



שבת קודש פרשת מקץ – שבת חנוכה

Shabbos Parshas Miketz - Shabbos Chanukah

כ"ז כסלו תשע"א - December 4, 2010

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

אבל אשמים אנחנו על אחינו אשר ראינו צרת נפשו (מב-א) – להתבונן על המאורעות העוברות עליו ומה ה' דורש ממנו

שבאם היה צדיק ותמים במעשיו הרי שלא היה כח ושלטיה לשום נברא בעולם להרע לו ולהזיקו.

ואכן כל אחד צריך להתבונן היטב בדברים האמורים, וכאשר בא עליו איזה צער ומכאוב, אף אם לפי ראות עיניו נעשה לו הדבר על ידי איש מסויים בזדון ובמכוון, בכל זאת יסיח את דעתו מלחשוב אז על זה האיש אשר עשה לו רעה זו, ויכלכל צעדיו בהשכל ובתבונה לדעת על מה עשה לו ד' ככה, כי צער זה בדאי שלא בא לו על חניס, אלא נשלח אליו כמסר מן השמים לרמו לו על הצורך בתיקון מעשיו, ועל כן תחת אשר יתרעם על חבירו שעשה לו רעה זו הרי יש לו להודות להקב"ה על החסד שעשה עמו ברוב רחמנותו על נשמתו הדלה שיוכל לנקותה מטיטופה טרם יבוא העת שיהיה צריך למסור דין וחשבון על כל מעשיו הרעים.

ויהי"ד מלפני אבינו שבשמים שנוכה להתקרב אליו ולתקן את כל מה שפגמו ברמ"ח איבריו ושס"ה גידיו, ויערה הקב"ה רוח טהרה ממרום על עמו ישראל, ויגאלנו גאולת עולמים בקרוב אכ"ר.

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

מאוצרותיו של המגיד

ויסר פרעה את טבעתו מעל ידו וילבש אתו בגדי שש וישם רביד הזהב על צוארו (מא-מב) – בענין יוסף, משלו נתנו לו

הטבע. אבל עת יתקדש האדם, ויתנשא מן החומר אל הנהגה בחיית (היינו שהוא שולט על חומריותו, וביכולתו לבחור בעשיית הטוב) נפשית, והשכל גובר, והנפש האלוקית שוררת- קדושים תהיו, אז גם בעולם הגדול, יתקדש ה' ויתעלה להנהיג בו הנהגה נסית פלאית- כי קדוש אני ה' אלוקים. ומבואר, שכאשר היהודי מתנהג בדרך על-טבעית, והיינו שמתגבר נגד רצונותיו הטבעיים, גם ה' מתנהג עמו בדרך על-טבעית, והוא "כי קדוש אני ה' אלוקים" שכן **אנהג עמכם**.

ולכן מצינו אצל יוסף הצדיק, שכשהתגבר נגד תאוותו הטבעית ועמד בניסיון, גם ה' התנהג עמו בדרך על-טבעית, והמשילו על ארץ מצרים, על אף שדבר זה נגד את חוקי מצרים - 'כתוב בנימוסי מצרים, שאין עבד מולך ומושל, ולא לובש בגדי שירים' (ע' רש"י בראשית מ"א י"ב).

ובזה ניתן לבאר את כוונת המדרש, יוסף, משלו- כפי שעמד בניסיון 'אשת פוטיפר', והתנהג בדרך על-טבעית, נתנו לו- היינו, שגם ה' התנהג עמו בדרך על-טבעית, והמשילו על ארץ מצרים, ונתן לו כבוד מלכות, ולכן כבודו העל-טבעי היה כמו עמידתו בניסיון 'אשת פוטיפר' בדרך על-טבעית, והיינו 'פוי וכו'.

(Monsey, NY)

הדלקות נרות לשבת – 4:10

זמן קריאת שמע/מ"א – 8:50

זמן קריאת שמע/הגר"א – 9:20

סוף זמן תפילה / הגר"א – 10:13

שקיעת החמה ליום השבת – 4:28

מוצג"ש צאה"כ/ מעדים – 5:18

צאה"כ/ לשיטת רבינו תם – 5:40

שבת מברכים
חודש סבת
מולד: מאנטאג
9:48 AM כ"ז
חלקים

רעיונות ופירושים לעורר את האדם לעבודת
השני"ת והתחזקות באמונה ובשתון מאת

טיב התבלין

אשר נתבונן בפרשה זו יש לנו ללמוד מוסר ודרך חיים בעבודת ד' מפסוקים אלו, כי הנה הלא כל הסיפור של בבלול זה התנהל באופן טבעי שראו איך שיוסף חשד אותם כמרגלים את הארץ, ומדרך העולם במצב כזה להטיל מיד את כל האשמה על זה האיש שחשד אותם לחינם והעליל עליהם עלילות שוא, אך שבטי י-ה לא כן עלה במחשבתם, אלא עשו מיד חשבון הנפש על כל מעשיהם וחזרו כ"ב שנה אחורנית כשמכרו את יוסף אחיהם, ואף שלפי דעתם אז הרי עשו את כל מעשיהם בצדק ובמשפט בכך שדנוהו למיתו, אך כאשר הגיע העת אשר נקלעו כולם לעת צרה התחילו מיד לערוך חשבון בנפשם כי בוודאי הם שאשמים על כל הרעה אשר הגיע עליהם.

ואת ה' הוראה והנהגה לדורות כי אף אם נגרם לאחד רעה על ידי חבירו שהוא בעל בחירה, אל טיה את ליבו לחשוב כי האשמה תלו על צווארו של זה האיש אשר ברעו ליבו בדרך רע ומציק לאנשים חפים מפשע, לא ולא! כי הקולר תלוי בצווארו, וכי אין שום ספק בכך

לקחי חיים ודברי התעוררות
סדרו עפי' פרשיות השבוע

במדרש (בר"צ, ג') מובא שהכבוד אשר זכה יוסף מפרעה היה כפי עמידתו בנסיון עם אשת פוטיפר: יוסף, משלו נתנו לו, פיו שלא נשק בעבירה-ועל פיק ישק כל עמי, גופו שלא נגע בעבירה-וילבש אותו בגדי שש וכו', יעו"ש המשך הדברים. ויש לבאר את כוונת המדרש, בהקדם דברי **המלבי"ם** על הפסוק (ריש פרשת קדושים), "קדושים תהיו, כי קדוש אני ה' אלוקים", שכתב לפרש, "הקדושה היא הפרישות וההתנשאות מכל דרכי החומר והטבע, אל עניינים נפשיים אלוקים גבוהים ונעלים מכל עניני הבשר. ויש בקדושה מדרגות רבות, יש מתנשא על כח המתאווה לעריות ומאכלות אסורות, יש מתנשא לפרוש מכל עניני החומר ומשאלותיו ומכל הנאות העולם, עד יהיה כ"בר אלהי". וכן הקדושה האמרת אצל ה', היא מה שיעלה מן ההנהגה הטבעית, אל הנהגה נסית פלאית, ושוודר ומבטל כל עניני הטבע ותהלוכותיו.

וממשך המלבי"ם: והנה ה' ערך סדרי העולם הגדול והנהגתו, שיהיו נמשכים לפי סדרי האדם שהיא העולם הקטן והנהגתו, שאם הטבעיים מושלים בעולם הקטן, והנפש נמשכת אחר החומר וטבעו, אז גם בעולם הגדול הטבע שוררת, והכול מתנהג לפי סדרי המערכת ומנהג

than fully in *Hashem*. As a result, he was punished with an extra two years in prison. Although Yosef was such a great man who always placed his trust in the One Above, since in this instance he was somewhat lacking, he was punished.

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (26)

Changing the Name of a Sick Person. The *Gemara* ⁽¹⁾ tells us that along with *Tefillah*, changing a sick person's name can help to remove any harsh decrees against him, including illness. The person, in essence, becomes a new entity and the previous decree might not take effect on this new person ⁽²⁾. The old custom was to make a complete change of name by not using the old name and only using the new name. Some *Gedolim* ⁽³⁾, however, felt that only the greatest *tzadikim* can successfully change a name, and changing to a different name might make things worse because his original name might be the appropriate one for his *nesama*, which draws heavenly life to him. Changing it could uproot this and make things worse. Perhaps because of the above objection, the custom has become to add another name, and refer to him from now on using the old and new names together. It is still assumed that a name should only be added with the agreement of one of the *דיוור* א.

How to Change/Add a Name. It is customary to assemble at least 10 men to say a few chapters of *Tehillim*, followed by a long paragraph in which the new name is announced. Another way is for a relative of the ill person to get an *aliya* to the *Torah* followed by a *שביד* מי that includes the change in name.

Usage of the New Name. The sick person is now referred to in real life (when people refer to him; this is the custom even though it isn't mandatory in *halacha* ⁽⁴⁾) in prayers and in Jewish

הוא היה אומר

R' Shraga Feivel Mendelowitz ZT"l would say:

"When one acts in a natural way, acknowledging nature, *Hashem* deals with him according to the laws of nature. However, if one is *Moser Nefesh* for *Hashem*, he is rising above his nature. The laws of nature do not exist for such a person. Therefore, *Hakadosh Boruch Hu* suspends the laws of nature for him. If we act in a supernatural manner, *Hakadosh Boruch Hu* will perform miracles for us as he performed miracles for our fathers, in those days, at this time."

R' Moshe Sherer ZT"l (President of Agudath Israel) would say:

"The battle of Chanukah, although blessed with temporary victory in the days of the *Chashmonaim*, never really ended - it continues to this very day. It was essentially a struggle against the forces that had set as their goal to assimilate the Jewish masses by subterfuge and internal subversion. Thus, we find no specific command of *Simcha* on Chanukah since this battle to confuse and betray true Judaism still rages in our times, and while engulfed in the smoke of battle, one does not pause to rejoice. In such a continuing crisis, one must concentrate with greater vigor towards the *Geulah* goal: total *Torah* commitment must replace tokenism; complete consecration must replace crippling compromise."

A Wise Man would say:

"That we live is a gift from the Almighty. How we live is our gift to the Almighty!"

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מעשה אבות סימן לבנים

ויאמר יוסף אל פרעה חלום פרעה אחד הוא את אשר האלקים עשה הגיד לפרעה וגו' (מא-כה)

To the students of *Yeshivas Knesses Chizkiyahu*, in *Kfar Chassidim*, attending to the famed *Mashgiach*, **R' Elyah Lopian ZT"l**, was an undeniable privilege. One of the students who had the good fortune to be able to serve as R' Elyah's "*bochur*" personally saw to his needs. This afforded him many opportunities to speak with the *tzadik* privately about matters that concerned him. After dinner one evening, he mentioned to R' Elyah that he had had a disturbing dream the previous night. The *Mashgiach's* immediate response was, "Do you think the Almighty has nothing better to do than to come to you in a dream? There is no prophecy today; all dreams are nothing but nonsense!"

His own words seemed to send him into a silent reverie for some ten minutes. Then, without warning, R' Elyah began to speak about his youth in Kelm, Lithuania. He and his *rebbeitzin* had had 19 children, 13 of whom survived beyond infancy. Rebbetzin Lopian bore the responsibility of managing the house and the children, saw to R' Elyah's needs, and was heavily involved in matters that concerned the *yeshivah*. Exhausted, she was the first in the family to retire each night. It became R' Elyah's official chore to put all the children to bed each evening.

He drew up a full plan, including a list of where and how each child was to sleep, and how he was to perform each part of the task. Having finally changed each child into his or her nightclothes, placed them in the beds specified by his list, read *shema* with them and tucked each one into bed, R' Elyah would turn off the lights and pursue his own learning schedule before retiring himself.

One night, he had completed his routine as usual and had gone to sleep when he was suddenly awakened by a dream in which he saw his house on fire. Opening his eyes, he understood immediately that there had been no actual fire. The house was absolutely dark and quiet. However, his dream provoked great anxiety, so he rose to check on all his sleeping children, one by one. He found his son Hershel blue in the face from near suffocation. In his sleep, Hershel had somehow twisted his bedsheets tightly around himself and could not breathe. R' Elyah quickly untangled the sheets and began artificial respiration, saving young Hershel's life. When a revived Hershel began to cry, R' Elyah realized beyond a doubt that he had been awakened by *Hashem* in order to save his son's life.

The child calmed down and was soon peacefully sleeping, and his father tucked the sheets under Hershel's mattress so that they could not become twisted around him again. R' Elyah spent the remainder of that night in *Torah* study and prayer, thanking *Hashem* for the miracle that had enabled him to save Hershel.

Unfortunately, R' Elyah's story did not end there. "Years later," Reb Elyah recounted, "the identical dream of my house being on fire woke me once again. This time there was no one for me to check on when I opened my eyes. All my children were away from home, either married or studying at various *yeshivos*. My *rebbeitzin* was no longer alive, and I found myself totally alone in the stillness of the night. At the time I had no inkling of what the dream meant.

"It was only several days later that I was informed that the Nazis had exterminated the entire Jewish community of Telshe in Lithuania. The Telshe Yeshivah, where my son Hershel had been learning, was gone as well. I soon found out that the period of time in which the terrible carnage had taken place coincided with the time in my dream. I understood then that my dream had heralded the great tragedy of the destruction of Telshe, which so intimately touched my family, including my precious Hershel."

"There is no prophecy today; all dreams are nothing." While Reb Elya's words were entirely applicable to the *bochur*, they hardly held any relevance to his own life! (Reb Elyah, by Rabbi Dovid Schlossberg)

משל למא הדבר דומא

ויהי מקץ שנתים ימים ופרעה חלם והנה עמד על היאר וגו' (מא-א)

משל: During the Persian Gulf War, the enemy fired thirty-nine missiles at the Land of Israel, and only one person, a man who was known to publicly desecrate *Shabbos*, was killed. Soon after the war began and the threat became imminent, **R' Chaim Kanievsky Shlit'a** let it be known that no missiles would hit the city of Bnei Brak. The *Torah* learning there would protect it.

One *erev Shabbos* during the war, a person asked R' Chaim if he should bring his brother to Bnei Brak for *Shabbos*. R' Chaim asked what the brother's profession

was. The man replied that his brother sat and learned in a *kolel* in Tel Aviv. "Then he can learn in Tel Aviv also. Nothing will happen to him," R' Chaim replied.

The man then asked about his parents, who were not very religious. R' Chaim answered that the man should bring them to Bnei Brak immediately. The man brought his parents to Bnei Brak two hours before *Shabbos*.

That Friday night, a missile fell directly on his parents' house and completely destroyed it - but they were not in their house; they were in Bnei Brak!

הנרות הללו אנו מדליקין על הניסים ועל הנפלאות ... שעשית לאבותינו בימים ההם בזמן הזה (תפילה)

The Jewish People do not celebrate their holidays with parades through the streets, but rather in their homes, in their family circle, with their children. One of the most notable examples of this is the *Pesach Seder* which is oriented toward the family, and catered to children, in particular. Even at Chanukah time, when we are commanded to implement "פרסומי ניסא" to "publicize the miracle" before the entire world (which is why the *menorah* is placed in the window facing the street), our actions are aimed more at the homes of the Jews than at the street. We can infer this from the words of the **Magen Avraham** (א"ח תרעבה) who rules that one may light the *menorah* all night, as long as the members of his household are awake, "*But if they are sleeping, he is not to recite the berachos over them.*" The *gemara* also tells us, however, that in times of danger, the Chanukah candles are to be lit on the table inside the home.

When Yiddishkeit flourishes in the home, the Chanukah lights should be brought outside; let the Gentile world also know of our great miracle. But there are times of danger, says **R' Aaron Shurin Shlit'a**, when Yiddishkeit in the home has been weakened, when assimilation, intermarriage and secular ideals have taken their toll. At such times, *Chazal* tell us, first light the Chanukah *licht* for yourself, for your children. Tell them the story of the *Chashmonaim* and of their epic struggle for a *Torah* existence. At the same time, teach your child that he should be a proper Jew.

Chanukah, like all the Jewish festivals, teaches us that where Jewish victories are concerned, the emphasis is placed on the purpose of the victory rather than on its heroes. Pesach does not carry the "brand" of Moshe, just as Chanukah does not carry the "brand" of the *Chashmonaim*. The purpose is always *Torah* and promoting its ideals.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חינוך

All of nature is meant to hide *Hashem* and it is our task to seek Him out and find Him. This is the lesson of Chanukah.

Many ask: Why in *Al Hanissim* is the פך שמן (oil) not even mentioned? Wasn't that the miracle for which we light the *menorah* eight days? **R' Chaim Pinchos Scheinberg Shlit'a** answers, the miracle of the flask of oil is an open miracle, it is obviously the hand of *Hashem*. It does not need to be mentioned. The victory of the "*few at the hands of many*" "*strong in the hands of the weak*," was a much more hidden miracle for which we have to seek out *Hashem*. Chanukah is the time that we are meant to look for the hidden miracles and see the *hashgachas Hashem* that pervades every aspect of our lives.

In *Hallel* we say, "אמא ה' רושיעא נא" - "*Please, Hashem, save us*," and then we say, "אמא ה' הצליחא נא" - "*Please, Hashem, make us successful*." The reason, explains R' Scheinberg, is because salvation and success are not a one-shot deal. They come gradually, part of a process. The *yeshuuos* and *hatzlachos* in our lives are often-times hidden. It is our job to persevere - not give up hope - and seek out *Hashem* with our *emunah* and *bitachon*. This is why *Chazal* instituted reciting *Hallel* on Chanukah. It is for the *nissim nistarim*, the hidden miracles, that occur every day without us even realizing it.

Hashem is educating us through the miracles of Chanukah to seek Him out and find *yeshuah* and *hatzlacha* - salvation and success - even when they are hidden from view; in the sun, the sky, the trees - every "natural" occurrence. Chanukah stands for "חנך ה'" - the education of the recognition of *Hashem* as the only One to Whom it is justified *Lehodos u'lehallel*.

TORAH GEMS

ויאמר פרעה אל יוסף אני פרעה ובלעדיך לא ידים איש את ידו ואת רגלו בכל ארץ מצרים (מא-מד)

There is never any reason to become jealous, even when another person seems to prosper or appears more successful than ourselves. **R' Yaakov Meir Schechter Shlit'a** points out that every person's life is directed by *Hashem*, from the root of his soul in the higher worlds, down to the minutest details of this mundane one. All that happens, even the smallest occurrence, is actually part of a larger plan, either as payment for a past deed, or as compensation towards the future. A person cannot lift a finger in this world without some profound accounting taking place above, specifically related to his life and his actions.

In fact, the **Chid'a**, **Chacham Rabbeinu Chaim Yosef Dovid Azulai ZT"l**, derives this fascinating lesson from the name of Pharaoh. When Pharaoh declared "אני פרעה" - "*I am Pharaoh*," he was announcing that as Pharaoh, he has the ability to control his destiny and his kingdom. But, explains the Chida, the name "פרעה" is also a reference to all of humanity, for a human being is constantly in a state of "פרעון" - "*Repayment*," either over some past debt, or towards some future tally. For instance, a person who is successful in a particular venture may be getting repaid for some good deed he has done, or for some pain that he experienced in this or a previous life. Whereas when the wicked prosper, they are merely awaiting retribution; yet, if they do not repent, in the end, they will be appropriately punished. On the other hand, if a person suffers in life, and especially if he takes pains to fulfill a *mitzvah*, he will eventually be repaid. *Hashem* does not withhold His reward from any creature. To Him, everything is just and clear.

Thus, there is simply no reason to be jealous. Whatever happens - even a person's success and abilities - stems from the very root of his soul, or from previous lives.

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

מסרת גבורים ביד חלשים ורבים ביד מעטים וטמאים ביד טהורים וכו' (על הניסים)