

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות לשבת - 4:14
זמן קריאת שמע/המ"א - 8:42
זמן קריאת שמע/הגר"א - 9:18
סוף זמן תפילה/הגר"א - 10:06
שקיעת חמה ליום השבת - 4:32
מוצק' / צאת הכוכבים - 5:22
צאת' / לרבי' תם - 5:44

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A TORAH TAVLIN Publication
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שבת קודש פרשת וישב - כ' כסלו תשע"ד Shabbos Parshas Vayeshev - November 23, 2013

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מושרים בק"ק בית שמש

מאצרותיו של המגיד

וידאו אחי כ' אתו אהב אביהם מכל אחיו וישנאו אותו ולא יכלו דברו לשלום (לו-ד) - חורבן בהמ"ק וגלות נגרמו מחמת שנאת חנם (תב ב'בעל הטורים: "לשלם - חסד, ועולה ת', שגרם לת' של שעבוד", כיון, שמכוח שנאה זו מכרו אותו למצרים, אשר מכירה זו גרמה להם לדרת לשם ולהשתעבר, וכדאיתא בגמרא (שבת יז, א) "אמר וכו' רב, לעולם אל ישנה אדם בן בנינים, שבשביל משקל שני סלעים מילת שנתו יעקב ליוסף יותר משאר בניו, נתקנאו בו אחיו, ונתגלגל הדבר וידרו אבותינו למצרים". וכן כתב ב'בעל הטורים' על הכתוב הקודם 'וישראל אהב את יוסף מכל בניו וגו', ועשה לו כנותן פסים, "ועשה לו כנותן פסים - בנימטריא משקל שני סלעים מילת, זהו שאמרו בפרק קמא דשבת, ד'בשביל שני סלעים מילת שהוסיף יעקב ליוסף יותר משאר אחיו, נתגלגל הדבר וידרו אבותינו למצרים'. פסים - עולה בנימטריא 'קץ', רמז לו, שעל ידו ידרו למצרים וישתעברו בניו, והקב"ה יחסר ק"ץ שנים מן העשבור".

והנה, כמו ששנאה בין השבטים גרמה אל גלות מצרים, כן שנאה בין בני ישראל גרמה אל חורבן בהמ"ק השני וגלות אדם, וכמו דאיתא בגמרא (יומא טז, א) "אבל מקדש שני שהיו עוסקים בתורה ובמצוות וגמילות חסדים, מפני מה חרב, מפני שהיתה בו שנאת חנם", ומצב של פירוד לבבות בניו, ובכך, מקדש ה' אחד לא היה יכול להתקיים אצלם, ונחרב, וגלו בניו".

ועניין זה נרמז במיתת אונו בנו של יהודה, המבוארת בהמשך הפרשה (פרק ל"ה, פסוקים ח - י), וכמו שכתב האוה"ח הק' (במדבר כ"ו י"ט), "בני יהודה - פרשה זו תרמוו מאורעות עם בני ישראל, ובהר לרמוז ביהודה, מצד מה שאמרו ו'ל' למה נקראו ישראל על שם יהודה וכו', ואומרו 'בני יהודה', הם התולדות שיתכנו בשם בניס כידוע, ואומרו 'ער ואונו' - ירמוז לבית ראשון ובית שני, 'ער' כנגד בית ראשון, על דרך אומרו 'אני ישנה ולכי ער', שהיה הקדוש ברוך הוא בו ער בהשגחה גדולה עמנו בבית המקדש, 'אונו' הוא בית שני, וקראו 'אונו' לשון אונאה, לפי שהיה חסר בו הדברים העיקריים של בית המקדש וכייעוי' בגמרא יומא כא: - 'במקדש שני מי הואי וכו', ואומרו 'ימית עד ואנו' - הוא חורבן הבתים, כי סילוק שכניה מהם ייקרא מיתה, שפרחה הנפש שהיא השכינה, ונשאר הבית מת בעוונות, ומלא טומאת הקליפה הנתונה בו כידוע, גם תמצא, שהעיון שבו מת וכו' אונו, הוא העיון שגרם חורבן בית שני, והיינו, שנאת חנם (יומא טז: - 'אבל מקדש שני וכו'), וכמו כן אונו, דכתיב בו 'לבלתי נתן זרע לאחיו', גם הוא מלשון אונאה, שהיו מאנים זה את זה, ואומרו 'בארץ כנען' - רשם מקום המקדש, כי הוא בארץ כנען, ושם מיתתו, והיינו, שחור ליכנס ברשות הס"מ הנקרא כנען". והנה, כמו ששנאה - 'פירוד' בין בני ישראל גרמה אל חורבן בית מקדש ה' אחד וגלות בניו, כן אהבה 'איוח' ביניהם תגרום אל בניין בית המקדש השלישי של ה' אחד וגאולת בניו".

צמשל: Yosef suffered many tragedies. He was sold as a slave in Egypt and thrown into prison to languish for many years. But his descent, this terrible period in his life, gave him the title by which he is known for all time: *Yosef HaTzaddik* (Righteous). Sometimes we find ourselves at the

הלכה למעשה A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (58)
Laws of Tashmishei Kedusha (cont.), There is a difference between *Tashmishei Kedusha* that contain the Name of *Hashem* (i.e. *Mezuzah*) and *mitzvah* items which do not (i.e. *Tzitzis*). By *Tashmishei Kedusha* we apply the rule of *מעלין בקדש ואין מורידין* - we go higher and not lower in *kedusha*. However, by *Tashmishei mitzvah*, objects of *mitzvah*, there is no such rule as long as it is not used for a disgraceful activity (i.e. cleaning a toilet with a *Talis Katan*), even if it is worn out and not used anymore, as explained in *halacha* (1), based on the *Gemara* (2).

QUESTION: One can ask an obvious question: *Chazal* tell us (3) that the reason we light one candle on the first night of *Chanukah* and add an additional candle each successive night (like *Bais Hillel*) is for this very reason - "מעלין בקדש ואין מורידין". However, in this case we are talking about *mitzvah* items and not *kedusha* items, and yet we still apply this rule. This seems to contradict the above-mentioned *Gemara*.
ANSWER: We see from a number of laws that the *Chanukah Menorah* was made similar to the *Menorah* in the *Bais Hamikdash*. For example, one is not permitted to derive benefit from the *Chanukah* lights and the **Ran** (4) explains that the reason is because the sages made the *Chanukah* lights similar to the lights in the *Bais Hamikdash*. These holy items of the *Bais Hamikdash* were considered items of *kedusha* even if they did not have *Hashem's* Name in them.

הוא היה צמר Vzhnitzer Rebbe, R' Moshe'le Hager ZT"l (Ma'adanei Hashulchan)

When a person pours out his heart in prayer, he must make sure that "Greatness is marked by forgiveness. Generous and magnanimous minds are readiest to forgive and it is a weakness and impotency of mind to be unable to forgive. He that cannot forgive others breaks down the bridge over which he must pass himself, for every person, at some point in time, has need to be forgiven."

he keeps the inspiration alive even after he has finished praying. Unlike the weaker elements who stand in *shul* and pray for salvation for a particular issue, but the moment they are finished, it is all but forgotten. This is hinted to in the words of *Potiphara*: 'ויעזב בגדו', - 'when one raises his voice in prayer, he abandons his outer trappings and rebelliousness. However, 'אצלי', - when does it return to him? 'וינס החוצה' - the moment he runs outside - when his davening is over. We must try to keep the flame of our *tefillas* going all throughout the day!"

Rabbi Morris Mandel Z"l (Treasures from the Torah) would say:

"Greatness is marked by forgiveness. Generous and magnanimous minds are readiest to forgive and it is a weakness and impotency of mind to be unable to forgive. He that cannot forgive others breaks down the bridge over which he must pass himself, for every person, at some point in time, has need to be forgiven."

A Wise Man would say:

"A lesson to live by: when everything in life is coming your way, it means you're in the wrong lane!"

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ידיר שיוכין לבנות בית נאמן
ישראל עם שמחה ור"ש

מעשה אבות... סימן לבנים

יהי אחר הדברים האלה ותשא אשת אדוני את עיניה אל יוסף ותאמר שכבה עמי וגו' (למ-ו)

When **R' Levi Yitzchok Bender ZT"l** (spiritual leader of the *Breslover Kehilla* in Jerusalem) was a student in the Makover Yeshivah in Poland, he befriended a new student who had just arrived in the summer of 1914 (תרע"ד). This student, Yitzchok Krakower, was seventeen years old at the time and he immediately made an impression on the entire faculty and student body. Not only did he possess a brilliant mind and a great wealth of Talmudic knowledge, he also maintained a strikingly handsome appearance. His natural good looks and overall pleasing countenance was duly noticed among his fellow students. One can therefore imagine their surprise when Yitzchok's father showed up for a visit. Unlike his handsome son, the father could only be described as an "ugly man." This contrast became a topic of discussion in the *yeshivah*, and eventually, the murmurings reached the ears of Yitzchok Krakowsky himself. Rather than be embarrassed and uneasy over the comments made about his father, however, he smiled and happily gave the following explanation.

"My friends, the story goes back ten generations to the time of the great *Tzaddik*, **R' Mordechai Yoffe ZT"l**, author of the **Levush**, an appellation given to him for his brilliant, scholarly works, each entitled *Levush: Levush T'cheiles*, *Levush Malchus*, *Levush Haorah*, etc. As his family name was Yoffe, a derivative of the Hebrew word "Yofi" which means beauty, so was R' Mordechai a man of captivating physical appearance. His visage was something to behold. It is therefore quite possible that his last name - Yoffe - was either directly or indirectly associated with his good looks."

The students continued to listen as Yitzchok regaled them with his tale. R' Mordechai's physical appearance, he claimed, almost became the source of his downfall. When R' Mordechai was still a young student learning in the *yeshivah* of the **Rem'a**, **R' Moshe Isserles ZT"l** in Krakow, he was once walking through a main city thoroughfare when a gentile woman, in fact, the Duchess herself, laid eyes on the young teenager and became so enchanted with his appearance that she was determined to have him as her "prize." She did everything possible to encourage him to sin but young Mordechai was not interested. However, he could not rid himself of her and her advances became increasingly overt. She cornered him into a nearby courtyard and demanded that he do as she pleases. Thinking quickly, Mordechai excused himself for a moment, claiming he needed to make use of the out-house located in the corner of the yard. He ran into the little hut and without even the slightest concern for his safety, he climbed down into the sewage-filled canal and crawled through the filth and muck until he reached the other side. Then, stinking and filthy, he ran as fast as his legs could carry him back to the *yeshivah*.

The stench on his clothes was so overpowering - the sewage had seeped through the numerous layers of the garments Mordechai was wearing at the time. Indeed, the garments that clothed his outer body were filthy and foul-smelling, but his inner soul, his moral character remained as pure and pristine as ever. At that moment, R' Mordechai turned his eyes Heavenward and in an emotional prayer beseeched the Almighty: "Master of the World, my *nisayon* (tribulation) stemmed from a gentile noticing my handsome appearance. I beg of You that the next ten generations that will descend from me should be repulsive in appearance, so that they should not encounter the challenges associated with physical beauty."

It was later revealed to R' Mordechai in a dream that in the merit of his self-sacrifice to triumph over the *yetzer hara* (evil inclination), in much the same manner that *Yosef HaTzaddik* overcame the blandishments of his master's wife, *Hashem* gave R' Mordechai Yoffe the ability to author ten different *seforim* which he named "*Levush*" - garments, corresponding to the ten garments that had become soiled in the putrid canal. He was blessed with *Ruach Hakodesh* (Divine inspiration) that was evident to all and he experienced a spiritual "light" that cleansed his soul from the filth of the world. In the end, the ten garments which saved him would yield the ten volumes that would inspire a world of *Torah* students.

Yitzchok Krakowsky concluded his tale. "I am a descendant of the *Levush*," he said. "The ten generations of descendants whose physical appearance was far from appealing, ended with my father. I am the eleventh generation, and so the 'Yofi' can begin anew!"

משל למת הדבר דומה

כי נגב גנבתי מארץ העברים וגם פה לא עשיתי מאומה כי שמו אתי בבור וגו' (מ-טו)

משל: Shortly after the funeral of his seven-year-old son Aryeh Leib, **R' Chaim Halberstam ZT"l (Divrei Chaim)** spoke the following words: "A person is walking along without paying attention to his surroundings when he suddenly feels a strong slap on his back. When he turns around to see who hit him, it turns out that it was his dearest and closest friend giving him a strong and affectionate pat on his shoulder. There is no doubt that even if he was annoyed at first by the smack that he received on his back, now that he knows who did it he will realize and accept it as a sign of

affection, and even be happy that his friend is acting toward him in such an intimate, friendly manner.

"I, too," said the Sanzer Rav, "received a strong blow today. But when I realized Who was delivering this blow, I understood that *Hashem* Who delivered this blow, is the Lord Whom I love so much and Who loves me very much. So, it is only appropriate that I accept it with love and joy."

As soon as he finished speaking, he began the *Shacharis* prayers, saying the first line in a loud and clear voice, "*Praise Hashem, call out His Name, tell the world of His deeds...*"

אלה תולדות יעקב יוסף בן שבט עשרה שנה
דה ... ויבא יוסף את דבתם רעה אל אביהם וגו' (לז-ב)

Rashi writes: "Every negative that (Yosef) saw in his brothers, the sons of Leah, he would relate to this father: they ate from a live animal (אבר מן החי), denigrated the sons of the maids calling them slaves, and were suspected of adultery. And for these three things, he was punished. They slaughtered a goat at the time he was sold and sat down to eat; he was sold as a slave; the wife of Potiphar set her eyes upon him to commit a sin...." Why is this last item considered a punishment? After all, Yosef established himself as a righteous *Tzaddik* for all generations by virtue of the fact that he withstood this test and did not commit an act of sin. In fact, it was his most shining - and defining - moment! How then can this be deemed a punishment?

R' Aharon Leib Shteinman Shlit'a answers that although Yosef rose to a level of great prominence and became a noteworthy *Tzaddik* for all generations, in fact he was slated for even greater things than this. The *gemara* (סוטה לו) tells us: "אלה תולדות יעקב יוסף" - "*These are the generations of Yaakov, Yosef.*" Yosef was to have emulated his father Yaakov, giving birth to twelve exceptional tribes just as Yaakov produced the twelve *shevatim* of Israel. However, in lieu of his ordeal with the wife of Potiphar and the fact that he came uncomfortably close to sinning with her, he lost this great opportunity, the immortality of this achievement. But why? His ability to overcome and endure in the face of overwhelming tribulation, should have been the very reason why he deserved this acclamation!

It is because *Hashem* rules the world "מדה כנגד מדה" - "measure for measure." It was Yosef who spoke "דבה רעה" - "negative words" against his brothers, accusing them of committing immoral acts of adultery. Therefore, Yosef was punished with the ordeal of the wife of Potiphar, which he brought upon himself (רש"י לט"ו), and thus lost the opportunity to be a "father" to a great nation of tribes.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... בהירות

Until now, it has been clear to us in every *parsha* who is the *tzaddik* and who is the *rasha*. The **Maggid of Vilna** points out that in *Bereshis* we contrast Adam with the snake; Noach versus the *Dor HaMabul* (Noach); Avraham against the four kings (*Lech Lecha*); Avraham and the evil people of Sodom (*Vayera*); Eliezer is opposed to Besuel (*Chayei Sarah*); Yaakov to Esav (*Toldos*); Yaakov to Lavan (*Vayeitzai*); Yaakov and Esav (*Vayishlach*). However, in *Parshas Vayeshev*, there is no *rasha*! Yosef and his brothers represent two sides but they were all *Tzaddikim*, weren't they? Is Yosef wrong for provoking his brothers by telling them his dream? Are the brothers wrong for being jealous of Yosef and selling him down to Egypt as a slave?

R' Pam ZT"l quotes the **Chazon Ish** that if one does not have a clear knowledge of *halacha*, he can easily make a mistake, causing a "*Rodef*" to become a "*Nirdaf*." The **Vilna Gaon ZT"l** writes that Yosef knew that his dreams were Divine prophecies and he was obligated to reveal the message for whom it was intended. Yosef's actions may appear wrong, but according to *halacha*, they were correct! The brothers, on the other hand, ruled that Yosef was a "*Rodef*" as they felt he was driving them out of the Jewish nation, similar to Yishmael and Esav. They felt it necessary to defend themselves and only 22 years later did they realize that it was them who were the *Rodfim*! How often in life do people get caught up in conflicts, and each party see himself as the innocent victim while the other is the aggressor! The solution in such situations is to seek an impartial analysis of the *halacha*. With clear, unbiased *Daas Torah* we can avoid making major mistakes in life without even realizing.

TORAH GEMS

ויאמר יהודה אל אחיו מה בצע כי נהרג
את אהדנו וכספנו את דמו וגו' (לז-ב)

There is a puzzling *Medrash Pliah* which comments on the words of the *Navi* (ישעיה א-טו): "When you spread out your hands I will hide My eyes from you; even when you pray at length I do not hear; your hands are full of blood." This is what Yehudah said (מכירת יוסף) to his brothers; "What profit is there if we kill our brother?"

R' Shalom Lakanievsky ZT"l (Mefaneach Nelamim) provides a fascinating explanation for this *Medrash Pliah*, according to the famous dictum of *Chazal* (ברכות כו), that the *Avos* (forefathers) instituted the three daily prayers. In **Sefer Olelos Ephraim, R' Ephraim Luntzitz ZT"l** writes that we find this idea hinted in the names of the *Avos* themselves. The letter "ב" of אברהם refers to "בוקר" the morning, when we daven *Shacharis*, the letter "צ" of יצחק stands for "צהרים" - the afternoon, when we daven *Mincha*, and "ע" of יעקב is for "ערב" - the evening, when we daven *Maariv*. All three letters spell out the word "בצע".

Now we can explain what the *Medrash* means: "When you spread out your hands I will hide My eyes from you ... your hands are full of blood." The *Navi* brings a message that *Hashem* will not accept the prayers of someone who has killed another person, for *Hashem* will "hide" Himself from assisting the perpetrator. This is what Yehudah said to his brothers: "What will be the benefit of our prayers in the morning, afternoon and evening (בצע) if we kill our brother here today, because *Hashem* will not accept our prayers!"

Later, when Tamar refused to divulge the identity of her father-in-law, accepting the possibility of a horrible death over embarrassing another person, it was Yehudah who recognized the worthiness of her actions and said, "*She is righteous*," of which Rashi interprets, "*in her words*." By not embarrassing Yehudah and causing him a measure of the pain of death (סוטה י), her words - her prayers for a child - will be found to be righteous and answered from on high.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ויחלם יוסף חלום ויגד לאחיו ויוסיפו עוד שנה אתו (לז-ה)

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