DRAH IA Mecochege sor לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל בראתי יצר הרע ובראתי לו ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ **Monsey Edition**

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שבת קודש פרשת ויחי – ח"י טבת תשפ"ד Shabbos Parshas Vavechi - December 30, 2023

הדלקת נרות שבת - 4:8 וזמו קריאת שמע / מ"א - 9:04 וזמו קריאת שמע / הגר"א - 9:40 סוף זמו תפילה/הגר"א - 2:00 זמו לתפילת מנחה גדולה – 12:29 שקיעת החמה שבת קודש – 4:36 ו מוצש"ק צאת הכוכבים – 5:26 צאה"כ / לרבינו תם – 5:48

שהיתה זו מלחמה כמשמעה. והוצרכו בני יעקב להלחם בחרב ובחנית כדי להגז על נפשותיהם ועל נפשות בני ביתם, זאת אומרת שגם אם אכז התפללו. לא בטחו

לכאורה רק בעבודת התפילה, והשתמשו גם כן בכוחות טבעיים.

ונראה לבאר על פי דברי הגמרא (קידושיז כט:) וז"ל: 'כי הא דרב יעקב בריה דרב אחא בר יעקב שדריה אבוה לקמיה דאביי, וכי אתא חזייה דלא הוה מיחדדין שמעתיה א״ל: אנא עדיפא מינר, תוב את דאיזיל אנא שמע אביי דקא הוה אתי, הוה ההוא מזיק בי רבנן דאביי, דכי הוו עיילי בתרין אפי' ביממא הוו מיתזקי, אמר להו: לא ליתיב ליה אינש אושפיזא אפשר דמתרחיש ניסא. על. בת בההוא בי רבנז. אידמי ליה כתנינא דשבעה רישוותיה. כל כריעה דכרע נתר חד רישיה אמר להו למחר: אי לא איתרחיש ניסא. סכינתין', ע"כ לשון הגמרא. ועיין שם **במהרש"א**. דמבאר הגמ' שאם נענה אדם מתור תפילתו, על זה לא מנכין לו כלל מזכויותיו. כי החסרים שהבורא עושה אחר שמתפללים אליו לא נחשב לנס כלל.

ויש לומר שכעין זה היה גם אצל יעקב אבינו, כי אמת הדבר שיעקב לחם גם באמצעים טבעיים. אולם בפועל לא זכה בנצחוז כי אם ע"י כוחות עילאיים. שהרי לחם נגד כמה מדינות וזכה לנצחון, ויעקב בודאי לא רצה לסמור על נס. כי לא רצה שינכו לו מזכויותיו. ובהכרח שנצחונו היה מכח התפילה. והמלחמה לא היתה כי אם איזה השתדלות הנדרש מו האדם. אם נאמר כר. הרי ששני הפירושים עולים בקנה אחת, כי כל מה שהצליח ב'חרבי וקשתי' היינו במלחמה. היה בזכות התפילה. כי בכל פעם שהוציא יעקב את החרב או הקשת מנרתיקה התפלל שיהא השי"ת בעזרו. ותפילה זו היא שגרמה נצחונו. ועלינו ללמוד מהשקפתו של יעקב שכשם שיעקב באמרו 'בחרבי ובקשתי' הבין שלא היה זה באמת 'כוחו ועוצם ידו', כך גם אנו אם רואים איזה הצלחה צריכים אנו לדעת שאיז זו כי אם 'סייעתא דשמיא'. ביוסף שלא רצתה עינו לזון ממה שאינו שלו בפוטיפרע אין עין הרע שולטת בזרעו עד עולם". עכ"ל. הרי השכר של מי ששומר עיניו אינו אלא לו. אלא גם

יש להוסיף כאז דברי **הטהרת הקודש** (מאמר שמירת עינים פרק ב'): "ותראה אחי ששש חשש לתערובות לילך במקום שאיך שם חשש לתערובות ולהרהור. ואינו פונה לזה והולר במקום שאפשר שיגיע להרהור. אקרי על הליכה בלבד רשע, וכל שכן על הסתכלות בוודאי אקרי רשע ומרשיע ומשוקץ, כי מלבד שעובר על כמה לאוין מן התורה. מביא אותו לכל מיני רעות שבעולם. כי עין רואה ולב חומד. אבל מי שאיז לו רק זה הדרר מחויב מצד התוהה להעצים עיניו. ומי שמטה ראשו לצד אחר שלא יראה עניו הכביסה ועניו הנשים כלל אקרי חסיד. ועליו נאמר (ישעיה ל"ג) "הוא מרומים ישכון". שלעתיד לבא לא יהא משכנו בין אנשים פשוטים. רק במרומי מרומים בין צדיקים וקדושי ארץ, שעליהם קיימא עלמא ותראה מזה אחי. שזכות זה האיש ששומר עיניו כראוי ולא מכניס עצמו לבוא לידי הרהור שכח קדושת שפעו קיים לעולם ולעולמי עולמים. שאינו מתבטל כמו מי נהר שאינם מתבטלים לעולם. וקיים אף לזרעו ולזרע זרעו עד עולם". עכ"ל. יברים נוראים! שלא רק זוכה לו בשכר גדול בעולם הזה. אלא גם הכח

הקודשה בכחה להשפיע שפע "כמו נהר שאינו מתבטל" גם לזרעו אחריו!

מאת חגח"צ רבי גמליאל חכדון רבינוביץ שליט"א, ריי שטר המייייי

לקחתי מיד האמרי בחרבי ובקשתי (מח-כב) - סייעתא דשמיא ובקשתי. כשהרגו שמעון ולוי את אנשי שכם נתכנסו כל סביבותיהם הזדווג להם. וחגר יעקב כלי מלחמה כנגדז. דבר אחר שכם אחד היא הבכורה שיטלו ניו שני חלקים. ושכם לשוו חלק הוא כתרגומו ... הנה רש"י מביא ב' פירושים על כוונת. עקב באמרו 'בחרבי ובקשתי'. אולם רואים (ב"ב קכג.) שהפירוש הב' 'בחכמה ובתפילה' מכווז גם על מלחמת שכם. וז"ל: 'ואני הנה נתתי לך שכם אחד על אחיך אשר לקחתי י האמורי בחרבי ובקשתי וכי בחרבו ובקשתו לקח והלא כבר נאמר: (תהלים מד, ז) 'כי לא בקשתי אבטח וחרבי לא תושיעני'. אלא חרבי זו תפלה. קשתי זו בקשה'. ע"כ. ודק דבריהם ותבין שחז"ל כיוונו על ענין מלחמת יעקב בשכם. שלמטרה כעין זו זקוק האדם דרך כלל לחרב וקשת כמשמעז, ולכן היו יכולים לטעות שגם יעקב כשאמר שהשתמש חרב וקשת כיוון לחרב וקשת כמשמען, וע"ז הקשו חז"ל שאי אפשר לומר על בחיר. האבות ששם בטחונו בכוחות טבעיים, ובהכרח שהכוונה על תפילה ובקשה.

לאור דבריהם מוכרחים אנו לפרש שגם רש"י כשפירש שכוונת יעקב באמרו 'בחרבי נקשתי' מוסבים על מלחמת שכם לא כיווז על חגירת כלי מלחמה כמשמען, כי אם על לי מלחמה מסוג אחר. והמה ׳חכמה ותפילה׳. כי תמיד היתה זו עצת יעקב אבינו. בכל עת מצוא השתמש רק בחכמה ובתפילה. בתחילה השתמש ב'חכמה' ובאמצעותה זשכיל להביז שאיז טבע בעולם כלל, וכל ישועה תלויה רק בתפילה, ולאחר מכן אכן פתח בעבודת התפילה וחילה את פני קונו שהוא ית' בסיבותיו יחיש לו ישועה. אולם דברים צריכים ביאור. שהרי רואים גם שחז"ל הרחיבו במדרשיהם אודות מלחמת בני צקב אם כל האומות שבקשו לנקום את נקמת שכם. ומתור דבריהם אתה למד

ליטודים נאת חרב אברום זנאגל אבשנים שות אברום אנטאל

המלאך הגאל אתי מכל רע יברך את הנערים ויקרא בהם שמי ושם אבתי אברהם ויצחק וידגו לרב בקרב הארץ ...

איתא בגמ' ברכות (כ.): "רבי יוסי ברבי חנינא אמר מהכא: וידגו לרב בקרב הארץ $oldsymbol{\lambda}$ ה דגים שבים מים מכסיז עליהם ואיז עיז הרע שולטת בהם - אף זרעו של יוסף איז ציז הרע שולטת בהם". ע"כ. הרי יוסף נתברר. שאיז העיז הרע שולט בו ובזרעו אחריו. הטעם שיוסף זכה לזה. שהוא וכל הדורות הבאים אחריו נשמר מעין הרע, אמרה הגמ': "עיז שלא רצתה לזוו ממה שאינו שלו – איז עיז הרע שולטת בו". ע"כ. הרי כיוז שיוסף הצדיק היה שמר את עיניו שלא להסתכל בדברים האסורים. ולא זו את עיניו ממראות אלו. זכה לשכר גדול כזה, שאיז העיז הרע שולט בו ובזרעו.

ותנז במתני' (מכות כג:): "ר"ש בר רבי אומר. הרי הוא אומר: רק חזק לבלתי אכול הדם הוא הנפש וגו'. ומה אם הדם שנפשו של אדם קצה ממנו - הפורש זמנו מקבל שכר. גזל ועריות שנפשו של אדם מתאוה להז ומחמדתז – הפורש מהז על אחת כמה וכמה שיזכה לו ולדורותיו ולדורות דורותיו עד סוף כל הדורות". ע"כ. וכתב **הטיוז יעקב** (שם) וז"ל:"שיזכה לו ולדורותיו כו' עד סוף כל הדורות. וכז מצינו

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen, The Jewish Kitchen (89)

Before Chanukah we discussed the issue of Bishul Akum when there is gentile domestic help in the house. There are a few more issues to mention, like when a gentile cooks for himself in a Jewish house. If a gentile stays for long periods, or is a live-in, he or she needs to cook for themselves. It is best to buy them a separate microwave oven and use only disposable utensils that are thrown away and do not need washing in a kosher food sink. These should be placed far away from the kosher area of activity to prevent mistakes. If the gentile has nothing to gain, we are not scared that he will deliberately disobey orders to make things treif. If the above suggestions were not done, the gentile could cook things double-wrapped in a kosher microwave or regular oven. Of course, it has to be verified that the gentile did so.

Utensils Used in Bishul Akum. If food that is subject to *Bishul* Akum was cooked by a gentile, the Poskim (1) argue whether the cooking utensils and possibly the oven become *treif* and require kashering. The lenient ones say that a taste of food in a utensil presence in a Jewish home which we will begin next week IY"H

and their aveiros are not their fault (תינוק שנשבה). **Looking Ahead.** This topic of *Bishul Akum* of domestic gentile help leads us into the broader topic of unsupervised gentile

will not cause "closeness" that could lead to intermarriage, while

the *machmirim* hold that *Chazal* made it like *treif* food that needs

kashering. The **Mechaber** rules strictly. If this happens, one

should ask a shaila, because there may be additional factors that

Food Cooked by a Non-Observant Jew. We find in the laws of

wine (2) that a Jew who desecrates Shabbos publicly is deemed in

halacha like a gentile. Does this chumra carry over to the laws of Bishul Akum? The Kitzur Sh"A (3) is strict, However, R' Moshe

Feinstein zt" and others (4) are lenient, because the reason of

intermarriage does not apply to a non-religious Jew. Those who are lenient have whom to rely upon, especially since there are

often other factors which add to the leniency. These include the

fact that most of them did not have a proper religious education

iustify a lenient *psak* not to have to *kasher* the utensil.

בלו הרנחננם - תבלנו מדף הנומנ - בבא קמא נו:

מאת הגאון מו"ר הרב ברוך הירשפלר שליט"א,

ראש כולל עטרת חיים ברוך, קליבלנד חייטס

הר' יוסף - "פרומה דר' יוסף אבידה holds that if one finds an בריה והא אבידה and brings it into his house to guard it until the rightful owner comes and claims it, he is considered a שומר שכר and is שומר של for גניבה ואבידה. This is because if an עני would ask him for שומר שכר while watching this object he would be from giving the צדקה because of העוסק במצוה פטור מווא Being in this situation of a possible monetary gain (הוצאה) makes him a שומר שכר שכר makes him a שומר שכר Therefore, even if a עוסק במצוה of פטור says this מינור ביינו לגין ש"ש that exempts עוסק במצוה of פטור says this מינור אווא says this פטור him from giving tzedakah, is only if the עני comes at the moment he is actually being אבידה with the אבידה, like airing it out or cleaning it. But just because the אבידה s in his closet waiting for the owner to claim it, this does not label him a אבידה to exempt him from other מצות. Tosfos says that a ערסק במצוה is תקי"ט] שו"ת רדב"ז "אי אפשר לקיים שניהם" prom fulfilling another *mitzvah*, only if (תקי"ט] שו"ת רדב"ז "אי אפשר לקיים שניהם" who argues with יויסף and savs he's not classified as a ש"ש. in theory does not argue with ר' יוסף. he iust holds that it's א שכיח that a עני will come at the exact time the finder is being עוסק with the אבידה therefore he is not considered as being in a מצב of possible financial gain, so we don't consider him a א"ש. But if it happens that a עני would come by while he was being עיני with the lost object, even רבה agrees he would be exempt from giving the *tzedakah* because of אניכה ואבידה, and consequently he would also be considered a ש"ש and would be גינבה ואבידה for הייב for מניבה ואבידה.

The מרוייב is מרי שבועות מד.] asks, based on this svara, we know that every מחרייב is מחרייב to shake out or take care of the object he's watching and if a עני would arrive at that time, he would be a עוסק במצרה and be בטור from giving, so he should be considered a עיש? The שוכאר answers that when the שוכאר חגם shakes out the object, he is doing so because of the obligation he accepted upon himself of being a שוכאר אנכן. Whereas a שומר אבידה is instructed מציה to take care of the אבידה that he's safeguarding and only that type of מציה is considered a to עוסק במצוה vou from another מיצה (See מיער אויער to similar svara.) He ב"מ פבור olives a different מיצה to the above מיצה. Thai when one accepts upon himself to be a שימר חנבו for a friend, it's אני סהדי hat he's doing so on the condition he never gets classified as a ש"ש.

There seems to be a big נפק"מ between the 2 ריטב"א of the מירוצים. According to the first פשט, we learn that this type of עוסק is not going to *patur* from another *mitzvah*. This means that if a עניט does come at that time, one would be חייב to give *tzedakah*. According to the second where it is אינ ש סהדיא, it comes out that true he's not a ש"ש, it comes out that true he's not a ש"ש, it comes out that true he's not a ש"ש, it comes out that true he's not a time, but when a ענים, and he would be es being פטור and he would be "עוסק" and he would be פטור and he would be "עוסק" and he would be פרוטה

שם קיטייא (3) קיצור שו"ע (1) שו קיטייא (1) או"ע יו"ד קיגיטז (2) שם איטייא עב ב (4) אגרות משה יו"ד אימה. ציץ אליעזר טימא

R' Naftali Tzvi Hurvitz zt"l of Ropshitz (Zera Kodesh) would say:

- האספו ואגידה לכם את אשר יקרא אתכם באחרית הימים" - The *Gemara (Shabbos 30b)* states that the *Shechinah* reveals itself to a person only when one is in a joyous and happy spirit, and not when one is sad and grieving. If Yaakov was ready to reveal the time of the coming of *Mashiach*, obviously it was permissible. However, the reason why he didn't was because as he was about to reveal it, he saw Chevlei Mashiach - the extreme pains and suffering that the Jewish people will endure in the future, prior to the revelation of *Mashiach*. This caused Yaakov much grief and thus the *Shechinah* withdrew from him.'

A Wise Man would say: "A real friend is one who walks in when the rest of the world walks out

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ויאמר אלי הנגי מפרך והרביתך ונתתיך לקהל עמים ונתתי את הארץ הזאת לזרעך אחריך אחזת עולם ... (מח-ד)

More than five centuries after his ancestors were forced to convert to Catholicism, and more than 300 years after a relative was burned at the stake for secretly practicing Judaism, Miquel Segura of Mallorca, Spain, returned to the Jewish people.

In a ceremony that began with Shacharit prayers at Shearith Israel, the Spanish/Portuguese Synagogue of NY and continued with a double dunk into the warm waters of the West Side Mikvah. Segura reaffirmed his connection to his Jewish ancestors. The 65-year-old journalist can trace his family history back, in precise detail, for centuries. Segura is a Chueta, as descendants of Mallorcan Jews who were forcibly converted, are known. Over generations, the Chuetas were persecuted. often tortured and discriminated against. Even the name, Chueta (Xueta in Catalan) is offensive, as it is derived from the word pig in the Catalan language. Since other Christians wouldn't marry Chuetas, even as these "New Christians" lived in accordance with the Church, the Chuetas have remained an enclosed community. Today, there are an estimated 20,000 Chuetas, most in Mallorca, Spain's largest island, in the Mediterranean Sea. In Mallorca, persecution of the Jews began with a wave of violent pogroms in 1391. Jews in Mallorca were forced to convert, even before the edict of Expulsion in 1492. The Spanish Inquisition was formally abolished in 1808, but social, economic and religious discrimination against the Chuetas continued into the modern era. Only in the past 40 years or so, as society has opened up more, have Chuetas been let back in.

Now, formally Jewish, Miquel Segura, known in Hebrew as Michael ben Hayyim, emerged from the waters, dressed in his pinstripe suit. He was beaming, "I feel a relief, like I'm free, clean, purified." He greeted his family and other guests, who showered him with calls of "Mazel Tov" back in the waiting room. "I think this is the most happy day of my life." He showed the assembled group a family tree and was presented with a Hebrew/Spanish document that stated, "After five centuries. Miquel Segura of Palma de Mallorca returned to his people." Segura, who has written more than 20 books including "Raices Chuetas, Alas Judias," (Chuetas Roots, Jewish Wings), first learned of his Chueta background when he was 15 and was taunted in school. Previously, his parents avoided the topic. Soon after, when he heard a procession on the street saying that the Chuetas killed the Christian savior, he began to read about their history. Members of the community are easy to identify, as they have one of the 15 family names that have lasted over the centuries, including Aguilo, Forteza, Marti and Valleriola.

When asked about any traces of Jewish practice in their home while growing up, he recalls, "My father refused to cut cheese and meat with the same knife, and no one else could touch this knife. Other than that, we really lived as Catholics."

In 1994, with the publication of his first book on the subject of the history of the Chuetas, "Memoria Xueta," he stated publicly that he was a Chueta and was met with debate and personal attacks. He began thinking about returning to Judaism, to remove the stigma of being a Chueta. Over the last few years, he has traveled to South America, speaking about his books and his own story, and has received much support. Six years ago, at a conference in Barcelona for "Bnei Anousim," the sons and daughters of Jews forcibly converted, Segura met Michael Freund, founder of Shavei Israel, an Israeli organization that reaches out to descendants of Jews around the world and fosters their connection to Judaism. Freund, who brought Segura's story to Rabbi Angel's attention, came to New York for the ceremony. "This is proof of the power of Jewish memory and is the best possible revenge for what the Inquisition did to his ancestors. Ironically, it was the ongoing exclusion of Mallorca's 'Old Christians' that allowed the Chuetas to preserve their identity well into the 20th century." Freund said. To Segura, he said, "I hope that you open the doors to many in Palmas de Mallorca to return to the Jewish people."

Since then, another man from the Chueta community has moved to Israel, undergone a formal conversion and was ordained by the chief rabbinate. Rabbi Nissan ben Avraham travels frequently to Mallorca and Barcelona to lecture and teach. Segura says that others in the community are also very interested in their Jewish roots and in Jewish culture, but many cannot trace their family trees as he did. He plans to encourage others in the community to reclaim their Judaism. (As seen in the Jewish Week)

אנכי הלך בדרך כל הארץ וחזקת והיית לאיש (מלכים א' ב-ב)

A PENETRATING ANALYSIS OF THE WEEKLY TOTAL HAPTORAH BY AN UNEQUALLED HISTORIAN

With *Dovid Hamelech* laying on his deathbed, he he falls from that elevated platform. instructed his son Shlomo to remain steadfast in his belief in Hashem, as well as to ensure the continuation of Malchus Bais Dovid. Dovid Hamelech praised Shlomo's wisdom and encouraged him to "be strong and be a man."

Rabbeinu Azariah Figo zt''l (Sefer Binah Le'itim) writes that obviously a person is obligated to strive to achieve perfection on his own, but the merit of his ancestors can definitely help him reach that goal. He explains that one's "אכות אבות" - ancestral merit, is like a platform upon which he stands. Depending on the extent of the merit, that platform can be higher or lower, and aside from the fact that he can benefit from that high spiritual status, he must be wary lest

Therefore, while there are surely many benefits to having ancestral merit, there are always risks involved as well, for when falling from a higher platform, the fall can be more catastrophic than falling from a lower platform.

Shlomo HaMelech - the next link in the Davidic Dynasty. had an obligation to follow the "דרך הישר" - the straight path, so that he would not detract from his father Dovid's, values. As a result, Dovid HaMelech imparted this message to Shlomo and commanded him to remember this lesson for all time and always refer to himself as the "Son of Dovid" since that will always oblige him to strive to be like him - a lesson we can surely take to heart as well.

ארור אפם כי עז ועברתם כי קשתה אחלקם ביעקב ואפיצם בישראל ... (ממ-ז) CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZI"L

In the Birchas Yaakov, the first three shevatim were slightly admonished, according to their level. Yaakov "criticized Shimon and Levi for acting "rashly" in wiping out the city of *Shechem*. He also chastised them for their complicity in the sale of Yosef. The above *posuk*, according to **Rashi**, says that Yaakov wished to separate them by appointing these two brothers as scribes and *melamdei tinokos*. These jobs necessitate constant travel, thus keeping them apart, albeit in a respectable fashion.

R' Yaakov Kamenetzky z''l asks, if they were rebuked for their actions, why would it be appropriate for them to be the emissaries in transmitting *Torah* to the next generation? He answers that although *Yaakov Avinu* was not happy with their actions, he observed in them a positive trait. While all the brothers saw what had happened to their sister Dina, they alone took action. That ability to act so courageously, with such zeal and conviction, is a necessary ingredient to do these two jobs. Only a person who is filled with passion, will agree to always be on the move and serve as scribes and teachers. Therefore, it was specifically Shimon and Levi who were selected. One only has to direct those strengths in the proper direction.

On the posuk in Mishlei, "טוב עץ הוא יבורך" Chazal tell us that this refers to Yaakov and the Birchos Yaakov. Because the word שוד has a numerical equivalent of 17 and represents the 17 years that he was in *Mitzrayim*. Added to "עיץ" which equals 130, representing Yaakov Avinu's years prior to Egypt, the total is 147. Only a person, who exemplifies a "טוב עץ" as the posuk says, has the ability to distinguish between a bad act of a good human being, and the intrinsic person himself. In other words, a bad action doesn't necessarily define the essence of the person. Rather, that trait can be channeled to good use.

This is a great tool for us to utilize, with which to model our interpersonal relationships, and how we view the youngsters in our care. May we follow in the path of our Avos Hakedoshim and be zoche to beracha from the ultimate meitiv, אבינו שבשמים

משל למה הדבר דומה חכלילי עינים מיין ולבן שנים מחלב ... (ממ-יב)

משל: There is a *Rav* in *Bnei Brak* who is well-known for helping couples with *shalom bayis*. One day he approached a particular young man and congratulated him. "Well done! You succeeded in making *shalom bayis* in so-and-so's home, something which I was unsuccessful for a long time!"

The young man was certain that the *Rav* was mistaken and had approached the wrong person, however the *Rav* was insistent. He smiled and and explained: "Some years ago, there was a young *yeshivah bochur* who learnt assiduously. You approached his father, tapped him on the shoulder with a big smile and said to him, "Ahhh! What a son you have! He is such a diligent learner, a true *masmid*. Happy are the parents who merited to bring up such a child!"

the incident in question. The Rav continued and said to the young man. "You should know my friend, that these few nice words that you said to the father, re-established his shalom bayis. And without intending to, you merited to fulfill the great *mitzvah* of establishing peace between a man and his wife. If only more people would realize what a few kind words can do," said the *Rav*, "I would be out of business!"

נמטל: Chazal explain the posuk, "His teeth are whiter than milk," as follows: Rebbi Yochanan said, "Greater is one who whitens his teeth to his friend than one who gives him milk to drink." This means that a person who smiles at his friend, (through which he reveals the white of his teeth), and through his smile lights up his face to his friend, and relates to him with a friendly appearance, is greater than a person who gives a glass of milk to his friend. You never know what you can The young man thought for a few seconds and remembered accomplish with one good word and one broad smile!

יודי עקב בארץ מצרים ... וימת יוסף בן מאה ועשר editorial and insights on middos tovos from אידי עקב בארץ מצרים בימה ועשר the wellsprings of r' guttman-ramat shlomo שנים ויהנמו אתו ויישם בארון במצרים .. (מו-בתג-בי)

The parshiyos in Chumash Bereishis depict the lifespan of a person. Bereishis is the beginning, when a baby is born. Noach means to rest, which is what a baby does most of the day, sleeping and resting his tiny body. Lech Lecha is when that baby pegins to walk and pitter patters around taking his first baby steps. Vayera is when he begins to see and makes his appearance as he grows into adulthood. Chayei Sarah is the parsha of shidduchim when he finds his bashert and settles down. Toldos is when he starts having children and begins to raise a family. Vayeitzei is when he starts to go out and make a parnassah Vayishlach is when he marries off his own children and sends them to build homes of their own. Vayeshev is when he retires and settles down in his older age. Mikeitz is the end of his life. Vayigash represents his meeting with Hashem and the Bais Din shel Maalah. And finally, Parshas Vayechi, the last parsha in Sefer Bereishis, represents that his soul lives on forever.

Why is Vayechi the parsha which lives on if it is the parsha when Yaakov Avinu physically dies? Let it be called Parshas Vayamas. The Parsha of Death. But that is just the point. A yid never dies. His deeds and mitzvos live on forever. A person will come up to Shamayim after 120 and will be shocked at the amount of good things he has done. He will see for the first time, the amount of people he influenced, not by anything "earth shattering" that he accomplished, but just by being himself and doing something that to him seemed small, but to someone else was huge and actually changed his life!

Parshas Vayechi concludes all the amazing stories about our Avos and Imahos, the last chapter of the "Avinu family"! But it is called *Vayechi* because it is the beginning of life. It is the beginning of the birth of an entire *Am Yisroel*. The smallest actions of our forefathers, shaped the entire nation of Jewish People. We, too, are the molders and shapers of the next generation. May all of our wonderful deeds live on forever and may we all be zoche to greet Moshiach Tzidkeinu B'mhera B'yameinu.