



TorahActionLife

COMMUNITY PARASHA SHEET

This week's edition is sponsored
Lehatslachat Shaul Yonatan Ben
Naomi Vechol Mishpachto

VAYIGASH

7th Tevet 5776

Shabbat begins: 15:37

Shabbat ends: 16:47



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Am Yisrael Chai

On Friday November the 13th, we were all saddened to learn of the murder of Rabbi Yaakov Litman and his 18-year-old son Netanel in front of their family as they left the settlement of Otniel near Chevron. Rabbi Litman's wife and four children were also in the car at the time.

This case was particularly disturbing in that Rabbi Litman's daughter was destined to get married within days of this murder.

The family were left distraught but what followed was a sheer show of the strength and stamina of our people.

In this week's Parsha, Yosef reveals himself to his brothers. They are astounded and shocked; never did they think this would be the outcome of their long ordeal with the 'Viceroy' of Egypt.

After calming their concerns Yosef tells them; "Hurry, and go up to my father and say to him, 'so says your son Yosef: "G-d has placed me as master over all Egypt; come down to me, do not delay.'"" [45:9]

Looking at this closely, we are somewhat perplexed as to why Yosef is relating his position as "Master over Egypt" to his father. Yaakov was a great sage, a Yoshev Ohalim. For Yaakov what really mattered were his children's observance of Torah and Mitzvot and their service of G-d.

Yosef seems to be trying to impress Yaakov with the wrong barter.

Rabbi Yaakov Naiman (Darchei Mussar) explains that the important thing was not the news that Yosef was now the 'Viceroy', but rather *how* Yosef explained it.

When a person is appointed to a position, he or she will normally explain who appointed him or her; "I received my degree from the top Professor", "I was deputized by the Chief of Police," "I was elected by the Prime Minister." The more important the appointment, the more likely a person will identify the significant people who did the appointing.

Yosef, on the other hand said nothing about Pharaoh. He didn't mention anything about

while ignoring the smoke and mirrors of our world. Yosef operated on such a high spiritual level that when he was appointed to a high position, it was not because Pharaoh appointed him, but because G-d made it happen.

Now we understand why this was such wonderful news for Yaakov. After so many years



deciphering Pharaoh's dreams. Yosef simply said: "G-d made me master," "Hashem gave me this job."

Only a person who acknowledges that everything comes from Hashem could give G-d the credit for such a tremendous accomplishment without even mentioning what happened and who made the appointment. Of course, Hashem indeed makes everything happen, but only those on a very high spiritual level can see that reality



1. Yaakov lived for 147 years unlike his father, Yitzchak, who lived 180 years. The Avot were all meant to live to 180. Why did he die 33 years earlier?
2. What do we see from Parashat Vayigash how children eat?
3. How long did the famine actually last?
4. Yosef gave more presents to Binyamin than his brothers. How could he not be concerned that once again this would arouse the jealousy of the other brothers?
5. Who informed Yaakov about Yosef still being alive and in what way? How were they rewarded?

Answers On Page 3

elias
LONDON'S PREMIER DRY CLEANER
www.eliascleaners.co.uk

B.R.E.
BRAMPTON REAL ESTATE
SALES - RENTALS - MANAGEMENT
Tel: 020 7101 3737
www.bramptonrealestate.co.uk
Shommer Shabbat

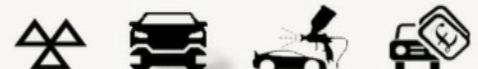
PROUD
SPONSORS
OF TAL

020 8806 2528

Proud Sponsors of TAL

**SHALOM
MOTORS**
EST 1967

TAKING CARE OF YOUR MOTORING NEEDS.



www.torahactionlife.com

outside Yaakov's home and after so many different trials and tribulations, Yosef nonetheless remained a true Tzaddik (righteous man) and continued to be the same dedicated scholar of Torah that he would have become had he remained with his father all those years. None of his experiences had a deleterious impact on his belief, and he still attributed everything that happened to Hashem. This was the best possible news Yaakov could have received regarding his son. On Thursday 26th November not long after losing her dear father and brother, Sarah Litman married Ariel Beigel in Jerusalem. To help the bride set aside the mourning on her happiest day and let joy prevail, 800 family and friends were personally invited to the event. Yet there was also a public invitation. All were welcome to come and join in the Simcha!



After Yehuda has finished his plea for the release of Binyamin in the previous chapter 44, Yosef was unable to hold himself back in the presence of those standing by him so he ordered everyone out.

The first thing that he said to his brothers on revealing himself to them was "I am Yosef; is my father still alive"? This is very puzzling indeed. Surely it was obvious from Yehuda's passionate entreaties that Yaacov was very much alive. What is the point of this question? Here is a selection of answers culled from the Meforshim:

(1) Tur in Perush Ha'Aruch gives 3 suggested answers:

- A. "Hai" here does not refer to life but to health (cf. the expression "Bassar Hai" i.e. healthy normal flesh). He was asking whether Yaacov was well and healthy.
- B. In the first instance he had asked them only through the medium of an interpreter. Now he asked them again as he wished to hear it from their own lips.
- C. Perhaps he only asked them now to enter into conversation with them to make them feel at ease. (cf Rashi Bereishit Ch.3 V.9 and

And guess what? Thousands responded. There were so many people that the hall was packed and there was a massive overflow outside with the singing and dancing resonating throughout Jerusalem.

The couple thanked the public who came to join in the festivities, "Until two weeks ago, nobody knew or was interested in me and Ariel. Then one minute on Friday – at the height of preparations – my father and brother were murdered by a heinous terrorist," said Sarah Litman. "There is not a moment in which I do not miss the smile of Netanel and the humility and modesty of my father, it will always accompany me. But precisely in the midst of the pain, in the month of bravery before Chanukah, we will spread together with all of the people of Israel, an immense light of happiness, giving and love which was bestowed upon us by the nation of Israel. The main thing is not to fear at all."

The public wedding invitation begins with the biblical quote "Do not rejoice over me, my

enemy, for I have fallen but I have gotten up" (Michah 7:8).

Such was the strength of Yosef, to be stuck in the depth of impurity, to be thrown away as a slave, yet to make a comeback and realise that everything emanates from Hashem and he goes on to portray this to his family and the world.

Our sages state that the famous words of Yosef could be read in a different manner – *Samani Elokim* - "I have placed G-d over all of Egypt."

Through his actions and strong belief, Yosef placed G-d at the centre stage of his life and thus at the life of all those who were in contact with him.

Winter is here, the nights are long and tough, with the correct outlook and G-d Almighty with us wherever we go, we might be down but we will rise and shine through.

Am Yisrael Chai

Ch.4 V.9. where Hashem did likewise in the case of first Adam and then Kayin).

(2) Seforno "It is surely impossible that my father could have survived his grief and anguish over me". Seforno may mean that Yosef was expressing amazement and delight that Yaacov had indeed survived all these tribulations and was thanking Hashem at the miraculous nature of these events. Is it really true that he has managed to survive? Alternatively he may mean

since Yosef had already heard from them that he himself had died (Ch.44 V.20 and Rashi there) which was of course untrue, he had no confidence in the reliability of their story, for it is quite conceivable that they had some ulterior motivation for concealing the truth (as they had had in telling him that Yosef had died, see Rashi *ibid*). Hence he asked them "Were you telling the truth, is my father really alive"?

Rif (Me'or Eynaim of Rav Yoshiyahu Pinto) on Eyn Yaacov Chagiga Shom suggests that this itself was the rebuke by the very fact that he had caught them out in not having told the truth.

(4) YML in name of Dat veDin answers that Yosef had assumed that the reason they said he was dead was based on chazakah, a presumption based on the fact that no-one had heard of him for a very long time. If so he asked them "how can you presume that your elderly father remains alive and well? You have not heard from him for some time either, and he is much older than I am.

(5) Tosafot Hashalem n.2 suggest his intention was to prove that he was their brother. He could do this by calling Yaacov *his father*, for if he had been an Egyptian he would not have dared to do so. The Egyptians abhorred the Hebrew food and wanted nothing to do with them and certainly not to claim parentage from them. Yosef by referring to Yaacov as his dearly

Yosef said "I am Yosef, is my father alive"? The fact that I am Yosef and you have not seen it indicates to me that my father is not alive in your thoughts as he should be...

following Chagiga 4b that Yosef was rebuking them and that this is the import of these words "Is my father still alive"? - "How is it possible that he has been able to withstand the enormous strain of the anguish you have caused him by what you did to me".

(3) Torah Temimah explains similarly and then gives another explanation. He says that

beloved father – and alive too, conclusively demonstrated that he was not an Egyptian.

(6) Kerem Hazvi suggests a novel answer. Yoseph was the closest in appearance to his father Yaacov as we learn in Bereishit Raba Ch.84. If they had held their father in the proper esteem they would have recognised the resemblance in Yoseph's features, notwithstanding the beard which he had grown since he had left them many years earlier. As they had not done so, this was due to a lack of close attention to, and respect for, their father. Hence Yoseph said "I am Yoseph, is my father alive"? The fact that I am Yoseph and you have not seen it

indicates to me that my father is not alive in your thoughts as he should be, perhaps because he is in fact dead. The passuk continues that they were unable to respond for they were dumbstruck before him – "*ki nivhalu miponov*". These words could however easily be translated very literally that 'they were dumbstruck by his face'. They now for the first time saw the close resemblance in his features to those of Yaacov and realised that they ought to have seen it at once.

So Yoseph revealed himself to his brothers and Pharaoh was pleased. V.16. Ramban there explains that it had been rather de-

meaning for the political status of Egypt to have been ruled by a foreign slave who had languished in their prisons. Now it became apparent that he was part of a very important family and perfectly suitable for a royal position. So Pharaoh and the Egyptians were very happy about this turn of events.

Sforno says that Pharaoh was so pleased because he saw that Yoseph would no longer be considered as an alien ruler. He would now be bringing in his whole family and thus assume permanent residence. He would accordingly henceforth have only the best interests of his newly adopted country Egypt at heart.

Other Materials

Do I need to immerse plastic vessels and utensils?

As mentioned previously, only metal, and glassware need to be immersed before use. Plastics do not need tevillah.

Do disposable foil containers need to be immersed?

No they don't. Disposable containers do not have the halachic status of a vessel according to some opinions. Furthermore, even if considered to be a *kli* (vessel), only vessels which have proper use with food have to be immersed. A container is therefore not considered a *kli tashmish*, a vessel with a fixed ongoing use.

What if I reuse foil containers several times before throwing away?

Foil containers are produced for a single use. The fact you can squeeze 2 or 3 uses out of it is incidental. The container remains only suited to one use.

OK so when out camping we sometimes use pickle tin cans to cook in. Those can last ages. Do they need tevillah before use?

No, cooking in a pickle tin is a very unusual use of the tin. Your individual use has no effect on the status of the *kli*, since we look at what the overwhelming majority of people do with it (i.e. throw it away). Furthermore a sealed tin may not be considered a vessel halachically at all until it's opened. This means *you* have created the vessel. Since formed by a Jew, the vessel does not need tevillah, as will be discussed in more detail.



HALACHA
RABBI DOV LEVY
KOLLEL NETZACH YISRAEL

Tevilat Keillim



1. The Daat Zekeinim (47:8) brings a Midrash that when Yaakov appeared before Paroh he asked him how old he was and he complained how bad they had been. Hashem said that for every word of complaint instead of recognising that He had saved him from Esav and Lavan, returned to him Dena and Yosef, one year of his life would be deducted. There were 33 words (including Paro's question since his looking sad brought on the question).
2. When Yosef provided food for his brothers to take for their families he provided enough (even) for the children. The Siftei Chachamim (to Rashi 47:12) brings that this means he gave more than just what was required since the way of children is to waste and make crumbs meaning they need more!
3. In Mitzrayim it stopped when Yaakov came and only lasted two years. However, elsewhere the famine continued a full seven years to fulfil the interpretation of Yosef and not give an excuse for others to say Yosef had been wrong in his interpretation (Siftei Chachamim to Rashi 47:19)
4. The Gemara in Megilla 16b asks this and answers that he was sending him a message for the future alluding to Mordechai going out dressed in the king's garments. Perhaps the idea is that when the brothers realised that it was not given out of favouritism and was alluding to someone who would save all the Jews, therefore there was no reason to be jealous.
5. Yaakov's granddaughter, Serach Bat Osher, played her harp and sang to Yaakov that Yosef is still alive. She did so in such a way to slowly break the news to the elderly Yaakov. In gratitude for this, Yaakov blessed her with long life and prophecy.

www.livingwithmitzvot.com

Golders Green

PHONE
CITY

Proud sponsors of TAL

90 Golders Green Road, London NW11 8LN



KINGS REMOVAL
SHIPPING TO ISRAEL
020 8338 3999
www.kingsremoval.com

WHITE HOUSE
express

ISOLA BELLA
CAFÉ - RESTAURANT

Proud sponsors of TAL

Please Pray For
Refuah Shelaima of:

Mordechai Ben Musha Yeta | Aharon ben Leah | Pinchas ben Tamar | Rivkah bat Sarah
Yona bat Esther | Shira Ilana bat Susan Shoshana Farha | Tova bat Sarah Blima



Our successful Chazanut & Kria Programme has expanded and we now host together with Chazak a Beginners AND Advanced Programme every Sunday! Take a look at last week's classes

TAL together with Chazak held a fantastic Chanukah Party for our Chazanut & Kria boys on Sunday 6th!



A huge Mazal Tov to Eddie and Amy Kashi on their Wedding on 29th November. Wishing them both happiness together!



Got a Simcha? Send us your pics to shabbaton@live.com



Big or small, get
snack time covered.



HUMOLOGY

0330 010 3030 humology.com
TAL digital partners



TELEPHONY IT SUPPORT WEB & APPS

Saving business money