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שבת קודש פרשת וישב
Shabbos Parshas Vayeshev
כ' כסלו תשע"א - November 27, 2010

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

"גם כי אלך בגיא צלמות לא אירא רע..."

והדבר הזה צריך לשמש כהוראה לדורות, כי הלא תוה"ק היא נצחית, וכל מה שנכתב בתורה הרי הוא נוגע לכל יחיד ויחיד. העולם הזה רצוף בנסיונות עד אין סוף, עולם הוא מלשון העלמה כי ההעלם וההסתר רב על הגילוי, אך בכל זאת גם בתוך כל ההסתר וההעלם הרי שבמעט התבוננות ניתן להבחין ולראות את יד ד' והשגחתו התדירה בכל עת ועונה. וזאת צריך להיות עבודתו של כל אחד ואחד בעת אשר יפקדוהו ח"ו קשיים ומכאובות ולא יראה בעיניו שום צל של התחזקות, אזי יסתגר בחדרו וישפוך נפשו לפני קונו ויבכה ויתחנן אליו שישכיל למצוא את הטובה שניתן לו גם בתוך כל החשוכות, כמו שנזדמן לו ליוסף הצדיק את הבשמים אשר דבר זה היה לו למשיב נפש לדעת כי ד' איתו, כי אז יוכל להתחזק ולעבור בקלות את כל גלי הים הסוערים, כי ירגיש בכל תעתי שאין הוא נמצא לבדו, וכי הקב"ה מלווה אותו כל רגע ורגע ומשגיח עליו בעניו הרחומה.

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

מאוצרותיו של המגיד

וישמע ראובן ויצלוהו מידים וגו' (לז-כא) – רק כשאדם משתדל בכל כוחו יכול הוא לצפות לעזר האלוהי מלהיות נתון לחסדי בני אדם שיש להם בחירה, וביכולתם להרוג אדם אף שלא נגזר עליו למוות, (ועי' אוה"ח הק'). ולכן הצילו מידם, ולא סמך על הנס, שתיעשה צווארו של יוסף לשיש, וכדומה". והיינו, שעל אף שבזריקת יוסף אל הבור, זקוק לרחמי שמים כדי להינצל מנשיכתם של הנחשים והעקרבים, אולם שפיר יש בזה הצלה, כי הוא עשה כל שביכולתו בדרך הטבע כדי להציל אותו, ומעתה הוכשרה הדרך לבורא עולם, לעשות נס ולהציל את יוסף. בזה יתבאר דברי השפתי כהן, שכתב שהצלת ראובן את יוסף לא היתה הצלה גמורה, כי כל הצלתו היתה רק במישור האנושי – בעלי הבחירה, אך עדיין היה במצב סכנה מהנחשים והעקרבים שבבור. נמצא כי פרשה זו יש בה מוסר חכמה עבורנו, שעל האדם לעשות מקודם כל שביכולתו בדרך הטבע, ואח"כ יצפה לעזר האלוהי, ולכן נקראת היא קודם חנוכה, כי גם בנס חנוכה מצניו יסוד זה, וכפי שממשך הכ"תב סופר' (שם), "וכן היה בנס חנוכה, שהגם שראו החשמונאים בעיניהם שא"א לנצח את היוונים כפי דרך הטבע, לא סמכו לגמרי על ניסי ה', אלא שנלחמו ביום קרב, ושמו בה' מבטחם, כי הוא ית"ש איש מלחמה, ולא לגיבורים המלחמה".

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 4:12
זמן קריאת שמע/מ"א – 8:45
זמן קריאת שמע/הגר"א – 9:21
סוף זמן תפילה / הגר"א – 10:08
שקיעת החמה ליום השבת – 4:30
מוצג"ק צאה"כ/ מעדים – 5:20
צאה"כ/לשיטת רבינו תם – 5:42

רעיונות ופירושים לעורך את האדם לעבודת
הש"י"ת והתחזקות באמונה ובשתון מאת

הנהגה ארחות ישמעאלים באה מגלעד וגמליהם נשאים נכאת וצרי ולס (לז-כז) – "גם כי אלך בגיא צלמות לא אירא רע..."

פרש"י: וגמליהם נושאים וגו' למה פרסם הכותב את משאם, להודיע מתן שכרן של צדיקים, שאין דרכן של ערביים לשאת אלא נפט ועטרון שריחן רע, ולזה נזדמנו בשמים שלא יוזק מריח רע ע"כ. דברי רש"י אלו נפלאים מאד להמעין בהם, כי הנה יוסף הצדיק היה אז בשיא פריחתו, עלם חמודות אשר היה חביב על אביו כבבת עינו, וישב ולמד איתו והיו משתעשעים יחד, וסיבבה ההשגחה שנקלע למצב צרה כזאת שעומד להימכר לעבד בין אנשים שפלים ונבזים, מי יעלה על ליבו בשעה כזאת לחשוב על מה שנושאים הישמעאלים איתם בשעה הזאת?

אך האמת הוא כי היה כאן חיזוק גדול ליוסף הצדיק להראותו כי עדיין יד ההשגחה לא הוסר ממנו אפילו לרגע קט, ואם אמנם נגזר עליו ממרומים שימכר לעבד ושיעברו עליו כוס המרורים והיגון, אך בכל זאת זימנו לו מן השמים את הבשמים האלו בכדי שדבר זה ישמש לו כמסר מן השמים שבכל עת ובכל מצב הרי הקב"ה נמצא איתו.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

כ"דוע המילה 'ויצלהו' חסר י? וכתב השפתי כהן, 'ויצלהו-חסר, שלא היתה הצלה גמורה". ויש לבאר את כוונתו, בהקדם דברי רש"י על הפסוק 'והבור רק אין בו מים' (בראשית ל"ז, כ"ד), שכתב, "ממשמע שנאמר והבור ריק, איני יודע שאין בו מים, מה ת"ל אין בו מים, מים אין בו, אבל נחשים ועקרבים יש בו", וכיצד ניתן לומר על מעשה ראובן שזרק את יוסף לבור המלא נחשים ועקרבים בלשון 'ויצלהו'. ומיישב הכ"תב סופר' (בראשית מ"ג כ"ז) בהקדם יסוד, שגם כשעומד האדם בפני דבר על טבעי, שאין באפשרותו לעשותו, אולם עדיין מוטלת עליו חובה לעשות מה שביכולתו כי על ידי כך פותח פתח בפני הבורא שיעשה עמו נס, ומביא לכך סמך מדברי תנא דבי אליהו (פרק י"ד), 'כול יהא יושב ובטל מן המלאכה או מן המשא ומתן, ת"ל (דברים י"ד) למען יברכך ה' אלוהיך בכל מעשה ידך אשר תעשה'.

בזה הוא מבאר את הצלת ראובן את יוסף, 'ומצניו כזה בראובן שרצה להציל את יוסף מיד אחיו, ואמר 'לא נכנו נפש, לכו ונשליכיהו הבורה', וכתבו המפרשים לבאר, שאף שגם שם הוא בסכנת נפשות מנשיכת נחשים ועקרבים, חשב ראובן שיותר טוב שיהיה נתון לחסדי בעלי חיים שאין להם בחירה, ואין ביכולתם להרוג אדם שלא נגזר עליו למוות,

במשל: Of course, that is NOT the lesson to be derived from the heroic actions of *Yosef HaTzadik*. However, the fact that Yosef ran away from the possibility of sin, leaving literally the “shirt off his back,” is a reflection of

A SERIES IN HALACHA
LIVING A “TORAH” DAY

The Halachos of Praying for the Sick (25)

The Compelling Urge. Last week, we discussed the topic of whether a person should stop his learning in order to daven for a sick person. That brought us into the more general question of all types of *chessed* and *mitzvah* performance, versus learning *Torah*. There are clear halachic guidelines as explained last week, pertaining to an act of *chessed* that is only performed once-in-a-while, or for an emergency that suddenly comes up. However, sometimes there are long-term “crossroads” decisions which can make a major and long-term impact on one’s learning. For example, should one take on *Hatzalah* work, or be a *Gabbai Tzedakah*, and similar situations? There is tremendous guidance in the words of *Shlomo Hamelech* as explained by the **Netziv, R’ Naftali T.Y. Berlin ZT”L**, at the end of *Parshas Shelach*, which encompasses many other areas of life and השם עבודת השם.

Introduction: Holy Choices. Although throughout a person’s life, one must be involved in וגמילות חסדים *Torah* - תורה, עבודה, וגמילות חסדים life, one must be involved in serving *Hashem* with prayer; kind deeds - there are those who stress *Torah* study in effort and time, others who stress prayer and *Mussar*, while a third group might stress kind deeds. In *Torah* itself, there are, in fact, multiple ways to study. One can focus on reading the text and then reviewing; or concentrate on delving into the depth of a topic; or stress the *Halachic* aspect; or combine all of the above. In each of these

R’ Avraham Mordechai Alter ZT”L of Ger (Imrei Emes) would say:

“On the *posuk*, ‘*And Yisroel loved Yosef from all his sons because he was born to him in old age* (זקנים)’, the **Baal HaTurim** finds a subtle hint that *Yaakov Avinu* taught his beloved son five orders (סדרים) of *Mishnayos*, for the letters of the word 'זקנים' correspond to the initial letters of: **נ**שים, **י**שועות, **מ**ועד (ישועות is an alternate name for סדר **ז**רעים, **ק**דשים, **נ**שים, **י**שועות, **מ**ועד). (עין שבת לא. - נויקין for סדר **ז**רעים, **ק**דשים, **נ**שים, **י**שועות, **מ**ועד). But what of the sixth order? This, too, was Yaakov’s lesson to us: In order to master סדר **ז**רעים, it is not enough to learn it straight from one’s father - one must toil on his own in order to learn it well!”

R’ Simcha Bunim of Pshischa ZT”L would say:

“The attribute of Yosef is ‘*Yesod*’ which is a reference to proper moral conduct. Thus, when the *Torah* tells us that Yosef came ‘*to do his work*,’ he was in fact fulfilling his purpose on this world. With the wife of Potiphar, Yosef now faced the greatest challenge he ever had in this realm. After daily enticements by his master’s wife when they were alone in the house, here was his chance ‘*לעשות מלאכתו*’ - to do his work, the work that he was meant to fulfill on this earth.”

A Wise Man would say:

“The happiest people don’t have the best of everything; they make the best of everything!”
לע"נ האשה רבקה בת ר' יצחק הכהן ע"ה, נפ' ט' חשוון תשע"א תנצב"ה
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מעשה אבות סימן לבנים

יוסף הורד מצרימה ויקנהו פוטיפר סרים פרעה שר הטבחים איש מצרי מיד הישמעאלים אשר הורדהו שמה וגו' (לס-א)
Yosef suffered tragedy after tragedy. First he was sold as a slave in Egypt and then he was thrown into prison to languish for many years. But his descent, this terrible period in his life, gave him the title by which he is known for all time: *Yosef HaTzadik* (the Righteous). There are very few people in Jewish history that are given the title “*Tzadik*.”

The lesson to be learned, explains **R’ Yissocher Frand Shlit’a**, is that sometimes we are thrown into circumstances that present us with tremendous challenges. We look like we are at the bottom of the pit looking up, like we have suffered an irreversible setback, like we’ll never make it through. Yet, quite often, it is these very tense situations that present us with opportunities to meet those challenges and thereby greatly improve our life situation. The descent of Yosef turned out to be an opportunity that gave him the ability to achieve great accomplishments and to acquire immortal greatness. It is for this very reason, that we refer to him as “*Yosef HaTzadik*.”

As a young man, **R’ Aharon Halberstam ZT”L**, the fifth son of the renowned **Sanzer Rav, R’ Chaim Halberstam ZT”L**, became the *Rav HaTzair* (young rabbi) in a small town just outside of Sanz. He became known as the **Kreizer Rav**, since the word “*kreiz*” means surrounding province.

As a function of his *rabbonus*, he served as head of the *beis din* in his small town. It happened that he once summoned a man to a *din Torah*, but the man refused to come, insisting on settling his dispute in civil court. After the third summons, the *Rav* issued a letter of *seruv* (refusal), warning the members of the community that this man had ignored the order of the *beis din*, thereby forbidding anyone to associate with him.

The man was furious when he heard about the letter, and complained to the authorities about the *Rav*, claiming that the Rabbi had intimidated him. Having no love or respect for *Torah* scholars, they ordered R’ Aharon to withdraw the letter. The *Rav*, however, would not back down, resolutely abiding by his principles regardless of the outcome. The man had defied the order of the *beis din*, and the *Rav* could not - would not - relent. His staunch stance led to his being jailed by the authorities. It was sad to see the respected *Rav* being led away as a common criminal.

At that time the **Belzer Rebbe, R’ Yehoshua Rokeach ZT”L**, was visiting Sanz. Upon hearing of the arrest of the Kreizer Rav, he quickly went to speak to R’ Chaim of Sanz, begging him to *daven* that his son, R’ Aharon, be pardoned by the government and released from prison.

R’ Chaim, however, surprised him when he refused to do so. Again, the Belzer Rebbe implored him to do something - anything - but the Sanzer Rav just looked away and said, “My son is in jail because he believes in his principles. He is not a common criminal, nor is he some rich and arrogant member of the community who wants to show off his influence and power with the authorities. No, my son is imprisoned for a *dvar mitzvah*!”

The Belzer Rebbe argued, “But if he remains in prison, it will result in a *chilul Hashem* (desecration of His Name)!”

The Sanzer Rav retorted, “No, that is incorrect! It will not be a *chilul Hashem*! When *Yosef HaTzadik* was imprisoned because he refused Potiphar’s wife, was that a *chillul Hashem*? When the great **Rebbe, R’ Yisroel of Rizhin ZT”L** was imprisoned, was that a *chilul Hashem*? If one is put into jail because of a *mitzvah*, it is not a *chilul Hashem* - it is a *kiddush Hashem*!” R’ Chaim looked at the Belzer Rebbe and exclaimed, “I will tell you what a *chilul Hashem* is! If someone forgets for one second of the day to think about *Hashem* - that is a *chilul Hashem*!”

The Kreizer Rav served his sentence and was then released, but at the time of the passing of his father, the Sanzer Rav, he was still in jail. The authorities permitted him to attend his father’s funeral provided that he remain handcuffed.

משל' למה הדבר דומה

ותתפשטו בבגדו לאמר שכבה עמי ויעזב בגדו בידה וינס החוצה וגו' (לס-יב)

משל' At the turn of the twentieth century, the Russian government devised a new and insidious way to subjugate its Jewish subjects, within the context of their perception of religious freedom. They would appoint “rabbis” of their choosing to important rabbinical positions, with little regard to the intellect or ability of their candidate.

In one city, the government-appointed rabbi - a true *Am Haaretz* - was delivering an address in shul on the weekly *Torah* portion of *Vayeshev*. He sang the praises of *Yosef HaTzadik* who remained strong in the face of tremendous

adversity, as he fought to overcome the advances of the wife of Potifar. When she grabbed his arm in an effort to force him to sin, Yosef slipped out of his shirt and ran outside leaving the frustrated woman with his garment in her hands.

“Imagine that!” the dim-wit thundered. “Do you realize the full extent of Yosef’s martyrdom? It could not have been easy for Yosef to give up his shirt and run outside without a garment to protect him from the elements. Remember, this story occurred on *Parshas Vayeshev*, in the middle of winter, when it is bitterly cold outside!”

וישראל אהב את יוסף מכל בניו כי בן חקים הוא לו ועשה לו כתנת פסים וגו' (לז-ו)

The *Torah* tells us that Yosef was favored by his father and was presented with a “כתנת פסים”, a fine woolen coat of many colors. Rashi quotes the *Medrash*, that the letters that make up the word “פסים” - represent the four groups of people to whom Yosef was sold: פוטיפר, סוחרים, ישמאלים, מדינים. This was obviously not Yaakov’s intent, says **R’ Simcha Bunim Berger ZT”L**, as he wished to bestow honor upon his distinguished son for his special qualities. Instead, it turned into the disgrace of slavery. This same coat brought Yaakov, and his entire family, pain and suffering. *Chazal* learn from here that a parent should not show favoritism toward any of his children.

There was, however, a positive aspect to the כתנת פסים, and its intended purpose was ultimately realized. Although initially, it may seem like it was the source of pain and turmoil, yet Yosef was able to turn the situation into a *kiddush Hashem*. Indeed, from the moment the coat was removed from Yosef’s body, he found himself in a pit at the mercy of people who wished him harm. Yosef was then handed over to the very people the coat (that was just removed) represents. Through this process, he rose to leadership. He was able to carry on as *Yosef HaTzadik* even though he was alone as a slave among people whose values were far below his. In the end, what Yaakov bestowed upon Yosef was the ability to achieve glory. He became second in command in Egypt and controlled all of the region’s resources. Yosef made the ultimate *kiddush Hashem* in saving the world from famine and death.

Chazal have a saying: “מני מכבודותא” (clothing give honor). There is a saying: “clothes make the man,” - in this case it was true! The honor Yaakov tried to bestow on Yosef was not received but ultimately achieved!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

ליבור

Isn’t it amazing how with his words, Yosef got himself into trouble, and with his words he also got himself out of trouble? Yosef instigated his brothers - who were already jealous of him and hated him - by reporting to them how he dreamed that they would all bow down to him. This was the catalyst that caused them to sell him to Arab merchants going down to Egypt as a slave! And yet we see that as detrimental and damaging as words can be, they have an equal power to soothe, to heal, to quite literally save someone’s life - as did the kind and considerate words of Yosef.

Yosef had good reason to keep to himself and not bother with the people around him. He was thrown into jail, although he had not committed any crime, and indifference on his part would have been understandable in his predicament. Yet we see that when Yosef saw a fellow human being who looked sad, it bothered him and he cared enough to inquire about the feelings of another individual. This was the first step in Yosef being released from jail and raised up to greatness.

The power of a nasty or negative comment is so harmful; one cannot possibly imagine how much damage we cause with such extreme negative words. But the far-reaching effects of a kind word are limitless. A word is real - a “דבר” (word) is also a “דבר” - a real object, a thing that truly exists, and not just something that dissipates into thin air!

If we would only realize how much good we can accomplish, how many lives we can build up, and how much we can elevate ourselves with our own speech, we would no doubt make sure that our brain is in gear before engaging our mouth!

וימצאנו איש והנה תעה בשדה וישאלו האיש לאמר מה תבקש וגו' (לז-ט)

As Yosef went out to search for his brothers, the *posuk* writes, “*And a man (איש) found (Yosef) in the field*.” Rashi comments that the man whom Yosef met was the angel Gavriel. In the previous week’s *parsha*, when the *Torah* relates the story of *Yaakov Avinu*, it says, “*And a man (איש) struggled with him*.” There, Rashi explains that the “man” who wrestled with Yaakov deep into the night, was actually Esav’s guardian angel.

The question then arises: The same word, “איש” appears in both places. How does Rashi determine that in Yosef’s situation, the word “*Ish*” refers to Gavriel, whereas by Yaakov, it is talking about Esav’s angel?

The **Sanzer Rov, R’ Chaim Halberstam ZT”L**, provides a practical, if not, unpretentious indication. Let us take a look at Yosef’s story, said the *Rebbe*. A young man sets out to fulfill the *mitzvah* of *Kibbud Av*, and he loses his way in the wild. Suddenly, a man appears and “finds” him. He points Yosef in the correct direction and helps him out. This “man” was in fact no such thing, but rather a celestial being - the angel Gavriel - for despite being busy praising and serving *Hashem* at all times, he nevertheless found the time to help out a Jew. He was truly an “angel.”

Yaakov’s situation, however was an altogether different sort. A “man” attacked and fought with Yaakov all night and succeeded in injuring him. When the battle finally came to an end and Yaakov asked for a blessing, the “man” put him off with an excuse that he had no time to bless him because he had to urgently leave in order to sing *shira* (songs). When it came to fighting and battle, he had all the time in the world at his disposal, but when he was asked for a blessing, he was suddenly too busy. Such behavior befits Esav’s angel!

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

וישאל את סריסי פרעה אשר אתו במשמר לאמר מדוע פניכם רעים היום וגו' (מ-ז)