

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



שבת קודש פרשת וישב - מברכים חודש טבת

Shabbos Parshas Vayeshev

כ"ג כסלו תשס"ו - December 24, 2005

12: 26 - מנחה גדולה / שבת	(Monsey, NY)	4: 14 - הדלקת נרות שבת
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5: 45 - צה"כ / לשיטת רבינו תם	~~~~~	9: 38 - זמן קריאת שמע/הגר"א



רעבים, וכידוע שאדם רעב הוא נוח לכעוס, ומטעם זה רצו כ"כ להרוג את יוסף.

ואשר ע"כ מעיד הקרא "וישבו לאכול לחם" - דהיינו, שישבו האחים לאכול לחם, כדי שעיי"ז ישכך כעסם ויהמו רחמים שלהם על יוסף אחיהם. אמנם אפילו לאחר שאכלו וראו אח"כ שעדיין בוערת חמתם עליו כ"כ, לכן דנו מזה שאמת יהגה חכם ואין דעתם באה להם מרעבון, ומש"ה מכרוהו.

**ובגפן שלשה שריגים והיא כפורחת עלתה נצה
הבשילו אשכלותיה ענבים וגו' (מ-י)**

פרש"י וז"ל והיא כפורחת, נדמה לי בחלומי כאילו היא פורחת ואחר הפרח עלתה נצה ונעשו סמדר עכ"ל. ומשמע שבראותו את הפרח והנץ הכיר יוסף בפתרונו שהוא אות לטובה, היפך מירמיהו הנביא שראה מקל שוקד בלא עלים ובלא פרחים סימן לפורענות. ויש להבין ענין זה, ואיך הבין יוסף היטב בפתרונו?

אלא מסביר החכם כמהר"ר יהודא בר משה אבן חלאווה זצ"ל, בס' אמרי שפר, שבאמת יעקב אבינו מסר ליוסף מסורות החכמה שלמד בבית שם ואבר,

**ויקחהו וישליכו אתו הברה והבור רק אין
בו מים. וישבו לאכול לחם וכו' (לז-כד, כה)**

לכאורה יש לתמוה, דהנה אף שכל מעשה מכירת
 יוסף עיני אחיו שבטי ק"ה אין להבינו על פי פשטות,
 אבל הפסוק הזה תמוה מאד בשכל האנושי, דהאיך יכלו
 האחים לשבת ולאכול לחם וסעודה בעת שדנו אחיהם
 למיתתו? הרי אפילו בהרוגי בית דין התענו הסנהדרין
 ביום שדנו רשע למיתה, כמבואר בגמ' (סנהדרין סג.):
 רבי עקיבא אומר, מניין לסנהדרין שהרגו את הנפש שאין
 טועמין כלום כל אותו היום; ת"ל "לא תאכלו על הדם"
 ור"ל, והיתכן שלעת כזאת נפתח לבם וערב להם
 לשבת ולאכול סעודה?

אלא מביא הרה"ק מו"ה צבי אלימלך זצ"ל מדינוב, אגרא דכלה, קבלה ממרן הקדוש האדמו"ר מרימנוב זצ"ל, שבבוא אדם מן הדרך, לא יבא ישר לביתו אם הוא רעב כדי שלא ישפוך חימה על אנשי ביתו, אלא יפנה לאכול באיזה מקום אחר עד שישוב חמתו ואז יקרב לביתו. ובכן י"ל שהאחים של יוסף תתמהו בעצמם על שנתעורר בהם חשק כ"כ גדול להורגו, וחשבו שאולי הם שרויים בכעס גדול מחמת שהם

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

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (9)

Seforim in order of Kedushah

When *Yeshiva bochurim* carry a number of *seforim* at one time or put them in a *shtender* for later use, the *halachah* dictates a specific order in which they may be placed. *Seforim* are divided into different categories of *kedushah*, that require one of greater holiness to be placed on top of one of lesser sanctity. For example, חומש (any of the five books of the *Torah*) retains the greatest level of holiness over all other *seforim* (1). The next level is נביאים וכתובים (the works of the prophets and writings - *Mishlei*, *Megillos*, etc.). These go on top of משניות וגמרא (*Mishnah and Talmud*), which are the original versions of *Torah Sheb'el Peh* - *Oral Torah*, even though they are now in written form, as well (2). All *seforim* of *Torah Sheb'el Peh* remain in the same category, even though certain *seforim* are considered more authoritative than others; e.g. *Mishna* over *Gemara*, *Gemara* over the *Rishonim* (early commentators), *Rishonim* over the *Acharonim* (later commentators). As a result, they all count as one big category and one is permitted to place a *sefer* from the commentators on top of a *Gemara* or *Mishnayot* (3).

A *siddur* should definitely not be placed on top of a *chumash*. People should be careful during *davening* on *Shabbos* morning not to leave their *chumash* underneath

(1) יו"ד רפב: יז (2) שו"ת ר"י מגאש צ"ב (3) גנזי קודש דף נה-נו (4) שם (5) לב אליהו חלק א' דף רע"ג (6) אליהו רבה מ:ה (7) שו"ת אז נדברו ו:לט:ה



R' Moshe Alshich ZT"l would say:

"Yaakov was able to dwell in שלווה - *peace*, until jealousy and hatred broke out among Yosef's brothers over a seemingly insignificant issue - the coat of many colors - and the period of enslavement of the Jewish people in Egypt began. We learn from this that contention and strife among brothers has the potential to cause tremendous damage, more than even the most powerful outside enemy can inflict."

R' Yonason Eibenschutz ZT"L would say:

"The main part of every controversy is that the quarrelers don't speak to each other, just like the *Torah* tells us about Yosef and his brothers. For if they had just spoken to one another, they might have come to realize that in almost every case, there is nothing to fight about."

A Wise and Insightful Man would say:

"Did you ever wonder why, in this busy world, the people who have half-an-hour to spare, usually try to spend it with someone who hasn't?"

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their *siddur*. The *poskim* discuss whether a *siddur* may be considered like נביאים וכתובים or like a *sefer* from the category of תורה שבעל פה. **R' Yosef Sholom Elyashiv Shlit'a** maintains that a *siddur* is equal to a *Gemara* or מפורש - *commentator*, and thus, one may put a *Gemara* on top of a *siddur*, or vice versa. However, when collecting *seforim* (at the end of the day or *seder*) with carts in order to put them back into the bookshelves, R' Elyashiv rules that if it is difficult to organize the various categories of *seforim* into respective piles, one may be lenient and is not required to do so (4).

Various Halachos regarding Kavod Haseforim

In a *yeshiva*, where *seforim* are constantly being used by many people, one should attempt to replace all *seforim* to their rightful place immediately after using them to avoid wasting the time of others (5).

If two people approach a doorway at the same time, one carrying a *sefer* and the other not carrying a *sefer*, the one with the *sefer* in his hands should be allowed to enter or exit the doorway first, out of respect for the holiness of the *sefer* (6).

Occasionally, a student will try to reserve a place in a classroom or a seat in the *Beis Medrash*, by placing an open *sefer* on a certain spot. This is only permitted if one will actually learn from that *sefer* in that spot (7).

man to see who it actually was that he had disparaged and spoken rudely to - the esteemed *Rov* of the city - he preferred to keep his face practically inside the burning stove, allowing himself to be burnt rather than embarrass his fellow Jew.

TORAH GEMS

וישלחו מעמק חברון ויבא שכמה וגו' (לז-יד)

Rashi points out that Chevron is located in a mountainous region of *Eretz Yisroel*, as the *Torah* emphasizes with the travels of the *meraglim*: "*They went up through the Negev and came to Chevron.*" Hence the words "מעמק חברון" - "*From the Valley of Chevron,*" is puzzling. Noting this difficulty, Rashi explains that the *Torah* is referring to the *Me'aras HaMachpeilah* and the "עצה העמוקה" - the profound advice of *Avrohom Avinu*, who is buried there. When Yosef was sent away from Chevron, it was in order to fulfill the Heavenly decree of *golus* - exile that *Hashem* had revealed to *Avrohom Avinu*.

Explains **R' Moshe Wolfson Shlit'a**, we must remember, that when Yosef left Chevron to find his brothers he was taking the first step of a journey that would lead him and all of *Klal Yisroel* into exile in Egypt. Chevron, in other words, was the point of departure for the entire *golus*. The fact that the *golus* began in Chevron was a profound bit of advice from the hidden depths of Chevron.

It was the will of *Hashem* that the *golus* should begin in Chevron because Chevron is the place that would give the Jewish People the power to endure the exile. It is precisely because Avrohom and Sarah are buried in Chevron that we have had the strength to survive the exile, even to the present day. Chevron has stood by us in every generation, for Chevron declares that even in a time of darkness and exile, we are still connected to God. That is the *eitzah amukah* of Chevron and it is a lesson so profound that it cannot always be revealed in the world. Hence it is hidden in the subterranean chambers of the *Machpeilah*, and there, in the depths of Chevron, there is no *churban*, there is no destruction, but only חיבור and attachment.

**ותתפשוהו בבגדו לאמר שכבה עמי ויעזב בגדו
בידה וינס ויצא החוצה וגו' (לט-יב)**

Every succeeding generation becomes progressively weaker in overcoming *nisyonos*, and the great *yetzer horah* of vanity has a field day. It is so deeply implanted in the nature of man that it must surge forth when the person is off-guard. This idea is found in an incredible statement of the **Zohar Hakadosh** in *Parshas Vayeishev*: *"When the yetzer horah sees that a person is not going to resist and fight him, he immediately encourages him to beautify himself and pay undue attention to his clothes and hair. The yetzer horah knows that with vanity he can win the person over. This is the meaning of "ותתפשהו בבגדיו" - The yetzer horah grabs him by his garment - his method of bringing a spiritual downfall is by focusing on the temptation of clothes. The yetzer horah then says, 'Now that I have caught hold of you, you are mine'."*

Furthermore, when *Yosef Hatzadik* was in the throes of his great *nisayon* with the wife of his master, Potiphar, he managed to emerge unscathed because "*the image of his father appeared to him in a vision.*" The *yetzer horah* tried to convince Yosef that for a number of reasons he should give in to the request of his master's wife, and Yosef became confused whether or not to accede to her wishes. (Rashi) However, when he reflected on how he would feel if his holy father *Yaakov Avinu* was watching him at this moment, he immediately saw the *emes* - truth, and refused to be drawn into what would have been a major sin. The *Mashgiach*, **R' Yechezkel Levenstein ZT"L** used to say that, when in doubt, a person should think what his *Rebbe* would have said in such a case. This type of reflection ultimately saved Yosef from sinning.

והמן. נחש מדכתי "אף כי אמר אלקים", שר האופים
מדכתי "אף אני בחלומי", עדת קרח מדכתי "אף לא אל
ארץ", והמן מדכתי "אף לא הביאה אסתר המלכה".
ומתוך דיבורם זה הבין טעם הפתרון, וגם הכיר מתוך
חטאם ועונשם, כי שר המשקים מצא זבוב בפיר פושרין
שלו, ואין לו משפט מות בזה כי אין אדם שליט לכלוא
הזבוב שלא יעוף. אבל שר האופים שנמצא צרור
בקלוסקין שלו, היה לו להשמר מזה וזה פשיעתו.

ומסר לו גם החכמה של שאלת החלום, וזהו שאמר הכתוב "ויאמר יעקב אל יוסף הלא אחיך רעים בשכם" - דתיבת "הלא" עולה למספר מ"ב כלי הקרא "ה' **בס** סיני בקודש" (תהלים סח-יח). וא"כ מדברי שר האופים שהתחיל לדבר עם "אף" באמרו "אף אני בחלומי", הבין יוסף שהאף וחמה יהיו עמו לאבדו.

והיינו משאחז"ל במדרש: ארבעה פתחו ב"אף" ונאבדו ב"אף". ואלו הן: נחש, שר האופים, עדת קרח,

מעשה אבות סימן לבנים

היא מוצאת והיא שלחה אל חמיה לאמר לאיש אשר אלה לו אנכי הרה וכו' (לח-כה)

Each and every morning, as the early risers would make their way to the *Beis Medrash* in the Lithuanian town of Baranovitz to learn and undergo their usual pre-davening rituals, they would be greeted to a toasty warm *shul*, comfortably heated by the roaring flames of the stove located in the front of the *shul*. During the bitterly cold, winter months, no matter how early one arrived, he was sure to find the stove fully heated and warming the room. This was an amenity enjoyed by all the early-morning risers. Everyone assumed that the *shamash* was just "doing his job," and they gratefully thanked and blessed him for going over and beyond his call of duty. They all failed to realize, however, that in fact, the person waking up in the middle of the night to chop the wood, light and stoke the flames of the large cast-iron stove, and fill the washing sinks with water, thereby allowing the *mispallelim* to arrive to a comfortable pre-heated *Beis Medrash*, was none other than the holy *Rov* of Baranovitz, **R' Yisroel Yaakov Lubchanski ZT"l**. He never said a word to a single soul about his nocturnal activities and naturally he preferred it that way.

Very early one freezing, winter morning, one of the regulars was having trouble sleeping and decided that he would go to the *shul* to learn. In the inky blackness of night, he trudged to the *Beis Medrash* and walked in to find a man standing in front of the stove, obviously preparing to light it and heat up the *shul*. R' Yisroel Yaakov was in middle of his daily chores and when he heard the door open and a man enter, he moved closer to the stove, hiding his face so that the man would not be able to recognize him. The bitter cold was pervasive, outside of the *shul* and inside as well, and the newcomer felt the cold deep within his bones. Unwilling to take off his coat, the man brashly called out, "*Nu*, what's taking so long. Hurry up and light the stove, you lazy person!"

After another moment of fumbling, R' Yisroel Yaakov got the fire started. The newcomer, however, was not satisfied and continued his harangue, thinking that the "*shamash*" was taking too much time to stoke the flames and warm the *shul*. R' Yisroel Yaakov dutifully threw a few larger-size logs into the stove and the flames immediately shot up, sending a burst of heat out into the *Beis Medrash*. The *Rov*, however, refused to move away from the mouth of the stove and even pushed his head a bit closer so as not to be seen by the newcomer.

His face burnt by the extreme heat, his beard, hair and *peyos* singed by the flames, R' Yisroel Yaakov continued to stand in his place until he was reasonably sure that the man had settled down and was not looking or thinking about him anymore. Only then, did he move away from the stove and hurriedly made his way out of the *Beis Medrash*, ensuring that his identity was never revealed. Rather than allowing the