

jubilant Rabbi Schapiro toasting the large audience. Instead, they saw Rabbi Schapiro pleading tearfully on the silver screen. "Jewish Brothers! Keep the Shabbos!" Those were the only words he said. Then he turned his face and wept. (The film is now archived at the Museum of Jewish Heritage in New York City.)

Yosef had bottled his emotions from the moment he saw his brothers upon their entry to Egypt until the moment he revealed his identity. But all the while of his pent-up emotion there was one question he had to ask. How is my father? Is he alive and well? Although the information was afforded him, he felt a responsibility — almost instinctive in nature — to ask about his dear father's welfare. All he had on his mind throughout the ordeal was that one question. The moment he was free to talk his piece, he instinctively asked, "Is my father still alive? How has he fared through this trying ordeal?" Those words were on his heart and mind for 22 years. The moment he had the opportunity to speak, he did not chastise his brothers. He did not demand retribution. He did not seek vengeance. All he did was reveal his true feelings and asked the question that was quashed for 22 years. How is my father? (Rabbi Mordechai Kamenetzky)

No Limits

"The tasting process arouses in us a desire to eat, but it also has a key function in the digestive process. When we eat something tasty, the digestive juices in the mouth and the stomach begin flowing in anticipation. They are like a reception committee preparing the stomach to receive an important guest."

Everything physical has its limitations. Prayer is an ultimate love connection between us and Hashem. It is an invitation to bring Hashem into our lives. Once Hashem accepts the invitation, there are No Limits to the amount of satisfaction it can bring to our souls. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

A Hare of Truth

When R' Moshe of Brisk escaped to Switzerland during World War II, he was immediately placed in an internment camp. (This was standard procedure for refugees; they were interned until their papers were processed and it was determined that they were law-abiding civilians and were not secretly working for the enemy.) R' Moshe became friendly with the camp supervisor, who respected the scholar for his vast knowledge and brilliant mind.

One day the supervisor remarked, "I am quite familiar with the Bible, and I understand everything in it, aside from one thing that has been troubling me. I have been making a study of rabbits, and I have discovered that rabbits do not chew their cud. The Bible, however, states that they do. How do you explain this?"

R' Moshe replied that he was aware of the question; some commentators mention this apparent discrepancy and explain that the Hebrew word in the Torah which is commonly translated as hare or rabbit may actually refer to a different animal.

Many years later, R' Moshe saw an article in a Swiss newspaper quoting a report from a zoological department on the study of rabbits. After thorough research, it was confirmed that rabbits do chew their cud, but only when they are unobserved by other animals or humans. R' Moshe exulted in this report. He said, "This provides a proof of the truth of the Torah. Hashem wanted us to understand why the rabbit and the hare are categorized as cud-chewing animals, and thus inspired the head of the zoological department to make a detailed study of them, and then brought it to my attention!"

Subsequently, R' Moshe sent a copy of this article to the camp supervisor, with whom he remained in close contact for many years after the war. (Gut Voch)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לָאָה בַּת בְּהֵיָה

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SHABBAT VAYIQASH ✪ עֶשְׂרֵי תֵּבֵת

Haftarah: Yehezkel 37:15-28

JANUARY 3-4, 2020 7 TEBET 5780

Friday Minhah: **4:24 pm**

Candlelighting: **4:24 pm**

Evening Shema after: **5:22 pm**

These times are applicable only for the Deal area.

Shaharit: **6:20, 6:40, 8:10, 9:10 am**

Morning Shema by: **9:09 am**

Shabbat Minhah: **4:00 pm**

Shabbat Ends: **5:23 pm (R"Y 5:55 pm)**

Shabbat Class after Haddalah

Sunday Minhah: **4:25 pm**

This bulletin is dedicated by **Danny & Marilyn Safdieh**

in memory of **Lucy Safdieh** לְעִילּוֹי נְשָׁמַת לָאָה בַּת בְּהֵיָה

This bulletin is dedicated in memory of **Sarah Mizrahi**

לְעִילּוֹי נְשָׁמַת שָׂרָה בַּת אֶסְתֵּר

by her children, grandchildren and great-grandchildren

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Saturday night, February 8 at 4:45 am.

The fast of *Asarah Betevet* will be on Tuesday, January 7. Fast begins at 6:22 am and ends at 5:16 pm. *Minhah* with *tefillin* will be at 4:15 pm.

A Message from our Rabbi

וַיִּגַּשׁ אֵלָיו יְהוּדָה

"Then Yehudah approached him and said." (Beresheet 44:18)

In our *parashah* we see Yehudah confront Yosef, the viceroy of Egypt, in defense of his brother, Binyamin. He is ready to put his life on the line. This is known as *mesirut nefesh*, self-sacrifice. We also find Yosef himself showing *mesirut nefesh* when he insists on revealing his true identity to his brothers all alone, with no bodyguards. He risked his life to avoid embarrassing his brothers in front of strangers, because there was a possibility the brothers would try to attack Yosef if alone.

Listen to an amazing true story of *mesirut nefesh*, told by Rabbi Yitzchak Hisiger about the wife of Rabbi Chaim Brim zt"l. Rav Brim was a *gadol* who lived in Yerushalayim, and I was part of a group of Syrian students learning in *Porat Yosef Kollel* under him, as the *Rosh Kollel*.

Rbbetzin Hindel Brim was seriously ill and doctors had no idea how to treat her.

The Rebbetzin went to Rav Gedaliah Moshe of Zvhil z"l for a *berachah*. The Rav asked her to return the next day. The next day, he instructed her to return that evening. It was understood from his response that evening that the situation was dire and he did not have a clear directive for the Rebbetzin.

The next day, the Rebbetzin arrived with her husband, Rav Chaim, who pleaded with Rav Gedaliah Moshe to give his wife a *berachah*. "She is a young woman, with a family that is completely reliant on her, including young children who require her care."

Rav Gedaliah Moshe thought silently for some time before responding. "If you find fifty people who are each willing to give up a year of their life to her," he said, "she can be saved in this manner."

Rav Chaim and his wife listened carefully and accepted the Rebbe's words, as difficult as they were to digest. Where would they find fifty people willing to give up a year of their lives? But they were undaunted and immediately set out on locating fifty individuals who would do just that.

With great Heavenly help, Rav Chaim compiled a list of fifty people who committed in writing to give up a year of their life for Rebbetzin Brim.

Rav Chaim took the list of names and went to Rav Gedaliah Moshe, who first advised that the name Ruchama be added as a *zechut* for the Rebbetzin's *refuah*. Then, scanning the list of fifty names, he proclaimed, "*Baruch Hashem* the prayer has been accepted! *Be'ezrat Hashem* she will live for another fifty years. And those who pledged a year of their life for the Rebbetzin's benefit will not lose that year."

Rav Gedaliah Moshe explained, "What was needed was the demonstration of *mesirut nefesh* of the Jews that they were ready to forfeit a portion of their life for another Jew. This acceptance alone was enough for the prayers to be accepted on high."

Remarkable, Rebbetzin Brim indeed lived for fifty more years – to the very day. And still today, the Brim family has in its possession the list of names of Yerushalayim's residents who altruistically offered a year of their life for a Jewish mother whose life was hanging in the balance. Shabbat Shalom. Rabbi Reuven Semah

A Beautiful Mosaic

This week's *perashah* continues the gripping narrative of Yosef as he threatens to take Binyamin hostage in a trumped-up charge that he stole the viceroy's goblet.

The brothers plead desperately with Yosef for Binyamin's release. Finally, Yosef reveals his true identity, announcing, "I am Yosef, who you sold as a slave to Egypt." The brothers are dumbfounded. Suddenly, understanding dawns. The string of bizarre events befalling them in Egypt makes sense.

Many commentaries touch upon an interesting point. Why did Yosef have to rub salt on their wounds at this particular moment? He could have simply said "I am Yosef," without reminding them of their past cruelty to him? The brothers certainly knew that they had sold him to Egypt. Why did he have to remind them of their treachery when he was about to try to reconcile with them?

The famous commentator, the *Sefat Emet*, offers the following insight. As Yosef revealed his true identity, the brothers were undoubtedly stricken with grief. The first stab of guilt was over having torn Yosef away from their father. Although Yosef had obviously survived despite his immersion in Egyptian society, who knows how much spiritual poison it had infected him with? Had he remained under his father's tutelage, who could tell what heights he might have reached!

Yosef reassured them on this score. I am Yosef, the person I was intended to become, he told them. Had I not been forced through the ordeal of being sold as a slave

and having to rise above the decadence of Egyptian society I would not be Yosef. I could never have accomplished what I needed to accomplish; I would never have risen to the spiritual heights that I have attained. I only fulfilled my life mission by enduring the difficult trials to which I was subjected. Only because my faith was tested did my true mettle emerge. I am Yosef precisely because you sold me to Egypt!

Reflecting on the difficult trials we all face in our lives, this is a powerful message to keep in mind. The harrowing and inscrutable situations that test our moral and spiritual fiber will ultimately come together as a beautiful mosaic. Rather than succumbing to questioning the purpose of this or that challenge, or complaining that we don't deserve a particular hardship, let us fortify ourselves with the knowledge that Hashem will ultimately reveal Himself and the pieces to His Divine plan will become clear. All the bitter and bewildering events will be part of a wondrous revelation. Let us use all of our spiritual resources to keep our faith intact. (Rabbi Naftali Reich)

For Crying Out Loud

Before the brothers departed Egypt, Yosef had surreptitiously planted his silver goblet in his brother Binyamin's sack. Not long after Yosef sends his brothers back to Canaan, his agents pursue them, arrest them, and accuse them of robbery. Lo and behold, Binyamin is caught with the silver goblet. Binyamin is brought back to the palace where Yosef sentences him to eternal servitude. The brothers are helpless.

Yehuda, having accepted full responsibility for Binyamin's safe return, pleads with Yosef while he also prepares for battle. After all, he exclaims, "How can I return to my father without my brother, lest I see the evil that will befall my father!"

Yosef sees the true feeling that Yehuda and the brothers show for the youngest one, and cannot continue his charade. He sends all the Egyptians from the room and bursts out, "I am Yosef! Is my father still alive?" Hardly a commentary fails to expound upon the obvious question. Yosef was just told how eagerly Yaakov awaits the return of Binyamin. Why now did he ask if he was alive?

It was the Jewish wedding of the century, the daughter of Rabbi Chaim Elazar Schapiro, the illustrious Munkatzcer Rebbe, was to marry the son of the Rebbe of Partzov. Both Chassidic dynasties were royal, aristocratic, and majestic. There was so much excitement that an actual news crew came to film the wedding. The footage would be incorporated as part of the pre-feature newsreels shown at American movie theatres across the Atlantic! "Imagine!" thought the reporters, "this would attract hundreds of Jewish people who had roots in Europe into the theatre!" The difficult part was to convince the Munkatzcer Rebbe to speak for the cameras. The Rebbe vehemently opposed the frivolities and wanton ideas of the cinema, and would not participate in a film. The producer assured the Rebbe that only his voice, not his face (an assurance that proved to be false), would be presented to the large audiences.

"Rebbe, this is a wonderful opportunity for you to talk about the Hassidic court of Munkatzc! Imagine how many Jews would be fascinated by your life's work. It would also be a wonderful opportunity to send personal wishes to all your followers who have left Europe to come to America."

Finally, the Rebbe consented. The Rebbe spoke for the microphones and the camera that was obscured from his view. He was very brief. Tearfully, he repeated his message a few times and then turned his head and stopped talking.

The American crew was excited. They were going to present the wedding with its entire mystique and majesty to American audiences. However, when the wedding film was shown in American theatres the scene of the pomp and circumstance of the ceremony was a stark contrast to the interview with the Rebbe. They did not see a