

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

הדלקת נרות שבת – 4:09
זמן קריאת שמע / מ"א – 8:53
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זמן לתפילת מנחה גדולה – 12:19
שקיעת החמה שבת קודש – 4:28
מועצ'ק צאת הכוכבים – 5:18
צאה"כ / לרבינו תם – 5:40

תורה
בראתי יציר הרע ובראתי לו

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שבת קודש פרשת וישב – כ"א כסלו תשע"ח Shabbos Parshas Vayeshev - December 9, 2017

טיב התבלין

הליכה, ועל אף שמדובר בשבטי י"ה שאין לנו השגה כלל במעשים ומאמינים אנו כי גם אותה פניה היתה בדקות המחשבה, בכל זאת היה הדבר כבר בגדר פגם במעשים, ומחמת כן כבר לא זכו לסייעתא דשמיא, ושגו גם במעשה המכירה. לא רמזה תורה לזה המעשה אלא כדי להורות לנו בגדול החשיבות לזכר המחשבה בכל עת טרם נגישים אנו לקיים שום מצוה ממצוות התורה, ולפנות כוונתנו שתהיה רצונית בקיומה לשיש בלבד, כי אינו דומה מצוה הנעשית לשם שמים בלבד למצוה הנעשית מתוך נגיעות ופניות. כל המעלות שמנו חכמינו ז"ל במקיימי מצוות כיוונו באלו אשר מכוונים בהם לשם שמים, ולא נתקיימה בידי שבטי י"ה מאדור שלפני מעלתם הרמה היה פגם בכוונת מעשיהם, ודבר זה שייד בכל אדם, כי לפי דרגתו ומעלתו כך מדקדקים עמו אם עשה מצוותיו כראוי לשם שמים, או לא, וכשוכלה לעשותם כמאמדם והם מווכחים מכל סוג אם הם מגינים עליו, חוכה לכל הטובות שנאמרו על מקיימי המצוות בעולם הזה ובעולם הבא. אך זאת יידע האדם, כי גם אם עדיין לא זכה לקיים מצוה בתיקונה, ועדיין הוא מלא פניות, בכל זאת יש ערך גדול למעשיו, וחביבים הם לפני הקב"ה. דבר זה למדים אנו ממשא רבינו, שכשלהם עם עוג הוצרך הקב"ה לחזקו, כי נתיירא משה שמא תעמוד לו זכותו בזה שהודיע לאברהם כי נשבה לוט ושיש צורך להצילו, ועל אף שלא כיוון אותו רשע אלא לטובת עצמו, כי ברצונו היה שיידרג אברהם במלחמה והוא ישא את שרה (כמוכא ברש"י בראשית יד, יג) נמצא שכל כולו היא פניה אחת גדולה, בכ"י נתיירא משה שמא תעמוד לו זכות זה, ונמצינו למדים מכך שאפילו מצוה עם פניות של לה חשיבות, ואין לחלול בה, רק שעל האדם לשאוף תמיד לזכר מעשיו יותר ויותר, עד אשר יזכה לטוהרם מכל סוג ופגם.

בה, ואינו שוכן בתוכה, וכתב **המהרש"א** שם ד"ה בעוון שפכות דמים וכו', יאע"ג דקרא על חורבן בהמ"ק (שבו שוכנת השכינה) קאי, יש ליישב דסמין אסיפא דקרא כי אני ה' שוכן בתוך בני ישראל, הא אם אתם מטמאין אותה אין אני שוכן בתוכם, וב'**חידושי אגרות' ולמדור' מפראג**. שם ד"ה בעוון שפכות דמים) ביאר, דבר זה פרשנו במקומות הרבה, כי בית המקדש דומה לאדם, שכשם שבהמ"ק נבדל מכל העולם, כך האדם נבדל מכל הנבראים התחתונים וכו', ולכן אמרו ר"ל שבעוון שפכות דמים, בית המקדש חרב, ושכינה מסתלקת מישראל, כי גם האדם הוא בית המקדש, והוא משכן השכינה כמו בית המקדש, ולפי"ז פירש את כוונתו, "זה כוונת מה שאמר יהודה, 'אנו מבקשין להרוג את הנפש' ומסלקים את השכינה מתוכינו, 'נבשר' ברכת הוימוץ בעשרה נאמר 'נבשר' לאלוקינו' השוכן בתוכנו". ולפי"ז אף יש לפרש את מה שגם רימז יהודה באמרו 'מה בצע כי נהרגו את אחינו', "מה בצע וגו', ר"ת בוקר צהריים ערבית (ומני התפילות), כלומר, שאם נהרגנו (בכפינו, ונסלק את שכנית ה' מתוכינו, וכתבאר), מה יועילו לנו תפילותינו (בפרישת כפינו אליו, אחד שגם סילקנוהו מתוכינו), שודי נאמר (ישעיה א' ט"ו) גם כי תרבו תפילה (בפרישת כפים אלי) אינני שומע (כיון שגם סילקתני מתוכם), כי (משום ש) ידיים דמים מלאו" (ע' ב'**תוספות השלם'** על הכתוב אות ו' בשם דבינו אפרים, וב'**פניני חותם' ולרבי יעקב אבוחצירא זצ"ל, האבד יעקב'**, על הכתוב). וכתבאר.

מאת הגה"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים ע"ה"ק
וילכו אחיו לרעות את צאן אביהם בשכם (ל-יב) - רחמנא לבא בעי
פרש"י: לרעות את צאן, נקוד על את, שלא הלכו אלא לרעות את עצמן. דברי רש"י אלו צריכים ביאור, כי מי הוקיעו לרש"י לפרש כי בכוונת התורה בניקוד זה הוא להורות על פגם במעשיהם של שבטי י"ה, הלא מדובר בצדיקי עולם שאין לנו כלל השגה במעשיהם, ואם כן מן הראוי היה לפרש את הניקוד לדברים המורים על מעלתו, ולמה אם כן ראה רש"י לנכון לפרש כי כיוונו לצרכן ולהנאתו?
ואפשר כי הוקשה לו לרש"י האין נתגלגלה ע"י אותה הליכה דבר קשה כ'מכירת יוסף, והלא לפי פשוטו של מקרא קיימו כאן מצוה "כיבוד אב" בזה שהשביעו רצונו והלכו במקומו לרעות את צאנו, והרי שנינו בכמה וכמה מדרשי חז"ל (ראה מדרשי רבה ותנחומא ברי פרשת כי תצא) מצוה גודרת מצוה ועבידה גודרת עבידה, ואם אכן כיוונו בהלכיזה לו לכבד את אביהם ולחשוך ממנו הטורח ברעיית הצאן, האין יצא דבר תקלה על ידם ובאו לידי מעשה זה, ואף אם כיוונו לשם שמים, וגם לבסוף נתגלגלה טובה לישראל על ידי זה, מכל מקום הרי רואים כי מן השמים החשיבו להם זה הדבר לחטא, ובעד זה החטא נהרגו מאורי העולם הלא המה עשרה דרוגי מלכות, והיה זה אחד שכבר עשו תשובה ופייסו את יוסף אחד פטירתו של יעקב, בכל זאת גבו מכלל ישראל אחרי הרבה דורות מחיר כבר מאוד, ואם כן מן הראוי להבין האין לא הגין עליהם המצוה ולא כיוונו אל האמת להבין שאין מעשיהם רצויים לשמים.
דבר זה הכריח את רש"י לפרש, כי לא היתה המעשה כליל לשמים, ועל אף שאין המקרא יוצא מידי פשוטו, בכל זאת מורה הניקוד כי היה הם עוד כוונה באותה

מאוצרותיו של המגיד

מאת הרב שלום פטרל שליט"א מגיד משורים בקול בית שמש
ויהאמר יהודה אל אחיו מה בצע כי נהרגו את אחינו ... לכו ונמכרנו לישמעאלים (ל-כז כז) - ביאור כוונת המילים 'מה בצע וגו'
אֵתָא בתנחומא (כי תשא אות ב') "אמר, נאכל ונשתה ואח"כ נעלה ונהרגהו, אכלו ושתו, באו לכרך (ברכת הוימוץ בעשרה) [כיון שהם היו 'תשעה' לראובן ויוסף ובנימין אל היו עמיהם] נראין כעשרה, דמכנפי או דמבדרד" [ע' ברכות מ"ז, "א"ר הונא, תשעה נראין כעשרה מעשרתין, אמרי לה כי מכנפי, ואמרי לה כי מבדרין] ... וכן כתב ב'**ספר דרושים ולקוח' מוסר' מתלמיד רבי מרדכי בנעט זצ"ל** [פרשת וישב סד"ה במדרש ילמדנו], שאומרים בה 'נברך לאלוקינו' [ע' במסכת ברכות פרק ז' משנה ג'], אמר להם יהודה, אנו מבקשין להרוג נפש, ונברך לאלוקינו", (ולפי"ז כוונת הכתוב היא, "מה בצע, מה נוכל לומר ב'ברכת הוימוץ' ב'י של ברכת המזון על הפת שבצענו, הלא אין אנו יכולים לומר 'נברך לאלוקינו', כי [אם] נהרגו את אחינו וגו").
וב'**אור ישראל' (לרבי איסר יהודה מאלץ מדיסק זצ"ל, פרשת וישב אות י"ב)** פירש את כוונתו בהקדם מה ד"אתא בשבת (ל"ג) ש'בעוון שפכות דמים, בית המקדש חרב, ושכינה מסתלקת מישראל, שנא' 'ולא תטמא את הארץ' (בשפיכות דמים, דאריי בה בקרא לרעיל, 'כי הדם-אשר שופך בה וגו'), אשר אתם יושבים בה, אשר אני שוכן בתוכה, הא אם אתם מטמאים אותה (בשפיכות דמים), אינכם יושבים

נמשל: When Yosef was asked to interpret the dreams of the baker and the wine steward, he immediately gave them legitimate answers. **R' Chaim Kanievsky *shlit"u*** writes in *Orchos Yosher*, that generally a *Chacham* will respond to a

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (54) - **"תלמוד תורה כנגד כולם"**
Horo'ah: Paskening Sheilos in Halacha. Last week, we introduced the topic of "*Horo'ah*" and the ultimate level of *Torah* learning which qualifies an individual to be considered a "תלמוד חכם שהגיע להוראה". We asked: Is this something everyone can aspire to? Or only the rare few? Technically, this should be a common goal of every *ben Torah*, but if one sees that his time and/or level of clarity in learning, temperament, etc. precludes him from reaching this level, then it is not for him. Although this might be discouraging for some, it still might be relevant to more people than is commonly thought, based on the following:
Becoming a Posek in a Limited Area of Halacha. Throughout the years, there were always *Gedolim* who *paskened* in all areas, and other *Poskim* who were specialists in certain areas. In fact, this was the way it worked in many big cities as far back as the times of the *Gemara* and earlier generations. For example, in the city of Prague, the famous **Noda B'Yehuda** was the Chief Rabbi, but beneath him were lower authorities who ruled on specific questions. Some ruled on cases of *Shechita*, some on *Treifos*, while others took care of the *Mikvaos* issues. There were *Poskim* who only answered *Orach Chaim* questions, or *Safrus* questions, and those who saw to minor monetary disputes. If they could not answer a question that came up, they would forward it to the Chief Rabbi of the city (and the *Posek Hador* for all of *Klal Yisroel*), the *Noda B'Yehuda*. In fact, many of the *Rabbanim* in smaller cities

question posed to him based on his wisdom and knowledge, but many times, Heavenly words are placed in his mouth, and even if he is not aware, he "feels" that this is the correct response, and in the end, it is proven to be true and accurate.

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
could not always rule in all areas and forwarded questions to the *Noda B'Yehuda*. Most of the *Teshuvos* in **Sefer Noda B'Yehuda**, and **Chasam Sofer**, were to small-town *Rabbanim*, while regular people who asked questions would never go beyond their *Rav*.
Contemporary Examples. It is good to be aware of some of the many examples of a field of *Poskim* that we have today.
1) In the big *Shechita* productions, there are special *Poskim* trained to rule on the special knives used by *shochtim* (as well as resharpen them with smoothness). There are those who rule on the possible *Treifos* of chickens only and some who rule on *Treifos* of cows only.
2) There are people who become experts in the laws and practices of the *Arba Minim* and can correctly advise others even if they are not fluent in other areas of *Halacha*.
3) Every *Sofer* who checks *Tefillin* and *Mezuzos* for others is a *Posek* who rules on the *Kashrus* of these items.
4) *Kashrus* in the food industry requires many different *Poskim* who are experts in many different areas: wine production, fish, meat, *Terumos* and *Maasros* (in *Eretz Yisroel*), just to name a few. These people only *pasken* in their area of expertise.
5) In medical *Halacha*, their are experts in end-of-life issues, fertility, obstetrics, and mild to severe sicknesses.
6) There are *Dayanim* who deal full-time with monetary matters, having mastered *Choshen Mishpat*, even though they may not have mastered the other sections of *Shulchan Aruch*.

הוא היה אומר ...

R' Mordechai Gifter *zt"l* (Telzer Rosh HaYeshivah) would say:

Yaakov yearned to dwell in peace and tranquility. The Satan accused him, "The righteous are not content with what is waiting for them in the World-to-Come; they seek peace in this world as well!" Consequently, the trouble of Yosef sprung upon him. **R' Chaim Volozhiner *zt"l*** says that serenity in this world is not deleterious. There are many righteous people who lived lives of tranquility. Yaakov was faulted, however, for not accepting his lot in life, for yearning for a change of circumstances. This non-acceptance of reality as a manifestation of *Hashem's* will, and the desire to lead a 'better life' is to some extent, a function of man's material nature attaching too great a value to the physical world, and drawing him away from the true good. However, as we shall see, the 'trouble of Yosef' ultimately brought Yaakov to the point that he was totally liberated from his preoccupation, slight as it was, with the corporeal world."

Rabbi Yosef Eisen *shlit"u* (in the name of an *Adam Gadol*) would say:
'רסיונות' (fantasies), the future is 'חלומות' (dreams), the past is 'יחלמו חלום שניהם איש חלמו' - The past is your *rebbe*, the future should be your *talmid*, and the present is your best friend!" (trials). Alternatively, the past is your *rebbe*, the future should be your *talmid*, and the present is your best friend!"

A Wise Man would say:

"In three words I can sum up everything I've learned about life: it goes on."

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Mazel Tov to Avrumi & Elisa Taub and Yehuda & Miriam Singer on the engagement of their children, Devorah to Tzvi. May they be zoche to build a נאמן בישראל בית

מעשה אבות סימן לבנים

ויאמר יהודה אל אחיו מה בצע כי נהרג את אחינו ... (לה-ג)

A group of three men walked into a restaurant in Washington D.C. on January 23, 2017. They wore red “Make America Great Again” hats, a symbol of Republican support, and spoke with a heavy southern drawl. The group had flown into the capital from their homes in Texas to attend President Donald Trump’s inauguration, and two days after the event, they were in great spirits. They sat down in a booth at Busboys & Poets, a liberal eatery in Washington D.C. right below the massive wall paintings of famous African American icons and leaders like Barack Obama, Rosa Parks, and Harriet Tubman. The restaurant is open to everyone, but it embodies a strong sense of community with the presence of art, culture, and political conversation. It is just about as liberal a restaurant as you can find anywhere, making it the last place you’d expect to see three white, conservative, Republican cowboys from the southern midwest.

It must have been an odd sight to see, but the waitress, a 25-year-old left-wing African American, walked over and in a friendly tone, she introduced herself. She then proceeded to serve the men just like she would anyone else. She assumed they were Trump fans, based on their hats and attire, and the fact that the inauguration was just three days before. It was pretty obvious. The waitress knew that she and the three men came from very different backgrounds, and had opposing political views. She had recently attended a Woman’s March and was active in the Black Lives Matter movement. She was most definitely not a Trump supporter and had rallied and voted for his opponent. She wondered if they knew what she believed in or who she supported. She assumed that in this restaurant, they probably did. Despite all of this, she put judgment aside and served the men with the same smile and hospitable service she gave to everyone else.

The meal was pleasant and the bill at the end came out to be \$72.60 total. Waiters and waitresses in the U.S. typically hope for a nice tip and she was expecting what any waitress would expect - around a \$13-\$14 tip on the bill.

One of the three men, Jason White, footed the bill for him and his friends, paying with a credit card. He appreciated the way she had acted and left a \$450 tip with a note on the receipt explaining his generosity. The waitress didn’t know what to think; she had treated White and his friends the same way she everyone else. She didn’t give them any special treatment or “hook them up” with free food or drinks. So what would motivate him to leave her so much?

The note read: “We may come from different cultures and may disagree on certain issues, but if everyone would share their smile and kindness like you did, our country will come together as one people. Not race. Not gender. Just American. God Bless!” White admitted that he was inspired by walking around and visiting the Capitol landmarks, by spending time in the liberal restaurant and being served by a kind young woman without any bias. It was clear that White found her warm, professional service to be very respectful. Little did he know how much she desperately needed the added cash.

She had been picking up extra shifts at the restaurant in order to afford her move to a new apartment. White had no idea how badly she needed that money. This was her second job, and that she only took it to supplement her income. When she received this random act of kindness, the amazing gift of generosity on White’s part, she was shocked and thrilled at the same time. It taught her that people must strive to get along. It also solidified her mentality to not judge a book by its cover. She could have walked over to the group of men with a bad attitude and a predetermined opinion of them. Many others would have done so. She could have hated them simply for what they stood for and who they supported, because it went against everything she believed in. But she didn’t. She was respectful and kind to other human beings.

“This definitely reshaped my perspective. Republican, Democrat, and Liberal are all subcategories to what we are experiencing. We are all people. It instills a lot of hope,” she said. For his part, White recognizes that there is a problem with acceptance in the world today, and that people are quick to jump to conclusions about one another. He quotes the words of a well-known civil rights leader, “I have decided to stick with love. Hate is too great a burden to bear.”

משל למא הדבר דומא

ויאמר לו יוסף זה פתרנו שלשת השרנים שלשת ימים הם וגו' (מ-ב)

משל: There was once a woman whose husband disappeared and she didn’t know if he was alive, dead or maybe he ran away to convert to another faith. She went to the **Beis Halevi, R’ Yosef Dov Halevi Soloveitchik ז”ל**, and cried, “*Rebbi*, please tell me, is my husband alive?”

The *Rav* looked up and said, “He is alive.” Surprised, she asked again, “*Rebbi*, did he convert?” “No, he didn’t convert,” was the instant reply.

This time, the woman was emboldened to forge ahead. “*Rebbi*, will my husband come back to me?”

The *Rav* of Brisk replied, “Yes. He will come back.”

The woman left the house encouraged and incredibly, a few days later, her husband returned home, safe and sound.

People were abuzz with the “miracle” that the *Beis Halevi* seemed to have effected, and his obvious *Ruach Hakodesh*.

When he heard the rumors, he shrugged modestly and said, “I don’t know what’s the big deal. I told her that her husband is alive because every person has a חזקת חיים (assumption of life) as long as it isn’t disproven. I said he didn’t convert because every Jew has חזקת כשרות (assumption of credibility). And I told her he will come back. Why? Because if he is alive and a kosher Jew - why wouldn’t he come back?”

ותתפשחו בנגדו לאמר שכבה עמי ויעזב בנגדו בידה וינם ויצא החוצה וגו' (לז-כ)

Yosef HaTzaddik did all he could to resist the advances of Potifar’s wife. “How can I do such an evil thing to my employer, Potifar?” he asked. But she persisted and one day she grabbed him by his garment. He immediately fled and ran outside, leaving the garment in her hands. In *Hallel*, we say the famous words from *Tehillim* (114) “הים ראה וינס” - the sea saw and fled. The *Medrash* asks: what did it see that caused it to flee when *Bnei Yisroel* were about to cross the *Yam Suf*? The sea had insisted that it would not split for the Jewish people who, it maintained were idol-worshippers; but when it saw “ארגו של יוסף” (*Yosef*’s coffin), it quickly split because it saw a *tzaddik* who rose above nature and fled, and in his merit, it split for *Bnei Yisroel*.

My *machshava* here is that when *Hashem* took *Bnei Yisroel* out of Egypt, the people were busy emptying out the riches of *Mitzrayim*, enriching themselves in the process. *Moshe Rabbeinu*, however, was busy doing something else. He went searching for the “עצמות יוסף” - the bones of *Yosef HaTzaddik*, which were lying at the bottom of the river. At that time, no one but Moshe understood how important this matter was because without these bones and the “ארגו של יוסף”, the nation would have been stranded on the banks of the *Yam* and the Egyptians would have overrun them. It was only when “הים ראה וינס” thanks to the incredible ability of *Yosef* to overcome the demands of this evil woman, did it split and allow them to cross to safety!

The days of *Chanukah* come out during *Parshas Vayeshev*, which matches the supernatural occurrences of the *Chashmonaim* with the supernatural control of *Yosef Hatzaddik*. Let us never forget the true *koichos* that went into *Yosef*’s resistance and apply it to our lives the way *Klal Yisroel* did during the *nes* of *Chanukah*. May we be *zoche* to see the *nissim* throughout our lives that sometimes fly over our heads and realize that nothing happens without the *Ribono shel Olam* holding our hand.

DRUSH V’CHIDDUSH

והיא שלחה אל חמה לאמר לאיש אשר אלה לו אנכי הנה ... (לה-ה)
Tamar, the daughter-in-law of Yehuda, was being taken out to death. She had accepted her fate even though she knew that she was right to do what she did. Rashi quotes the famous *Gemara* (סוטה פ): “*She did not want to embarrass him ... She said, “If he confesses by himself, let him confess, and if not, let them burn me, but I will not embarrass him.” From this our Sages said, “It is better for a person to be cast into a fiery furnace than to embarrass his fellow in public.*”

A *Torah* scholar once came to the **Chiddushei HaRim, R’ Yitzchok Meir Alter ז”ל**, to talk in learning. The *Rebbe* said over a *chiddush* and the man brazenly contradicted the *Rebbe*’s words. Rather, then enter into a prolonged argument, the *Rebbe* was silent and did not respond.

A number of *chassidim* were present and decided to look into the *sugya*. What they found was that the man was totally wrong and had not understood the *Rebbe*’s words at all. When

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ישיבה

The *Medrash* tells us that the word “ויסב” is a *lashon* of “צער” - it denotes pain and anguish. As Rashi famously states: “*When Yaakov sought to dwell in tranquility, the troubles of Yosef sprang upon him.*” Why is this so? What is wrong with settling down?

What the *Medrash* is telling us is that concept of “settling down” is dangerous. It goes against everything we believe in! A Jew must know that this world is temporary, transient. It is not the real world. It is a place we pass through in order to reach our goal! It is a place of action. Every minute in this world is an opportunity for the next world! This is not the place to “sit down” - it is the place to “*chap arayn*”! Imagine being allowed into a king’s storehouse 12 hours. You are given a large empty sack to fill with any precious stone of your choosing. Whatever you put in your sack is yours to keep! As soon as you enter, the big clock on the wall begins ticking! You figure 12 hours is a long time and start to explore! You walk from room to room marveling at the riches which will soon be yours. But then you allow yourself to get distracted and begin to enjoy the lavish food and the wonderful music being played. Look, there are comfortable beds beckoning you to come and lay down for a minute. You give in to the urge to enjoy the material pleasures all around you and before you know it, times up! The king’s guards have come to take you away. You leave with the sick feeling that by “settling down” for a few extra minutes, you wasted the greatest opportunity of your life!

The **Pardes Yosef** adds that when the Jews become too settled in *golus*, the gentiles will always be there to remind us that we are not here to “settle down” in this world! When we lose focus and forget why we’re here, our enemies will do us the favor of “reminding” us through torture, persecution and expulsions! It’s time to wake up and smell the coffee, BEFORE our enemies do it for us! Let us never forget that the goal of a Jew is spirituality, not to “settle down” and enjoy the comforts of this temporary world!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

they asked why he did not disprove him, the *Rebbe* responded, “I knew he was wrong but I still felt it was important to keep quiet so as not to embarrass him.”

The *chassidim* did not let the matter rest and went to the scholar, showing him that he was wrong. He realized his error and hurried to apologize to the *Rebbe*.

R’ Yitzchok Meir waved him away and said, “In the *Bais HaMikdash*, there were many instruments used by the *Leviim*. One was a harp-like instrument called the ‘נבל’. The *Yerushalmi* in *Sukkah* asks, why is it called ‘Navel’ which is not a flattering title? Because it ‘shames’ the other instruments. It has such a beautiful sound, that the other instruments cannot match up to it.” The *Rebbe* looked at him. “I would think that such a beautiful sound should have a beautiful name. But this is not the case. We learn from here that no matter how wonderful something or someone is, he has no right to shame another. If he uses his ‘beauty’ to hurt another person, he is worthy of being called a ‘נבל’ because he has done a nasty act (נבלה).”

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

וישב יעקב בארץ מגורי אביו בארץ כנען ... (לו-א)

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