

“*It is better for a person to be cast into a fiery furnace than to embarrass his fellow in public.*” (סוטה פ') One who is silent in the face of insults and does not respond or hurt another with his words, will merit great things in his or her lifetime.

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
הלכה למעשה
Practical Application. The opinion of the Rav Shulchan Aruch ③ is that a person must learn a smaller amount (a *perek* or two) at a time and review it until it is fluent and clear to him. Only then, should he proceed with new material. If, at some point, he begins to forget the previous *Torah*, or it starts to become “hazy” in his mind, he should go back and relearn or review it, so as to keep it fresh. Even though this minimizes his time to learn and know more, the *mitzvos* of “פן תשכח” and “ושמרתם” obligate him to review what he learned and keep it fluent. Even now, when the Oral Torah is written down and one can quickly refer to it, the obligation remains the same. (R’ Chaim Volozhiner ז”ל ④) argues on this detail.) On this, the *Mishna* of “לא עלך המלאכה לעמוד” applies.

In such a case, where the scope of one’s learning will be limited, he should give preference to topics that are practical to his daily life. Even when he knows those topics and is still faced with the above-mentioned dilemmas, the opinion of *Shulchan Aruch Harav* would be to give preference to depth and clarity through reviewing and remembering, over just learning more material. Those people that do not follow this method and just continue to forge ahead probably do not have the patience to continuously review and will end up not learning at all. Or, they rely on the opinion of R’ Chaim Volozhiner. However, the simple reading of the **Rambam** ⑤ and the commentaries in *Avos* ⑥ seem to indicate not like this. All agree, a person should make real efforts to remember and know his learning with clarity through ongoing review and that is what has produced *Gedolim* and *Poskim* throughout our long history.

(1) פרקי אבות בסוף (2) שר"ע הרב הל' תלמוד תורה ביגה"ה (3) סו"ג ט-ט (4) כתר ראש ס"ז (5) רמב"ם הל' ת"ת אי (6) פרקי אבות ג"ח

נמשל: From among the many accolades attributed to Tamar, none is greater than the fact that she remained silent in the face of certain death, rather than cause embarrassment and harm to Yehuda. From her, we derive the Talmudic principle:

A SERIES IN HALACHA LIVING A "TORAH" DAY
הלכה למעשה
The Greatest Mitzvah of All (6)
Dilemma of Clashing Obligations. Although the *Torah* obligates us to remember our *Torah* learning (“השמר לך פן תשכח את הדברים”) and also to learn with depth and clarity (“ושמרתם”), there is a third (“ולמדתם אותם ושמרתם לעשותם”) which requires one to have knowledge of the whole *Torah*, or as much as he can. On the surface, these obligations can clash with one another, because quite often, the amount of time it takes to review and remember *Torah*, and learn it with depth and clarity, leaves almost no time to learn large portions of the *Torah*. This creates a number of intriguing dilemmas: 1) Should one review a *Mesechta* (volume of Talmud) in order to remember it better, or should one go ahead and learn a new *Mesechta*? 2) Should one learn a *Mesechta* slowly, and with great depth and clarity, or should one try to learn faster, with only a basic understanding which will enable him to cover more *Mesechtos*?

“לא עלך המלאכה לעמוד”
A Guideline. The *Mishna* in *Avos* ① says: “*The task is not on you to finish, but you are also not free to abandon it.*” The *Poskim* ② write that this refers to the *mitzvah* of knowing the *Torah*, as the *Mishna* continues: “*If you’ve learned much Torah, you will receive much reward.*” This guides us to be motivated to not only know the entire *Torah*, but to realize that one is not expected to do more than he can. The *Mishna* has specific implications and possibly a general adaptable attitude, according to each specific individual case and/or generation.

הוא היה אומר...

Chacham Rav Yehoshua Shimon Chayim Obadia ז”ל (Torah V’Chayim) would say:

“What was the purpose of Yosef’s second dream? Once he saw that the bundles all bowed down to him, why was it necessary for him to see the celestial spheres also bowing to him? According to the **Yalkut** (יהושע כא), when *Yehoshua bin Nun* ordered the sun to stand still in the sky, it refused to comply, arguing that it was bigger and greater than he. Yehoshua replied, ‘*You are a bad servant. Did not my forefather (Yosef) already foresee the sun, moon and stars bowing to him?*’ To this, the sun was silent and stood still. It is clear, then, that the true purpose of the second dream was not for Yosef per se, but for his descendant, Yehoshua. When he issued a command, the sun, moon and 12 stars - 12 *shevatim* - all complied.”

Chacham Rav Yosef Chayim of Baghdad ז”ל (Ben Yehoyada) would say:

In **Medrash Sechel Tov** it is written: ‘*Most people are fond of the repayment day, which corresponds to one’s birthday, and celebrate with a festive meal.*’ Every year, on the day of one’s birth, his *mazel* is strong and successful. On *Rav Elazar ben Azaryah’s* 18th birthday, a miracle occurred and 18 rows of white hair grew on his beard as befitting his status. Thus, it is customary for one to make his birthday into a *Yom Tov* for himself.”

A Wise Man would say:

“If you really put a small value on yourself, others will not raise your price.”

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Special Mazel Tov to Mr. & Mrs. Dovid Nadler and Mr. & Mrs. Yitzchok Kahan on the engagement of their children, Eli and Esty. May they be zoche to build a Bayis Neeman B’Yisroel and bring nachas to their families, friends and all of Klal Yisroel.

**מקדיש לעצ"נ ר' נפתלי טוביה
בן ר' ישראל מינצער ז"ל
יאהרצייט ראש חודש, א' שבט
זחא נשמעו ציורה בציור החיים**

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סוף זמן תפילה/להגר"א - 10:24

שקיעת החמה שבת קודש - 4:33

מוצג'יק צאת הכוכבים - 5:23

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מיט 7 חלקים

שנים, כי רק בהיותו בן ס"ג שנים דלה מתורת שם ועבר ביגיעה עצומה, כמבואר במדרש חז"ל שכל אותן השנים לא היה ישן כי אם באופן ארעי. ונמצא שהיה כאן יגיעה ממושכת של י"ד שנים ללא הפסק, ואת כל מה שהשיג שם היה מוסר ליוסף, והוא יוסף לא היה בשעה שנפרד מאביו כי אם בן י"ז שנה, כמבואר בפרשתו את כל הקורות עמו באותה שנה, וכבר זכה להשיג את כל מה שלמד אביו משך י"ד שנים תמימות לעת זקנותו כשתרחב שכלו ובינתו, והוא כל המתבונן יבין כי אין זה ענין טבעי, אלא שבהכרח מידתו היא שעמדה לו, כי הקדושה היא האמצעי להשגת התורה, וכפי מה שהאדם נודר בקדושה כך היא הצלחתו בתורה. והנה, סוד הקדושה, האין יבוא האדם לידי כך נרמז גם בפרשתו על הכת' (לת כא) 'איה הקדושה הוא בעיניו על הדרך', וכמבואר בספרי החסידות שרמז כי כאן שבאם ישאל אדם משראל 'איה הקדושה' האין אלא לזכות להתעלות במעלות הקדושה, והתשובה לזה הוא 'היא בעינים על הדרך' שבשעה שהגך הולך על הדרכים עליו להקדיש עיניו לשמים, ואז תזכה לקדושה, כי פגם הראיה היא הגורם כל המכשולות בקדושה, וכמאמר חז"ל (ירושלמי ברכות פ"א פ"ה) עין רואה ולב חומר ואיברים גומרים, וכשהאדם יוצא לדרכוהו של עיד עליו לקיים סוף מעשה במחשבה תחילה, ולהתבונן מה עלול עליו לעבור באם לא ישמור על עיניו כראוי, ועי"ז יזהר שלא להביט בעיניו בכל הנקרה בדרכו, וממילא יזכה לקדושה ולתורה. אין ביכולת האדם לדעת עד כמה עצמו רווהו בזה שמקדש עיניו בעת דליכתו ברוחוות העיז, ועד כמה היה מתנדרת מחמת ראייה אחת בלתי טהורה, יתכן כזאת שהאדם בזכות שממית עיניו יזכה להצטל מכך ולהיפך אף בשם 'קדוש' וכל הצלחותיו מאותו יום והלאה בזכות אותה וזהדות ועל כן מחובת האדם שיקבל עליו לשמור על עיניו, ובזכות זה נזכה לכל ההצלחות ולהשגה יתידה בתורה ובנותן התורה. בהקב"ה שהוא משיב חכמים אחר ודעתם יסכל, ואין כל מעשיו ומוחשבותיו כלום בלתי אם יגזור ה' יתעלה, והוא שכתוב 'דבות מחשבות בלב איש, ועצת ה' היא תקום', כי אם אסף עושר לרוב, אין לו להחיות טובה לעצמו, כי עושרו לא בא אליו בכוחו וקלותו, וכן אמר שלמה ע"ה 'כי לא לקלים המידוך, ולא לגיבורים המלחמה, וגם לא לחכמים להם, וגם לא לנבונים עושר וגו', וכן אמר עוד 'לאדם מערכי לב, ומה' מענה לשון', ודיבורו אינו בידו כי אם ביד הקב"ה, וכש' שאר כל המעשים, ולפיכך אין ראוי לו לבטוח ולהשען על בינתו, ואין לו לתלות את תקוותו בהשתדלותו, רק בהקב"ה, והוא שאמר דוד ע"ה 'אך לאלוקים דומי נפשי, כי ממנו תקותי', כלומר, ולא בהשתדלותי".

ועל דרך עניין זה, ביאר ה'כתב סופר' את הנאמר להלן (בראשית נ' פסוקים ט"ז ו"ח-כ), "ויראו אחי יוסף כי מת אביהם, ויאמרו, לו ישטמנו יוסף, והשב ישיב לנו את כל הרעה אשר גמלנו אתה...ויפלו לפניו, ויאמרו, הננו לך לעבדים, ויאמר אליהם יוסף, אל תידאו, כי התחת אלוקים אני. ואתם חשבתם עלי רעה, אלוקים חשבה לטובה, למען עשה כיום הזה להחיות עם רב", וכתב ה'כתב סופר' שם, ש"כשבאו אחיו לפניו כדי לבקש חנינה מלפניו, אמר להם שיתבוננו, הלא 'אתם חשבתם עלי רעה, אלוקים חשבה לטובה', ומה האדם, הלא 'דבות מחשבות בלב איש, ועצת ה' היא תקום, ו'התחת אלוקים אנוכי'".

מאוצרותיו של המגיד
מאת הרב שלום פטרל שליט"א מגיד משרים בקק בית שמש
וימצאוהו איש והנה תועה בשרה וישאלוהו האיש לאמר מה תבקש.
ויאמר את אחי אנכי מבקש הגידה נא לי איפה הם רועים
(לו-טו. חז) - **בעניין 'מידת הביטחון'**

ר'חב"מבין, "וימצאוהו איש והנה תועה בשרה - יאמר, כי הוא תועה מן הדרך, ולא היה יודע אנה ילך, נזכר בשרה כי במקום המרעה היה מבקש אותם, ויאריך הכתוב בזה, להגיד כי סיבות רבות באו אליו שהיה ראוי לחזור לו, אבל הכל סבל לכבוד אביו, ולהודיענו עוד, כי הגוידה אמת והחריצות שקר, כי זימן לו הקב"ה מורה דרך שלא מדעתו כדי להביאו בידם, ולזה נתכוונו רבותינו באמרים כי האשים האלה הם מלאכים, שלא על חינום היה כל הסיפור הזה, להודיענו כי עצת ה' היא תקום", (וכמאה"כ 'דבות מחשבות בלב איש, ועצת ה' היא תקום' [משלי י"ט כ"א]).

ובדבינו בחי' (רש הקדמתו לפרשת מקץ) האריך בעניין זה, "בטח אה' בכל לבך, ואל בינתך אל תשען (משלי ג' ה), שלמה המלך יזהיר בכתוב הזה על מידת הבטחון, מפני שהוא מעיקרי התורה והמצוות, ויאמר, שיבטח אדם בהקב"ה בכל לבו, ולא יבטח ולא ישען על בינתו, והכוונה בזה, שאם יורהו שכלו ותלמדוהו בינתו לבטוח ועושרו אז בכוחו וגבורתו, שלא ישען על זה כלל, רק שישם כל בטחונו

מעשה אבות סימן לבנים

וימצאנו איש והנה תעה בשדה וישאלהו האיש לאמר מה תבקש וגו' (ל-ג)

Yosef is sent by his father to Shechem to check on his brothers. Along the way, he becomes lost and is found by a “man” who notices him in a field and tells Yosef where his brothers are. The **Netzi’v (Haamek Davar)** writes: *“In truth, the Torah should have said ‘and he found a man’ for it was Yosef that was wandering alone searching and found the man, not the man who was walking on his way. Rather, the posuk comes to teach us that the man was a messenger from Heaven, sent to encounter Yosef and bring him to (Dosan), and the ‘man’ (angel) went and found him in that place.”*

The well-known **Tzaddik of Yerushalayim, R’ Aryeh Levine zt”l**, was renowned as an *“Ish Chessed”* - a man who excelled in acts of kindness. He spent his days visiting prisons and hospitals, showing his care and determination to assist even the most downtrodden. One day, as he stood over a gravely ill and comatose patient in the *Bikur Cholim* hospital in Jerusalem, he was surprised when the patient suddenly opened his eyes and looked right at him. “Reb Aryeh,” the man said in a voice full of urgency, “I have just returned from the *Beis Din shel Maalah* (Heavenly Court), who ruled that I must return to this world to correct my deficiencies. But it wasn’t easy. I got lost along the way and could not find my way back!”

Of course, R’ Aryeh was intrigued by these words and asked him to elaborate. The man was weak, but he continued speaking nevertheless. “After the *Beis Din* released me, I had no idea how to get back to this world. Suddenly, I heard someone calling my name. ‘Yosef ... Yosef.’ I turned to see a man sitting on a nearby mountaintop calling to me. I walked over to him and he said to me, ‘Yosef, do you recognize me?’ I admitted that I did not, and he said he will remind me.

“The man told me the following story. ‘The custom in Europe was for the poor and indigent Jews to congregate in the *shuls* and *Batei Medrashim* on Friday night and *Shabbos* day, and hope to be invited to one of the locals for the *Shabbos* meals. I was a beggar and would roam from place to place collecting money. On Friday night, I too, would go to the local *shul* and hope to be invited. The problem was that I was a very heavy-set man and most people assumed that I ate so much to look like this. As a result, people would hesitate to invite me and I was usually one of the last to be chosen.

“One Friday night, after they finished *‘Aleinu,’* I stood with a few other beggars and waited for an invitation. One by one, people would leave the *shul*, selecting a guest from the pool of beggars in the back. But my invitation never came. Everyone else found a place except for me. I was still standing near the door, when you and your father were leaving the *shul*. Your father took one look at me and said, ‘Come, Yosef, let’s go home. We are not having this man at our table.’ The two of you left the *shul*, leaving me all by my lonesome. I was deeply hurt and depressed, and I burst into tears. I had no place to go, nobody wanted me for a meal, and I was quite hungry. I sat down in the back of the *shul* and just cried.’

The sick man lay in bed, but his eyes were shining bright from the vivid memory. “The man on the mountain continued. ‘After ten minutes, you suddenly reappeared in the *shul* and invited me to your home for the meal. I asked you what caused you to change your mind and you told me that when you got home you said to your parents, ‘Father and mother, I don’t understand. How can we eat when there is a Jew who is starving? Where is the *rachmanus*, the mercy, on this Jew? How can we just leave him alone in the *shul*, while we eat to our heart’s content?’ Finally, your father relented and you came back for me. I was overjoyed and I told you then, that I will repay you for this kindness. Although we never met again in the world down below, I see you here now. What can I do for you, Yosef? How can I help you?”

“Well,” said the sick man, “I told him that I am being sent back down to the physical world but I don’t know the way. He graciously showed me the way and the next thing I know, I woke up here in the hospital!” The man was devoid of strength, but R’ Aryeh was infused with a tremendous *chizuk*. No act of kindness will ever go unpaid - on this world or the next!

משל למה הדבר דומה

הוא מוצאת ודיא שלחה אל חמיה לאמר לאיש אשר אלה לו אנכי הרה וכו' (לח-בה)

משל: One of the greatest Chassidic *Rebbes* was the famed **R’ Aharon Hagadol (the Great) of Karlin zt”l**. The story of his birth reflects back to an incident that took place with his father, Reb Yaakov, on the night of *Yom Kippur*.

Reb Yaakov was the *chazzan* in the local synagogue. One year, after leading the *Kol Nidrei* and *Maariv* prayers, Reb Yaakov got caught up in the intensity of the night and his silent *Shemona Esrai* during *Maariv* lasted a few minutes longer than usual. Some of the congregants were unhappy with the length of the *tefillah* and the moment Reb Yaakov stepped back three steps, one man walked over and slapped him across the face! “How dare you make us wait!”

said the man in a fit of arrogance. Some of the community leaders rushed to Reb Yaakov’s defense but he just waved them away, and in his sweet cantorial voice, began to sing the words, “יעלה תחנונינו,” and continue the *Yom Kippur piyutin*.

Even after *davening*, Reb Yaakov just smiled and wished everyone *“A Gut Yom Tov”* - even the man who had slapped him, as if nothing had happened. One of the wealthy members approached him and asked if he could buy the *zechus* of not responding to the insult off Reb Yaakov, but he just shrugged insisting that he had already forgiven the man.

That night, Reb Yaakov dreamt that he would merit a child who would “light up the world” - and his son did just so!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

ויאמר ישראל אל יוסף הלא אחיך רעים בשכם לכה ואשלחך אליהם ויאמר לו הנני וגו' (לז-יג)

The **Ohr Hachayim Hakadosh** comments here that *Yaakov Avinu* sent Yosef to Shechem to check on the welfare of his sons. When Yosef arrived, he was told by the Angel Gavriel that his brothers left Shechem and went to Dosan, and Yosef followed them there. At this point, he was no longer a *“Shaliach Mitzvah”* of his father and he lost the unique protection of: “שלוח מצוה אין” - “A messenger doing a mitzvah will not be harmed.” **Sefer HaMakneh** (קדושין לט:) quotes a *Gemara* in *Gittin* (סד) which teaches that if a person appoints a messenger to deliver a *get* (divorce paper) to his wife and tells him, “Give this *get* in Teveria,” he can only give it to her in that specific city. If he meets her in a different city and delivers it to her there, the *get* is *pasul*, because the husband specifically said to give it to her in Teveria. However, if the husband said, “Give this *get* to my wife who lives in Teveria,” then the *shaliach* may give it to her in any city since mentioning the city was just a “מראה מקום” - only meant to identify his wife’s location even though the husband wants the *get* to be delivered wherever she is found. Based on this, we may ask that although Yaakov believed that his sons were in Shechem, he really wanted Yosef to find them no matter where they were. He told him to go to Shechem, but this place was only a “מראה מקום” which thereby extended Yosef’s *shlichus* to Dosan. Therefore, the question remains, how could this tragedy befall Yosef if he was still under the protection of being a *shaliach mitzvah*?

My *machshava* here is that a misfortune which turns out to be a great benefit cannot be called a misfortune. True, Yosef suffered; he was sold into slavery and later went to jail, however, this led him to great success, becoming the viceroy of Egypt with the power to save not only his own family but the future of *Klal Yisrael*. Thus, *“Mechiras Yosef”* was not a calamity, but a blessing in disguise. This is a frequent occurrence in our own lives. Something happens which seems to be a major calamity, but with the passage of time we realize that it was really a *chessed*, for which we must thank the *Ribono shel Olam*.

DRUSH V’CHIDDUSH

ידיו כדיום הזה ויבא הביתה לעשות מלאכתו ... (לז-א)

The wife of Potifar was attracted to Yosef, and used every method possible to seduce him. The *Talmud* in *Sota* (לז:) states that one day, in a moment of weakness, Yosef made the fateful decision to give in to her wishes. Just as he was about to commit a sin, an image of Yaakov his father, appeared to him, and he was able to resist his urge and refrain from sin. The *Torah* clearly indicates that Yaakov thought that Yosef was dead. The brothers had convinced their father that he had been savagely killed by a wild animal. Therefore, the question is: how could Yaakov have known to send such a message to his son, to dissuade him from sin?

R’ Simcha Bunim Berger shlit’a, in the name of his *Rebbi*, **R’ Moshe Shapiro shlit’a**, explains that the image that Yosef saw was not sent from an external source to aid him, as we might assume. Rather, the image came from deep within

Yosef himself. Yosef realized that committing this sin would tarnish his legacy and the legacy of his family, thereby diminishing the treasured relationship that he had with *Hashem* and his father. It was the “דמות דיקוט” - the image of his father, of his history and of his destiny, that reminded him that this sin would be too onerous to bear. Yaakov had successfully left an everlasting impression upon his son.

It is no coincidence that the holiday of *Chanukah* falls on the days when we read of Yosef and his trials. The miracle that we celebrate by lighting the *Menorah* is all about a small flask of oil. That small flask is a symbol to the Jews of that time - and all future generations - that there will always be a continuity of holiness and purity unaffected by the evil in the world around us. As Yaakov had deeply influenced his son Yosef with the courage to act properly in the most difficult of times, the flask of oil with the *Kohen Gadol’s* seal continues to leave an impression on Jewish people throughout history.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF שלמות

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

וידאו אחד כי אתו אהב אנשים מכל אדויו וישנאו אתו ולא יכלו דברו לשלם ... (לז-ג)

Yaakov Avinu spent much time learning with his beloved son Yosef. The reason he did so was because he knew that in the future Yosef would be challenged in many ways. His life in Egypt would be filled with tests that the other brothers would not be privy to. Therefore, Yaakov tried to instill as much *Torah* and *Yiras Shamayim* into Yosef as he could in order to give him the necessary strength he would need in the future. Certainly this caused jealousy in the hearts of his brothers, says **Rabbi Pinchos Hoffman shlit’a**, but at least we understand why it was necessary. The question is: if Yaakov knew that the brothers were jealous and even hated Yosef, why did he send him to Shechem to see them? Wasn’t this looking for trouble?

R’ Simcha Bunim of Pshischa zt”l says that Yaakov was actually attempting to create a positive feeling between the brothers. “ראה את שלום אחיך” - can be understood as, “Go, see the welfare of your brothers.” But it can also be read as, “Go, see their *שלמות*.” Yaakov was actually sending Yosef on a peacemaking mission! He knew how they felt about him and how he felt about them and he thought it would be best if Yosef got to see his brothers up close and how wonderful - how complete and “שלם” - they actually were. If he could appreciate their goodness, they would come to love him as well. Yaakov made Yosef a *“shaliach mitzvah”* so that no harm should befall him, and followed this with another directive: “והשבני דבר” - bring me back word. This will allow the protection to continue until he got back home. Yaakov hoped that this would be a way to bring all his sons together in peace and the eventual outcome did achieve this, although it took many years and many tears until the brothers were reunited in peace. And as Rabbi Hoffman always says, “We cannot ask questions on the Avinu family!”

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