



Torah U'Tefilah

A Collection of Inspiring Insights

בס"ד

י"א טבת
11 Teives

Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

וישאו בני ישראל את יעקב אביהם (מו:ה)

The sons of Yisroel transported Yaakov their father (46:5)

Why doesn't the Torah write וישאו בני יעקב את יעקב אביהם – And the sons of Yaakov transported Yaakov their father? The Chasam Sofer explains that all the holy Avos and holy Imahos are hinted at in the word ישראל.

י = יצחק, יעקב
ש = שרה
ר = רבקה, רחל
א = אברהם
ל = לאה

Now we can better understand the Pasuk. The children of all the Avos and Imahos, as hinted at in the word Yisroel, transported their father Yaakov.

(Chaim Shel Torah)

Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

What prompted Yosef to reveal himself to his brothers at the specific time that he did (45:3)? Maharil Diskin answers that Yosef revealed himself when he recognized that his brothers had changed their ways. When Yosef saw that they were willing to sacrifice themselves for Binyamin, the other son of Rachel, it was the exact opposite of their willingness to sell him. Once he saw that they had changed, he realized that his role as a stranger was complete, and he could now embrace them as their brother.

B'Kitzur – The Halachos Regarding Theft and Robbery

It is forbidden to buy something from a woman when there is reason to suspect that she is selling it without her husband's consent, or to buy women's jewelry or clothing from a man, when there is reason to suspect that he is selling them without his wife's consent.

(Kitzur Shulchan Aruch 182:11)

Pearls of Wisdom... A Word for the Ages

In his later years, Rav Yehuda Zev Segal, zt"l, the Manchester Rosh Yeshivah, was constantly sought after by people who would call and ask for his advice and for his Tefilos. When he would be away in Bournemouth for his health, people would still regularly call him, and sometimes the Gaba'im would leave the phone off the hook, in order to save Rav Yehuda Zev's energy from all the requests. However, the Rosh Yeshivah wanted to be available to help people. If it got too quiet, Rav Yehuda Zev would ask those around him to please check if the phone was working!

פרשת ויגש תשפ"ד

Parashas Vayigash 5784

Compiled by: Rabbi Yehuda Winzelberg
Staten Island Z'manim

Plag HaMinchah: 3:36

Candle Lighting: 4:15

לכל זמן ועת

Sof Z'man Krias Shema:

Mogen Avraham: 9:00 Gra: 9:36

Sof Z'man Tefillah (Shacharis): 10:22

Chatzos: 11:55 Sh'kia: 4:33

Havdalah: Tzeis HaKochavim: 5:20

Rabbeinu Tam (72 minutes): 5:46

(some say 6:02)

Gut Shabbos!

Next Week: Vayechi

Candle Lighting: 4:19

The Siddur Speaks

Every day in Shemoneh Esrei, we say Hashiveinu Avinu L'Sorasecha, where we ask Hashem to return us to the Torah and Avodah, Service to Hashem, and bring us back in complete Teshuvah. A young man once went to see the Sar Shalom of Belz, Rav Shalom Rokei'ach, zt"l, and he complained that due to his endless Aveiros, he isn't able to serve Hashem properly. His situation was simply irreversible and beyond repair. How could he possibly continue on? The Sar Shalom responded, "Chazal teach us that a person should see every day as if today is the day that the Torah is given. The simple understanding of this allows one to put fresh joy into his learning and his life, since one is certainly more excited and enthusiastic when something is new. However, there is another aspect to this. When the Yidden accepted the Torah, they had just gone through the Tumah of Mitzrayim, and had sinned several times. And yet, when they received the Torah and started anew, they became Yidden for the first time, forgetting about their past, and were then able to start life again on a new course. This is the approach that we should have," explained the Sar Shalom. "Each day, we should start without dwelling on our past, but instead, we should begin each day rejuvenated and ready, without being pulled down by our past, and any of our previous Aveiros!"

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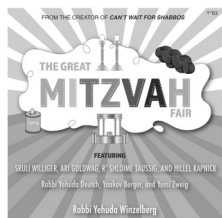
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☞ Sterling Character

How can one accustom himself to be modest and humble?

If one has lesser intellect or wealth than you, you should consider that he is more righteous than you, because if he does an *Aveirah*, you should think that he only did it unintentionally or by accident, but if you would do an *Aveirah*, you likely did it intentionally and on purpose. (*Kitzur Shulchan Aruch* 29:3)

The Zechusim of Otehrs

Rav Avrohom Chaim Feuer cites the *Peleh Yo'eitz* (*Ma'areches Kavod HaBriyos*) which quotes a *Medrash* that teaches that one must stand up when a poor person passes by. This displays that he acknowledges that *Hashem* accompanies the destitute people. As the *Pasuk* in *Tehilim* (109:31) says, *Hashem* stands at the right side of the needy. The *Peleh Yo'eitz* also writes that one should be careful to avoid even slight discrimination against those who may have less.

Rav Avrohom Chaim relates a story about Rav Moshe Feinstein, *zt"l*, who was especially attuned to the effects his actions would have when he was dealing with poor people. One day, a car pulled up in front of the *Yeshivah* to take Rav Moshe to an important meeting. There was no time for delay. As Rav Moshe was about to get into the car, a poor man asked him for some *Tzedakah*. Rav Moshe gave him some money, but the man wished to speak with Rav Moshe as well. The man drew out the conversation, and the driver who was waiting started to become impatient. A few students attempted to tell the man that Rav Moshe was in a great hurry, but Rav Moshe motioned for them to wait. After ten minutes, Rav Moshe excused himself, shook hands with the poor man, and finally got into the car. Rav Moshe explained to the driver and to his students, "You must understand that to this man, the conversation meant more to him than the money. My *Mitzvah* of *Tzedakah* included showing him that I care about what he has to say, and that I am not too busy to speak with him!"

☞ Working on our Middos

Rav Chaim Brim, *zt"l*, was once learning with the *Chazon Ish*, *zt"l*, late at night in Bnei Brak. When they had finished their session, there weren't any more busses at that hour to bring Rav Chaim back to Yerushalayim, where he lived, so the *Chazon Ish* invited him to stay the night by him. The *Chazon Ish*'s brother-in-law, the *Steipler Gaon*, *zt"l*, also lived in that house. Rav Chaim Brim said that that night, three great people were serving him: the *Chazon Ish*, the *Steipler*, and the *Steipler's Rebbetzin*. The *Chazon Ish* was giving the directions, and one person brought the *Negel Vasser*, one brought him some food, and so on. Rav Chaim was very uncomfortable that they were all serving him, and he said to the *Chazon Ish*, "Please, this isn't necessary. There is no need to do all of this for me!" The *Chazon Ish* replied, "Since when does an *Esrog* tell the person who holds him how he should be handled? Right now, you are a *Mitzvah*, and you shouldn't be telling the people who are obligated from *Har Sinai* to do this *Mitzvah*, how they should perform the *Mitzvah*!"

Rav A. Leib Scheinbaum relates an amazing story. A few years ago, a terrorist packed his car with 100 kilos of explosives, and parked it near a supporting pillar at the Cinemall in Haifa. However, it did not explode. Had his intentions to bring destruction actually come through, the tragedy would have been enormous and devastating. The explosion would have destroyed the support pillar of the mall, and it would have ignited countless fires in the other cars in the parking lot. This is one of the most popular malls in the area, and it was full at the time. We cannot even begin to contemplate the extent of the tragedy if that bomb had gone off. An alert pedestrian had walked past this car and noticed smoke coming from it. He quickly notified the police, who brought in the bomb squad, and they diffused the bomb. Everyone, even Ehud Olmert, then the Prime Minister, recognized that they were spared by *Hashem*. This was clearly a miracle. Rav Scheinbaum writes, "Now, for the rest of the story." Several weeks prior to this occurrence, a teenage girl in Haifa had been suffering with stomach pains that would not go away. She went to the doctor, and after a battery of tests, she was diagnosed with a malignant tumor that had started to spread, *R"L*. The doctors gave their sad verdict, that they could not do anything at this point, other than give her pain medication to make her comfortable. They informed her that she had only a few weeks left to live. However, the girl did not give up, and her parents did not give up. They might not have been observant Jews, but hope is an inherently Jewish value. They pleaded with the doctors to try something, anything, at least to make an effort to save their daughter's life. They finally agreed, and surgery was scheduled for the next day. Feeling that their chances for success were very low, they assigned a young, inexperienced surgeon to the case, with the feeling that it would be good practice for him. Since he had nothing to lose, the surgeon really could not go wrong. The night before the surgery, this non-observant girl began to plead with *Hashem*. She said, "*HaKadosh Baruch Hu*, I am not perfect, and I probably do not deserve any favors from You. In ancient times, when we had a *Bais HaMikdash*, a person who sinned would confess his *Aveirah* and offer a *Korban*, and he would achieve atonement. Today, we have no *Bais HaMikdash*, no *Korbanos*, and no *Kohanim*, but I still want to bring a *Korban*." At that moment, she walked into her closet, removed all of her immodest clothing, and carried it out to her yard. She made a pile and lit it all on fire. She cried out, "*Hashem*, this is my *Korban*!" The next day, the girl went to the hospital in her nightgown and robe. She had no other clothing to wear. Her entire wardrobe had been burned as a *Korban*. She had the surgery, and, to the doctor's astonishment, the tumor had not metastasized. It was totally contained, and additionally, it was totally benign! It was a miracle! When she shared the story with her friends, they also wanted to tap into this *Brachah* of dressing modestly. The next day, they all came together, brought out all their immodest clothing, and made a bonfire. They offered their clothing as a *Korban* to *Hashem*. The girls were now left without anything presentable to wear. However, that is what malls are for. They all went together to celebrate their newly-accepted standards of *Tzniyus* and modesty, by shopping for new clothes. When that terrorist's bomb was set to go off, it was precisely then that those girls were at the mall, shopping for new, modest clothing!

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