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הדלקות נרות שבת - 4:15
זמן קריאת שיבוץ/מ"א - 9:03
זמן קריאת שיבוץ/הג"ר - 9:39
סוף זמן תפילה / הג"ר - 10:25
שקיעת הזמנה של יום השבת - 4:34
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צאת הכוכבים / לשיטת רבינו תם - 5:46

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שבת קודש פרשת ויגש
Shabbos Parshas Vayigash
ט' טבת תש"ע - December 26, 2009

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק
ויאמר אלהים לישראל במראת הלילה ויאמר יעקב יעקב ויאמר הנני (מו-ב) - כשלא רואים אור העבודה חשובה יותר בשמים

רעיונות ופירושים לעורך את האדם לעבודת
השי"ת והתחזקות באמונה ובטחון מאת
ט"ב התבלין

לדוע הוא, שהשם "יעקב" מרמז למצב של קטנות, וכמו שנרמז בלשון הפסוק (בראשית כז, מב): "יעקב בנה הקטן", ואילו השם "ישראל" מרמז למצב של גדלות. כך מבואר להדיא (ואחר חלק א דף קעז ע"ב, עץ חיים חלק ב שער לאה ורחל פרק ב דף סא ע"ב), שיעקב הוא מלשון ויעקבני, לשון עקב, שהוא המקום הנמוך ביותר אצל האדם, מה שאין כן ישראל שהוא לשון שר וחשיבות.

לפי זה יש לפרש כאן: "ויאמר אלקים לישראל במראות הלילה ויאמר יעקב יעקב", היינו שאמר הקב"ה ליעקב: לא רק כשנמצא אתה בבחינת יום, במצב של גדלות ושל התרוממות - אז תעבוד את ה', אלא עליך לדאוג לכך שגם כשתהיה בבחינת 'מראות הלילה' - מצב של קטנות - גם אז תראה שבשם ישראל תכונה, ולא תשכח את השם ישראל שלך. ואפילו אם תהיה במצב שבו יקראו לך בשם "יעקב יעקב", דהיינו מצב לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבע

ואת יהודה שלח לפניו וגו' (מו-כה) - אם נעבוד את ה' כראוי לא יבואו עלינו צרות

ל"ו), לא יהיה בהם כל צורך, שהרי ישראל ירצו מעצמם לעבוד את ה', ואז יסיר ה' את הרוע שבחיות.

ולפי"ז יש לבאר את הפסוקים, 'וגר זאב עם כבש וגו' לא ירעו ולא ישחיתו וגו', היינו שלעתיד לבוא יסיר ה' את רעתם של החיות, וזאת משום 'כי מלאה הארץ וגו', היינו כיון שיכירו ישראל את האמת וימשכו אחריו מעצמם, ולא תהיה כל צורך לאיים עליהם בעונש ע"י חיות טורפות.

ומעתה יש לבאר את דברי המדרש, שכיון שיתרפאו העורים והפסחים (היינו שאלה שנתעווו עיניהם מלהכיר את האמת ולכן אינם הולכים לעבוד את ה', יכירו בה וירצו לעבדו) גם יתרפאו החיות רעות (כיון שלא תהיה כל צורך ברעותם). נמצא שסיבת הימצאותן של חיות רעות וצרות שונות הוא רק כדי לחזק אותנו בעבודת ה', ואם נתחזק בה לא יהיה כל צורך בצרות, וה' יסיר אותם מעלינו.

ולפ"ז אפשר לבאר את השייכות של 'ואת יהודה וגו' לעניין של ריפוי העורים והפסחים והחיות, שהרי יהודה נשלח כדי לייסד ישיבה שבו יעמלו בתורת אמת ויכירו את האמת ויתחזקו בעבודת ה' וע"כ כך גם יצלו מצרות הגלות (ע' רש"י), וא"כ גם בעולם הזה לא יהיו ישראל כעורים ופסחים ולא תהיה כל צורך בצרות-חיות רעות'.

נמשל: When the full implication of Yosef's revelation hit the brothers, a new thought made itself clear. The Hashgacha of Hashem is so all-encompassing, that the purpose of sending Yosef down to Egypt twenty-two years

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אגודת ישראל, קליבלנד הייטס

beracha is in past tense: "That all things came to be by His word." Others hold that the correct pronunciation is "נהיה" (with a segol) which is present tense: "That all things constantly come to be by His word." Most people do like the second opinion but those who have a family custom to do the first way should keep doing so because of the many opinions that hold this way.

No Liberties. It is true that שיהל is a general all-inclusive beracha and exempts any food, but only as a "second-best" beracha when the specific beracha was not said. It is also true that in certain Halachic doubts whether the beracha is supposed to be שיהל or something else, we say שיהל to be safe. However, a person is not allowed to be lazy and just say שיהל on any doubt that he has. He is obligated to get a basic knowledge of the laws or at least ask a Rav what to do. If after all that, he still has a doubt if the beracha is שיהל or something else, he may then say שיהל. (Similarly, if the final doubt is האדמה or העץ he can make the more general more inclusive beracha of האדמה.)

שהכל The Most Controversial. There is a clear custom to say שיהל on chocolate. Many question this from a halacha by spices that are normally eaten ground up, and keep their original beracha (5); so too, chocolate made from a ground cocoa bean should be העץ. Some answer that since it is only ground up to be eaten with many additives, and changed into a liquid at a point in its production, the beracha is שיהל. If one said העץ he would, according to many, not have to repeat the beracha.

- A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (52)

The Beracha of Shehakol. The beracha of "שהכל נהיה בדברך" has three main categories of food that it exempts:

 - Food that does not grow from the ground like meat (1), or foods that grow from the ground but do not get their main nutrition from the ground, i.e. mushrooms that get their main nutrition from the air (2).
 - Food that grows from the ground which has lost its specific beracha because (a) it has lost its form and look by being pureed (3) or squeezed out as a juice (4), or (b) it is being eaten in an unusual manner, such as eating raw sour cooked apples when people usually eat them only cooked, or eating raw onions.
 - If one said שיהל incorrectly on any food or drink, the beracha is valid. This even applies to the most important foods like bread and wine. This is because the general expression, "All has been made with His word," is an all-inclusive phrase that can be applied to any food or drink. Some Poskim take this even further and rule that if one incorrectly said שיהל on smelling a good smelling item instead of "בורא מיני בשמים", he has fulfilled his obligation. One should rely on this opinion and not say another beracha.

Pronunciation. There are two opinions as to the exact pronunciation of the second-to-last word of this beracha. Some hold that we say "נהיה" (with a kometz) and the translation of the

הוא היה אומר

R' Yitzchok Zev Halevi Soloveitchik ZT"L (Brisker Rov) would say:

"At first, Yaakov had in mind to pay a short visit to Yosef in Egypt, and then return to his home in Eretz Yisroel. But when Hashem told him, 'Have no fear of descending to Egypt for I shall establish you as great nation,' he lost his desire to go down there and bring his family into exile. Thus, as the Baal Haggadah says, he was (forced) על פי הדיבור 'אנוס'."

R' Y. M. Stern Shlit'a (Peninei Kedem) would say:

"Why did Yosef want everyone to leave the room while he was speaking with his brothers? Rashi explains that Yosef couldn't stand the thought of having the Egyptians overhear that his brothers had sold him into slavery, thus embarrassing them. Personal problems should not be aired in public, before the eyes of the whole world. For this reason Yosef asked that the Egyptians leave. In those days, it was understood to be a general rule for people to behave in this manner. But today, to our great distress, it is not so clear."

A Wise Man would say:

"The Jewish People must always remember to trust the threats of our enemies more than the promises of our friends."

MAZEL TOV TO MR & MRS CHAIM HALBFINGER ON THE BAR MITZVAH OF THEIR SON, SHMUEL. MAZEL TOV TO THE GRANDPARENTS AND GREAT-GRANDPARENTS, RABBI & MRS A. Z. GEWIRTZ - WICKLIFFE, OHIO

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מעשה אבות ... סימן לבנים

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

Chazal tell us that when Yosef sent his brothers back to their father to inform him that he, Yosef, was still alive, he sent along provisions, in the form of "עגלות" - wagons, which also served to represent the "עגלה ערופה" (breaking the neck of a calf as an atonement for an entire city), which was the last concept that Yosef learned with Yaakov before he was taken away from his family and sent down to Egypt. This delivered a two-fold message to his father that not only was he really Yosef his son, but also that he had not forgotten his studies all this time and was still proficient in *Torah* and *mitzvos*.

One afternoon, as the great **Chasam Sofer, R' Moshe Sofer ZT"L**, was concluding his *Torah* lecture in the Pressburg Yeshivah, the postman arrived and brought him his mail. As the students sat by silently, the Chasam Sofer gazed at each envelope, until he picked one out with a broad smile. Quickly, he opened the envelope and removed a sheet of paper. He scanned the contents and then looked up. "My dear students, allow me to read this letter to you." Although, the regular *shiur* had concluded, who would say no? What could possibly be in the envelope that their great *Rebbe* wanted to read to them?

The Chasam Sofer began reading the letter in a loud voice. It was a talmudic *shailah* (query) on a very complex topic and the more he read, the more apparent it became that the writer of this letter was no ordinary scholar. The complexity of the topic, coupled with the intricacy of the question was breathtaking. The writer built up a tower of logic and then, with one argument demolished it entirely, only to rebuild it based on proof from another source. On and on, the writer continued in this vein, and as the students listened spellbound to their *Rebbe's* voice as he joyously read the query, they envisioned the writer being one of the elite *Rabbonim* of the generation. Perhaps a leading *posek* was asking the Chasam Sofer a question in *halacha*? Or a renowned *Rosh Yeshivah* wanted to "talk-in-learning"? A *tzaddik* from a far-away country?

The Chasam Sofer finally finished the letter. Then he read aloud the signatory - but no one had ever heard of him!

R' Moshe smiled and said, "You don't recognize the name? Well then, let me tell you who this person is."

"When I was growing up in Frankfurt," began the *Rebbe*, "there was a horse-salesman who sold the finest pure-bred horses. He had a young apprentice working for him, a Jewish boy of about 20 who had never attended a *yeshivah* or even learned to read. But this boy could handle horses. He would ride them with authority and he took better care of his horses than he did other people. In fact, everyone knew about this lad and the fact that his greatest asset was not his people skills but rather his equestrian abilities, which he would flaunt publicly with an air of unmistakable arrogance.

"One day, I was walking towards the *yeshivah* on a busy street, when this Jewish boy came riding swiftly by on a great stallion. Noticing the crowd of people, the lad decided to put on a demonstration and with a sudden jerk of the reins he pulled the horse up short. Then, he deftly pranced the steed around in a circle and reared it up onto its hind legs, as if he was a conquering general. Suddenly, the horse pulled back a bit too far and the young boy slid right off the back of the horse and into a patch of mud and grime! The spectators gasped, but then broke into raucous laughter which echoed down the street and further added to the boy's humiliation. He just lay there - on the street, in the mud - too ashamed to move."

R' Moshe leaned back as he recalled the incident. "I felt bad for the boy and hurried over to assist him. I began speaking to him and asked him why he wasted his days with horses, if this was what he intended to do for the rest of his life?

"He replied that he had no *yeshivah* training and couldn't learn even if he wanted to. 'So start now,' I told him, but he just shook his head and argued, that there was no way - he knew nothing. Right then and there I announced, 'I will teach you!'

"We began to learn together and although I was half his age, I managed to teach him the basics. Eventually, he became more advanced and today he is a great *Talmid Chacham*." The Chasam Sofer held up the letter. "It was this same 'boy' who sent me this letter!"

משל' כמה הדבר דומה

וישלחני אלקים לפניכם לשום לכם שארית בארץ ולהחיות לכם לפליטה גדולה וגו' (מה-ז)

משל' As he was once walking through the local market-place, **R' Levi Yitzchok of Berditchev ZT"L** noticed a man moving about frenetically from stall to stall. Catching up to the man, he inquired curiously, "Pardon me, sir, but what are you doing?"

The man rushed about, without even glancing at the rabbi. "I'm sorry," he finally said, "but I am very busy and I don't have time to talk with you now."

R' Levi Yitzchok kept pace with the man, and again asked, "Please, tell me what it is that you are doing?"

The man continued to move hurriedly, from place to place. Then, he responded rudely, "Rabbi, can't you see I'm busy? I'm trying to make a living - that's what I'm doing!"

R' Levi Yitzchok said calmly, "No, my friend, that is what *Hashem* is doing. Whatever it is that you are supposed to earn has been pre-ordained, and your frenetic actions will not affect it. What *Hashem* is not doing for you, however, and what your daily obligation is, is the study of *Torah*, *Tefillah*, and the performance of *mitzvos*. That is why I ask: what exactly are you doing?"

ויגש אליו יהודה ויאמר בי ארני ידבר נא עבדך דבר באזני ארני ואל יחור אפך בעבדך (מד-יח)

The word "ויגש" - "*And he drew near,*" implies a physical meeting, one person approaching another to the point where they become one. According to the **Zohar**, when Yehudah drew near to Yosef, it symbolized the approach of one world to the other; the uniting of one with the other, till one entity was attained.

The **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"L** writes that the word "ויגש" stands for the creation of unity in a place of discord and disharmony. Yehudah's offer to sacrifice himself on behalf of Binyomin demonstrated the unity and brotherhood that finally reigned between the sons of Yaakov. Yosef's revelation of his true identity and his subsequent reconciliation with what his brother's had done to him, likewise symbolized the unification of all twelve *shevatim* - tribes, forever granting their descendents the power to achieve true *achdus* and unity when the ultimate redemption is finally upon us.

The rest of *Parshas Vayigash* also expresses this theme, as the whole purpose of Yaakov's descent into Egypt and his children's settlement there for hundreds of years was solely for the purpose of demonstrating *Hashem's* unity in one of the lowliest places on earth. It was in Egypt, "the most corrupt among the nations," according to our Sages, that the Jewish people became a holy and unified nation.

Unity is the essential foundation upon which Jewish life is built. Just as the holy *shevatim* understood that they could not maintain a brotherly status without reconciliation and peace, so too, must we realize that we cannot maintain the Jewish Nation without *achdus* and unity. But not only is unity the goal we strive for, it is the objective of all our service - our *Torah* and *mitzvos* - as well, one that will be fully realized with the revelation of *Moshiach*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קריית אלקים

ויאסרו יוסף מרכבתו ויעל לקראת ישראל אביו גשנה וירא אליו ויפל על צוואריו וכו' (מו-כט)

When Yaakov came down to *Mitzrayim*, the *posuk* tells us that Yosef fell on his father's neck and cried there for a while. Rashi asks, why did Yaakov not fall on Yosef's neck and cry as well? Wasn't he even MORE excited to see his son than Yosef was to see his father? When I young, I always felt sorry for Yaakov that at the very moment that he is finally reunited with Yosef after twenty-two years he happened to be in middle of saying *Shema*! But of course this was a childish way of understanding this beautiful reunion. The **Maharal M'Prague ZT"L** explains that the emotion of love that Yaakov felt at this moment was so powerful that he chose to take the intensity of his love and direct it towards *Hashem*. This awesome level of channeling one's emotions to *Kirvas Elokim* - to take a most sublime moment and dedicate it solely and completely to the Almighty - what Avrohom and Yitzchok reached at the *akeida*, Yaakov reached here!

With his recitation of the *Shema* at this time, *Yaakov Avinu* was proclaiming that all that occurred in the past 22 years, all the pain and suffering that he endured, was all for the good. He then said: "*Shema Yisroel*" - Listen, Yaakov, "*Hashem Elokeinu*" - the combination of *Middas Hadin* (strict judgment) and *Middas Harachamim* (mercy), "*Hashem Echod*" - they are ONE thing, meaning they are both really *Middas Harachamim*.

Yaakov's declaration was for all future generations. When we go through difficulties in life, we are meant to learn to see the good and express our love to *Hashem* - for everything He does is for our benefit.

TORAH GEMS

וילקט יוסף את כל הכסף הנמצא בארץ מצרים ובארץ כנען בשבר אשר הם שברים וכו' (מז-ד)

During a year of severe drought in Russia, food supplies became quite scarce. Many Jewish communities organized committees to oversee the distribution of food parcels, which were to be handed out evenly throughout the community. Unfortunately, corruption, mismanagement and chaos hampered the effort, taking a difficult problem and making it infinitely worse.

A meeting of rabbis and communal leaders was arranged to discuss the issue. When his turn came to speak, **R' Yosef Dov Halevi Soloveitchik ZT"L (Beis Halevi)** of Brisk, harped on the irrelevance of these "committees."

"In fact," he exclaimed, "this problem is mentioned in the *Torah*. Even before the seven years of famine hit Egypt, Yosef suggested that Pharaoh appoint officials in each community to see that the produce of the years of plenty be stored for the years of famine.

"Now, the question is: why would he do such a thing? First of all, who could he trust? And secondly, perhaps *Hashem* would nullify the decree and the famine would never even take effect?"

The Beis Halevi shook his head and intoned solemnly, "No, you see, Yosef made this recommendation in order to protect his reputation. He reasoned that if *Hashem* would mercifully revoke His decree, and the seven years of famine would never come about, his predictions would then turn out to have been false. To insure that he would not look like a charlatan, Yosef cleverly recommended that committees be appointed everywhere to distribute the grain, and that way, he could rest assured that even if grain were to be available in abundance, the committees would see to it that it was somehow squandered and never reach the consumer. This way, his prediction of a food shortage would be secure!"

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויאסרו יוסף מרכבתו ויעל לקראת ישראל אביו גשנה וירא אליו ויפל על צוואריו וכו' (מו-כט)