

(Monsey, NY)

הדלקת נרות שבת – 4:13  
זמן קריאת שמע / מ"א – 9:01  
זמן קריאת שמע / הגר"א – 9:37  
סוף זמן תפילה/להגר"א – 10:23  
זמן לתפילת מנחה גדולה – 12:26  
שקיעת החמה שבת קודש – 4:32  
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## שבת קודש פרשת ויגש – ה' טבת תשע"ח Shabbos Parshas Vayigash - December 23, 2017

### טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עיר הקודש

והגדתם לאבי את כל כבודי במצרים ... (מה-יג) - יסוד ומלכות

אִנֹּה יודעים דברי **המכין** באיגרתו בגנות הגאווה וז"ל: "עתה בני דע ודאה כי המתנאה בלבו על הבריות מורד הוא במלכות שמים, כי מתפאר הוא בלבוש מלכות שמים, שנא' (תהלים צג א): ה' מלך גאות לבש, ובמה יתנאה לב האדם? אם בעושר, ה' מוריש ומעשיר (שמואל א-ב ז), ואם בכבוד הלא לאלקים הוא, שנא' (דברי הימים א-כט, יב): זיהעושר והכבוד מלפניך, ואיך מתפאר בכבוד קונו, ואם מתפאר בתכמה - 'מסיד שפה לנאמנים וטעם זקנים יקח' (איוב יב, כג), נמצא הכל שוה לפני המקום, כי באפו משפיל גאים וברצונו מגביה שפלים, לכן השפל עצמו יונשאר המקום", עכ"ל. למידים אנו מדבריו שהארם על אף שזוכה הוא לכבוד אסור לו להתפאר בה, ולפי זה נשאלת השאלה, האך שולח יוסף את אחיו להודיע את אביו על הכבוד לה הוא זוכה במצרים, הרי מתפאר הוא בלבוש מלכות שמים? ואפשר להקשות גם לאיך גיסא, למה ראה יוסף לנכון להודיע על כבודו לאביו, כלום חשובים טובות עולם הזה בעיני יעקב? ועל אף שהוא טמון בכל דבריו סודות עליונים, מ"מ בהכרח שרצתה לגלות בזה דברים שרם ניתנים להבין גם לפי קוצר השגתו.

ונראה שלא כיוון יוסף בהודעה זו להתפאר ח"ו או לשמח את אביו בעצם הכבוד שגדל, ולא רצה בזה כי אם לגלות לאביו כי עדיין נשאר אדוק בצדקותו. כי כלל זה מובא בספד"ק שמידת יסוד ומלכות מחוברים זה בזה, ומי שזוכה למידת היסוד הוא זה שזוכה לגדולה הנכבד ומן המלכות, וידע יוסף שגם אם יודיע לעקב שעדיין חי ונמצא במצרים לא תהיה שמחתו של שלימה, ואדרבה יתכן שכל עוד שלא יראה אותו

### מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד משמים ברוך בית שמש

מחרו ועלו אל אבי ואמרתם אליו כה אמר בנך יוסף שמני אלקים לאדון לכל מצרים ודה אלי אל תעמוד (מה-ט) - ביאור כוונת הכתוב  
תב בינחל קדומים' (למן החדידא), "אפשר דרמו לו, שלא יידא ולא יפחד שמא יטמעו צאצאיו בגלות מצרים ולא יצאו משם לעולם, כי חנה האדון ה' הביטח לאברהם אבינו ע"ה 'ואחרי כן יצאו (ממצרים) ברכוש גדול, והכיציז היא תתקיים, הלא במצרים לא היה אז רכוש גדול, ולכן סיבב ה' את השבע והדעב, כדי שעל ידי כן יגיע כל כסף ארץ כנען ושאר הארצות למצרים, וכדאיתא בגמרא [פסחים ק"ט], "אמר רב יהודה אמר שמואל, כל כסף וזהב שבעולם, יוסף לקטו והביאו למצרים, שנאמר 'וילקט יוסף את כל הכסף הנמצא בארץ מצרים ובארץ כנען, אין לי אלא שבארץ מצרים ושבארץ כנען, בשאר ארצות מנין, תלמוד לומר 'וכל הארץ באו מצרימה וגו', וכשעלו ישראל ממצרים העלוהו עמון, שנאמר 'וינצלו את מצרים, רב אסי אמר, עשאוה כמצודה זו [שפורסים לעופות לצודם] [רש"י] שאין בה דגן [ואין עוף נפנה אליה] [שם], רבי שמעון אמר, כמצולה שאין בה דגים', ולפי"ז ביאר **המלכים** את כוונת הכתוב 'ויאמר, שלום לכם אל תיראו, אלקים ואלקי אבותיכם נתן לכם משמון באמתחותיכם, כספכם בא אל' (מג-כג), שד"ל, שאין לכם יראה ממה שרובאתם לכאן ביתה, יוסף, שחרי לא הובאתם לכאן בגלל הכסף המושב באמתחותיכם, והאת גם משום שיש לומר שלא היה

**נמשל**: The children of Yaakov came down to Egypt, and the seeds of the terrible *Golus Mitzrayim* was planted. Yosef had the foresight to entrench his brethren in the Land of Goshen, the best of the land, to prepare them for the trials they face ahead. The Jewish People have been given great strength to

**A SERIES IN HALACHA LIVING A "TORAH" DAY**  
**The Greatest Mitzvah of All (54) - "תלמוד תורה כנגד כולם"**  
**Horo'ah: Paskening Sheilos in Halacha.** A related topic pertaining to our ongoing discussion about the subject of *paskening* a *sheilah*, is the concept mentioned in *Pirkei Avos*, of *"make for yourself a Rebbi."* This refers to having a *rebbe* to guide you in matters of *Halacha*, דרך הלימוד (the way and logic of *Torah* learning), *Hashkafah* (the *Torah* outlook on the purpose of life), *Tochacha* (constructive criticism), and "עצה" - advice in *Avodas Hashem* and worldly matters. We will first discuss the topic in general and then see how it has special and unique applications when it comes to *Halacha*.

**Two Mishnayos in Pirkei Avos.** Twice in the first chapter of *Pirkei Avos*, we find the words "עשה לך רב" (1). **Rashi** learns that both statements are one and it is repeated as a connecting phrase to other different ideas mentioned in those *Mishnayos*. The point of the statement is that when it comes to *Torah* learning, one should not rely on his own understanding but rather have someone more knowledgeable to learn from. However, the **Rambam** (2) and **Rabbeinu Yonah** both explain that the first *Mishna* is referring to obtaining a correct path in learning - training of logic and basic facts of *Torah*. The second *Mishna* refers specifically to *Halacha*. It refers to one who is a *posek* who answers queries, and is instructing him to have whom to ask any question that he is not absolutely sure about. This will

## הוא היה אומר ...

**R' Menachem Tzvi Taksin zt"l (Ohr Torah)** would say:

The words 'בי אדני' - 'I wish to be translated to mean, 'the Lord is within me.' A *Yid* must always remember when he prepares himself to *daven* that he has an actual part of the Lord, of G-dliness, inside him, his Jewish soul, on whose behalf he is communing with his Maker."

**R' Levi Yitzchok of Berditchev zt"l (Kedushas Levi)** would say:

Yosef, the ruler of Egypt, had hinted to Yaakov that he should not be concerned about his family going down to Egypt, as what was occurring now was a forerunner of the eventual redemption from exile. Temporary hardship, such as their having to leave the Holy Land, would result in much greater good in the end. Both the word 'עגלה' (carriage), which rolls on circular wheels, i.e. 'עגורל' (circle), and the word 'סיבה' (cause) of Yaakov being transported to Egypt on wheels into "exile" is related to this revolving nature of fate, like 'סבב' which means spinning, revolving. Yosef wished to indicate to his father that temporary residence of his family in Egypt would result subsequently in his descendants inheriting the Land of Israel."

A Wise Man would say:

"Today I will do what others won't, so that tomorrow I can accomplish what others can't."  
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overcome obstacles as we prepare for the final redemption with the coming of *Moshiach*. It may be tough, but we too, need to reach deep within ourselves and undoubtedly the strength we require is there. May we use our strength in good health with joy, kindness and mercy unto others.

מאת מנה"ר ברוך הירשפלד שליט"א  
ראש כולל עטרת חיים ברוך קליבלנד הייטס  
From the Rambam (3), it seems that this also includes the important point of people who need to ask *sheilos* in *Halacha*. They, too, should "acquire" a *Rav* for themselves and let him rule on their halachic issues.

**Acquiring a Rav.** The ideal situation is to *daven* in a *shul* where the *Rav* of that *shul* can fill this role. This has advantages.

- 1) One needs a *Rav* who has the time and patience to listen to him well, which a *Rav* will usually do extra for his members.
- 2) This way he will feel comfortable and confident talking to someone with whom he interacts with often.
- 3) There is a great advantage in a *Rav* who knows the whole picture of one's life situation when he asks a *sheilah*. Many times there are pressing situations that justify a more lenient ruling and a familiar *Rav* will see it. Many times the nature of the question or how it is asked, indicates that other advice is needed. Such a situation needs a *Rav* who knows him well.
- 4) The **Rav (Bartenura)** in his commentary on the sixth *Mishna* says that a person should stick to one *Rav* as much as possible. This refers to learning in general, and especially in *Halacha*, so that he gets a consistent set of *Psakim* (halachic rulings) which are compatible with each other. Even if one does not have his own "Shul Rav" and needs to ask a *sheilah* from a *Beis Horo'ah* (a call center for *Horo'ah*) or at random over the phone, he should still try to stick to asking only one *Posek*.

(1) משנה ו', משנה ט"ז (2) פירוש המשניות  
(3) סם

Mazel Tov to Yitzchok Taub on his Bar Mitzvah and to the entire Taub & Hoffman family. May he grow in Torah & Yiras Shamayim and be a source of nachas to his entire family & Klal Yisroel

# מעשה אבות .... סימן לבנים

אלה בני רחל אשר ילד ליעקב כל נפש ארבעה עשר. ובני דן חשים ... (מו-כב. כג)

The **Chofetz Chaim ז”ל**, in his commentary on *Parshas Pinchas* points out a startling fact. The Tribe of Dan was one of the largest of the tribes at that point in history, far larger than many other tribes, although Dan only began with one deaf son, while his brothers had many healthy children. In *Parshas Vayigash*, it states: “*And the sons of Dan were Chushim.*” If Dan had only one son, why is it listed as plural? The answer is that from this one son, came a glorious progeny, eventually growing into one of the largest and most powerful tribes in *Klal Yisroel*. We see from here that *Hashem* runs the world His way, which just goes to show you that outcomes (and progeny) is beyond man’s calculations.

Parenting a child with a disability can be a challenge, and often those challenges feel like a strong tidal wave that threatens to engulf a parent, father or mother, causing them to lose balance, to fall, to give up. But they don’t. They almost never do! And if they should, *Hashem* is there watching from above! The following story is told by a young man who saw first-hand, how the Almighty pulls the strings and calculates what each and every person needs and deserves.

Many years ago, back in the old country, one of my great-uncles was blessed with much money, honor and beautiful, talented daughters. *Nachas* from his children was his lot in life. His was a storybook life, replete with perfection at every turn. That is why he thought it shouldn’t have happened to him, but *Hashem* blessed him with one imperfect daughter, born crippled and deformed. My great-uncle never quite got over the shock of having a sickly daughter among his healthy *chevra*. To be sure, he did his paternal duty, taking care of this daughter, ensuring she lacked nothing as she grew. Yet, she was the “thorn in his side” - the imperfection that marred his otherwise perfect life. She was his colossal embarrassment.

Time went on, and one by one, my great-uncle’s daughters were sought out as marriage partners. My great-uncle led child after child down to the *chuppah*. One day, his sickly daughter came to him.

“Tatty,” she said, “when are you going to begin to look for a groom for me? When will you marry me off, too?” “Marry you off? How can I do that? Who will I find to marry you? That’s all I need - for you to get married and bring weak, deformed grandchildren into the world for me to take care of. It’s not going to happen. Stop your dreaming.”

These harsh words tore into my cousin’s heart. Yes, she had been created deformed and sickly in body, but her soul and spirit was healthier than most others. She suffered silently, having no one to share her pain and suffering with.

Having heard her father’s sentiments clearly, she knew her salvation would not be coming from him. The girl decided it was up to her to ensure she built a Jewish family, so she set off on her mission. She was willing to marry any person who would have her, deformity and all. Well, the day came when a *Shadchan* came up with a solution for this girl, and over her father’s most vocal of protestations, my cousin got married. “Don’t come to me for anything,” was his parting shot.

And parting shot it was, for the Nazis marched into Hungary shortly thereafter, decimating most of my family. Shipped off to the gas chambers were my uncle and his beautiful, talented daughters. Children, grandchildren, cousins, all wiped out.

When the Holocaust came to a close, like little green shoots that appear after the devastation of a forest fire, survivors began surfacing, a few from each family. My grandparents were lucky - they managed to bring home from Theresienstadt all their children, alive and intact. Their siblings and extended family were not so lucky. As the trickle of survivors came forward, the extent of the destruction became more apparent by the paucity of who was left.

My great-uncle survived as well, but from his entire glorious family, his beautiful and talented daughters, his wealth and honor, the only survivors were the offspring of his disabled and crippled daughter. It was her vision, her drive to build a family, against her father’s wishes, which enabled my great-uncle to have a remnant left after the war. His soul must praise the day his daughter went against his wishes to marry. After all, that is why he has countless offspring residing in Israel, a new generation of Jews, links in his chain. It is our job to do in life, not to figure out the odds of succeeding.

## משל למה הדבר דומה

במיטב הארץ הושב את אביך ואת אחיך ישבו בארץ גשן וגו' (מו-י)

**משל**: In the memoirs of **Rabbi Nachum Sosenkin ז”ל**, he relates: One fine day in the Soviet Union, a small regiment of officers came to close the synagogue and bring the *Torah* scrolls to a museum! The local community was outraged! Under no circumstances was this going to happen. The residents blocked the officers from fulfilling their mission.

Word of the “citizen’s revolt” reached the chief of police. Afraid it would set a bad precedent if the synagogue remained open, he sent a full regiment of soldiers to close it no matter what. With great force, the soldiers dispersed the crowd that had gathered and managed to lock the synagogue.

The community interceded with the local officials to no avail. Finally, a delegation set out for Moscow to resolve the matter. They found an influential lawyer whose services they retained. The lawyer brought their case to the desk of the president of Russia, Mikhail Kalinin, adding that if the matter became known to the world at large, it would look very bad for Russia to take on a group of citizens over a synagogue.

Kalinin was sympathetic. In fact, the Kremlin sent him to Georgia to investigate the complaints of all the synagogues that had been forcibly closed. He reprimanded the local officials and ordered all the synagogues in Georgia to be reopened!

Adapted from “Beyond Man’s Calculations” from “jewishspectacles.com”

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ויפל על צוארי בנימין אחיו ויבך ובנימין בכה על צואריו וגו' (מה-יד)

Rashi quotes the *Gemara* (*Megillah 16b*): “*And he (Yosef) fell on his brother Binyamin’s neck and wept for the two Batei Mikdash which were destined to be in Binyamin’s territory and would be destroyed. And Binyamin wept on his neck, for the Mishkan Shiloh, which was destined to be in Yosef’s territory yet would ultimately be destroyed.*” At the conclusion of every *hesped* we say the words of the *Navi* (ישעי' כה-ח) - “*He has concealed death forever, and Hashem, the Lord, shall wipe the tears off every face.*” Why does the *Navi* use the word “כל” - from “every” face? *Chazal* explain that when death will be eliminated, not only will people cease to cry tears of sadness - they will also stop crying tears of joy. *Hashem* will wipe away all tears, even tears of joy. **R’ Mottel Katz ז”ל of Telz** questions: what is wrong with tears of joy? Why shouldn’t people continue crying tears of joy even after death is eliminated?

My *machshava* here is that perhaps we cry at joyous occasions - a baby’s birth, a child’s *bar mitzvah* or under his *chupah* - because the memories of all of the difficulties we went through preceding this milestone rush through our mind. How many painful moments did we experience on the road to the beautiful *simcha* we are now celebrating? Although we are happy and we celebrate, we are also recalling the stressful times we had along the way. Yosef and Binyamin’s reunion was a great occasion to cry tears of *simcha*, but how much pain did Yosef incur from the time of his sale until this moment? How much pain did Binyamin and *Yaakov Avinu* suffer for their long-lost brother and son? They finally realized that all the pain they went through was from *sinas chinam*, the hatred of the brothers, that caused them to sell Yosef. This also caused the eventual destruction of the *Batei Mikdash*, even though it was far off in the future. Yosef and Binyamin were crying over the fact that as happy as they were to see each other, the same *sinas chinam* would cause everyone pain years ahead in the future.

## DRUSH V’CHIDDUSH

ויגש אליו יהודה ויאמר בי אדני ... (כד-ה)

The name of the *parsha Vayigash* - encompasses an idea which threads its way throughout the entire storyline.

**R’ Nison Alpert ז”ל (Limudei Nison)** denotes that “*Vayigash*” is a form of the word “הגשה” which means to draw close, as we see in the *posuk*, “ויגש אליו יהודה” - “*Then Yehuda approached,*” and, “ויאמר יוסף אל אחיו גשו נא אלי” - “*Then Yosef said to his brothers come close to me, if you please, and they came close. And he said, I am Yosef, your brother.*” *Yosef HaTzaddik* reveals his identity only after his brothers have drawn close to him. Only after the once opposing sides have become close, could the extent of their mutual affection and brotherhood become manifest. Furthermore, when *Yaakov Avinu* sent Yehuda ahead of the rest to prepare a place to dwell, the *posuk* says he sent him “גשנה” (to Goshen). The

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF .... סתירה

When Yosef revealed himself to his brothers, they were so taken aback that they could not answer him: “*Abba Kohen Bardela says, ‘Woe is to us on the Day of Judgment, woe is to us on the day of reproof.’ If Yosef, the second youngest of the tribes could not be answered when he rebuked his brothers, what will we say on the Day of Judgment when Hashem rebukes us?’*” (ב”ר צג-י)

Where is the rebuke, asks **R’ Avraham Pam ז”ל**? All Yosef said was, “I am Yosef, is my father still alive?” Where do we find castigation and rebuke in these seemingly innocent words? The **Beis HaLevi** explains that the *mussar* is hidden in Yosef’s words. Why did he ask them, “Is my father still alive?” He already asked them about his father and they answered him. The **Beis HaLevi** says that this question was rhetorical. There was implied criticism in his words. He was saying, “Why should I release your brother Binyamin? Are you afraid that your father will not survive the pain of losing the son of his favorite wife? But I am Yosef! Isn’t my father still alive? Why weren’t you so concerned about your father when you sold me into slavery 22 years ago and caused my father untold pain and misery? Why did that not bother you...?” This is the *tochacha* that the brothers could not answer because they saw such a contradiction in their behavior. This is the reproof which we will all have to face on the great Day of Judgment when we will have to stand and see how much of our lives is one big סתירה (contradiction).

There are people that claim they cannot give *tzedaka* because they don’t have money, but when it comes to other things, they suddenly “find” the funds! Some claim they don’t have time to learn due to their busy schedule, but find time to shmooze, relax and “hurva” over a newspaper! A *yeshiva bochur* can’t get up for *shachris*, but is up at the crack of dawn when he is going on a trip! We must try to live without contradictions, or we might find ourselves too shocked to speak on the great Day of Judgment.

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

words “גשנה” and “משטח” have the same numerical value - 358. And, it is not incidental that the residence of the Jewish people in Egypt was called “גשן” from the same idea of drawing close. Similarly, when all the Jewish people see themselves as brothers, approaching one another amicably - not cautiously or warily, from a distance - then will we also bring closer the *geulah*, the period of redemption.

If not, there is always the alternative lurking about, waiting to cause pain and suffering: “ויראו אתו מרחוק ובטרו: “*They saw him from afar; and when he had not yet approached them, they conspired toward him to kill him.*” (37:18) Back in *Parshas Vayeshev*, when the whole thing started, it was when the brothers saw Yosef “from afar,” when he had not yet approached them - that is when they conspired to kill him. That is when the *Golus* started. Jews need to be close to one another - that is when we shine and together we will bring the *Geulah*.

## דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ויאמר יוסף אל אחיו אני יוסף העוֹד אֵבִי דִּי ... (מה-ג)