

מאת מו"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הייטס

is asked: isn't it possible to do both without meaningful *Tircha*? Some ⁽⁸⁾ therefore suggest a different reason: because it is not fitting that the *Torah* itself should rise in front of those who learn it. The **Shevet Halevi** ⁽⁹⁾ writes that one should still do "*Hiddur*" - raising one's body slightly, even while holding a *Sefer Torah*. **During Work**. If standing in the middle of working will cause a meaningful loss, one is not required to stand ⁽¹⁰⁾. This is because we assume that the *Talmid Chacham* forgoes his honor in order that another *Yid* should not have a loss ⁽¹¹⁾. If one wants to be strict and stand anyway, he may do so, but not if he is working for someone else. (The **Aruch Hashulchan** ⁽¹²⁾ suggests that this *halacha* was only said when people used to sit on the ground and standing could cause a loss. Today, when we sit on chairs, the second or two that it takes to stand will rarely cause a loss.)

בין הריחים - תבלין מדף היומי

Never Point Fingers - Beginning of Maseches Chulin

As we begin *Maseches Chulin*, a few notable points should be made. The *Gemara* (גיטין נ"ה) says the *posuk* in *Tehilim* (44:23): "כי עליך הרגנו: *"It is for Your sake that we are killed all the time,"* refers to *Talmidei Chachamim* who learn *Maseches Chulin* and demonstrate to their *Talmidim* proper *Shechita* techniques by making the motion on their own throats! This is an *Ayin Hara* and as a result of this practice, many have the *minhag*, most notably the **Chasam Sofer**, to institute a fast day in *Yeshivos* prior to starting *Maseches Chulin*. Additionally, many *Meforshim* refer to this *Masechta* as "שחיטת חרלין" to avoid referring to a *Masechta* as "*Chulin*" (mundane). **R' Tzadok HaKohen zt"l**, adds that although *Maseches Chulin* does not entirely address *Kodshim* issues (like previous *Masechtos*), it is still placed in *Seder Kodshim* to teach us that when a *Yid* eats, he should elevate his meals and make them holy. So, Bon Appétit - and make holy what you eat!

(1) יו"ד ומדיא (2) רמז (3) שית' שלמה חיים שכח (ה) רמ"א אר"ח לחא (5) רמז (6) צין אליעזר זי"ה, או נדברו ביד (7) ספר חסידים תשל" (8) תשובות חיים שאל עא" (9) שבת הלוי וקמו (10) יו"ד רמז (11) הפקנה קידושין לה (12) שם

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (104) Kavod HaTorah: Standing Up for a Talmid Chacham (cont). If one is learning and a *Talmid Chacham* walks within his four *amos*, he is required to stand up for him. Even though the positioning of this *halacha* in *Yoreh Deah* ⁽¹⁾ might indicate that it applies only to a person's main *Rebbi*, the **Aruch Hashulchan** explains ⁽²⁾ that it is an obligation for every *Talmid Chacham*. Even if one is teaching a group of people, he should rise, since this will not bring any significant *Bitul Torah* to his listeners ⁽³⁾. As explained earlier in this series, regarding *Torah* study we do not apply the rule of "*One who is exempt from doing a different mitzvah*," because *Torah* learning is meant to fulfill (לעשות ולקיים), and that includes interrupting learning to stand up for a *Talmid Chacham*.

While Davening. During most of *davening* when one is sitting, he should get up for a *Talmid Chacham*. There is no finite *Torah mitzvah* that exempts him as an "*Osek B'mitzvah*." However, when one is fulfilling the *mitzvah* of *Krias Shema* (usually sitting), the *Poskim* debate if he should stand or not. The **RM"A** ⁽⁴⁾ rules that if one is doing a *mitzvah* and another one comes up, if he can easily do both he should do both. Only when there is "טריחה" (burden) involved, do we exempt him from the second *mitzvah*. The **Birkei Yosef** ⁽⁵⁾ assumes that during *Krias Shema*, it is not a significant burden and thus, he should stand up. Others ⁽⁶⁾, however, exempt him from standing because they assume that the way one should say *Shema* - with full concentration - would make this distraction of standing up, a "*Tircha*".

Holding a Sefer Torah. The **Sefer Chasidim** ⁽⁷⁾ exempts a man holding a *Sefer Torah* from standing up for a *Talmid Chacham* because "*Osek B'mitzvah Patur Min Hamitzvah*." The question

הוא היה אומר ...

R' Yehuda Aryeh Leib Heina zt"l (Likutei Yehuda) would say:

The **Rambam paskens** (הל' גניבה ה"ב) that one who kidnaps a Jewish soul and puts him to work, even simply leaning on him or placing one's hands on him, is put to death (חייב מיתה). I heard in the name of the **Gerrer Rebbe zt"l** that the *Medrash* tells us that when Yosef's brothers sold him into slavery, they were guilty of the *issur* of kidnapping (נפש). (גניבת נפש). Thus, Yehuda warned his brothers that in order to avoid the death penalty, they should be careful לא תהי בר' ידינו אל תהי בר' - do not put your hands on him, for doing so will make us *chayav misah*!"

R' Meir Premishlaner zt"l (quoted in **Lachazos B'Noam Hashem**) would say:

Chazal tell us that *Moshiach* will come through hidden means, and the story of Yehuda and Tamar is one of those hidden means. It's like when a person brings valuable merchandise to the border and is afraid the guards will confiscate his priceless material. What does he do? He makes it dirty and ugly so the guards won't notice it and later, when he arrives, he will clean it up. Likewise, when people think that Tamar did a promiscuous act, it is not so for 'לא היתה בזה קדשה' - it was only to thwart the *Satan* from trying to stop *Moshiach*."

A Wise Man would say: "Keep your face to the sunshine and you cannot see a shadow."

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& Chani Weiss on the
Engagement of their
children Rachel & Yoel,
and to the entire Minzer
Weiss family. May they
build a bayis n'eman
& Yisroel לשם ולתפארת

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הדלקת נרות שבת - 4:11 | זמן קריאת שמע / מ"א - 8:48 | זמן קריאת שמע / הגר"א - 9:24 | סוף זמן תפילה/ להגר"א - 10:11
זמן לתפילת מנחה גדולה - 12:15 | שקיעת החמה שבת קודש - 4:28 | פוצש"ק צאת הכוכבים - 5:18 | צאה"כ / לרביע תם - 5:40

טיב התבלין

מאת חנני רב גבליאל חסד ובשביז שליט"א ר' שר השנים יחזיק עוזיק

יוסף הורד מצרימה וכו' (ל"ט -) תמים תהיה עם ה' אלקיך

אזנה בריש פרשתן מסופר אודות הליכת השבטים לדעות את הצאן, ואודות בקשת יעקב ליוסף ללכת לראת בשלומם, כאן נצטווה יוסף במצות 'כיבוד אב', ויוסף אינו עושה שום חשבונות, מוכן ומוזמן הוא לקיים רצון אביו, על אף שהיה יודע כי אחיו שונאים אותו, והנה מתחיל הוא בדרכו ופוגש בגבריא'ל שמודיעו שאחיו הסיעו עצמן מן האחוה ומבקשים גבלי דתות להמיתו. או היה ביכולתו של יוסף להביץ כי גבריא'ל נשלח מן השמים להצילו, ואת הוא מן השמים שלא תהיה עליו כל טענה אם יחזור אל אביו ואמר לו כי דברי גבריא'ל עכבו בעדו להמשיך בדרכו, אך למעשה לא עשה שום חשבון, והמשיך בדרכו מתוך תמימות לקיים רצון בוראו. ואכן הוכח כי חששו לא היה לשוא, ובבואו לפני אחיו הודידוהו מאיגרא רמא לבקרא עמקתא, ועשו עמו סחורה כאילו היה כחומר ביד היוצר, עד אשר נמכר לסריס פרעה ונעשה כעבד פשוט, והמתבונן בכל אשר קרהו ישתומם ויתמה וכי זוהי תורה ודויד שכרה?

אלו המשתוממים ודאי יפליאו מהמסופר בהמשך, כי עדיין לא נשבר רוחו של יוסף בראותו איך עלתה לו מחמת הליכתו בתומו, ושוב ביקש את לימודו שהורגל בו בבית אביו, ולא עזב את דרכי השית' גם כשבא לפניו נסיון עצום אשר העמידה בו היה כמעט בלתי טבע, כפי אשר מבואר במדרש 'חז"ל איך שאותה אחרה התעללה בו מידי יום בימיו בדברים הקשים מנשוא, וגם השטן התייצב לצידה והוכיח לפניו כי את חלקו לעולם הבא כבר הפסיד בין כך, ובנוסף לכך הוכיחה לו האחרה כי גם מן השמים מרוצים מזה המעשה, בכל זאת לא הסיד את דמות אביו מלפניו, והתבונן

מאצרותיו של המגיד

מאת רב שלמה פנחס שליט"א פנחס מרדכי בן משה

ויחלום עויד חלום אחד ויספר אותו לאחיו ויאמר הנה חלמתי חלום עויד והנה השמש והירח ואחד עשר כוכבים משתחוים לי וגו' (לו-ט)

תב רש"י, "לאחד שסיפר אותו לאחיו, חזר וסיפרו לאביו בפניהם", וכן כתב הרמב"ן, "וטעם ואל אחיו' פעם שנית, כי יספר אותו לאביו בפני אחיו". וביאר העיב' "פירשו, שאין לפרש שסיפר אותו גם לאחיו לבדם, שודי כבר כתוב למעלה ויספר אותו לאחיו' לבדם", והוסיף הרמור"י, "לאחד שסיפר אותו לאחיו חזר וסיפר אותו לאביו בפניהם, כי כבר קודם זה ויספר אותו לאחיו' לבדם, ואמר ויחזר וסיפר אותו לאביו בפניהם, ולא ויחזר וסיפר אותו לאביו ולאחיו' ביחד, מפני שלא תיפול מילת סיפור רק על הפעם הראשונה שהוא סיפור חדש ... ולכן פירש, שמילת ויספר' אינה דבקה אלא עם מילת 'אל אביו', וכוננת ואל אחיו היא, שהיה זה הסיפור בפניהם".

ובמשכיל לחד' ביאר טעם הרב, "וזהו זה כדי להוציא מליבם שחולם אודות מה שהיה מהרהר עליו ביום, דאטו סלקא דעתך שיהדרר כך על אביו, ולא די שיהדרר עליו, כן, אלא גם שיתחוצץ לספר לו את חלומי שמורה שדהדרר עליו כך, אלא מאי שבת צימות ליבי הוא הולך וחולם ומחפש פתרון להלומותיו".

ובפירשו רבי יוסף בכור שוד' כתב, "והייתי עומד לצד מרח העולם אל קצה המזרח, וכל הכוכבים הולכים לצד המערב כדרכם, והנה השמש והירח ורא' כוכבים חזרו

מעשה אבות סימן לבנים

ישראל את סריסי פרעה אשר אתו במשמר בית אדניו לאמר מדוע פניכם רעים היום וגו' (פ-ו)

Throughout the entire *parsha*, we continuously read how Yosef, the favored son of *Yaakov Avinu*, suffered horrible humiliation, debasement and extreme degradation. From the moment he was whisked away from his home and family, to the abject slavery of an Egyptian master, finding himself thrown into jail for no fault of his own, it would have been logical for Yosef to become absorbed in his own pain, angry at the world. But Yosef did not become bitter. He remained sensitive to others and to his Divine mission in life. Not only did he perceive the anguish of Pharaoh's servants, he reached out to help them. To Yosef, the fact that *Hashem* had arranged for him to notice someone in need indicated that it was his duty to help.

In his inimitable style, **Rabbi Chanoch Teller** vividly relates a story that he personally witnessed, which took place in his neighborhood in Jerusalem. It was *erev Yom Kippur*, and as is the custom, men and boys flock to the nearby *mikveh* to prepare for the holy day. As Rabbi Teller tells it: In a *mikveh*, nothing is concealed! A young man by the name of Jamie, a newcomer to this *mikveh*, was a student at the nearby *Ohr Somayach Yeshivah*. No one actually knew him but with a ponytail and an earring, it was safe to assume that he was a recent *Baal Teshuvah*, or at the very least, in the process of becoming one.

There was yet one other identifying mark that set Jamie apart, a dead give-away that he would have done anything to eradicate at that moment. His tattoos. All he could do was spread his hands over himself to cover his shame. His attempts at concealment, however, proved to be ironically effective at accentuating the very thing he wished to hide. Jamie gingerly made his way through the crowded room, arms folded over his biceps. It didn't take a rocket scientist to realize what this beginner to Judaism was hiding. Many of the *mikveh* regulars, gawked at him, insensitive to his predicament; Jamie met no one's gaze.

And then it happened: just a few feet from the water, Jamie lost his footing and slipped on the wet floor. In a reflex reaction, he lunged for the railing to avoid a collision with the *mikveh's* steps. The muffled voices and cheery greetings came to an abrupt halt as all those present fell silent. Jamie's biceps, decorated with gaudy tattoos, were exposed to public view, tattoos he had once proudly displayed not only as examples of the most artistic and skillful workmanship of the famed tattoo parlors of Hong Kong, Singapore, and other points east, but as a symbol of his toughness. Now, his shame was magnified.

For long seconds a roaring silence enveloped the room. In a room that was loud and jovial just a mini-second ago, one could now hear the proverbial pin drop; imagine a boisterous *erev Yom Kippur mikveh* reduced to a tomb-like absence of sound.

Jamie's flailing hands reached out and his fingers thankfully found purchase on the metal banister that leads down into the water. He contemplated if breaking his fall by exposing his tattoos was a provident move. His mind wrestled with his instinct. Perhaps tumbling into the water and never emerging was the preferred route - anything not to suffer this humiliation.

The awful silence intensified and the air became even heavier than before. Just then, an elderly man made his way towards the sacrificial goat as he held onto the railing. The slip-slap of his rubber bathing thongs thwacking against the damp marble floor created an eerie effect upon the throng waiting to resume breathing. Suddenly, Jamie felt the cold, wizened hand of the septuagenarian grip his shoulder. Slowly, hesitantly, he looked up at the stranger. Jamie saw something flickering far back in those moist deep eyes which revealed the sensitivity of a *Torah* scholar, and all at once his fear left him.

In heavily *Yiddish*-accented English the elderly man pronounced, "Look here, my boy, I also have a tattoo. In case I should ever forget what those monsters had planned for me." He pointed to the row of numbers etched into his skin, an everlasting symbol of the Nazi method of shame and dehumanization for millions of Jews. "It seems we've both come a long way."

Stretching out both hands, Jamie's savior feebly attempted to help him straighten up. Others immediately rushed over to join in the effort, the spell of silence that had held them captive now broken. Jamie smiled gratefully and nodded to the old man, who patted him on his hands. And with that, the *erev Yom Kippur* sounds of the bustling *mikveh* resumed as one after another called out to each other - and to Jamie - "*G'mar Chasimah Tova!*" (Adapted from "It's a Small World" by R' Chanoch Teller)

אשר בחר בנביאים טובים ...

כה אמר ה' ... על מברם בבקם צדיק ואביון בעבור נעלים (נעם ב-ו)

In this week's *Haftorah*, the *Navi Amos* compares the corrupt judges of Israel who would "sell" their rulings to the highest bidder, to the decision of the *Shevatim* to "sell" *Yosef Hatzadik* into slavery for a few pairs of shoes. It is difficult to understand just how the *Shevatim* could possibly sell their own flesh and blood. And for what? Shoes? How can this be? The brothers were the holiest of *Tzadikim* - which lends us to believe that there must be a deeper understanding here.

The **Magen Avraham** (in **Zayis Ranan** on **Yalkut Shimoni**) quotes the *Chazal* that tells us that when *Adam Harishon* sinned with the *Etz Hadaas*, *Hashem* cursed the

land, creating some form of impurity on it. Because of this, there must always be a separation between a person's feet and the ground, and society uses shoes to create this separation.

He cites the *Gemara* (ב"ב נח) which connects the "שופריה" (beauty) of *Yaakov Avinu* to the face of *Adam Harishon*. Yosef inherited this "face" from his father and thus held himself in high-esteem. The brothers were unhappy with this brash self-absorption and saw Yosef as a new link to the original sin. In their eyes, the way to cleanse the world of Adam's sin, was to sell Yosef for shoes - to create a separation between that sin, represented by Yosef, and the rest of the world. Unfortunately, this was a terrible miscalculation, and the Jewish Nation has suffered for generations.

ישראל אהב את יוסף מכל בניו כי בן זקנים הוא לו ויעשה לו כנתת פסים (ל-ג)

Parshas Vayeshev is unique in that it seems that everyone is making fundamental mistakes. Why did Yaakov make Yosef a special shirt to arouse the brothers' jealousy and hatred? Why did Yosef repeat his dreams to *Yaakov Avinu* which caused his brothers to hate him even more? Why did Yaakov send Yosef alone to *Shechem* to look for his brothers when he knew it was a dangerous mission since they hated him? On and on, we seemingly find "mistakes" in this *parsha* by the likes of Yaakov, Reuven, Yehuda, Yosef ... The **Maharal** asks this question and points out that this confluence of errors was not a collection of random mistakes; rather, it was all part of *Hashem's* overall plan to ensure that the promise made at the *Bris Bein Habesarim* will play out properly. This was the only way possible to get the entire family to leave *Canaan* and dwell in *Mitzrayim*. We think these were mistakes, but they were not mistakes at all! From this *parsha* we learn that even when we make mistakes; we say the wrong thing, we cause embarrassment or financial loss, turning relatives against each other, or loss of *shidduchim*, we must realize that these actions might look like mistakes but they are really not. They are all part of *Hashem's* Master plan.

A story is told of a *talmid* in the *Mir Yeshivah* who went on a date and made some critical errors which ruined the *shidduch*. The *talmid* told over the details to the *mashgiach*, **R' Yeruchem זצ"ל**, adding that he felt he caused the other side to withdraw from the *shidduch*. R' Yerucham listened intently to the whole episode and then said, "Perhaps you feel you made mistakes, but this is not so. It was *Hashem* who wanted you to think you made the mistake. Really, you should say *gam zu l'tova* and realize that life goes on with all the *berachos* of *Hashem* for the true *shidduch* that has been waiting for you for years!"

May we all be *zoche* to recognize the *Yad Hashem* in everything we do and know that He is guiding us through thick and thin.

משל למה הדבר דומה

וגם פה לא עשיתי מאומה כי שמר אתי כבוד ... (פ-טו)

משל: The **Skulener Rebbe, R' Avraham Portugal זצ"ל** discouraged many young men from entering the Romanian army, for to do so would certainly tear them away from *Yiddishkeit*. Someone reported to the Romanian authorities how the *Rebbe* was instructing young Jewish men on how to avoid the draft. They duly arrested him and placed him in solitary confinement, alone in a dark and dirty cell.

The *Rebbe* was a frail man, and being left in a cold, damp and chilly place, he thought his end was near. He began *davening* with great intensity. Upon reaching the words in "*Boruch Sheamar*" - "ברוך גוזר ומקיים" he was a bit puzzled. A *גזירה* (decree) usually denotes a negative idea, a seemingly evil decree. Why are we thanking *Hashem* for carrying out an evil decree? What is the purpose of thanking Him for this?

The *Rebbe* pondered this phrase for days and days, trying to ascertain exactly what it meant. He kept repeating it over

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF ...

שמירה ... (ל-ו)

When Yosef comes to his father and brothers and tells them about the dream he had about the sun, moon and 11 stars all bowing down to him, Yaakov became angry with him! Yaakov said, "What kind of dream is this? Do you think that me, your mother and your 11 brothers are going to bow down to you?" **Rashi** makes a few points on this *posuk*, most notably that *Rochel* died already - there is no way this dream can come true because your mother cannot bow down to you! Interestingly, if we examine the letters of the words, "אשר חלמת הברא", we find that it spells out "*Rochel Meisah*" - *Rochel* died! This is one of the famous "codes" in the *Torah* where we can learn out the deeper meaning of the words from the letters of the *Torah* themselves.

Yaakov Avinu is rebuking his son Yosef in front of his brothers because although he knew that this dream would become a reality, he wanted to avoid the brothers from being angry and jealous of Yosef. However, they were jealous and the *posuk* says, "ואביו שמר את הדבר" - Yaakov watched over this thing! *Rashi* tells us that "שומר" - "watching" something means to wait and anticipate a future event! Yaakov knew very well that Yosef's dream was a prophecy and it would come true, but he rebuked Yosef and implied that his dream was so farfetched, it doesn't make sense. Your mother died already - surely this cannot come true! Why did he say this? In order to remove some of the hatred and jealousy from the brothers' hearts toward Yosef!

What a powerful lesson we learn from *Yaakov Avinu* and how important it is to try and create good feelings between brothers and do anything to remove jealousy, even if it means bending the truth! The hatred and jealousy between these brothers brought untold tragedy to *Klal Yisroel* throughout the generations. We must do all we can to eradicate jealousy and hatred from among our fellow Jewish brethren, and herald in *Moshiach* when we will all finally live together in peace and harmony.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

and over again until he suddenly became overjoyed! He realized why "*gozer umekayeim*" belonged in this *tefillah*. The word "קיים" aside from meaning fulfill, also means to endure, persevere. Sometimes *Hashem* must "decree" something, which will make a person suffer, for whatever reason *Hashem* deems it necessary. But at the same time, *Hashem* gives him the power and strength to endure and prevail, to enable him to come through this decree and withstand it. This is what is meant in the expression "*gozer umekayeim*." **נמשל**: Yosef started the *parsha* on top and finished it in the lowest possible place. He went through terrible trials and tribulations. And yet, through it all, he persevered. He never lost his faith, never turned his back on the Almighty or the traditions of his father. Yosef is paradigm of every one of us. We all go through rough patches and we may be casualties of one sort or another. But we must always remember that even though we may be the victim of a decree, *Hashem* is "מקיים" - He gives us the ability and wherewithal to persevere!

דרכה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

וינער בו אביו ויאמר לו מה החלום הזה אשר חלמת ... (ל-ו)

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