



HOSTED BY:

TORAS AVIGDOR *Parshas Vayigash 5784* **Bulletin**

Issue #10

Toras Avigdor Snippets

A sampling of previous Toras Avigdor booklets



• Vayigash 5779 – That Fearful Moment

The brothers had felt entirely justified. It was twenty-two years of justifications! For years they had reinforced their arguments. You know that when you get into a fight with your wife, so the first hour you might feel bad about it. Something at least; a tinge of regret. An hour later, as you go off to work, you feel that you're right. Two hours later, you're surely right! The more time passes, the more right you become. And the wife is doing the same thing at home. She knew she was right from the beginning! Because that's the way of a human being; always justifying oneself. It's human nature.

And so Yosef's brothers were human as well. And they were building up, and reinforcing themselves since the last time they had seen Yosef. And it was some building by this time! It was a skyscraper of righteousness. And now all of a sudden it came crashing down and the brothers now realized that they had deceived themselves. They saw now that it was nothing but jealousy. וְיִקְנְאוּ בּוֹ אֶחָיו, that's what it was.

At that moment, overwhelmed with shock and regret, it all collapsed into dust. Like a punch in the face the words "Ani Yosef" hit them. The words "Ani Yosef" are truly terrifying words, only that we don't think. Because no matter how great you are, you will always be blind to your own faults. And that terrible day of dread is coming, when suddenly you will have to appear before the throne of not just a nothing-king of Egypt, but before the the Great Judge Himself, Hakadosh Baruch Hu. And He will say two words to us, just two words: "Ani Hashem"! And when we hear those terrifying words, all of our buildings that we constructed all our lives, our life-long justifications, will collapse into nothing.

• Vayigash 5781 – The Result of a Good Deed

Every mitzvah you do is alive forever. When Yosef Hatzadik harnessed the horses to greet his father it had a special *koach*, an special ability to exert influence 210 years later, because it was what we call mitzvah. Let's say your father lives out of town and you've settled here in Brooklyn; if you know your father is coming to visit you so you're not merely going to wait at home until he knocks on the door. That's American, it's minhag America. But *al pi Torah* — and *al pi seichel* too, by the way — if your father and mother are coming, it's proper to go to the airport or to the railroad station to meet them. This should be considered superfluous to be said but today it has to be mentioned.

And so we understand that when Yosef Hatzaddik went out to greet his father he was doing what any good Jew would have done — it was a mitzvah. But we're learning something new. We think that a mitzvah is something like a job well done; we did it and we'll be paid off in the next world and finished. But we're learning now that a mitzvah is much more than just a written record — a mitzvah is a living creature!

Pay attention now; I didn't say 'a creation,' I said 'creature.' Rabbi Yehuda Halevi in his *Kuzari* tells us that a mitzvah is an actual living entity. Of course, it doesn't live like we live. It doesn't have to be fed or be bathed. But it's a living thing, something that has its own type of existence.

When you put on tefillin, when you nail a *mezuzah* to your door, when you say *birkas hamazon* after eating, when you give a penny to a poor man for *tzedakah*, when you say *shema Yisroel*, when you mention *yetzias Mitzrayim*, when you fulfill any one of them, you're creating an eternal creature, something that will exist forever. And not only it exists but it continues to exert an influence.

• Vayigash 5782 – Seeing the Secrets of the World

Yaakov Avinu understood the great power of seeing things in this world. He knew that the tremendous emotion of seeing his beloved son would awaken within him a very great reaction of excitement and gratitude to Hashem. Of course, he would be grateful to Hashem anyhow; but Yaakov wanted more than that. He was always searching for ways and means of becoming more aware of Hashem, and he knew that nothing could compare to the effect of actually seeing his son — the intense gratitude and love of Hashem that would pour from his soul would be unmatched. And that's why he undertook the journey to Egypt.

You shouldn't disdain what you're hearing now. As you sit at your table on Shabbos and you're looking around at the faces of your children; maybe everybody is talking, eating, whatever it is, so you remember what we said here. You look at

your child's face and you're thinking, "Ah! What a beautiful face! What a beautiful experience this is that Hashem is giving me! I love this child! And the next one too. "Such a sweet face – I love this child! Thank You Hashem for this gift!" You love every one of them tremendously and it should be translated into stimulating your love of Hakadosh Baruch Hu more and more.

There's a great happiness in seeing your children. Even if your child is not a *gadol batorah*, but he walks *b'derech hayashar*, he's a *shomer torah umitzvos*, it's a tremendous happiness to see his face. If Hashem gives you normal good *frum* children, you should be so happy; you should enjoy them. Enjoy them and thank Hashem every time you see them. You enjoy the child's face and while you're doing it you're thinking, "I'm not doing it merely because I want to have *nachas*; I'm doing it because I want to love Hakadosh Baruch Hu Who gave me this tremendous experience to see my child's face. And so the purpose of seeing is to make an effect on your *neshamah*.

• Vayigash 5783 – Lion of Yehuda

Yehuda was *moser nefesh* and he made himself the spokesman. He spoke with diplomacy but still he spoke, and he spoke tough. And that's how Binyomin was saved.

Now, I want to tell you something. This following principle is my own; I didn't hear it from my rebbes and therefore I take the responsibility for it. If it's not good, I'm to blame. But I'm inclined to say that this *parsha* is one of the reasons why the Am Yisroel today is made up of Yehudim: the people of Yehuda.

Not only are we called Yehudim but to a very great extent, we are Yehudim. Are all Jews today from Yehuda? No. But most of them are. Some are from the tribe of Binyomin, some are from the tribe of Levi. All Kohanim and Levi'im come from the tribe of Levi. And there is a small admixture from all the other tribes too – it's a fact that we have a little from every tribe among us. But we are mostly of the tribe of Yehuda.

Now, what is the importance that we descend from Yehuda? Why not one of the other *shevatim*? It wasn't an accident. Nothing is an accident but something so big like this, the future of our people? There's something there. And so it's a fair question: why is it that Yehuda was the one who turned out to be the Jewish nation? What about all the other brothers?

I think that this story is one of the more important reasons. Because we see that Yehuda had a certain quality of *gevurah*, and in order to be successful in anything, especially as a Yehudi, you have to have a backbone. I think that's the reason why Yehuda became greater than his brothers.

Toras Avigdor Inbox



I am deeply grateful to Toras Avigdor for spreading the Torah light of Rabbi Miller. Their dedication to sharing his teachings has been a source of inspiration and guidance for so many, including myself. The wisdom imparted through their work continues to illuminate the path of countless individuals seeking to connect with the depth and beauty of our heritage. Thank you, Toras Avigdor, for your invaluable contribution!

E. Dresdner, Monroe, NY

Your organization is doing amazing work - the Toras Avigdor's in all its forms are my greatest source of inspiration. May Hashem give you all much *koach* and success to continue your great *avodas hakodesh*.

Yisroel Greenwald, Melbourne Australia

Lichvod Harav Wolhendler Shlita,

If you're wondering if anyone is having an impact from the podcast [*ed. Note: This is referring to the new Toras Avigdor Chat available on most podcast platforms and at TorahAnytime.com/taChat], I'm letting you know that I am.*

I'll be honest: I find it hard to read the Toras Avigdor because it triggers me in different ways - whether it's the ideas or the examples which Rabbi Miller states [or maybe just the fact that it makes me feel bad where I'm holding...] - the details don't really matter, and I sort of gave up on reading it.

But, since this podcast started, I'm having second thoughts, and I'm trying to push away the barriers and reenter the world of Rav Avigdor zt"l. As your brother stressed last week (I think) about doing slowly, so this week I read one section of it, and ly"h it'll continue on and on. Thanks again for all that you do,

Volvy S., Monsey, NY

Write to us!

Email: info@TorasAvigdor.org

Address: 1273a 46th Street Brooklyn NY 11219