

THE SAITSKIY FAMILY EDITION



THIS WEEK'S EDITION IS DEDICATED BY THE **BIDERMAN FAMILY L'ZECHER NISHMAS R'YISROEL MOSHE B"R AVROHOM YECHZKEL Z'L, BASYA CHAYA B"R YOSEF ZEV A'H, AND YOSEF ZEV A'H BEN YIBLCH" T AVROHOM YECHZKEL**

IT IS ALSO DEDICATED ANONYMOUSLY IN HONOR OF **THE TORAH SWEETS TEAM**

TO SUBSCRIBE FOR FREE, TO SEND FEEDBACK, OR TO SPONSOR, EMAIL US AT TORAHSWEETS@GMAIL.COM

PLEASE DO NOT READ DURING DAVENING OR KRIAS HATORAH. ALSO, ADS MAY NOT BE READ ON SHABBOS.

PARSHAS VAYIGASH EDITION – VOLUME 14, ISSUE 52 – TEVES 4, 5785/JANUARY 4TH, 2025

TORAH QUESTION OF THE WEEK BY RABBI MOSHE KLEIN: VAYIGASH – SEEING THE GOOD IN EVERYTHING

Last week's question: Pharaoh asks Yaakov how old he was. Yaakov answers Pharaoh (Bereishis 47:9): *"The days of the years of my sojournings are one hundred thirty years. The days of the years of my life have been few and miserable."* Why would Yaakov say these seemingly negative comments?

Answer: The **Ramban** (ibid.) himself asks this question and writes: *"I know no reason for this comment by our aged patriarch. It appears to me that Yaakov had turned gray, and he appeared very old. Pharaoh wondered about his age, for most people of his time did not live very long as the lifespan of mankind had already been shortened."*

He therefore asked him, *"How many are the days of the years of your life, as I have not seen a man as aged as you in my entire kingdom?"* Then Yaakov answered that he was 130 and because of the hard years of toil and groaning, he had turned gray and he appeared very old."

Yaakov wasn't complaining but just explaining why he looked the way he did. Also, the Torah tells us (ibid. 47:4) that Yaakov and his family told Pharaoh that they came to Egypt, *"to sojourn in this land"*, which means that he was planning on leaving after the famine ended. It was ludicrous to Pharaoh that Yaakov would live that long, which prompted his question about age and Yaakov's response (see the **Tur**).

Another fascinating explanation is that Pharaoh thought he wasn't seeing Yaakov, but Yitzchak. Even more interesting, the Sefer **Meshivas Nefesh** writes that there was a portrait of Avraham Avinu in Pharaoh's palace and when Yaakov walked in, Pharaoh thought that it was Avraham and asked, *"you're still alive?"* Nevertheless, these above are still pragmatic answers. Let's take this a step deeper, though.



The **Da'as Zikenim** brings a Midrash that goes in a different direction. *"At the time that Yaakov said, 'few and bad have been the days of my life', The Holy One said to him, 'I saved you from Eisav and Lavan, I returned Dina to you and Yosef, and you complain about your life that they were few and bad?! By your life, the number of words from 'and [Pharaoh] said, until the 'days of their sojourns' so too will be reduced from your years, that you will not live to the age of your father, Yitzchak'. Because Yitzchak lived for 180 years, and Yaakov lived for 147 years."* **Rabbi Chaim Shmuelevitz**, ZT"l, points out that Yaakov himself only used 25 words - the other 8 words comprised of the Torah's description of Pharaoh's question to Yaakov. Why should Yaakov also be punished for Pharaoh's question?

Rav Shmuelevitz explains that Yaakov looked so old because of his attitude toward his sufferings. Had he not felt so troubled about his life, then he would never have appeared so old, and he would never have aroused Pharaoh to immediately ask his age. In truth, Yaakov wasn't even complaining. He was merely acknowledging why he looked so old, but it was enough for Hashem to take 33 years from him. Yet, Yaakov did truly suffer for all those years, so what was he supposed to do with handling his challenges?

The **Sefer Shomer Emunim** explains as follows. We know there are two phrases about Hashem's system: The **Shulchan Aruch** (Orach Chaim 230:5) teaches that one should say, *"Everything the Merciful One does is for the best."* Yet, a better version of this, writes the **Chochmas Shlomo**, would be *"gamzu l'tovah – this, too is for the good"* from the story of Nachum Ish Gamzu (Ta'anis 21a). →

PLEASE EMAIL YOUR REPLY TO RABBI MOSHE KLEIN AT DEPTHOFTORAH@GMAIL.COM TO BE ENTERED TO WIN 300 DOLLARS IN OUR UPCOMING RAFFLE!

VAYIGASH – LET GO AND LET G-D

The difference between the two is that the former says that it's difficult now, but in the end, all will turn out well. Yet, the language of Nachum Ish Gamzu is that everything is good now and one can see the good if he looks at it. The objection with Yaakov was his face should have looked younger because he should have seen the good immediately. He shouldn't have been so affected by his tribulations.

Let's remember that Yaakov was the choicest of the forefathers. He was so great that he was the fourth foot of Hashem's Heavenly Chariot, whatever that means. We cannot fathom his greatness, but at the same time, we need to learn something from the idea of Rabbi Shmuelevitz. The lesson may be to see the good in every bump on the road and our challenges should not get stressed to the point that the tension shows physically on our complexion.

A man once went to the great **Maggid of Mezeritch** with a question that deeply troubled him. He could not fathom how one could follow the Talmudic counsel that 'One should bless Hashem for the bad just as one blesses Him for the good' (Berachos 9:5). Is it possible to be thankful for one's troubles and misery?

The Maggid replied that he should go seek out his disciple, **Reb Zusha of Hanipol**, and ask him this question. The man followed the Maggid's advice and travelled to Rabbi Zusha. The tzaddik received him warmly and invited him into his home. As soon as the guest entered the house, it became obvious that the family was extremely poor. The furnishings were simple and bare, there was little food to eat, and the family members were beset with various afflictions and illnesses. Nevertheless, Rabbi Zusha was happy and cheerful. The guest was astonished.

The man said: "I asked the Maggid how it's possible to bless Hashem for bad just as one blesses Him for the good, and the Maggid told me that only you can help me in this matter." Reb Zusha replied, "This is a hard question. But why did our master send you to me? How would I know? He should've sent you to one who has experienced suffering!"

Reb Zusha was teaching us how to look at the bumps in life: to take them with joy and see only the positive. Understandably, this is a high level, but let's learn from Yaakov – on his level – to do our best to process our challenges in a less stressful way.

This week's question: Why did Yaakov rebuke his sons, Shimon and Levi, for their actions in Shechem if according to the Ramban, the people of Shechem were all guilty of death because they did not uphold their obligation to judge and punish Shechem for abducting Dina? How does this align with the concept of their responsibility for Yaakov's critique?

In our Parsha, the Torah informs us that Yosef's brothers were shocked into silence. The Torah writes (Bereishis 45:3), *"The brothers were not able to answer him (Yosef), they were frozen before him, from their shame."* What did Yosef do? How did he remedy the situation? How did he start his relationship anew with them?

First, he reminded them of the Supreme Ruler of the Universe, Hakadosh Baruch Hu, and how He is in charge of every detail of life, and it was He who sent him to be the conduit for good for the entire region and save everyone from famine. The question remains: how did he address their shame? How did he convince them that they were simply the messengers who sold him into slavery? **Rashi** answers this question (ibid. 45:12) when he elucidates the words, *"Behold your eyes see and the eyes of my brother Binyamin."* What did their eyes see? Also, why was Binyamin singled out? Did Binyamin see something different than they did?

Rashi tells us they saw his glory, that he became second to the king, that he was their brother - circumcised like them - and that it was his mouth talking in Hebrew to them. Why was Binyamin mentioned separately? Rashi tells us he considered all of them together as equals, as if to say, that "just as I have no hatred towards my brother Binyamin since he was not present at my sale, so too there is no hatred in my heart towards you!" This finally restored their equilibrium and after this, we see in the Pasuk (ibid. 45:15) that they started talking together.

Although Yosef didn't outright forgive his brothers, His *emunah* and *bitachon* were so strong that he considered all of his brothers as innocent as Binyamin! That is a huge *madreigah* (level). The Gemara (Rosh Hashanah 17a) writes: *"Rava says: 'anyone who forgoes his gripes here on earth, Heaven will forgo his sins as it says (Micha 7:18) 'Who pardons iniquity and removes transgressions'. To whom does he pardon iniquity? To the one who overlooks the injustices committed against him by others.'"*

This is the level Yosef reached. Yosef showed us the way to behave with our spouses. Working on our *emunah* and *bitachon* in Hashem will enable us to see clearly that our spouse is just a *shliach* (messenger). No matter what happens in our life we need to see Hashem as the Orchestrator - as the Almighty - and if something happens to upset us, we need to hold back the blame, like Yosef did when it came to his brothers. This is a very high level, but to have our sins forgiven and overlooked also warrants a very high reward.

We were given the tremendous power to overlook and forgive. Every day we have a new unique opportunity to look at our spouse with kindness and compassion and instead of blaming them, forgo, forgive, and come one step closer to *shleimus* (our personal perfection). As **Rabbi Shmuel Golshevsky** puts it, let go and let G-D!

Let us make a supreme effort to trust that Hashem does not make mistakes, and we should not find fault with our spouse. The dividends of such an attitude are worth the effort. May Hashem fill our homes with the light of Shalom Bayis.

VAYIGASH – TWO OPTIONS

A strange thing happens from the end of last week's Parsha to this one. At the end of Mikeitz, Yosef plants his royal goblet in the bag of his brother, Binyamin, and then his son, Menashe searches their bags, starting from oldest to youngest. The brothers suspect that the cup may have been planted, and one opinion holds that they thought Binyamin did the same thing his mother, Rochel, did in stealing an object of divination (Binyamin stole Yosef's "magic" goblet like Rochel stole her father's teraphim). They realized Binyamin would end up as a slave. Yehudah then says (Bereishis 44:16): *"What can we say to my lord? How can we plead; how can we prove our innocence? Hashem has uncovered the crime of your servants. Here we are, then, slaves of my lord, the rest of us as much as he in whose possession the goblet was found."*

To this, Yosef replies (ibid. 44:18): *"Far be it from me to act like this. Only the one in whose possession the goblet was found shall be my slave; the rest of you go back in peace to your father."* **Rashi** (ibid. 44:19) then tells us Yehudah's reaction to this "justice system" of Yosef. He threatened to kill Yosef and Pharaoh. Yehudah starts screaming and the deaf Chushim Ben Dan heard him all the way in Eretz Yisroel. Upon hearing Yehudah's cry, the Midrash tells Chushim jumped to Mitzrayim and joined Yehuda in his cry as Egypt starts collapsing.

Isn't this an overreaction? Yehudah, there are 11 brothers, and you just offered to make all of them servants, but the viceroy only wants one – so that makes you threaten to tear the whole country apart? It's like someone hits your car and offers you 11,000 dollars, and when you say, it's only going to cost 1,000 dollars they flip out and threaten to fight you tooth and nail in court. How does this make sense?

The **Lev Eliyahu** explains by citing the story of the *Asarah Herugei Malchus* (the Ten Martyrs). The Roman emperor brings ten sages together and says he is going to kill them. One of the Sages, Rabbi Yishmael, asks for a few days to ascertain whether this decree is fully sealed from Hashem. Rabbi Yishmael goes up to Shomayim and Hashem confirms this to be irrevocably destined.

Okay - let's play this scenario out. Rabbi Yishmael comes down and says, "Hashem said that the Decree wasn't sealed – we're going home." Do you think that Caesar would have agreed to this and given up his persecution this easily? The answer is that Caesar knew about these Sages, one of whom was the saintly Rabbi Akiva (whose student Rabbi Shimon Bar Yochai possessed superhuman powers). They could have all just glanced around the room and burn everyone in the Roman cabinet.

This is why Rabbi Yishmael said that they needed to check if this was from Hashem – in which case, they would willingly accept their fate. If it wasn't Divinely decreed, they would destroy the Roman government and leave them in a heap of ashes.



However, Hashem decreed this and there was nothing they could do. The same applies to Yehuda's statement. When he says, "Hashem has uncovered our crime" he means the selling of Yosef into slavery. Measure for measure, they would become slaves themselves. Binyomin, who didn't partake in Yosef's sale, would be considered collateral damage by the virtue that he was part of the family.

When Yosef told Yehuda that all the brothers could go free with the exception of Binyamin – the only one who was not part of Yosef's sale – Yehudah realized that this had nothing to do with what the brothers did, and Yehudah promised the destruction of Yosef and the entire Egyptian people. Facing this predicament left Yosef with no choice but to reveal himself to his brothers.

When something happens in our lives, there are two possibilities. One possibility is that the situation is coming from Hashem, and we accept it, or it's a challenge to see if we can stand up to it. Often, a situation is out of our control, and we must accept the decree from Hashem. Yet, there are many times when we can solve it and it's our job to be proactive and prevent those disasters from happening.

SUGAR RUSH ON THE 613 MITZVOS BY R'ELI REIT
MITZVAH # 144 – THE FIRST SHEARING

When cutting off the wool from a sheep, the first cutting must be given to a Kohen. As the Pasuk (Devarim 18:4) says, *"The first of your cut wool you shall give to him"*. This Mitzvah applies only in Eretz Yisroel.

This Mitzvah is only when one has at least five sheep and applies to both male and female sheep: adult sheep and young sheep. Every time a sheep gets a "haircut", the first cutting must be given to a Kohen. A Kohen who cuts his sheep's wool does not do this Mitzvah.

**TO ADVERTISE IN THE TORAH
SWEETS FOR A LOW PRICE AND
PROMOTE YOUR BUSINESS WHILE
SIMULTANEOUSLY SUPPORTING
TORAH DISTRIBUTION, PLEASE
CALL OR TEXT (718) 675-9370.**

VAYIGASH - DON'T AGITATE ON THE WAY

After revealing himself to his brothers, Yosef is ready to send his brothers back to Eretz Canaan to bring Yaakov and the rest of the family to Mitzrayim. He gives them plenty of provisions for the trip and then instructs them (Bereishis 45:24): “*Al Tirgazu Baderech*”. It's not clear at first glance what exactly Yosef was instructing them. **Rashi** brings down three ideas.

1. Don't get too involved in a Halachic discussion which could distract their attention which was needed for the journey.
2. Don't take long steps (and thereby endangering themselves) and rush to get home to Yaakov Avinu.
3. Don't argue about whose fault it was that Yosef sold.

The common theme here is that when we are traveling, we are more susceptible to poor judgment and irritation. We looked at the word “rogez” in the context of Yaakov's being blindsided by Yosef's disappearance in this column on Parshas Vayeishev. It would seem that in a similar vein, *Al Tirgazu* has this implication. Don't create any unnecessary drama.

Although traveling today is not as perilous as in the olden days, unnecessary drama is still something we want to avoid. Driving carefully and distraction-free are important to ensure safely getting to your destination. Here are some additional tips that will make travel more pleasant and healthy.

1. **Rest stops; Just Stop.** Often, when travelling we just want to get there already. The tendency is to just keep going and not stop unless necessary, similar to Rashi's second *pshat*. When you or someone in your car (usually a child) feels the need, resist the urge to just keep going. “You just went to the bathroom 30 minutes ago; you can't need to again! We are almost there, just hold it in.” Aside from being an unhealthy strain on the body, not stopping can potentially lead to lots of grumpiness on all sides. It's usually worth the extra 10 minutes.

2. **What to Bring:** Now that we stopped at the rest stop, a new drama unfolds. Now everyone is hungry and NEEDS to buy pretzels...pringles...dippin' dots...licorice...soda...cookies. It's a good thing that most rest stop eateries aren't kosher because then we would have to deal with fast food. If you are planning for a multi-hour trip, make sure each person has a single-serve snack bag of their choice. Additionally, a big bag of sliced apples, pears, and other fresh fruit that is easy to eat without a mess is a refreshing option. Nuts and nut bars are a quite satisfying source of energy; just be mindful that if they have chocolate, the weather can render them a gooey mess.

3. If the timing of the trip will coincide with a mealtime, pack a lunch that you can eat at a rest stop or even in the car, if possible. If you arrive at your destination starving, you will be more prone to overeat. Safe travels!

VAYIGASH - LEARNING TO CONTROL OURSELVES

Rabbi Gamliel Rabinovich relates a famous story of a pauper who tried to make ends meet but had a hard time. He was going around from one garbage can to another looking for food for his family. One day, he found a gorgeous diamond. He showed it to his friends, and they told him that if he travels to the big city, he can fetch a pretty penny for it. The pauper explained to his friends that he could not afford to travel to the city, and they convinced him that it would be worth it to go around and collect a few more dollars for the boat ride. The man collects the sum and goes on the boat. He tells the captain, “This is what I have in terms of money.”

He then brings out the diamond and the captain was super impressed by the golden piece in the man's possession. The captain says, “You must be a very successful man, so you should come sit in the VIP section of the boat where all the prestigious passengers are seated.” The pauper is shocked but soon is ushered into this special area of the boat and is served - and pampered - for the duration of the journey.

Finally, after a few days on the boat, he dozed off, and the waiters were cleaning every table. The diamond was on the pauper's table and when the waiters cleaned off the tablecloth and dusted it off into the sea, the diamond went straight into the water! When the pauper realized his diamond was gone, he was about to scream, but then he decided to stay quiet so as not to look foolish in front of the captain who held highly of him.

When they reached the destination, the pauper was at a loss of what to do. The captain of the ship then approached him with a business idea. He told the pauper, “You're clearly a successful merchant. I have a bag of goods; if you could sell these for me, I will give you a percentage.” The pauper was able to sell the items for a nice profit. Then, he heard the news that the boat had capsized and fortunately for him, he was now the rightful proprietor of the sales he made.

We see from this story the importance of controlling oneself. Yosef was a master of self-control, in the incident with the wife of Potifar and in our Parsha, when Yosef held himself back from revealing himself to his brothers. Then, he got to a point when he could not restrain himself anymore. The reason he held back was because he did not want to embarrass his brothers. We must remember when to speak and when not to speak and if we hold ourselves back when we must, we will see tremendous success and blessing from Heaven.

MAY THE LEARNING IN THIS MAGAZINE BE A ZECHUS FOR THE SAFETY AND PROTECTION OF OUR FAMILY IN ERETZ YISRAEL. IT SHOULD ALSO BE A ZECHUS FOR A FULL REFUAH OF LEEBA MIRIAM GEULAH BAS LEAH.

Wet clothes on Shabbos are muktze. May they be handled after they dry?

Firstly, we must appreciate that wet clothes are muktzeh on Shabbos. Chazal were concerned that when handling wet clothing one might wish to wring them, which results in the violation of an *issur d'oraisso* (a biblical violation). The **Mishna Berura** adds that damp clothing is not muktzeh as one will not squeeze them. A partly wet garment is also muktze.

Wet wiping cloths and towels that one does not care if they are wet, may be handled, provided one does not squeeze them when handling. In the previous shiur we learned the halacha of *migo d'iskatsai*, whereby an item that is muktzeh at the onset of Shabbos remains muktzeh for the entire Shabbos. This manifests itself with respect to wet clothing at the onset of Shabbos, which remains muktzeh even after becoming dry.

Therefore, clothes hanging on the line to dry before Shabbos that were wet at the onset of Shabbos are muktzeh even when dry. (See below where this may not apply).

What if it's going to rain - may I remove them from the lines?

Unfortunately, no. They are muktzeh and may not be removed from the lines even to prevent them from getting wet.

What if I know that they will dry at some point on Shabbos?

There is a concept that an item that will definitely lose its muktzeh status during the course of Shabbos is not muktze. This concept explains why potatoes in a cholent that were raw at the onset of Shabbos are not muktzeh and may be eaten on Shabbos, as we know that in due course, they will be edible. (One may only place raw food in a cholent when certain conditions are met, such as using a blech or hot plate, not an open fire, or when a significant piece of raw meat is placed inside the cholent very close to Shabbos). Accordingly, we could assume that wet clothing on a line in a dry and hot climate will not be muktzeh when dry as we know for certain that in due course they will dry on Shabbos.

But did the Mishna Berura not write that wet clothing is muktze even after dry?

Indeed, he did, but we can assume that he is referring to a wet climate or cloudy days when it is not certain that clothes will dry. Since this is a novel idea, one must ask one's rav for a *p'sak* (ruling).

Is this case pertinent in locales where laundry is machine-dried and not hung?

Indeed, yes and even more so, wet laundry placed in a clothes dryer switched on before the onset of Shabbos that will automatically stop on Shabbos after the set time (assuming this is mutar, as the noise the machine makes might be a halachic problem) will definitely dry the laundry, and following the above assumption, once the clothes are dry they will not be muktze. As such, this question could be more pertinent nowadays than in previous times.



Would there not be a problem to open the dryer on Shabbos?

Once the dryer has stopped, opening the door will not break or make an electric circuit. The issue involved is muktze, specifically a *k'li shemalachto l'issur* (a k'li used for performing an issur, such as a pen, or an issur is done when using the k'li, such as a flashlight). A k'li shemalachto l'issur may be handled l'tzorech gufo um'komo, i.e. to use the k'li or move it out of the way. In this case, the door is "in the way" of the clothing and may be "moved" out of the way once the drier has stopped.

Must the clothing be removed from the clothes lines before Shabbos?

The issue is *ma'aris ayin* – people might say that one laundered clothes on Shabbos and hung them to dry. The **Shulchan Aruch** writes that clothes need not be removed from the lines before Shabbos. The Mishna Berura explains that the reason it is forbidden to hang wet clothing (after rain, etc.) on clothes lines on Shabbos is because people will suspect that one laundered them on Shabbos. Accordingly, clothing hanging from lines before Shabbos does not involve *ma'aris ayin*.

It is known though that the **Chazon Ish** believed laundry should be removed from clothes lines before Shabbos because of *ma'aris ayin*, but this is contrary to the Shulchan Aruch and the Mishna Berura.

If one thought something was muktze and then realized his mistake, may he handle it?

An item is usually muktzeh when mentally set aside before Shabbos due to its prohibited use or from the fact that it is not a k'li, such as a stone. If one thought something was muktzeh but in fact it was not, it is not muktze. Laundry is a classic example. If one thought clothes were wet at the onset of Shabbos and intended not to use them and contrary to his presumption learned that they were already dry, they may be handled and worn.

Similarly, if one presumed that certain fruit were *orlah* – fruit born from a tree within its first three years – and muktzeh, and subsequently learned that they were not, one may eat the fruit.

For final rulings, please consult a Rav.

“...Yehudah approached him and said: ‘Please, my lord, let now your servant speak something into my lord’s ears, and let not your wrath be kindled against your servant, for you are like Pharaoh’” (Bereishis 44:18)

Rabbeinu Bachye begins his introduction to the parsha by quoting Mishlei (15:1) which says: “A gentle answer turns away anger.” Shlomo Hamelech teaches that a person must train himself to make a habit of speaking softly and calmly responding when confronted by others. That type of response quiets down an angry person and prevents further aggravation, whereas when one responds in a strong fashion, it only increases the other person’s anger.

Responding angrily to an angry person will not solve any problem. Yehudah was very strong in this exact *middah*, so when Yosef angrily accused Binyamin of theft, he spoke to Yosef calmly. He didn’t respond to Yosef’s anger in kind, despite the fact he knew that it was a libelous accusation, a trick. Despite knowing that his father’s life depended on his ability to bring Binyamin home, Yehudah was strong, both physically and emotionally. Seeing that responding in kind would not accomplish anything in this situation, he did not display any anger despite being entitled to do so.

He saw that the situation called for a calm discussion. One may be strong and mighty and even correct, but that does not mean that his response should be a harsh and angry one. If a person truly wants to solve the problem at hand, he will seek to de-escalate the situation. When the goal is defusing the anger and tension and not to win the argument, then a soft and gentle response will do the trick. An angry response will have the opposite effect. If the two people walk away from the confrontation on good terms, they are both winners.

“Now Yosef could not bear all those standing beside him, and he called out: Take everyone away from me! So, no one stood with him when Yosef made himself known to his brothers” (ibid. 45:1)

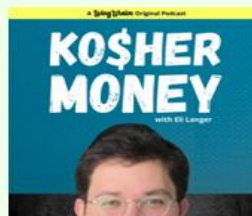
Yosef sent all the Egyptians out of the room before revealing his true identity to his brothers. Rabbeinu Bachye cites the Midrash which calls attention to the fact that Yosef endangered himself by removing all security personnel. He was left alone with eleven strong men who were very angry at him. If they decided to attack, nobody would be there to defend him. Nevertheless, Yosef decided that he would rather be killed than shame his brothers publicly.

This is an amazing lesson that should help us realize just how important it is not to embarrass someone. It could be that Yosef learned this idea from his mother Rachel, who was ready to sacrifice her whole future to spare her sister Leah from shame when she shared the secret signs that she had received from Yaakov. Sometimes, we find ourselves tempted to embarrass someone in situations where we are right, but we need to remember Yosef’s example about the level of sensitivity that is expected of us.

“Hasten and go up to my father, and say to him: ‘So said your son, Yosef: ‘Hashem has made me a lord over all the Egyptians. Come down to me, do not tarry’” (ibid. 45:9)

It is beautiful to read how Yosef ascribed all his successes to Hashem. Despite all his clever ideas, he credited the help of heaven for his success in running the country and he had no doubt in his mind that Hashem had made him a ruler in Egypt. Yosef also attributed the sale to Hashem and not to his brothers’ jealousy. He saw Hashem’s involvement everywhere and we should strive to reach this exalted level, as well.

The Voice of Klal Yisroel



The World is Listening

YouTube, Podcasts, & Hotline: 605-477-2100

**Living
Tchaim**



INSIGHTS INTO THE RAMCHAL'S CLASSIC WORK: CHAPTER 19, PART 9: CHASSIDUS AND ANIMAL CRUELTY

*Summary: We are currently discussing the trait of Chassidus, and we mentioned the concept that if someone holds other people to the strict letter of the law (and treats them as such) they can expect the same kind of treatment from Hashem when it comes to his own life. The **Ramchal** now delves into the flip side of this equation.*

*He writes: “**Yet, he who does kindness will receive kindness, and the more he does, the more he will receive. David would exult in possessing this good trait, striving to do kindness even to those who hated him, as written ‘but when they were sick, my clothing was sackcloth; I afflicted my soul with fasting’ (Tehillim 35:13), and ‘if I have repaid the one who did evil to me’ (Tehillim 7:5).**” (Mesilas Yesharim, Ch. 19)*

Sometimes, we are doing people a disservice by treating them with kindness, especially if they continuously mistreat us or take advantage of our compassion. Sometimes, they need a little tough love and demand for ownership of their action. Oftentimes, though, we don't have our offender's well-being in mind, and we are only acting strictly towards them because of the hurt they have caused us. In such a case, it's important to worry about our own wellbeing and how we will be treated by Hashem (as we have ways to go in meeting His expectations). We will be treated by Hashem the same way we treat others.

Rav Avraham Pam, ZT”L, (on Pirkei Avos) relates that **Rabbi Yisrael Salanter** once traveled to Germany for medical treatment. The assistant who accompanied him became ill on the way and Rabbi Salanter relished the opportunity to attend to his needs, which made the attendant uncomfortable. Rav Salanter begged to continue: “I am sick and need of Divine mercy. What better to increase my chances at securing that mercy than by helping someone who is sick!”

King David relates (above) how he treated King Shaul when the latter was pursuing him to kill him, even though David was loyal to Shaul. David declared that he did not return Shaul's animosity. On the contrary, when he had the chance to kill the unsuspecting Shaul in a cave, he simply cut off the edge of Shaul's cloak and spared his life (see Shmuel Alef, Ch. 24.)

The Ramchal adds: “**Included in this matter is to not cause pain to any creature, even animals, and to show mercy and concern towards them. Likewise, scripture states: ‘the righteous man knows the soul of his beast’ (Mishlei 12:10) (Rashi - what his beast needs), and according to some of our Sages (Shabbos 128b), to cause pain to an animal is a biblical prohibition, while to others it is at least Rabbinical.**” (ibid. Ch 19)

The Gemara (Bava Metzia 85a) relates that Rabbi Yehudah Hanassi was punished for failure to be kind to an animal. A calf which was being led to slaughter hid under Rabbi's cloak, whereupon he turned it over to the butcher and said, “Go, this is why you were created.” A Divine edict was issued, “Because you had no mercy on an animal, no mercy will be shown to you,” and Rabbi suffered a prolonged and painful illness.

One day the housekeeper was about to sweep away a nest of tiny animals, and Rabbi Yehudah stopped her, allowing the young to remain in the nest. A Divine edict was then heard, “Since you are considerate of animals, you will be shown mercy,” and Rabbi Yehudah's illness left him.

Whereas plants are not capable of feeling pain, a Chassid respects these as well and does not abuse them. **Rav Shraga Feivel Mendlowitz** was walking with some of his students, and one of them tore off a leaf from a tree.

Rabbi Mendelowitz said, “There are four levels of existence: the inanimate, the vegetative, the living, and the human. Each one should be raised to a higher level, so that the inanimate earth nurtures the vegetation, which is eaten by the animal, which provides food and labor for man, who can dedicate his life to Hashem. Using vegetation in this way is an elevation, but tearing a leaf off a tree for no constructive purpose is demoting the vegetative to the inanimate. This is not how one should conduct themselves.” (Story heard from **Rav Abraham Twerski**, ZT”L, “*Lights Along the Way*”). To be continued next week, B’eH.

MG

Michal Gonter
Graphic Designer

347-495-1136

michalgonteregmail.com

SHORT STORY OF THE WEEK BY YONI SCHWARTZ

Rav Yechiel Michel Epstein, author of the **Aruch HaShulchan**, received a priceless family heirloom china set. It was so expensive that they only used it on Sukkos to avoid damaging it. One Sukkos, a loud crash suddenly echoed through the house. The Rebbetzin rushed in, her face turning white as a ghost and her heart sinking. Their housemaid had accidentally broken the china set. To make matters worse, the maid refused to pay for the damage.

Frustrated, the Rebbetzin decided to bring the case to court. As she was about to present her claim against the maid, the door unexpectedly opened. To everyone's surprise, in walked none other than the Rav himself - to defend the maid. Bewildered, the Rebbetzin immediately dropped the case. Afterward, she asked her husband, "Did you not want to receive compensation for our priceless heirloom?" The Rav told her, "I am so happy all the time that sometimes I worry there won't be anything left for us in Olam Haba (the World to Come). That's why when something bad happens, I feel grateful. It reminds me that we're not using up all our reward in Olam Haba. Therefore, I'm okay with it being broken because that's what Hashem decided had to happen."

Comment: In this week's Parsha we witness Yosef Hatzaddik practicing the art of reframing, as well. Yosef tells his brothers (Bereishis 45:5-7): "Do not be distressed or angry with yourselves for selling me here, because it was to save lives that Hashem sent me ahead of you... to save your lives by a great deliverance".

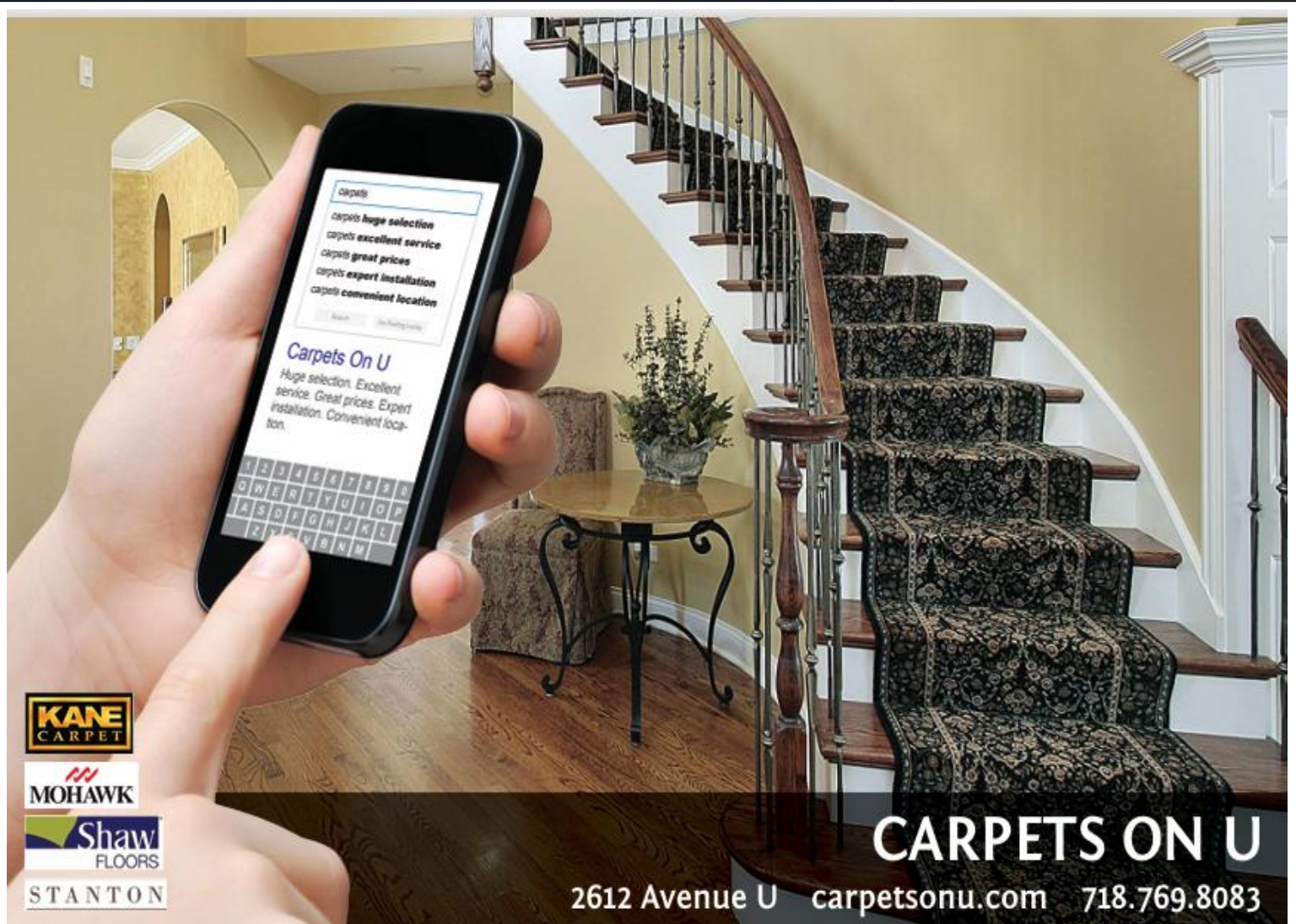
Life is like a picture and our perspective is its frame. Often, we cannot change the picture's contents, but when things become messy, we have the ability to adorn the picture with a beautiful frame, transforming it into a work of art.

SPLENDID QUOTE OF THE WEEK BY RABBI MENACHEM LOMNER

"When seeing a large Jewish family, let's rejoice in the Kiddush Hashem."

When seeing Binyamin for the first time in ages, Yosef cried on his shoulder. **Rashi** says that he cried about the destruction of the Bais Hamikdash that was in Binyamin's portion. Binyamin also cried about the Mishkan (Tabernacle) being destroyed. Great people look for how everything relates to the honor of Hashem.

In good times, they are happy with the honor of Hashem, and during dark times they are saddened due to Chillul Hashem (desecration of His Name). In all good situations, we should identify the honor that must be given to Hashem and rejoice about it.



KANE CARPET
MOHAWK
Shaw FLOORS
STANTON

CARPETS ON U
2612 Avenue U carpetsonu.com 718.769.8083

IF YOU ENJOY THE TORAH SWEETS, PLEASE SHARE IT WITH OTHERS OR PRINT FOR YOUR SHUL/COMMUNITY. THANK YOU!