Hundreds of people were waiting to comfort him. I sat there patiently waiting my turn. Suddenly, the *rosh yeshiva* looked at his watch. It was 11 p.m.

“Reb Yehuda,’ the *rosh yeshiva* called to me, ‘*es iz shoin tzeit* (it is time [to go]).’ He knew that I still had a four-hour drive back to Boston. Yes, during the *shivah* for his mother and despite the great lack of sleep, the *rosh yeshiva* had the presence of mind to check the time and exhort his *talmid*, a *rebbe* of children, that it was very late. He wanted me to return home before it got even later.

“Afterwards, I heard that at 12 a.m., Reb Yosef Halpern, one of the devoted *baalei battim*, sent everyone home so that the *rosh yeshiva* could get some sleep. That little detail is what makes the next part of the story so exquisite.

“I was driving through Connecticut. It was dark, it was very late, and I was very tired. I was really fighting to stay awake when, at about 1 a.m., my cell phone rang. When I glanced at the caller ID, my eyes widened in surprise. Was it really the *rosh yeshiva* himself, calling me during *shivah*? I answered the phone and heard his calm voice: ‘Reb Yehuda, how is it going? Are you all right? Are you *farmattert* (exhausted)?’ I couldn’t believe it!

“Yes, that was our *rosh yeshiva*! In the middle of *shivah* for his mother, totally exhausted, finally able to go to sleep...and he wakes up in the middle of the night to call and make sure his *talmid* is awake and driving safely!

“That is not a *rebbe*! That is a *rebbe* who is a father. Only a father can do such thing!”

The MOE Bochurim

R’ Yehudah Neuwirth, a *talmid* of the *rosh yeshiva*, is currently a *rebbe* at the Mesivta of Eatontown, a *yeshiva* for wonderful *bachurim* who are struggling to find their own path.

“I had the *zechus* to take my *talmidim* to the *rosh yeshiva* when he was already unwell. I was a bit worried that the time of day that worked for everyone was right after the *rosh yeshiva* said the *shiur* and *davened Minchah*. In his weakened state, he was generally exhausted by then. But I did not have anything to worry about. First, he gave each *bachur* a warm, hearty ‘*Shalom Aleichem*.’ Then he sat with the *bachurim* and began asking them questions on what they were learning. He slowly guided them into the *sugya*, one step after the other, deeper and deeper, all while constantly dispensing compliments and *chizuk* for each correct answer. ‘Ah, what a *lamdan*. Truly a *lamdan*!’

“What was almost surreal to me was the fact that the *rosh yeshiva* spoke to my *talmidim* on their level while simultaneously speaking with them as if they were *bachurim* learning in Springfield. He probed for deeper understanding and was not satisfied until they reached the ‘essence’ of the *sugya*. The *bachurim* and other members of the *yeshiva* were astounded by the way he elevated

the entire atmosphere.”



Rav Elya Meir Sorotzkin

“WAS IT REALLY THE ROSH YESHIVA HIMSELF, CALLING ME DURING SHIVAH?”



With the MOE bachurim; R’ Yehudah Neuwirth is on the right

THIS WEEK'S DAF YOMI SCHEDULE:

JANUARY / סבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 יד	8 טו	9 טז	10 יז	11 יח	12 יט	13 כ
Nedarim 74	Nedarim 75	Nedarim 76	Nedarim 77	Nedarim 78	Nedarim 79	Nedarim 80

THIS WEEK'S MISHNAH YOMI SCHEDULE:

DEC-JAN / סבט

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 יד	8 טו	9 טז	10 יז	11 יח	12 יט	13 כ
Shabbos 17:4-5	Shabbos 17:6-7	Shabbos 17:8-18:1	Shabbos 18:2-3	Shabbos 19:1-2	Shabbos 19:3-4	Shabbos 19:5-6

One morning, Rav Dovid Feinstein was going to serve as *sandek* at a *bris*, and the *talmidim* expected the *baal tefillah* to skip *Tachanun*, as is customary. Reb Dovid nodded at the *baal tefillah* to indicate that they would be saying *Tachanun*, and he started *Vehu Rachum*, to the surprise of his *talmidim*, since the *halachah* is that the *minyán* in which a *sandek davens* does not say *Tachanun*, even if the *bris* is held elsewhere.

Later, in the car on the way to the *bris*, he shared his thinking with the driver. “They did not formally tell me that I am being *sandek*. They just asked me to participate in this *bris*. I don’t know what *kibbud* they will give me, if any, and so I think it was *muttar* for me to say *Tachanun*...”

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Someone came to honor him to serve as *sandek* at their son’s *bris*, and they made a joke referencing the words of the *Maharil* that being *sandek* is a *segulah* for wealth (quoted by the *Rema*, *Yoreh Deah* 265:11, who says that the *sandek* is compared to the *Kohen* who brought the *ketores*, which is itself considered a *segulah* for wealth according to *Chazal*).

Reb Dovid told him a story. Several years earlier, the *yeshivah* secretary told the *rosh yeshivah* that a certain Mrs. Klein had called the *yeshivah* office several times, looking for him. Reb Dovid returned the call.

She asked if he was David Feinstein, the son of Rabbi Moshe Fein-

stein, and he said that he was.

She explained her sad situation. Her only daughter had given birth to a boy, but the daughter and her husband were not religious and had no interest in arranging a *bris milah* for the child. She was religious, and when she protested, they told her that if she wanted to take care of the *bris*, they would not object.



Rav Dovid Feinstein

“IF THE MAHARIL SAYS IT, IT’S A REALITY!”

She would be making the *bris* in her home in Long Island, she said, and she did not have anyone to honor as *sandek*. She had heard about Rav Moshe Feinstein, and learned that he had a son who had taken over the *yeshivah*. She had looked up the number in the phone book, and now she wanted to invite him to come serve as *sandek* at the *bris* of her grandson.

Reb Dovid accepted, and on the eighth day, he traveled to Long Island.

There was a sparse crowd on hand, and he did not know any of the people there, but when Mrs. Klein asked him to stay for the *seudah*, he agreed. She asked him to share a few words, and again, he agreed. Then he wished the family well and returned to the Lower East Side.

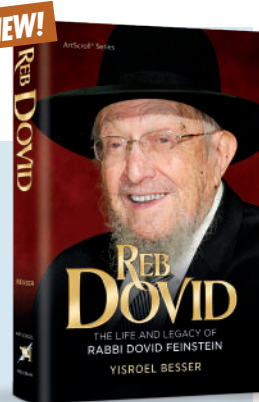
Several years passed, and he received a phone call from a lawyer one day. Once Reb Dovid identified himself, the lawyer informed him that he had been named as a beneficiary in the will of Mrs. Klein, who had passed away and left \$100,000 to David Feinstein. Reb Dovid looked at his visitor and completed the story. “I did not accept the money for myself, giving it to *yeshivah*, but the point is, if the *Maharil* says that *sandek* is a *segulah* for *ashirus*, then it means precisely that, whether we see it or not. It’s a reality!”

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A group of *askanim* asked Reb Dovid if a particular case they were involved with qualified as *pidyon shevuymim* or not. After thinking, he said, “I cannot find a single proof in *Shas* and the *poskim* to answer this. I recommend that you go ask this question to Rav Elyashiv.”

One of the *askanim* spoke up. “With all due respect to Rav Elyashiv,” he said, “if the *rosh yeshivah* cannot find a *raayah*, is it likely that Rav Elyashiv will be able to?”

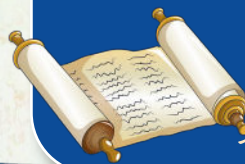
“No,” said Rav Dovid, “he probably will not find a *raayah* either. But when there are no *rayos*, no sources in *Chazal* to direct us, then the *hachraah l’maaseh*, the practical decision, has to come from a *gadol b’Torah*, and he is a real *gadol*!”



This week’s Yerushalmi Yomi schedule:

JANUARY /
טבת

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7 Berachos 55	8 Berachos 56	9 Berachos 57	10 Berachos 58	11 Berachos 59	12 Berachos 60	13 Berachos 61



Parashah for Children

פרשת ויחי

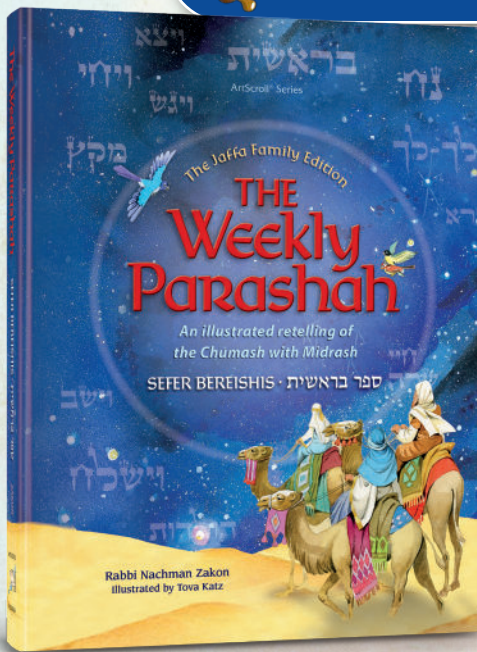
The End

When Yosef felt that he was going to pass away he called together his family, the Bnei Yisrael — the Children of Yisrael. He let them know that one day Hashem would send someone to free them from Egypt and bring them to Eretz Yisrael, the land Hashem had promised to give to the Jewish people.

Yosef then told them the code words that the one who would take them out would say: “Pakod yifkod” (He will remember). When the Jews will hear those words they will know that Hashem sent him and the time to leave Egypt had come.

He made the Bnei Yisrael swear that they would take his bones with them when they left Egypt, and that they would bury him in Eretz Yisrael.

Yosef lived a long life. He had the joy of seeing his sons become grandfathers and great-grandfathers. When Yosef died at 110 he was a great-great-grandfather!



FASCINATING FACTS

Yosef was buried in the city of Shechem, today an Arab city. It's the city where his brothers had sold him. We know exactly where his grave is and many Jews go and pray there.

Final Journeys

Yosef's body was put into a very heavy metal coffin. The Egyptians threw it into the Nile River, where it sank to the bottom.

This was a mean plan to stop the Jews from ever leaving Egypt. The Jews had sworn to take Yosef when they left. If his coffin was at the bottom of the Nile River, they could never get to it. The Jews would be stuck in Egypt forever!

But the plan failed. The time came to leave Egypt. But how could the Jews leave? Yosef's coffin was still at the bottom of the river!

Moshe Rabbeinu went to the Nile and, miraculously, Yosef's heavy metal coffin floated to the surface. Moshe lifted it out of the water.

WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Vayeichi:

Where do the words of “Hamalach hagoel osi mikol ra” come from?

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 Vayeishev question is: CHANA ZIPPER, Monsey, NY

The question was: Yaakov and Yosef were similar in seven ways. Name at least two.
The answer is: 1) They looked alike. 2) They both had brothers who hated them. 3) Their mothers both had only two children.
4) They both had angels that Hashem sent to protect them. 5) They both got married outside of Eretz Yisrael.
6) They both had children outside of Eretz Yisrael. 7) They both had important dreams.

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