

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

הדלקת נרות שבת - 4:28

זמן קריאת שמוע/מ"א - 9:07

זמן קריאת שמוע/הגד"א - 9:43

סוף זמן תפילה / הגד"א - 10:30

שקיעת הזמנה של יום השבת - 4:47

מוצש"ק צאת הכוכבים/ מעריב - 5:37

צאת הכוכבים / כשיטת רבינו תם - 5:59

(Monsey, NY)

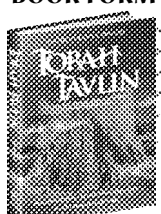
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תורה תבלין

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שבת קודש פרשת ויזי

Shabbos Parshas Vayechi

י"ד טבת תשס"ט - January 10, 2009

הגה"צ רבי גמליאל הכהן רבינובין שליט"א ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

וענינות ופירושים לעורך את האדם לעבודת השמים

וישתחו ישראל על ראש המטה וגו' (מז-לא) - חיזוק גדול הוא לחולה שהבורא נמצא מעליו

פרש"י: על ראש המטה - הפך עצמו לצד השכינה, מכאן אמרו שהשכינה למעלה מראשותיו של חולה עכ"ל. מקור דברי רש"י הוא מהגמרא (שבת דף יב ע"ב). ולכאורה מה נפקא מינה בזה שהשכינה נמצאת למראשותיו שלחולה?

ונראה דמונח בזה חיזוק גדול לחולה, שכן יכל החולה לחשוב לעצמו שהבורא יתברך כועס עליו, וכל ייסוריו באו עליו משום שהקב"ה אינו אוהב אותו ואינו חפץ בטובתו.

לכן באו חז"ל ולימדונו שלא נכון הוא הדבר לחשוב שאין הקב"ה אוהב אותו, והא ראייה, שהשכינה נמצאת מראשותיו של האדם החולה, וכשיחשוב כך - לא תיחלש דעתו עליו, וידע שכל הקורה איתו וכל חוליו - הכל לטובתו הוא, והראייה, שהרי זוכה הוא להשראת השכינה, ולא עוד אלא שנמצאת היא על ראשו!

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לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

אסרי לגפן עירה ולשרקה בני אתנו וכו' (מט-יא)

אצ"תא בגמרא (ברכות ו:): "כל אדם שיש בו יראת שמים, דבריו נשמעים, שנאמר 'סוף דבר הכל נשמע, את האלהים ירא וגו'", ויש להבין מה באה מילת "כל" לרבות, וכן מדוע כתוב 'דבריו נשמעים', לשון הוה, ולא 'יהיו' דבריו נשמעים', לשון עתיד, שהרי הכוונה היא שיקבלו את דבריו, וכן מדוע כתוב לשון שמיעה ולא לשון קבלה?

הדרכת התורה וגדולי ישראל, אחרים הרואים אותו, מושפעים ממנו, ומשפרים את מעשיהם, וחיים גם הם על פי תורה. נמצא שבמעשים לבד חיזוקם בקיום המצוות, ללא צורך בדיבור ושכנוע, רק עצם הנהגתו, היא המוכיחה אותם, ומחזירה למוטב. וסוג זה של תוכחה, שייכת אצל כל אדם, וגם איש שלא חננו אלוקים בלשון לימודים ובכושר דיבור, ביכולתו לחזק את האחרים ולהחזירם למוטב, ע"י התנהגותו הראויה.

ומעתה יתבאר דברי הגמרא, "כל אדם שיש בו יראת שמים", היינו גם מי שאין ביכולתו להוכיח ע"י דיבור, אם יחיה 'חיים של יראת שמים ויראת חטא', 'דבריו נשמעים', היינו שעניינם והנהגותיו משפיעים על אחרים, כאילו שמעו ממנו דברי תוכחה. (ע' בינה לעיתים ח"ב דרוש השתיקה א')

ובזה הוא מבאר (שם) הפסוק: "ושפט בצדק דלים וגו'" (ישעיה י"א ד'), שהכוונה הפשוטה היא, שמלך המשיח ישפוט את העם בצדק, ויש להבין, וכי איזה שבח הוא למלך המשיח, האם יעלה על הדעת שישפוט שלא בצדק?

ומבאר "כי הוא ישפוט הדלים, לא באמירת הדין ובבירור המשפט בפיו, למור 'איש פלוני אתה זכאי, איש פלוני אתה חייב', אלא שהוא בעצמו בכל פעולותיו ובכל מעשיו, יעשה תמיד הצדק המוחלט והגמור, וממילא באותו הצדק הנמצא בו, יבא לשפוט את זולתו, היינו שעשייתו הצדק תמיד, יעשה רושם חזק בלב כל אדם הרואה אותו, שגם הוא יתרחק מלעשות שום דבר מעוקל, ונמצא שלא יצטרך להתקרב למשפט בשביל שום טענה, כי יעשה הצדק בלבד, ונמצא המשפט נעשה מאליו".

ולפי"ז יש לבאר את הפסוק עפ"י השם משמואל' (חיי שרה, תרע"ט), שהמילה 'עיר' הוא מלשון התעוררות, וא"כ 'אסרי לגפן עירה', היינו שע"י שיהודי מתעורר להתחזק ביר"ש וקיום המצוות, אין זה נוגע רק לו, אלא זה גם שייך וקשור לכלל ישראל, שאחרים רואים את מעשיו ומתחזקים בעבודתה, 'אסרי- לשון קשר, גפן זה ישראל (וזהו א' רל"ח)".

במשל: Yosef raised two great sons in the moral wasteland of Egypt. Menashe, the older son, was a great *tzaddik*, but not as learned as his younger brother, Ephraim. These two brothers epitomize the relationship that Jewish brothers maintain amongst themselves. Each one tries to grow and elevate himself, yet at the same time, there is no jealousy between them. When one brother grows, it spurs the other to grow as well, until both become *tzaddikim*.

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

הכלכה למעשה

way, the water is kosher immediately because the fact that it get back so quickly to its proper color is a proof that it never really had a change of color (5). After a hydrant flushing, the water may come out with a brownish tinged color for a while, which technically invalidates it. If, however, it can be proven that if the water is left still till the brown settles, it will look again like natural clean water, it is kosher.

This whole issue of a color change does not pose a problem when many visible particles float around in the water but do not blend into the water to cause a color change.

Bad Tasting Water. If water is so salty, bitter tasting or smelly that a dog cannot drink it, it loses its status of water and is not valid (6). If later, the water improves by distillation, cooking or any other means, it becomes valid once again.

Hot Water. If water is hot enough that an average person cannot hold his hand under it comfortably, (*yad soledes bo*), it is unfit for washing until it cools down to a comfortable warmth.

WEEKLY CHIZUK # 90

Before saying *Birkas Hatorah* every morning one should have in mind to fulfill the following three *mitzvos*:

- 1) The *mitzvah* of *Birkas Hatorah* which according to most *Poskim* is a daily *Torah* obligation.
- 2) The *mitzvah* of learning *Torah* which one fulfills with the *posukim* of *Birkas Kohanim, Mishna and Braisa* that he says right after the *Birkas Hatorah*. One should try hard to understand the *Mishna* and *Braisa* that he is saying in order to qualify it as learning.
- 3) The daily *mitzvah* of remembering the giving of the *Torah* at *Har Sinai* which is the content of the last of the three *Berachos*.

הוא היה אומר ...

(1) אורח קס"א (2) משנה ברורה קס"ה (3) שם ב"ג (4) אורח שם"ט (5) שר"ת להורות נתן ד"ח (6) אורח קס"ט

Rabbeinu Bechaye writes: "In the *posukim* that contain the blessings of Yehudah, we find every letter of the *Alef-Beis*, except for the letter 'zayin'. This teaches us that the power of the kingdom of Yehudah does not come from weaponry (*zayin*) but rather from the merit of *Bnei Yisroel* and the ever-vigilant protection of *Hakadosh Boruch Hu*."

R' Chanoch Tzvi of Bendin ZT"Y would say: "Yaakov wished to tell his children when *Moshiach* would arrive, but the *Shechinah* (Divine Presence) departed from him, and he was unable to do so. But why was it necessary to take away the Divine Presence? Why couldn't *Hashem* simply tell Yaakov that he was forbidden to reveal this information? However, when Yaakov foresaw all the suffering his children would be forced to endure throughout the many exiles, he immediately became saddened. Since, "*The Divine Presence only rests on a joyful person*," it departed as a natural consequence of his mood."

A Wise Man would say: "The lazier a man is, the more he plans to do tomorrow. You cannot build a reputation on what you intend to do."

לזכר נשמת ר' מאיר שבת בן שמעון מנשה בערקוויץ זצ"ל

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מעשה אבות ... סימן לבנים

ועיני ישראל כבדו מזקן לא יוכל לראותו כו' (מה-י)

Yaakov Avinu's eyes became weak in his old age and he was unable to see. In the midst of Yosef's visit to his father, bringing his two sons, Menashe and Ephraim, to receive blessings from their grandfather before he passed away, the *Torah* inserts this bit of information about Yaakov's inability to see. In fact, the *posuk* stresses that he “*was unable to see*,” a seemingly extra phrase, to reinforce our image of the great *Yaakov Avinu* in his final days. He was physically unable to see, yet in the very next *posuk*, Yaakov reminds his son, “*And behold, Hashem has shown me even your offspring*.” If he was blind, how could he be shown anything? The lesson we are meant to absorb is that a righteous person sees what *Hashem* wants him to see and consequently, he does not see what *Hashem* has withheld from him. When one recognizes that *Hashem* is the One who controls and leads his life, he will come to terms with any and every eventuality, for although he might not actually “see” the purpose, he is assured that he is being “shown” the way.

Not unlike most of the homes of *Yerushalmi* Jews, the *Machane Yehudah* home of **R' Chaim Shaul Dweck ZT”L**, the famed *Mekubel* (kabbalist) of *Yerushalayim*, was sparsely furnished, and its cupboards were often bare. There was only one thing that could be found in great abundance; holy *seforim*. R' Chaim Shaul's library contained thousands of *seforim*; works of Talmud and *halachah*, rare manuscripts and, of course, books of kabbalistic teachings. What was most unusual, however, was the fact that for many years, the owner of this grand library did not even use his own *seforim*. Not that he didn't want to; he simply could not. For the last 30 years of his life, R' Chaim Shaul Dweck was blind.

Perhaps he couldn't read the words written there, but no one could argue that R' Chaim Shaul did not know his *seforim*. Students at *Yeshivas Shaar Hashamayim* could attest to the great *tzaddik's* encyclopedic knowledge - with or without his *seforim*. It happened once when a group of students came to R' Chaim Shaul's home to be tested.

This was not a simple test, and these were not simple students. They were scholars of note, who studied at *Yeshivas Shaar Hashamayim*, and they were to be tested by R' Chaim Shaul in a number of areas, including revealed and Kabbalistic secrets. R' Nissim Nachum, the great philanthropist, had promised the *yeshivah* a generous donation if they did well.

R' Chaim Shaul was particularly well versed in the wisdom of the **Rashash, R' Shalom Sharabi ZT”L**, and had written several *seforim* based on his teachings. Thus, it was only natural that he began the test by asking for the opinion of the Rashash on a certain matter. The young men thought hard and then looked at one another. Nobody recalled this passage, let alone knew the correct answer. Hesitantly, and a bit embarrassed, they admitted defeat.

“Go to my library and bring me the *sefer Etz Chaim*,” R' Chaim Shaul told one of the students. “We will find the answer there.” The blind scholar then gave careful instructions as to where, among his thousands of books, the volume could be found. The man followed the instructions and found the *sefer* exactly where R' Chaim Shaul had told him.

R' Chaim Shaul instructed the student to open it to a certain page where they would find the answer to his question. The students read through the page, over and over again, but still, try as they might they could not figure out what R' Chaim Shaul was referring to. Finally, the elderly kabbalist stood up from his place and walked slowly toward the desk. He ran his fingers lovingly over the worn page of the *sefer* in a slow, back-and-forth motion. When he reached about halfway down the page his finger stopped. “Here,” he declared, “here is the text that will solve this problem!”

The astonished students saw that, indeed, R' Chaim Shaul had found the place.

They learned a lesson in the true meaning of vision, and how the power of *Torah* can make a blind man see more clearly than all others.

משל' למה הדבר דומה

גם הוא יהיה לעם וגם הוא יגדל ואולם אחיו הקטן יגדל ממנו וכו' (מה-יט)

משל: A *bochur* in the *Mirrer Yeshiva*, enjoyed the privilege of a close relationship with the great *Mirrer Mashgiach*, **R' Yerucham Levovitz ZT”L**. He was part of a *chaburah* (study group) that learned *mussar* privately with R' Yerucham once a week in his home.

One beautiful spring day, as the flowers had just begun to bloom, the *chaburah* came to the *Mashgiach's* home for the weekly *shiur*. They were sitting around the table waiting when the *Mashgiach* rushed into the room. He was very agitated. Suddenly, he cried out, “*Ich bin yetzt*

gekummen fun di gass und ich zei as alles vakst - farvoss vakst ihr nit?” (“I just came from the street, and I saw that all around me everything is growing. Why aren't you growing?”)

“Believe me,” said the *bochur* later when he became a *Rosh Yeshivah* in his own right, “the *Mashgiach* succeeded in shaking us up! That roar shook me up then, fifty years ago, and I have been shaking ever since! I can't sleep very much; whenever I get warm and comfortable in bed, the *Mashgiach's* voice haunts me. I hear him roaring at us, ‘*Farvoss vakst ihr nit?*’ Why aren't you growing?”

יהי יעקב בארץ מצרים שבע עשרה שנה
יהי ימי יעקב שני חייו וכו' (מז-כח)

Rashi asks a most famous question: “*Why is this parsha closed? (There is no break between the previous parsha and this one) Because once Yaakov Avinu passed away, the eyes and hearts of Yisroel were closed due to the pain of the ensuing slavery, for the Egyptians began to enslave them.*”

R' Meir Yechiel of Ostrovta ZT”L adds to the words of Rashi that in truth, *Parshas Vayechi* is sandwiched between two prominent and symbolic events. In the previous *parsha*, the *posuk* tells us that when Yaakov heard that Yosef was alive, “*His spirit was revived*.” Yaakov was alive, *Bnei Yisroel* was prospering, the outlook was promising. Next week's *sedrah*, *Parshas Shemos*, plants the seeds of redemption from the bondage of Egypt. But *Parshas Vayechi* is set at a point in our history that was neither here nor there; it was simply a bridge between the illustrious past and the inspirational future. Thus, it is seen as “closed” as the full awareness of the pain of *Golus Mitzrayim* becomes all too real.

The **Rebbe, R' Tzadok Hakohen ZT”L** provides his own unique approach to Rashi's question. It is “closed” because nothing seems to make sense! Why did Yaakov have to leave *Eretz Yisroel* to go down to Egypt only to have his children later return to the same land? And why did they become a nation only in the confines of Egypt, but they received the *Torah* in the wilderness? What was the purpose of all these maneuvers? The answer is that we do not understand the ways of *Hashem* - they are “closed” to us. Nevertheless, we believe with a pure faith that all that we experience is for our own good, *Hashem* is watching and protecting us. This is how we must approach the concept of “עקבתא דמשיחא” - the pangs of sorrow and oppression that will ultimately lead to the coming of *Moshiach*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תקן חסדות

Sefer Beraishis is known as “*Sefer Hayashar*” because it is filled with the lives and deeds of our *Avos*, Avrohom, Yitzchok and Yaakov, who were called “*שרים*” - “*virtuous*.” This first Book of the *Torah* is not filled with *mitzvos*, but rather it teaches us the foundation of Jewish living - good *Middos*. For this very reason, *Yaakov Avinu* gave each of his sons a *beracha* according to his need. **R' Yeruchem Levovitz ZT”L** explains that a *beracha* is a growth stimulus that enhances one's potential. Yaakov focused on the dominant trait of each son in order to show him where his strength lies and to help him grow and achieve his true potential. We, too, must focus on our unique abilities and allow them to grow. And we must identify our children's potential, their dominant traits and nurture them for maximum growth. It may be difficult, but if one focuses on his natural tendencies and stresses his dominant traits, he will gain the self-confidence necessary to improve.

The purpose of life is for spiritual growth - and we can trace the stages of life through the *parshiyos* in *Sefer Berashis*: “**Beraishis**” - In the beginning a baby is born “**Noach**” - the baby rests to build up strength. “**Lech Lecha**” - He begins to walk, to move “**Vayera**” - He begins to see, to understand the world around him. “**Chayei Sara**” “**Toldos**” - He marries and has children. “**Vayeitzai**” - He goes out to make a *parnassah*. “**Vayishlach**” - He marries off and sends his children on their way. “**Vayeshev**” - He retires from work. “**Miketz**” - He comes to the end of his life. “**Vayigash**” - He ‘meets’ his Creator in the next world. “**Vayechi**” - In the *zechus* of all his good deeds, he will live on forever in *Olam Haba*!

ויצו אתם ויאמר עליהם אני נאסף אל עמי
קברו אתי אל אבותי אל המערה וכו' (מט-כט)

In an unusual display of elaboration, Yaakov issues one final command to his children. He reminds them how his grandfather Avrohom bought the cave of *Machpela* from *Efron Hachiti*, how this land now belongs to his family, and since his grandparents and parents are buried there, he too, wished to be buried there. This long narrative appears to be redundant; why did Yaakov feel the need to recite it?

This can be understood from the following story. A couple once came to their local *Rov* and requested that he write for them a *Get*; they wished to get divorced. The *Rov* spoke to the husband and then to the wife and tried to see if there was some way to work things out. Divorce is a drastic step; what about the children, the family? But the couple was adamant and insisted on a *Get*.

A *sofer* was brought in and he wrote out the full language of the *Get*. While everyone was waiting for the ink to dry, the *Rov* took out a *chumash* and began to look over the *parsha* in fulfillment of the *mitzvah*: שנים מקרא ואחד תרגום. It was the week of *Parshas Vayechi* and he was up to the portion where Yaakov asked to be buried in מערת המכפלה.

As he read through the four *posukim* in which Yaakov issued his command, he noticed that every letter of the א' ב' is found in those *posukim* except for two: the ג' and the ט" were conspicuously absent! גט" - the Hebrew word for divorce paper, is not found at all in Yaakov's final words.

It must be a sign, thought the *Rov*, that this *Get* is not meant to be! The holy Zaida Yaakov is telling us with his final words that there must be peace between his sons, that everything and everyone should be tolerated - except for the ג' and the ט". A Jew must never divorce himself from another Jew, surely not a husband from a wife. At once, he halted the proceedings and pushed again for reconciliation.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

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