

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת וישב  
שבת חנוכה  
כ"ו כסלו תשפ"ד

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RABBI YITZCHOK

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

## NO RECLINERS IN A FACTORY

Rav Wolbe on Chumash by Rabbi Yitzchok Caplan

וישב יעקב. — *Yaakov settled (37:1).*

Immediately after the Torah relates that Yaakov settled in the land of Canaan, it launches into the narrative of the dreams and the subsequent sale of Yosef. *Rashi* explains that Yaakov yearned to settle down and live without distress, but shortly after his “settling” in Eretz Yisrael, he suffered the tragedy of Yosef’s disappearance. *Chazal* tell us that when righteous people seek to live in peace and tranquility, Hashem counters, “Is it not sufficient what awaits them in the World to Come? Do they also want to live in this world without difficulties?”

When Yaakov sought serenity, his intention was not to relax in a recliner with a cigar. Yaakov Avinu, the embodiment of perpetual Torah study, felt that if his life were tranquil, he would be better able to delve into Torah study. Why, then, was Yaakov not granted his request?

Rav Yerucham Levovitz said, “You will never find a recliner in a factory.” Since everyone in a factory is busy working, there is no time to sit back and relax. Likewise, we are not meant to amble through a utopian life in this world. That state of tranquility is reserved for the next world.

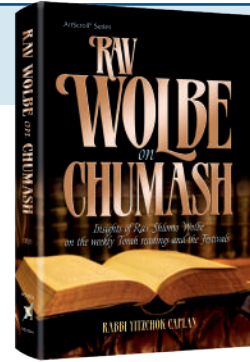
Yaakov Avinu had an extremely difficult life. His brother, Eisav, was bent on killing him, and he fled to his uncle Lavan, who cheated him incessantly. On his

way back to his parents’ home, he experienced the kidnapping and violation of his daughter, Dinah. When he finally arrived home, his beloved son Yosef was sold by his brothers — eventually leading to Yaakov’s exile to Egypt. All of the distress he experienced was meted out to him in order that he realize that in this world he must rise above adversity and perform to the best of his ability.

Often, a person feels that his circumstances make it impossible for him to focus on his spiritual obligations. After all, how can he possibly concentrate on Torah study or *davening* when his life is in such turmoil? However, it is *specifically* in these situations that we are expected to rise above the external factors that were

placed in our paths to test us.

Rav Shlomo Wolbe commented that sometimes, when he had quiet time to study, he could not arrive at a *chiddush*. However, *chiddushim* would often occur to him when the phone was ringing, or students needed attention, or things had to be organized, or there was someplace he had to go. It is specifically during busy times that we can reap the boundless rewards of fulfilling our spiritual obligations despite adversity. 📖



Rav Yerucham Levovitz

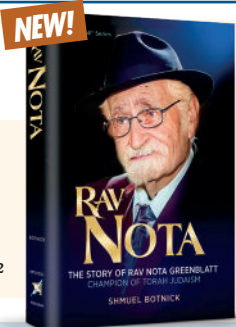
GREATNESS

## WITH BRILLIANCE AND COMPASSION

Rav Nota – The Story of Rav Nota Greenblatt by Shmuel Botnick

Rav Nota Greenblatt was once sitting in the *beis medrash* of Far Rockaway’s Sh’or Yoshuv and a group of students gathered around him, drawn by his magnetic person-

ality. He began sharing story after story with his riveted audience, describing in impeccable detail his many interactions with the leading *gedolim* of bygone eras. *continued on page 2*



THIS WEEK’S ISSUE IS DEDICATED IN MEMORY OF MRS. RACHEL ZLOTOWITZ

פיגא רחל בת חיים חייקל ע"ה נפטרה כ"ג כסלו תשפ"ד

MESORAH HERITAGE FOUNDATION

**WITH BRILLIANCE AND COMPASSION**

*continued from page 1*

“Rabbi Greenblatt,” one boy commented, “you knew such great people. Today, we don’t have anyone like that.”

Rav Nota nodded, deep in thought. He then grew very emotional. “*Uber s’veht nuch zein*,” he proclaimed. “There will yet be!”

This attitude was evident each time he shared a story about one of his sacred *rabbeim*. Rav Nota was a masterful storyteller, and his voice quivered at the mere mention of their names. He laughed at the funny stories and shook his head in consternation at the ones he never comprehended.

He loved to tell stories, sharing a revived past with a hopeful future.

Rav Nota had witnessed greatness throughout his lifetime and was determined to relay it to the next generations.

“*S’veht nuch zein!*” Rav Nota insisted. “There will yet be!”

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Rabbi Dr. Shmuel Mandelman’s relationship with Rav Nota had a unique genesis. Long enamored by the great *gaon* tucked away in southwest Tennessee, Dr. Mandelman made it his mission to receive *semichah* from Rav Nota. This was an ambitious goal; Rav Nota seldom conferred *semichah*. Nonetheless, Dr. Mandelman traveled to Memphis and made an appointment to speak

with Rav Nota. He arrived at the given time and waited in the study. Rav Nota entered and shared a recently developed Torah thought. Dr. Mandelman responded in kind and the two engaged in conversation, sharing Torah thought after Torah thought for a whopping eight hours. None of this followed the protocol of a typical *semichah* exam, but that didn’t seem to be a problem. Rav Nota pulled out pen



and paper and drafted the coveted certificate.

“Now, what is your mother’s phone number?” Rav Nota asked.

Dr. Mandelman’s eyebrows furrowed.

“Uh, why does the *rav* need her number?”

“Well,” said Rav Nota, eyes twinkling, “I’m sure you caused her enough headaches.

It’s time to give her some *nachas*.”

Dr. Mandelman had admired Rav Nota’s prowess as a *posek*, but, in a later encounter, he also came to recognize his ocean-deep compassion.

It happened when Dr. Mandel-

man placed a call to Rav Nota on *Erev Yom Kippur*.

His wife was expecting and there were complications. The question for Rav Nota centered on if and how his wife could break her fast should the need arise. Rav Nota, before addressing the question, issued an unasked-for ruling: “You have no permission to go to *shul*,” he said with no uncertainty. “You will *daven* at home.” They then discussed the question, reached a *halachic* conclusion, wished each other a *gemar chasimah tovah*, and ended the conversation.

*Yom Kippur* came and went, and all was well in the Mandelman home. After nightfall, they made *Havdalah* and, sometime later, Dr. Mandelman’s phone rang. He glanced at the screen: Why was Rav Nota calling? It turned out to be a brief conversation.

“Reb Shmuel,” said Rav Nota, “how did *Yom Kippur* go? How is your wife doing?”

Dr. Mandelman assured him that all was well and hung up the phone. It took some time before he realized that Memphis was an hour behind Eastern Standard Time. Rav Nota had called just moments after his own *Havdalah*.

This was an ongoing facet in Rav Nota’s model of issuing *halachic* rulings; he provided the relevant answer, but was always sensitive to the circumstances that lay behind the question.

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One *Chol Hamoed*, Reb Shuey Scheinberg called Rav Nota with a question. Sometime *continued on page 3*

**THIS WEEK’S DAF YOMI SCHEDULE:**

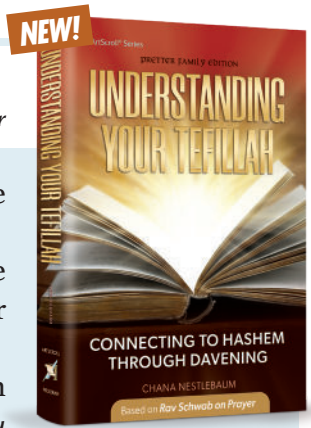
**DECEMBER / כסלו**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9 בא Bava Kamma 37	10 בא Bava Kamma 38	11 בב Bava Kamma 39	12 בט Bava Kamma 40	13 בז Bava Kamma 41	14 כא Bava Kamma 42	15 כב Bava Kamma 43

**THIS WEEK’S MISHNAH YOMI SCHEDULE:**

**DECEMBER / כסלו**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9 בא Yevamos 13:4-5	10 בא Yevamos 13:6-7	11 בב Yevamos 13:8-9	12 בט Yevamos 13:10-11	13 בז Yevamos 13:12-13	14 כא Yevamos 14:1-2	15 כב Yevamos 14:3-4



Imagine: You have a job that pays one billion dollars. The only catch is that you have to work at that job for your entire life, and you never get to see the money. It's deposited in a bank account that you can't access, but you're never desperate, because the company gives you a house, food and clothing, and takes care of your family's expenses. Every year, you get a statement telling you how much has been deposited, but you do not get to spend a penny from the account until you retire. Would you take the job? Do you think that you would keep it?

In a way, this *meshal* describes the Jewish people's "job" of keeping the Torah. We know that the reward for our *mitzvos* awaits us in the Next World. Meanwhile, here in this world, we're striving, working on ourselves, struggling to fend off all the distractions and false ideas that inundate us and trying to stay true to our purpose.

Every day that we pull ourselves out of bed to get to *minyán* or school, every night that we keep ourselves awake to review our learning, every time we fight off laziness to do a *chessed* or swat away the *yeltzer hara* to stay on the right path, we're working hard for Hashem, earning uncountable fortunes. But can we hope to touch it before we "retire" to *Olam Haba*?

In one phrase of *Ahavah Rabbah*, "*Vahavi'einu l'shalom m'arba kanfos ha'aretz - Bring us in peace from the four corners of the earth,*" we ask Hashem to let us experience right here in this world all the blessings the Torah

promises to those who keep the *mitzvos*.

We ask Him to bring on the times of *Mashiach* now, in our lifetime.

We ask Hashem to return us to our home: "*Vesolicheinu komemiyus l'artzeinu — And lead us upright to our land.*" At this point in the *tefillah*, men gather their four *tzitzis* to represent the four corners of the earth where the Jewish people have been scattered.

"Upright" — *komimiyus*, says Rav Schwab, means stretched to our full height, like someone stretches himself when he's being measured at the doctor's office. "Upright" means we'll be all we can be, at the level of purity and holiness we reached when we stood at Har Sinai.

This segment about *Mashiach* follows the segment on Torah learning, says Rav Schwab, because Torah learning is the key to the Jewish people living together in peace: "Torah scholars increase peace in the world" (*Berachos* 64a). When we all learn the same Torah and turn to *talmidei chachamim* to settle our differences, we will reach our "full height." There will be peace among all the factions of Jews, and we will become the teachers of the other nations, as Hashem chose us to be. This is the part we play, but in the end, it is all Hashem, "*Keil po'el yeshuos atah, the Almighty, Who does works of salvation.*"

**WITH BRILLIANCE AND COMPASSION** *continued from page 2*

during *Yom Tov*, his baby contracted a stomach virus and had vomited all over his wife's primary *Yom Tov* outfit. Could the outfit be sent to the cleaner's on *Chol Hamoed*? Before Rav Nota answered, there was a more pressing issue to discuss.

"First of all," said Rav Nota, "*Vuhs macht der yingel?* How is the

baby feeling?"

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Rabbi Sholom Fishbane, *kashrus* administrator for the Chicago Rabbinical Council (cRc), was present at a question-and-answer forum held at the 2017 Association of *Kashrus* Organizations' conference. The panel featured several leading *poskim* in the field of *kashrus*, Rav Nota among them. One of the questions focused on the *halachic* reliability of cameras

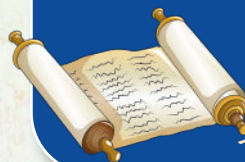
as a method of *kashrus* oversight: Could modern camera surveillance replace the trained observation of the traditional *mashgiach*?

Rav Nota skipped the expected recitation of sources.

"It is possible that cameras are sufficient for oversight," he said. "But if you use a camera instead of a *mashgiach*, you're taking *parnasah* away from a fellow Jew. And that has to be given serious consideration."

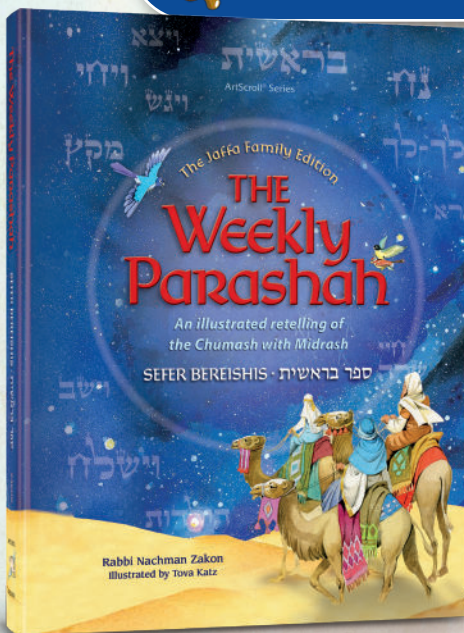
**This week's Yerushalmi Yomi schedule:**

DECEMBER / כסלו	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	9 א	10 ב	11 ג	12 ד	13 ה	14 ו	15 ז
	Sheviis 63	Sheviis 64	Sheviis 65	Sheviis 66	Sheviis 67	Sheviis 68	Sheviis 69



# 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.



## THE WEEKLY QUESTION

In light of the situation in Eretz Yisroel, in lieu of the Weekly Question, any child who recites 5 chapters of Tehillim for the safety of our brothers and sisters will be entered into a raffle to win a \$36 ArtScroll gift card.

Email your full name, city and contact info to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Monday. Names of winners will appear in a future edition.

**The winner of the question for Parashas Toldos is: MOSHE ZION, Hewlett, NY**

The question was: Shem told Rivkah that each of her two sons would have a descendent who would be a rich and powerful ruler? Who were they?  
The answer is: Rabbi Yehuda HaNasi and Antoninus, emperor of Rome.

