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זמן קריאת שמע/מ"א – 9:02
זמן קריאת שמע/הגרא"א – 9:38
סוף זמן תפילה / הגרא"א – 10:20
שקיעת החמה ליום השבת – 4:29
מוצש"ק צאד"כ/ כוערב – 5:19
צאד"כ/לשית רבינו תם- 5:41

Shabbos Parshas Vayeshev - שבת קודש פרשת וישב
December 17, 2011 - כ"א כסלו תשע"ב

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה"ק

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

רעיונות ופירושים לעורך את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת

ולא זכר שר המשקים את יוסף וישכחוהו וגו' (מ-כג) - אשרי הגבר אשר שם ה' מבטחו

עצמו ומה גם שהוא נכדו של הבעש"ט, והאיד קרה כזאת שלא ישימו כלל על לבם לחקור אחר פרנסתו ומזונו? ותיכף באותו מעמד התארגנו כל אנשי הקהל והתחייבו על סכומים הגונים לתמוך ולסייע בידי הצדיק, ואף דאגו למנות אחד שהוא יאה האחראי להעביר מידי שבוע סכום נכבד לביתו של הצדיק למען יוכל להתפרנס בהרחבה כראוי וכיאות.

מכאן ואילך הכל על מקומו בא בשלום, אך לא כן היה דעתו של הנכד, כי תיכף בהגיעו לביתו התחיל לערוך חשבון לנפשו על מעשיו האחרונים, ומיד נעשו בשרו חידודין חידודין והתחיל לצעוק במר נפשו: אוי לי! מה עשיתי כי באתי להשתמש בכתרה של תורה, ועירבתי את כבודו של אקני על הבעש"ט, והתחיל לבקש ולהתחנן לפני הקב"ה שישיכח מלב האנשים מה שהתרחש בביתך", ואכן תפילתו עשתה פרי שכולם שכחו מכל הנעשה.

וע"ז הדרך פירשו גם אצל יוסף הצדיק שמיד לאחר שדיבר עם שר המשקים התחיל להתחרט על פעולתו זה, והתחנן לפני הקב"ה שלא יזכור שר המשקים את בקשתו זה לדבר לפני פרעה. בזה יובן מאד מה שדרשו מן הפסוק אשריהגבר אשר שם ה' מבטחו זה יוסף, כי אכן יוסף הצדיק הוא זה שביקש מן הש"י להשיכח מן שר המשקים את כל אותו מעשה כי לא רצה ליהנות מן פרי השתדלותו כי היה שם כל מבטחו רק על ה' אלוהיו.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

מאוצרותיו של המגיד

מ-כ) - בעניין ענוותנותו יתברך הנרמזת בשמו המיוחד

שכל מעשי האדם ממני לפניו (שם), רצה לומר, אל תדברו שמעך שהקב"ה גבוה מעל כל גבוהים, אין לו ידיעה בפרטי מעשיו מעשה איש.

וכדי לאמת דבר זה, שהקב"ה שוכן את דכא ושפל רוח, צירף הקב"ה בשמו המיוחד והגדול-היוה, שנקרא כך על שם שמהוה כל ההויות-גדולתו, ארבע אותיות שיש להם מספר מועט יותר מכל שאר האותיות שבאלפ"א ביתא, שהרי כשתכתוב אותם במילואם-יו"ד ה"א ויו"ה ה"א, לא תמצא שום אות שיעלה במילואו למספר מועט כמו אלו.

וכן אמרו רז"ל, 'כל מקום שאתה מוצא גדולתו של הקב"ה, שם אתה מוצא ענוותנותו וכו', מן הכתובים, דכתיב, 'שירו לאלוקים, זמרו שמו, סולו-לשון שבח' לרוכב בערבות וגו', ועליו לפנינו-גדולתו, וכתיב בתריה, 'אבי יתומים, ודיין אלמנות וגו'-ענוותנותו'.

וכיון שענין שהותו של ה' עם יוסף במצבו השפל ביותר, מורה על ענוותנות המופלגת שלו יתברך, הנרמזת בשמו המיוחד וכתבאר, הוזכר בו שם זה-ויהי הוי-ה את יוסף'.

feeling! There's nothing like a good bottle of Whiskey!"

“Uh oh! They jumped all over me, ‘Aha! So you do think in advance! You drink bitter whiskey for the warm feelings that it brings later on! Then, you should’ve known better!”

גמסל: Our Avos always had one eye on the future. All the

A SERIES IN HALACHA LIVING A “TORAH” DAY
Laws and Customs that Merit a Good Parnassa (36)
Avoiding Publicity and עין הרע (Evil Eye), The *Gemara* (in a number of places) states that one should try to keep his business activities as quiet and humble as possible in order that it does not become ruined by unnecessary publicity. *Chazal* ⁽¹⁾ use the following example: People who sell long reeds or large earthenware jars will not see great success in their sales. Due to the large size of these items, people tend to gaze at the merchandise with a wondrous/evil/jealous eye and as a result, this can hold back blessings. Another example stated there is regarding the place of business or where one sells his wares. Those who sell products inside his store will do better than those who display and sell their merchandise out on the street. Here too, the reason given in the *Gemara* is due to “עין הרע”.

There is another statement of *Chazal* ⁽²⁾ that, “*Blessings are only found in things that are hidden from the eye.*” (סכמו מן העין) There are, of course, certain business activities such as advertising that must be done in a public forum. Nevertheless, one should attempt to be discreet in his dealings and whenever possible keep himself out of the public eye. Similarly, when one has plans to enter into a new business venture, he should only tell those that need to know, because telling many people, or

R’ Nochum Twerski of Chernobyl ZT”L (Meor Einayim) would say:

“‘It is frightening to think that the children of Yehudah, the lion among his brothers, future monarch of *Klal Yisroel*, should have such unworthy children like Eyr and Onan, who were referred to as ‘*evil in the eyes of Hashem.*’ The answer, however, is found in the way the *Torah* describes the wife of Yehudah. She was the daughter of a Canaanite businessman whose sole interest was the pursuit of money and riches, for if not, why does the *Torah* need to tell us this? Since this was how he lived his life - and raised his daughter as well - it is no wonder that her sons were no good!”

R’ Daniel Marinover Shlit’a would say:

“Yaakov knew that the brothers ‘hated’ Yosef and were jealous of him. He also knew that they could be violent - as in the case of Shimon and Levi in Shechem. Why, then, did he send Yosef out to check on his brothers all alone? Because Yaakov knew that Reuven, his *bechor*, was a ‘protector’ who would not let anything bad happen to Yosef, since the normal manner in most homes is for the oldest child to take care of the younger ones and if something happens, the older one gets the blame. Knowing that Reuven would not want to get blamed (רש"י-לי-כב) he trusted that Reuven would ensure that nothing bad would happen to Yosef. Unfortunately, it was exactly at that time that Reuven was not out in the field with his brothers and was not able to protect Yosef after they threw him in the pit.”

A Wise Man would say:

“Resentment is like taking poison and hoping the other person dies!”

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incidents that occurred in the *Torah* reflect this. Tamar, too, was only concerned about the future - not herself. To understand what she did is difficult but to recognize why she did is more palatable. A future alone - with no husband and no children - is no future! That’s why she did it!

הלכה למעשה

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקזל אהבת ישראל, קליבלנד הייטס

even just a few extra, can stunt the success of the venture.

Displaying Wealth. The *Kav Hayashar* ⁽³⁾ offers some timeless advice: “*One should try hard to cover up and hide his wealth. This is especially true when gentiles will see it.*” A wedding, where many gentile waiters are employed by a Jewish caterer, is a good example of this. There are no clear amounts of what is “displaying wealth,” and situations vary from place to place and person to person. Therefore, as in all such doubts, a local *Talmid Chacham* who understands these matters should be consulted.

עין הרע Not Hurting Others With הרע. The *Gemara* ⁽⁴⁾ says that a person must not stare or gaze (as if he is overly impressed) at another’s fully grown field. This is also brought in *Halacha* ⁽⁵⁾ and Rashi explains that gazing long and hard at another’s field, can hurt the profit of the field. It would seem logical that this would apply to looking at a new house, or car, etc.

Careful Words. The *Minchas Elazar* ⁽⁶⁾ says (according to the understanding of this writer) that if it becomes relevant to talk about the success of others in *Torah, middos*, wealth, quality or quantity of one’s children, he should say “each time” (כל פעם) - “בלי עין הרע” [this might need defining] the words (כלשוננו) “*without an evil eye.*” He adds that today there is even greater power to עין הרע than before, so one must be careful about this.

(1) פסחים נ: (2) בבא מציעא מב. (3) קב הישר
פרק י"ח (4) בבא מציעא קז, בבא בתרא ב: (5)
חושן משפט שעתה (6) מנחת אלעזר וו:

הוא היה אומר ...

מעשה אבות סימן לבנים

ויקמו כל בניו וכל בנותיו לנחמו וימאן להתנחם וגו' (ו-ה)

The following story was told over by the rabbi of a large and prominent congregation. He remarked that one does not realize the power of one’s words and its effect on others, and often even a small and innocent comment can generate shockwaves and repercussions that last for days, months - even generations to come.

On a typical weekday afternoon, the congregants would gather to daven *Mincha*, listen to a short *dvar Torah* from the *Rav*, and then daven *Maariv* before retiring to their homes. It was one such afternoon in the early days of winter and the rabbi began his prepared remarks with an excited outburst. “*Rabbosai*, the **Ohr HaChaim Hakadosh** tells us something amazing in the area of human emotions. The *Torah* writes that after Yosef was torn away from his family and sold off to slavery by an unknown entity, *Yaakov Avinu* was shown his unique coat of many colors splashed with the blood of a goat. Immediately assuming it was the blood of his child and that his precious son Yosef was dead, he wailed and mourned inconsolably for many days. The Ohr HaChaim explains that the rest of Yosef’s children were unsure how to respond. Why should their father act so inconsolably over one son, when he had so many other sons, daughters and grandchildren still alive? It was then that they realized that the secret to ‘cheering’ up their father was to surround him with all of his ‘assets’ - his wealth of sons and grandsons, the beauty and grandeur of their large family, the endless *nachas* and happiness that they hoped - and in fact - did bring to their patriarch Yaakov; this was what would cheer him up and console him over the loss of a single son. Alas, it was not to be, for although Yaakov loved all of his children, the loss of his most beloved Yosef was a dagger to his heart and he felt the grievous hurt and pain for many years to come.”

The rabbi looked thoughtfully at his congregation and said, “The thought occurred to me that this reaction is very much in line with the way the Almighty reacts when one of His children is lost to Him. When a single Jew turns away from the path of *Torah* and acts as if he is ‘dead’ to his G-d, he does not realize how ‘inconsolable’ *Hakadosh Boruch Hu* is over the loss. He mourns for the length of days - not just for a single soul - but for all the future souls that were to come out from him. It is then up to us - His remaining children - to band together and surround Him, to strengthen ourselves in *Torah* and redouble our efforts in *mitzvah* observance, so as to ease His suffering. By showing Him that we will bring Him *nachas*, joy and a firm commitment to *Torah*, *Hashem* will be comforted. And yet, just as Yaakov refused to be consoled over Yosef, *Hashem* is still in pain over the loss of each and every soul - that is how much each individual Jew means to Him!”

It wasn’t until the following day that the rabbi realized the effects of his words. A man who had grown up in the community but had long ago strayed from the path of *Torah* and religious observance, came to visit the rabbi in his home. He was wearing a *kippah* and carried a *siddur* in his hands - two things he had not been seen doing for many, many years.

The rabbi was surprised at the sight of this man - and even more so when he began to explain. “Dear rabbi, I have not seen the inside of a synagogue in so many years that I almost forgot what it looked like. However, yesterday, for the first time in decades, I decided to honor the memory of my deceased father and say the *kaddish* prayer for him by the afternoon prayers. I don’t know why and I cannot explain it - but something drew me into the synagogue yesterday where I heard your little speech about the importance of every Jewish soul in the eyes of the Almighty.”

The man had tears in his eyes as his emotions got the better of him. “I never looked at it quite the way you put it yesterday. I believed that since I turned away from G-d, He would want to have nothing more to do with me. But after a night of soul-searching, I recognized that you were right and I was wrong! I now know that I, too, am precious in the eyes of *Hashem*, and as such, I want to start showing Him why He was right for not giving up on me!”

The man became a sincere *Baal Teshuvah* and is now - and for all time - a great source of pride and *nachas* to his Father up in Heaven.

משל למא הדבר דומה

כי ראתה כי גדל שלה והיא לא נתנה לו לאשה וגו' (ח-ד)

משל: Day after day they sat at the bar and drank themselves silly - they were dedicated “drinking buddies.” After one late-night session, obviously inspired by the alcohol in their gut, they had an idea: the first one to die would come back in a dream and tell the other what the after-life is like!

Well, the first one died, and sure enough, he came back to his buddy in a dream. “Hey, not to worry! Heaven is a breeze. Just one thing - stay away from whiskey!”

Whiskey! But he loved whiskey! “You see, when I got up here, the first question I was asked was, ‘Did you spend

time learning *Torah*?” ‘Of course not,’ I told them, ‘I never had a head for that sort of thing.’ ‘Yes, but didn’t you think it was important to plan for your future in the next life?’

‘Nah, I never thought about the future - just drinking!’ I said. So they asked me, ‘What did you drink? Wine? Arak? Whiskey?’ ‘All of the above,’ I responded proudly.

‘Well,’ they said, ‘Wine is sweet, Arak is spicy, but whiskey - that’s just plain bitter. Why drink whiskey?’

‘Hah,’ I told them. ‘What do you know? Whiskey may go down hard, but it warms you up from the inside! What a

וישב יעקב בארץ מגורי אביו בארץ כנען (ו-א)

The **Chassid Yaavetz** (רש אבות) writes that *Yaakov Avinu* was so holy and so deserving, that the *Torah* could have been given to him at *Har Sinai*. This is just a slight clue as to Yaakov’s perfection and the level of *kedusha* he was on.

Yaakov Avinu wished to achieve excellence in *Torah* and *Avodas Hashem*. His goal was to reach perfection to the maximum extent possible in this world and establish a close relationship with *Hashem*, a *dveikus* that could bring true, meaningful *Torah* life to the world. Nevertheless, *Hashem* did not allow Yaakov to reach his perfection under peaceful conditions. This would have caused an important element to be missing from the *Torah* and his life.

R’ Chaim Pinchos Scheinberg Shlit’a says that it is a mistake to think that success in *Torah* will grow from a point of contentment and pleasure. In the midst of hardship, we cry out to *Hashem*, and by intensifying our efforts and remaining steadfast in our learning, we will draw closer to Him. From *mesiras nefesh* will come our salvation and success.

This is the purpose of *Torah*; *Torah* that is *Avoda*, actual work, not just plain study. *Yaakov Avinu* desired a bit of rest from one ordeal to the next - all for *Hashem*’s sake, all for the *Torah*. Of course, *Yaakov* had the most honorable and pure intentions. But *Hashem* knew exactly what was best for *Yaakov Avinu*’s ultimate success in this world and the next. *Hakadosh Boruch Hu* decreed twenty-two years of grief over the loss of his favorite son, and this resulted in the departure of the *Shechina*. During those years of suffering, how much more beloved did *Yaakov Avinu* become to *Hashem* and how much more did *Hashem* love *Yaakov’s Torah*! How much more *Yaakov Avinu* must have prayed, and how much more acceptable those prayers were to *Hashem*! It was the tough times that made *Yaakov Avinu* much greater, wiser, and so much closer to *Hashem*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שלח

It was at this time - after years of aggravation in the home of Lavan, physical and spiritual battles with Esav, terrible anguish over the defilement of Dina, and much *tzaar gidul banim* in raising his twelve sons - that *Yaakov Avinu* finally wished to settle down and learn *Torah* in peace. But this was not to be for the tragic episode of *Mechiras Yosef* interrupted his peace of mind and what ensued was a very long and difficult period in the life of *Yaakov Avinu*. The *Medrash* asks: Is it not enough that a *tzaddik* experiences serenity in the next world - shall he also wish to feel that peace in this world?

The **Mesilas Yesharim** explains that the purpose of man’s existence in this world is to enjoy the radiance of the *Shechina*, however, the actual manifestation of this great goal occurs only in the next world. One must work in this world to pass the tests in his life, perfecting his character traits and striving for excellence in his *Avodas Hashem*, in order to reach that ultimate level in the World to Come. The one and only purpose of serenity in this world is to allow a Jew to have peace of mind to be able to serve *Hashem* properly. We are never supposed to desire serenity or even request it, for serenity is not an end unto itself; it simply helps us get to where we want to be. A Jew must ask *Hashem* to give him the strength - and yes, the tranquility and peace of mind - he needs to be the best he can be and achieve the most to the best of ability.

After 120 years - when one reaches *Olam Haba* - he can then experience true שלח - serenity and peace, by enjoying the radiance of the *Shechina*. Until then he must live by the maxim: One needs to cover ground before the ground covers him!

TORAH GEMS

ויהי ה' את יוסף ויהי איש מצליח
ויהי בבית אדניו המצרי וגו' (ט-ב)

The *Torah* categorizes this *posuk* into three stages: "ויהי" - And behold, *Hashem* was with Yosef; "ויהי" - And behold, Yosef was successful; "ויהי" - And behold, Yosef was in his master’s home. This last stage - Yosef in his master’s home - seems to be out of place. In fact, the order of the *posuk* should have taken on the chronological order of events: First, Yosef arrived in his master’s home, and then, because *Hashem* was with him, he became successful.

R’ Yirmiyahu Flansberg ZT”L (Divrei Yirmiyahu), provides a deep and inspiring understanding. Yosef had every reason to be upset, depressed, down on his luck - after all, he was just a kid when he was whisked away from everything that he knew and loved. But Yosef also felt the Divine Presence “pulling strings” for him. The moment he arrived at the home of Potiphar, he felt as if *Hashem* was lifting him up, guiding him in his way and ultimately seeing to his success in all matters. Thus, before anything else, "ויהי ה' את יוסף" - “*Hashem was with Yosef*” - Yosef felt *Hashem* in his every action. As a result, this caused him to be a true "איש מצליח" - “*a man of success*” - not just physically, but emotionally. Yosef portrayed himself as a “success.” With such a mindset, Potiphar recognized the greatness of the lad in front of him and thus brought him in to work for him. He would never have done so, had Yosef been sad and depressed.

In these trying days, when people struggle to make ends meet and *parnassah* is not easy to come by, a Jew needs to recognize that in every action he does, *Hashem* is right there with him, in a “joint venture” and it is *Hashem* who will ultimately see to his success. Not the other way around! If one cannot find a job, know and believe that *Hashem* is with you, and you will find employment! If one has no money, remember that *Hashem* wants you to succeed, to be an "איש מצליח" and soon, you will find what you need! It is up to you; it is your own mindset that will make you flourish!

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וישב יעקב בארץ מגורי אביו בארץ כנען (ו-א)