



הדלקת נרות לשבת – 4:14

זמן קריאת שמע/מ"א – 9:02

זמן קריאת שמע/הגרי"א – 9:38

סוף זמן תפילה / הגרי"א – 10:24

שקיעת החמה ליום השבת – 4:32

מוצג'ק צאד"כ/ כועריב – 5:22

צאד"כ/לשית רבינו תם – 5:44

בראית יצ הרע
ובראית לו

תורה תבלין

Shabbos Chanukah!

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Shabbos Parshas Miketz - שבת קודש פרשת מקץ December 24, 2011 - כ"ח כסלו תשע"ב

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

תענית ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובטחון מאת

ויאמר פרעה אל עבדיו הנמצא כזה איש אשר רוח אלקים בו וגו' (מא-לח) – וצדיק באמונתו יחיה

הנביא כי הצדיק באמונתו יחיה. כל יחדותו של האדם תלוי כפי נקודת האמונה אשר מאיר בנפשו, ועל זה הדרך אנו אומרים פעמים בכל יום: שמע ישראל ה' אלוהינו ה' אחד, כי דרגת האמונה שבכל אחד ואחד נמדדת כפי מה שקבעו הטיב בלבו אחרותו יתברך.

ועיקר מבחו האמונה נמדד בעת קושי ונסיון, ולכן כל חי האדם מלאים ורצופים בנסיונות, כי אכן זה עיקר תכלית ומטרת האדם כאן בזה העולם להשלים את עצמו באמונתו יתברך שמו, וכמובן שאינו מן החכמה להיות מאמין ובטוח בה' אלוהים בו בזמן שהשעה משחקת לו וכל משאלותיו מתמלאין לטובה, אך עיקר העבודה להיות שלם באמונתו גם בזמן שאין שעתו משחקת לו לדעת ולהאמין כי הכל לטובה מאיתו יתברך שמו ולקבל עליו את הכל באהבה ובחזרה. וכדי שיוכל האדם לעמוד בנסיון הרי צריך לעבוד על כך כל הימים, ואדרבה בשעה של יישוב הדעת וקורת רוח יעשה חשבון בנפשו ויתבונן האיק יגיב בדעתו אם ח"ו יאירע עמו איזה אסון ופגע רע לא יעלה ולא יבוא, האם גם אז יהא שלם ואיתן באמונתו, האמנם יהא מאמין ובטוח כי כל מה שהש"ת עושה עמו לטובה הוא, ובאופן כזה יעבוד ע"כ כל הימים שיהיו כל חייו מקשה אחת של אמונה בטחון בה' אלוהים.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ויהי מקץ שנתיים ימים ופרעה חולם וכו' (מא-א) – בעניין בטחון בה' גם בזמן השפל

ולפ"י יש לבאר את הכתובים, אשרי הגבר אשר שם ה' מבטחו', היינו, כי מהות השם המיוחד-ה'הי-ה' הוא מבטחו שהש"ת מתחבר לשפלים וכתבאר, ולכן לא נאמר בה', כי כוונת הכתוב לומר, שה' דהיינו מהות השם, הוא מבטחו, ועל זה אמר, ברוך הגבר אשר יבטח בה', ובמה יהיה בטוח, על זה אמר, ה'הי-ה' מבטחו', מהות השם הוא מבטחו'.

ועפ"י יש לבאר את הנאמר אצל יוסף, ויהי ה' את יוסף, ויהי איש מצליח" (בראשית ל"ט ב'), והיינו, שיוסף הכיר ביסוד זה הנרמז בשם המיוחד-ה'הי-ה', ולכן למרות שנמצא במצב גשמי שפל ביותר, היה עם ה' ובטח בו, ומכוח בטחונו בו זכה אל הצלחתו העל טבעית.

וכן כתב ב'תפארת שמואל' (חנוכה, אות כ"ז), וזהו דאיתא במגילת אנטיוכס, שמתתיהו כה"ג אמר לבניו, והלא כתיב, ברוך הגבר אשר יבטח בה', והיה ה' מבטחו, מובטח אני בהקב"ה שיעשה לנו נסים ונפלאות, והיינו, שלמרות שאנו נמצאים במצב גשמי ורוחני שפל ביותר, ביכולתנו לבטוח בישועת ה', כיון שגם עכשיו הוא נמצא עמנו, שהרי במהות שמו המיוחד-ה'הי-ה' נרמז שהוא מתחבר גם אל השפלים ביותר וכו'.

אשר נתבונן בפרשה זו נראה ונוכח עד כמה לקו הדורות האחרונים ברפיון האמונה, שאף אותו הרשע פרעה אשר מן המותר להאריך בגודל רשעותו, ובכל זאת היה אצלו כדבר פשוט שאין חלומות אלו כדברים בטלים, ובדואי שנשלח אליו על החלום שבדבר מה הנוגע למלכותו, ואם נתאר לעצמנו האיק היו מגיבים בדעות הכפרניות שבדורנו הרי ודאי כל אחד היה אומר לו שימשיך לישון בטוב ובנעימים ולא יעשה עסק מכל מיני חלומות של סרק. כמובן שלא באתי בדברים אלו להדגיש שיש צורך להתייחס לחלומות ליל, ודבר זה הוא סוגיא בפני עצמו, אך כוונתינו להראות על דורות הראשונים שהיו חיים עם האמונה עד כדי כך שאפילו אותו פוקר ורשע הבין בדעתו שיש איה יד המכוונת אותו במלכותו.

וחשבתי לפרש את המאמר 'צדיק באמונתו יחיה', כי הנה אם שאול נשאל את האדם ממה אתה חי, הרי תשובתו של כ"א בציוד ממה שהוא מתפרנס, האחד ידע לומר שהוא נגר והשני סנדלר וכהנה, אך לא כן תשובתו של הצדיק, שאם נשאל אותו ממה אתה חי הרי תשובתו תהיה: אני חי באמונה עם ה' אלוהי, ולפרסתי אני עובד בכך וכך כאשר נצטוינו מבוראי לעשות איה השתדלות בעניני הפרנסה, וזהו מה שאמר חבקוק

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אצתא במדרש רבה (פ"ט ג'), אשרי הגבר אשר שם ה' מבטחו, זה יוסף וכו'... וכתב ה'כלי יקר', ויש להקשות, מה זה שאמר הכתוב, אשר שם ה' מבטחו', הלא היה לו לומר אשר שם בה' מבטחו', כמו שטאמר, ברוך הגבר אשר יבטח בה'? וגם על סיום הכתוב ההוא-והיה ה' מבטחו' יש להקשות, מה זה שאמר ויהי ה' מבטחו', הלא היה לו לומר ויהי בה' מבטחו'?

וממשיך ומיישב בהקדם יסוד הנרמז בשם המיוחד של ה-הי-ה', וכדי לאמת דבר זה, שהקב"ה הגדול ביותר שוכן את דכא ושפל רוח, צירף הקב"ה בשמו המיוחד והגדול-הי-ה', שנקרא כך על שם שמהוה כל ההיות-גדולתו, ארבע אותיות שיש להם מספר מועט יותר מכל שאר האותיות שבאלפ"א ביתא, שהרי כשתכתוב אותם במילואם-יו"ד ה"א ויו"ה"א, לא תמצא שום אות שיעלה במילואו למספר מועט כמו אלו.

ולפ"י מיישב, מהות השם המיוחד הוא מופת ובטחון לתחתונים ולאנשים הנמצאים במצב שפל ביותר שהקב"ה זוכרם ומשגיח בהם, שלא כמדת בשר דם שאינו משגיח וזוכר את מה שהוא למטה ממנו במדרגה, מידת הקב"ה שגא' עליו ש'במקום גדולתו שם ענוותנותו' (מגילה ל"א).

allowed it to cross his mind again!

במשל: The brothers stood before the ruler and were plainly embarrassed. Until now, they were never concerned about making *parnassa*; in fact, they were always in the position

A SERIES IN HALACHA
LIVING A “TORAH” DAY

Laws and Customs that Merit a Good Parnassa (37)

Chanukah. The Bnei Yisasschar ⁽¹⁾ writes that the spiritual flame caused by lighting the *Chanukah menorah* can awaken heavenly mercy to grant a person children, health and *parnassa*. Therefore, many people daven for these things right after finishing לשם יחד "מעו צור ישועתי". Some also recite the unique composed by the Bnei Yisasschar before lighting, which contains many requests, including a request for good *parnassa*.

Rosh Chodesh Teves. The days of *Chanukah* flow into the month of *Teves* which, of course, includes the day of *Rosh Chodesh*. This is to remind us that the Greek Hellenists were especially eager to stop the Jewish count of the lunar month and their celebration of *Rosh Chodesh*. If a person celebrates *Rosh Chodesh* correctly and has a proper bread meal with better quality food and drink, *Hashem* will add to his *parnassa*. From the wording of the **אור ורוע** ⁽²⁾ - a *Rishon* and early commentator - it seems that *Hashem* will not just pay him back for the amount he spent on the *Rosh Chodesh* food and drink, but He will add to his *parnassa* in general. However from the **Tur** and **Beis Yoseph** ⁽³⁾ it would sound like *Hashem* will just pay him back for whatever extra he spent on the better quality meal(s) celebrating *Rosh Chodesh*. Additionally, the *Mussaf* prayer on *Rosh Chodesh* also includes words asking for good *parnassa*.

הוא היה אומר

R' Avraham Shmuel Binyamin Sofer ZT"l (Ksav Sofer) would say:

“As the brothers stood before Yosef and he addressed them harshly, they recognized that this was divine retribution for having ‘*seen the anguish* (צרת נפש) *of our brother (Yosef) when he pleaded with us and we did not listen.*’ For as they stripped Yosef of his coat and threw him into the pit, he pleaded for his life; not just his physical life but also he realized that were he to become a slave in Egypt, his spiritual existence will be jeopardized. But they did not listen and sold him away. Now, though, when their brother Shimon was taken away and held as a hostage in an Egyptian dungeon it became clear that Shimon’s spirituality was in danger just as Yosef’s had been - and now they saw divine retribution.”

R' Tzadok Hakohen of Lublin ZT"l would say:

“*Chazal* teach us (שבת כא:) that the holiday of *Chanukah* was not instituted immediately, but rather the following year after all the miracles, it was established as a *Yom Tov* for all time. Why not right away? Because a Jewish festival is not just a commemoration of miracles; there is an actual קדושת הזמן (holiness of the time) in that specific time period that completes the commemoration, as in *Pesach* (ס"ו ניסן) *Shavuot*, (ו' סיון) *etc.* The rabbis waited until the year after the *Chanukah* miracles to ascertain if they feel a special purity in the time. When they did, they instituted the holiday.”

A Wise Man would say:

“Music is the language of the soul. It is the only language in which a person cannot say a mean or sarcastic thing.”
SPECIAL MAZEL TOV TO MATIS FRIEDMAN ON THE OCCASION OF HIS BAR MITZVAH. WISHING MUCH NACHAS TO HIS PARENTS YUDI AND ANAT AND HIS GRANDMOTHER MRS. JAY FRIEDMAN
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to support others. But now, everything had changed and they were on the receiving end. It takes great men to recognize a change in their situation and to realize that these matters are not in their hands. *Bitachon* in *Hashem* is the only way!

הלכה למעשה

מאת מנ"ה ברוך הירשפלך שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

Tzedakah on Chanukah. The Magen Avraham ⁽⁴⁾ writes that the custom is for poor people to go around and collect money on *Chanukah*. Since the Greeks tried to eradicate the relationship of *Bnei Yisroel* as "בנים למקום", after the victory we reestablished ourselves as “sons of *Hashem*” who act like their Father with mercy and charity. Just as we open our hands with charity, *Hashem* will open His Hands and grant us good *parnassa*.

Zos Chanukah: Last Day of Chanukah. The final day of the *Yom Tov of Chanukah* is called “*Zos Chanukah*” because on this day we read from the *Torah* the portion of “חזקת המוציא”. Even though *Yom Kippur* and *Hoshana Rabba* - days of the final heavenly seal (חתמה) for the new year - have passed, the **Bnei Yisasschar** in **דברים נחמדים** ⁽⁵⁾ writes that there is one final (end of the first quarter of the year) deadline, namely *Chanukah*, that gives one the chance to pray and thereby improve his seal for a good year. There are other sources for this, listed in **נטעי גבריאל** ⁽⁶⁾.

The **Pele Yoetz** ⁽⁷⁾ says that the last day of *Chanuka* is a special opportune time to bring down good *parnassa*. I have heard it said, without finding a written source, that getting the last *aliyah* on *Zos Chanukah* is a *segulah* for good *parnassa*. This is possibly because the lengthy reading on this day, recalls the total amount of the all money that the *Nesim* donated to the *mishkan* and thus it is a *segulah* for one to earn an amount of money ⁽⁸⁾.

(1) מאמרי חדשי כסלו וטבת מאמר ח אות ז
(2) הלכות ראש חודש חלק ב סימן תנג (3) אור"ח תי"ט
(4) הקדמה לסימן תר"ע (5) חנוכה אות ד'
(6) חנוכה פרק נח"א (7) ערך חנוכה (8) נראה לי

מעשה אבות סימן לבנים

הן עשית שם גדול וקושי בעולםך ולעמך ישראל עשית תשועה גדולה ופירן כהיום הזה וכו' (על הנסים)

The state of Montana, long known as “big sky” territory, is vast and beautiful, like all its Northwestern neighbors. One might assume that there is room enough for everyone to live there in peace. Yet in the past two decades, the five-state area of Washington, Oregon, Wyoming, Idaho, and Montana has been designated as a “white homeland” for the Aryan Nation and growing numbers of skinheads, Klu Klux Klan members, and other white supremacists. These groups have targeted nonwhites, Jews, and other “undesirables” for harassment, vandalism, and injury, which in some cases has led to murder.

In Billings, Montana (population 83,000), there have been a number of hate crimes: the desecration of a Jewish cemetery, threatening phone calls to Jewish citizens, and swastikas painted on the home of a Jewish couple. This disturbed and dishonored the vast majority of law-abiding citizens, who looked at these incidents as a stain against their city. But it was something else that activated the people of faith and goodwill throughout the entire community.

On December 2, 1993, a brick was thrown through 5-year old Isaac Schnitzer’s bedroom window. The brick and shards of glass were strewn all over the child’s bed. The reason? A *menorah* and other symbols of Jewish faith were stenciled on the glass as part of the family’s *Chanukah* celebration and decoration. The account of the incident in the *Billings Gazette* the next day reported that Isaac’s mother, Tammy Schnitzer, was troubled by the advice she got from the investigating officer. He suggested that to keep the peace, she remove the symbols. This caused a crisis in the Schnitzer home: how could they remove a symbol of Jewish religious freedom in response to fear of further religious harassment?

Another woman in Billings was deeply touched by that question. She tried to imagine explaining to her Christian children that they couldn’t have their religious symbols adorning their home because it wasn’t safe. She recalled what happened when Hitler ordered the king of Denmark to force Danish Jews to wear the Star of David. The order was never carried out because the king himself and many other Danes chose to wear the yellow stars. The Nazis lost the ability to find their “enemies.”

There are several dozen Jewish families in Billings. This kind of tactic could effectively deter violence if enough people got involved. So she phoned her pastor and asked what he thought of having Sunday school children make paper cut-out *menorahs* for their own windows. He liked the idea and got on the phone with his clergy colleagues around town. The following week, *menorahs* appeared in the windows of hundreds of homes all around town. The sight was a wonder to behold! In a further show of solidarity, five days after the brick incident at the Schnitzer home, the *Gazette* published a full-page drawing of a *menorah*, along with a general invitation for people to put it up. By the end of the week at least six thousand homes (some accounts estimate up to ten thousand) were decorated with *menorahs*!

A sporting goods store got involved by displaying “Not in Our Town! No hate. No violence. Peace on Earth” on its large billboard. Townspeople organized a vigil outside the synagogue during *Shabbos* services in support of their Jewish neighbors. Even the local United Methodist church put up their very own *menorah* display.

The haters didn’t give up entirely but eventually the nasty incidents waned. The people of Billings, however, continued in their efforts to support one another against hate crimes. During Pesach that spring, 250 Christians joined their Jewish neighbors at traditional *Seder* meals. And a newfound connection with greater mutual understanding and respect has been achieved. Last winter, families all over Billings took out their *menorahs* to reaffirm their commitment to peace and religious tolerance. The light they shared in their community must be continuously rekindled until hatred has been overcome.

Since then, the story of an American town that fought hatred was published in a book, “The Town that fought hatred.” Later, a documentary film titled “Not in Our Town.” was made about the town of Billings’ response to the escalating intolerance, hate, and violence in the community, followed by a play entitled “Paper Candles,” that teaches children about goodness and courage.

משל למא הדבר דומה

ויאמרו בי אדני ירד ירדנו בתחילה לשבר אכל (מג-כ) – פרש"י רגילים היינו לפרנס אחרים עכשיו אנו צריכים לך. **משל**: After his father-in-law passed away, R’ Moshe Teitelbaum ZT”L (Yismach Moshe) was left with no source of income. He had a bit of savings from his dowry but he thought that if he could just get a set amount - say 30,000 rubles - he could find a partner to run a business for the both of them that will allow him to devote his days to *Torah* learning and *avodas Hashem*. This thought constantly plagued him and did not give him a moment’s respite.

One day, as he was poring over a *sefer* in learning, he began to doze off and he saw an otherworldly vision. He was

standing in front of a grand courtyard, filled with flowers and other adornments. In the middle of the yard, sat a young man on a regal chair, and by the gate leading into the yard, stood a tall man. As R’ Moshe approached, the tall man called out, “Rabbeinu Yitzchok Luria,” and pointed the way.

The **Ariza’l** looked at R’ Moshe and said sternly, “Young man, if you had 30,000, you wouldn’t need *Hashem*’s help!”

With that, the tall man, **R’ Chaim Vital ZT”L**, led him from the garden. R’ Moshe understood right then, that his plaguing thoughts constituted a lack of *bitachon* and he never

Adapted from Being Jewish Magazine - Chanukah 5766 and F.O.R.

ויקרא זאת כל חרסמי מצרים ואת כל תכמיה ויספר פרעה להם את חלמו ואין פותר אתם לפרעה (מא-ה)

Rashi writes: “*They interpreted the dreams but it did not enter into Pharaoh’s ears and he did not have relief from their interpretation. They said, ‘You will father seven daughters; you will bury seven daughters.’*” Why was it so hard for the Egyptian wise men to come up with a proper interpretation? In hindsight, Yosef’s explanation seems so logical, compared to what they “dreamed” up!

R’ Yechezkel Abramsky ZT”L denotes a fundamental distinction in the manner which the Egyptians interpreted dreams and how Yosef did. The Egyptians looked at the world in definite terms of physicality and nature. It had to make sense in their small-minded and terrestrial brains and everything had to conform to the laws of nature. Thus, they babbled on with meaningless expositions, one after another just as long as it fit into their way of thinking. Yosef, on the other hand, looked at the world through a divine prism; he was blessed with the ability to see things exactly the way *Hashem* created it. Nature (טבע) is a constant, but *Hashem* maintains the power to go beyond the natural and employ the supernatural when He sees fit. Thus, Yosef said to Pharaoh, “אלקים יענה את שלום פרעה” - “*The Lord will answer for Pharaoh’s benefit*” - the words are not my words and the meaning is not from me; it is from the Lord! Because in order to arrive at the truth after much deliberation, it is not in the ability of a human mind to understand the world, if not for the Almighty guiding and explaining it all to him.

In fact, on *Chanukah* we recognize this concept in the words we say: “*You have delivered the strong at the hands of the weak; many at the hands of the few.*” The Greeks, much like the Egyptians, lived by the rules of nature. But *Hashem* rescued the Jewish nation in a supernatural fashion - unrestrained by earthly limits, for He loves His people and will do anything to protect and secure them.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תיפוזן

Yosef was languishing in prison for years at the mercy of his captors. He thought that by asking the wine steward to mention him to Pharaoh, it might hasten his release. To his dismay, not only did it not hasten his release, but it prolonged his agony. However, at the very moment that *Hashem* decided that Yosef should go free, he was rushed out of jail with an urgency that contrasted to the humdrum daily existence that was his constant companion in the depths of the Egyptian dungeon.

The **Chofetz Chaim ZT”L** remarks that this is the way *Hashem* brings about redemption. The moment it is meant to take place, not a split second is lost! This, says the Chofetz Chaim, is the way the final redemption will come as well. When the time is right, we will all be rushed to greet *Moshiach* and our lives will suddenly and without warning be changed.

On a personal level, every individual is locked up in situations of pain, sadness or difficulty. There are times that we almost give up hope that the situation can improve and therefore our prayers and relationship with *Hashem* is stilted, rather than strengthened, which is usually the reason for the difficulty in the first place! But a *yid* should NEVER lose faith that his salvation can come in the blink of an eye! It can happen so suddenly that he won’t even know what hit him! As much as we feel that our situation is difficult, we must believe that *Hashem* can do anything - and do it QUICKLY! This is the lesson of Yosef being rushed out of jail. Similarly, the days of *Chanukah*, which is a time of great miracles and redemption, is uniquely effective for collective redemption and personal salvation. May we all be *zoche* to realize them.

ופרצו חומות מגדלי ומצאו כל השמנים ומנותר קנקנים נעשה נס לשושנים וכו' (פוס מעוז צור)

The concept of *hiddur mitzvah* (beautifying a *mitzvah*) is derived from the *posuk*, (שמורת טו-ב), “*This is my G-d and I will glorify Him.*” Most people perform only the basic *mitzvah*; just a minority will enhance it with an additional glorification. On *Chanukah*, however, the basic *mitzvah* is to light one candle in each house every night. *Mehadrin* (an enhancement of the *mitzvah*) is for every member of the household to light one candle every night. *Mehadrin min Hamehadrin* (the highest form of *hiddur mitzvah*), is for every member of the household to light a *menorah* every night, and to add a candle every night. And this is the custom in most Jewish homes. Why, then, only by *Chanukah* do we require everyone to light in the best possible way, to perform this *mitzvah* במהדרין?

The many miracles of *Chanukah*, says **R’ Moshe Aharon Stern ZT”L**, occurred because the sons of *Matisyahu Kohen Gadol* were *moser nefesh* (sacrificing) for *Hashem*. The *Chashmonaim* searched selflessly for pure oil even though, under the circumstances, it was actually permissible for them to light with impure oil. One would think that lighting the *menorah* would be uppermost on their minds, no matter if they had pure or impure oil. Instead, they took the time to search and ultimately locate true and pure oil, so as to do the *mitzvah* in the best and most perfect manner possible. That was their self-sacrifice. They cleaned out and purified the *Bais Hamikdosh* even though they did not have to do so. Therefore, we commemorate their *mesirus nefesh* by observing this *mitzvah* in the best possible way.

R’ Shraga Feivel Mendelowitz ZT”L once said that when one is *moser nefesh* for *Hashem*, the laws of nature are suspended for him in a supernatural way and *Hakadosh Boruch Hu* will then perform miracles for him just as He performed miracles for our fathers, in those days, at this time.

דרגה יתירה

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