

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

(Monsey, NY)
 הדלקת נרות לשבת - 11:41
 זמן קריאת שמע/המ"א - 8:59
 זמן קריאת שמע/הגר"א - 9:35
 סוף זמן תפילה/להגר"א - 10:21
 שקיעת החמה שבת קודש - 4:30
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מאת רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עק"ק
 ועינכם אל תחס על בליכם כי טוב כל ארץ מצרים
 לכם הוא (מה-ב) - עשה דברים לשם פעלן

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שבת קודש פרשת ויגש – ז' טבת תשע"ו

Shabbos Parshas Vayigash - December 19, 2015

מאוצרותיו של המגיד

טוב התבלין

מאת רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עק"ק
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אזנה כל המתבונן בדברים אלו שנאמרו מפי פרעה ודאי שתומם, וכי זהו אותו פרעה שמכירים אנו את טובו? מצד אחד מכירים אנו את פרעה כאכזר הגרוע ביותר, וכל מחשבותיו היו איך להטיב עם עצמו, עד שלמענו היה מסכים לשעבד אומה שלימה תחתיו, ולענותם בעיניים קשומים ומצד שני נראה הוא כאדם המטיב עם הוולתו בעין טובה שלא נראתה דוגמתה, לא רק שמאשר את העבריים להיכנס לארצו (שדבר זה בעצמו היה טובה מצד מצרים שהעבריים היו בווים בעיניהם) אלא הוא בעצמו שולח עגלות כדי לסייע בעדם להביא את טפם ואת אביהם הוקן, והוא מקדים להודיע להם כי כל טוב הארץ הוא לפניכם - מלך של חסד ממש. וכי היהפוך כושי עורו?

אך כשמתבוננים בהמשך הפרשה הדברים מתישבים, כי כשאכן באו אחי יוסף עם אביהם כדי להתיישב במצרים, אמר גם אז פרעה ליוסף (מז, ו) 'ארץ מצרים לפניך הוא חושב את אביך ואת אחיך ישיבו בארץ גושן, ואם ידעת יש בם אנשי חיל ושמנתם שרי מקנה על אשר ל'. אותו רשע בראותו את מעלת יוסף, עלה מיד בדעתו שאם יוסף הוא כל כך מוכשר, ובזכות צדקותו וחכמתו הציל את כל העם מלמות ברעב, מן האות גם אחיו הם צדיקים וחכמים כמותו, ואם יבואו גם הם למצרים יוכיחו גם את כוחם, ומי יודע כמה טובה יכולים הם להביא עלי ועל ממלכתו, וכבר מתחילה רצה למנותם לשרים ולתת לכל אחד מהם תפקידים שונים ושייכים לעניני המדינה, אך מתחילה לא רצה לגלות את כוונתו, בחשבו שמא מתוך ידיעה זו לא יתרצו לידר למצרים, בידעם שעול הנהגת המלכות עתיד ליפול על צווריהם, ולכן מתחילה עשה את עצמו כאילו רק חפץ בטובתם מצד היותם אחי יוסף, אך אוד שבאו אז גילה את פרצופו האמיתי: כי מלכתחילה לא רצה בהם אלא כדי למנותם על עניני המלוכה, ומאוד שהם אמרו לפרעה שרועי צאן הם (מז, ג) רצה פרעה למנותם כשרי מקנה. זהו מהותו של גוי, חושב הוא כל הזמן רק איך יכול להטיב עם עצמו, ואינו עולה כלל על דעתו לעשות דבר מה למען הוולתו, ואף אם בחיצוניותו נראה הוא לך כאילו הוא טוב לב, תזיכח לבסוף שאין טובתו שלימה כלל, אלא מתכוון להרוויח מכוח טובתו דבר מה, וכעין זה חשבו גם לזלזל (ג, א) אוד פטירת יעקב אבינו, שבכו על מה שהפסידו את הברכה שבאה בזכות אותו צדיק, אך לא עלה על דעתם לעשות דבר לשם פעלו ממש, כי זה הכלל אם תראה גוי שעושה איזה דבר טוב תבין מיד שפניה בצדה. אך הצדיקים בכל הדורות, הם דקדקו בכל פעולותיהם שיהיו רק לשם שמים בלבד, ואף ללא גמול לעולם הנצח, ומסופר על הדה"ק רבי משה מקאמניץ זצ"ל שאמר קודם פטירתו שאילו ידעתי כי אמרתי 'אמן' אחד לשם שמים בשלימות הייתי יכול להיות רגוע בעת עברי לעולם האמת, אך עדיין לא היה שלם בדעתי שאכן אמר אמן אחד לשם ממזדרים? מקדוש עליון שכל נפש חיה עלי אדמות היה חטיבה אחת של עבודת השי"ת לשם, ואעפ"כ היה חשש לנפשו באם אכן זכה לעבוד באמת לשם, כל כך היו ידאים לצדיקים שמא לא יצאו ידי חובתם, ואילו בזמנינו אין איש שם על לב שמלכתחילה אנו מתחילים לעבוד את השי"ת אלא מתוך פניה ח"ו, וכי כך היא דרכה של תורה?

Yosef HaTzaddik saw with *Ruach Hakodesh*, how ten great *Tzaddikim* (עשרה הרוגי מלכות) will suffer and die painful deaths because of the sins of his brothers. Says the **Ben Ish Chai**, when Yosef revealed himself to his brothers, he cried out, but it was not just his own personal cry; Yosef's cry was

A SERIES IN HALACHA LIVING A “TORAH” DAY למעשה הלכה
Keeping the Jewish Camp Holy (63) - "היה מחניק קדוש"
Introduction: We will now switch gears and discuss the next topic in "קדושת המרחו" - the laws of *Tznius* for men. Most people associate *Tznius* with female obligations on how to dress, behave, etc., as was discussed previously. However, there are also numerous *halachos* pertaining to men that men must know about. The *parshiyos* we are currently *laining* about *Yosef HaTzaddik*, bring out the special trials of *Tznius* he went through and overcame. Yosef was the forbearer of the ability of *Bnei Yisroel* to survive their long stay in the immoral Land of Egypt. Indeed, when *seforim* talk about *Tznius* for men - purity of thought, speech and vision - they call it the "Attribute of Yosef."
Source. The *Gemara* (1) learns out the *mitzvah* of keeping our thoughts pure from a *posuk* (2): "ונשמרת מכל דבר רע". The **Rambam** (3) advises us that the way to succeed in this *mitzvah* is, "One should turn himself and his thoughts to words of Torah and expand his knowledge in wisdom." This sanctifies his entire thought process. The Sages composed parts of certain *berachos* and *tefillos* where one asks for Divine assistance in this area. The clearest example is in the *beracha* of "המפיל" before going to sleep, where one asks *Hashem* to save him from "הררורים רעים" - "evil thoughts."
Incorrect Position of Sleep. *Chazal* (4) say that it is forbidden for

intermingled with the cries of the *Shevatim*, the cries of *Klal Yisroel* and the ten holy martyrs, who gave their lives *Al Kiddush Hashem*. The cry was so loud and powerful that the entire Egypt and the palace of Pharaoh heard it. It was the collective cry of so much suffering and pain that was heard.

מאת מנה"ר ברוך הירשפלה שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
 In practical *halacha*, the **Mishna Berura** (5) rules that this means one cannot lie flat on his back nor flat on his stomach. (In the source of the *halacha*, **Rashi** explains that "פרקדן" means only laying on one's back, while **Tosfos** writes that it means only on one's stomach. Even though we rule strictly to prohibit both, in cases of need there is room to combine the various opinions to be lenient.) *Chazal* knew that observing this will help to keep one's thoughts pure. Even though one cannot fully control how he rolls during his sleep, if he makes a conscious effort to go to sleep correctly, this is what *Chazal* requires from him, and his mindset also helps things along.
Correct Position of Sleep. The *Gemara* (6) states that to avoid this prohibition, one need not sleep all the way on his side. It is enough to make a slight tilt (many people can do this even without the aid of a cushion) and not lie flat. Some people sleep on their side as an extra step away from rolling flat. (It is good for digestion to sleep on the left side if one is comfortable; in fact, certain stomach pains from eating go away if one lies on his left side.)
Another Person. If one sees another person sleeping on his stomach or back, some rule (7) that he does not have to wake him to change his position, because *Chazal* only obligated one to do what he can to avoid sleeping flat. Others (8) are stricter, but it does not appear to be the *minhag* to awaken others.

עבודה זרה כ: (2) דברים כג: (3) הל' איסורי ביאה ככא
(4) נדה יד: (5) מ"ב רל"טו (6) נדה יז: (7) שו"ת או נדברו יבמג (8) שו"ת שלמת חיים רל"ג

Chacham Rabbeinu Yaakov Abuchatzera ZT"l (Abir Yaakov) would say:

The name 'Yosef' here refers to the Almighty Himself. The numerical value of 'יוסף' (156) equals the numerical value of the Divine Name (26) multiplied by six. Now, in the sixth millenium, *Hashem 'cannot bear'* (להתאפק) to watch us in *Golus* and He wishes to 'reveal Himself' - to bring *Moshiach* and reveal Himself to *Knesses Yisroel*. However, the heavenly prosecutors prevent His from doing so through their prosecution against *Bnei Yisroel*. The Almighty will ultimately send them away and announce to the world, *'Remove everyone from before Me,'* and He will then reveal Himself to us!"

Chacham Rabbeinu Avraham Sabba ZT"l (Tzror Hamor) would say:

In Egypt, Yosef was referred to as 'המשביח' - the sustainer of all those who came to him for food during the terrible famine. He is also known to us as '*Yosef HaTzaddik*' - the righteous one, and we know the words of *Mishlei*, 'צדיק יסור עולם,' - a righteous person is the foundation of the world, who brings life and sustenance to all mankind. Thus, the Egyptians came to Yosef and said, '*Give us bread, why should we die opposite what you stand for?*'"

A Wise Man would say:

"Sometimes G-d does not change the situation because he is trying to change your heart."

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Mazel Tov to Dr. Leslie &
Devorah Bennett and Yisroel
& Janice Idels on the
Engagement of their Childrer
Sorole to Shimmy. May they
build a בית נאמן בישראל and be
an everlasting source of nachas

מעשה אבות סימן לבנים

ויאמר יוסף מריכבתו ויעל לקראת ישראל אביו גשנה וירא אליו ויפל על צוואריו ויבך על צוואריו עוד וגו' (כו-כט)

Yaakov Avinu is reunited with his son Yosef after having been separated from him for 22 years. The moment they meet, Yosef falls on his father’s neck and cries extensively. Rashi quotes a *Medrash* that while Yosef did this, Yaakov did not fall on Yosef’s neck, nor did he kiss him. The *Medrash* explains that Yaakov was reciting *Krias Shema* at that very moment.

R’ Menachem Mendel Taub Shlit’a (the current **Kaliver Rebbe** living in *Bnei Brak*), was only twenty-one years of age when he found himself on a transport to Auschwitz. He arrived there, starving and thirsty, on May 25, three days before the festival of *Shavuos* was to begin, but thankfully, he did not remain there very long. He was transferred to what was once the Warsaw Ghetto (the **Klausenberger Rebbe ZT”L** was there too), where the Nazis required strong, healthy prisoners to clear away the ruins of the decimated ghetto. There were no gas chambers or crematorium there, but frequently, for the amusement of the Nazis, men were thrown alive into bonfires, particularly anyone who was worn down and could no longer work.

And then, his time arrived. A group of four men was selected to be tossed into the flames. R’ Menachem Mendel was among them. Facing death, he looked to Heaven and declared, “Master of the World, what will my last ‘*Shema Yisroel*’ on this world add to You? Rather, give me life and save me, and I will bring Your ‘*Shema Yisroel*’ to so many!” He had no doubts about *Hashem*’s justice, no complaints to lay before His throne. He just wanted to live to serve *Hashem* further.

But lo and behold, a miracle occurred. A group of SS officers walked by searching for a few men to do some extra work. In the momentary confusion that ensued, R’ Menachem Mendel said to the other three men, “Let’s run for it!”

They argued, “They will shoot us if we run,” but R’ Menachem Mendel insisted, “And if we stay, will it be any better for us?” So they ran for shelter, and somehow managed to stay alive.

From Warsaw, he was subsequently transferred, first to Breslau and then to the Bergen-Belsen concentration camp. His faith in the Almighty never diminished. Again, he relates that when he was in one of the forced-labor camps, the Nazis ordered him, as a form of abuse, to take a horse-drawn wagon loaded with garbage and drive it in the middle of the night to a neighboring camp several kilometers away. It was a black and moonless night, and there was no defined road leading to the other camp. How would he be able to stay on the road without veering off and getting lost? The German officer looked at him menacingly, as if to say that is not my problem; that is your problem! He was ordered to drop off the foul-smelling load and return immediately. “And if you are not back by daybreak” The implied threat was understood loud and clear!

R’ Menachem Mendel took the wagon and began the impossible journey. Not being adept at wagon-driving and barely able to see the road in front of him, the inevitable came to pass: after going only a short way, he lost control and the wagon overturned on the bumpy terrain. The *Kaliver Rebbe* was thrown to the ground, and the wagon tilted on its side.

He wasn’t hurt - but he was scared. Sitting on the ground, he took stock of his situation. He had no family, no home, no friends - but he had *Hashem*, the Master of the Universe, right there with him. He remembered a melody that his father, the previous *Kaliver Rebbe*, used to sing in his house, and the tears began to flow. He sat on the ground and sang and wept. Later, the *Kaliver Rebbe* would recount, “I can honestly say that I wish people would cry like that on *Yom Kippur*.”

With the tune on his lips, the *Kaliver Rebbe* stood up and sprang into action. To this day, he maintains that he does not know how he had the strength to do it - he has no idea even how it happened; beyond any shadow of a doubt, it was the all-powerful Hand of *Hashem* that did it. Within minutes, the heavy wagon was back up on its wheels, the garbage was loaded back on top of it, and he was in the driver’s seat, moving toward his destination. It was as if the wagon was driving itself!

Indeed, he accomplished his mission and arrived back at daybreak - “daybreak” he would always say, for both his body and soul - and the villains could not believe their eyes! “I do not think that even the angels in Heaven believed that after all the the bloodshed and the agonizing death of millions - that after all this the Jewish people would still remain the torchbearers of faith, declaring, ‘Despite it all, we have not forgotten Your Name!’ With perfect faith we still shout from the depths of our hearts, ‘*Shema Yisroel!*!’”

משל למת הדבר דומה

ויתן את קולו בבכי וישמעו מצרים וישמע בית פרעה וגו' (מה-כ)

משל: The **Ben Ish Chai ZT”L**, **Chacham Yosef Chayim ZT”L**, recounts a story that took place many years ago in the Persian city of Bahman, Fars. A decree of exile was mandated by the ruling queen and the Jews of Bahman were ordered to leave the city immediately. The members of the community were at a loss and no one seemed to hold sway over the queen and her diabolical decision. Finally, one of the leading *Chachamim* of Bahman was sent to try to restrain the terrible edict from being carried out.

The *Chacham* was granted an audience with the Minister

of the Interior. The moment he entered the Minister’s chamber, he suddenly let out a high-pitched, piercing cry that literally reverberated through the halls of the palace.

The Minister was caught off guard, and demanded to know how such a respectable rabbi could cry and scream publicly in such an unbecoming manner.

The *Chacham* looked up with teary eyes and said, “It is not just my cry that you are hearing. It is the collective cry of all my brothers and sisters, elders and youngsters, that have emanated from my throat. We all need your help!”

וישלה את אחד וילכו ויאמר אלם אל תרגזו בדרך וגו' (מה-כ)

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

Yosef warned his brothers, “אל תרגזו בדרך” - do not become agitated along the way. Rashi quotes the *Chazal* that Yosef told them not to argue in *Torah* (דבר הלכה), and do not take large steps (פסיעה גסה). The **Ibn Ezra** connects these two explanations and says that Yosef was concerned that they would begin to debate and argue amongst themselves as to which brother is truly at fault for the entire episode of *Mechiras Yosef*, which caused hardship for the entire family over 22 years.

Homiletically speaking, if a *Beis Din* decides a *halacha* too quickly, they lose the proper vision needed to rule correctly. This is what we see in *Pirkei Avos* (א-א) - “היו מתונים בדין” - judges must take their time during deliberations. Therefore, Yosef told his brothers, each of you should not accuse the other of making the wrong decision when I was being sold. He advised them not to argue and “jump” to conclusions, as the *Gemara* says, if someone walks quickly it causes him to lose 1/500th of his vision. Yosef explained to them, “לא אתם שלחתם אתי הנה כי האלקים” - You did not send me down to this forsaken land; it was all *Hashem*’s orchestration, and you, my dear brothers were only the pawns He employed.

We see this even further by the well known *pshat* that Yosef sent wagons (עגלות) to his father to hint to him that he still remembers that they were learning about “עגלה ערופה” when he departed. My *machshava* here is that Yosef was telling his father the same thing he had told his brothers. “Please do not blame your children for what happened to me. Take the lesson from עגלה ערופה, for which the *Torah* says the reason for this *korban* is (דברים כא-א) - “לא נודע מי הכהר” - We will never know who killed this person, only *Hashem* knows. Similarly here, *Hashem* planned this entire episode, only He knows what it was all about. Don’t blame my brothers - it was not their fault!” Never blame another for your misfortune - it’s all from *Hashem*!

DRUSH V’CHIDDUSH

וירא את העגלות אשר שלח יוסף לשאת אתו ותהו רוח יעקב אבירם

After Yosef revealed his true identity to his brothers, he sent them back to their father with wagons - עגלות - in order to transport everyone down to Egypt. The *Torah* says that at first, Yaakov did not believe it when he was told that Yosef was alive, but when he saw the wagons that his son had sent, his spirit was revived. What was it about these wagons that made it more palatable for Yaakov to believe that his son was alive? *Chazal* tell us that the last topic that Yaakov and Yosef learned together before he was sold into slavery, was the *sugya* of *Egla Arufa*. When Yaakov saw the wagons (עגלות) he understood that Yosef was sending him a message. He was still holding in the same *sugya* that they had learned 22 years earlier and had not forgotten what they had learned. The question is: why this *limud*?

R’ Simcha Bunim Berger Shlit’a explains that when a

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התנגדות

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

אל תירא מרדה מצרימה כי לגוי גדול אשימך שם ... (כו-ג)

Yaakov Avinu heard the news that his son was alive and a ruling member of the Egyptian hierarchy and he was troubled. *Hashem* came to assure him: “אל תירא מרדה מצרימה” - “*Do not be afraid of going down to Egypt, for there I will make you into a great nation.*” Rashi explains that *Hashen* encouraged him because he was troubled at being compelled to leave the Holy Land of Israel. And yet, we know that when he saw the “עגלות” - the wagons that Yosef sent, his mind was put at ease.

The **Shem M’Shmuel, R’ Shmuel Borenstein ZT”L** gives us a unique interpretation. He writes that the word “עגלות” stems from the word “עגול” which means a circle. Ask any engineer and he will tell you that the most important part of a wagon is it’s wheels. For no matter how powerful the horses are, without the continuous motion of the wheels, the wagon cannot drive.

Yaakov was informed that Yosef was alive and well and he realized what it meant: he and his family were going to have to leave *Eretz Yisroel* and go down to Egypt. This was disheartening. How could *Bnei Yisroel* live and thrive in the impure, immoral land of Egypt? But then he saw the “עגלות” and he understood the message of the “עגל” - the wheels of the wagon that Yosef sent “לשאת אתו” - to UPLIFT him. It was clear to him that just as a wheel turns by going around and around - down and then up, down and then up his “ירידה” to *Mitzrayim* would also be for the purpose of “עלייה” - upliftment. He was coming down so that his children would go through what was necessary for them to emerge as a great nation and receive the *Torah*.

Yaakov Avinu felt rejuvenated when he understood the message of the *Agalos* and we, too, should take this message to heart - the message of the *Agalos*. In life, what goes up comes down and what goes down comes up! When we are on top and things are good, remember that it doesn’t always last too long, and when we are down, remember it is only a preparation for going up.

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