

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות לשבת - 4:10
זמן קריאת שמע/המ"א - 8:52
זמן קריאת שמע/הגר"א - 9:28
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שקיעת חמה ליום השבת - 4:27
מוצש"כ / צאת הכוכבים - 5:17
צאת"כ / לרבינו תם - 5:39

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שבת קודש פרשת ויגש - ד' טבת תשע"ד Shabbos Parshas Vayigash - December 7, 2013

לקחי חיים ודברי התעוררות צסדרו עפ"י פרישיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד
וישלחי אלוקים לפניכם לשום לכם שארית בארץ ולהחיות לכם לפליטה גדולה (פה-ו) - ביאר כוונת הכתוב (תב המלבים (פסוק ה). וישלחני אלוקים לפניכם כמלאך מושע, אם לכם-לשום לכם שארית בארץ, אם לכל בני ביתכם הרבים - ולהחיות לכם לפליטה גדולה, כי אתם שבעים נפש ומקנה רב, וצריך ליה פליטה גדולה מצרת הרעב העתיד. והוסיף ב**הכתב וינקלה**, ויחיה ששם 'שארית' הוא מעניין 'שאר' (- היינו, מונח (כתובות מ"ז). כסותה וגו' - וימטר עליה כפר שאר, שהוא עניין מזון, (והוסיף **הרד"ק** [ספר השורשים, אות השין, ערך שאר]. "וענין אחר [יש במשמעות המילה 'שאר'] אם יכין שאר לעמו' וכו', שעניינם 'מאכל'. ונאמר עוד הלשון הזה אל כל מזון סתם, 'שאר' כסותה וגו', כמו שתרגם אונקלוס 'זיונה', ובמיוחד אל הלחם שהוא עיקר מזון האדם, וכמו שנאמר 'ברוך טנאך ומשארתך' - 'ובתנוגיד ובמשארתך', היא העריבה שלשין בה העיסה, אבל 'משארותם צדורות בשמלותם' היא העיסה עצמה), וא"כ כוונת הכתוב היא, ששלחני אלוקים הנה כדי לתת לכם מזון ומאכל וכו', ואמר 'להחיות לכם וגו', זה מוסב על בני ביתם, והלמדי' את מילת 'לכם' הוא במקום של, כמו 'למי אתה'-של מי אתה, 'כל אשר אתה רואה לי הוא' - 'שלי הוא', לה' הארץ ומלווא - 'של ה', כן 'לכם' - 'שלכם', והם בני ביתם".

אולם ב**העמק דבר**, ביאר, 'לשום לכם שארית בארץ - שיהא שם העברים גדול בארץ, כיון שנשתידו המה בחיים ע"י זרע יעקב, ולהחיות לכם לפליטה גדולה - שתהא פליטה לכם במצרים, במה שהוא המושל, וידחיב המקום לפניכם, וכאשר עשה אח"כ, וב**תפארת זיונות** פירש באופן נוסף, "נראה לבאר, כי בברית בין הבתרים נאמר צר יהיה זרעך בארץ לא להם, ויש בו שני פירושים, האחד, שלא יהיה לעם ישראל שום אחיה בארץ מצרים, כיון שלא יקנה בו שום קרקע, וזה בארץ לא להם, או שיהיו גרים אצל עם שהם בעצמם ישוב בארץ לא להם, כי יוסף העביר מצרים מערים לערים, (וכמו שנאמר ואת הארץ העביר אותו לערים מקצה גבול המצרים ועד קצהו' [בראשית מ"ז כ"א] ופרש"י, זאת העם העבדי - יוסף מעיד לעיד וכו', והעובי של עיד זו בחברתה), והאדמה לא שלהם, וא"כ כוונת הכתוב היא, וישלחני אלוקים לפניכם', למצרים לעשות כזאת, כי על ידי כן יהיה לכם שארית (- היינו, איזה שהוא אחיה, שכוונת 'שארית' היא אל 'משוה שנשאר') בארץ, כי יתקיים הפירוש השני, ולא הפירוש הראשון, (ולפ"ז ש' לפרש את סמיכות הכתובים שמפני ש'זאת העם העבדי אותו לערים מקצה גבול מצרים ועד קצהו' [שם], וזאת 'לזכרון שאין להם עוד חלק בארץ' [רש"י שם], וא"כ התקיים הפירוש השני, לכן יושב ישראל בארץ מצרים וגו' ויאחוו בה וגו', לא התקיים הפירוש הראשון) בארץ, וגם כי שיהיה לכם על ידי 'פליטה גדולה', כי כשתיגאלו ממצרים תצאו עם רכוש גדול, שרדי ע"י רעב אספתי את הכסף של כל הארצות אל מצרים, כדי שתיקחורו משם כשתיגאלו ותצאו ממנ".

sons, who were born while their Uncle Yosef was down in Egypt. Rashi in *Parshas Miketz* tells us how Binyamin named all his children after aspects relating to his missing brother. Among the various names given, one son was called “*Chuppim*” which derives from the word “*Chupah*,”

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס
הלכה למעשה
A SERIES IN HALACHA LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (60)
Laws of Tashmishei Kedusha (cont.). **Tefillin.** The *Gemara* ⁽¹⁾ states that the *Tefillin shel Rosh* (head *Tefillin*) are more holy than the *Tefillin shel Yad* (hand *Tefillin*). Therefore, one is not allowed to take a part of the head *Tefillin*, or its accessories, and demote it by using it for hand *Tefillin*. However, to elevate parts of hand *Tefillin* by using it for head *Tefillin* is permitted. For a *Sofer* (scribe), this would mean he cannot take a written *parsha* from a *Tefillin shel Rosh* (which are written on four separate pieces), and sew it together with other *parshiyos* to use for the *Tefillin shel Yad*. Also, he is not permitted to take a *Retzua* - a leather *Tefillin* strap - from a pair of head *Tefillin* and use it for hand *Tefillin*, although vice versa is permitted. If by accident, one attached a used hand strap to a *Tefillin shel Rosh*, he can take it off and put it back as a strap for *Tefillin shel Yad* as it was. **For the Layman.** The *Tefillin* boxes are *Tashmishei Kedusha* and if one was used (not just prepared to be used) as a container for head *Tefillin* even one time, one may not use them for hand *Tefillin*. If mistakenly one used a hand *Tefillin* box as a container for the head *Tefillin* he should take it out to use for hand *Tefillin*. **An Interesting Question.** The top of the *Tefillin* boxes are made differently for the head and hand *Tefillin*. However, the bottom half that connects to the top piece is identical for both, as

הוא היה צמר ...
(1) מנחות לד' (2) מנחות צט. (3) שולחן ערוך הרב לד"ט (4) טורי זהב קנ"ו: (5) מבוא

Chacham Shlomo Amsallem ZT”L (Bnei Shlomo) would say:

“Chazal tell us that when Yosef kissed his brothers and wept after revealing his identity to them, he wept for the ten martyrs who were killed at the hands of the Romans, whom his brothers were reincarnated as an atonement for when they had sold him. The term ‘*He wept upon them,*’ alludes to this by compounding the letters יו”ד הרוגי מלכות’ (on) and י”הם’ - which is an acronym for ‘ten martyrs of the [Roman] government).”

R’ Yechiel Yaakov Weinberg ZT”L (Author of Sridei Aish in Sefer L’frakim, 607) writes:

“*Abba Kohen Bardela said: Woe unto us on the Day of Judgment, woe unto us on the Day of Rebuke ... Yosef was the youngest of the tribes and his brothers could not withstand his criticism. How much more when the Holy One blessed be He will rebuke us’ (Medrash)* Yosef gave his brothers the greatest rebuke possible: he said nothing. When the brothers recognized Yosef’s power that, despite having the ability to do so, he had no plan to harm them, they were thoroughly humiliated. Similarly, the rebuke that we will sense on our Day of Judgment will not come from anything *Hashem* will say to us. It will simply result from our recognition of His greatness. The shame we will feel will be the ultimate rebuke.”

A Wise Man would say:

“Conscience is what makes a boy tell his mother what happened - before his sister does.”

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Mazel Tov Rabbi & Mrs. Bentzion Shafier on the Marriage of their Daughter Rikki to Ephraim Taubenblat.
יחיד שייחן לבנות בית נאמן
בשראץ עם שמחה ורחש

מעשה אבות... סימן לבנים

ויבא יוסף את יעקב אביו ויעמידהו לפני פרעה ויברך יעקב את פרעה וגו' (בר-1)

Upon the death of **R' Chaim Volozhiner ZT"l** in 5582 (1821), the leadership of the *Volozhin Yeshivah* was transferred to his son, R' Yitzchok, or as he was known, **R' Itzele Volozhiner ZT"l**. During his administration at Volozhin, R' Itzele had a profound influence, not only on the *Yeshivah* and its students, but upon all of Russian, Polish and Lithuanian Jewry. He was considered a leader among his people, and like his father before him, became a spokesman for *Torah* Jewry.

The period in which R' Itzele lived was a very difficult one for Jews under Czarist rule. Many were the decrees and plots carried out against the defenseless and oppressed Jews, and perhaps even more so, were those plans that were foiled. R' Itzele once commented on the state of affairs by quoting a *posuk* in *Tehillim*: "כי גבר עלינו חסדו" - "*The nations will praise Hashem for He bestows upon us His kindness.*" Why, he asked, would the gentile nations of the world praise *Hashem* for doing kindness to us, the Jewish people? R' Itzele's answer was apt for the times: currently there are so many decrees and evil plots hatched against *Klal Yisroel* by the gentiles that even before we become aware of them, they are already foiled by *Hashem*. Only the gentile rulers know how many of their evil plots were meant to be and, ultimately, forestalled. It is they, therefore, who praise G-d, for they see how He guards over and protects His nation.

R' Itzele ZT"l would often appear before the leaders of the government in Russia, meeting with various ministers on a whole host of issues. In most cases, he was called upon to defend the Jews in the face of official oppressive decrees that were frequently passed in that country. It happened on one occasion, that R' Itzele appeared as the head of a rabbinical delegation at the Czar's palace. When they arrived, none other than Nicholas I, the Czar himself, appeared and wished to address the rabbinic delegation. The Czar, known for his extreme cruelty toward his Jewish subjects, presented R' Itzele with the following query: "I know that you Jews say a prayer for the welfare of the Czar every Saturday in your synagogue. I have seen a translation of this prayer, in which you beseech your G-d to grant me success and victory in all my undertakings. At first, I was flattered. But now I know that all it is is empty words, for I have become aware of the fact that Jews in other countries say the exact same prayer for their own ruler. How, then, can this prayer be explained? I have for several years been at war with the Kaiser of Germany. How can the Jews in Russia pray for my victory, while the Jews in Germany pray for the victory of the Kaiser? Is this not a contradiction, rendering the entire prayer meaningless?"

R' Itzele lost no time in responding to the Czar's question "Your majesty has said that he has seen the translation of the prayer," he began. "Certainly, then, your majesty is aware that it begins with the words, 'He Who makes paths through the sea, and passages through the mighty waters, may He exalt and uplift the great Czar.' Of all the magnificent praises that we could say of the Almighty Lord, why is it that the prayer chooses this particular, rather unusual, description of G-d as the 'guider of ships through the sea'? Why is this phrase, above all others, chosen to illustrate G-d's greatness?"

Nicholas I pondered this question for a moment. Then, he demanded an answer. "The answer," R' Itzele quickly countered, "is as follows. Imagine a sailor in the eastern part of the sea who wants to travel westward. He cannot set out upon his journey unless he has the cooperation of the wind. At that very same time, however, there is a sailor on the other end of the ocean who requires a westerly wind to carry him to the east. How, then, is it possible that boats do in fact travel from one end of the sea to the other, in both directions, at the same time? This is indeed a marvel of nature that shows the greatness of G-d's might in the world; that He can permit the existence of two opposite forces to operate at the same time. This same attribute is applied by Him in His Divine guidance of kings and rulers. The Almighty, in His great wisdom, can arrange that the Czar will be blessed with victory and yet, at the same time, the Kaiser will also be triumphant!"

R' Itzele's brilliant reply was enthusiastically accepted, and this encounter facilitated his mission, enabling him to benefit from a warm reception from the Czar, who was generally known to be a bitter antagonist of the Jews.

משל למת הדבר דומה

ובני בנימין בלע וכבר ואשבֿל גרא ונעמן אחי וראש מפים והפים ואדר וגו' (בר-כא)

משל: On one of his fundraising trips on behalf of the *yeshivah*, the famed *Slabodka Mashgiach*, **R' Avraham Grodzinsky ZT"l HY"D**, was paying a visit to a family in Warsaw. He had gone there to discuss an important matter, however, at one point in the middle of the meeting, he suddenly looked at his watch, and immediately broke out into a joyous song. Soon enough, he stood up and started dancing around the room. All the while, the family was watching him curiously, hesitant to utter a sound.

After quite some time, while the *mashgiach* continued

singing and dancing and the family stared in amazement, R' Avraham finally ended his impromptu celebration and sat down winded. Upon being asked the inevitable inquiry, he smiled and replied, "I looked at my watch and realized that at that exact moment, one of my students was getting married back in Slabodka. Unfortunately, I cannot be there to participate with him in person, however, I can still celebrate by myself." The *mashgiach* wiped his brow and concluded, "After all, his celebration is my celebration!"

צמשל: The *posuk* mentions the names of Binyamin's ten

ויאמר יוסף אל אחיו גשו נא אלי ויגשו ויאמר אני יוסף אחיכם אשר מכרתם אתי מצרימה וגו' (בר-ד)

The **Zohar** writes as follows: "*Anyone who becomes angered, it is as though he has worshiped Avodah Zara.*" The **Baal HaTanya, R' Schneur Zalman of Liadi ZT"l** explains that if a person has *emunah* (faith) in *Hashem*, and believes that all that occurs to him emanates from the Almighty, he will never be upset at his fate. On the other hand, at the moment when he becomes angered, he has neglected his belief in *Hashgacha Pratis* (Divine Providence), and that is tantamount to idol-worship. (אגרת הקודש כה)

When *Yosef HaTzaddik* revealed himself to his brothers, he announced: "*I am Yosef, your brother, whom you sold to Egypt.*" Most people, at this point, would have paused and waited for an apology. Yosef, however, had a different approach. Not only did he immediately continue speaking, he even comforted his shocked brothers: "*And now, do not be dismayed, and do not be angry with yourselves that you have sold me here.*" How was he able to achieve such a high level? The answer is seen in his subsequent words: "*For it was not you who sent me here, but Hashem.*"

R' Gamliel Rabinowitz Shlit'a elaborates: When a person lives with the *emunah* that there is an individual *hashgachah pratis*, it is not difficult for him to react as Yosef did, for he strongly acknowledges and completely recognizes that absolutely no one can harm him if it is not thus decreed from Heaven. And once decreed, it will surely happen, for *Hashem* has many emissaries to carry out His will. Yosef's brothers were only agents of *Hashem*; therefore, there was no reason to be angry with them.

There are people who say, "Yes, it is true. There is divine intervention from *Hashem*." But in reality, they only say this so as not to be considered lacking in faith. And yet, they always makes excuses: "I am annoyed at this person - why did he have to be the messenger?" This is clearly a statement lacking in *emunah*, and a claim with absolutely no validity.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... תשובה

Why does this *posuk* open with the word "ועתה"? **Rabbi Dr. Abraham Twerski Shlit'a** writes that psychologists today claim that many cases of depression are caused by people who make mistakes and turn their negative and angry feelings inward against themselves? This is hardly a new discovery. Yosef said to his brothers thousands of years ago, "*Do not be depressed and don't be angry at yourselves.*" Yosef tells his brothers that the reason they should not be angry with themselves is because their actions are all part of *Hashem's* Master Plan. It was necessary for Yosef to be brought down to Egypt in order to save the world from a terrible famine. In fact, what they did to him, in actuality, was the best thing that could have happened!

Does this mean that when we make mistakes, do foolish things, or hurt other people, we are meant to say, "I don't have to be upset at myself because this is *bashert*. It is all part of *Hashem's* plan. He made me do it!"? The answer to this is the answer to our original question. The Talmud teaches that the word "ועתה" - "*and now*" - denotes repentance. Yosef was imparting to his brothers two very important messages. Firstly, you must know that the fact that I was sent down to Egypt was a Divine decree - that is *Hashem's* business. But as far as your role in how I got there, that is your business and your responsibility. - and now that you have sincerely repented for your misdeed, you do not have to be depressed or angry with yourselves anymore. *Hashem* has surely accepted your *Teshuvah* and we can all - together - benefit from the Master Plan of *Hashem*.

Isn't it amazing that what psychologists are figuring out today, our great *Avos* understood so many years ago?!

אל תירא מרדה מצרימה כי לגוי גדול אשימך שם אנכי ארד עמך מצרימה ואנכי אעלה גם עלה (בר-ג)

The commentators wonder about the prophetic dream that Yaakov experienced after he learned that Yosef was alive in Egypt. *Hashem* tells him not to be afraid for He will be with Yaakov - both when he descends to that land and also when he will ascend. First of all, where do we find that Yaakov was afraid? What did he have to fear? Furthermore, Yaakov knew that *Hashem* will be with him - this was already promised to him years before, and he never lost faith in it. And lastly, *Hashem* protected Yaakov when he went down to Egypt; Yaakov never did ascend from Egypt alive - so how did *Hashem* protect him when he went up?

The **Toldos, R' Yaakov Yosef of Polonye ZT"l (תולדות יעקב ויסף)** understands the message here allegorically. A wise man knows when and when not to delight in the *Torah's* inner mysteries. If he sees that he is in a state of small-mindedness, with foreign thoughts impeding his concentration, he should simply pray like a child, reading the words out of a *siddur* (prayer-book). This will allow him to invigorate himself with *kedusha* and regain his spiritual footing. In fact, writes the *Toldos*, the holy **Baal Shem Tov ZT"l** related that once, while in a distant land and in this inferior state of mind, he simply attached himself to the letters of a holy *siddur* and extricated himself. By binding oneself to the letters, he said, a person lifts the world of "עשיה" - the lowest level of reality - back up to Heaven.

This idea is hinted at in *Hashem's* assurance to *Yaakov Avinu*: "*Do not be afraid to descend to Egypt ... I will go down with you, and I will also surely bring you up again.*" In order to go down to Egypt, Yaakov had to descend from his high spiritual plane in order to lift up those individuals trapped on the lowest levels. Therefore, *Hashem* had to assure him that he would return him to his original place, and elevate him even higher. In fact, said the Baal Shem Tov, after his own descent, he rose twice as high.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

ועתה אל תנעצבו ואל יחד בעיניכם (בר-ה)