



The Tears Between Two Brothers

By Yosef Schafler, 12th Grade

When skimming this week's Parsha, Parshas Vayigash, and looking through the various Meforshim, I came across the following question. Rashi asks that when the Pasuk said, "Yosef harnessed his chariot and went up to meet Israel his father, to Goshen; and he appeared before him, he fell on his neck, and he wept on his neck," why does it not mention that Yaakov was weeping as well? Is it not logical that a father of old age would even cry more than his son after reuniting for the first time in years? Rashi then concludes that Yaakov neither fell nor wept on his beloved son, but he recited Krias Shema. The obvious question is, why?

At the beginning of Sefer Yehoshua, the Pasuk reads, "And it was after the death of Moses the servant of the L-rd, that the L-rd said to Joshua the son of Nun." We ask the following: why is it only after his death that the Navi refers to Moshe as an Eved Hashem- a "Servant of God?" Furthermore, what constitutes an "Eved Hashem?"

There are many answers to this question, but I would like to focus on two of them. The Radak answers with an astounding concept: an Eved Hashem is somebody who, in addition to loving and fearing Hashem, devotes every aspect of their life to avodas Hashem. It is one who takes every moment, action, breath, and emotion, and does it L'sheim Shamaim. Moreover, R' Eliyahu Bašyazi (ZT" L) further explains as to why Moshe was only categorized as an Eved Hashem after his death. He says that

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Age-Old Questions

By Yoel Horwitz, 11th Grade

In Parshas Vayigash we read about the long-awaited encounter between Yaakov Avinu, the man of God, and Pharaoh, the king of Egypt, then the most powerful country in the world. Being men of great stature, one would assume that they would have talked about important topics, such as the ongoing famine. But strangely, they discuss Yaakov's age. Now, you might say, "So what they talked about Yaakov's age? It's a strange topic of conversation but it seems to have no significance!" However, although this conversation may seem harmless, it had serious ramifications on the life of Yaakov Avinu.

When Pharaoh is first introduced to Yaakov he asks Yaakov, "How old are you?" Yaakov replies, "The years of my sojourns are one hundred and thirty, few and bad ones; they have not reached the days of my four fathers in their sojourns." (Genesis 47: 8-9) The Medrash comments on Yaakov's answer, namely, the bitter tone imbued in his words. We know that Yaakov lived to the age of 147 while his father, Yitzchak, lived to the age of 180, a difference of 33 years. The Medrash goes on to explain that this 33-year difference was because of Yaakov's unnecessary complaints - he lost one year of life for every word he used to describe life's hardships.

While at first glance this Medrash makes sense, taking a closer look at the Pasuk in question raises a difficulty. The "33 words" that the Medrash mentions only exist if you count Pharaoh's question, "How old are you?" and the names of Yaakov and Pharaoh. It would make sense for Yaakov to be punished for the words that he spoke, but why should he be punished for a question posed to him? Additionally, why should he be punished for additions of the Torah: The names "Yaakov" and "Pharaoh"?

There was a story about Rebbetzin Chana Levin, the wife of Reb Aryeh and renowned Tzaddik of Jerusalem. In the early 1900s, the Rebbetzin's 18 month-old son tragically died due to an epidemic caused by famine. She and Reb Aryeh were devastated. During Shab-

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayigash Questions

1. In this parsha, in what context is the number five mentioned? (3 answers)
2. In this parsha, Yosef sends 10 *atonot* (female donkeys) to Yaakov (Genesis 45:23). Where else in the Torah does someone give a gift of *atonot*? (2 answers) Where in the Torah does somebody ride on an *aton* (not a *chamor*)?
3. In this parsha, who is referred to with his name being repeated? Who else in Tanach is called with the repetition of his name? (3 answers)
4. Which two females from Yaakov's family does the Torah explicitly state as traveling down to Egypt?
5. Who has two sons with the rhyming names Mupim and Chupim?
6. Where in this parsha do things not add up?
7. What part of the body is mentioned four times in this parsha?

Answers

1. Yosef informs the brothers that five years of famine remain (Genesis 45:6). Yosef gives Benjamin five suits (Genesis 45:22). Yosef brings five of his brothers to meet Pharaoh (Genesis 47:2).
2. In Genesis 12:16, Pharaoh gives Avraham many gifts, including 10 *atonot*. In Genesis 32:16, Yaakov sends Esav 20 *atonot* as part of a gift. In Numbers 22:22, Bilaam rides on an *aton* when traveling to curse the Jewish people.
3. Hashem calls "Yaakov, Yaakov" when he heads down to Egypt (Genesis 46:2). In Genesis 22:11, Avraham's name is repeated by the angel to stop him from slaughtering his son Yitzhak. In Exodus 3:4, Moshe's name is repeated when Hashem calls to him at the burning bush. Hashem repeats Shmuel's name when He speaks to him for the first time (1-Shmuel 3:10).
4. Dina and Serach bat Asher are the only females specifically listed as traveling down to Egypt (Genesis 46:15, 17).
5. Two of Benjamin's sons are named Mupim and Chupim (Genesis 46:21).
6. The Torah states that 66 of Yaakov's descendents went down to Egypt (Genesis 46:26). It then states that three people (Yosef and his two sons) were already there. Yet the Torah then states the total number in Yaakov's household as 70 (Genesis 46:27). [The most well-known explanation is that Yocheved was born between the walls on the way down to Egypt, as quoted by Rashi.]
7. The neck is mentioned four times in this parsha: Yosef cries on the neck of Binyamin, and Binyamin cries on the neck of Yosef (Genesis 45:14). Yosef falls on the neck of Yaakov, and then cries on his neck (Genesis 46:29).

ALIYAH SUMMARY

First Aliyah: Yehudah pleads to Yosef to allow Binyamin to go home and return to Yaakov. He told Yosef of Yaakov's loving relationship with Binyamin and his reluctance to allow him to go to Egypt.

Second Aliyah: Yehudah explains that he had personally taken responsibility for Binyamin's safety and return. Yehudah therefore asked to take Binyamin's place as Yosef's slave. At that point, Yosef could not restrain himself any longer. He asked all the Egyptians present to leave the room, and he revealed his identity to his brothers: "I am Yosef! Is my father still alive?!" He then reassured the brothers not to feel guilty about selling him because it was clear that it was all part of Hashem's plan.

Third Aliyah: Yosef directed his brothers to quickly go home and bring Yaakov and their families to Egypt, where Yosef would provide them with food until the famine ends. Yosef embraced his brothers and cried. Pharaoh was informed that Yosef's family had arrived and also instructed them to come to Egypt and he would give them the best land. The brothers, laden with gifts, returned to Yaakov and informed him that Yosef was alive and was a ruler in Egypt.

Fourth Aliyah: On their way down to Egypt, they stopped in Be'er Sheva and Hashem told Yaakov not to fear going to Egypt because that is where he will make his family into a great nation. He also promised Yaakov that he would take his descendants out of Egypt.

Fifth Aliyah: This section names the members of Yaakov's family that went to Egypt. Excluding the shevatim's wives and including Yosef's two children, they totaled seventy people.

Sixth Aliyah: Yaakov arrives in Goshen, the land Pharaoh gave his family in Egypt. Yosef went to greet his father and instructed his brothers to tell Pharaoh that they are shepherds, who only wish to tend to their flocks in Goshen until the famine ends. The brothers followed what Yosef told them. Yaakov was then brought before Pharaoh, and Yaakov blessed him.

Seventh Aliyah: When the Egyptians ran out of money from paying for food they gave their cattle, their land, and even sold themselves as slaves, in order to get food. Yosef supplied his family with food and they multiplied abundantly.

Adapted from Chabad.org

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Transcribed by
Ari Keller

Morah Av V'eim

Unfortunately, children often argue with their parents. Even if kids have the best intentions to disagree with their parents, it is not so Pashut that one can do so. On the flip side, if the parents are in an argument with someone else, how may their children back them up and take their side?

The source for this is in the Gemarah Kidushin, where the Gemarah talks about Morah Av V'eim. The Gemarah says that part of fearing one's parents is to not be "Soser Es D'Varav" (argue with them) and to not be "Machrio Es D'Varav". We have to define what these terms mean. Rashi on the spot sounds like being "Soser", arguing, is only referring to arguing over Torah. However, the Tosfos Ri HaZakein on the side of the Gemarah, only says the word arguing, leaving out any mention of Torah. Even within the world that being "Soser" refers to arguing over Torah, there is a Machlokes Rishonim whether this means you're only not allowed to argue over Torah, or you can't argue about anything else as well.

It is not even so obvious that arguing over Torah with one's parents is not allowed. Another Gemarah in Kidushin says that when two people are learning together they become like enemies. The Gemarah there specifically brings an example of a father and son learning together when they are arguing over Torah, which is how Torah is meant to be learned. This would seem that maybe children and parents can and should argue over Torah. The Rush even praises Rashi for arguing with the Rabeinu Tam and the Ri, his children, over learning. The Gemarah also says that if you see your father violating the Torah, you're supposed to say- "Father, the Torah says this and this"- and through this he'll remember that he did something wrong. Clearly, a child is supposed to correct his parents if they are doing something wrong. So the question really is, what are the exceptions of being "Soser Es D'Varav"? We know there is a rule that one should not argue with his parents, but what are the exceptions to this rule and when does this rule not apply?

The answer to this question is a major conversation amongst Poskim. The Shulchan Aruch gives us our first limitation. The Isur of "Soser Es D'Varav" is only in front of one's parents. The Taz makes this Diyuk that if the parents aren't there, then it is Mutar. This now explains how many Rishonim and Achronim argue with their parents. The Tur can argue with the Rush and the Ri can argue with Rashi because they did not argue in front of their fathers. Rabbi Akiva Eiger said that based on this, if a parent passes away, one may argue with his deceased parent, because it is not in front of the parent. The Shach disagrees; he holds that even if you're not in front of your parents, you are still not allowed to be "Soser". A second possible exception is given by the Prisha, which is if the child has absolute proof that he is correct, then he can disagree with his father. The proof to this exception is the same proof for not being in front of one's parents, that Tanayim and Rishonim can argue with their parents, but here the reason being is that they have definite proof. A third exception is quoted in the Pischei Teshuva, that a child can have a healthy debate with a parent, however, he just can't speak in absolute. For example, a child can't say to his parent "You are wrong because...", but he may say, "According to your belief how can you reconcile this and this." Another exception could be that it is only Asur to argue with your parents regarding Torah. However, this point is debatable and not so clear cut. The Aruch Hashulchan says this means that it is Asur to argue over Torah, which would be important to argue over, Kal V'chomer you can't argue about anything else, which can be considered less important matters.

Many Achronim point out that if the parent wants you to argue with them to solicit advice, then the Isur of "Soser Es D'Varav" does not apply. Ultimately, we should stay out of any debates our parents have with others and we should try not to argue with our parents as well.

SPARKS OF CHASSIDUS



*With Jared
Mark*

In modern times, there is a lot of sadness that stems from many things: social media, bullying, anxiety, and all sorts of that nature. Although, sadness in general is not a new occurrence. Many times have we seen throughout these Parshios, our main character, Yosef Hatzadik showing such sadness. We often see him unable to control himself and for example, even leaves the room to go cry in Perek 43, Pasuk 30 in last week's Parsha. The Pasuk says "With that, Joseph hurried out, for he was overcome with feeling toward his brother and was on the verge of tears; he went into a room and wept there." We can learn a lot from the fact that Yosef and even the greatest of leaders and tzadikim experience sadness.

We see Yosef hit his breaking point in Perek 45, Pasuk 1 when it says, "Joseph could no longer control himself before all his servants, and he cried out, 'Have everyone depart from me!' So there was no one else around when Joseph made himself known to his brothers." I once heard a beautiful idea from Rav Eitan Katz on how to read this Pasuk. We know this scene has a great connection to the coming of Moshiach since when Yosef embraces Binyamin he cries profusely (another lesson of sadness) as he sees the Beis Hamikdash will be destroyed in his portion of Eretz Yisrael. He says another way to read this Pasuk can teach us a valuable lesson about how to yearn for Moshiach. The Hebrew wording of the beginning of the Pasuk reads, "Velo Yachol Yosef L'histapek - And Yosef could no longer hold back." If we just slightly change the reading of the words we can see a beautiful lesson. Read the pasuk as the following: "V'lo Yachol" - when a person is no longer able to wait for Mashiach anymore, "Yosef L'histapek" - add onto your waiting. We have to always know that it's just around the corner and we just have to wait a little longer.

It is no coincidence that the themes of sadness and Moshiach are the two themes of this scene. The Lubavitcher Rebbe once so beautifully explained the connection: there will only be true happiness when the Moshiach arrives. We all have to try our best every day to be happy with what we have and to push ourselves to wait just a little longer for the coming of Moshiach Bemhaira Beyameinu!

(Yosef Schafner-Continued from page 1)

not only did Moshe dedicate every part of his life to Hashem, but he even did so in his last moments, listening to Hashem when He commanded him to go to his death place; he did so with the utmost fervor and loyalty to G-d.

So, now that we have established that the concept of Avodas Hashem is devoting every action and feeling to G-d, we can understand the initial Pasuk. After being without his family for twenty-two years, Yosef could not contain himself to his brothers, so in comparison to his father, he fell and wept vigorously. However, when Yaakov saw Yosef, he was undoubtedly overcome by powerful, loving emotion—yet he was able to take this deep feeling of love and affection and devote even that to Hashem. Rather than weeping with his son, which he desperately longed to do, he used the surge of happiness and love to intensify his relationship with Hakadosh Baruch Hu. This moment is among the most incredible demonstrations of the immense capacity of avodas Hashem one can behold, and may we all be Zocheh to be able to deepen OUR unique relationships with the Ribono Shel Olam through this concept of Avodas Hashem. Amen Selah Va'ed!

A gutten Shabbos to all!

A GLIMPSE OF MASHIACH

By Aharon Cohen, 10th Grade

After the cliffhanger ending in last week's Parsha, Parshas Vayigash begins with a bang as Yehuda approaches Yosef. Yehuda begs Yosef to let him take the place of Binyamin as a slave. Yosef, seeing the dedication and sacrifice that Yehuda is willing to make for his brother, can no longer hide his secret. Yosef finally reveals his true identity to his brothers.

When Yosef's brothers were brought before him, he seated them according to age order and served them food, giving Binyamin the largest portion. It is astounding that despite all of these clues as to the true identity of the ruler who stood before them, the brothers failed to realize that he was, in fact, their brother Yosef. It was only in hindsight and after Yosef revealed himself that everything fell into place. Rav Yerucham Levovitz commented that we too are confused by everything that goes on around us. Yet when Mashiach will come and reveal himself, we will suddenly understand everything with absolute clarity.

We can also get a taste of what Mashiach will be like in last week's Parsha. When Pharaoh failed to find a suitable interpretation for his dreams, he was told that Yosef, a prisoner, had correctly interpreted dreams in the past and that he might be able to help. Upon hearing this, Yosef was immediately hurried out of prison, given a haircut and a change of clothing, and brought before Pharaoh.

Hashem decreed that Yosef should spend an additional two years in prison (aside from the original ten), but as soon as those two years were up, he would be immediately freed from bondage. The Sforno writes that Yosef's salvation happened instantaneously, like all of Hashem's salvation, as it is written in Yeshaya, "for My salvation is close by". This is what happened when the Jews were chased out of Mitzrayim, and this is what will happen in the future when Mashiach arrives. As it is written in Malachim: "and suddenly the Master will come to His Sanctuary." Gedolim of past generations would describe how, while sitting down and learning, they would suddenly expect to hear a newspaper boy outside, toting a just-printed special edition announcing Mashiach's arrival. His sudden appearance will take us by surprise.

In life, things may be very confusing and perhaps even hopeless. But we must believe that at any moment redemption can come with the complete clarification of all of life's mysteries. May we be zoche to the coming of Mashiach speedily in our days! Have a great Shabbos!

(Yoel Horwitz- Continued from page 1)

bos, however, they acted with their usual enthusiasm. When the tragic news spread after Shabbos, their neighbors were shocked. How was it possible for them to act with their regular enthusiasm in light of such a tragedy? The Rebbetzin explained, "On Shabbos one is not allowed to mourn, Had we not continued our Shabbos in the usual manner, everyone would have realized that the end had come for our child. We would have destroyed the Shabbos of everyone in the courtyard, as you all would have shared our terrible pain."

To better understand the Medrash one must first understand diplomacy. It is not proper etiquette for such prominent world leaders to greet each other with unprofessional questions like "How old are you?" Yet these are the only recorded conversations between Yaakov and Pharaoh. Why is this? The Rambam explains that Pharaoh disregarded diplomatic etiquette because of Yaakov's old-age. Yaakov's response then explains why he looked so old.

Rav Chaim Shmuelevitz, the Mirrer Rosh Yeshiva, explains why the Medrash is so quick to criticize Yaakov. Had Yaakov been more cheerful despite his suffering (like the Rebbetzin's family) he wouldn't have looked as old as he did. Therefore, Pharaoh wouldn't have been as concerned about Yaakov's old appearance and the question would never have been asked to Yaakov. In other words, Yaakov was punished because he prompted a query that resulted in his open dissatisfaction with the fate he had endured. And for this reason, an entire section was added to the Torah and Yaakov lost 33 years of his life. This Dvar Torah is adapted from Rabbi Mordechai Kamenetzky's book "Parsha Parables".



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STORIES OF GREATNESS

TOLD OVER BY: YOSEF SCHAFLER

Once there was a very rich Chassid of the Besht (Baal Shem Tov), who we will call Reb Zalman, who owned several large forests and a huge factory for making matches. He and his wife lived in a palatial mansion and gave much charity and were very good hearted. But one thing made them miserable: they had no children of their own.

He had traveled the long journey to visit the Besht many times but could never bring himself to complain about his problem; after all, he had so much to be thankful for. But his wife was starting to become agitated by the lack of a child to call their own; no day went by without her shedding tears, and he was beginning to feel it as well.

So the next time that he went to the Besht he found himself standing before the holy man begging for a blessing.

The Besht looked at his Chassid and answered, "I'm sorry, Zalman, I can't help you, unless you are willing to forfeit all your wealth. Go home and ask your wife if she is willing to live a life of poverty" Without hesitating the Chassid declared; "Yes, yes! I don't have to ask her. My wife told me before I left, that her life is not worthwhile without a child; she said that she is willing to sacrifice everything. Please, please give us the blessing" he begged.

Zalman's six-day journey home seemed like minutes, such good news! But when he arrived his wife stood at the door with a sad look on her face. "We've had some terrible luck while you've been gone, but I'm sure it's all for the best. A few days in the middle of the winter was a heat wave! All our lumber is lost! Then, the very next day there was a fire in the factory, and we lost everything." She was really crying now as she continued, "We're wiped out. Only the machines are left and who knows if they work. The creditors are already knocking at the door and, I'm afraid we have nothing to pay them with.

Zalman, to his wife's surprise, was ecstatic! He stood and shouted, "It's the Besht's blessing!" He began singing and dancing, "We're going We're going to have a CHILD!!!" His wife, after internalizing what he said, joined in: "Really? Oh, thank G-d Boruch HaShem!!!!" And so it was just as the Besht said it would. Because they had to sell everything to pay their debts, they relocated near the docks in an old wooden shipping crate that Zalman managed to make livable.

Zalman by this point was living hand-to-mouth. But to their great joy his wife became pregnant and a year later they were hugging a beautiful child. So it was again the year after that, and after that until ten years later they had ten children. After every few additions to their growing family, Zalman joined another shipping crate to his 'house'.

After all this, it happened that the Besht came to visit the city where Zalman lived. In no time the place became packed with people who came to see the Besht. Zalman too came to the Shul and stood in a corner; it was sufficient just to look at the face of his holy Rebbe. But suddenly the Besht called his name and beckoned him to approach. "Nu Zalman" asked the Besht, "How is the family?" "I and my wife are very happy, we have, Baruch HaShem, ten beautiful children", he replied. The Besht said, "But I see you have no money. Well, take my advice. Go to Minsk and get help there. Here", the Besht handed Zalman a small pouch of coins, "This will hold your wife and family until you return. May

G-d give you success."

That Friday morning, he arrived in Minsk and had just enough time to prepare for Shabbos and hurry to Shul to find a seat in the beggars section. Sure enough, after the Shabbat prayers one of the rich members of the community invited him home as his Shabbat guest.

Zalman, being in a familiar setting, enjoyed himself. However, he saw that his host had, sad look on the rich man's face, betraying a broken heart. He thanked his host for the hospitality and asked him why he was sad. The rich man, he discovered, had a daughter that no one wanted to marry. She almost did, but it never worked out. The first groom got drafted into the Russian army, the second became ill and the third left the community. Everyone thought she was cursed and no one considered her marriage anymore.

"Go to the Baal Shem," Zalman advised. "He will help you like he helped me. Don't worry my friend, salvation is near!"

The next day, the rich man was standing in front of the Besht. "When you arrive home you will have good news." The Baal Shem Tov declared. "Just remember at the wedding of your daughter to give your poor friend here a nice wage for his match-making."

Sure enough, two days later when they returned to the rich man's home his wife and daughter were waiting at the door to greet him with joyous smiles on their faces. It turned out that the first fiancée got discharged from the army and wanted to marry the daughter! The Rabbi of the community declared that the young man was unchanged from his pre-army days, and all that remained was to set the date of the wedding.

The wedding was immense! The rich man was circulating around, laughing, shaking hands and receiving Mazal Tovs when suddenly from the crowd the Baal Shem Tov appeared, took him by the arm, and pulled him aside. "Tell me, did you give your poor friend his matchmaking wages?" he asked. "I certainly did," replied the rich man "I gave him two thousand rubles". "Not enough," said the Besht. "I don't think you understand what I mean. Tell me, how much are you worth? Everything, with all your assets and investments, give me a rough estimate."

The rich man was a bit nervous at this point, but he answered, "I suppose about three million rubles." "Give him half!" Said the Baal Shem. The rich man was totally shocked! He whispered in disbelief, "Half of all I own?"

"Let me ask you a question" continued the Baal Shem "Were you always rich or did you become rich?"

Well," he regained his composure, wiping his brow again. "The truth is that I used to be poor, but one morning ten years ago, I walked down to the river just to be alone, and suddenly I saw a huge unmarked log floating in the water. I got a few strong men and pulled it from the river, and I sold it for a good price. Needless to say I became a rich man in a few weeks. Then I heard about someone selling machinery from a burnt down match factory, so I bought it all for a tenth of the worth and began my own company. Since then things have only been going up."

"Realize, my friend" Said the Baal Shem "That all you have once belonged to your poor guest! Give him half and everyone will be happy."

Adapted from Chabad.org

Eitan Schafler

9th Grade

A True Eved Hashem

When Yosef finally reveals himself to his brothers, he expresses his great love for his younger brother Binyamin. The Torah tells us, “he fell upon his brother Binyamin’s neck(s) and wept; and Binyamin wept upon his neck (45:14).”

Clearly these tears are tears of joy between two brothers who have not seen each other for more than twenty years. But Chazal add a new, more profound dimension to this encounter. The Midrash in Bereishit Rabbah, based on the plural usage of the word neck in Hebrew, wonders if Binyamin had two necks. Rabbi Elazar ben Pedat says that the significance of the plural is that Yosef saw, through Ruach HaKodesh, that in the future two Batei Mikdash (temples) will be built in the land of Binyamin and that these Batei Mikdash will eventually be destroyed. Binyamin, on the other hand, saw the establishment of the altar in Shilo in the area of Eretz Yisrael given to Yosef, and perceived that this too would be destroyed.

This Midrash, explaining the tears of the brothers as tears of mourning over the future destruction of the Temples, seems to detract from the natural way to understand the tears, i.e. as an expression of joy and love between Yosef and Binyamin. Why do Chazal transform these tears from an expression of joy to an expression of mourning?

The answer may be that while Yosef and Binyamin were certainly happy to see one another, their meeting caused them to reflect upon the reasons that they were separated for so many years. They remembered the hatred that was at the root of this long and painful separation. Yosef and Binyamin understood that this same hatred between brothers would be at the root of all the future tragedies that would befall the Jewish people, including the destruction of the holy temple in Jerusalem.

Yosef and Binyamin’s tears were both an expression of joy at their reunion and an expression of sadness over the senseless hatred between brothers that would plague the Jewish people for years to come. The only way to repair the break that caused the selling of Yosef and the destruction of the Temples in Jerusalem is an outpouring of love for one another.

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JOSEF SILVER

SEE AND BE SEEN

11TH GRADE

In this week's Parsha, we see the interesting Pasuk "And Joseph ordered his chariot and went to Goshen to meet his father Israel; he presented himself to him and, embracing him around the neck, he wept on his neck a good while." (46:29) Rashi finds this Pasuk slightly confusing, and he comments on the words "He presented himself to him." He clarifies this to mean that Yosef had appeared to his father Yaakov. However, it seems as though Rashi's comment is rather obvious. In fact, is Rashi adding anything at all? It seems pretty clear that Yosef was coming to his father?

Rabbi Eliyahu Schlesinger attempts to answer this difficulty. He says that in this meeting with Yaakov, Yosef wanted to accomplish two things. Firstly, he wanted to see his father whom he had not seen in 22 years. Secondly, he wanted to be seen by his father. Yosef knew that for the last 22 years his father had been in a lot of pain. He had missed his father greatly and could only imagine how much more his father missed him. Therefore, he didn't only want to fulfill his own desires and meet up with Yaakov once again, but he wanted to make sure he did the Mitzvah of Kibud Av and appear in front of his father.

He wanted to make sure that his father's longing was fulfilled before his own.

There were two possible reactions Yosef could have had upon meeting his father. He could have run out to Yaakov yelling and screaming and given him a big hug, or he could have appeared in front of Yaakov and have his father accept him. Yosef was able to put his personal emotions on the backburner and focus on Yaakov receiving him. That's what Rashi is pointing out when he says that Yosef appeared to his father. Yosef realized the pain his father had been in and was so focused on fulfilling Kibud Av that it did not matter to him if he had to put Yaakov's emotions in front of his own.

This just shows how strong of a connection Yosef felt to his father. Even after all these years of not seeing him, Yosef still felt incredibly close to Yaakov, to the point where he was thinking about Yaakov's feelings before his own every step of the way. We should all take after Yosef's example and strive to fulfill Kibud Av Va'Eim to the greatest extent possible. In doing so, we will hopefully be Zocheh to have as close of a relationship to our fathers as Yosef did to his. Have a great Shabbos!

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