

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE
Mesorah
Heritage
Foundation

פרשת ויגש
ד' טבת תשפ"ו
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

WHY CRY NOW?

Rabbi Frand on the Parashah 2 by Rabbi Yissocher Frand

וַיִּפֹּל עַל צוֹאֲרֵי בִנְיָמִן אַחִיו וַיִּבְדֹּךְ וּבִנְיָמִן בָּכָה עַל צוֹאֲרֵיו
*The he fell upon his brother Binyomin's neck and wept;
and Benjamin wept upon his neck (Bereishis 45:14)*

Shortly after the emotionally charged moment when Yosef reveals his identity to his brothers, he and Binyamin embrace, and they both begin to weep. *Rashi* explains that they foresaw that the Temple that would eventually stand in Shiloh, which was in Yosef's portion of *Eretz Yisrael*, and the *Batei Mikdash* that would stand in Binyamin's portion, would all be destroyed, so they wept.

The question is, why cry over the *Batei Mikdash* now? Emotions were obviously running pretty high after all that the *shevatim* had been through in 22 years of separation. I could understand that some spontaneous tears would spring to their eyes now, but that the tears should be for an event so far in the future?

Chazal note an extra word in the *pasuk* often cited as a conclusion to a eulogy, "*Beela hamaves lanetzach, umacha Hashem/Elokim dim'ah mei'al kol panim* — [Hashem] will eliminate death forever, and my Lord Hashem/Elokim will erase tears from all faces" (*Yeshayahu* 25:8). What does the word *kol* — from *all* faces — add?

Chazal explain that when death is eliminated, not only will people cease to cry tears of sadness, they will also stop crying tears of joy. Hashem will wipe away all tears, even tears of joy.

This is obviously supposed to be a consoling

prophecy. It is definitely consoling to think of a time when people will no longer cry tears of sadness, notes Rav Mordechai (Mottel) Pogremanski of



R' Mottel Pogremanski

**IF WE THINK
ABOUT IT,
TEARS OF JOY
ARE A STRANGE
PHENOMENON.**

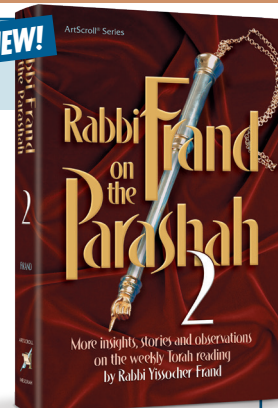
Telshe, but what is wrong with tears of joy? Why shouldn't people continue to cry tears of joy after death is eliminated?

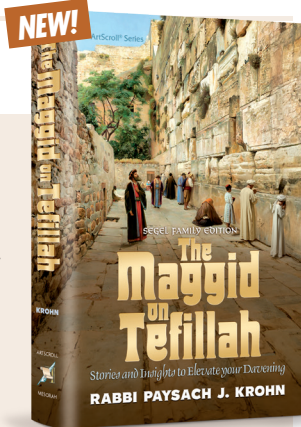
If we think about it, tears of joy are a strange phenomenon. You are at the height of happiness, you are celebrating a special occasion, and suddenly you feel overcome with emotion, your eyes get moist, and before you can control yourself, you dissolve into tears. Why do we cry out of joy?

Rav Mottel Pogremanski explains that we cry because we realize that the happiness cannot last. In the recesses of our souls we realize that the joy is short-lived, and we cry for the time that we will no longer feel the intense happiness we are experiencing.

Once death will be eliminated, there will no longer be a reason to cry tears of joy, explains Rav Mottel, because the happiness will not end.

Yosef and Binaymin were crying tears of joy over their reunion, explains Rav Mottel, but they realized that the happiness could not last forever. At some point the happiness would be marred by the destruction of the Temples. 📖





הָלְלוּ אֶת ה' כָּל גּוֹיִם

Chazal (Pesachim 118b) point out an apparent contradiction between two verses in *Tehillim*. In *Tehillim* 117:1, Dovid HaMelech writes, הָלְלוּ אֶת ה' כָּל גּוֹיִם — *Praise Him, all nations...* In the next verse he writes, כִּי גָבַר עָלֵינוּ חֲסִדּוֹ — *For His kindness has overwhelmed us.* Why should the nations of the world praise Hashem's kindness to Klal Yisrael? More likely it would cause them grief, not happiness. If anything, the nations of the world would heap praises upon God only if wonderful things happened to them or if, Heaven forbid, terrible things happened to the Jewish people!

The Chasam Sofer, R' Moshe Sofer (1762–1839), provided an illuminating resolution to this seeming contradiction, because of an incident that took place in his city of Pressburg, Slovakia.

A very wealthy man in Pressburg was blind, yet he lived alone and somehow managed to care for himself. Each morning he followed the same routine: he would leave his home at a set time, take a short stroll through the park, and walk along the exact same path. He was well known to the other daily strollers.



The Chasam Sofer

A group of young hoodlums, coveting the blind man's money, devised a plan to rob him. They knew his predictable schedule, and decided that one morning they would arrive early, dig a deep hole in the path he always used, and camouflage it with leaves. They were sure he would fall in. Then they would rush out, pose as good neighbors and offer to carry him home. Once inside his house, they planned to steal whatever valuables they could.

Morning came. They dug the hole, covered it carefully, and hid behind nearby trees as the man began his regular stroll. They watched eagerly as he approached, step by steady step, until he was barely ten feet away from their trap.

Suddenly, the man stopped, turned around, and began heading back home. They could hardly believe

what they were seeing — he had never done that before! It happened that on this particular morning he felt a bit tired and decided to shorten his walk. Their entire wicked scheme collapsed in an instant.

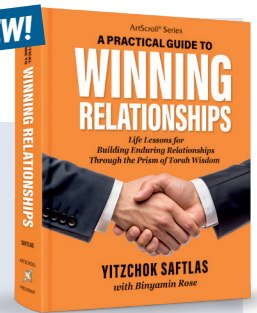
When the Chasam Sofer heard about this, he remarked: “Now I understand the *pshat* in (the aforementioned verses of) *Tehillim*. Could this blind man possibly be thankful that he was not robbed? Of course not! He wasn't even aware that others were plotting against him. Hashem had protected him, and he didn't even realize it. Only the hoodlums themselves — and no one else — could ‘appreciate’ the hand of God that caused this man to become too tired to keep walking.”

And this, the Chasam Sofer concluded, is what Dovid HaMelech meant. So many times, the nations of the world plot and scheme against the Jews, and their plans are foiled by the hand of Hashem.

However, only the nations themselves know that Hashem has foiled their evil plots. The Jews themselves don't realize it. Thus, the meaning of Dovid's words is as follows: Because Hashem shows kindness to the Jews by saving them from the evil plans against them, the nations of the world realize His greatness. *They* should praise Hashem, because only they, more than the Jews, can recognize the hand of Hashem.

R' Yaakov Galinsky (1920–2014), the noted *maggid* from Bnei Brak, points out that it is very much the same in our daily lives as well. We must constantly be grateful to Hashem, not only for the good that He has caused to happen to us, but also for the evil that He has saved us from — and of which we are not even aware! The accident that *didn't* happen, the illness that *didn't* occur, the loss that *didn't* transpire — our gratitude should know no bounds! 🌟

	SHABBOS DECEMBER 27 ז טבת	SUNDAY DECEMBER 28 ח טבת	MONDAY DECEMBER 29 ט טבת	TUESDAY DECEMBER 30 י טבת	WEDNESDAY DECEMBER 31 יא טבת	THURSDAY JANUARY 1 יב טבת	FRIDAY JANUARY 2 יג טבת
BAVLI	Zevachim 104	Zevachim 105	Zevachim 106	Zevachim 107	Zevachim 108	Zevachim 109	Zevachim 110
YERUSHALMI	Succah 8	Succah 9	Succah 10	Succah 11	Succah 12	Succah 13	Succah 14
MISHNAH	Bechoros 8:5-6	Bechoros 8:7-8	Bechoros 8:9-10	Bechoros 9:1-2	Bechoros 9:3-4	Bechoros 9:5-6	Bechoros 9:7-8
KITZUR	36:27-37:9	37:10-38:8	38:9-39:1	121:1-5	39:2-40:4	40:5-13	40:14-End



Parashas Vayigash highlights one of the most dramatic moments in the Torah — the cliffhanger that began at the end of the previous *parashah* comes to a fascinating conclusion.

In *Mikeitz*, Yaakov agreed to send Binyamin only after Yehudah accepted full responsibility for him. Yosef welcomed the brothers and invited them for an eventful meal, all while secretly planting his silver goblet in Binyamin's sack. The next morning, as the brothers began their journey home, they were overtaken, searched, and shocked when the goblet was found with Binyamin. Yosef declared that the rest could go free, but Binyamin would remain as his slave.

Now, the moment of crisis had arrived. Binyamin stood accused of stealing Yosef's goblet and was about to be taken into slavery for his "crime." Yehudah, who had guaranteed Binyamin's safety and sworn to Yaakov that he would bring him home, boldly confronted Yosef, risking his own life to save his youngest brother.

And so, *Vayigash* begins, "*Then Yehudah approached him [Yosef] and said, 'If you please, my lord, may your servant speak a word in my lord's ears, and let not your anger flare up at your servant — for you are like Pharaoh' (Bereishis 44:18).*"

Yehuda first asked permission to speak and request-

ed that Yosef not become angry — a polite introduction that carried an unmistakable undertone. Yehudah's opening line, "For you are like Pharaoh," contained, says the Midrash, a veiled warning: "If you provoke me, I am prepared to kill you and your master."

Following that less than subtle threat, Yehudah then passionately appealed to Yosef for Binyamin's release, proposing the self-sacrifice of taking Binyamin's place and becoming Yosef's servant in his stead.

Rabbi Meir Zlotowitz, visionary founder of ArtScroll/Mesorah and author of ArtScroll's magnum opus on *Sefer Bereishis*, captured the dramatic scene so perfectly: "Yehudah's speech was simple yet eloquent. As the exegetes commentaries remark, it was controlled yet emotion-filled; respectful, yet firm and daring."

Ultimately, Yehudah's brilliant strategy worked perfectly. His approach of addressing royalty respectfully, while knowing full well that with "everything on the line" the time had come "to stiffen his tone," secured his ultimate goal. Seeing that Yehudah was prepared to sacrifice his freedom or even, if necessary, go to war for Binyamin, Yosef now felt compelled to reveal his true identity to them — reuniting the family after a 22-year schism. 📖



R' Meir Zlotowitz

PRACTICAL LESSON

Successful crisis communication requires maintaining composure, even when the stakes are high and everything is at risk. The ultimate goal is to persuade the other person to understand your viewpoint. Communicate your objectives clearly and confidently while demonstrating your commitment to your cause.

PRACTICAL POINTERS

- 1. Designate a spokesperson** – Emotionally intelligent people possess extraordinary communication skills in pressurized situations. Appoint one to represent you when dealing with sensitive correspondence.
- 2. Assume responsibility** – Taking responsibility for a situation sometimes requires acknowledging a mistake, proposing solutions, or repairing any damage done.
- 3. Emphasize the positives** – Even in a tense moment, try to instill optimism and clarify that your goal is to achieve a mutually satisfactory outcome.

WIN A \$36
ARTSCROLL
GIFT CARD!

THE WEEKLY QUESTION

Who were the weakest brothers that Yosef took to meet Pharaoh?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

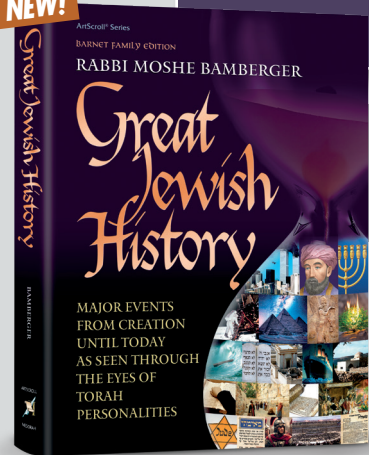
The winner of the question for Parashas Vayeitzei is: DOVID BRECHER, Brooklyn, NY

Question for Vayeitzei was: Name three things that are special about Mount Moriah

Vayeitzei Answer: Hashem took the earth from there to make Adam HaRishon, Akeidas Yitzchak took place there, and it's where the Beis HaMikdash was built.



NEW!



Great Jewish History

5780
2020

DEADLY CORONAVIRUS PANDEMIC INFECTS WORLD

A new strain of coronavirus was first detected in the city of Wuhan, China, in December 2019. Its spread resulted in a worldwide pandemic of an acute respiratory disease. The number of those infected with the virus topped 700 million worldwide, with a staggering death toll of over seven million people. The global Jewish community was severely affected by the virus, as so many holy souls were



taken from us in rapid succession, many yeshivos and shuls were shuttered, *simchos* were either canceled or drastically limited in attendance, and mourning was observed in near isolation. On the economic front, many were plunged into uncertainty and unemployment. Despite the tragedy and despair, the global Jewish community quickly adapted to the new reality; Torah was taught remotely, *chessed* organizations redoubled their efforts, and families were strengthened while in isolation.

TORAH VIEWS AND NEWS



Historical Model

A halachic precedent to the pandemic can be found in the late 1820s and early 1830s, as a cholera pandemic spread

across Europe. **Rabbi Akiva Eiger** (1761-1837) issued a ruling to the Jews of his city instructing them to minimize social contact and limit prayer gatherings to no more than fifteen people, as well as being meticulous about hygiene and health, and to avoid worry and fear. Rabbi Eiger was later recognized by Frederick William III of Prussia for his outstanding efforts in protecting and caring for the people of his region during this trying time.

Some Gedolim Who Passed Away From Covid-19

Many exceptional Torah scholars and lay leaders, *baalei tzedakah* and *chessed*, and *nashim tzidkaniyos* were lost to the coronavirus. Several leading *Gedolei Yisrael* who perished during this tragic period are:

Rabbi Yitzchok Scheiner (1922-2021), Rosh Yeshivah of the Kaminetz yeshivah of Yerushalayim

Rabbi Yaakov Perlow (1930-2020), the Novominsker Rebbe and Rosh Agudas Yisrael in New York

Rabbi Meshulam Dovid Soloveitchik (1921-2021), Rosh Yeshivah of Brisk in Yerushalayim

