

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

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**תורה תבלין**

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**שבת קודש פרשת ויחי - י"ב טבת תשע"ה**

**Shabbos Parshas Vayechi - January 3, 2015**

**מאוצרותיו של המגיד**

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

ואני נתתי לך שכם אחד על אחיך אשר לקחתי מיד האמרי בחרבי ובקשתי (פס-כב) - בענין בוונה בתפילה למען כבוד ה' תב רש"י, ב"דברי ובקשתי - היא חכמתו ותפלתו. ויש להבין, במה החכמה נמשלת לחרב, והתפילה לקשת. וביאר הגדול אריה (אות כ"ה), "שהחכמה נקראת 'חרב' כיון שהיא חריף וחד כמו החרב, והתפילה נקראת 'קשת', כיון שהלשון שבו תלוי התפילה, נקרא חץ (ע' ערכך ט"ז) - "אין חץ אלא לשון, שנאמר חץ' שחוט [-היינו, משוך על יתר הקשת] לשונם" (וכו', ותפלת הצדיק עולה למעלה וקורעת את העליונים, כמו החץ מן הקשת).

ויש להוסיף, שבמה שכוונת 'קשת' היא אל 'תפילתי' נרמז, שכוונת תפילתו היא אל כבוד ה', שהרי 'קשתי' הוא ר"ת 'עשה למען שמך, עשה למען ימינך, עשה למען קדושתך, עשה למען תורתך, וכמו שהביא ב'ליקוטי חפר בן חיים' (פלוין, ריש ההקדמה לחלק ג' ד"ה ובכל יום ויום וכו') בשם רבי ה'חנניאל', "בכל שנה בפרשת נח אמר מורי ורבי החנניאל על הפסוק 'את קשתי נתתי בענן', כי 'קשתי' הוא ר"ת 'קדושתי שמי תורתי ימיני', והוסיף על פי דבריו, "ויעתתי ומצאתי דבר נפלא, שהרי אמרו חז"ל (ברכות ל"ב), ש'מיום שחרב בהמ"ק ננעלו שערי תפילה, ויש ללמוד זאת מן הכתוב 'סכות בענן' לך מעבור תפילה' (איכה ג' מ"ד, [וכן כתב האב"נאל בספרו 'שועות משיו'ר', לחלק שני, העיון הרביעי, סוף פרק שלישי], "שבחוהו וקורעת את העליונים, שמהם היתה נשמעת, מפני שהמקום גורם, ועבודת בהמ"ק היתה הכנה רבה להורדת השפע והרצון אל המתפללים, וכמו שביקש שלמה בתפלתו אודות כל הבאים אל הבית כדי להתפלל [ע' מלכים א' ח, פסוקים כ"ה-נ"ג], ולכן אמרו בדרך משל, שזה כאלו היה פתח פתוח בשמים לקבל תפילות ולהשפיע עליהם ברכת טוב. והיה על דרך מה שאמר יעקב אין זה כי אם בית אלוקים, וזה שער השמים, אבל מיום שחרב בהמ"ק ונסעה השכינה מבניהם, אין הכנה זו לקבלת תפלתם, ולכן אמר רבי אלעזר שמים שחרב בהמ"ק ננעלו שערי תפילה, ועל זה אמר ירמיהו 'סכות בענן' לך מעבור תפילה" (ע' רמב"ם ב'אורחות חיים לרד"ש' (ה'ל' תפילה אות כ"א), שכל האומר אוד תפילתו 'עשה למען שמך וכו', אינה חודרת ריקם, וי"ל שזאת משום, שזה מורה שכוונת תפילתו היא אל כבוד ה', ואי"כ, אף אם הוא אינו רואי שתפילתו תתקבל, מ"מ יש לקבלה למען כבוד ה', ולפ"ז י"ל שנרמז בכתוב 'את קשתי' (ר"ת 'קדושתי שמי תורתי ימיני') נתתי בענן' (-בעת אשר 'סכותי' בענן לך מעבור תפילה), והיינו, שאף על פי שאין הכנה ראויה לקבלת תפילה ללא דמעה וננעלו שערי תפילה, מכל מקום, אם כוונת תפילתך תהיה למען כבוד שמי, ואחריה תאמר 'עשה למען שמך, עשה למען ימינך, עשה למען קדושתך, עשה למען תורתך, יש לקבלה', ולפ"ז יש להוסיף, שזה נרמז במילים 'בחרבי ובקשתי' שכוונתם היא אל תפילה (ע' בתרגום אוינקלוס), והיינו, שיש שתתקבל מצד שיש הכנה ראויה לקבלתה - 'בחרבי', אולם גם כאשר אין הכנה ראויה לקבלתה היא תתקבל אם כוונתה תהיה למען כבוד ה' - 'ובקשתי', וכנתבאר.

**נמשל**: The message *Yaakov Avinu* wished to impart to his descendants before he left this world was “*Gather together and listen.*” Survival depends on two things: “Achdus” - uniting together as one body with one heart, and “Respect” for one another by listening to what the other person has to

## A SERIES IN HALACHA LIVING A "TORAH" DAY

**Keeping the Jewish Camp Holy (34)**  
**Newspaper in the Bathroom.** Previously, we spoke about the “heter” of bringing kosher newspapers or magazines that contain *Torah* portions into a bathroom if the *Torah* portions are covered and surrounded by other pages of mundane topics. Later, I found this exact leniency in *sefer Ginzei Hakodesh* <sup>(1)</sup>, that one may bring it inside if it is covered with other pages. **R’ Yosef S. Elyashiv ZT”L** requires that it must be surrounded with two pages of mundane content, while **R’ Chaim P. Scheinberg ZT”L** and others hold that one page surrounding it is enough. Accordingly, such a newspaper may be left on the floor, as long as the pages touching the floor do not have holy matter printed on them (see *Ginzei Hakodesh* <sup>(2)</sup>). The source for these opinions can be understood from what we wrote in previous issues.

**Language vs. Content.** One can debate the following question: If one has a newspaper or book discussing mundane topics, but it is written in Hebrew with words of the holy *Torah* language, can it be taken into a bathroom? Do we look at the words and prohibit it, or do we go according to the mundane content, and permit it? **R’ Yaakov Emden ZT”L** was asked this question and he replied <sup>(3)</sup> that it is permitted because we look at the mundane content. He says that he himself had books of secular wisdom written in Hebrew that he would read in the bathroom.

**Ksav Ashuri vs. Content.** One can still ask whether this leniency

## הוא היה אומר

**R’ Aryeh Leib Tzintz ZT”L (Melo HaOmer)** would say:

What was the 'חסד של אמת' - kindness without any anticipation of reward, that Yosef did for his father? In fact, he was rewarded for this act! *Chazal* tell us (סוטה ט): *‘In the merit of Yosef burying his father ... Moshe took care (buried) of him.’* This is not *‘Chesed shel Emes.’* However, Yaakov implored Yosef to ensure that his bones go directly up to *Eretz Yisroel*, and not remain in Egypt for one extra moment. Yosef, on the other hand, did not merit this reward and his bones languished at the bottom of the Nile River for close to two hundred years, until the Jews were redeemed from slavery. By doing his father’s bidding immediately, he truly did a *‘Chessed shel Emes.’*

**R’ Zev (Wolf) Zicherman Shlit”a (Otzer P’laos HaTorah)** would say:

There is a righteous custom brought in *Masechta Sofrim* (יח-ה) that when a boy would reach the age of 13, his father would take him around to the *Gedolim* and elders of Jerusalem, to receive blessings, hear words of *chizuk* and encouragement, and so the righteous men can pray for their success in *Torah* and *Maasim Tovim*. It is likewise worthy to receive blessings from the elder women as well, since *Chazal* tell us: *‘The blessings of the elder women to Rus and Naomi saved the Kingdom of David in the days of Atalyahu.’* (מדרש רות)

A Wise Man would say:

“The best part of attaining wisdom is that which teaches us where knowledge leaves off and ignorance begins.”

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תהא נשמתה צדורה  
בצדור החיים

say. Yaakov did not speak to his sons individually. He spoke to each son in front of the others. Why? Because it is important for each son to recognize the positive and negative attributes of his brothers and learn to live with them in mutual respect and cooperation. Survival depends on it!

**מאת מו"ה ברוך הירשפלד שליט"א**  
**ראש כולל עטרת חיים ברוך קליבלנד הייטס**  
is true even for *Ksav Ashuri* (the holy style of lettering used for *Sifrei Torah*, *Tefillin*, *Mezuzos*, etc.). In other words, can one take mundane content printed in a book with the font of *Ksav Ashuri* (available on most computers) into a bathroom? The reason why this is a valid question is because the **Rambam** in his *Teshuvos* <sup>(4)</sup> writes that since this letter style is considered “holy” one should not use it for mundane purposes. So, can the mundane content, which really should not have been written in *Ksav Ashuri* in the first place, be taken into a bathroom? The **Divrei Yosef** (one of the early *Sephardic Acharonim*) who was aware of the *Rambam’s Teshuva* says that there was an ongoing custom in his time that many couples wore a ring which had the name of the husband and wife carved into it in *Ksav Ashuri*. He adds that people would take these rings into the bathroom and no *Rabbanim* ever protested against this conduct <sup>(5)</sup>.

There are some individuals who do more than the *halacha* requires and don’t take any *Ksav Ashuri* into a bathroom <sup>(6)</sup>. They also theorize that our square Hebrew lettering which is common in many books, might be like *Ksav Ashuri*, and it is indeed somewhat similar to the *Sephardic Ksav Ashuri* known as *“Ksav Vellish.”* **R’ Moshe Feinstein ZT”L** <sup>(7)</sup> writes that even *Ksav Ashuri* has no clear source to prohibit taking it into a bathroom, but it is still preferable to be strict. However, our square Hebrew font is totally permitted if the content is mundane.

(1) גני הקודש דף קנ"ה (2) שם הלכה ו' אות י"ג (3) בס' שאלת יעב"ץ אי' (4) תשובה ו' מובא ברמ"ז י"ד רפכ"ב (5) דברי יוסף סימן מא' (6) פסקי תשובות קנד (7) אגרות משה י"ד בע' בסוף התשובה

# מעשה אבות .... סימן לבנים

וַיֹּאמֶר יִדְעָתִי בְנֵי יִדְעָתִי גַם הוּא יִדְּהָ לָעֵם וְגַם הוּא יִגְדֹּל ... וְזָרְקוּ יִדְּהָ מֵלֵא גֵיִם וְגו' (מִדְ-ט)

In many ancient European communities, there existed a “*Pinkas*” or “*Sefer Kehillos*” which collected documents, lists, personal memoirs - some in their original unedited form - historical accounts and essays devoted to the life of the Jewish *kehillos*, from antiquity until its demise. It attempted to illustrate the life that once was and is no more. Many people have found amazing stories and anecdotes about their towns and *shetls*, as well as their families, friends and relatives, in these historical ledger books. The *Mashgiach*, **R’ Don Segal Shlit”a**, recounts a fascinating story that he found in the “*Sefer Kehillos*” of Vienna, Austria, when he visited the city a number of years ago. R’ Segal read about a young girl with the surname Shiff who was said to have had an unusually beautiful singing voice. Her talent was nothing short of professional and she was legendary amongst her friends and family for her unique gift. However, for a religious girl in Vienna during the early half of the twentieth century, her stunning voice didn’t afford her much opportunity. That was, until one day when reports of her amazing potential and talent reached an agent of the famous Vienna opera, who heard her sing and immediately offered her a position in the opera. It was quite an honor for the young, impressionable girl, and she was thrilled beyond words. Her parents, however, did not share her sentiments and were increasingly troubled by the offer and their daughter’s reaction to it. They were religious Jews and a career in the opera world was not what they had in mind for their talented daughter. All of their efforts to convince her that the opera was no place for a *Torah*-observant girl fell on deaf ears. They were at their wits end and the thought of losing their daughter to this temptation gave them no rest.

Herr Shiff decided to take his daughter to their *Rav*, **R’ Yosef Baumgarten ZT”L**, who tried to convince her that she should not accept the tantalizing offer of the gentile. But he, too, was unable to convince her. Finally, R’ Yosef suggested to her father that he bring her to the **Kapischnitzer Rebbe, R’ Yitzchok Meir Heschel ZT”L**, who was in Vienna at the time. Immediately, father and daughter set out to visit the *Rebbe*. The young lady was unsure of how the *Rebbe* would react to the offer but to her surprise his reaction was not what she expected. After he heard the situation he remarked that he understood how hard it was for her and what a difficult predicament she found herself in. Then he asked her, “Tell me, why do you want to join the opera? Is it for the money?” She thought for a moment and then replied that it wasn’t the money - but the opportunity for fame. If she joined the opera everyone would know her name.

The *Rebbe* closed his eyes, deep in thought, and then replied: “Listen closely, my daughter. It is the dream of every Jewish woman to merit a child who will illuminate the world through his *Torah* learning. I give you my promise that if you sacrifice this opportunity at fame with the opera, there will come a time when you will be blessed with a child who will light up the world. He will eventually become the one of the great halachic authorities of his time, a *Posek Hador*. My daughter, you will have fame. Your fame will come through him, the mother of a future leader of the Jewish people!”

The young girl wiped away her tears and thought deeply about the magnanimous promise the *Rebbe* had just made to her. She was an upstanding, religious girl and so, after considering the offer, she accepted the *Rebbe*’s proposition. She soon informed the agent that she was no longer interested in his offer. All of his cajoling and persuading could not shake her newfound adamant resolve. She forfeited the chance at fleeting fame for a guarantee of eternal *nachas*.

R’ Don Segal read this story and was amazed. Who was this girl and what became of her son? Was he indeed a *Gadol Hador* as the *Rebbe* predicted? After doing some research he discovered that this girl eventually married and had a son by the name of Shmuel. Today, he is **HaGaon, R’ Shmuel Wosner Shlit’a**, *Av Beis Din* of *Bnei Brak*, author of the *Shevet Halevi*, and one of the outstanding halachic authorities of our time. When R’ Segal approached R’ Shmuel Wosner to ask if the story was true, R’ Wosner emotionally replied that his mother had never recounted this story to him. But, he said with tears in his eyes, it all made sense now. “When I left home to learn in *Yeshivas Chachmei Lublin*, my mother begged me to never stop learning and always remain an *ehrliche yid*. I remember her words. She told me, ‘You cannot imagine what I sacrificed for you!’”

## משל למא הדבר דומה

הַקִּבְצוֹ וּשְׁמֵעוּ בְנֵי יִשְׂרָאֵל אֲבִיכֶם וְגו' (מִט-א)

**משל**: It was the coldest winter ever. Temperatures had dipped down to life-threatening conditions. In the forest, exposed to the elements, many animals could not survive because of the cold. It was every being for itself.

The porcupines, realizing the situation, decided to group together to keep warm. This way they covered and protected themselves; the heat of their collective bodies was what kept them alive. The problem was that the sharp quills of each porcupine wounded their closest companions.

After awhile, they decided to distance themselves, one

from the other, so as not to hurt each other. But they began to die, alone and frozen. They had to make a choice: accept the stabs of their companions or disappear from the Earth.

Wisely, they decided to come back together. They learned to live with the little wounds caused by the close relationship with their companions in order to receive the heat that came with it. This way they were able to survive. The best relationship is not the one that brings together perfect people, but when each individual learns to live with the imperfections of others and appreciates the other person’s good qualities.

וַיֹּדְאוּ אִחִי יוֹסֵף כִּי מֵת אֲבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁמְעֵנוּ יוֹסֵף הַחֵשֶׁב יֵשֵׁב לָנוּ כָּל הַדְּרָעָה (נ-טז)

Rashi tells us that the word “לוי” is the shortened version of “אולי” - “*Perhaps*.” The brothers were concerned “perhaps” Yosef will hate them after Yaakov’s death, and wish to do them harm. Eliezer used this same expression when *Avraham Avinu* asked him to bring back a wife for his son, Yitzchok: “**אולי** לא תאבה האשה ללכת אחררי” - “*Perhaps the woman will not wish to return with me*.” *Chazal* say that Eliezer really wanted this to happen - that she would not follow him - because he had a daughter whom he wished to marry off to Yitzchok. The **Vilna Gaon ZT”L** says that when a person really wants something to happen, he will use the word “אולי” and when he does not want something to occur, he will use the term “כן” which also means perhaps. Thus, Eliezer used the word “אולי” since he really DID want Rivkah to refuse to return with him.

According to this, it would seem that when the brothers said, “לוי ישטנו יוסף” - they were in fact telling themselves that truthfully they did not cause much bad to befall their brother Yosef. Look at all the good that came from us putting him in the pit and selling him down to Egypt: he became viceroy in *Mitzrayim*, with great honor and wealth! Thus, Yosef really has no reason to hate us at all - *Halevai*, he should pay us back so that we can become rich as well! (עיינן בעל הטורים)

When Yosef heard this, he refuted them: “התחת אלוקים אני?” - Only *Hashem* can change an evil *machshava* into a positive outcome because “אלוקים חשבה לטובה” - *Hashem’s machshava* (חשבה) was good for me from the beginning and “סוף מעשה במחשבה תחילה”. However, you, my dear brothers, did not have good intentions in mind from the beginning and only *Hashem’s* intervention can change things for the better. Any retribution from me would never change into good for you.

## DRUSH V’CHIDDUSH

וְשֵׁם אֲבֹתֵי אֲבִרְהָם וַיִּצְחָק וַיִּדְּנוּ לָרֵב בִּקְרֵב הָאָרֶץ וְגו' (מִד-טז)

*Yaakov Avinu* blessed his grandchildren: “*May they grow into a multitude in the midst of the earth*.” The word “יידגו” comes from the word “דג” “fish” and the *Medrash* learns out from this that *Klal Yisroel* is compared to fish in the ocean, who thirst for each and every drop of water, by rising to the surface in the midst of a rainfall, to drink in the newly fallen water. Similarly, *Klal Yisroel* thirst for each and every drop of *Torah* and will rise up to achieve new heights in *Torah*.

A prominent *Maggid Shiur* once came to **R’ Chaim Kanievsky Shlit’a** with the following question: “I have a fish tank at home and I change the water often. But not once did I ever see the fish rising to the top of the tank as I poured the water in. Quite the contrary, either they move away or they seem oblivious to the new water being added. If so, what then is the meaning of this *Medrash*?”

R’ Chaim smiled and answered, “The *Medrash* does not

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

**\* חרישה \***

As the entire entourage carrying the bier of *Yaakov Avinu* to his final resting place solemnly approached the *Mearas Hamachpela* to perform a final act of kindness for their holy Patriarch, the scene was suddenly interrupted. Esav, Yaakov’s nefarious twin brother, showed up and insisted that the burial plot belonged to him! He refused to let his nephews bury their father. The children of Yaakov began arguing with Esav until it was decided to send Naftali, who was swift as a deer, to run down on foot to Egypt and procure the necessary documents proving that Yaakov was indeed entitled to this auspicious plot next to his wife Leah. *Chazal* relate that throughout this entire argument, one person - Chushim the only son of Dan - became extremely agitated at the tremendous lack of respect, even disgrace, that was afforded his holy *Zaida Yaakov*. Chushim was deaf, and it took him some time to understand what was going on. But when he finally did, he took matters into his own hands. Literally! He grabbed a club, hit Esav over the head, and killed him on the spot. GAME OVER!

Why was Chushim, the deaf son of Dan, the only one to stand up for the honor of *Yaakov Avinu*? **R’ Henoch Leibowitz ZT”L** answers that often in life people lose sight of the עיקר because they get wrapped up in the טפל! Families or friends will argue about something small and insignificant, but the intensity of the fight causes them to lose sight of what is really important. Sometimes a family fight will continue for years, ר”ל, becoming a “*Yerusha*” for the next generation who isn’t even sure what the fight is all about! R’ Henoch says that in these kind of situations one has to make himself DEAF to simply ignore the nasty, hurtful or sarcastic remarks thrown about in anger, so as not to lose perspective and make the “טפל” into the “עיקר”.

This is the message of Chushim, the deaf son of Dan: At times, we must “play deaf” in our relationships with others.

# מחשבת הלב

CONCEPTS IN AVODAS HALEV  
FROM R’ CHAIM YOSEF KOFMAN

“perhaps” The brothers were concerned “perhaps” Yosef will hate them after Yaakov’s death, and wish to do them harm. Eliezer used this same expression when *Avraham Avinu* asked him to bring back a wife for his son, Yitzchok: “**אולי** לא תאבה האשה ללכת אחררי” - “*Perhaps the woman will not wish to return with me*.” *Chazal* say that Eliezer really wanted this to happen - that she would not follow him - because he had a daughter whom he wished to marry off to Yitzchok. The **Vilna Gaon ZT”L** says that when a person really wants something to happen, he will use the word “אולי” and when he does not want something to occur, he will use the term “כן” which also means perhaps. Thus, Eliezer used the word “אולי” since he really DID want Rivkah to refuse to return with him. According to this, it would seem that when the brothers said, “לוי ישטנו יוסף” - they were in fact telling themselves that truthfully they did not cause much bad to befall their brother Yosef. Look at all the good that came from us putting him in the pit and selling him down to Egypt: he became viceroy in *Mitzrayim*, with great honor and wealth! Thus, Yosef really has no reason to hate us at all - *Halevai*, he should pay us back so that we can become rich as well! (עיינן בעל הטורים) When Yosef heard this, he refuted them: “התחת אלוקים אני?” - Only *Hashem* can change an evil *machshava* into a positive outcome because “אלוקים חשבה לטובה” - *Hashem’s machshava* (חשבה) was good for me from the beginning and “סוף מעשה במחשבה תחילה”. However, you, my dear brothers, did not have good intentions in mind from the beginning and only *Hashem’s* intervention can change things for the better. Any retribution from me would never change into good for you. speak of a fish tank; only of fish in an ocean and an ocean is strikingly different than a fish tank.” R’ Chaim stroked his beard and continued. “Fish in a tank see themselves as ‘contained’ - content with their water supply and unmoved by new water being added to their tank. Whereas, fish in an ocean are surrounded by an endless, infinite amount of water. They never rest on their laurels and always thirst for ‘new’ water.”

Said R’ Chaim, “The *Medrash* is teaching us that there are two types of *Yidden* with regard to their relationship to *Torah*. Some Jews feels complacent and ‘contained’ with a mere ‘*Ein Yaakov*’ or ‘*Perek shiur*’ which they ‘*chap arayn*’ in-between *Mincha* and *Maariv*. Such a fellow, views a new *sefer*, or a new *chiddush* in a well-entrenched *sugya*, as redundant and superfluous. On the other hand, someone who is immersed in the *Yam HaTalmud*, the endless sea of *Torah* study, and truly feels unsatiated with a mere minimum of *Torah*, will thirstily drink up every new idea and *sefer* which happens his way, and he’ll read it again and again, excitedly, cover to cover!”

## דרגת יתירה

FROM THE WELLSPRINGS OF  
R’ GUTTMAN - RAMAT SHLOMO

וַיִּשְׂאוּ אֹתוֹ בְּנֵי אֶרְצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בְּמַעְרַת שְׂדֵה הַמַּבְפֵּלָה ... (נ-יג)

As the entire entourage carrying the bier of *Yaakov Avinu* to his final resting place solemnly approached the *Mearas Hamachpela* to perform a final act of kindness for their holy Patriarch, the scene was suddenly interrupted. Esav, Yaakov’s nefarious twin brother, showed up and insisted that the burial plot belonged to him! He refused to let his nephews bury their father. The children of Yaakov began arguing with Esav until it was decided to send Naftali, who was swift as a deer, to run down on foot to Egypt and procure the necessary documents proving that Yaakov was indeed entitled to this auspicious plot next to his wife Leah. *Chazal* relate that throughout this entire argument, one person - Chushim the only son of Dan - became extremely agitated at the tremendous lack of respect, even disgrace, that was afforded his holy *Zaida Yaakov*. Chushim was deaf, and it took him some time to understand what was going on. But when he finally did, he took matters into his own hands. Literally! He grabbed a club, hit Esav over the head, and killed him on the spot. GAME OVER!

Why was Chushim, the deaf son of Dan, the only one to stand up for the honor of *Yaakov Avinu*? **R’ Henoch Leibowitz ZT”L** answers that often in life people lose sight of the עיקר because they get wrapped up in the טפל! Families or friends will argue about something small and insignificant, but the intensity of the fight causes them to lose sight of what is really important. Sometimes a family fight will continue for years, ר”ל, becoming a “*Yerusha*” for the next generation who isn’t even sure what the fight is all about! R’ Henoch says that in these kind of situations one has to make himself DEAF to simply ignore the nasty, hurtful or sarcastic remarks thrown about in anger, so as not to lose perspective and make the “טפל” into the “עיקר”.

This is the message of Chushim, the deaf son of Dan: At times, we must “play deaf” in our relationships with others.

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