

simply to give birth to a fawn. The rest was not in her hands and any action or reaction that changed her focus would have likely resulted in death or disaster. In the midst of any storm, keep faith in the Creator. He will never disappoint you. NEVER. Remember, He neither slumbers nor sleeps ...

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Identifying Oneself. When asking a *sheilah* by phone, unless specific reasons require anonymity, one should tell the *Rav* who is asking, so that he will know who to call back if an extra addition to the *psak* comes to him afterwards. (If there is clear caller ID this might not be necessary.) However, leaving a name is still better, because the *Rav* might not know how to single out this call from many others that he receives each day. Many *Rabbanim* make a habit of asking, “Who am I speaking to?”

Old Halacha: New Application. The *Tosefia* ⁽¹⁾ says that one should not ask the *Rav* a *sheilah* “from far.” The *Meforshim* there explain the reason is because the questioner might not fully hear and comprehend the *Rav’s teshuvah* (answer). This is brought in **Shulchan Aruch** ⁽²⁾. Similarly, nowadays, if one calls a *Rav*, and the connection is not good or there is background noise, one must make sure that the questions and answers are heard and understood clearly, even if it means calling a second time.

Asking a Second Rav. If one asked a *sheilah* and received a *psak*, it is not advisable to ask another *Rav*. However, in straight *halacha*, one is permitted to ask a second *Rav* if he informs that *Rav* that he has already asked another *Rav* first ⁽³⁾. It will then be up to the second *Rav* to choose if he can and wishes to rule, according to his comprehension and to what it says in Y.D. there.

(1) סנהדרין זה י"ד רמיו
(2) י"ד רמב"א
(3) רמ"א י"ד רמב"א

הוא היה אומר ...

נמשל: In our lives, there are moments of choice when we are confronted on all sides with negative thoughts and possibilities. Some thoughts are so powerful that they overcome us and overwhelm us. Maybe we can learn from the deer. The priority of the deer, in that given moment, was

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (58) - **"תלמוד תורה כנגד כולם"**
Horo'ah: Asking a Sheilah. As we continue on the topic of "עשה לך רב", it is worthwhile to discuss a related concern regarding the proper way to ask a *sheilah*. There are a number of *halachos* and suggestions that can help us do this correctly.

Ask Immediately. When one has a *sheilah*, it is important to ask right away. There are a number of reasons for this. In certain areas, such as "מראות דם נדה", delaying can actually complicate the question because a color may fade which makes it harder for a *Rav* to rule correctly. In kitchen questions, i.e. "בשר בחלב", if the vessel in question is left out, it may get mixed up with other vessels and complicate the issue. Also, if too much time goes by, one tends to forget necessary details that might be relevant.

Attitude. One who asks a *sheilah* should not feel that he or she is bothering the *Rav*. The questioner should not feel rushed, and should explain the question clearly with all details that might possibly be relevant. If possible, one should ask during hours set aside (by the *Rav*) for asking *sheilos*, as then he will not be rushed. However, if necessary, one can ask even during busy times like right before *Shabbos*. Some *Rabbanim*, aware of the fact that these times are often ripe for hectic *sheilos*, prepare for *Shabbos* earlier and are available right up until the *zman*.

R' Shlomo Wolbe ז"ל (AleI Shur) would say:

Yaakov Avinu bowing at the head of his bed teaches us that the *Shechina* is on top of the head of a sick person, as Yaakov was bowing down to the *Shechina*. A sick or vulnerable person feels his weakness and truly realizes that he is dependent upon *Hashem's* support and sustenance. Because a weak person feels wholly reliant on *Hashem*, *Hashem* in turn, comes closer and closer to him as well - 'קרוב ה' לכל קראיו לכל אשר יקראוהו באמת' -

R' Tzadok HaKohen ז"ל (Pri Tzaddik) would say:

Both *Shevet Yehuda* and *Shevet Dan* (דברים לג-כב) are referred to as 'גור אריה' (גור אריה יהודה מטרף בני עלית). Additionally, the leaders in charge of building the *Mishkan* were Betzalel from *Shevet Yehuda* and Oholiyav from *Shevet Dan*. This teaches us that *Shevet Dan*, which traveled at the end (tenth) of the *Shevatim* in the desert, is connected to *Shevet Yehuda*, which traveled first and represented *Malchus* (royalty), because it is essential that we connect the top to the bottom, the end to the beginning. In fact, this is what is meant by *Chazal* (תענית לא) who teach that in the future *Hashem* will make a 'machul' - a circle for the *Tzaddikim*, for in a circle, the end and the beginning are connected as one. It is for this reason that *Yaakov Avinu* recited the words, 'לישוועתך קוייתיה' - over Dan, for the redemption (ישועה) can come when such a low point has been reached that it is ready to join to the high point, and man's existence comes full circle."

A Wise Man would say:

"It takes time to create excellence. If it could be done quickly, more people would do it."

Printed By: Mailway Services,
Serving Mosdos and Businesses
Worldwide Since 1980
(1-888-Mailway)

Denying the truth ...
won't change it!



1,565+
Understand/View/Join
855.400.5164
www.kvodshomayim.org

Dedicated by Mr. & Mrs. Beryl Friedman
לע"נ האשה פיגא תרצה בת ר' דוב ע"ה, נלב"ע ש"ב ח"י
טבת תשע"ד • תנחא נשפחה צרורה בצרור החיים

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

(Monsey, NY)
הדלקת נרות שבת – 4:18
זמן קריאת שמע / מ"א – 9:04
זמן קריאת שמע / הגר"א – 9:40
סוף זמן תפילה/להגר"א – 10:26
זמן לתפילת מנחה גדולה – 12:29
שקיעת החמה שבת קודש – 4:37
מועצ'ק צאת הכוכבים – 5:27
צאה"כ / לרבינו תם – 5:49

כראתי
יצר הרע
וכראתי לו

TORAH TAVLIN
IS NOW AVAILABLE
ONLINE TO VIEW ARCHIVES,
STORIES, ARTICLES OF INTEREST
OR TO SUBSCRIBE TO RECEIVE
THIS TORAH SHEET WEEKLY.
WWW.TORAH TAVLIN.ORG
OR SEND AN EMAIL TO
TORAH TAVLIN@
YAHOO.COM

שבת קודש פרשת ויחי – י"ב טבת תשע"ח Shabbos Parshas Vayechi - December 30, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים עיר הק'
ויחי יעקב בארץ מצרים שבע עשרה שנה (מו-כה)
- מעלת העבודה היא כפי היגיעה בה

ג'ה המקרא רמזה תורה הא"ך מוטל על האדם העמל בעבודת ה' להתמודד עם יצרו המעורר בו רגשות בלתי רצויות, כשמטרתו להביאו לידי מצב שיקוץ בעבודת בוראו, ובכך להשביט את יגיעו ח"ו בעבודת הקודש. הנה, לפעמים רואה אדם שהוא נתון במצב שבו נבצר ממנו לעבוד את השי"ת בגדלות המוחין, או שנדמה לו שאין מעשיו חשובים בעיני בוראו כל כך, מאחר ורואה הוא אחרים העושים גם הם כמותו וההצלחה מאידה להם פנים ביותר, משא"כ הוא שעל אף שרואה גם כן ברכה בעמלו, בכל זאת אין הוא מגעת לאותה הצלחה ברכה שרואה הוא אצל סובביו, ולאחר המחזה אשר הוא לנגד עיניו מוצא היצר מסילות בלבבו לאמד מה יתרון לך מעול העבודה אשר הנחת מעל צווארך, חדל לך מן העבודה והנח אותה לפני אלו אשר הברכה מראה להם בה פנים שוחקות, וכלך לך ועסוק בדברים אשר לדעתך תוכה על ידם לעתיד מזהיר יותר. ועל אף שמחמת כן הנך יוצא מקודש לחול בכל זאת כדאי הוא לך זאת. שהרי ההצלחה בעניני גשם היא לפעמים ג"כ לתועלת לעניני עבודת השי"ת. כשאדם רואה שהיצר בא אליו בפיתויים כאלו, ורואה הוא שהדברים נוגעים אל לבו עד שהוא עומד בפני פרשת דרכים, מוטל עליו מקורם להתבונן היטב במהות החוץ אשר היצר נמטה באמצעותו להעבירו עד דעתו. תחילה לכל עליו לדעת כי לפעמים אין שום שורר וצדק בדברי היצר. לפעמים מנמיח הוא להאדם עתיד מזהיר רק כדי לראותו מחוץ לכותלי בית המדרש. אך כששים יגיעו בעניני חולין אז יזוכה כי לשוא

מאוצרותיו של המגיד

מאת הרב שלום פישל שליט"א מגיד משרים בק"ק בית שקש

ועתה שני בניך הנולדים לך בארץ מצרים עד בואי אליך מצרימה לי הם (מ-ה) - ביאור סמיכת הכתובים 'ועתה שני בניך...ואני בבאי מפך' (תב רש"י, 'הנולדים לך...עד בואי אליך, לפני בואי אליך, כלומר, שנולדו לך משפידשת ממני עד שבאתי אצלך', וביאר המוחר'י, 'לא עד בואי אליך כמשמעו (מיד לפני שבאתי אליך), כי טרם בואו אליו יותר מב' שנים נולדו, כדכתיב 'וליוסף יולד שני בנים בשטרם תבוא שנת הרעב', ובעת בואו כבר עברו שנתיים משנות הרעב, כדכתיב 'כי זה שנתיים הרעב בקרב הארץ'. והמשך רש"י 'כלומר, שנולדו לך משפידשת ממני עד שבאתי אצלך', מפני שמילת 'עד' בכל מקום צריכה מילה שמורה על מה שממנו, ולכן הוצרך להוסיף 'משפידשת ממני'. ומפני שמילת 'הנולדים' מורה על ההווה, ודאי כבר נולדו קודם שנת הרעב שהוא קודם בואו שתי שנים ויותר, פירש 'אותם שנולדו כבר'. גם פירש 'עד בואי', עד שבאתי, לזאת הסיבה עצמה (שהרי 'בואי' מורה על ההווה), כי כבר בא קודם זה הסיפור קרוב ל"ז שנה". והמשך רש"י, 'ואני בבואי מפך', א"ע"פ שאני מטריח עליך להוליכני להיקבר בארץ כנען, ולא כך עשית לאמך, שהרי מתנה סמוך לבית לחם. ואקברה שם, ולא הוילכתיה אפילו לבית לחם כדי להכניסה לארץ. וידעתי שיש בלבך עלי, אבל דע לך שצ"פ הדיבור קברתיה שם, שתהא לעזרה לבניה, שכשיגלה אותם בנבואדאן והיו

מעשה אבות סימן לבנים

ויאמר פרעה עלה וקבר את אביך כאשר השבעך ... (ג-ו)

The *Gemara (Sotah 36b)* teaches that when Pharaoh decided to make Yosef the viceroy of Egypt, after he had successfully interpreted his dreams, the Egyptian astrologers wished to test Yosef to see if he knew all seventy languages. The angel Gavriel came and added to his name a letter (יהוסף) from the Name of the Holy One, blessed be He, and he was able to learn all the languages, and converse with Pharaoh in any language that he spoke. However, when Yosef spoke to Pharaoh in *Lashon HaKodesh*, the holy tongue, he could not answer because he did not understand it. Pharaoh then made Yosef swear not to reveal the fact that he knew the holy tongue while Pharaoh did not. Years later, when Yosef said to Pharaoh, “*My father made me swear,*” that I would bury him in *Eretz Yisroel*, Pharaoh said to him, “Go request the dissolution of your oath.” Yosef replied, “And should I also request dissolution for the oath that I took for your benefit?” (not to reveal that Pharaoh did not know Hebrew) Consequently, even though Pharaoh was not amenable to letting Yosef go, he worried that Yosef would request dissolution for the oath that he had taken for his benefit and reveal his shortcomings in public. Pharaoh therefore said to him, “*Go up and bury your father according to what he made you swear.*”

In the state of Michigan, Hebrew day schools, *Yeshivos* and synagogues receive funding from the Jewish Federation of Metropolitan Detroit. The organization has been around for decades and for many is considered the cornerstone of the Jewish Community. Its stated commitment is taking care of the needs of the Jewish people and building a vibrant Jewish future, in Detroit, in Israel and around the world. Its leadership is Jewish, but almost entirely not religious, and many Orthodox institutions have found it difficult to deal with people who do not share the same Jewish goals and values.

Thus, it was with great anxiety that *Yeshiva Gedolah Ateres Mordechai* of Greater Detroit reacted to the election results proclaiming the new Federation President, the virulently anti-religious candidate, Dr. Morris Feldberg (name has been changed for privacy). Shortly after his electoral victory, Dr. Feldberg announced his intention to visit the *Yeshivah Gedolah*, a venerated Detroit institution of higher education, to discern for himself if it really deserved Federation funds.

R’ Aryeh Leib Bakst ז”ל, who served as *Rosh Yeshivah* for over fifty years and was a beacon of light for the Jews of Detroit, as well as his many *talmidim*, was known as a man who spoke his mind. The *Yeshivah* board was concerned that R’ Leib would give the new President a good “*mussar shmuess*” when he came, which might cause them to lose valuable funding. They urged R’ Leib not to engage with the man, however, in the end, their efforts were for naught. Sure enough, when Dr. Feldberg’s group arrived, one of his first requests was to meet the Dean of the school, Rabbi Bakst himself, and members of the board were left with no choice but to introduce the *Rosh Yeshivah* to the new president.

As they feared, R’ Bakst got straight to the point. In his broken European accent, he asked Dr. Feldberg, “Tell me, do you know what *Parsha* it is this week?” Dr. Feldberg turned a few colors, but said sheepishly, “No, sorry rabbi. Please tell me.”

“Okay, it’s *Parshas Vayechi*,” answered R’ Leib. “Dr. Feldberg, allow me to tell you the lesson of *Parshas Vayechi*.”

The *Rosh Yeshivah* launched into a full explanatory lecture of the *Talmud* in *Sotah* which tells of the oath that Yosef, the viceroy, made to Pharaoh in Egypt, not to reveal his lack of knowledge of the holy tongue, *Lashon HaKodesh*.

“Now, I ask you,” said R’ Leib, after ensuring that Dr. Feldberg understood the words of the Sages. “Why must Pharaoh know Hebrew? Isn’t it impressive enough that he knew the other 69 languages? So what if he didn’t speak Hebrew?”

Dr. Feldberg smiled, enjoying the intellectual challenge. He nodded and admitted that he did not know the answer.

“Okay, I will tell you, but listen carefully to my answer,” said R’ Leib to the Federation President. “A leader must understand the language of his constituents. This includes all his constituents!” R’ Leib’s eyes narrowed sharply. “If you represent any group - including *Yeshivos* and religious institutions - you must speak everyone’s language! You must understand how they think and what are their goals. This is the only way you can be an effective leader!” (Heard from a grandson of R’ Bakst)

משל למא הדבר דומה

נפתלי אילה שלחה הנתן אמרי שפר וגו’ (מג-כא)

משל: Deep in the forest, a pregnant deer is about to give birth. She finds a remote grass field near a strong-flowing river. This seems a safe place. Suddenly, labor pains begin.

At the same moment, dark rain clouds gather above and a shock of lightning ignites a forest fire. The deer looks to her left and sees a hunter with his bow extended pointing at her. To her right, she spots a hungry lion approaching her. What can the pregnant deer do? She is in labor!

What will happen? Will the deer survive? Will she give birth to a fawn? Will the fawn survive? Or will everything be burned by the forest fire? Will she perish to the hunters’

arrow? Will she die a horrible death at the hands of the hungry lion approaching her? She is constrained by the fire on one side and the flowing river on the other, and boxed in by her natural predators. It seems she is doomed.

The pregnant deer is out of options. What does she do? She focuses on giving birth to a new life.

The sequence of events that follows are: Lightning strikes and blinds the hunter. He releases the arrow which zips past the deer and strikes the hungry lion. It starts to rain heavily, and the forest fire is slowly doused by the rain.

And the deer? She gives birth to a healthy fawn.

בך יברך ישראל לאמר ישמך אלקים כאפרים וכמנשה וישם את אפרים לפני מנשה (פח-כ)

We all know that the *Torah* is timeless, pertaining to our generation as much as it did to those who stood at *Har Sinai*.

Thus, when *Yaakov Avinu bentshes* his grandchildren, Ephraim and Menashe, he tells them that *Klal Yisroel* will use the blessing of “שמך אלקים כאפרים וכמנשה” to bless their children for all eternity, and we have faithfully followed his instructions no matter the occasion - Friday night, erev *Yom Kippur*, or at a child’s wedding. The question is, we see that Yaakov already blessed Ephraim and Menashe with an extremely meaningful *beracha*: “המלאך הגואל אותי מכל רע יברך את הנערים” - the angel that has redeemed me from all evil should bless these children, “וידגו לרב בקרב הארץ” - they shall multiply on land like the fish multiply in the sea. If one were to choose a blessing for all eternity, he would likely choose the *beracha* of “המלאך הגואל”. If so, why did *Yaakov Avinu* choose the words “שמך אלקים כאפרים וכמנשה” instead, to be the eternal blessing of *Klal Yisroel*? What timeless message is hidden in these few words? Additionally, why does the *posuk* add the words, “וישם את אפרים לפני מנשה” - “*He put Ephraim before Menashe*”? Is this observation so important that it should be added on to the previous *beracha*?

My *machshava* here is that Ephraim and Menashe were special children who would’ve been justified in complaining about inequality. When Menashe saw Yaakov’s right hand reach for Ephraim’s head he could’ve said, “*Zaida*, this is unfair! I am older, your right hand should be on my head!” When Yosef decided to correct the placement of Yaakov’s hands, Ephraim could’ve said, “*Zaida* chose me! Why switch now? It’s not fair!” This could’ve caused a rift between them for the rest of their lives. Yet, neither uttered a sound! No complaints. Yaakov remembered the terrible consequences of jealousy and hatred between the *Shevatim*, his own children. When he saw how Ephraim and Menashe got along so beautifully, he felt that this is the ultimate *beracha* for *Klal Yisroel*, for children to get along in the future, to have no jealous or ill will toward one another.

DRUSH V’CHIDDUSH

הנה אנכי מת בקברי אשר כריתי לי בארץ כנען שמה תקברני... (ג-ה)

Yaakov’s final days were drawing near, so he requested from Yosef that he be buried, “*in my grave which I have dug for myself in the Land of Canaan.*” Rashi cites a *Medrash* that Yaakov took all the gold and silver he had earned in the house of Lavan and made a heap (כרי) and offered this entire treasure to Esav in return for the entire Cave of Machpelah. Why did he do this? Why didn’t he just offer a fair price and purchase it conventionally?

R’ Yissachar Frand *shlit’a* answers that in truth, *Yaakov Avinu* was afraid of his brother Esav - “וירא יעקב מאד ויצר לו”. *Chazal* say that he was fearful of the extra merits Esav had that Yaakov didn’t. Esav had honored his parents during the twenty-two years that Yaakov was in the house of Lavan and Esav had also been living in *Eretz Yisroel* all that time. By offering Esav all of the money he had made outside the land,

EDITORIAL AND INSIGHTS ON THE MIDDAH OF התפתחות

The *Torah* tells us that Yaakov blessed his sons, “*each according to his blessing, he blessed them.*” Why would Yaakov bless each son with the blessing he already had? Shouldn’t he bless them with what they don’t have, not with what they are blessed with already. **R’ Avraham Pam ז”ל** explains that the root of one’s *neshama* can be understood by looking at the strength of a person. We often wonder: what is my mission in this world? *Hashem* put me here to accomplish something; what is it? One way to find out is by looking at the tools He gave us. The same way a baker needs supplies to bake, and a tailor needs material to sew, if you want to know what you need to do in life, look at the tools *Hashem* gave you! If *Hashem* gave you a good head, or a soft heart, a patient nature or a joyous personality, you must recognize that they are there for you to serve *Hashem*!

This, writes the **Cheishev Sofer**, is the meaning of “תוך לנער על פי דרכו” - “*Educate a child according to his way.*” *Yaakov* understood the depth of his sons and blessed them accordingly. He told each one what his strength is. Even when he needed to give *mussar* to Reuven, Shimon and Levi, he was pointing out a nature that could be a blessing but was used inappropriately.

Nowadays, we expect all of our children to be the same. There is very little room for anything “out of the box” - and believe me, it is very suffocating for some children when they are put “in the box,” not allowing them to express their own individual blessing that *Hashem* has given them. We need to follow the example of *Yaakov Avinu*! All 12 of his son’s were different! They all had unique strengths that Yaakov encouraged and blessed. We need to take the time to understand the great blessings that lie inside our children and help them develop. Even a negative trait like impulsiveness and anger can be a blessing when used properly. The way to educate our children is by helping them recognize and utilize their innate blessings from *Hashem*.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

יברך אותם איש אשר בברכתו בך אתם ... (פז-כז)

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

On behalf of thousands of Shomer Shabbos Jews - www.chickenforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead