



לעילוי נשמת

ZILPA bat SARACH | ZEVO bat HEDVO

ELAZAR ben BELLA BRACHA

SHABBAT SCHEDULE

Mincha	4:00 PM
Candle Lighting	4:13 PM
<i>Friday Night Shiur</i>	8:00 PM
Shacharit	8:30 AM
SHEMA (MA)	8:51 AM
SHEMA (GRA)	9:35 AM
Mincha	3:45 PM
SUNSET	4:32 PM
Shabbat Ends	5:18 PM
Rabbenu Tam	5:45 PM

SHORT & SWEET

וַיִּתֵּן אֶת-קְלוֹ בְּכַיּוֹ - "And he wept out loud etc." (Bereshit 45:2)

When Yosef began to reveal his identity to the brothers he saw with divine inspiration the suffering and tragedies that would befall ten righteous individuals in order to atone for the brothers sins - he saw the ten martyrs (See Rabbenu Bachya Bereshit 44:17). These ten martyrs would be the reincarnation of the brothers that participated in the sale of Yosef. Yosef felt the pain that these great Sages would feel and as a result he could not hold himself from weeping

ברכת הרי"ח

1. What did Yehuda and Shimon want to do to the land of Egypt?
2. Why did Yehuda's brothers tell him not to demolish Egypt?
3. Why did Hashem grant Yosef Righteous sons?
4. Why did the Jewish People settle in the land of Goshen of all places?

Sha'arei Eliyahu

Table Talk

פרשת ויגש

Insights on the Parasha

In this week's Parasha we read about the revelation of Yosef to his brothers. But before he does this Yehuda steps forward and confronts Yosef, as the pasuk says : **וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אָדֹנָי - יְדַבֶּר-נָא עִבְדְּךָ דְבַר בְּאָזְנֵי אָדֹנָי וְאֶל-יְיָחִיר אַפֶּיךָ בְּעַבְדְּךָ כִּי כִמּוֹךָ כָּפַרְתָּה** - *Then Judah 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."* What does it mean when Yehuda says that Yosef is like Pharaoh? One answer is that Yosef was in all matters the king of the country. He wore the crown, made decision and controlled the entire Egypt just as Pharaoh. Another answer that can be offered is that just as Pharaoh was a liar so to was Yosef. Lastly Yehuda was telling him that just as Pharaoh was punished for starting up with the family of the Avot so too would Yosef get the same if he started up with the family of Yaakov.

In addition to the above the pasuk tells us that Yehuda spoke to Yosef to his ear [בְּאָזְנֵי]. This pasuk teaches us that Yehuda was saying the following to Yosef. The ב of **בְּאָזְנֵי** is referring to Shimon and Levi. Yehuda was warning Yosef that these 2 destroyed all of Shechem single handedly and that if Yosef kept pushing them they would do the same to Egypt. The א of **בְּאָזְנֵי** is referring to Avi [our father]. His curse was powerful enough to kill his beloved wife Rachel. So if he is to curse the nation of Egypt then they would be in trouble.

The ז of **בְּאָזְנֵי** is referring to Sarah our grandmother [Zekenati]. Yehuda was saying that when Pharaoh took our grandmother Sarah he was punished and that if he takes Binyamin, he [Yosef] too will be punished. The ו of **בְּאָזְנֵי** refers to Nekeva [woman]. Yehuda was warning Yosef that Shechem was destroyed for Dina who was a girl. If for a girl they went and killed the entire city of Shechem how much more so for the youngest son of Yaakov.

Lastly the י of **בְּאָזְנֵי** is referring to the 10, meaning Shechem was destroyed by just 2 brothers. Here we are 10 brothers ready to do battle and destroy you and the entire Egypt.



Shabbat Shalom U'Mevorach

R' Yosef Akilov



1. Yehuda was about to destroy three of the twelve neighborhoods in Egypt, and the other nine brothers would each destroy one, in revenge of Egypt's injustice to Shimon and Binyamin. However the brothers said that Egypt is not insignificant like Sedom. If they would destroy Egypt, it would jeopardize the entire world. {Bereshit Rabbah 93:8, Sefer Hadorot}
 2. They reminded him that the whole world was relying on Egypt's food banks for survival. {Bereshit Rabbah 93:8}
 3. As a proof of Yosef's Kedusha Hashem granted him righteous sons. {Doreish Tov quoting Hida}
 4. Goshen belonged to Sarah Imenu. Pharaoh wrote it to her as a gift when she was released from his palace. {Midrash Hagadol 46:34, Midrash Sags}

מסר של שבוע - Weekly Dose of Ethics

א. מן מלחמת המלכים ילמד האדם למלחמות היצר הרע, כמו שמלחמת המלכים צריכה כלי זין הזקים כן מלחמת היצר הרע צריך לה כלי זין הם התורה והתפילה (תשובה מחיים).

One should learn how to fight the war against the Yetzer Hara from the wars fought amongst flesh and blood. Just like one requires weaponry when fighting in a physical war so too one must acquire weaponry in the war against the Satan. The strongest weapons one can acquire against the Satan are Torah and Tefilla.

ב. עיקר שבח האדם בקיום המצוות על המלאכים, הוא מפני שיש לו יצר הרע נגדי לקיום המצוה, ולכן יש לו שכר גדול, כי נלחם עם יצרו המנגדו ומקיים המצוות. כל מה שיהיה יצרו גדול ותקיף, כן יגדל ערך המצוה שלו (שבת מלכתא).

The main reason why people are superior to angels in their service of Hashem is because of their Yetzer Hara that constantly tries to deter them. Therefore, when one overcomes their Yetzer Hara and fulfills the Mitzvoth his reward is great. The larger the opposition is the greater the value of the Mitzvah will be.

ג. העיקר, שהאדם צריך בתחילה למלאת כריסו מן המשנה והתלמוד, לדעת האסור והמוותר. ואחר כך יעסוק בחכמת הסוד. יען כי זה החלק הנגלה של המשנה והתלמוד הוא מאכל כל אדם, ובו תלוי קיום המצוות לדעת מה יעשה ישראל (שפתי חיים).

One must first satiate their being with the knowledge of the Mishna and Talmud in order to differentiate between the permitted and the prohibited. Only after that can one delve into the study of the secret wisdom of the Torah. One's spiritual soul must first partake in the simple level of Torah understanding and only then move on to the deeper levels.

ד. תיקון התשובה, ודוי חרטה, דמעה. וידוי בפה, חרטה בלב, דמעה בעינים וצריך לצרף עם זה תענית וממון שהוא הצדקה, הצריכים לבעל תשובה, הרי שלימות תיקון התשובה הוא בחמשה דברים הנזכרים, שהם, וידוי, חרטה, דמעה, תענית, ממון. ובוה נשלמת התשובה אשר על ידה מהפך האדם את היצר הרע ליצר טוב (תשובה מחיים).

The Teshuva process contains five elements. 1) One must confess the sin verbally 2) One must deeply regret the sinful behavior 3) One should cry when asking for forgiveness 4) One must undergo a fast and 5) one must contribute funds to Tzedakah. With these five elements one can successfully perform Teshuva changing their Yetzer Hara (evil inclination) into the Yetzer HaTov (good inclination).

חודשים של שבוע - Weekly Dose of Insights

א. וַיִּגַּשׁ אֵלָיו הַיְהוּדָה וַיֹּאמֶר בְּי אֲדֹנָי - יובן בס"ד כי ידוע מ"ש בסידור הגאון יעביץ ז"ל כי חודש תמוז שבטו יהודה. גם כתב שם שיוסף הע"ה נולד ביום ב' של חודש תמוז. ולז"א בי אדוני פירוש כי בחלקי הוא אדוני שנולדת בחודש שלי (ברכת הרי"ח).

"Then Yehuda approached him and said, please, my lord is within me etc." (Bereshit 44:18)

The meaning of the Pasuk may be understood based on what the Ya'abetz taught. In his commentary to the Siddur the Ya'abetz stated that (every month of the year is attributed to another one of the twelve tribes and) the month of Tammuz corresponds to the tribe of Yehuda. He also wrote that Yosef HaTzadik was born on the 2nd of Tammuz. That is the meaning of "my lord is within me," namely, Yehuda was telling Yosef that he is under his auspices and not the other way around.

ב. וְחָטָאתִי לְאָבִי כָּל־הַיָּמִים - י"ל איך יהיה ביאור המקרא הזה לפי הפשט, ודרשת רז"ל שאמרו בשני עולמים הוא ידועה. ונ"ל בס"ד כי א"ל אם לא אביאנו לא יוטל עלי צער שחצטער על הנער זה בלבד אלא גם אוהו הצער שנצטערת בשביל יוסף יהיה מוטל עלי. כי יאמרו יהודה היה סיבת הריגתו של יוסף בן רחל צרת אמו, ולא הספיק לך זה עד שפתו את אביו ולקח גם את הבן השני אשר לרחל והרגו בדרך. ונמצא מוטל עלי אשמת הצער של כל אותם הימים שעברו מלבד הצער של הימים שיהיו מכאן ולהבא אם לא אביאנו אליך (בן איש חי דרשות).

"I will have sinned against my father all of the days etc." (Bereshit 44:32)

In order to convince his father to allow Benjamin to leave with his brothers, Yehuda pleaded with Yaakov and stated that he would be guilty against his father all of his days. Not only would he be held accountable for the absence of Benjamin, should anything happen to him, he would also take the blame for the pain and loss of Yosef. From that point on it would be entirely the fault of Yehuda for Yosef's "death." It thus arises that Yehuda was not only the cause of the pain caused to Yaakov from this point forward but also for all the days that passed - all the days of his life.

ג. אֲנִי יוֹסֵף הַעֹדֵד אָבִי חַי - נ"ל בס"ד אני יוסף עודנו צדיק שנקרא בשם יוסף ולא מבעיא שלא אבדתי את השם הזה אלא העוד קרי ה' עוד שנוסף לי אות ה' בשמי ולכן נשאר אבי חי. שאם הייתי חוטא היה מגיע הפגם אליו ג"כ. כי יעקב גוף ויוסף ברית ואמרו בזוהר גוף וברית חשבינן חד (בן איש חי דרשות).

"I am Yosef, is my father still alive etc." (Bereshit 45:3)

Yosef told the brothers that his name was still Yosef and that he remained righteous throughout his tribulations in Egypt. Not only did he not succumb to impurity but he reached the level of receiving an added letter "Hey" (ה) to his name (see Tehillim 81:6). He proved to them that this was so for if this was not the case Yaakov would have passed on for the blemish of an unrighteous child would have spiritually devoured him. Thus, he told them "I am Yosef," i.e. righteous, and how will you know this is true, because "my father is still alive."