

בראתי יצר הרע ובראתי

תורה תבלין

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שבת קודש פרשת ויחי - Shabbos Parshas Vayeichi

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מדעת עליון

ויחי יעקב בארץ מצרים שבע עשרה שנה וכו' (מז-כח)

איתא בב"ר למה נסתמה פרשה זו אלא כיון שנפטר אבינו יעקב התחיל שעבוד מצרים על ישראל ע"כ. ולכאורה אין כאן הפסק כלל אפי' כדי פרשה שתומה שנדרוש נסתמו עיניהם ולבם של ישראל, עפרשי"י, וכ"ש שלא נזכרה גם מליצת נסתמו עיניהם. וכפי הנראה אין כאן שום פרשה. ומבאר הגמ"ר יעקב קמנצקי זצ"ל בס' אמת ליעקב שבאמת חז"ל מצאו שכאן הוא בודאי סדר לעצמו, כי אם נשקיף ונראה שספר בראשית הוא התקופה הראשונה מבה"ע עד סוף האבות, ונמצא שסדר א' הוא עשרת הדורות עד נח, ועד אברהם בסדר הב', ואח"כ אברהם עד המילה, ומשם עד אחר לידת יצחק, ואח"כ אברהם עם יצחק, ואח"כ יעקב ועשו, ואח"כ יעקב בבית לבן, ואח"כ תולדות יעקב ויוסף כמלך, וירידת אבותינו למצרים. וסדר זה של יעקב במצרים עד התחלת הגלות, וא"כ כאן הוא המקום להתחיל סדר חדש. אבל ממה שלא הפסיקה התורה בשום הפסק, גילתה התורה"ק דכל הענין של חכמת יוסף והצלחתו, וכל המשך הסיפור דבפי' ויגש, כ"ז היה מפני שהיה יעקב עדיין חי ובזכותו זכו לכל הצלחות האלו, וא"כ הרי בהדיא שפרשה זו נמשכת לפרשה דלעיל.

בך יברך ישראל לאמר ישימך אלקים כאפרים וכמנשה וגו' (מח-כ)
הנה קצת קשה, דלמה צוה יעקב שיתברכו בני ישראל דוקא בשני בני

ויברך אותם איש אשר כברכתו ברך אותם וגו' (מט-כח)

Weren't some of the sons of Yaakov not blessed, such as Reuven, Shimon and Levi? In fact, one was punished by having his birthright stripped from him and the other two were admonished, "Cursed is their wrath I will divide them....I will disperse them..."!

Rabbi Levi Ben Gershom ZT"L, the Ralbag, answers based on a beautiful principle. The loss of the birthright by someone who does not deserve it is, in actuality, a *berachah*, a great gift. What purpose is there in assuming a position or responsibility for which one is unequipped and hence doomed to failure? Furthermore, it is truly a blessing when one points out to another his faults, for Yaakov to admonish Reuven for his inappropriate rashness. The latter now knows on which qualities he needs to work and in what areas he needs to improve. Similarly, it was indeed a *berachah* when Yaakov informed Shimon and Levi of their improper jealousy and when he separated them so that too many overly zealous people would not live in the same vicinity and cause destruction.

הוא היה אומר

R' Moshe Sofer ZT"L (Chasam Sofer) would say:

"May they multiply abundantly like fish within the land. The entire existence of *Bnei Yisroel* is as extraordinary and unnatural as fish living within the land!"

R' Shloime Gantzfried ZT"L would say:

"*Hashem* tested Yosef with poverty and with wealth. Which was the greater test? Wealth, because a poor person or a slave, will by nature be humble, and therefore he is less likely to rebel against G-d."

R' Naftali of Ropshitz ZT"L would say:

"I can assure you that the *Yetzer Horah* won't pursue you - if you don't pursue it!"

A SPECIAL MAZEL TOV TO RABBI AND MRS. YOSSE HIMY ON THE BIRTH OF THEIR DAUGHTER ELISHEVA KAYLA

שתחי' יה"ר שיוזכו לגדלה ולחנכה לבן תורה לחופה ולמעשים טובים

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Thus, *Shlomo Hamelech* testifies to the fact that you are ill, and I am therefore fulfilling the mitzvah of visiting the sick."

The wealthy man laughed and said, "If you really want to fulfill the mitzvah in the truest sense of the word, you would be in a hospital. You would not have come here to visit me only in the sense of involved, complex extrapolation." The rabbi answered, "I will reveal to you the reason why I want to fulfill this mitzvah here only if you first make a pledge to contribute to the cause for which I am collecting." The wealthy man finally consented out of curiosity. The rabbi explained, "Surely you are aware of *chazal's* comment that Yaakov was deathly ill, and only when Yosef arrived does the posuk say, '*Yisrael strengthened himself and sat up on the bed.*' Why did he receive additional strength once Yosef came to see him? Because one who visits a sick patient removes one-sixtieth of the illness. And so, I prefer to visit you, whose illness is money - for I'd rather come and take with me one-sixtieth of your illness.....!"

TORAH GEMS

וישלח ישראל את ימינו שכל את ידיו כי מנשה הבכור וגו' (מח-יד)

This posuk implies that the fact that Menashe was the firstborn was the reason that Yaakov crossed his hands and placed his right hand on Ephraim's head. In reality, however, the fact that Menashe was the firstborn was a reason why Yaakov should not have crossed his hands.

The **Chizkuni** says that because Menashe was the first-born, Yaakov switched his hands, so that Menashe would at least be on Yaakov's right side when receiving his blessing. Had Menashe not been the first-born, Yaakov would not have switched his hands, but would have switched his grandsons' positions. In this vein the **K'hilas Yitzchok**, in the name of **Rabbi Ben Zion of Shkud ZT"l** says that although Ephraim received his blessing through the right hand of Yaakov, Ephraim must remember that he was on the left side. This reminder was instilled by Hashem by giving the descendants of Ephraim the nature to pronounce a "shin", as a "sin" should be pronounced (שופטים יב-ו). The difference between a "ש" and a "ס" is where the dot is located. A dot to the right indicates a "shin", and one to the left a "sin." Ephraim pronounced both as a "sin," where the dot is to the left, a powerful reminder that their tribe's ancestor stood to the left of Yaakov when receiving his blessing.

יוסף - אפרים ומנשה - ולא בשני שבטים אחרים?
ברם, יש לומר כדאיתא בס' **אגרא דכלה**, שבאמת יסודה של כל התורה כולה הוא, שלא יתגאה שום אדם על חבירו ולא יקנא בו. וממילא, כשראה יעקב אבינו עליו השלום, כי למרות ששיכל את ידיו והקדים את אפרים הצעיר לפני מנשה הבכור, ובכל זאת לא נשתלטה הגאווה על אפרים ולא שום קנאה על מנשה אחיו, כי אם נשארו שניהם כמקודם, אז אמר שיהיו כל בני ישראל כך, ללא גאווה, וללא קנאה.

ובכן מה שאומר הכתוב "וישם את אפרים לפני מנשה" - פירוש הוא על הברכה, "וישימך אלקים כאפרים וכמנשה". ולפיכך יהיו כל בני ישראל לדורי דורות מתברכים דוקא באלו שני בני יוסף, אפרים ומנשה, משום שעל אף אשר יעקב הקדים הצעיר להבכור - "וישם את אפרים לפני מנשה" - לא השפיע על שניהם הדבר לרעה - מה שלדאבון הלב לא היה אצל שאר האחים, כמשנא' "ויקנאו בו אחיו" (וישב לז-יא).

מעשה אבות.... סימן לבנים

A fire once broke out in a certain city, destroying all the homes and leaving the residents without a roof over their heads. In search of help, the local rabbi traveled from one community to another beseeching the Jews of each locale to show compassion and help their fellow Jews in need. In one city where he visited, the rabbi approached a beautiful shop which sold extravagant, gold jewelry. The owner of the shop greeted him with a warm smile. "I see that you are not from around here," he said to the rabbi. "How did you know?" asked the rabbi. "Because if you were from this city you would have known already that I do not give a penny to charity!" answered the miserly store-owner.

"Let us change places," suggested the rabbi. "Instead of you fulfilling the mitzvah of helping others, I will do it, instead, by virtue of the fact that I am visiting the sick." The wealthy man didn't understand. "Who is the ill patient which the rabbi is visiting?" Answered the rabbi, "You are the sick one. As King Shlomo, the wisest of all men, wrote, '*There is an evil disease which I have seen under the sun: wealth kept with its master for his own detriment*' (Kohelet 5:12). If the Almighty blessed you with wealth, and yet you boast about your unwillingness to share it with the underprivileged, there is no doubt, then, that your wealth is being kept with you for your own detriment. Eventually, you will have to account for the fact that you did not take proper advantage of your resources.