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שבת קודש פרשת ויגש
Shabbos Parshas Vayigash
ד' טבת תשע"א - December 11, 2010

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

ותונתו כדי שיוכל לשבת על התורה ועל העבודה מבלי שיהיה עליו עול פרנסת הבית. לימים נמלך בדעתו שהגיע הזמן שחתנו יתחיל לעבוד בעצמו על פרנסתו ולא יהיה תלוי עליו, אך טרם שעשה את הצעד הזה הלך להתייעץ עם רבו על כך. כאשר שמע רבו את דבריו נענה ואמר לו: מנין לך הוודאות הזאת שאתה הוא זה שמפרנס את חתנך? אולי ההיפך הוא המציאות שחתנך הוא זה שבזכותו אתה ניזון? אך למרבה הצער לא השכיל זה האיש להבין את דברי רבו אליו ואכן הפסיק לתמוך בחתנו והכריח עליו ללכת לעבודה כדי לתמוך את משפחתו, ולא עברו ימים מועטים והאיש ההוא שבק חיים לכל חי.

והן הן הדברים, שזאת אומרת, שכל השנים חשב זה האיש כי הוא זה שסועד ותומך בחתנו, בעוד שכל זכות קיומו בזה העולם לא היה אלא לשם כך שיכלכל את חתנו, ומכיון שהפסיק בכך הרי לא היה לו כבר שום זכות קיום.

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

מאוצרותיו של המגיד

(מה-כד) – **"אל תרגזו בדרך"** – **התורה היא אש רוחני**
היא **דבר רוחני דומה לאש**, וכן נאמר 'מימניו אש דת למן', ואח"כ, שהיתה כתובה לפניו באש שחורה על גבי אש לבנה, וכשתבוא התורה בגוף הת"ח, היא מרתחת אותו". והיינו שלפי ההוא אמונא דאיירי גם ב'למגיס' שאינו מבא לידי רוגז, פירשה הגמרא את כוונת הפסוק, **"שלא תרגז עליכם הדרך"**, אבל במסקנא דאיירי רק ב'לעיוני' שמבא לידי רוגז, יש לפרש את הכוונה **"שלא תרגזו זה על זה"**, ולא תשימו לב לדרככם ותתעו בו'. ומבואר, שהתורה היא דבר רוחני כאש, ומרתחת לבו של התלמיד חכם, ומביאה אותו לידי רוגז, כשהוא מתווכח עם חבירו כדי להשיג את אמתתה. וכן מצינו בגמרא (יבמות צ"ו), "כך היה מעשה בבית הכנסת של טבריא, בנגר שיש בראשו גלוסטרטא, שנחלקו בו רבי אלעזר ורבי יוסי, עד שנקרע ספר תורה בחמתו וכו'". וכיון שהתורה היא רוחנית, על האדם החומרי לזכך את חומריותו ואת מידותיו החומריות, כדי שיוכל להשיגה. וכמה מתאים הדבר, שנקראת פרשה זו לאחר חת החנוכה, כי בחנוכה מבטלים אנו את השפעתם הרעה של היוונים, אשר רצו להחדיר בליבנו, שתורתנו הקדושה הרי היא כשאר חכמות העולם, ואינה נוקטת לכל הכנה כדי להשיגה, ולכן באה פרשת ויגש ומלמדת, "אל תרגזו בדרך" - כי התורה רוחנית היא ודומה לאש.

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 4:10
זמן קריאת שמע/מ"א – 8:54
זמן קריאת שמע/הגר"א – 9:30
סוף זמן תפילה / הגר"א – 10:17
שקיעת החמה ליום השבת – 4:28
מוצג"ק צאה"כ/ מערים – 5:18
צאה"כ/לשיטת רבינו תם – 5:40

רעיונות ופירושים לעורר את האדם לעבודת השכי"ת והתחזקות באמונה ובשתון מאת

וכלכלתי אתך שם כי עוד חמש שנים רעב וכי' (מה-יא) – לפעמים השפעות חשוב באים בזכות שתומך בחבירו ומטיב עמו

לאחר התגלותו בפני כל מצרים, יוסף הצדיק אמר לאחיו שיבאו את אביו למצרים בכדי שלא יצטרך לסבול חרפת הרעב והבטיחו כי הוא ידאג לכל צרכיו, אך למעשה אחרית הדבר היה שבהגיע יעקב למצרים נפסק הרעב לגמרי וכדאיתא במה שאמרו חז"ל הקדושים, והדברים נפלאים כי באופן ירידתו של יעקב אבינו למצרים הצטייר הרושם שכאילו יוסף הוא המשפיע והוא זה שנתגלגל על ידו הזכות שיפרנס את יעקב אביו, ובסוף מתברר שלא רק זאת שלא הוצרך לפרנסתו של יוסף, אלא יעקב אבינו הוא זה שהשפיע על כל ארץ מצרים וביטל את כל גזירת הרעב למשך חמש שנים הבאות.

ויש בדברים האלו מוסר השכל גדול לכל אחד ואחד שלפעמים עולה במחשבת האדם כאילו הוא מטיב עם חבירו ועוזרו ממצוקתו, בעוד שאין הלה מעלה אפילו על דעתו שכל זכות קיומו אינו רק בשביל חבירו זה. ושמעתי פעם סיפור על אחד שהיה תומך בחתנו מספר שנים לאחר

לקחי חיים ודברי התעוררות נסדור עפ"י פרשיות השבוע

וישלה את אחיו ויאמר אליהם אל תרגזו בדרך וגו'
פ"ש: "אל תתעסקו בדבר הלכה, שלא תרגזו עליכם הדרך". ומקורו בגמרא (תענית י), ושמה פירש רש"י את הכוונה, "תרגזו עליכם הדרך-תתעו". והנה הגמרא (תענית י) הקשתה על דרשה זו, "איני, והאמר רבי אלעאי בר ברכיה, שני תלמידי חכמים שמהלכים בדרך ואין ביניהן דברי תורה ראויין לישור, שנאמר, 'ויהי המה הולכים, הלך ודבר, והנה רכב אש וסוסי אש ויפרידו בין שניהם', טעמא דאיכא דיבור (של תורה), הא ליכא דיבור (של תורה) ראויין לישור", וישבה, "לא קשיא, הא למיגרס הא לעיוני", והיינו שלפי מסקנת הגמרא, כוונת יוסף היתה שלא יתעסקו **בעומקה של** דבר הלכה.

ולפום ריהטא, גם למסקנא כוונת המילים 'אל תרגזו בדרך' היא, 'אל תתעסקו בדבר הלכה, **שלא תרגזו עליכם הדרך**', אבל במהרש"א ביאר כוונה אחרת בפסוק לפי המסקנא, ונראה דלפי מסקנא דשמעתי, דאיירי ב'לעיוני', כוונת הכתוב היא, שלא נעיינו ביחד בתלמודם, כיון **שזה יביא אותם לידי רוגז-אל תרגזו**, ולא ישימו לב לדרכם ויתעו בו-בדרך, כי עיון התורה (היינו כאשר שני ת"ח מעיינים בתלמודם ביחד) מבא את החכמים לידי רוגז, כמו שכתוב לעיל בפרקין (תענית ד), 'אורייתא הוא דקא מרתחא ליה, שטאמר 'הלא כה דברי כאש נאום ה', **והיינו שהתורה**

במשל: How could Yosef have gone 22 years without informing his father that he was still alive? Not even a letter or a hint of where he was. The **Ohr Hachaim Hakadosh** answers that Yosef was afraid that if his father would find

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (27)

Saying Tehillim. Even though a person could - and should - daven for the sick with his own heart-felt words, he should also daven with the holy words of *Tehillim*. The **Medrash Shochar Tov** on *Tehillim* (ט"ז) writes that *Dovid Hamelech* composed *Tehillim* with a holy spirit - for his circumstances and those of the entire Jewish nation for all generations. Every person's needs are included in the holy *posukim* that he composed. There are certain chapters that are assumed to be especially appropriate when davening for the sick, either because they mention requests for healing, or because they have general supplications which apply to all sorts of predicaments. The following *perakim* are commonly recited: ו. כ', ל', לח', מא', צ', צא', קיח', קכא', קל', קמב'. Many also say the 'ב', א' of chapter ט' with the letters of the ill person's name, and the letters שטן. There are others and they all have their merits.

We discussed previously that to choose specific *perakim* and *posukim* as a *segulah* for healing, might go into the prohibition of "One may not cause healing through words of Torah," and should only be done when one's life is in danger. Otherwise, one should just say any *Tehillim* and have in mind that the merit of reading these *posukim* (as one can do in any learning form) should go for that ill person (2). **Before Birkas Hatorah.** If one comes into shul, not yet having

out that he's still alive, he would also learn the truth about what his brothers did to him. Yosef made a decision: he'd rather live in isolation from his family then potentially be the source of embarrassment and *lashon hara* to his brothers!

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

said *Birkas Hatorah*, and people are saying *Tehillim* for a sick person or any other reason, can he say along with them without saying *Birkas Hatorah* first? From the **Levush** (3) it seems that one must first say *Birkas Hatorah*. He brings the debate of the *poskim* (4) if one can say words of *Torah* in the form of supplication, like *selichos*, without *Birkas Hatorah*. There we rule it is permitted, although it is preferable to be strict and say it first. If, however, one may lose the *mitzvah* by delaying and saying *Birkas Hatorah*, he should be lenient. Thus, if one comes into shul without having said *Birkas Hatorah*, and he finds them saying the first *posuk* of *Shema* or *Kedusha*, he should answer with the *tzibbur* because there is no time to say *Birkas Hatorah* without losing the *mitzvah*. However, here he is using the merit of reading *posukim*, which is learning *Torah* (at least by those *posukim* that are not words of supplication), and he should say *Birkas Hatorah* first. (Previously, we had quoted **R' S'Z' Auerbach ZT"l** who was in doubt for many years whether saying *Tehillim* for the ill is a supplication, or a merit of learning *Torah* by saying *posukim*. He leaned towards the second way.) **Forty Days.** There is a *segulah* based on the **Zohar** (5) to say parts of *Tehillim* (that he chooses) for salvation, for forty consecutive days. Each day, he recites the same chapters of *Tehillim*. If during the forty days the cure comes, he still has to finish what he accepted (6).

הוא היה אומר

R' Duvid Moshe Friedman ZT"l (Chortkover Rebbe) would say:

"When Yaakov arrived in Egypt, a land full of impurity, he was concerned that he might fall victim to the evil inclination. To avoid this pitfall, he implemented the three suggestions mentioned by the Sages. Firstly, he made preparations to be involved in *Torah* study by sending Yehudah, 'ahead of him to Yosef to make preparations in Goshen.' Rashi comments that Yehudah was dispatched in order to found a house of study. Secondly, Yaakov recited *Krias Shema*. And, finally, he reminded himself about his day of death, when he said, 'Now I can die.'"

R' Simcha Zissel Ziv ZT"l (Alter from Kelm) would say:

"We cannot always eliminate problems but we can learn to eliminate our anxiety over them. You add to the technical difficulties of your problems by telling yourself how awful your situation is. When you accept a situation even though it is not what you would have liked, the severity of the problem will be decreased. Learn to clarify what is their worst that could happen and accept it. This will free you from worry."

A Wise Man would say:

"War does not determine who is right - only who is left!"
MAZEL TOY TO MR & MRS YOSSI SCHWARTZ ON THE UPCOMING MARRIAGE OF THEIR SON YITZY
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(1) שבועות טו: שו"ת בעל החכמה דמ"ו (3) אור"ח
אי (4) שם מ"ט: (5) תולדות קל"ב ברע"מ (6) אור"ח
תקס"ט-א

מעשה אבות סימן לבנים

ויאמר יעקב אל פרעה ימי שני מגורי שלשים ומאת שנה ולא השיגו את ימי שני חיי אבותי בימי מגוריהם וגו' (מז-ט)
In the small Russian township of Batchaikov, lived a kindly old squire. The squire owned many villages and forests, inhabited mostly by the employees of his holdings. The squire was exceptionally generous. He would exempt people from their obligations to him if they were poor, and offered special discounts for the local rabbi, *shochet*, schoolteachers and cantors. Most Jews in and around Batchaikov made their livelihood off the squire's estate.

Being old and frail and in poor health, the squire often visited a renowned medical specialist of the time, Dr. Berthenson. Also, he gradually entrusted the administration of his estate to his anti-semitic chief manager, who quickly began implementing his prejudices. Gone were the exemptions for the poor and the communal employees. In less than two years, the Jewish community was impoverished.

Many of the members of the Jewish community of Batchaikov were followers of the **Rebbe Maharash, R' Shmuel Schneerson ZT"l**. Mostly simple folk, they would visit their *Rebbe* in the town of Lubavitch for a *Shabbos* or holiday, hear a chassidic discourse, be received for a private audience and head home uplifted, feeling blessed both materially and spiritually. No one ever thought to trouble the *Rebbe* with the details of the painful situation brewing in their hometown.

One long-time Batchaikov resident, whose family had maintained close contact with the squire and his ancestors, was once visiting the *Rebbe* when, during a private audience, the *Rebbe* began questioning him about the state of affairs in Batchaikov. The man opened up and told him everything.

After admonishing his *chasid* for not informing him of the situation earlier, the *Rebbe* now gave him explicit instructions. "Your squire's life is in danger. Travel home. Tell him in my name, that I know he is critically ill and the doctors have just about despaired of his life. Also tell him that if he agrees to help the Jewish families who live on his properties, I will help him. For every Jewish family he helps, I promise him one month of life and health."

After returning home, the *chasid* attempted to visit the squire but was refused admittance. The anti-semite that ran his entire operation would not allow any Jews near the kindly squire for fear that that they may influence him. Since it was a pleasant summer day, the doctor requested that the squire be taken outside for a ride. The *chasid* stood and watched from a distance as the old, broken gentleman got into his carriage. He decided to act. He walked right up to the moving coach and, as he expected, the moment the squire saw him on the road, he invited him into his carriage.

Without a moment's hesitation, the man climbed aboard the coach and immediately passed on the *Rebbe's* message. The squire was surprised that a rabbi living far away knew of his infirm condition. He asked that a complete list of every Jewish family in Batchaikov and the neighboring areas - a total of 160 families - be drawn up. He promised to help these families to the best of his ability, so that they may earn a living from his estate. And, amazingly, the squire recovered.

Life went on and the area prospered. Some twelve years later, the *chasid* made another trip to Lubavitch, although the Rebbe Maharash had passed away about ten years earlier. When asked what he was doing in town, he revealed the story of the squire's miraculous recovery due to the efforts of the Maharash. Now, however, the squire had requested that he visit Lubavitch again, and pray at the gravesite of the *Rebbe*. Although the squire was exceedingly old, for the past twelve years he had felt robust. Recently, however, he began feeling ill and was afraid that his days were finally up on this world. He asked his Jewish friend to visit the resting place of the Maharash to inform him that according to the squire's tally, he was owed another fourteen months of life

Indeed, the *chasid* visited the Maharash's grave and relayed the message. And the *Rebbe* kept his promise!

משל למא הדבר דומא

ויאמר ישראל דב עוד יוסף בני חי אלכה ואראנו בשרם אמות וגו' (מה-כח)
משל: One of the greatest *Mekubalim* of the previous century was the *tzaddik*, **Chacham Rabbeinu Shalom Hadaya ZT"l**. He grew up in Aram Soba (Aleppo, Syria) and emigrated to the Holy Land, where he served as the head of the *Sephardic Beis Din* in Jerusalem, and *Rosh Yeshivah* of *Yeshivat Bet El* for over forty years.

Although there was already a sizable community of his fellow countrymen living in the Bucharan section of Jerusalem, R' Sholom insisted on settling in the Ohel Moshe neighborhood, and resided there all his life.

It was a curious choice for the great *Rav* and leader of the Sephardic community to live in a neighborhood so far removed from his fellow countrymen, where many of the greatest *chachamim* and *mekubalim* of the day lived. But no matter how hard people tried to change his mind, R' Shalom would not budge.

He would say, "In Ohel Moshe, everyone speaks Ladino. *Boruch Hashem*, I don't speak this language, so I never have to worry about hearing or speaking *Lashon Hara* or *Rechilus*. Here it is easy for me to guard my tongue!"

כי איך אעלה אל אבי והנער איננו אתי פ
אראנו ברע אשר ימצא את אבי וגו' (מד-ד)

The heart-wrenching pleas of Yehudah, as he stood before the omnipotent ruler of the mighty kingdom of Egypt, was undoubtedly a sight to behold. The fate of the world - and the Children of Israel in particular - literally hung in the balance, as the formidable presence of the son of *Yaakov Avinu*, faced off against the awe-inspiring prominence of the world's ruling monarch.

But on an allegorical level, this struggle relates to each and every Jew, on a day-to-day basis. Yehudah begged for the release of Binyamin and cried out in deep anguish: כי "For how will I go up to my father, and the child is not with me?" Says **R' Meir Premishlaner ZT"l**, we, too, will one day face this line of questioning, when after 120 years on this world, we will go up and face the Heavenly Tribunal. There, they will take each one of us to task for the *Chinuch*, the *Torah* education, that we gave to our children. As we each stand in trepidation, they will berate us: "You received a soul, were entrusted with a most precious possession: How did you guard it? How did you treat it?" What will a parent answer as to why he did not provide his child a proper *Torah* education? How will he explain all the items he did provide that took his child away from learning *Torah*, all the enticements that led his mind astray? All the excuses are false; could there be any answer? How terrible will it be when all the wrongdoing of the child will fall on the head of the parent - the misconduct, the permissiveness, the rebelliousness, the contempt and ultimately the scorn of future generations? Should we not ask ourselves: "*How will I go up to my Father in Heaven*" - after 120 years of apathy - "*and my child is not with me*" - I did not do enough to keep my child on the path of *Torah* and *mitzvos*?

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

We are all familiar with the custom of taking three steps forward before we begin *shemona esrei*. The **Rokeach** brings down the source of this *minhag* as the three places in the *Torah* where it says the word "ויגש". One is the opening word of our *parsha*, when Yehudah "*came close*" and the other two are "ויגש אברהם" (יח-כג) and in *Navi*, "ומלכים א' יח-לו),

It is interesting to point out that Yehudah was already standing in front of Yosef, together with his brothers. If so, why was it necessary for Yehudah to move even closer at this time? This, says **R' Aharon Leib Shteinman Shlit'a** is the nature of a person. When one wants to make an important request of another individual, he tries to become closer to him. And this is exactly the nature of *Tefillah*. When a person stands before *Hashem* in prayer, ready to verbalize an entire list of requests for himself and his family in the *shemona esrei*, he should want to move forward, to feel closer to *Hashem*.

The word "*Vayigash*" is the idea of moving up another notch, raising our level of "דביקות" (attachment) to *Hashem*. By *Avraham Avinu* and *Eliyahu Hanavi*, even before it says the word "ויגש", they were already in a state of נבואה, which, of course, is the closest a human being can come to *Hashem*. And yet, explains R' Aharon Leib, the expression of "*Vayigash*" emphasizes that no matter where we are holding, we can always move forward in our *dveikus* to *Hashem*.

We daven three times a day, sometimes more. Each time we daven we must strive to reach the level of "ויגש" by taking three baby steps forward physically - while at the same time - three giant spiritual steps higher in our *dveikus* to *Hashem*.

TORAH GEMS

ועתה אל תעצבו ואל יחדו בעיניכם כי מכתם
אתי ונה כי למחיה שלחני אלקים לפניכם (מה-ד)

Yosef's revelation to his brothers and his self-effacing words to put their minds at ease, clearly displays the magnitude of his piety. His realization of the Divine plan for being sent to Egypt, caused him to remove any resentment toward his brothers. His words sent a clear message that he totally forgave them for all the suffering that they caused him. Yosef reassures and comforts them by appealing to their emotions and re-emphasizing that *Hashem* planned his sale for their benefit.

R' Avigdor Miller ZT"l remarks that one of Yosef's most noble *middos* was his clear understanding that every event in his life was managed solely by *Hashem* for his benefit, and there's no room for complaining. Instead of becoming depressed and embittered by the catastrophe that took him from the love and honor of his father's home to being sold and degraded to the level of a lowly slave, he sought to make the best of every step of his life. Even in Egypt, he lived as the son of Yaakov with all of the high aspirations that the *Avos* transmitted. Because of this trait, Yosef merited that *Hashem* made him successful in the home of Potifar and during his entire imprisonment.

The **Chofetz Chaim ZT"l** writes that when someone is embarrassed by a remark or jibe, he has no one to blame but himself, since it is a form of *yisurim* that atones for his sins. If one would realize that one embarrassing remark could erase his פשעים (the harshest sins), he would absorb the pain much more readily. Often people complain about the tribulations they receive on this world, but after 120 years when they are given to understand *Hashem's* master plan, they regret that they didn't receive more. Yosef taught us to live with a positive attitude towards suffering, for it is all part of *Hashem's* master plan. (**R' Chaim Morgenstern**)

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויגש אליו יהודה ויאמר בי אדוני ידבר נא עבדך דבר באוני אדוני וכו' (מד-יח)