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10:27 – סוף זמן תפילה / הגרא"א

4:37 – שקיעת החמה ליום השבת

5:27 – מוצע"ק צאה"כ/ כוערב

5:49 – צאה"כ/לשית רבינו תם

בראתי יצ הרע ובראתי לו

תורה תבלין

TORAH TAVLIN Publication

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שבת קודש פרשת ויגש

Shabbos Parshas Vayigash -

ה' טבת תשע"ב - December 31, 2011

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

טיב התבלין

העניית ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת

אנכי ארד עמך מצרימה ואנכי אעלך גם עלה (מ-ד) – חובת האמונה בהנהגת השי"ת גם כאשר נעשה הדבר ע"י בעל בחירה

עלה, אלא שכן עלתה ברצוני ית' שיתקיים ההבטחה באופן ובצורה הזאת. גם יציאתם של בני ישראל ממצרים אף שלגד העינים נראה כאילו נעשה הדבר על ידי משה ואהרן, אך למעשה רואים שאינו כן דהרי אנו אומרים בליל פסח: ויצאנו ה' אלוקינו ממצרים, לא על ידי מלאך ולא על ידי שרף אלא הקב"ה בכבודו ובעצמו.

ולדברינו יובן מאד בהמשך הפרשה שאמר יוסף לאחיו והגדתם לאבי את כבודי במצרים, שלכאורה הוא פלא גדול לחשוב שזה מה שעמד בראש מעינים של יעקב ויוסף לשמוח עם הכבוד הרב שהוא נוהל שם במצרים. אכן כפי גודל דרגת אמונתם בה' שראו בכל השתלשלות הדברים חטיבה אחת של הנהגת ה', והיו מרגישים בחוש את השגחתו הפרטית על כל צעד ושעל, אם כן הרי היו מושללים לגמרי מכל איקה של גיאות והתנשאות, ולכן ביקש יוסף לספר את הכל בהרחבה ובפרפורטו כי הלא יש כאן ענין של שיחו בכל נפלאותיו, לספר כמה שיותר על גודל רחמיו וחסדיו שעשה השי"ת עמו.

ויה"ר שנוכה אף אנו להתדבק במעשי אבותינו שתהיה אמונתו יתברך קבועה בלבנו תמיד כיתד שלא תימוט אכ"ל.

לקחי חיים ודברי התעוררות וסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

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

שזאת משום, שענין זה נרמז בעשיית ציצית על ארבע-כל כנפות-רוחות' הבגד, והיינו שפיר ה' את המצוות בכל הרוחות ובכל הדברים שבעולם. והנה אם כוונת המדרש היא רק אל ריבוי המצוות ע"י פיזורן בהרבה דברים שבעולם, מדוע הדגיש **וְלֹא הֵנִיחַ דָּבָר בְּעוֹלָם** שלא נתן בו מצוה לישראל, אלא מוכרח מזה, שכוונת המדרש היא גם אל מה שכתב ה' **שַׁפְּתֵי אִמְתּוֹ** (שלה, תרל"ו) בבאיורו, "ועשו להם ציצית, במדרש, אור זרוע לצדיק, זרע הקב"ה וכו', פירוש, מצות ציצית בלבוש האדם שהוא החיצוניות, כדי שיוכר האדם כי הכול בא ממקור הקדושה, והוה, קיבוץ הד' קצוות שהם הכנפות, לדבוק הכול בשורש וכו'. ויש נקודה קדושה-אור' גנוזה-זרוע' בכל דבר, והצדיק ע"י כוונתו לשמים בהשתמשותו בדבר, מוציא זו הנקודה מכוח אל הפועל. וזה ציצית, מלשון ויצץ צץ, שהזריעה בדבר נתגלה בפועל ע"י קיום מצוותו והשתמשותו עמו בכוונה מרוממת". והיינו, שפיר ה' את המצוות בכל הדברים החומריים שבעולם, כדי לכוון את כולם אליו. ובכן מובנת הוראת השל"ה הק', שעל ראשית מחשבתו של האדם אודות עשיית הדבר החומרי להיות לשם ה', כיון שבכך הדבר יכוון אליו.

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

הדלקת נרות לשבת – 4:18

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צאה"כ/לשית רבינו תם – 5:49

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (38)

Listening to the Advice of Chazal. In *Chazal* we find many bits of advice how to deal practically in managing one's assets. Listening to their timeless advice is surely an appropriate effort to bring *parnassa*. Not all of these are applicable in all situations.

Supervising Workers. There are two sources in the *Gemara* (1) where Rav Yochanan is quoted as follows: *"One who inherited from his father a great deal of money and 'wants' to lose it should hire workers and not supervise them."* The nature of unsupervised workers, Jewish or not, is to cut corners, produce only what they must, and not maximize their paid time. Also, in many cases, their attitude becomes "Well, if the owner doesn't care enough about his money-making ventures, why should I?"

The *Gemara* qualifies that this statement of Rav Yochanan refers specifically to hiring workers to plow a vineyard, a place in which without constant supervision, careless work and effort can ruin both the owner's vineyard as well as the cows that plow there. **Rav Moshe Feinstein ZT"l in Igros Moshe** (2) writes that *Chazal* were not only referring to vineyard's but in fact to all workers, just that plowing a vineyard can cause greater losses.

Inspecting One's Assets. In another place (3), *Chazal* quote Shmuel as saying, *"One who inspects his properties daily will find wealth."* The *Gemara* goes on and cites that both Abaye

legs with *aveiros*, *Hashem* is scarring your arms with *tzaros* - troubles, only to get you out of the *yetzer hara's* grasp. Be very grateful for those scars on your arms because they tell you: Just like Yaakov to his son, *Hashem* will not let you go!

מאת מנ"ה ברוך הירשפלך שליט"א
רב זקוק אהבת ישראל, קהילתנו הייטס

and Rav Assi followed these words of Shmuel and resultantly saved themselves from theft and flooding. The **Meiri** (4) points out that even *Talmidei Chachamim*, like those mentioned in the *Gemara*, whose *Torah* studies are a product of great diligence and intensity, should follow this sagacious advice.

Diversity. Another quote from *Chazal* (5) is from Rav Yitzchok who stated: *"A person should always divide his assets; one third in ground (קרקע), one third in (ready-to-sell) merchandise (פרקמטיא), and one third cash in hand (תרתי דיד).*" Rashi there explains that this cash should be available in order to purchase merchandise if and when a bargain comes up. In different economic circumstances, this exact formula might not be practical but the general ideas can still be applied. For example, one should not put all of his money in one place. This (6) is based on the *posuk*: *"ויהי המחנה הנשאר לפליטה"* ("He split the people with him ... and one camp was spared") (7). Also, one should not tie up all of his money but rather always keep some available for upcoming opportunities (liquid assets).

In 5731 (1971), there was a big recession in the investment market and many people lost great amounts. **Rav Moshe Feinstein ZT"l** spoke publicly about this issue and said that one must always follow's *chazal's* advice even in mundane matters, and not place all of one's money in these risky stock investments.

הוא היה אומר

R' Levi Yitzchok of Berditchev ZT"l (Kedushas Levi) would say:

"One should pray every day that no bad tidings befall anyone who has harmed him, so that another person should never be punished on his account. We see this from when Yosef wept on his brother Binyamin's shoulder because he foresaw that the two Temples which would be in Binyamin's portion of the land (since he was not involved in the sale of Yosef) would eventually be destroyed. (Rashi) Why were the Temples not built in Yosef's portion, since he was not part of the sin either? It must be that the Temples were not in Yosef's portion because his brother's were punished on his account (by not having the Temples in their portions) and 'מגלגלץ חוב ע"י חיוב' - a debt is paid out through a debtor. As a result, Yosef was also punished in that the Temples were not built in his portion of *Eretz Yisroel* either."

R' Yisroel Salanter ZT"l (quoted in Tenuas Hamussar) would say:

"The *Zohar* writes that everything depends upon *mazel* (fortune), even a *Torah Scroll* in the *Aron Kodesh*. There is no *mazel* in something that goes unused, including a *Sefer Torah*. Similarly, the four sections of *Shulchan Aruch* have likewise been subjected to varying degrees of *mazel* - 'fortune.' The *Orach Chaim* and *Yoreh Deah* were readily accepted by the masses; *Even Haezer* to a lesser degree. However, *Choshen Mishpat*, containing the laws of business transactions and ethics, has been to a large degree neglected and forsaken. What happened to its 'fortune'?"

A Wise Man would say:

"Even if you are on the right track, if you just sit there and do nothing, you'll still get run over!"

MAZEL TOV TO RABBI & REB. BERGER ON THE UPCOMING MARRIAGE OF RUTI BERGER TO SHLOMIE HAUER
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(1) בבא מציעא כט. חולין פד. (2) יר"ד ח"ד סי' לו
(3) חולין קה. (4) מאירי שם (5) בבא מציעא מב.
(6) בראשית רבה ע"ג: (7) בראשית לו-ח (8) הובא בגארות משה ח' קונטרס מאן מלכי רבנן עמוד לו

מעשה אבות סימן לבנים

ויאמר יוסף אל אחיו אני יוסף העוד אבי חי ולא יכלו אחיו לענות אותו כי נבהלו מפניו וגו' (מד-ג)

The *Torah* tells us that the brothers of Yosef were stunned when he revealed himself to them, and were unable to handle the impact of his stricture. The *Medrash* quotes *Abba Kohen Bardela*: “*Woe unto us on the Day of Judgment, woe unto us on the Day of Rebuke ... Yosef was the youngest of the tribes and his brothers could not withstand his criticism. How much more so when the Holy One Blessed Be He will come and rebuke each and every one according to what he is!*”

Yosef didn’t say much; all he said was, “I am Yosef, is my father still alive?” Yet, the brothers recoiled in fear and shame. **R’ Yechiel Weinberg ZT”L (Sridei Aish)** elucidates that the brothers did not recoil from his words but rather from who he was. They now saw Yosef in a different light; as a man of great spirit and loftiness, a brother with a warm and embracing heart, who cares about them. It was this that made them feel ashamed for they never looked at Yosef this way before.

As he got on with age and his medical needs were increasing, the great *Rav* of Brisk, **R’ Chaim (Brisker) Soloveitchik ZT”L** maintained a close and constant contact with one of the leading physicians in the city of Brisk, a man by the name of Dr. Sharashevsky. To his credit, Dr. Sharashevsky was totally devoted to the *Rav* and would drop whatever it was he was doing by day or by night, to rush to R’ Chaim’s side and assist him. Although he might be inconvenienced at times, Dr. Sharashevsky was honored that the great *tzaddik* placed so much trust in his ability.

One night, R’ Chaim began to feel pain throughout his body and his family became concerned for his health. Immediately, R’ Chaim’s oldest son, **R’ Yitzchok Zev Soloveitchik ZT”L (Brisker Rav)** was dispatched to the good doctor’s home to ask him to come treat his father. However, when he arrived at the Sharashevsky home, he was told that the doctor was out that night, for an evening of theater with his wife. R’ Velvel - as he was commonly referred to - did not understand what that meant and it was still unclear to him exactly what a theater was and what one does there, even after the doctor’s children described it to him and gave him exact directions to the theater.

Well, a theater is one thing, but keeping the *mitzvah* of *Kibbud Av* is entirely another, and R’ Velvel immediately set out for the theater to locate and summon the doctor to his father’s bedside. He walked the unfamiliar streets of “downtown” Brisk until he found a large, well-lit building filled with men and women enjoying the playhouse entertainment.

With a singleminded focus, as if oblivious to his surroundings, R’ Velvel walked straight into the building in the pursuit of the doctor. He came upon a door which he opened and walked into a large cavernous hall that was totally in the dark. He looked and saw in the front, an elevated stage upon which some people were standing and talking animatedly. Well, this did not concern him as he was only interested in finding the doctor, so he walked up to the front where it was better lit and scanned the rows of people sitting before him. Of course, it was too dark to make any individual person out, so R’ Velvel called out in a loud voice, “Dr. Sharashevsky Dr. Sharashevsky are you here?”

The annoyed patrons looked at the unfamiliar sight of a bearded Jewish man in the theater playhouse and began hissing to him to be silent. R’ Velvel didn’t pay them any mind. Again, he called out loud and clear for the whole room to hear, “Dr. Sharashevsky Dr. Sharashevsky *Vu bist du? Di Tatte darf dir huben!*” (“Where are you, my father needs you!”)

This time, a man in the back stood up and began to hurriedly make his way to the front. It was Dr. Sharashevsky! He took the young Brisker Rav by the arm and forcefully moved him to the exit. “Please, please,” he said, his face bright red, beads of perspiration forming along his temples. “I am coming with you right now! Just stop screaming my name here in the theater in front of all these people and causing me this terrible embarrassment!”

Abba Kohen Bardela said, “*Woe unto us on the Day of Judgment, woe unto us on the Day of Rebuke.*” Woe unto us - the terrible embarrassment!

משל למא הדבר דומה

ונאמר אל אדני לא יוכל הנער לעזוב את אביו ועזב את אביו ומת וגו' (מד-כב)

משל: A little boy from South Florida decided to go for a swim by himself in the old lake behind his house. Gleefully, he dove into the water and was enjoying himself when he heard his mother shriek. She had looked out the window and saw an alligator closing in fast on her little son.

Terrified, she ran toward the water, yelling to her son to swim back to shore. He did so but he couldn’t get there in time. Just as he reached the shore, the alligator reached him.

From the dock, the mother grabbed her little boy by the arms just as the alligator snatched up his legs. An incredible

tug-of-war between the two ensued. The alligator was much stronger, but the mother loved her son too much to let go. A farmer nearby heard the screams, and shot the alligator.

The little boy survived. His legs were extremely scarred by the vicious animal, and on his arms were deep scratches where his mother’s fingernails had dug into him in her effort to hang on to the son she loved. When asked to show his scars, the boy would lift his pant leg. And then, with obvious pride, he’d say “But I have great scars on my arms, too. You know why I have them? Because my mom wouldn’t let go.”

ויאמר יעקב אל פרעה ימי שני מגורי ... מעט ודעים היו ימי שני חיי ולא השיגו את שני חיי אבתי (מז-ט)

When the city of Metz in Southern France, appointed a new *Rav* in 5524 (1764), they were well aware of the prestigious honor their city was accorded by hiring **R’ Aryeh Leib Ginsburg ZT”L**, world-renowned for his brilliance in *Torah* learning and for his magnum opus, **Sefer Sha’agas Aryeh**. What they were not aware of was that the great Sha’agas Aryeh, the *tzaddik* and leader of his generation, was already seventy years old at the time. Seventy was not exactly an age when a vibrant city would hire a leader to guide them for many years to come, and when some of the leaders of the community found out that the *Rav* they had just hired - sight unseen - was so old, they had reservations and more than a few second doubts about their decision.

The first *Shabbos* of the new *Rav’s* tenure was *Parshas Vayigash*, and of course, the rumblings of discord in town had reached the ears of R’ Aryeh Leib. *Shabbos* morning, the *Rav* got up to speak and he began by asking a question. “Why was it important for Pharaoh to inquire about the age of *Yaakov Avinu*, or for Yaakov to describe to him all about his ‘*short and miserable*’ (מעט ודעים) life of 130 years?”

“The answer is simple,” said R’ Aryeh Leib. “Pharaoh saw that when Yaakov came to Egypt, the famine ceased and his land was blessed. But when he saw how old Yaakov looked, he was afraid that Yaakov would die soon and the blessings would stop. Yaakov, though, understood Pharaoh’s intent and told him that although he looked old, it was only due to his difficult life and he hadn’t even reached the age of his fathers yet. He had many more years to live.”

The Sha’agas Aryeh smiled down from the podium. “My friends, I may appear too old to be a *rav*, but I assure you, I have many more good years to come in this city!”

The Sha’agas Aryeh remained in his position for another 20 years, guiding the city of Metz until he was 90 years old.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

הצות השב

דרגה יתירה

ויאמר יעקב אל פרעה ימי שני מגורי שלשים ומאת שנה מעט ודעים היו ימי שני חיי ... (מז-ט)

When Pharaoh asked *Yaakov Avinu* how old he was, Yaakov responded that his days were “*bad and few and did not reach the amount of days of my father.*” The **Baalei Tosfos** write that since there are thirty-three words in these two *posukim*, Yaakov was punished and lived 33 years less than his father Yitzchok. Thirty-three years were removed from his life because of one sentence! But it wasn’t just this one negative comment that brought about such a drastic result. It was an attitude. It was *Yaakov Avinu’s* lack of appreciation of life that caused a large chunk of his own life to be taken from him.

When you see your own child appreciate a gift that you give him, doesn’t that make you want to give him more? Certainly we can all relate to the sinking feeling of showering a child with presents only to hear him or her complain. *Hashem*, our Father in Heaven, wishes to bestow only goodness upon us. The greatest gift imaginable is life itself! Every moment that we are upon this earth, we have opportunities for growth and closeness to *Hashem*. For this we were created! Even an extremely difficult life, (not even but especially a difficult life!) is one that is to be cherished and appreciated for the opportunities it holds. The *Navi* writes: (איכה ג-לט) - “*Why should a live person complain?*” Just the fact that he is alive is reason enough to literally jump for joy and rejoice at the great privilege to be living and serving *Hashem*!

Chanukah is finally over. We just spent eight days thanking and praising *Hashem* for all of His kindness. Let us take the light of *Chanukah* with us, to illuminate the entire year with an ATTITUDE of GRATITUDE for everything we have.

וילקח יוסף את כל הכסף הנמצא בארץ מצרים ובארץ נגנץ בשבר אשר הם שברים וכו' (מז-ד)

“*Three treasures were hidden by Yosef in Egypt. One was revealed (given over) to Korach; one was revealed to Antoninus ben Asorius; and the last one is (still) hidden away for the righteous in the future days.*” (סנהדרין קי)

The three treasures were apparently collected by Yosef when he was the ruler and benefactor of all of Egypt. Yosef was aware that *Hashem* blessed the Land of Egypt because of him and as such, he felt it necessary to store away a number of unique treasures for future use. What was the nature of these treasures and why did Yosef want them to be hidden?

Chacham Yosef Chaim ZT”L of Baghdad (Ben Yehoyada) answers that *Yosef Hatzaddik* hid away items of value in order to “return” them later to their rightful and respective origins. He kept a close monitor on where each item collected in his storehouses originated from and he was able to determine what the ultimate purpose of each was.

A third of the collected goods came from idol-worshippers from all over the world. Miraculously, Yosef was able to store away these items in a special storehouse and later, it was none other than Korach who found it and became rich from it. In the end, as with all possessions of *Avodah Zara*, it was destroyed in a manner that no one made use of it ever again, as it was swallowed up into the earth.

Another third came from non-idol-worshippers. These people, however, were far from righteous and their wealth came through evil and sinister manners; theft, extortion, etc. Yosef targeted these valuables to Antoninus and the rulers of the Roman Empire, for they would disperse it among their citizenry - a form of השבת אבידה - returning lost and/or stolen possessions back to their rightful owners.

The last third came from the good citizens of the world. Yosef felt that this was “kosher money” and made sure to put it away so that the *Tzaddikim* can use it **לעתיד לבוא**.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

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