

בראתי יצר הרע ובראתי לו
תורה תבלין

שבת קודש פרשת וישב

Shabbos Parshas Vayeshew

December 4, 2004 - כ"א כסלו תשס"ה

מנחה גדולה / שבת - 12:17	הדלקת נרות שבת - 4:10
שקיעה של יום השבת - 4:28	שקיעה של ערב שבת - 4:28
צאת הכוכבים / מעריב - 5:18	זמן קריאת שמע/מ"א - 8:50
צה"כ / לשיטת רבינו תם - 5:40	זמן קריאת שמע/הגר"א - 9:26

מזרח הים

זה יש להתקטן מיום לעד.

קדושתך נקדש ... ולא ימוש לעולם ועד" - כי רק באופן
אם בכל דור דור נתקן לאט ולזמן, אז "ילצח נצחים"
ובכן היינו דברי המדרש: "לדור ודור נגיד גדל" -
צריך להיות לאט לאט בכל דור ובכל זמן.

מהירה, אבל אין זה הדרך הנכון לתיקונם, כי דבר זה
השבטים היו רוצים לעשות בשכם תיקון גדול ובמלאכה
זהו מדתו "הלא אחיך רועים בשכם" - כלומר,
המלאכה, ורק אז יש להתקין איזה קיום לצח נצחים.

הכר נא למי החתומת והפיתולים והמטטה האלה (לחבה-)
יש בחתומה, איך נהג יהודה את חותמו שאפשר היה בו
צורת אריה עשוי "גור" איות יהודה? ועוד, אם פתילך
ר"ל שמלה עשויה בה ציצית, חלילה שיזלזל בו יהודה
לענת הטלטה ערבות בעד אמתו ונהג ואידו נהג זה?

אלא מפרש הגמור' יהודה חללאה זצ"ל, בסי' אמרי
שפר, כי יהודה היה עולה תמנתה לגזו צאנו בידו
ותחת ומטיל וטעם הכל מצרכי צאתן. וחותם לחותם
הצאן בסיקרא אחר הגזו שלא יתחלף בצאן אחר,
הוא חשב דם שפושרו ועוקדו רגלי הבהמה
ופתיל הוא חבל דם שפושרו ועוקדו רגלי הבהמה

וַיֹּאמֶר יִשְׂרָאֵל אֵל יִסְחָף הָאִחִיד רַעִיגִים בַּשָּׁמַיִם
לִכְּהַן וַאֲשַׁלְחֵךְ עֲלֵיהֶם וְכוּ' (לז"ג)
אִתָּא בַּמִּדְבָּר: הוּחַ"ד וְדוּר וְדוּר גִּיד דְּלָךְ וְלַחֲצֵה
נַחֲמִים קְדוּשָׁתוֹן נִקְדָּשׁ וּשְׁבַח מֵאֲלֹהִים מִפִּינֵנוּ לֹא יִמָּשׁ
לְעוֹלָם וְעוֹד" וְצִרְיָה לְחַבְיָה כּוּוֹת הַמִּדְבָּר.

ולבסוף רא עליהם מלכות יוסף

שעליהם ולתקן כל אלה הענינים תיכף ומיד במלאכה מהירה, ומשי"ח הלכו מיד לשם. אכן האמת היא דלא זו הדרך, כי עיקר התקוק צריך להיות לאט לאט, כי אם עד מהרה ירוץ דברו, אז תחילה לא יפעיל כלום, ויהיו כפרי שלא בברכה, על כן מאתן מאתן ד' מאות זווי שויה,

נחלקה מלכות בית דוד עכ"ל. ועל כן השבטים חשבו

פרש"י בשם הגמ' (סוטה יא) ששכם הוא מקום מוכן

דבאמת על הקרא "וישלחו מעמך חבורו ויבנו שבכמה"

הלוי עפסטיין זצ"ל מקהקאה, בס' מאור ושמש,

ויזיל עפ"י הדברים של הרה"ק ר' קלונימוס קלמן

והוסיף הנמ"י שמואל לאזענבערג זצ"ל, בס' באר שמואל, דהיוצא לזו מזה שהתיקון האמיתי צריך להיות בכל זמן וזמן ובכל דור ודור. להתנהל לאט לרגל

any question of $\delta\lambda$ - stealing?

(1) אִי' חַדְרָהּ: (2) שֶׁם רַבֵּנּוּ: (3) עֲיִין מַחֲזֹק אֱלִירוֹ כִּבֿ: (4) חֻשׁ מִשְׁפָּט דִּי יִג: (5) פִּתְחֵי תְּשׁוּבָה יו"ד רמ"ט: (6) מִשְׁנֵה בִּירֹה הַחֲדָרָה: (7) בִּיאור הַלְכָה תִּרְעֵג:

EZ EZE...!

R' Yosef Avrohom Wolf (Toras Hanefesh) would say:

"Yosef was sold as a slave by his brothers, but his humiliation led him to become a great ruler. Tamar was rejected, but her rejection led her to become the mother of the dynasty of *Dovid Hamelech*. Any time we feel discouraged from unfortunate events in our lives, we are reacting prematurely. Our lowest moments can lead to our greatest fortune!"

R' Eliyohu Dessler ZT" L (Michtav M'Eliyohu) would say:

"Constantly giving to another will increase one's love for that person. A stranger is someone you have not yet helped. Doing acts of *chesed* for everyone fills your world with friends and loved ones."

R' Visroel Yaakov Lubchanski ZT"L HY"D once said:

"By nature I am easily frightened. But why should others have to suffer on account of my personal fears. Thus, in the ghetto, I exert myself to remove any outward signs of fear so I should not cause others to become afraid."

SPONSORED BY MR & MRS H. BOTVINNIKOV - FOR REFUAH SHLEIMA OF MRS BAILA BOTVINNIKOV

For all inquiries and תעודת, please call 845-821-6200 or E-mail: TorahTaylin@yahoo.com

you have found only one defect in me, which is my young age. Well then, I can promise you something that no other candidate can. Without reservation, I guarantee you that every day of my life I will progressively improve on my one fault!"

TORAH GEMS

ויקמו כל בניו ... לנחמו וימאן להתנחם וכו' (לז-לה)

Rashi quotes the *Medrash*: "A person cannot be consoled over one who is alive but thought to be dead, for only on a dead person was it decreed that (the pain) shall be forgotten, not on one who is living."

When the **Chazon Ish** passed away, the *Brisker Rov*, **R' Yitzchok Zev Halevi Soloveitchik ZT"L**, eulogized him and said, "Until now, we lived in a world with the *Chazon Ish*. Now, we are forced to live in a world without the *Chazon Ish*!" He went on to explain that unlike with the passing of other great men in Jewish history, whose *Torah* learning and righteousness propelled them to the loftiest heights of spirituality and with their death, that level is now gone, with the death of the *Chazon Ish*, the world is now bereft of one of the pillars upon which it stood. Life, as we know it, will never be the same and the world is now an entirely different world. The nature of the entire creation is affected and forever altered.

This may be an explanation for *Yaakov Avinu's* inability to be consoled upon hearing of the fate of his beloved son, Yosef. Yaakov understood, writes **R' Eliezer Friedman Shit"a**, that a world without *Yosef Hatzaddik* will be missing much more than the mere presence of his son. A world without Yosef, is one in which the future of *Klal Yisroel* is indeed compromised. All Jews, throughout the generations, owe a significant aspect of their makeup to *Yosef Hatzaddik*, who shielded his people from the harsh realities of life in an immoral Egypt. We are all living the legacy of Yosef and without him, the Jewish Nation would have been lacking. This monumental loss, albeit untrue at the time, caused unconsolable grief to our Patriarch Yaakov.

ותתפשטו בגדו לאמר שככה עמי ויעזב בגדו בידי וינס וינא החוצה וגו' (לז-לב)

The story of Yosef in the house of Potiphar - his escape from the nefarious advances of his master's wife; his torn clothing still clutched in her grasp; her vindictive attitude as she played the victim; his eventual imprisonment in a dark dungeon for twelve long years - all this is famously rendered and reviewed in timeless fashion. But there is one tremendous lesson to be learned from all this.

R' Yitzchok Kalish ZT"L of **Vorka**, denotes a fundamental difference between *Yaakov Avinu's* outlook and outward appearance, to the manner in which Yosef presented himself in public. Yaakov was considered "old school"; in thought, in speech and in dress. His was the strictly conservative and unremarkable style of the elder generation, which was hard-pressed to adapt to new and "modern" modes of fashion. Yosef, on the other hand, was "with the times," as Rashi writes that he "*fixed (combed) his hair, and groomed his eyes, so as to look attractive*." His updated appearance and modern sense of fashion was what caught the eye of Potiphar and suggested to her that he might be a willing partner in her diabolical schemes.

It was then that Yosef saw "דמות דייקנו של אביו" - "*Image of his father's visage*," the recognition of the truth of his father Yaakov's old-fashioned values, his wholly Jewish appearance and strict mandate for how a member of *Bnei Yisroel* is supposed to behave and be perceived. Yosef ran out and left his "modern" clothing in her grasp, forever turning his back on that lifestyle which had almost caused him to stray. We can all learn from Yosef how to maintain our strict code of Jewish ethics, by shunning today's "modern" values.

שאני יודע כלום מכל הענין, הרשות היה בידי כי הערבוו שהוא נתן לה לא היה מילתא דמיכר שהיה שלו אלא היו דברים שכל רועה היה נוהג להחזיק, כי אילו היה טבעת חותם פרטי של יהודה או שמלכו שהוא לבד מוכנסה בהן, לא היה יכול להכחיש כי כל רואיו יכירוהו. אמנם ענה אין שום היכר מיוחד בדברים אלו, אבל בזה הדויע הכתוב חשיבותו ושלימותו של יהודה שחודה בדבר אע"פ שבאמות היה יכול להכחישו.

מעשה אבות..... סימן לבנים

יוסף בן שבע עשרה שנה רעה את אחיו בצאן והוא נער וכו' (לז-ב)

The story is told about one of the communities in Eastern Europe that was actively searching for a qualified candidate to assume the position of *Rov* in their community, after the previous *Rov* had vacated the seat of honor. Only the best would do for this town and a number of applicants were lined up to address the congregants in the main *shul* on successive *Shabbosim*, in the hope of impressing them and earning the job. Each learned scholar delivered his *derasha* with as much oratorical skill as he could muster, yet one clear and outstanding choice had not readily become apparent. That was, until a young boy of ten or eleven years of age by the name of Heshel, boldly approached the elders of the community and requested that he be allowed to speak in front of the congregation, and throw his proverbial hat into the ring of Rabbinatate contenders.

Young Heshel, who was later to become the world-renowned *Rebbe*, **R' Heshel of Krakow ZT"L**, was well-known in the town as a genius and prodigy of the highest degree whose knowledge of *Torah* and incredible powers of *chiddush* - original novellae, were overwhelming. Thus, as the pride of their small community, the *shamash* and other members of the selection committee were amenable to humor their young genius and allow him to *darshan* on an available *Shabbos* when no other legitimate candidate would be there. Smiling indulgently, the *shamash* informed him that it was quite alright if he gave his discourse on one of the upcoming *Shabbosim*.

Well, on the appointed *Shabbos*, the precocious child mounted the large pulpit and delivered a *Torah* discourse that kept the audience spell-bound for hours. They had known of this genius' rare ability but they had never heard such scholarship and brilliance, and certainly nothing of the sort from any of the other candidates. The young child became an instant sensation and his words of *Torah* insight were debated over by scholars who employed every argument to disprove his lengthy discourse. Young Heshel, however, held his own. It was then that he offered up a bold proposal: based on his proven qualification, he should be engaged as the new rabbi.

The elders of the community were taken aback, and hurriedly tried to explain to him that although there was no denying his superior talent, it was unthinkable to appoint a mere youth as rabbi of a community. But this kid, who was really no kid at all, was one step ahead of them.

He argued, "No human being is perfect, right? Everyone has shortcomings, some of which may not even be evident to you during an interview, but could later cause you much distress."

The men nodded and Heshel went on. "You know me well because I grew up among you. Thus far,