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(Monsey, NY)

הדלקות נרות שבת - 12: 4

זמן קריאת שיבו/מ"א - 8:59

זמן קריאת שיבו/הג"א - 9:35

סוף זמן תפילה / הג"א - 10:21

שקיעת הזמנה של יום השבת - 4:30

מוצאי"ק צאת הכוכבים / מועדים - 5:20

צאת הכוכבים / לשיטת רבינו תם - 5:42

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תורה תבלין

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שבת קודש פרשת מקץ - זאת זמנך

Shabbos Parshas Miketz - Zos Chanukah

ב' טבת תש"ע - December 19, 2009

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

ויאמר פרעה אל יוסף ראה נתתי אתך על כל ארץ מצרים (מא-מא) – ההבדל בין ישראל לגוי – האמונה בהשגחה פרטית

שבין ישראל לגויים, שהגוי מתגאה עם כל הטובה שנתן לו הבורא, אבל האיש הישראלי ככל שהבורא מגדילו כך מקטין הוא את עצמו. אם כך יחיה האדם, יינצל מהרבה מיני הקפדות שישנן בעולם, כי לא יחשוב אף פעם על חבירו שהוא כפוי טובה, גם אם חבירו לא יודה לו כשעשה לו טובה, משום שידע אל נכון שאת הכל עושה הבורא עולם. ואף שודאי צריך האדם שתהיה לו הכרת הטוב למי שעושה לו טובה, וכמו שהאריכו רז"ל בגנות מי שאינו מכיר טובה (חיי אדם חלק א כלל סז ס"ב) - מ"מ דבר זה צריך לדעת רק מקבל הטובה, אבל עושה הטובה צריך לדעת שהוא בעצם לא עשה כלום, רק שליו הוא מאת הבורא, ובעצם מקיים הוא בכך מצוה שמחוייב בה, בדיוק כמו שמניח תפילין, ממילא אל לו לצפות לשום תגמול מחבירו, ואפילו לא הכרת טובה.

לקחי חיים ודברי התעוררות
נסדרו ענפי פרשיות השבוע

מאוצרותיו של המגיד

זאת עשו וחיו את האלוקים אני ירא וגו' (מב-מ) – תורתנו היא תורת חיים

כשעמדה עליהם מלכות יון הרשעה להשכיחם תורתך ולהעבירם מחוקי רצונך, שיש להבין, שלכאורה הסדר הוא הפוך, שמקודם מונעים אותם מלקיים את מצוות ה', ואח"כ נשכחת התורה מליבם. והנה היוונים התקטאו בחיים הנצחיים של ישראל, ועשו כל שביכולתם להשכיח מליבם את המושג של 'תורה'-הוראת הדרך אל החיים הנצחיים, וממילא יבואו ישראל לזלזל בקיום המצוות, כי אם אינם מכירים את מעלת התורה והמצוות, נהפך הדבר לעול ולקוש, ועל ידי כך יפסידו את חיי הנצח. והנה 'להשכיחם תורתך' [את המושג של 'תורה', וכן שה' נתן להם את התורה כדי להורות להם את הדרך אל הנצח], וממילא 'להעבירם מחוקי רצונך', היינו שזילזלו בקיום המצוות. ויש להוסיף בכונת המילים 'להשכיחם תורתך', שהיוונים השפיעו על ישראל להסתכל על התורה כמנת' שמשתכח מן הלב, היינו שאינה 'תורת חיים'. (ע' מקור ברוך, מקץ, מהאדמו"ר מ'סערט וויזניץ' זצ"ל). ולפי זה אפשר לבאר את הפסוק, 'זאת עשו וחיו', היינו שכל מה שתעשו בחייכם, יהיה על פי 'את האלוקים אני ירא'-ה'תבטלות לדבר ה', ותזכו לחיים נצחיים. וכיון שב'חטכה' ניצחו החשמונאים את היוונים, והשרישו בלב ישראל שה'תורה' היא 'תורת חיים', אנו קוראים בו פסוק זה שמעורר אותנו בעניין זה.

נמשל: During the period of the *Chanukah* miracles, *Bnei Yisroel* saw a Divine flash of light protecting them. Today, just sixty-five years after our nation was nearly annihilated, we have undergone an amazing recovery. Our schools,

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

similarly, the words of *Torah* are like the spiritual fire that makes the food of a meal ascend on high. (Much of the above is based on **Ruach Chaim - Avos Perek 3**)

Atonement by Sharing. *Tzedakah* (Charity) is one of the things that can bring about a great **כפרה** (atonement) for sins that one may have done. The **מצבה**, with its sin offerings, also brought about atonement. Rashi ⁽³⁾ interprets the *Gemara* to mean that when one invites a needy person to his table, he receives atonement for his sins like a sin offering on the altar.

Praises of Hashem Said (Sung) at the Table. The *korbonos* were accompanied by songs of praise sung by the *Levi'im*. Our *Zemiro*s at the table on *Shabbos* and *Yom Tov* are the equivalent of those songs in the *Mikdash*. This possibly includes any *beracha* or *bentching* said at the table.

Mourning the Churban. When one remembers the *Bais Hamikdash* at the end of a meal, by saying "*Shir Hama'alos*" on *Shabbos* and *Yom Tov*, and "*Al Naharos Bavel*" on weekdays, there is an implied yearning for the *Mikdash* and which indeed, brings the redemption closer.

Honoring the Table like a מצבה. At one's table one should not:

- 1) Kill a bug on the table ⁽⁴⁾.
- 2) Do any repulsive activities ⁽⁵⁾ or put dirty or repulsive objects on the table ⁽⁶⁾.
- 3) Sit or stand on the table ⁽⁷⁾.
- 4) Let children step on the table ⁽⁸⁾.

(1) שבת כא: (2) דברים לגב (3) חגיגה כו. (4) שער הציון קס"ז: (5) ערוך השלחן קס"ז: (6) סידור הרב - שער ברכת המזון (7) שלחן הטהור ע' קלג (8) שם

הוא היה אומר ...

R' Yosef Yitzchok Schneersohn ZT"l (Previous Lubavitcher Rebbe) would say:

“*And he woke up ... and behold, it was a dream.*” There are two kinds of dreamers: those who know that they are only dreaming but enjoy the dream anyway, and those who do not realize that they are dreaming and mistake it for reality. The first type of person is able to distinguish between truth and falsehood, and realizes that his dream is deceptive. But the second kind cannot make this distinction, and holds his delusion to be true.”

R' Yechezkel Levenstein ZT"l (Ohr Yechezkel) would say:

“A person is a success if he works on the trait of sincerely desiring other people's success. It is easy to talk as if you wish someone success but inwardly, you hope and pray for his failure. This is wrong. In general, you should know that without hard work and wisdom, it is impossible to reach any level of virtue, and without doing so, you will remain with your old natural tendencies and behavior.”

A Wise Man would say:

“The difference between a successful person and others is not a lack of strength, not a lack of knowledge, but rather a lack of will.”

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מעשה אבות ... סימן לבנים

ואת בנימין אחי יוסף לא שלח יעקב את אחיו כי אמר פן יקראנו אסון וגו' (מב-ד)

In our day and age, and to our great distress, there seem to be excessive numbers of road accidents, particularly in *Eretz Yisroel*, many with catastrophic consequences. It is frightfully apparent that there is a great measure of *Midas Hadin* (strict judgment) that is manifesting itself on the roads, since when people drive recklessly a dangerous situation exists and, as *Yaakov Avinu* teaches us in this week's *parsha*, - "*The Satan prosecutes powerfully when the situation is dangerous.*" (מדרשרבה צאט:) *Yaakov* was afraid for the safety of his son, the righteous *Binyamin*. How much more so must we be careful, on the roads and when we travel, since our very existence becomes extremely precarious and the dangers we face are extreme and acute indeed.

The following story has been reported extensively in the *Charedi* media, and verified by VIN News. This past summer, a *yeshivah bochur* was driving without a driver's license, and caused a dreadful car accident on the Ramot Road. Not long after that, another *bochur* was caught with the same irresponsible behavior and was threatened with imprisonment. The *bochur* decided to seek a blessing from **R' Chaim Kanievsky Shlit'a** before his trial proceedings.

The *bochur* stood before R' Chaim and said, "I have a trial in another week. They want to put me in prison. Would the *Rov* please bless me so I'll be saved from it."

R' Chaim inquired, "What is the trial about?"

The young man replied, "They caught me driving without a license, after I crashed into a wall."

To the great surprise of the *bochur*, R' Chaim said unequivocally, "So you're truly a murderer! On the contrary, let them put you in prison. Very good."

This was totally unexpected. R' Chaim Kanievsky is not known for issuing such statements, and the *bochur* became excited. He even began shouting, "What? *Chalila*, I didn't kill anyone. I didn't wound anyone, either. I just had a small accident with a wall involving only myself."

R' Chaim was unimpressed. "But you drove without a license, right?" "Yes," replied the boy.

"*Nu*, so you're considered a real murderer. You could have caused an accident with other people too."

The *bochur* realized that he was not getting any sympathy from the *Rov*. "But I know how to drive well. Besides that, (being in prison) might ruin things for me with *shidduchim* and *yeshivah*."

"There is no such thing as 'I know.' You drove without a license. Without a license, one does not know how to drive." R' Chaim added as an afterthought, "Concerning *shidduchim*, whoever doesn't want you is right. It's dangerous!"

At this point, the *bochur* broke down. "I'm so sorry. Please ... just let the *Rov* bless me that I be saved in the trial."

But R' Chaim refused to accede. "What do you mean, you're sorry? If you're given a car tomorrow you won't drive? Of course, you'll drive! So, perhaps the best thing is for you to sit in prison and learn not to be a murderer!"

The *bochur* was now frantic and made one last request. "Please," he begged, staring tearfully at R' Chaim, "can the *Rov* assure me that I'll be saved if I will be careful from now on?"

R' Chaim responded, "I cannot give a blessing. May *Hashem* help that they sentence you to what will really be good for you!" And with that, the audience was over.

It is rare that R' Chaim Kanievsky speaks in such extreme language, but obviously he understands the danger that is prevalent on the roads and this is how he views a person who is caught breaking traffic rules or drives without a license. R' Chaim refused to bless the *bochur* and did not hesitate to say that he is no less than a murderer.

משל' למה הדבר דומה

ומותר קגקנים געשה נס לשושנים בני בינה ימי שמונה קבעו שיר ורננים וגו' (מעוז צור)

משל' On November 10, 1938, the day after the infamous *Kristalnacht* riots all throughout Germany, a group of truncheon-wielding Gestapo agents burst into the home of **R' Michel Munk ZT"L**, *Rav* of the K'hal Adas Yisroel Synagogue in Berlin, and dragged him outside. Together with other communal leaders in Berlin, they were summoned to the ruins of the once magnificent synagogue, which had been set aflame and burnt to the ground.

What R' Munk and the others saw was utter devastation.

The *Aron Hakodesh* was incinerated, there were gaping

holes in the walls, and the entire electrical system of the synagogue was destroyed in the fire.

Suddenly, they saw a glow at one end of the destruction. It was the *Ner Tamid*, with its own battery, which had escaped the looting, to cast a glow over the synagogue.

The Nazi was amazed and asked R' Munk what the light was. He replied, "This is our *Ner Tamid* - Eternal Light."

The German looked at him with hatred in his eyes. "You cursed Jews. *Ihr Juden seit ein unverustliches volk* - You Jews are an indestructible people!"

ויקרא יוסף את שם הבכור מנשה כי נשני אלקים
את כל עמלי ... ואת שם השני קרא אפרים (מא-גא)

The *Medrash* states that *Rochel Imeinu* is called "עקרה" (barren) because she is the "עיקרה" (mainstay) of the Jewish people. Thus, when *Bnei Yisroel* are in exile, it is *Rochel* who is "weeping over her children" (ירמיה לא-יד), as if she were the mother of the entire nation. Consequently, *Yosef's* two sons come to symbolize this idea based on the literal meaning of their names. *Menashe* embodies *Klal Yisroel's* ability to resist temptation and "forget" ("נשני") evil, while *Ephraim* represents our drive to do good and be "fruitful" ("הפריני") in *mitzvos*. This, too, is in fulfillment of the words of *Dovid Hamelech*, who said, שור מרע ועשה "טוב" (תהלים לד-טו) - "*Turn from evil and do good.*"

This two-fold mission, writes **R' Shlomo Zevin ZT"L**, is also connected to the miracle of *Chanukah*. Fire has two opposing aspects; it burns and it illuminates. When it burns, it can reduce an edifice to a pile of ashes. But when it illuminates, it can spread far and wide, with just one flame kindling many lights. On *Chanukah*, the *Chashmonaim* lit both types of fire. First, they consumed their enemies in the blaze of battle. Then they rededicated the *Bais Hamikdash*, rekindling the flame of *Torah* and *mitzvos*.

This may also explain the dispute between *Beis Hillel* and *Beis Shammai* regarding how to light the *Chanukah menorah*. *Beis Shammai* focuses on "turning from evil," celebrating the miraculous destruction of the dark forces of assimilation. Since the fire of destruction diminishes everything in its path, *Beis Shammai* says to begin with eight candles and end with one, simulating the gradual disappearance of evil. According to *Beis Hillel*, however, the miracle comes to symbolize *Torah* itself, whose light can dispel all evil as it spreads its goodness near and far. Hence, *Beis Hillel* progresses from one to eight.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תעוררה

דרגה יתירה

שבע פרות הטובות שבע שנים הנה ... ושבע הפרות הרקות שבע שנים הנה וכו' (מא-כו,כז)

Pharaoh dreamed of seven fat cows and seven skinny cows. Eventually, when no one could correctly interpret his dreams, he sent for *Yosef* in jail to come and interpret them. *Yosef* told him about the seven years of plenty and the seven years of hunger that were to take place in Egypt. And then he offered unsolicited advice, advising this absolute ruler what he must do during this crucial time. **R' Avrohom Hakohen Pam ZT"L** explains that *Yosef* foresaw the terrible catastrophe that would ensue if the seven years of plenty would be under-appreciated and squandered away. An extra kernel of wheat during a time of surplus is no big deal, yet during a period of hunger it is more precious than valuable stones. *Yosef* could not keep quiet and presented his life-saving plan to Pharaoh - with a deeper message for all of us as well.

The seven years of plenty symbolize עולם הזה - this world. The seven years of hunger represent עולם הבא - the next world. Every tiny *mitzvah*, moment of kindness, and word of *Torah* learning is so precious in this world, yet we often squander away our time and leave it unappreciated. Many opportunities are lost or wasted away. Only in the next world will each "kernel" of accomplishment be fully recognized. But by then it will be too late to do more.

This *parsha* is read on *Shabbos Chanukah* for this is the lesson of the one tiny, pure jug of oil that was found in the *Bais Hamikdash*, which lasted for eight days. In normal times what value did one jug of oil have? But when the "days of evil" came, and the true value of this oil was appreciated, this tiny discovery became the source of *Hallel* and *Hoda'ah*.

TORAH GEMS

ויצעק העם אל פרעה ללחם ויאמר פרעה לכל
מצרים לכו אל יוסף אשר יאמר לכם תעשו (מא-גה)

When the effects of the hunger in Egypt became so great, the people cried out to Pharaoh for bread. Pharaoh told his hungry people, '*Go to Yosef, whatever he tells you, you should do.*' Rashi explains that in this way, the Egyptians would also heed *Yosef* when he would tell them to circumcise their sons. **R' Moshe Sternbuch Shlit'a** interprets *Yosef's* unusual command as a means to counteract and ultimately break the will of the idol-worshiping culture of Egypt. Circumcision was a practice that was wholly abhorrent to Egyptian society and religion. *Yosef* believed that it was his duty to relieve them of their wrongful ways and embrace the One True G-d.

An assimilated Jew once bragged to **R' Yonason Eibenschutz ZT"L** that he had not circumcised his newborn son. He claimed that circumcision was a remnant of the idol-worship period, and that the practice had originated in Egypt and then spread to other nations.

R' Yonason nodded. "You are right! In fact, the *Torah* confirms your words explicitly. In *Parshas Miketz*, when Pharaoh told his subjects to listen to *Yosef*, this included the decree that they all circumcise their sons. We see from here that the Egyptians did indeed circumcise their sons. But where did they learn this custom? From *Yosef* - the Jew!"

"But that's completely unreasonable," the apostate protested, displeased with R' Yonason's reply. "Why would *Yosef* try to influence the Egyptians to practice circumcision? What would he gain?"

"There have always been Jews who try to blend in with their non-Jewish neighbors," R' Yonason answered sharply. "*Yosef* encouraged the Egyptians to practice circumcision so that even the assimilated Jews - always so enthusiastic to imitate the non-Jews - would circumcise their sons too!"

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO