

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

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת וישב

Shabbos Parshas Vayeshev

כ"א כסלו תשס"ה - December 1, 2007

הדלקת נרות שבת – 4:11 (Monsey, NY)	מנחה גדולה / שבת – 12:15
זמן קריאת שמע/מ"א – 8:47	שקיעה של יום השבת – 4:28
זמן קריאת שמע/ הגר"א – 9:23	צאת הכוכבים / מעריב – 5:18
סוף זמן התפילה / להגר"א – 10:11	צאתה"כ / לשיטת רבינו תם – 5:40

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

יהלום יוסף הלום יגד לאחיו יוסף עוד שגא אתו וכו' ויהלום עוד הלום אחר וכו' ויקנאו בו אחיו וגו' (לז-ה)

שלחם השתחוותה לאומותו, והוא ממש כמאמר העולם הנ"ל. אבל בחלום השני המורה על יתרונו ברוחניות, אמר "ואחד עשר כוכבים משתחווים לי", שהוא בעצמו נתעלה עליהם. ומש"ה בחלום הראשון לא נאמר בו קטנה כלל, שצדיקים כמוהם, לא יקנאו בעושר ובהצלחת עוה"ז, רק שגאו אותו על שחושב שהם יצטרכו למזון והוא ימשול בהם. אבל בחלום השני שמורה על יתרונו ברוחניות, לא נאמר בו שגאו, כי לא שייך בזה שגאו, ורק קטאו בו על יתרונו עליהם בדרגות הרוחניות וכו' ע"כ.

ומבואר שאין סיבה לקטא במי שיש לו יותר קנייני החומר, שהחומר אינה מעלה עצמית באדם, וגם שהוא רק זמני, ואינה חשובה באמת, ורק בקנייני הרוחניות החשובים יש סיבה לקטא.

והנה כתב **הב"ח** (בסוף סימן תע"ר) בענין גזירת היוונים, והישועה ע"י בני חשמונאי, וז"ל: אבל בחנוכה עיקר הגזירה היתה על שהתרשלו בעבודה, לכן היתה הגזירה לבטל מהם העבודה וכו', וכשחזרו בתשובה למסור נפשם על העבודה, הושיעם ה' ע"י הכהנים עובדי העבודה בבית ה' ע"כ. ומבואר שהגזירה היתה בגלל שלא החשיבו ענין הרוחניות, והתרשלו בעבודת ה', והישועה הגיעה כשחזרו להחשיב הרוחניות עד כדי שהיו מוכנים למסור נפש למענה. וע"י שנתעורר על חשיבות הרוחניות מפרשת השבוע נתכונן לחנוכה שחל בשבוע הבא, המלמד על זה.

הקשה בספר **בית הלוי**, הנה בחלום הראשון כתיב "ויוסיפו עוד שגא אתו וכו'", נאמר בו שגאו, אבל בחלום השני כתיב "ויקנאו בו אחיו", לא היתה שמה שגאו אלא קטאו, ומדוע?

ויש ליישב, שבחלום הראשון נאמר לו שיהיה גדול מאחיו בעושר ובהצלחת עוה"ז, ואחיו יהיו נצרכים לו לעניני העולם הזה, וע"כ הראו לו בחלום תבואה, שהיו מאלמים אלומים ואלומותו קמה ואלומותיהם השתחוו לאלומותו, שזה מורה על פרנסה ומזונות, שהיו נצרכים בהם לו. אבל בחלום השני הראו לו יתרונו עליהם בעניני רוחניות, וכמ"ש "והנה השמש והירח ואחד עשר כוכבים משתחווים לי", שהי"א כוכבים רומזים על סדר הנהגת העולם, המונהג בסדרן של י"ב מזלות, והוא יהיה המרכז לכל י"ב כוכבים, מכיון שהוא "צדיק יסוד עולם".

והנה מעלת העושר והצלחות הגופניות אינן מעלות נוספות בעצם האדם, כי לא נתווסף על ידם שום מעלה בעצם אל העשיר יותר מהעני, ובעצמותם העשיר והעני שוים, וכבר ידוע מאמר העולם שאומרים על חבריהם אשר הוא עשיר יותר ממנו, תתבייש תיבתי מפני תיבתו וכיסי מפני כיסו, אבל אני לא אתבייש ממנו. אבל במעלות הרוחניות- תורה ועבודה, כל מי שהוא גדול מחבירו, נתווסף העילוי בעצם האדם, ונעשה בעצם בחינה אחרת מזולתו.

וע"כ בחלום הראשון אמר "ותשתחוין לאלמתי", ולא אמר שהם משתחווים לו, שבוזה לא נתווסף בו מעלה עליהם, רק שהאלומה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Chanukah: Proper Pronunciation in the Recital of Hallel.

During the 8 days of *Chanukah*, we are obligated to say the whole *Hallel*. Some *poskim* hold that ladies are also obligated. There are a number of tricky pronunciations in the text of *Hallel*, some of which change the meaning of the word(s) and might invalidate the recitation of the *Hallel*, while other mispronunciations do not change the meaning. Even though the second type of mispronunciation does not invalidate the *mitzvah* of saying *Hallel*, it is still an incorrect and "sloppy" recitation. Many of the mistakes are due to the fact that we sing large portions of *Hallel* and change the proper stress of the word to fit the beat of the tune.

Paragraph 1. The words **המגביה**, **המשפיל**, **מקימן**, **להשיב**, **מושיב** are pronounced with the stress on the last syllable.

Paragraph 2. In the second to last *posuk*, the word "אלוה" is pronounced "E'loah" and not "E'loha".

Paragraph 3. One should be careful to say : "איה נא אל-ההם" and not confuse it with the similar phrase in the *Shabbos* morning *davening* after the reading of the *Torah*, by "Av Harachamim," where the word "נא" is not said. When referring to useless idols, be careful to say "ולא ישמעו" and not "ולא יאזינו" (as in *Tehillim* קלהי).

Paragraph 5. In the fourth *posuk* regarding the word "אנא" there is a debate among the commentators whether the stress should be on the first or second syllable (1). The

(1) עיין שם רד"ק ומנחת ש"י (2) הכל מוסד על ספר אור ישראל על הלכות הלל

הוא היה אימר...

R' Meir Leibush Malbi"m ZT"l would say:

"The sale of *Yosef Hatzaddik* marked the beginning of the exile of *Yaakov Avinu* and his family into Egypt. Since all the subsequent exiles suffered by the Jewish people are tied together to one another, the sale of *Yosef* was actually the advent of the entire concept of *golus* for *Bnei Yisroel*. Thus, immediately following the sale of *Yosef*, the *Torah* tells us the story of *Yehudah* and *Tamar* to teach us that *Hashem* always provides 'the remedy before the sickness.' He chose this time to plant the seeds of *Moshiach Ben Dovid*, who will be a descendant of *Yehudah* and *Tamar*."

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

"It is equally wrong for a wealthy person to feel superior and speak condescendingly to others because of his wealth, as it is wrong for a poor person to feel inferior and speak submissively because of his lack of money. Both wealth and poverty are circumstances given by *Hashem*, that provide tests and are not reflections of a person's value."

A Wise Man would say:

"If the shoe fits - get another one just like it!"

A SPECIAL MAZEL TOV TO MR & MRS YITZY LEVINE ON THE BAR MITZVAH OF THEIR SON, SHLOIME Y"

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס
ר"א. Two custom seems to be to stress the second syllable - "אנא". Two words after that, the word "מלטה" should be said with the second syllable stressed. Two *posukim* after that, the word "פְּתָאִים" is mispronounced by many who say "Pesoyim". It should be pronounced "Pesoyim." In the last *posuk* of the paragraph, one must be careful to say the word "בחפאי" with the third letter sounding as an "f" and not as a "v". This is a common mistake made by many people.

Paragraph 8. The word "הודו" - "give thanks" - must be said with the stress on the second syllable; otherwise it means Hodu - the country of India. The word "חסדר" should not sound like "חידור", i.e stress the "s" sound of the letter "ס".

Paragraph 9. Regarding the word "חיתה" in the second and third to last *posukim*, "חיתה זאת", "חיתה" the first one is said with stress on the second part of the word and the second is said with stress on the first part.

Paragraph 10. There is a question whether the 4 x "אנא" is stressed on the first or second syllable. It seems that most stress the second. The words "חושיעה" and "הצליחה" are not pronounced the same as each other The first is said with stress on the second syllable, while the second is said with a stress on the last (2).

WEEKLY CHIZUK # 59

Since Chanukah is a time for remembering miracles, it is also a good time for a person to learn to write down and remember the many special חסידים - both big and small - that *Hashem* does for him each and every day.

For some time, a rumor had been circulating among the refugees that the N.K.V.D. (Russian secret police) officer in charge of visa applications, Boris Sapokvini, was Jewish. As an officer of the U.S.S.R, he maintained an outward appearance of unapproachable coldness; deep down, though, it was said that he was a warmhearted individual, who would help his Jewish brethren. Everyone was well aware that the rumor was only speculation, nobody really knew for sure. But without any viable alternative, Eliezer and his friends decided to forge ahead with their plan.

The next night, Eliezer and another young man went to N.K.V.D. headquarters. In exchange for a bribe, the watchman gave them several applications and the home address of Boris Sapokvini. They hurried back to their apartment and filled out the forms. The following morning they were waiting on the sidewalk when Sapokvini left for work. As always, the officer's uniform was impeccable, his hair carefully coifed. Despite the cold, the two young men were drenched in sweat, terrified by the risk they were about to take. As the officer walked past them, they took a deep breath and blurted out, “We represent ten young Jews who wish to leave Russia. Please help us, for otherwise we will be forced to take drastic action.”

Boris Sapokvini gave no sign that he had heard them and continued walking. But a few yards later he stopped and spun around. “No! It's already too late. And who told you about me, anyway? How did you get my address?” The N.K.V.D. officer was clearly furious.

A full minute passed as Sapokvini scrutinized the two young men. Then, in a whisper he asked them, “Do you have the exit forms?” With a trembling hand Eliezer held them out. The officer stuffed them into his pocket and said quietly, “Eleven o'clock tonight. In my office,” and walked on. That evening, which happened to be the first night of *Chanukah*, Eliezer went to Sapokvini's office by himself. The officer quickly locked the door after Eliezer was inside. The two men sat on opposite sides of the desk and looked at each other. Suddenly, two tears rolled down the Russian's cheeks. As if wishing to unburden himself, Sapokvini began to tell Eliezer the story of his life, which quickly verified the rumor that he was Jewish. He also revealed that he had successfully enabled thousands of Jews to leave the Soviet Union.

In the slight pause that followed, Eliezer reminded the officer that it was the first night of *Chanukah*. Startled by the news, Sapokvini checked the windows to make sure the blinds were drawn and walked over to the glass bottle in the corner that contained an emergency candle in case of electrical failure. Striking a match, he lit the wick and began to sing the *Chanukah* blessings.

Two days later, Eliezer and his friends crossed over the border and arrived safely in Poland. Eventually Eliezer made his way to Israel, where he lives today. According to reliable information, Sapokvini's activities were eventually uncovered and he was put to death before a firing squad, but not before he had saved the lives of thousands of his brethren.

משל למח הדבר רומה

יחי בעת ההיא ויירד יהודה מאת אחיו וכו' (לח-א)

משל: In a small town in Czarist Russia there was a Jew who secretly produced counterfeit money in his cellar. His “business” thrived and he became a rich man, but eventually the Czar’s secret police caught up with him. He was arrested and sentenced to a lengthy prison term in Siberia. As he was being led away, his arms and legs bound in iron shackles, he requested that he be allowed a few parting words with the *Rov* of his town. His request was granted and the *Rov* was brought to him.

When he saw the *Rov*, he cried out, “*Rebbe*, you are to blame for the predicament that I now find myself in! You knew what I was doing. Why didn’t

you rebuke me for my illegal behavior? Had you reprimanded me for cheating the government, I would have stopped doing it. It’s all your fault that I am being sent to Siberia!”

במשל: The brothers accused Yehudah: “*You said to sell Yosef. Had you said to return him, we would have listened to you!*” (Rashi) The **Chofetz Chaim ZT”L** writes that Yehudah made a serious error in underestimating the influence he had over his brothers. Had he pressed the issue of pardoning Yosef, they would have listened to him. But because he did not do so, the brothers later blamed him for their father’s pain and, therefore, removed him from his leadership role.

ויאמר אליהם ראובן אל תשפטו דם וכו' למען הציל אותו מידם (לז-כ)

TORAH GEMS

Yosef brought every bit of evil slander that he knew about his brothers to their father, Yaakov. As a result, they in turn, despised him with a hatred that they justified halachically. Obviously, he was their enemy, trying to do them harm with his evil reports and they viewed themselves in the context of “נרדפים” - “*hunted*” of which *Chazal* teach: “*One who is being hunted (to be killed), rise up and kill him first.*” Indeed, they even convened a *Beis Din* and did not decide his fate until he was given a full trial and an honest judgment. This being so, why did Reuven later conceive of the idea to rescue him from their plan? What caused him to break from his brothers’ decision and attempt - albeit belatedly and unsuccessfully - to save Yosef and return him to his father?

R’ Eliezer Friedman Shlit’a quotes a remarkable **Zohar** in *Parshas Vayechi* which states that on the fateful night when *Yaakov Avinu* intended to marry Rochel, and Leah was substituted in her place, in his mind, his thoughts centered on Rochel alone and the first-born child she was to bear for him. Leah, however, was the eventual wife that actually bore him his first child, Reuven; yet in a spiritual sense, he was only the “physical” first-born, whereas Rochel’s oldest child, Yosef, is deemed the “intellectual” first-born. The souls of Reuven and Yosef were intertwined in a meta-physical sense to a much larger degree than any of the other brothers, since they were both regarded as the “first-born” to their father - one in thought and the other in body. In this vein, Reuven, much more than the others, understood the mindset of Yosef and knew that he really meant his brothers no harm. Thus, he took it upon himself to save him.

ותתפשו בבגדו לאמר שכחה עמנו יעקב בגדו בידה וינס ויצא החוצה וגו' (לז-כ)

Chazal have taught us (מדרש רבה לז-א): “*Traveling on the road (excessively), can bring about three things: a reduction of one’s name (honor), a reduction of one’s expenses (money) and a reduction of one’s ability to bear children (heir).*” We find that *Avrohom Avinu* was blessed with three extra blessings to counteract the effects of his many travels.

R’ Yitzchok Hutner ZT”L illuminates the words of our Sages in the following manner: *Yosef Hatzaddik* was the first individual to forcibly undergo *golus* - exile. Unlike the *Avos* who exiled themselves in the course of following the directives of *Hashem*, Yosef was taken away from his father’s home against his will and made to experience the misery of *golus* alone and forsaken. It would have only seemed natural for him to experience a substantial lessening of his honor, expense and children, and in fact, at first that was exactly what Yosef felt. However, due to the greatness and righteousness that personified Yosef, he not only restored his honor and monetary value when he became a leader, he also restored the honor of his holy father Yaakov, through his “children.”

The turning point came about when the wife of Potiphar attempted to seduce him in her home and rather than fall prey to her advances, he “*fled outside.*” By overcoming this temptation, he not only repaired a rift that could have evolved into a spiralling downturn of impurity ending with him cutting himself off from his father’s home, he actually turned it into a showcase of the modesty and righteousness that exemplified a son of Yaakov. It is his vigilance in the depths of his exile, that allows us to persevere today, in the midst of our long and bitter *golus*.

מעשה אבות ... סימן לבנים

וישמע ראובן ויצלחו מידם וכו' (לז-כא) – “כל המקיים גפשו אחת מישראל כאילו קיים עולם מלא” (סנהדרין לז).

As the Second World War drew to a close, thousands of Polish citizens who had fled to Russia in the last days of the war were now trying to return home. The special Russian-Polish commission in charge of issuing exit visas was centered in Lvov (Lemberg), and the city soon became terribly overcrowded. Eliezer, a young Jew who had made his way to Lvov from Bukhara, met a group of Jewish youths who had banded together in the city for support, and lived in an overcrowded apartment awaiting their visas. Unfortunately, before they even arrived in the city it was learned that the special Russian-Polish commission was no longer accepting applications. To the thousands of refugees with nowhere else to turn it was a terrible blow. But Eliezer and his friends would not give up hope. After discussing the matter at great length they concluded that there was only one solution, even though it seemed to be a long shot.