

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת ויגש

Shabbos Parshas Vayigash

וי טבת תשס"ה - December 18, 2004

הדלקת נרות שבת - 11: 4	(Monsey, NY)	מנחה גדולה / שבת - 23: 12
שקיעה של ערב שבת - 29: 4	~~~~~	שקיעה של יום השבת - 30: 4
זמן קריאת שמע/מ"א - 59: 8	~~~~~	צאת הכוכבים / מעריב - 20: 5
זמן קריאת שמע/הגר"א - 35: 9	~~~~~	צה"כ / לשיטת רבינו תם - 42: 5

מדעת עליון

אכן, משבא המלאך והחזיר להם נשמתם, עמדו וחשבו שאה"י חטאו בלקיחת הכסף, אבל בזה שפסקו למיתה לא חטאו מאומה, ואדרבה דין אמת פסקו. וא"כ קם דינו שהוקבע מאז שחייב יוסף מיתה ובקשו להרגו, עד שהמלאך פזרם לד' פינות הבית. והדבר נורא הוא, שאף שהסכימו על מה שחטאו בלקיחת הכסף עבור המכירה, אמנם פסק דין נשאר פסק דין, ויוסף עדיין מחוייב מיתה כי צריך לקיים הפסק!

ויאמר ישראל אל יוסף אמותה הפעם אחרי ראותי את פניך כי עודך חי וגו' (מו-ל)

לכאורה קשה, דהא כבר אחז"ל (ברכות יט) לעולם אל יפתח אדם פיו לשטן ע"כ. וא"כ איך אמר יעקב בזה הלשון של "אמותה הפעם", הרי על פי מה שאמר הוא נותן כח להשטן ליגע בו?

אלא מתרץ הגמ"ר יהושע ליב דיסקין זצ"ל, שמובא ברש"י שבשעה שפגש יעקב את יוסף פעם הראשון, היה קורא ק"ש, ופירש שם כי בכל יום היה יעקב קורא ק"ש, והיה אומר "ואהבת את ה' אלקיך בכל לבבך ובכל נפשך", וחשב שהוא צריך למסור את

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

פרש"י נבהלו מפני הבושה עכ"ל. ובמדרש תנחומא איתא: "אמר 'אני יוסף אחיכם' - מיד פרחו נשמתם וכי עשה הקב"ה נס וחזרה נשמתן ... ולא היו מאמינים בו עד שפרע את עצמו וכי כיון שהכירוהו בקשו להרגו. ירד מלאך ופזרם בארבע פינות הבית." והדבר תמוה, כשאמר "אני יוסף" מיד פרחו נשמתם מרוב הבושה, ולאחר שהחזיר להם הקב"ה נשמתן ורואים שהוא באמת יוסף, מבקשים להורגו? והלא רגע קודם לכן פרחו נשמתם מרוב הבושה! אתמהא!

ומפרש הגמ"ר שלום שבדרון זצ"ל, בס' לב שלום, שבאמת חטא השבטים במכירת יוסף היה בזה שלא היה להם לקחת כסף עבור הורדתו למצרים, ומפני שעשוהו דרך מקח ולקחו עליו כסף, ולא נתנוהו במתנה, נתבעים הם על "מכירת יוסף" ולא על "הורדתו" למצרים. וכמו שאמר להם יוסף "לא אתם שלחתם אותי", אלא "אני יוסף אשר מכרתם אותי", דמשמע שהמכירה בכסף היא עיקר התביעה עליהם, וממילא בושתם היתה כה גדולה עד שפרחה נשמתם ממש.

On *Shabbos*, one is permitted to wash dishes that have a hard surface since the dirt or stains do not become absorbed. Materials that allow such absorptions are forbidden to clean. One may not throw such materials into water or even sprinkle water on them in order to remove and/or dull the stains. Certainly, it is forbidden to scrub them with water or detergent (1). This is especially applicable on rainy days when clothing may become muddy, or during meals when one may spill or stain his garments. One must remember not to apply water.

Soft, non-absorbent items, such as leather, plastic, rubber and terylon, have their own individual status. One is permitted to soak these items in water or leave them under a running faucet, and then dry them in a gentle manner with a thick layer of paper towels or tissues, which will not become saturated with water. However, it is prohibited to scrub these items in a firm way (2). Thus:

1) If one has a plastic or terylon table cloth with a sticky spill, it is permitted to sprinkle water on it and gently wipe up the spill with a layer of paper napkins.

2) One may not scrub these items with any firmness.

3) If the table cloth has stitching of material and threads around the edges, he is not permitted to pour water on

those spots.

4) If a material table cloth becomes stained, one may give a dry wipe to remove the thickness over the surface. It is, however, forbidden to scrub the stained area even with a fingernail, if by doing so, one digs into the material.

5) If a person's shoes or rubber galoshes became muddy or dirty, one may soak them in water or leave them under a running faucet to clean off the dirt.

6) If there is stitching of natural materials on the shoes, that area may not be cleaned with water.

Brushing off dust on Shabbos

If a garment or hat gets dusty, it is usually forbidden to brush it off on *Shabbos* with a brush or by hand. However, the *halachah* gives us an interesting criteria: If the dust would deter the owner from wearing his hat or garment on a week-day, this is considered sufficiently dirty to prohibit cleaning it on *Shabbos*. If not, he is permitted to remove it without water, vigorous shaking or brushing, but rather with a light rubbing of his hand or dry cloth (3). It is advisable to put away one's hat (in *shul*) in a safe place where it will not get knocked about and dirtied (4).

If one's clothing becomes dirty to the extent that he is embarrassed to go outside wearing them, he may ask a gentile to clean it. Some even permit this with water (5).

(1) או"ח שב:ט שם (3) או"ח שב:א (4) משנה ברורה שב:ו (5) עיין משנה ברורה שב:ל, שואל ומשיב ד:ב:פו

הוא היה אומר.....

R' Yisroel Meir Hakohen Kagan ZT"L (Chofetz Chaim) would say:

"The entire sequence of incomprehensible events that led to the brothers standing before Yosef in Egypt, became instantly rationalized the moment he said, "אני יוסף" - "I am Yosef." Similarly, when the nations of the world will accept the immortal words "אני ה' אלוהיכם" - "I am Hashem, your G-d," all the seemingly inexplicable occurrences that shape the world on a day-to-day basis, will become clear."

R' Yehudah Leib Chasman ZT"L would say:

"One who is happy with all the good that *Hashem* has bestowed upon him, is fulfilling the *mitzvah* of *Kiddush Hashem*. People will see how fortunate are *Torah* observers. A *frum yid* who is depressed and speaks only of what is missing from his life, causes others to look down upon *Torah* observance. This is the ultimate *Chilul Hashem*!"

A Wise Man would say:

"What is true contentment? Contentment is not the fulfillment of what you want, but the realization of how much you already have."

מזל טוב מר & מרס נאפטולי מינזר על הולדת בנם ארי' יה' טז"ו

For all inquiries and הערות, please call 845-821-6200 or E-mail: TorahTavlin@Yahoo.com

R' Shloime smiled. "I did not mislead you today at all. You see, many people outgrow their youth and become old men. I have never let the spirit of my youth depart. As I grew older, I always took along with me the 'young boy' that I had been. It was that 'young boy' in me that did the errand."

TORAH GEMS

ויגש אליו יהודה ויאמר בי אדני (מד-יח)

Yehudah approaches Yosef's throne and begins the hostile negotiations. Threats are implied, and a real danger to the entire Egyptian Empire becomes palpable. The *Medrash* places this epic battle into its proper context: "רעדה אחזתם - *Trembling gripped them: These are the shevatim who (upon witnessing the showdown) said, 'Kings are battling one with the other, of what significance are we?'*"

In reality, claims **R' Joseph B. Soloveitchik** **ZT"L**, what we have here in *Parshas Vayigash*, is none other than the future battle for supremacy between the two would-be kings of *Bnei Yisroel*. Yosef, the first-born of Rochel and a favorite son of Yaakov, was actively vying for the right of מלכות - *Kingship*, against the one brother chosen by their father for this noble and sacred task, Yehudah. From the moment that Yosef was sold into slavery upon the advice of Yehudah, until the time that Yosef was unable to contain himself any longer and was forced to reveal himself to his brothers, the two sparred back and forth in a classic conquest to attain the coveted monarchy.

Yosef, represented by יופי - *Beauty*, in this case, the perfection of his character, as *Chazal* tell us that Yosef was called "חסיד מטבעו" - "*Pious by nature.*" He knew not from the meaning of sin, and couldn't grasp the nature of one who commits it. Thus, he told the wife of Potiphar, "*How can I do this terrible thing and sin against G-d.*" Yehudah, on the other hand, was the embodiment of גבורה - *Strength*, in this context to imply a strength of character. He did know from sin, yet he also knew how to make amends, to do *teshuvah*. Indeed, he told Tamar, "צדקה ממני" - "*She is righteous from me.*" It is this *middah* of גבורה that won out and allowed Yehudah to retain the מלכות of *Klal Yisroel*.

and he will ultimately bring forth the מלך המשיח.

**והאנשים רעי צאן כי אנשי מקנה היו וצאנם ובקרים
וכל אשר להם הביאו וגו' (מו-לב)**

Chazal tell us that Yosef portrayed his brothers as "אנשי מקנה" - "*Men (who deal) with cattle.*" This was purposely done in order to avoid their appearance as strong warriors who be then taken as soldiers in Pharaoh's army. The question is, it would have been enough had they been known as people who deal in farm animals; why had Yosef felt it necessary to distinctly call them "רעי צאן" - "*Shepherds*"? This is a less-than flattering accolade, especially considering the superstitiousness of the sheep-worshipping Egyptians.

R' Avrohom Shmuel Binyomin Sofer ZT"l, the **Ksav Sofer**, explains: There is an obvious and distinct difference between a warrior and a shepherd. The nature of a warrior is one of aggressive, often violent tendencies, in order to better out-manuever and destroy his enemy. The nature of a shepherd is exactly the opposite: caring and tenderness towards the animals, maintaining their well-being and health; this marks the characteristics of a shepherd. Hence, we find that *Hashem* chose *Moshe Rabbeinu* and *Dovid Hamelech*, both shepherds, to lead the Jewish people, since they best characterized the model of what a leader should epitomize.

Yosef, in a better effort to shield his brothers from being commissioned into battle, gave his brother's occupation, but more than that, he described their nature and defining characteristics as well. The fact that they were "*shepherds*," precluded any possibility of them being used to fight in wars, since without a warrior's ambition, what good would they be to Pharaoh?

אבל עתה שראה שבאמת יוסף בנו חי, על כן אין הוא ייך לדאוג עוד כלום, ויכול הוא למסור נפשו בשלימות תמימות, והיינו מה שארז"ל שהיה קורא ק"ש. הו שאמר בקרא "אמותה הפעם אחרי ראותי פניך" - תכוון לומר כי באמת אין זה פתיחת פה להשטן אלא מר יעקב כי רק עכשיו יכול אני לכיין בקריאת שמע ומסירות נפש ובשלימות כדי לקיים ה"בכל נפשך", חמת שראיתי את פני יוסף שהוא עוד חי.

נפשו כדת וכדן. אמנם לא היה יעקב יכול לכון
בבשלימות ובתום לבב כפי הראוי לו, לפי שהיה בצער על
ממה שהבטיחו לו הקב"ה להעמיד שנים עשרה שבטים,
וחסר לו אחד, כמפרש"י לעיל (לז-לה) שאמר יעקב
מובטח לי שאם לא ימות א' מבני בחיי איני רואה
גיהנום, ועתה "ארד אל בני אבל שאולה" - פ' גיהנום.
ובכן הרגיש יעקב כי אין הוא יכול למסור את נפשו
כראוי וכדן.

מעשה אבות... סימן לבנים

יש לנו אב זקן וילד זקונים קטן ואחיו מת ויותר הוא לבדו לאמו ואביו אהבו וגו' (מד-כ)

Many commentators question Yehudah's unusual choice of words when describing his younger brother, Binyomin: "וילד זקונים קטן" - *"A young child of (Yaakov's) old age."* This depiction begs the question: Binyomin was a grown man, with ten children of his own. Why is he still considered a *"young child"*? Many explanations are given, but the following story involving the previous *Bobover Rebbe*, holds an invaluable understanding and lesson for us until this very day.

R' Shloime Halberstam ZT"l, the first *Rebbe* of Bobov, was once sitting with a group of his *chassidim*, discussing *Torah* thoughts and *chassidic* discourses. This went on for quite some time and the *Bobover Rebbe* became totally engrossed in his words. At one point, the *Rebbe* gave a sudden exclamation and announced, "*Rabbosai*, today is a special today and deserves to be celebrated with a *L'chayim*." The *chassidim* excitedly scrambled to find a bottle of schnapps with which to have a drink. But no bottle could be found. One of the group offered to pay for the refreshments, however, no one volunteered to go out and make the purchase. Finally, the *Rebbe* turned to the benefactor and said matter-of-factly, "Just hand me the money. I have with me a young boy who will be glad to go."

R' Shloime took the money that was handed to him and excused himself for a moment, ostensibly to give the money to the child. The *chassidim* waited impatiently but the *Rebbe* did not return right away. After a rather extended lapse of time, R' Shloime returned to the group, schnapps and refreshments in hand. All at once, it became obvious to the very embarrassed *chassidim* that the *Rebbe* himself must have performed the menial errand.

The one sponsoring the food and drink made a half-hearted protest. "Why did the *Rebbe* have to go out and buy it himself? We thought that a young child was being sent out." Everyone began fidgeting in nervous anticipation.

Noticing their discomfort, the *Bobover Rebbe* calmed their fears. "Let me explain," he said in a soft voice. "Everyone wants to be young. Nobody wants to accept that he is an old man. But how can one retain his youth, long after his biological age has advanced? The answer lies in one's capacity for learning, retaining, innovating, and creating. If our capacity to grow has weakened, it is because we have allowed it to do so. It is more on account of our laziness than to the process of aging that causes us to deteriorate. We become complacent, self-satisfied, too tolerant of the goals we have achieved. To be forever striving for knowledge, for new insights, for fresh perspectives - that is the way we can take youth along with us far into our biological old age."