



תורה תבלין
A Torah Tavlin Publication

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טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים עה"ק

וַיֵּשֶׁב יַעֲקֹב בָּאֶרֶץ מִגְדֵּי אֲבִיו בָּאֶרֶץ כְּנָעַן וְגו'
(כט-לא) - הוֹחֲלָה בְּמִנְהַג אֲבוֹתֶיהֶם

היוצא מדברי חז"ל אלו, שכוח זה הוא שעמד לו ליוסף בשעתו הקשה, כי כיון
השנאתה לפניו דמותו של אביו ואמר לו כי מעשה זה אינה רצויה לפניו, התחזק אותו
צדיק, ועמד בנסינו, באמרו הן אמת שעל פי דעתי הדבר מותר, אך כיון שאין מעשה
זה לרצון אבי, נמצא שהניי סוטה מדרכי, וזה אינו רוצה בשום אופן, מבית אבותי אינני
מתנתק, ומעשיהם הם נר לרגלי, ולכן הריני מתנוד מזה והריני במטל דעתי לדעתם.
ומכאן עלינו להבין עד היכן הדברים מגיעים ולהשריש בלבנו כי לא זו הדרך ישכון
אור, ואם יתעורר בנו רצון לשנות מדרכי אבות, על אף שיהיה לנו על זה טעמים
הסברים המתקבלים על הדעת, בכל זאת אסור לנו להקביר רצון זה אל הפועל, כי א"א
לדעת את מה אדויתת של סטיה קלה מדרכי אבות. והר"א יהיה בערינו, שדרכי
אבותינו יהיה נר לרגלנו, ונזכה שלא תמוש התורה מפנינו ומפי דרעינו לדרות עולם.

A SERIES IN HALACHA
LIVING A "TORAH" DAY
"והיה מחניך קדוש" - Keeping the Jewish Camp Holy (31)

Question: As we know, it is more *mehudar* to use olive oil to light the *Chanukah Menorah* than candles. What about solidified oil that is sold pre-packaged today? Is this the same as candles?

Answer: **R' Shmuel Wosner Shlit'a** rules (1) that since its entire purpose is to melt down to a liquid form, it is the same as oil. Additionally, one can fulfill the preference of lighting with a silver *Menorah* (see **Be'er Heitev** תרע"ג) if he uses glass inserts or the solidified oil which comes in these containers (2).

Answer: There is no obligation. Yet the *Mekor Chaim* (3) writes that it is praiseworthy to stay by the lights and occupy oneself with *Chanukah* topics for half an hour. The time period after lighting is considered an עת רצון (an opportune time for prayers to be answered). Looking at the *Chanukah* lights also has the power to cleanse one's eyes from undesirable sights he may have seen, and can also help one see the light of *Torah* when combined with serious learning. This does not apply to Friday afternoon when one is usually in a hurry to accept *Shabbos*.

Question: *Chanukah* “parties” have become widespread today. Is there any basis in *halacha* for this custom?

“When Reuven attempted to save his brother Yosef’s life by having him thrown into a pit instead of being killed outright, the *Torah* treats him like a hero. The *Medrash* writes: ‘*Had Reuven known the Torah would articulate the fact that he tried to save Yosef, he would have hoisted his brother on his shoulders and brought him to his father.*’ We see from here that it is a *mitzvah* to publicize the good deeds of another Jew (**Teshuvos HaRashba**) and even in *halacha* we find that one who gives charity is permitted to have his name publicly displayed for all to see and people should not take issue with it.”

“Yehudah told Tamar to wait until his third son Shela was old enough to marry her, for he was afraid he might die like his brothers had. Rashi says that Yehudah was really trying to stall Tamar for he didn’t want his last son to marry her as she was considered a ‘*Katlonis*’ - a woman who ‘kills’ her husbands. Alternatively, Yehudah reasoned that for the *mitzvah* of *Yibum*, he needn’t worry since ‘*One who keeps mitzvos will not know from evil.*’ However, since *Yibum* can only be performed by an adult (*gadol*) who is authorized in this *mitzvah* and Shela was still a minor, therefore, he told Tamar to wait until Shela grows up and is old enough to perform the *mitzvah* of *Yibum* and then he will have no qualms about allowing her to marry him because the merit of the *mitzvah* of *Yibum* will protect him from an untimely death.”

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ותנודב ונתקדש לעילוי נשמות
ר' אברהם משה ב"ר אליעזר
שלאסער ז"ל * תנצב"ה

הלכה מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

1) *Bnei Yisroel* had finished building the *Mishkan* in the desert in *Kislev* and planned a feast of celebration immediately. *Hashem* wished it to be in the month of *Nisan* and that is when the *Mishkan* was inaugurated. Since the original idea was to hold a feast of gratitude in *Kislev*, we do so now by celebrating on *Chanukah* in this same month (5).

2) After the *Chanukah* miracle, *Klal Yisroel* rebuilt and rededicated the *Bais Hamikdosh* with great celebration. We, too, celebrate with a meal as a commemoration of their *simcha* (6).

Some (7) argue on the **Shulchan Aruch** and hold that *Chazal* did indeed intend for a *Yom Tov*-like celebration during *Chanukah*. Such celebratory parties should consist of praise and song to *Hashem* (8) with *Divrei Torah* discussing the miracles and *halachos* of *Chanukah*, and should not become a source of improper activities or mingling of men and women, and boys and girls, for this defeats the whole purpose of the party.

(1) מבית לוי י' דף יג' (2) שבט הלוי ח:קנו (3) תרע"ב (4)
או"ח תרע"ב (5) ע' פמ"ג תרע (6) רמ"א תרע"ב (7) שו"ת
מהרשל פ"ה (8) רמ"א שם

... הוא היה אומר

Mazel Tov to Eli and Hadas Gelb on the engagement of their son Moshe to Faigy Berger of Lakewood, NJ. May they see much nachas from the young couple.

M Camp Merockdim
26 Parker Blvd.
845.362.0287

מעשה אבות סימן לבנים

ויהלמו חלום שניהם איש חלומו בלילה אחד (ב-ה)

This story was told over by the legendary *mechanech* and founder of the Hebrew Academy of Cleveland, **R’ Nochum Zev Dessler ZT”L**, at the *Sheva Berachos* of a grandson who married a granddaughter of **R’ Elyah Lopian ZT”L**.

It is well known that R’ Elyah Lopian merited unique *Hashgacha Pratis* (including confirmed accounts of “*Giluy Eliyahu*”) and he would often have dreams that warned and protected him from danger as well as from issues that might have cause him to miss a *mitzvah*. For example, R’ Elyah was extremely vigilant to ensure that no bugs ever found their way into his food. In one instance, R’ Elyah was eating breakfast at the home of his daughter and in the middle of the meal, he dozed off. He awoke suddenly and asked his daughter to check his food for bugs. To her surprised reaction, he explained that during his brief nap, he dreamed that someone was holding a basket and banging on it, causing flies and bugs to fall out of it. His daughter immediately checked the food and found that indeed, it had tiny bugs.

R’ Nochum Zev (Velvel) related that when he was a young boy growing up in London, England, in the early 1930’s, his family and the Lopian family lived near each other in the same neighborhood. Nochum Velvel was very friendly with R’ Elyah’s son, Yisroel Nochum, and they would frequent each other’s homes. Once when Nochum Velvel was on the way to his friend’s house, he was walking across a large avenue. Just as the boy was stepping off the curb on the street corner, a car sped by and nearly hit him. The automobile missed Nochum Velvel by little more than a hairsbreadth and the boy was quite shaken up. He couldn’t walk for a few moments until he collected himself, before eventually continuing on to his friend’s home.

The little boy must have still been pale from the fright when he arrived at the Lopian home minutes later. He knocked on the door and to his surprise, R’ Elyah himself opened the door and immediately asked if everything was alright. The great *Rav’s* face read grave concern for the boy and his tone of voice reflected a certain anxiety as well. Nochum Velvel was greatly taken aback by the fact that R’ Elyah seemed to have been waiting for him. He had never taken the time to speak to his son’s friend and surely never opened the door for him, for he was always deeply involved in his learning or preparing for a *shiur*. As R’ Elyah gazed at him waiting for a response to his question, Nochum Velvel, young, shy and embarrassed by the attention focused on him, mumbled that everything was fine, *Boruch Hashem*.

But R’ Elyah would not let the matter go and persisted in his line of questioning. Looking into the boy’s frightened face, he again inquired, “Are you sure everything is alright? Did anything happen to you on the way to our home?”

This time, Nochum Velvel did admit that something had happened. He explained to the elderly sage that just as he was crossing one of the streets to come there, a car flew past him nearly running him over. Thankfully, he was not hurt.

R’ Elyah nodded his head as if coming to a new realization. “*Boruch Hashem*, the danger is over,” exclaimed R’ Elyah, and Nochum Velvel was struck by the manner in which he said the words - as if he was expecting something terrible to happen. He asked R’ Elyah what he meant, and the *Rav* answered that the previous night, he had a dream in which he saw young Nochum Velvel, his son’s friend, badly injured in a car accident. “You should know,” said R’ Elyah with obvious relief in his voice, “that I have been praying for your safety all day long, up until this very moment.”

R’ Nochum Velvel concluded his story with a follow-up incident. When he returned home that afternoon, he headed straight to speak with his father, **R’ Eliyahu Eliezer Dessler ZT”L**, author of **Michtav M’Eliyahu**. He told him what had nearly happened to him and how R’ Elyah received him at the door, and what he had told him. R’ Eliyahu took his son’s hand in both of his and told him with great emotion, “My dear son, I had the very same dream about you last night and I’ve been fasting from then till now. I was so worried about what was going to happen to you.”

R’ Nochum Velvel concluded, “Two great *Tzaddikim* dreamed the same dream - and I am alive today because of R’ Elyah’s prayers and my father’s fasting.”

משל למח הדבר דומה

ולא זכר שר המשקים את יוסף וישכחוהו וגו’ (ב-בנ)

משל: A teacher in a Jerusalem school entered a local bakery one morning to purchase some fresh rolls for her family. As she waited on the line to pay, she realized that the man standing in front of her was none other than Natan Sharansky, the Soviet-born Israeli politician, human rights activist and former dissident, who spent many years in a Soviet prison for his refusenik activities. The teacher summoned up her courage and introduced herself, saying that she just cited from his book this week in a class she was teaching on *Sefer Tehillim*. As the *Knesset* member listened

with a pleasant smile, she explained how she had told her students the inspiring story of how he had kept a tiny book of *Tehillim* with him at all times, even when he had to struggle with the KGB and Russian authorities to get it back.

At this point, Sharansky reached into his shirt pocket and pulled out a small, palm-sized, tattered book of *Tehillim*.

She was stunned as he handed her the precious *sefer*, and she asked him “Do you carry this wherever you go?”

Sharansky didn’t hesitate for a second. “Actually,” he replied, “it gives me faith - it carries me!”

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

A famous question is posed by *Chazal* regarding how *Yosef HaTzaddik* was able to maintain his composure and overcome the overtures made to him by the wife of Potiphar. He was a young, innocent slave in a foreign land, with no relatives and no one to look after him. How was he able to conquer his *Yetzer Hara* and remain pure? The *Seforim* tell us that without *Zechus Avos* it would have been nearly impossible for Yosef to overcome this *nisayon* but since he did have the merit and protection of his *Avos*, in the form of “דמות דיוקנו של אביו” - the image of his father appearing before him at exactly the right moment, this gave him the *koach* to just say NO - “וימאן” - without any reason or explanation.

The word “וימאן” literally means “*he refused*.” I wanted to say that the word also tells us WHY Yosef refused. The letters of “וימאן” spell out “יורא יוסף מראה אביו נגדו” - “*Yosef saw the vision of his father before him*.” Additionally, the *posuk* states: “וינס ויצא החוצה” - “*He fled and went out to the outside*.” It seems that the word “ויצא” (“*he went out*”) is superfluous. Here is another hint to *Yosef Hatzaddik’s* victory. The word “ויצא” stands for “יורא יוסף צורת אביו”. In other words “וינס” - “*he fled*” - why? Because “ויצא” - he saw his father’s image. For this reason, *Chazal* say that the *trop* (cantillation mark) of the word “וימאן” is a *shalsheles* (which is three times a *pazer*). If a person looks three generations back to his parents and grandparents, and three generations forward, to his children and grandchildren, he will always be able to conquer his *yetzer hara*. As we say in *Kedusha*: “המשלשים (ששללת) לך קדושה” - if you will have these three, you will live a life of *kedusha*.

DRUSH V’CHIDDUSH

ישראל אהב את יוסף מכל בניו כי בן זקנים הוא לו .. (ל-ו)

Rashi writes: “*Ben Zekunim: A child of his old age, since (Yosef) was born when he (Yaakov) was old. And Onkelos translates it to mean (Yosef) was a ‘wise son to him.’ All that (Yaakov) learned from Shem and Ever he gave over to him.*” A number of questions are raised here: Why did Yaakov feel the need to transmit the *Torah* he learned at *Yeshivas Shem V’Ever* only to Yosef and not to his other sons? What was so special about this *Torah* that he felt it only applies to Yosef? And what exactly is this “*Torah*” that was only studied in this particular *yeshivah*?

My dear father, **R’ Pinchos Hoffman Shlit’a** offers a profound understanding of this entire *parsha*. The teachings of Shem and Ever were different then the *Torah* lessons of the *Avos* and were particularly pertinent to Yosef and not to his brothers. Shem, who lived in the generation of the flood (דור המבול) and Ever, who lived in the generation of the tower (דור הפלגה), were witness to the destruction as well as

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

*** התמקד ***

When Yosef was sent out to search for his brothers and met an angel (“האיש”) on the way to *Shechem*, the *malach* asked him a question. It was a simple, two-word inquiry, but it spoke volumes to Yosef in his fragile situation, and it should reverberate in our collective hearts and minds as a constant reminder to reassess our own situation and renew our own goals.

The angel asked: “מה תבקש?” - “*What are you looking for?*” Of course, an angel knows the answer to such a simple question, but it was a question to be pondered. The **Kotzker Rebbe ZT”L** explains that in order to succeed in life, a person must know what he is looking for. In life, the going gets tough, there are bumps along the way, and often it just seems overwhelming. If a person is not focused on his ultimate goal, he can easily lose his motivation to continue. On the flip side, when a person is met with success, be it financial, academic, or in any area of life; if he allows his success to “go to his head,” he will lose sight of his goal, which will ultimately lead to his downfall. He must remain focused on his true purpose in life in order to reach the great heights of success. **Rabbi Orlovsky Shlit’a** once said: “If you don’t know where you’re going, any road will get you there!”

R’ Y. Frand Shlit’a once quoted a friend who said that today, lasers have revolutionized the world of medicine, technology and even national defense. A laser is a simple beam of light, but it is concentrated to such a high degree, and it is so powerful, that it can cut through a diamond! A regular beam of light tends to diffuse and disperse, and does not have this power. It is like one who doesn’t know what he really wants out of life - just going every which way the wind blows him. One must constantly ask himself these timeless words: “מה תבקש” - What do I really want out of life - and with *Hashem's* help he will succeed.

מחשבת הלב

ותשא אשת אדניו את עיניה אל יוסף ותאמר שבעה עמי וימאן ... וינס ויצא החוצה (לש-והנים)

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

וישאלהו האיש לאמר מה תבקש (לז-כו)