

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

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לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

נפתלי אילה שלוחה הנותן אמרי שפר וגו' (פס-כא) - ביאור דברי התרגום 'ואחסנתיה תהי מעבדא פירין יהון מברכין עליהון' תב רש"י אילה שלוחה - זו בקעת גינוסר, שהיא קלה לבשל פירותיה, כאילה זו שהיא קלה לרוץ. אילה שלוחה - אילה משולחת לרוץ. הנותן אמרי שפר - כתרנומו', והיינו, 'ואחסנתיה' (-היינו, ונחלתו) תהי מעבדא פירין יהון מודון ומברכין עליהון' (תרגום אוינקלוס). וכמו שבידכו יעקב אבינו, כן בידך משה רבינו את ששט נפתלי, ואמר 'נפתלי שבע רצון, ומלא ברכת ה' וגו' (דברים ל"ג כ"ג). וכתב הפרח שושנה' (מחבר יעיש קריספיץ וצל רב במדוקה) "נפתלי שבע רצון" - ר"ת נשר, וס"ת בגימטריא ק"ל, דימו, שבידכו משה רע"ה מעין ברכה שבידכו יעקב אע"ה, שנאמר 'נפתלי אילה שלוחה וגו', והיינו, שתהיה ארצו קלה כאילה שלוחה, למדך לבשל פירותיה וכו', וזה נרמז במה שנפתלי שבע רצון' ר"ת נשר וס"ת בגימטריא ק"ל. כלומר, שתהיה ארצו קלה כנשר לבשל הפירות. זמלא ברכת ה', נראה לפרש, דכיון שממחרת ארצו לבשל פירותיה, אי"כ, כל בני' יהיו מברכין שהחיינו על פירותיו, ומגלגלין זכות ע"י זכאי, ולזה הוא זמלא ברכת ה'.

אולם ב'חידושי הריטב"א' (ברכות מ"ד. ד"ה באוכלי וכו') מבוארים דברי התרגום באופן אחר, דאיתא בגמרא (שם), "ביאור לפני מליח תחילה ופת עמו, מברך על המליח ופוסט את הפת. שהפת טפילה לו. זה הכלל, כל שהוא עיקר ועמו טפילה, מברך על העיקר ופוסט את הטפלה. ומי איכא מידי דהוי מליח עיקר ופת טפלה, אמר רב אחא בריה דרב עידיא אמר רב אשי, באוכלי פירות גינוסר שנו". וביאר רש"י (ד"ה פירות גינוסר), "פירות גינוסר - פירות ארץ ים כנרת, וחשובים מן הפת". והוסיף ב'חידושי הריטב"א', "באוכלי פירות גינוסר שנו - פירוש, משום דפירות גינוסר הם שגמים ומתוקים הרבה, ואינן נאכלים אלא עם מלח הרבה (ולכן הם נקראים 'מליח'), ולהחליש חריפותו של המלח אוכלים ופוסט את השאר שהוא טפל כנגדם", (וכנאמר "הנותן - לשון הוה, היינו, תמיד" אמרי שפר" - "הון מודון ומברכין עליהון" [ברית שלום, בראשית מ"ט כ"א]). והיינו, שכונת דברי התרגום היא אל ברכת הנהנין שלפני האכילה.

וב'אור שמח' (פ"ה מהל' ברכות ה"ג) ביאר את דברי התרגום בדרך שלישית, "ודע, דלפי הראב"ד בהשגות, דמן התורה, בברכת המזון חייב בכזית, מוכח שפיר דברכה מעין ג' הוי גם כן דאורייתא, דאמרינן (ברכות מ"ט:): דר' מאיר סבר 'ואכלת זו אכילה, ושבעת זו שתייה', אלמא דבשתייה (-היינו, שתיית יין) מברכין מעין ג', דהוי דאורייתא, ומיי"ן - גפן", נלמד לשרא שבעת המינין (ורשב"א שם) וכו', ואונקלוס בפרשת ויחי כתב 'ואחסנתיה תהי מעבדא פירין יהון מודון ומברכין עליהון', זה ברכת מעין ג' דהוי דבר תורה".

צמשל: Sometimes we become so familiar with treasured possessions that we treat them carelessly and fail to appreciate their value. Yaakov Avinu valued the *Torah* to the exclusion of all else and wanted to hand over this feeling to future generations. Thus, although Menashe, the son of Yosef

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (61)

Laws of Tashmishei Kedusha (cont.). Tefillin.

As we continue to discuss the *halachos* of מורדין ואין מורדין as they apply to the *Tefillin shel rosh* and *Tefillin shel yad*, we bring a number of relevant issues relating to this topic.

Tefillin of Rashi and Rabbeinu Tam. There are two main opinions in the order of the four *parshiyos* of *Tefillin* and how they are arranged inside the *Tefillin* box. According to Rashi, we insert them from right to left of the wearer in the following order: (1) קדש, (2) והיה כי יביאך, (3) שמע, (4) והיה אם: According to *Rabbeinu Tam*, the order is: (1) קדש, (2) והיה כי יביאך, (3) והיה אם שמע, (4) שמע. The basic *halacha* is like Rashi. Yet many put on a second pair of *Tefillin* to fulfill the opinion of *Rabbeinu Tam*. Some, especially *Sephardim*, put both pairs on at the same time, while others first put on *Rashi Tefillin* with a *beracha*, and later (either after davening or for the end of davening) put on a second pair without a *beracha*. There are two reasons why they don two pairs. Firstly, because the **Shulchan Aruch** ⁽¹⁾ suggests that it is a good idea to fulfill both opinions. Secondly, the Sages of *Kaballah* write that both types of *Tefillin* have truth to them and there is a special benefit of having donned both.

הוא היה צמר

R' Avraham Borenstein ZT" L of Sochatchov (Avnei Nezer) would say:

"The *Gemara* (פסחים ד.) relates a story about a person who, whenever he had a monetary dispute with another, immediately took it before a *Beis Din* (court of law), rather than attempting to amicably work it out. People concluded that his tribal ancestry was that of Dan, as per the *posuk*, 'דן ידן עמר, *Dan will judge his nation*.' The *Gemara* then tells of a person who constantly extolled the beauty of the seashore. After investigation it was discovered that his tribal ancestry was that of Zevulun. Why in the former instance the conclusion was drawn without investigation, while in the latter it was only after investigation? Because since we find that not only was Zevulun drawn to the seashore, but also the tribe of Asher, as per the *posuk*, '*Asher lived by the seashore and abides by its bays*,' there remained the possibility that he might have been a descendant of Asher; hence the need for genealogical investigation."

Chacham Rabbeinu Avraham Azulai ZT" L (Chessed L'Avraham) would say:

"*Yosef HaTzaddik* was the only person in the *Torah* to be buried in a casket, since he was a *Tzaddik* who overcame the many temptations he faced. One who is not on this level should not be buried in a casket, since this will cause the Heavenly Tribunal to scrutinize his life. By not doing so, he will be punished for serious offenses (עברות חמורות) only!"

A Wise Man would say:

"When you die, G-d won't ask the square footage of your house; He'll ask how many you welcomed into your home."

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מעשה אבות... סימן לבנים

הקבצו ושמעו בני ישראל אל איביכם וגו' (ממ-א)

One day a number of summers ago, a *Rebbi* in a prominent Brooklyn *yeshivah* by the name of Rabbi Plutchok found himself learning in a *Beis Medrash* in a camp in the Catskill mountains, when he noticed a man sitting nearby learning intently from an English translation *Gemara*. Rabbi Plutchok befriended the man and was taken by surprise when the man confided in him that he had an advanced stage of liver cancer. Rabbi Plutchok tried to comfort him saying, “It’s amazing that you have this terrible illness, yet you come here every day and are so upbeat about your learning.”

One day, near the end of the summer, Rabbi Plutchok walked in and found the man sitting there looking depressed. “Is everything ok?” he asked. “No, rabbi,” said the fellow. “My illness is progressing and I was thinking, ‘What difference does it make if I learn? Who cares?’ You are an accomplished *Torah* scholar. Your Talmudic studies make a difference. As for me, I don’t understand everything it says, even with the English translation. When I ask questions to the rabbis, I understand some of what they say, but not all. I’m not on your level, rabbi. What’s the difference if I learn? Who cares?”

Rabbi Plutchok felt terrible for the man, but, incredibly, just the night before, he had heard an amazing story and decided to share it. It was about a great symphony conductor, an Italian maestro by the name of Arturo Toscanini (1867-1957), who was one of the most acclaimed musicians of the late 19th and 20th century. He was renowned for his brilliant intensity, his restless perfectionism, his phenomenal ear for orchestral detail and sonority, and his photographic memory.

The story went as follows: Toscanini was sitting one day with one of his biographers. Together they were listening to a recording of a certain overture. The piece was a complicated one - many movements, complex arrangements, and sophisticated orchestration. The two men listened silently, concentrating on every note and every emotion. When the recording was finished, the maestro turned to the author and remarked, “Did you notice anything unusual about what we heard?” He had not. The rendition had been stirring, perhaps even exceptional, but the writer could not imagine what the genius was referring to. “I have no idea,” he confessed. “But I am curious. What was so unusual about this piece of music?”

Toscanini explained. “My familiarity with this overture is great. Believe me, I know what it is supposed to sound like. There should, in fact, be exactly 14 violins in that orchestra. But in this particular recording of the overture, I only heard 13 violins. One violin is missing. Of this, I am certain.”

The biographer knew better than to chuckle in front of the great conductor, but he was mystified. How was it possible for Toscanini to discern that one violinist was missing? And how could he dare to be certain of that? It made no sense.

The next day the man began to do some research. To his amazement, Toscanini was precisely correct. One of the violinists had indeed been absent when that recording was made. The biographer was amazed. He returned to Toscanini and said, “I thought you were just making it up the other night. But please, tell me, how could you know that one violinist was missing?”

“There is a great difference between you and me,” answered Toscanini. “You are part of the audience and to the audience everything sounds wonderful. But I am the conductor, and the conductor has to know every note of music that is to be played. When I realized that certain notes were not being played, I knew without a doubt that one of the violinists was missing.”

Rabbi Plutchok turned to the man and said, “Maybe to regular people it doesn’t make a difference if you learn, but to the Conductor of the World Symphony - Who knows every note of music to be played, every word of *Torah* to be learned, and every line of *tefillah* that is supposed to be prayed - to Him it undoubtedly makes a difference!”

The man stood there, as if in shock. Then, he embraced Rabbi Plutchok heartily, and could not thank him enough.

The following winter, Rabbi Plutchok happened to meet the son of this man and asked how his father was doing. The son told him that his father has passed away. However, he added, “Ever since my father returned from the bungalow colony, every time he opened his *Gemara* he would say, “I am performing for the Conductor of the World Symphony!”

משל למת הדבר דומה

ויברכם ביום ההוא לאמור כך יברך ישראל לאמר ישמך אלהים כאפרים וכמנשה וישם את אפרים לפני מנשה וגו' (מח-ב)
משל: A family had in its possession a heirloom, a beautiful and valuable crystal vase which had been handed down from past family members. The vase was exquisite in design and inlaid with colorful stones. It had been carefully treasured from father to son, mother to daughter, from one generation to the next; it was truly a family pride.

Although it was quite an expensive vase, the family wished to enjoy it and therefore, kept it on the living room mantel so that they may gaze at it whenever they came into the room. One day when the mother came home after a full

day at work, her high-school daughter came over and put her arms around her. “Mama,” the girl said, “you know how much we value all your efforts for the family, right?”

The mother looked at her daughter and knew something was up. “What happened?” she said, with a hint of annoyance.

“Mama, you know the beautiful vase which you told us has been passed down from generation to generation?”

“Yes, my dear,” replied the mother, tepidly.

The girl looked scared, as if the information she was about to relay was painful. “Well, this generation just dropped it!”

Adapted from “Every Note Counts” by Rabbi Yaakov Salomon” - and Ascentofsafed.com, Rabbi Y. Tilles

יששכר חמר גורם רבין בן המשפטים וידא מנחה כי מוב ואת הארץ כי נעמה וט שכמו לסבל וידא לכם עבר (מז-ד)
ושלח ישראל את ימינו על ראש אפרים וישם את אפרים לפני מנשה וגו' (מח-ד)
שנאלו על ראש מנשה שכל את ידו כי מנשה הכבוד (מח-ד)

When Yosef brought his two sons, Ephraim and Menashe, to *Yaakov Avinu* for a final blessing, Yosef was dismayed to watch as his father crossed his hands in order to place his right hand on the younger brother Ephraim. Yosef felt that Yaakov’s right hand should be placed on his eldest son Menashe. In his own defense, Yaakov countered, that although Menashe will grow to be a great *Tzaddik*, the younger son, Ephraim will become even greater. Rashi explains that the greatness that Yaakov saw in Ephraim was to come out through *Yehoshua bin Nun*, who was destined to succeed *Moshe Rabbeinu* as the Jewish leader and bring the nation into Israel. Yaakov was prophetically aware that Yehoshua would descend from Ephraim and as such, he felt the greater part of the blessing should go to the younger son. It is interesting to note that it was only because Yehoshua born into *Shevet Ephraim* that he - Ephraim - deserved the extra dosage of *beracha* (blessing). However, the *beracha* didn’t actually provide the merit that would produce this great leader. How, then, did it apply in this case?

R’ Simcha Bunim Berger Shlit’a elucidates that since Ephraim was destined to produce the future leader of *Klal Yisroel*, he needed the extra blessing of success - not the added benediction of leadership. In essence, it wasn’t the blessing that gave birth to the leader. Rather, it was the leader who brought forth the blessing.

How does this apply to us and the blessings that we receive? When we receive blessings, it is often thought that the merit is exclusively created by the blessing itself, as if a person is saying, “Because I was blessed, therefore, I was successful.” However, in order for a blessing to take effect, there needs to be a proper receptacle for the blessing. Indeed, we first need to believe that we are deserving, in order to even be in the position to receive blessings. Then, we will be able to fully actualize these *berachos*.

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

There are three *posukim* in *Tanach* that consist of seven words with the middle word being “והוא”. The **Chasam Sofer ZT”L** teaches us that these three *posukim* refer to the three pillars upon which the world, which was created in 7 days, stands. In *Iyov* (כח-כג) it says, “אלקים הבין דרכו **והוא** ידע את מקומו”. This *posuk* includes two words that describe wisdom: “הבין” (understand) and “ידע” (know), and refers to the wisdom of the *Torah*, the first pillar upon which the world stands. The second *posuk* is in our *parsha*: “מאשר שמנה לחמו **והוא** יתן מעדני מלך”. The “שמן” (oil) found in the portion of Asher is referring to the oil used in the *Bais HaMikdash* during the *Avodah*. *Avodah*, which is also an allusion to prayer, is the second pillar of the world. The third *posuk* - “ונדיב נדיבות יעץ **והוא** על נדיבות יקום” (ושעיה לב-ח) - speaks about “נדיבות הלב” - generosity of the heart and refers to *chesed* and kindness to one’s fellow man. *Gemilas Chasadim* is the third Pillar of the world.

Alternatively, writes the Chasam Sofer, the three *posukim* with the word “והוא” all have 7 words. Each *posuk* refers to the 7 days of the week and “והוא” alludes to *Shabbos*, the spiritual glow that sustains the physical world. The *posuk* about the “שמן” (oil) of Asher is a reference to the *parnassa* of man which is a direct reward for his fulfillment of *Shabbos*. The *posuk* about generosity alludes to the abundance of kindness that also comes to a person through *Shabbos*. And the blessing of understanding and *Chochmas HaTorah* is given to people in the merit of *Shabbos*. May we truly honor the *Shabbos* so that *Shabbos* will honor us and allow us to uphold the world through *Torah*, *Avodah* and *Gemilas Chasadim*.

יששכר חמר גורם רבין בן המשפטים וידא מנחה כי מוב ואת הארץ כי נעמה וט שכמו לסבל וידא לכם עבר (מז-ד)

The **Zohar** quotes the words of Rabbi Elazar: “Why is *Yissachar* called a donkey? If it is because he is engrossed in *Torah*, let him be called a horse, a lion or a leopard. Why a donkey? A horse is faster than a donkey, a lion is more powerful and a leopard is bolder. What virtue does a donkey possess that outweighs all of these seemingly more important characteristics of other animals? The donkey bears his burden without kicking back at his master as would other animals. He has no arrogance, and he is not concerned that he has no proper place to sleep. Similarly, *Yissachar*, who is engrossed in *Torah*, takes upon himself the yoke of *Torah* and does not rebel against Hashem. He is not filled with pride.”

R’ Chaim Pinchos Scheinberg ZT”L explains that *Yaakov Avinu’s* blessing to *Yissachar* was that *Yissachar* should be devoted to *Torah* without ever complaining about the hardships involved. He should be content, happy with whatever comes his way. The minimal should suffice, and everything does not have to be “just so” for him to be satisfied with life. When he needs to rest, he should be pleased with whatever place is available, and he should gladly accept whatever he has in all circumstances. This attitude goes a long way in making one into a real *ben Torah*.

According to the Zohar, what Yaakov meant by his blessing: “*He saw that rest was good, and that the land was pleasant,*” is that “מנוחה” - “*rest*” refers to the Written Torah, and “ארץ” - “*land*” refers to the Oral Torah. All good that *Yissachar* found in life came solely from *Torah*, and we see it was not just good, but pleasant. Shouldering the burden of *Torah* requires unceasing dedication to the study of *Torah* day and night. “Roughing it” and sustained efforts in *Torah* go hand in hand. Diligence combined with lack of concern about physical comforts produces the perfect expertise in *Torah* that leads to truthful and accurate halachic decisions. This was the essence of *Yaakov Avinu’s* blessing to *Yissachar*, and it became, in turn, the legacy of *Yissachar’s* tribe.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOM מאשר שמנה לחמו והוא יתן מעדני מלך (מז-ב)

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