

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



שבת קודש פרשת ויגש

Shabbos Parshas Vayigash

January 7, 2006 - ז' טבת תשס"ו

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זוהי היה יכול. והוא אכן עוצר בעד התפרצותו הנסערת ויבולם פיו לבל יזעק זעקת עומק נפשו "אני יוסף אחיכם". יוסף היה מוסר עצמו לסכנה גמורה ובמקום קריאה זו הוא קורא "הוציאו כל איש מעליו", ויושב ומצפה בכליון עינים שלא ישאר אחד מחוץ לאחיו, ואז פורץ זרם להבות געגועיו מתוכו ומכריז בקול רם "אני יוסף אחיכם". למדנו מכאן עומק כח ממשלת הצדיקים ברוחם, וקדושת טהרת מדותיהם הטובות.

אל תירא מרדה מצרימה כי לגוי גדול אשימך שם (מו-ג)
יש לדקדק, דלמה הוצרך השי"ת לומר ליעקב אבינו מאמר "אל תירא מרדה מצרימה", והלא מעצמו כבר רצה יעקב לירד למצרים, וכמש"כ לעיל "ויואמר ישראל רב עוד יוסף בני חי אלכה ואראנו בטרם אמות"?

אלא מבאר האדמו"ר מספינקא, הרה"ק מו"ה שמואל צבי זצ"ל, בס' תפארת צבי, עפ"י מה שאומרים בתפילת ליל ש"ק "שועתנו קבל ושמע צעקתנו יודע תעלומות", דלכאורה כבר הזכיר מקודם "שועתנו קבל" - היינו שהתפלל כראוי לפני השי"ת, וא"כ מה מתכוון במה שהוסיף עוד "יודע תעלומות"?

**ולא יכול יוסף להתאפק לכל הנצבים עליו ויקרא
הוציאו כל איש מעלי וכו' (מה-א)**

פרש"י לא היה יכול לסבול שיהיו מצרים נצבים עליו ושומעין שאחיו מתביישין בהודעו להם עכ"ל. ובמדרש איתא: א"ר חמא בר חנינא לא עשה יוסף כשורה, שאילו בעט בו אחד מהם מיד מת ע"ש.

ומעיר מרן הגמון"ר יהודה ליב חסמן זצ"ל, בס' אור יהל, הערה עצומה, שמצינו ב' מעלות הגדולות של יוסף הצדיק כפי שנתגלו בפגישתו עם אחיו. א' שלדברי רחב"ח היה מקום לחשוש שמא יהרגו אותו אחיו, ואפי"ה הכניס יוסף א"ע בסכנה ובלבד שלא יתביישו אחיו בפני המצריים. ומעתה צא וחשוב, שיוסף הצדיק שכל תקות חייו כעת ההוא שאביו עוד יספיק לראותו, ועומד בנסיון גדול עד עכשיו שאינו מתוודע לאחיו ברוצח לכפר עונם, בכל זאת חשב כי מוטב לו לאבד הכל ברגע אחרון זה, לגרום שירצוהו אחיו ממש, מפני שלא היה יכול לסבול שיראו המצריים בבזיון אחיו.

ועוד יותר יש להרגיש בזה מעלה ב' של יוסף הצדיק, כי להתאפק מלהתודע לאחיו לא היה יכול עוד, כי נכמרו רחמיו, אבל להתאפק ולחכות עד שיצאו המצריים

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (10)

Kavod Haseforim - Honoring Holy Books (Cont.)

In *Yeshivos* and *Batei Medrashim*, where *seforim* are being used and learned from continuously, many relevant *halachos* apply:

It is prohibited to lean or rest one's elbows on top of *seforim* (1). Many *poskim* permit this if it allows one to engage in his studies more efficiently (2). Similarly, one is not permitted to lay his head down on top of a *sefer* to sleep. If a person sees that someone else has fallen asleep with his head on a *sefer*, he should very carefully attempt to slide the *sefer* out from under the sleeping person, taking great care not to wake him (3). If it will be impossible to do it without waking up that person, some *poskim* rule that an observer may just leave it alone. However, other *poskim* disagree with this lenient view and hold that even if he will likely wake up the other person, one should nevertheless slide the *sefer* out from under him, out of respect for the holy text (4).

One is permitted to place one *sefer* on top of another in order to elevate it to a convenient height for his learning. The *poskim* debate whether one

(1) פלא יועץ - ספר (2) גינזי קודש דף נ' (3) שם: נא (4) שם (5) משנה ברורה קנד: לא (6) גינזי קודש דף מח' (7) שם: מט' (8) ספר חסידים קכט'



R' Moshe Leib of Sassov ZT"l would say:

"Master of the Universe! Everything You do is most assuredly good, but there is a good which is immediately apparent, and a good which does not seem to be so at first. May it be Your will to bestow upon all of *Klal Yisroel* only that type of good which is immediately revealed!"

R' Ephraim Wachsman Shlit'a once said:

"All of modern technology is put on this world to teach us *emunah*. How can *Hashem* hear every word we say? With the invention of the telephone we can understand. How is our every act recorded for posterity in Heaven? With a tape recorder we can understand. Today, we have Satellite Locators which can pinpoint a person's location anywhere on the globe. From this we can truly believe that a person is never alone; *Hashem* is always with us, watching over us and looking after our well-being."

A Wise Man would say:

"If we take care of the moments, the years will take care of themselves."

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When he passed away, the great Mekubal R' Shimon Aharon Agassi ZT"L said that it was revealed to him that Rabbeinu Yosef Chaim's soul was rooted in the soul of Yosef Hatzadik. Thus, just as Yosef Hatzaddik was saved from certain death in the pit, so too, Rabbeinu Yosef Chaim was saved from drowning in the well. TORAH GEMS וישימני לאב לפרעה ... ומשל בכל ארץ מצרים (מה-ח) Chazal tell us that Yosef hid three treasures in Egypt. One was revealed to Korach; one was revealed to Antoninus; and the last is still buried, awaiting the righteous in future days (<i>Medrash</i>). Obviously, this cannot be referring to material treasure - gold, silver and precious stones - since the <i>posuk</i> tells us when every last resident of Egypt sold himself into the service of Pharaoh, including all his money and possessions, in return for sustenance, "<i>Yosef brought all the money to the palace of Pharaoh.</i>" He never kept an extra penny for himself and he certainly did not hoard Pharaoh's booty. Rather, says R' Yosef Sholom Elyashiv Shlit'a, the three treasures that Yosef hid were spiritual fortunes. The first was Yosef's ability to maintain his purity and <i>tznius</i> - modesty, within the hedonistic Egyptian society. This wealth was revealed during the sad story of the uprising of Korach, when traitorous men rebelled against the leadership of <i>Klal Yisroel</i>; however, when the wife of one of the rebel leaders, <i>On Ben Peles</i>, saved her husband by uncovering her hair at the entrance to her tent, even the wicked instigators were compelled to turn away! The second treasure was Yosef's devotion to <i>Torah</i> while in exile. Many years later, when the <i>Torah</i> was in jeopardy of being forgotten by the Jewish people, due to the harshness of the exile, along came the great Rabbeinu Hakadosh, who revealed Yosef's hidden treasure by recording the main tenets of the <i>Torah</i> for all posterity, thanks to the benevolence of the Roman ruler, Antoninus. The last treasure hidden by Yosef was the quality of <i>achdut</i> - unity, and as the <i>Navi</i> tells us, this <i>midah</i> can only be revealed when <i>Klal Yisroel</i> will become unified leading up to the coming of <i>Moshiach</i>.	אבינו ע"ה, דאף שהבטיח ואמר "אלכה ואראנו בטרם אמות", מ"מ בלבו עדיין היה מתיירא מלירד למצרים, מחמת טומאת המקום ושטופי זמה. אלא שלא רצה יעקב להראות יראתו למשפחתו בכדי שלא תפול רוחם בקרבם, ובכן רק במחשבה היה מתפלל להשי"ת בענין ירידתו למצרים. ולכן, באמת השי"ת שהוא ה"יודע תעלומות" וגלוי לפניו מחשבתו של יעקב, בא אליו לחזקו ואמר לו "אל תירא מרדה מצרימה". מעשה אבות סימן לבנים ויגידו לו לאמר עוד יוסף חי וכי הוא משל בכל ארץ מצרים וכי (מה-כו) Rabbeinu Eliyahu, was the highly regarded <i>Rov</i> and <i>Maggid</i> of Baghdad. Unfortunately, he and his wife were childless for many years and this caused them no small amount of distress and consternation. Finally, ten long years after their marriage, his wife made the long journey from Baghdad to Morocco to request a blessing from the renowned R' Yaakov Abu Chatzeira ZT"L, the <i>Avir Yaakov</i>. The <i>tzaddik</i> blessed her that she would give birth to a child who would one day illuminate the eyes of Jews everywhere. Less than a year later, she gave birth to a boy, whom they named Yosef Chaim. As a young boy, Yosef Chaim was a good student and devoted son to his father, although he had not as yet distinguished himself as the future leader of Sefardic Jewry, and one of the greatest <i>tzaddikim</i> of the generation. One day, when Yosef Chaim returned home from his studies, he was playing with his sister in the nearby courtyard and accidentally slipped and fell into a deep well. His frightened sister ran upstairs screaming, "Yosef Chaim has drowned, Yosef Chaim has drowned." All of the neighbors ran to the courtyard to see what had happened, while Yosef Chaim's mother stood off to the side weeping. One of the neighbors brought a thick rope and a volunteer descended into the well pulling out Yosef Chaim's listless body. Another neighbor administered first aid, and a doctor was summoned. When the doctor saw the unconscious Yosef Chaim, his expression turned grave. He told Rabbeinu Eliyohu and his wife that their son's chances for survival were slim. Yosef Chaim was brought upstairs, and his father tearfully recited <i>Tehillim</i> at his bedside. Suddenly, Yosef Chaim's face changed color and he let out a gurgled cry. The doctor stared at him in disbelief and declared that a miracle had taken place. "<i>Yosef Chaim is alive,</i>" everyone called out with joy. The little boy fell back asleep and his body began the task of rejuvenating itself. When he awoke the following morning, he could not even remember the incident. After serving him a hot drink, his mother told him about the miracle that had occurred. Despite his great weakness, Yosef Chaim cried out, "I promise that from now on I will dedicate my entire life to <i>Torah</i> study and <i>Avodas Hashem</i>." True to his word, as soon as he had fully recovered, Yosef Chaim began to fulfill his vow, forgoing all childish games, sleeping less and spending most of his time engrossed in his studies with his uncle. At first, his parents feared for his health. But when they saw that this rigorous schedule and his conduct did not harm him, they permitted him to continue. When Rabbeinu Eliyahu was <i>niftar</i>, Rabbeinu Yosef Chaim ZT"L, the Ben Ish Chai - just 25 year old - succeeded him as <i>Rov</i> of Baghdad. By virtue of his <i>Torah</i> genius and righteousness, he soon acquired the respect of all members of the community, who faithfully abided by his rulings. He led his community and all of Sefardic Jewry for more than fifty years.
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