

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

בראתי יצר הרע ובראתי לו

תורה תבלין

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הדלקת נרות שבת - 4:18	(Monsey, NY)	מנחה גדולה / שבת - 12:29
שקיעה של ערב שבת - 4:36	~~~~~	שקיעה של יום השבת - 4:37
זמן קריאת שמע / מ"א - 9:04	~~~~~	צאת הכוכבים / מעריב - 5:27
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פתח לבי בתורתך

לכולם נתן לאיש חלפות שמלות ולבנימין נתן
שלוש מאות כסף וחמש חלפות שמלות וגו' (מה-כב)

כבר הקשו המפרשים, דלמה נתן יוסף לכל איש חלפות שמלות, ולבנימין נתן שלוש מאות כסף וחמש חלפות שמלות, הרי על ידי כך הוא מטיל קנאה בינו ובין האחים? והנה **הרא"ש** מתרץ עפ"י הגמ' (גיטין מד.): המוכר עבדו לגויים קונסין אותו עד י' בדמיו, וכמה דמי עבד הקצובים בפי' ערכין ל'. ודוק ותשכח דל' פעמים שלשים עולים שלש מאות. ולכן הפסיד מן שאר האחים שלש מאות בשביל הקנס. וזהו י' בדמיו ומכאן סמכו רז"ל עכ"ל. ולפי"ז צ"ע, דהרי ביוהכ"פ אנו נזכרים בפזמון שעשרה תנאים היו הרוגי מלכות ונהרגו משום העשרה אחים שמכרו את יוסף. והרי ראובן לא השתתף כלל במכירה, ואדרבה בקש להצילו מידם?

ויש לפרש דבר נפלא עפ"י דברי **המקובל הרה"ק מו"ה שמשון מאוסטרופולר זצ"ל**, שבאמת יש רמז מה"ת להעשרה הרוגי מלכות, שהם כנגד ה' שבטים שמכרו את יוסף, ואף הקב"ה נזקק כביכול לכפרה על אותו מעשה מכירה, כיון שהסכים על ידם. והיינו מדכת" וכלמעשר בקרוצאן כל אשר יעבר תחת השבט העשירי יהיה קדש לה" (בחקתי כז-לב). ר"ל, תיבת "וכל" הוא ר"ת ו"ידעו כ"ולם ל"מה, ותיבת "מעשר" הוא ר"ת מ"ת ע"קביא ש"היה ר"ועה צאן ובקר, "כל אשר יעבר תחת השבט" - אלו הם ה' הרוגי מלכות, כנגד ה' שבטים שמכרו את יוסף. "והעשירי" - שהוא רבי עקיבא, "קדש לה" - היה כביכול כפרה על הקב"ה!

ויקרא הוציאו כל איש מעלי ולא עמד איש
אתו בהורדע יוסף אל אחיו וגו' (מה-א)

לכאורה יש לדקדק, דלשון הקרא אינה מבואר כ"כ, כי מן הראוי שיאמר "ולא נשאר איש אתו", ואמאי כת' בלשון "ולא עמד איש אתו", ומהי העמידה הזאת? עוד קשה, במה דכת' "עמד איש" ולא כתיב "עמדו אנשים"?

אלא מאיר לנו לעינים **האדמו"ר מאוהעל, הרה"ק מו"ה משה טייטלבוים זצ"ל, בס' ישמח משה**, כי יש בזה רמז למה דאיתא במדרש, שהיו אחיו של יוסף מבקשין להורגו על אשר דבר קשות אליהם, ומיד בא המלאך גבריאל ופזרן לד' פניות הבית עיי"ש. ולכן, יתכן לומר אח"כ "גשו נא" כי עתה כשרצה יוסף לגלות את עצמו לאחיו, הוצרך להקריב אותם אליו. והדבר נכון מאד, כי מאחר שיצא כל אדם מעליו, ויוסף נשאר לבד עם האחים, בקשו אז לשלוח בו יד קודם ששמעו אמירתו.

והנה ידוע שהמלאך גבריאל היה רגיל אצל יוסף הצדיק, כמו שנא' "וימצאחו איש" - זה גבריאל, וכן בא גבריאל ולמדו ליוסף שבעים לשון. וא"כ יתכן לומר שהוא היה מן המלאכים הנצבים עליו תמיד, כמו שנא' "כי מלאכיו יצוה לך לשמרך". וכבר דרשו בגמ' (ברכות ד:) והאיש זה גבריאל ע"כ.

ובכן, זהו הרמז כאן במה דכת' "ולא עמד איש אתו" - איש זה גבריאל, שהיה נשאר "אתו" תמיד, רק עתה לא עמד איש אתו ממש, כיון שהלך לפזר את אחיו ברחוק ממנו.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Halachic Lessons from Chanukah for the Whole Year

All through the laws of *Chanukah*, there is a stress both on doing the *mitzvos* in a beautiful way and on not "shaming" the performance of *mitzvos* in any way. That is why:

- 1- One is not permitted to count money by the light of the *Chanukah menorah* or use the lights in any other way (1).
- 2- If the container of oil and wicks is made of earthenware, which becomes repulsive after burning, it must (2) be thrown into a furnace to look and be cleaner, before using it again.
- 3- One who can afford a silver *menora* should beautify the *mitzvah* by getting such a *menorah* (3). One who puts the oil into a glass container that fits into the silver *menora* has also fulfilled this preference (4). From here we learn the importance of beautifying all the *mitzvos* that we do throughout the whole year, and not showing them disrespect.

Proper Respect for Tzitzis.

One should not let the strings of his *Tallis* drag along the ground as he walks (5). If one sees another person's *Tallis* dragging on the ground he should point it out to him (6). Sometimes older people cannot control this issue. They should not refrain from the *mitzvah* of wearing a *Tallis* because of this (7). Even though one may enter a restroom while wearing his *Tallis Katan* (the smaller *Tzitzis* garment that one wears a whole day), he should remove his *Tallis*

- (1) אור"ח תרע"א (2) שם תרע"ג (3) באר היטב תרע"ג (4) הליכות שלמה תרע"ג (5) אור"ח כא"ד (6) עוד יוסף חי - פרשת לך לך (7) מקור חיים כא"ד (8) משנה ברורה כא"ד (9) פרי מגדים-אשל אברהם כא"א (10) רמ"א כא"א

הוא היה אומר...

R' Schneur Zalman of Liadi ZT"l (Baal HaTanya) would say:

"Being broken-hearted is not the same as being sad. Sadness makes one lifeless and stone-like. On the contrary, a broken heart is at least responsive. For this reason, Yosef instructed his brothers 'Do not become sad,' because then there can be no positive outcome to the entire affair."

R' Shlomo Nechemia ZT"l of Marrakesh would say:

"*Chazal* tell us that *Dovid Hamelech* was originally to have been a stillborn, however, he received seventy years off the lives of the *Avos* - Patriarchs. They were each to have lived one hundred and eighty years. Avrohom died five years early; Yaakov died twenty-eight years early; Yosef died thirty-seven years early, which totals seventy. Thus, Yosef now tells the brothers, 'I am Yosef your brother' and if you do not believe me, and you think that Yosef died, then Yaakov would have to give sixty-five years of his life to *Dovid Hamelech*, as Yaakov said, 'For I will die mourning for my son.' And yet, he is still alive!"

A Wise Man would say:

"If you can't see the bright side of life, polish the dull side!"

תענדב לעילוי נשמת הרי יצחק ב"ר מרדכי ז"ל גוטליב - יארצייט ד' טבת - תגצב"ה

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מאת הגאון הרב ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

Gadol (the larger garment one wears by *Shacharis*). The reason for this distinction is because the *Tallis Gadol* is a garment set aside especially for *davening* and it is not respectful to bring such a garment into a restroom. Similarly, one who wears a *gartel* should remove it before entering a restroom (8). *Tefillin* which are even holier are forbidden to be worn in a restroom even when people used to wear them the whole day.

One is not allowed to use his *Tzitzis* for any other purpose than the *mitzvah*. Therefore, it is prohibited to tie something onto the strings to carry around. This applies even when the *Tzitzis* are not being worn and even at night which is not the time for the *mitzvah*. This applies not only to the strings which are the main part of the *mitzvah* but also to the garment. In this detail the *Tallis Katan* is more lenient. Therefore one is not allowed to wipe up anything or clean his glasses with the *Tallis Gadol* garment but can do so with the garment portion of his *Tallis Katan* (9). When disposing of *Tzitzis* one may wrap them in a plastic bag and throw them into the garbage (10).

WEEKLY CHIZUK # 10

Coming from *Chanukah*, the idea of a weekly self-improvement is very timely. During *Chanukah* we add one light each night to stress the concept of continuous climbing. This is a year-round challenge. The suggested *chizuk*, based on the above article, is to be במצות, והיר, and to teach others to show respect for a *mitzvah*. This includes not letting *Tzitzis* drag on the floor and all the other laws mentioned here, plus other laws regarding *Tefillin*, *Sukkah*, *Lulav*, *Shul building* etc.

rescue efforts increased ten-fold, and many of the great American *shtadlanim* continued to press any and every influential government official on this side of the Atlantic Ocean, to do what could be done to save the remaining Jews caught in the clutches of the German vise. The renowned founder of the Lakewood Yeshivah, **R' Aharon Kotler ZT" L**, and spiritual leader of the *Vaad Hatzalah* organization, traveled quite often between New York and Washington D.C., accompanied by various *Hatzalah* leaders, including Elimelech (Mike) Tress Z" L, Irving Bunim Z" L, and others. R' Aharon hoped that the many meetings with top officials in the Roosevelt administration would bear fruit, and ultimately salvation for his suffering brethren, in the form of easing American immigration quotas for Jewish refugees and military strikes on strategic German landmarks and railroad supply routes. Unfortunately, more times than not, the government officials turned a deaf ear to their heartfelt requests or didn't even give them the courtesy of a face to face meeting.

Despite these setbacks, R' Aharon never lost his drive to save as many Jews as possible. At the same time, though, he was always concerned for those around him. Once, for example, he and the well-connected activist, Irving Bunim, scheduled an appointment with a State Department official on an urgent matter. It was December 26, 1944, corresponding that year to the Tenth of Teves, the fast day commemorating the original siege of Jerusalem by the Romans. They traveled by train to Washington D.C. the night before the scheduled meeting. Bunim stayed in a hotel, while R' Aharon went to the home of a close friend.

The next morning, they met at their pre-arranged spot, and the *Rosh Yeshivah* handed Bunim a small satchel containing rolls and hot coffee. Bunim looked at the food in puzzlement. “*Vos is dos* - what is this?”

R' Aharon explained that it would no doubt be a grueling day of meetings, requiring all of Bunim’s skill and energy. Certainly, he said, the Fast of Teves is rabbinically decreed. But by eating and maintaining his strength on this important day, it might help Bunim sway government officials and in turn, save Jewish lives.

Irving Bunim was hesitant, after all, it was a fast day and he was feeling strong and well at that time of morning. “Bunim,” R' Aharon wagged a finger at him, sensing his hesitation, “I hold you should eat.”

“*Rebbe*,” Bunim responded pleading, “I feel all right. Really.” He smiled encouragingly at the *Rosh Yeshivah*, hoping to alleviate his concerns. Finally, R' Aharon gave a curt nod of approval.

“Good,” he said, turning to go, Bunim fast on his heels. “If you feel well enough, then fast.”

Bunim held out during the long, enervating day, enduring tedious meetings with intransigent government officials. But the meetings were long, and when they finally concluded late in the afternoon, Bunim was weak with hunger. Returning on the train to New York, Bunim sighed and, looking distractedly out the window, he said, “*Rebbe*, now I feel like I could really use something to eat.”

R' Aharon barely looked up from the *sefer* he was learning. “Now,” he retorted gently, “you could fast.” The effort was over and the *heter* was not needed.

משל למח הדבר רומה

וירא את העגלות אשר שלח יוסף לשאת אותו ותתי רוח יעקב אביהם וגו' (מה-כז)

משל: A wealthy resident of Vilna married off his daughter in grand fashion to a man whom they soon realized was unstable. Not long after the festivities settled down, the man took off and left the city. No one had any idea what happened to him or where he went. The rich man spent copious amounts of money trying to locate his son-in-law all over the country.

Quite a number of years later, a man came to town professing to be the erstwhile son-in-law. While the rich man and his family were thrilled that he turned up, the luckless wife was not fully convinced that this was really her husband. He knew every detail of their former lives but still she was unsure.

They finally asked the holy **Vilna Gaon ZT" L** what to do. He advised the rich man to accompany his “son-in-law” to *shul* and have him point out where they sat. He did so, and the imposter was quickly exposed, claiming to have met the real husband who set the whole thing up. “Sitting in *shul* is a שבקדושה,” said the Gaon, “and a liar would never think about it!”

נמשל: When the brothers told their father that Yosef was alive he didn’t believe them. Until they showed him the עגלות - *wagons*, a reference to ערופה, the last topic in *Torah* that Yosef had learned with him, did Yaakov fully believe. Because only his true son, would think to remind him of a holy *Torah* concept.

ויאמר יוסף אל אחיו אני יוסף העד אבי רי ולא ככל אחיו לענות אותו וגו' (מה-ג)

TORAH GEMS

אלה בני דן אשר ידו לענק ובני דן חשים וגו' (מ-כ)

The *Medrash* quotes Abba Kohen Bardela: “*Woe unto us on the day of judgment, woe unto us on the day of rebuke ... Yosef was the youngest (קטן) of the tribes and his brothers could not withstand his criticism.*” What is the big rebuke? All Yosef said was, “*I am Yosef. Is my father still alive?*”? Also, Yosef was not the youngest of the tribes - Binyomin was!

Explains the holy **Sefas Emes, R' Yehudah Aryeh Leib Alter ZT" L**, when the brothers saw that this stern man in front of them was indeed Yosef, they instantly recognized his true spiritual greatness and how he kept himself holy in the dregs of Egyptian culture. Thus, they recoiled in shock and dismay: If their brother Yosef could maintain this pure spiritual level even in Egypt, how much more so, could he have grown to unbelievable heights had he sat at the side of Yaakov? And they forced him to leave!

The **Imrei Emes, R' Avrohom Mordechai Alter ZT" L** adds that when Yosef said, “*I am Yosef*,” the effects of all the previous years came crashing down and hit the brothers full force. They didn’t just hear the words, they saw and felt the rebuke right before their very eyes. This was their brother and they had done this to him. This same overwhelming feeling of rebuke is what we will all feel in the future, when we come before the Almighty on our Day of Judgment!

It was this feeling of *Teshuvah*, continues the **Bais Yisroel, R' Yisroel Alter ZT" L**, that allowed the brothers to elevate themselves, since “*The place of Baalei Teshuvah is greater than even the place of true Tzaddikim.*” Yosef was a *tzaddik*, but now he was considered “*smallest*” of the *shevatim*; since they were real penitents - they became greater!

The *posuk* is unclear: If Dan only had one son, Chushim, why does the *Torah* use the term “בני דן” - “*The sons of Dan*” in plural? The *gemara* (ב"ב קמג:) provides a veiled explanation: “שהיו מרובין כחשים של קנים” - “*For they were numerous like the stalks of reeds.*”

The **Maharsha, R' Shmuel Halevi Eidels ZT" L** elaborates on the words of the *gemara* and denotes that in fact the tribe of Dan was unique. Although Dan himself only had one son, *Hashem* blessed his *shevet* in that they multiplied exponentially far beyond what would have seemed natural. In praise of *Shevet Dan*, the *Medrash* writes: “*Dan approached his father with his only likeness (only son) and was blessed with seventy thousand. Binyomin approached his father with ten (sons) and was blessed with forty thousand.*” Binyomin bore ten sons and Dan bore only one. But in the long run, *Shevet Dan* was almost double as populous as that of Binyomin. For this reason, the *Torah* mentions “בני דן” - “*The sons of Dan*” - to allude to this miraculous and unusual occurrence, whereby *Shevet Dan* grew from one single offspring, to the second most populous tribe.

Another mystical allusion is quoted by **R' Yosef Patzanovsky ZT" L (Pardes Yosef)**, based on the *gemara* (שבת קיח): “*If only (Bnei Yisroel) were to keep two שבתות, they would immediately be redeemed.*” The numerical value of “שבת” is 27 times the Holy Name of *Hashem* (702). The numerical value of “שבת” twice, is 54 times the Holy Name of *Hashem*. This is the *remez* in the *posuk*: “בני דן” - When the Children of Israel will keep *Shabbos* - “דן” - 54 times the Holy Name, we will be rewarded with “חשים” - which spells out “משחר” - our ultimate redemption!

מעשה אבות ... סימן לבנים

וישלח את אחיו וילכו ויאמר אליהם אל תרגזו בדרך וגו' (מה-כד)

The sons of Yaakov were seasoned travelers, having made the journey to Egypt back and forth a number of times. However, on those previous trips, they were in the process of fulfilling the *mission*, given to them by their father. As a result, Yaakov did not feel the need to warn them about the dangers of the road since “שלוחי מצוה אינן ניזוקין”. But now that Yosef had revealed himself and reassured them of his eternal support and sustenance, he bade his brothers to return to their father and report the news of his active role in the leadership of Egypt. Thus, their previous mission was concluded. Now, it was incumbent upon Yosef to warn them to be careful on their way for now that their original mission was complete and they were no longer שלוחי מצוה - messengers of their father, the previous protection afforded them was insufficient.

As conditions in Europe deteriorated for the Jewish population during World War II, activism in relief and