

מרת יסר חת וסאתי לו
תורה תבלין
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מאוצרותיו של המגיד

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

פֶּרֶשׁ "נפתלי וגו'" ד"א על מלחמת סיסרא נתנבא ולקחת עמך עשרת אלפים איש מבני נפתלי וגו', והלכו שם בוריות (כאילה), וכן נאמר שם לשון יחילו 'בעמק שולח ברגליו' (והוסיף **ברשנים**, 'אילה' שלוחה - גיבורים קלים לאיילות, וכדכתיב שם 'נפתלי על מרומי שדה'; כדרך הצבאים הרצים על מרומי ההרים, וכמו שנאמר 'נצצבאים על ההרים למחר'). הנותן אמרי שפר - על ידו שרו דבורה וברק שידה. וכתב ב'**שפתי חכמים**' (אות ט'), "כתיב ידעו שלוחה, שהיא לרשן נקבה, ואח"כ כתיב 'הנותן' שהוא לשון זכר, ועל זה ידעו שהכוונה אל שידת ברכ דבורה; וכ"כ ב'**באן עזרא**', 'יש אומרים, 'אילה' (שהיא לשון נקיבה) רמז לדבורה (שהיא נקיבה). הנותן (שהוא לשון זכר) אמרי שפר, רמז לשידת ברכ (שהוא זכר) עמה".

אמרו ליה, ובינתה, אמר להו, נהי דוביני בכידותא, פשיטותא מי זביני, אמרו
הו, איין, דכתביה 'בקריי אשר כרית' לי, ואמר רבי יוחנן משום רבי שמעון בן
צוודק, איין כידה אלא אשרון מכידה, שכן בכרכי הים קורין למכידה כידה, אמר
הו, חבו לי, איגרתא, אמרו לי, איגרתא בארעא דמצרים היא, ומאן נזיל, נזיל
תתלי דקדילי כי איליתא, דכתביה 'נפתי' אילח שלוחה הנותן אמרי שפר' - 'אל
קרי' 'אמרי שפר' אלא 'אמרי שפר'.

מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים עה"ס

ובדרך אפשר י"ל, כי יעקב ראה על אפרים ומנשה שראויים שיצאו מהם אנשים וידיקום שבמעשיהם יזכו את ישראל, וחמ"א מקורם (פסוק יט) גם הוא יהיה לעם וגם הוא יגדל וגו', וכפ"ש שכוין יעקב על גדעון שיצא ממנשה, והקב"ה עשה נס על ידו, ועל ה'ושע שיצא מאפרים, שהוא הנחיל את הארץ לישראל, ול'מרם תורה, אך היה זה בבחינת כלים המכשיר אותם לברכה זו, ויעקב המשיך עליהם הברכה, שאכן יצאו ויפועל אלו הצדיקים מהם, וזהו 'ויברכם' האמור במקרא, שקורם ברכם שהם בעצמם יזכו ושיצאו מהם אותם הצדיקים מזכי הרבים, ואח"כ יביש קצת שכל ישראל ישתקוקו לברכה זו, שהוא בנים קצת את אפרים ומנשה, וכשירבו בנים שיצאו מהם בנים צדיקים, יאמרו שהיו צדיקים דוגמת אותם צדיקים שיצאו מאפרים ומנשה, שכשם שאלו היו בכלל מזכי הרבים כך גם אלו העתידים לצאת ממכם יהיו מזכי הרבים.

דיברתי פעם עם הגאון רבי **יונה קרוד צ"ל**, אודות אלו הו' ברים שכותב בנו של **בעל הנפש הטהרה** בענין מדת החסד שהיא תכלית ביאת האדם לברא, והבעתי את פלאי שאלו אנן רגילים לראות שאנשים חיים מציאות זו, אך רבי יונה לא נתפעל מן המציאות הנוכח, ואמר לי שיש לו ראייה גדולה לדברים אלו, שהרי ברא הבורא את האדם בעולם בין אנשים ואלו בעולם המלאים ששם בין המלאים לא צריכים לעשות חסד זה עם זה, וזמון ראייה שלא נברא האדם אלא כדי לעשות חסדים בעולם. ממסופר שפעם נערכה אסיפה שהשתתפו בה רבים מגדולי הדור, ביניהם **החפץ חיים צ"ל**, ועל הפרק עמד ענין של הצלת הדור. בין הנוכחים ישב גם **החפץ חיים צ"ל** והיה העוד בצעדיהם, והכיד עליו החפץ חיים שאלו לו היה התעסק בענייני הציבור. פנה אליו ה'חפץ חיים' ואמר: **אני הייתי רוצה לשבת שגור בעלייה והשם להתעסק רק בתורתך ועבודתך שלי**, אך הייתי יכול להתעסק דרבה יותר, אבל דע לך שרצון הבורא הוא אדוני: **השית' חפץ שנעסוק בצדיק הדברים כי חשיבות גדולה ישנה בהשפעה על אחרים.**

Laying Without Sleeping. One might wonder: Does this restriction only apply when going to sleep or even when just lying down while awake? From the wording of many *Rishonim* (1), it seems that the *issur* is only to go sleep on one's back or stomach, but not while one is awake. That is the simple reading of the **Shulchan Aruch** (2). The **Afikei Maginim** rules this way as well. The **Shulchan Aruch Harav** (3), however, seems to indicate that this is prohibited even when awake, as the **Birur Halacha** there points out. Many contemporary *Poskim* discuss this issue. **R' Chaim Kanievsky ZT"L** (4) quotes the **Chazon Ish** as prohibiting it. **R' Chaim Greineman ZT"L** (5) and **R' Binyomin Silver ZT"L** (6) permit it. **R' Greineman** adds that one should still not do so, because if he is in the habit of doing so while awake, he will naturally tend to roll into that position while he is asleep. **R' Yosef Chaim Sonnenfeld ZT"L** (7) writes that one should not lie flat because he might fall asleep. To lean slightly back on a recliner does not go into this prohibition, but if the recliner goes all the way back almost flat, it seems to this writer that it would enter into the above מחלוקת.

הוא היה אומר...

“‘The Lord who has been my shepherd all my life until this day.’ Every day of his entire life, *Yaakov Avinu* knew that he could not count on his wealth, nor depend on his multitude of servants and animals, to support him and take care of him. The only One he could depend on was *Hashem Yisbarach* - and he did! For this reason, only *Yaakov Avinu* is referred to as *איש תם* - which is translated by the *Targum* as a ‘complete man.’ It takes a complete man like *Yaakov Avinu* - the Patriarch who is engraved on the Divine throne (חֲסוֹק בְּכֶסֶד הַכְּבוֹד) - to fully embrace the truth and embody the concept that everything he possesses comes from the Almighty and he is wholeheartedly dependant upon Him. This is the true measure of *אדם* - a real (and complete) man.”

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Mazel Tov to Naftoli Hoffman on his Bar Mitzvah. Best wishes to his parents and both Hoffman and Blonder grandparents. May he grow in תורה ויר"ש and always be an everlasting source of nachas.

מעשה אבות ... סימן לבנים

וַיֹּאמֶר הַשֹּׁבַע לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחֲוֶה יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה וְגו' (נו-לא)

Although *Yaakov Avinu* was ill and in bed, he nevertheless managed to bow and prostrate himself "על ראש המטה" - at the foot of his bed. Rashi explains: “*He prostrated himself to Hashem because his offspring were perfect, insofar as not one of them was wicked, as is evidenced by the fact that Yosef was a king, and furthermore, that (even though) he was captured among the heathens, he remained steadfast in his righteousness.*” The **Seforno** provides a similar explanation that *Yaakov Avinu* bowed as a sign of thanksgiving to *Hashem*. Yaakov realized that Yosef’s influence would be required for the removal of his body from Egypt for burial in the Land of Israel. Yosef had achieved authority and influence to fulfill his father’s wish through *Hashem*’s providence. Through bowing to *Hashem*, Yaakov expressed his appreciation for His guidance over Yosef’s life. This was appropriate. Yaakov was now benefiting from this providence.

The following story was told over by **R’ Yitzchok Zilberstein Shlit’a (Barchi Nafshi)** about a well-respected philanthropist who traveled to *Bnei Brak* to visit the headquarters of *Ezra Lemarpeh*, an organization which aids countless Jews in need of medical assistance, advice and referrals. The philanthropist met with **Reb Elimelech Firer**, the renowned director of *Ezra Lemarpeh* and the two discussed a number of pressing matters, pertaining to numerous areas of Jewish assistance. The meeting ended quite late and on a whim, the two decided to travel to Jerusalem to daven by the *Kosel*.

They arrived after midnight and the cool night air was still. A constant hum from the trickle of worshipers could be heard. As they approached the holy wall, they suddenly heard the piercing sound of sobbing coming from the plaza in front of the *Kosel*. As they got closer, they saw a middle-aged Jew standing and leaning his head on the stones, crying unceasingly.

When Reb Firer heard the sound of crying, he was unable to focus on his *tefillos* for alleviating the pain of another Jew is uppermost in his mind at all times. After a few moments, he turned to his wealthy companion and said, “It is clear that *Hashem* arranged for us to be here at this time for a reason. The reason is in order to hear the tears of this Jew, and help him out. Let’s make a deal; I’ll approach him and introduce myself and if he needs medical advice, I will aid him to the best of my ability. However, if he tells me that he is not in need of medical advice, but in need of financial help, you will enter the picture, and offer your financial help.” The philanthropist happily agreed to the deal.

Reb Firer approached the man, tapped lightly on his shoulder, and introduced himself. He then inquired whether he was in need of medical advice. The man replied, “No, no, I have no need for such help. Everything is fine, *Boruch Hashem*.”

Reb Firer asked if there were any medical issues that he was concerned with as he was able and willing to help out in this area, but the man assured him that he had no need. Reb Firer walked away convinced and told the philanthropist that it was now time for him to approach and offer his services, as this was most likely what was needed. The philanthropist approached the man and gently inquired whether he needed financial help. Once again, the answer was negative. “*Hakadosh Boruch Hu* has given me everything I have, and I’m not in need of anything,” he answered.

The philanthropist reported back to Reb Firer and both of them were confused. If everything was fine, then why was he crying so loudly, affecting everyone around him? Reb Firer decided to approach the man once again and clarify the matter.

“If you must know, I’ll tell you why I’m crying,” said the man. “Last night, I married off my youngest son, the last of the twelve children *Hashem* has given me. I came tonight to thank Him, the Creator of the World, for the great kindness He has shown me for so many years until I was *zoche* to bring my last child under the *chuppah*.”

The man explained that just as he had come to the *Kosel Hamaaravi* over the years to plead with *Hashem* to help him marry off his children, now that all his *tefillos* have been answered, he has come especially to the *Kosel* this very night to thank Him. Reb Firer asked him why he was crying. The *Yid* looked at the two great patrons of *chessed* and asked, “Do you think it is possible to thank *Hashem* and praise Him for such great kindness without bursting into tears?”

משל למת הדבר דומה

בן פרת יוסף בן פורת עלי עין בנות צעדה עלי שור וגו' (פח-ב)

משל: As a child of eight years old, the **Gaon R’ Moshe Feinstein ZT”L**, was already renowned as a wonder-child and genius. His father, **R’ Dovid Feinstein ZT”L**, the *Rav* of Starobin, invested much time, money and effort into the education of his son Moshe, asking the local *melamed* who usually learned with a group of ten *talmidim* to make young Moshe’s a group of five and he, R’ Dovid, would subsidize the rest of the money from his own pocket. Even before he started to learn in the local *cheder*, little Moshe Feinstein learned the entire *Chumash* with his father and by the time

he was eleven, he was fluent in over two *sedarim* of *Shas*.

Once, his uncle **R’ Eliyahu Pruzhiner ZT”L** came to visit their house and when the eleven-year-old Moshe entered the room, his uncle rose to his full height, saying, “For a boy who knows two *sedarim*, one must stand up.”

His father, R’ Dovid immediately sent the boy out of the room to do an errand. “When I left the room,” R’ Moshe would recount, “I could hear my father admonishing my uncle: Do you want to ruin my son? Do you want to destroy him? To turn him into a *baal gaavah, chas v’sholom*!”

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

In the order of the *posukim*, *Yaakov Avinu* first asked Yosef to swear that he will not bury him in *Mitzrayim*, but rather take him to *Mearas Hamachpelah*. A few *posukim* later, Yaakov tells Yosef that Ephraim and Menashe are like Reuven and Shimon, his own two children. Immediately thereafter, Yaakov urges Yosef not to have any harsh feelings towards him for not burying Yosef’s mother, Rochel, in מערת המכפלה. The question is obvious. The *posukim* seem to be out of order. The *posuk* of “אל נה תקברני במצרים” should come immediately after “ואני בבא מפדן מרתה עלי רחל”. Right after Yaakov asks Yosef to bury him in *Mearas Hamachpelah*, he should have explained why he did not bury Rochel there, as it was *Hashem*’s decision. Why does he wait another seven *posukim*, until after making Ephraim and Menashe into *shevatim*, before apologizing to Yosef?

My *machshava* here is as follows: *Chazal* tell us that a wife should only be buried next to her husband if she fulfills her תפקיד (purpose) in their marriage. Since there were four Matriarchs who gave birth to 12 *shevatim*, each wife of Yaakov was meant to have a minimum of three children, three tribes. And in fact, when Leah’s third child was born, she named him Levi, saying, “*This time my husband will accompany me (ילדה אשתי) for I have borne him three sons.*” Now, said Leah, I can be buried next to my husband, since I have fulfilled my minimum obligation of the *shevatim*. The word “לירה” comes from the word “לירח” when a person is escorted to his final burial place. Since Rochel only had 2 sons, Yosef could never have a טענה to his father, because Rochel was unable to be מלוח him to *Mearas Hamachpelah*. However, now that Yaakov named Ephraim and Menashe as *shevatim* belonging to Rochel, automatically her role as Yaakov’s wife was fulfilled. Only now could Yosef complain to Yaakov, asking why he buried his mother elsewhere. Thus, at this time, and not earlier in the *parsha*, Yaakov felt it was the right time and place to apologize and justify his action of not burying Rochel there, explaining that it was *Hashem*’s decision.

DRUSH V’CHIDDUSH

וישלה ישראל את ימינו וישת עלי ראש אפרים ... (פח-ד)

Have you ever wondered why two people shake hands upon meeting and greeting one another? It seems so common in all areas of society and yet, is there an actual reason why this is done? For example, when two men see each other, they say, “*Shalom Aleichem*” and shake hands. Or, when one goes to a *Rav* or a *Rebbe*, the petitioner will extend his hand and the holy man will grasp it and issue a heartfelt blessing.

The **Ponovezher Rosh Yeshivah, R’ Berel Povarsky Shlit’a**, recalls that in fact, the **Brisker Rav, R’ Yitzchok Zev Soloveitchik ZT”L**, would rarely extend his hand in greeting, and if another person would stick his hand out, the *Brisker Rav* would barely even graze the other man’s finger tips, almost never actually shaking the hand, for he felt that for the purpose of a blessing, shaking hands is unnecessary.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התכונות

It was through the behavior of Yosef that the brothers “saw” clearly that *Yaakov Avinu* had died. Rashi points out: “*They were accustomed to dine at Yosef’s table, and he was friendly toward them out of respect for their father, but as soon as Yaakov died, he was no longer friendly toward them.*” Since Yosef was the king, Yaakov insisted that Yosef sit at the head of the table, and he did. The *Medrash* points out that after Yaakov died, Yosef stopped inviting his brothers because he felt it was inappropriate for him to sit at the head of the table as he was from the youngest of the *shevatim*. Out of respect for his father, he did so as long as his father was alive, but now that Yaakov had passed away, he thought it would be wrong to sit at the head.

The *Medrash* continues that Yosef calculated that since their father wanted him to sit at the head, his brothers would wish to continue this practice and insist that he sit at the head. In order to avoid this perceived affront to their *kavod*, Yosef simply stopped inviting them to his house. The brothers became afraid, because they did not understand his intention, They said to themselves, “Surely Yosef hates us and only treated us well because our father was alive!” They were afraid that now Yosef surely wants to kill them. We can only imagine the level of grief, pain and fear that this miscommunication caused.

The **Tolna Rebbe, R’ Yitzchok Menachem Weinberg Shlit’a** in his *sefer*, “**חמן במוצאי שבת**,” points out how often this occurs in families. Major family fights that sometimes last for years, begin with good intentions and bad communication! Had Yosef simply told his brothers the reason for his change of behavior, they would have understood him and even respected him for it! Instead there was terrible friction and pain. If we want *shalom* in our lives, says the *Rebbe*, we all must learn to explain why we do things to those that we love. Don’t assume they will understand. Communicate! It is a great way to create a peaceful home!