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

מאצרותיו של המגיד

ויאמר ישראל רב, עוד יוסף בני חי וגו' (פס-כח)

- בבואור בוונת 'רב עוד יוסף בני חי'

לש להבין כוונת המילה דב, ונאמרו בה כמה מהלכים.

רש"י פירש על פי התרגום אונקלוס, 'רב עוד - רב לי עוד שמחה וחדות, הואיל ועוד יוסף בני חי', ואילו התרגום יונתן בן עוזיאל תירגם (וכן תירגם בתרגום ירושלמי), 'סגין טבון עבד עמי ה' - 'הרבה טובות עשה עמי ה', שיוכני מן ידיו דעשו ומן ידיו דלבו ומן ידיו דבנענאי דרדפו ברתא - 'הצילני מידי עשו ולבן והבנענים שרדפו אחרי', וסגין נחמן חמית וסכיתי למחמי - 'הרבה נחמות ראיתי וצפיתי לראות', ולדא לא סכית-זלוה לא צפיתי, דעד כדון - 'זה תרגום המילה עוד' יוסף ברי קיים' - 'שעד עתה יוסף בני חי'."

אולם **הרש"ב** פירש, 'רב - די בפוגת לבי שלא האמנתי, אלא ודאי עוד יוסף בני חי וכו', ואני הצעיר שמעתי: רב עוד יוסף בני חי, אתם אומרים, עוד יוסף חי וכי הוא מושל, רב לי במה שהוא עדיין חי, אפילו אינו מושל', וכן כתב **הכלי יקר**, 'רב עוד יוסף בני חי - מה זה שאתם אומרים כי הוא מושל בכל ארץ מצרים, רב ודי לי שהוא חי, די לי קורת רוח בזה, ואין אני מקפיד אם הוא מושל או לא'. (וכן פירשו הרשב"א **ורבינו בחיי** **החוקנים**).

אבל **הציד המור** כתב באופן אחר, 'לפי שהיו בניו מאריכין בגדולתו, אמר להם ישראל אביהם, רב לכם, (רצה לומר) אל תאריכו בסיפור גדולת מעלתו, כיון שהוא חי אלכה ואראנו'.

ואילו **דבינו בחיי** כתב, 'ועל דרך המדרש, 'רב עוד יוסף בני חי', (אמר יעקב) שכר הרבה וריבוי טובה יש לי בעולם הזה ובעולם הבא. כאשר יוסף בני חי, והוא כלשון 'מה רב טובך אשר צפנת ליראך' (תהילים ל"א, כ'), והוסיף מילת 'עוד' המורה על עניין להבא, כמו שכתוב (שם פ"ד, ה') 'אשרי יושבי ביתך עוד' יהללוך סלה'."

והוסיף **הכלי יקר**, 'לפי שהבטיחו הקדוש ברוך הוא, שאם לא ימות אחד מן בניו בחייו, לא יראה פני גיהנום, ויזכה למה שנאמר 'מה רב טובך אשר צפנת ליראך, ע"כ אמר כאן רב, מעתה אוכה לשכר העולם הבא הנקרא רב, כי הוא עולם שכולו ארוך וכולו טוב, מה שאין כן חיי עולם הזה שהם מעטים ורעים'. (ועל דעת זה כתב **דבינו בחיי**, 'ונראה לי, כי לזה - 'לשכר העולם הבא' רמו אונקלוס. שתירגם 'סגין לי חרוא', ואין ריבוי שמחה כי אם לנפש לעולם הבא, כי שמחת העולם הזה היא דבר כלה וכו'."

אבל **בפירוש התרומת הרשן על התורה**, הסביר בדרך הדרוש, "יש לפרש, דרב דכתב יוסף, רוצה לומר עשו שמחה ונתן, כדכתיב 'ורב יעבוד צעיד', שכשנאמר יוסף היו סבורים שנטרף, ונקרא זה שמח עשו מאד בדבר, לפי שהוא שטנו של עשו (ע' רש"י בראשית ל' כ"ח), וכששמע יעקב שעור יוסף קיים, אמר, רב, כלומר, אתה עשו הנקרא רב, עוד יוסף בני קיים וכו'."

gave Binyamin five articles of clothing, while to the other brothers he only gave one, in order to hint that in the future, Binyamin's descendant, Mordechai, would "go out in royal garments," (אסתר ח-טו) consisting of five different articles of clothing. The Vilna Gaon ZT"L asks that even so, wouldn't

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס **הלכה למעשה** **A SERIES IN HALACHA LIVING A "TORAH" DAY**

Forgotten and Little Known Halachos and Customs (11)

The Importance of Mishnayos. In the past few weeks, we have discussed in this column, the obligation mentioned by the *Poskim* to make the study of *Mussar* and *Halacha* a part of a person's regular learning schedule, even if it can be only done for a short time. The *Poskim* at the beginning of **Shulchan Aruch** ⁽¹⁾ say that "שעור משניות קודם לכל דבר" - learning a set amount (or for a set amount of time) of *Mishnayos* comes before "anything else." Apart from the general power of any learning, it is pointed out by the **Be'er Heitev** ⁽²⁾ in the name of the **Arizal**, that the Hebrew letters of the word "נשמה" are the same letters as the word "נשמה" - soul, because the learning of *Mishna* can specifically purify the soul. This shows us the great importance attached to learning *Mishnayos*. This is also why *Mishnayos* is learned for the merit of the soul of a deceased person, both during the first year after death and after that on each *Yahrtzeit*.

Mishnayos Without Gemara. The *Gemara* ⁽³⁾ refers to learning *Mishnayos* without *Gemara* as "inaccurate" learning that can cause a person to make mistakes. This is because the *Mishna* was written by *Rabbeinu Hakadosh* in a short manner, and without the explanations of the Talmud (both the *Bavli* and *Yerushalmi*), it can remain vague, both in explanation and final

הוא היה אומר ... R' Yosef Shaul Nathanson ZTY"L (Divrei Shaul) would say:

"Tell my father of all my glory in Egypt.' Why did Yosef instruct his brothers to say these words to Yaakov? Would Yaakov care about Yosef's glory in Egypt? Yaakov was wary of descending to Egypt, for he realized that this marked the beginning of the exile. Throughout our nation's history, many Jews have fallen by the spiritual wayside either due to their suffering or because they were seduced by the riches they amassed. Yosef told them, 'מעשה אבות, The actions of our forefathers is an omen for their children.' I experienced both extremes; humiliating slavery and fabulous glory, and I have retained my spiritual standing. Please tell this to my father to alleviate his fears."

R' Yaakov Kaminetzky ZT"L (Emes L'Yaakov) would say:

"Avraham planted acacia trees in *Be'er Sheva*. When Yaakov went down to Egypt, he transplanted these trees there. He told his sons that *Hashem* would one day command that they build a *mishkan*, and they should use these trees. Surely there were suitable trees in Egypt! Why did the Patriarchs go to all this trouble? They did so in order to raise the spirits of their descendants who would be enslaved in Egypt. It was not enough to promise the Jews that they would be redeemed; the groves of acacia trees that Yaakov planted in Egypt were a tangible reminder that their eventual salvation was a reality."

A Wise Man would say:

"Every person is entitled to be stupid if he or she wants, but some tend to abuse this privilege."

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Mazel Tov to Dovid and Estee Koehler on their Chasunah, and to the entire Guttman, Hoffman & Kohler Mishpacha.

מעשה אבות... סימן לבנים

ויאמר ישראל רב עוד יוסף בני חי' אלהה ואראנו בטרם אמות וגו'. (מה-כה)

As countless Jews sought to rebuild their lives after the horrors of the Holocaust, many complex halachic issues surfaced. For example, the vexing question of the *Agunah* arose. An *Agunah* is a married woman who is not living with her husband, but has not been released from the bonds of matrimony. Though she wishes to put her nuptials behind her, she is chained to an unwanted marriage. For many women who wanted to ultimately start new lives the question was: What is their status? Are they to be considered widows or women whose husbands have disappeared? May they remarry?

Any rabbi who dealt with this complex issue after the war had to first determine the facts. According to *halachah*, clear evidence was needed that a woman's husband was not alive. Historical information was desperately needed as the basis for discussion whether to permit a woman to remarry. One of the rabbis who handled many an *Agunah* case, was **R' Yaakov Avigdor ZT"L**, the former chief rabbi of Drohobycz-Boryslaw, Ukraine (later to become chief rabbi of Mexico City). The *Rav* was himself a survivor of Buchenwald and other concentration camps, and underwent the seven levels of *Gehinnom* while under the Nazi yoke. He lost his entire family during the conflagration, and had despaired of finding anyone after the war, since all of his searches had been to no avail. But he never lost his faith and *bitachon* in the Almighty.

On one occasion, in a makeshift courtroom in the D.P. camp at Bergen-Belsen, R' Yaakov was hearing the case of an *Agunah* from his home town, Drohobycz. The woman in this case had married her husband in the Drohobycz ghetto. She did not recognize R' Avigdor, the former Rabbi of the town, as his appearance had been altered so dramatically.

It was a complicated case and the rabbis were having difficulty in reaching a decision. The evidence was unclear and not compelling enough to issue a decision in her favor. R' Yaakov asked her if she can provide any further evidence other than her spoken testimony. She thought for a moment and then with a shudder of remembrance, she rummaged through her valise and produced a single sheet of paper. Here, she claimed, was written testimony from a Jew who had seen her husband lying dead in the main assembly square of the Drohobycz ghetto. She produced the letter and handed it to R' Avigor.

He looked at the writing and then at the signature. Suddenly, his face went white with shock and he quickly looked up at her. "Who gave you this paper?" he asked her in a hoarsely excited voice. She replied that after the war, she had found herself in an Italian port city, where she had met a man who claimed to have been a friend of her husband's from Drohobycz. He reported to her that he had seen the deceased body of her husband and offered to give her written testimony to attest to this fact so she could eventually get remarried in the future. At the time, she was not in the frame of mind to be thinking about matrimony and starting a new home, and really had very little interest or need for such a letter. However, the far-sighted individual was insistent and virtually forced her to accept his testimony in case she needed it in the future.

R' Yaakov sat motionless for a few long moments while everyone awaited his verdict. He was stunned to discover that the name of the witness who had signed the document was none other than his son Yitzchok! His son was alive!

Through various channels, R' Yaakov was able to contact his son and it took another three months, before the two were able to be reunited. The joyous reunion between father and son was marred only by the tale Yitzchok told of his deportation to the Mauthausen death camp, where he suffered tremendous pain and deprivation until his eventual liberation in Gunskirchen, on May 5, 1945, by the allied forces. He was brought to Italy by members of the Jewish brigade.

The letter he had written for this woman not only allowed her to remarry; it also directly led to his dramatic reunion with his father who had practically given up hope of ever finding his son alive again. They each looked so different from the way they remembered each other and they could only recognize one another by the sound of their voices.

R' Avigdor was reminded of *Yaakov Avinu's* joyous reunion with his son Yosef, whom he had not seen for twenty-two years. "Only someone who experienced what I did could appreciate Yaakov's feelings upon learning that his son Yosef was still alive!"

משל למת הדבר דומה

כלם נתן לאיש חלפות שמלות ולבנימין נתן שלש מאות כסף וחמש חלפות שמלות וגו' (מה-כב)

משל: Rabbi Berel Wein Shlit'a was once discussing the issue of ties and reminded himself of a traumatic event of his early *yeshivah* days in Chicago. He, like the rest of the students in his class, were poor by today's standards of affluence. When they became of age and began searching for their future spouses, they decided to pool their meager assets and purchase one really good, expensive, colorful, silk tie for common use on all dates. They held a lottery to decide who would get to wear "the tie" when, and then to schedule their respective social lives accordingly. They

were convinced that "the tie" would certainly make each boy more attractive, if not downright irresistible, on their dates.

However, after three or four boys had worn "the tie" with varying success, an incident occurred that put an end to their ingenious experiment. One boy came back from a date looking crestfallen and somewhat depressed. When he was asked what had gone wrong, he told the others mournfully that the young lady had said, "Hey, I went out once before with that tie!" So much for magic ties.

צמשל: The *gemara* (מגילה טז) tells us that Yosef purposely

וישלח את אחיו וילכו ויאמר אליהם אל תרגזו בדרך. ויעלו ממצרים ויבאו ארץ כנען וכו' (מה-כרבה)

When *Yosef HaTzaddik* revealed himself to his brothers, they could not reply, "*for they were speechless from shame.*" Confronted with the truth, the shock and embarrassment of the ten brothers of Yosef was so great that they were stunned speechless. All at once, they realized that the situation was not at all as they had originally perceived it. Not only was the personal opinion of each brother faulty, but their collective understanding was also wrong. Yosef's dreams were indeed true prophecies, and they, the brothers, were mistaken in their assessment of their brother and his behavior. They had misjudged Yosef.

Thus, explains **R' Chaim Pinchos Scheinberg ZT"L (Nesivos Chaim)** later as the brothers prepared to return to their father, Yosef made a special point to caution them, אל "Do not become lost along the way." Rashi tells us what Yosef meant: "*Do not become occupied with halacha so you do not lose your way.*" It would be quite dangerous for the brothers to be distracted from their mission of returning home, by delving into their studies. The brothers had to return home immediately, without any delays, since their father was still mourning the supposed loss of his son. News that Yosef had been discovered alive and well in Egypt had to be delivered as quickly as possible.

The brother's trip back to their father *Yaakov Avinu* after learning of Yosef's rise to greatness and leadership in Egypt, was also a perfect time for them to reflect and argue about their error. Fingers may be pointed and blameful aspersions cast about. Argument and strife would likely ensue. Yosef could not allow the fraternal bonds to splinter at this critical juncture. Therefore, he warned them: "*Do not become occupied with halacha, so you should not lose your way.*" Yosef foresaw the dangers involved in traveling with so much to discuss and debate. This was not a time to get lost on the way home by discussing past mistakes.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... טוב והמטיב

Why do we cover our eyes when we say *Krias Shema*? *Chazal* (ברכות יג) tell us how Rabbi used to pass his hand over his eyes when he said *Shema* and the **Shulchan Aruch** (סא-ה) rules that we do this as well to help us concentrate. The **Zohar**, however, suggests a deeper meaning: "This is the SECRET of *Krias Shema*." This secret, says the **Kol Aryeh**, is based on the *gemara* (פסחים ג) that tells us that this world (עולם הזה) and the next world (עולם הבא) are different in the fact that here one recites the blessing "הטוב והמטיב" on good news and "דיין האמת" on bad news, whereas in the next world only the *beracha* of "הטוב והמטיב" is recited. Why? Because in this upside down and deceitful world (עולם השקר), we are often deluded into believing that what is comfortable is "good" and what is painful is "bad." This is absolutely FALSE because everything that *Hashem* does is truly GOOD. We see this from the words, "*Shema Yisroel*" - Hear Yisroel, "*Hashem Elokeinu*" - *Rachamim* (mercy) and *Din* (strict judgment), "*Hashem Echod*" - is all ONE: they are both mercy! Who, if not Yosef understood that often in life, what appears to be "bad" is really good. After being hated by his brothers he was sold down to *Mitzrayim* only to become the viceroy of Egypt, the one responsible for saving millions of people from starvation, including his very own family!

And so when we recite *Krias Shema*, we cover our eyes not to be distracted by the illusions of this false world, and to focus on the truth. Our eyes see so many things that make no sense to us. We must cover our eyes and reach into our souls where the truth can be found that everything *Hashem* does is good. This is the message that Yosef can "*place upon his father's eyes.*"

TORAH GEMS

ואת יהודה שלח לפניו אל יוסף לחזרת לפניו
גשנה ויבאו ארצה גשן וגו' (מו-כה)

Yaakov Avinu was afflicted by the tragedy of having lost Yosef for 22 years because he wanted to live in tranquility. If this occurred in a holy place such as the Land of Israel, how much more should Yaakov worry about living in comfort while in Egypt! The province of Goshen was prosperous and flourishing, the richest in all of Egypt. However, in such a place, the evil inclination is powerful and a person must be careful not to seek out comfort, but instead to occupy himself with *Torah* and serving *Hashem*. In this way, he will experience protection from all surrounding temptations.

Chazal teach (סוכה נב): "*If you encounter that scoundrel (Yetzer Hara), drag him to the Beis Medrash.*" Yet for this to happen, one must live in an area where there are houses of study to which one can drag the evil inclination and subjugate it. Yaakov feared for his children in Egypt, a land of immorality and perverted individuals. He feared that some of them would be swept away by the evil inclination.

For this reason, expounds **Chacham Dovid Chanania Pinto Shlit'a**, "*(Yaakov) sent Yehuda ahead of him to Yosef.*" Rashi tells us that he did this "*to prepare an academy from where instruction (הוראה) shall go forth.*" Yaakov did not wait until having personally arrived in Egypt; he made preparations in advance so that his children would immediately find a place of Torah where they could go and study as soon as they arrived, not losing a single moment.

We now see just how correct Rabbi Yochanan was when he said that the expression, "*And Yisroel dwelt in the land of Egypt*," denotes hardship (סנהדרין קו). This "hardship" consisted of the effort involved in *Torah* study, because "*Commensurate with the effort is the reward.*" (אבות ה-כא). The *posuk* is praising Yaakov because he persevered in the path of *Torah* and service of *Hashem*, laboring without respite, even in an immoral country such as Egypt and a pleasant area such as Goshen.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ויוסף ישית ידו על עיניו (מו-ד)