

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

תורה תבלין

A Torah Tavlin Publication

34 Mariner Way Monsey, NY 10952

שבת קודש פרשת מקץ – זאת חנוכה

Shabbos Parshas Miketz - Shabbos Chanukah (2)

ב' טבת תשס"ז - December 23, 2006

הדלקת נרות שבת – 4:13	(Monsey, NY)	מנחה גדולה / שבת – 12:25
שקיעה של ערב שבת – 4:31	~~~~~	שקיעה של יום השבת – 4:32
זמן קריאת שמע / מ"א – 9:01	~~~~~	צאת הכוכבים / מעריב – 5:22
זמן קריאת שמע / הער"א – 9:37	~~~~	צאת"כ / לשיטת רבינו תם – 5:44

פתח לבי בתורתך

ויען ראובן אתם לאמר הלוא אמרתי אליכם
לאמר אל תחטאו בילד ולא שמעתם וכו' (מב-כב)

קשה, הלא האחים כבר הודו ואמרו "אבל אשמים אנו על
אחינו", ומה באראובן להוסיף בזה, הרי הם כבר הכירו בעוולתם?
ונראה להאדמו"ר מצאנו, הרה"ק מו"ה חיים הלברשטם זצ"ל,
דהנה דרשו רז"ל (כתובות קא) מהקרא "כבד את אביך ואת אמך"
- "ואת" לרבות אחיך הגדול שצריכין לכבדו. וא"כ רצה ראובן
לעוררם כי מלבד על עיקר חטא המכירה של יוסף, חייבין
להתחרט גם על זה שלא שמעו בקולו - ר"ל קולו של ראובן - אף
שהוא גדול האחים ועברו על מצות כיבוד אח הגדול. וכדי שתהא
תשובתם שלמה ולא תשאר שום פגם עון זה, צוה להם לשוב גם
על זה, ומש"ה אמר "הלוא אמרתי אליכם לאמר אל תחטאו בילד
ולא שמעתם", וממילא צריכים האחים לשוב גם על זה.

ועוד תירץ נפלא מובא בשם בנו הגדול, הרה"ק מו"ה יחזקאל
הלברשטם זצ"ל, האדמו"ר משינאווא, שבאמת ראובן בא לעורר
את אחיו שבדאי חייבין הם לשוב גם על איזה חטא אחר חוץ
מעון המכירה. וראייה לכך, כי הלוא ראובן לא היה בשעת
המכירה ואעפ"כ באה עליו הצרה הזאת גם, ובע"כ שיש עוד איזה
חטא ופשע. והיינו מה שאמר "הלוא אמרתי אליכם אל תחטאו
בילד" - כי אני קיימתי את דברי ולא חטאתי בו, ואעפ"כ עמכם
אנכי בצרה. שמע מינה שהקב"ה חפץ בתשובה כללית ולא רק על
עון זה בלבד, לכן בואו ונפשפש בכל מעשינו ונשוב עליהם.

ויאמר פרעה אל יוסף ראה נתתי
אתך על כל ארץ מצרים וגו' (מא-מא)

לכאורה יש להקשות, דמהו שאמר פרעה ליוסף "ראה נתתי
אתך על כל ארץ מצרים", ומה הצורך לומר לשון "ראה"? ועוד,
שלהלן אמר פרעה "אני פרעה ובלעדיך לא ירים איש את ידו ואת
רגלו בכל ארץ מצרים". והדבר טעון ביאור, דבשלמא בפעם
הראשונה ושניה מובן מה שנא' "ויאמר פרעה אל יוסף", כי
הדברים נגדו לו, אבל בפעם הג' שהדבר נוגע לעם, למה אומר
זאת פרעה ליוסף, הרי דבר זה צריך פרעה לומר לכל עמו?

אלא מפרש מרן הגמור"ר אייזיק אהבנד שליט"א, בס' לקח דעת,
שאחר שאמר פרעה "אתה תהיה על ביתי ועל פיד ישק כל עמי
רק הכסא אגדל ממך", נשמע שהוא משנה למלך ונמסר ליוסף
את הכל חוץ מן הכסא. וחשב פרעה שבאמרו לאיש הנמצא בבית
האסורים שיעלה מבירא עמיקתא לאיגרא רמא, יתפעל מאד
ויתמלא בשמחה רבה וישתחוה לו על מתנה כזו, ואילו יוסף לא
הראה לו כל סימני התפעלות. לכן אמר "ראה נתתי אתך על כל
ארץ מצרים" - שיש בזה גדולה נפלאה עד מאד, כי מהתגובה
שלך נשמע כאילו אינך רואה מה שנעשה עמך עתה: ואז מסר לו
את טבעתו והלבישו בגדי מלכות וקראו לפניו קריאות של כבוד.
אמנם כיון שראה פרעה ביוסף שעדיין אינו מתפעל מכל
השררה, לפיכך פנה אליו שוב ואמר "תדע ותעריך את משרתך
הגדולה, שבלעדיך לא ירים איש את ידו ואת רגלו בכל הארץ!"

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Selected questions about *Chanukah* (2)

Question: Are ladies obligated to say *Hallel* ?

Answer: Even though ladies are obligated in the lighting of the *Chanukah menorah* since they were also involved in, and were beneficiaries of the salvation, nevertheless, they are exempt from saying *Hallel* according to most *Poskim* ⁽¹⁾.

Question: Is a man obligated to put on his hat and/or jacket when lighting the *menorah* as he does for *davening*?

Answer: There is no obligation to do so, yet many people do so to honor the *mitzvah* ⁽²⁾.

Question: What should a person have in mind when he lights the *menorah*?

Answer: To thank *Hashem* and praise Him for the miracle of winning the war against the Greek enemy.

Question: We know that a person who is away from home can fulfill his obligation with the lighting done in his or her house. Does this apply if they are in a different time zone?

Answer: Since the obligation is on the home, every member of the household has fulfilled the *mitzva* wherever he is ⁽³⁾.

Question: Is there any obligation to stay by the lights of the *menorah* for any specific amount of time ?

Answer: No. Yet the *Mekor Chaim* ⁽⁴⁾ writes that it is praiseworthy to stay 1/2 hour by the lights and occupy oneself with *Chanukah* topics. This does not apply to Friday

(1) עיין שדי חמד חנוכה ט"ב (2) פסקי שמועות דף כ"ט (3) פסקי תשובות תרע"ז (4) תרע"ב (5) אורח תרע"ב (6) הרה"ג מו"ר שלמה זלמן איירבאך זצ"ל - שלמי מועד דף רל"ו

הוא היה אימר ...

R' Eliezer Papu ZT" L (Pele Yoetz) would say:

"A person must make it clear that he has no intention of talking during *davening*. But it is of almost equal importance that when he makes this feeling known to others, he should do so in a way that makes others want to act as he does."

R' Yitzchok Marinover Shlit'a would say:

"We find a *remez* for the miracle of *Chanukah* in *Parshas Miketz*. The *posuk* writes: והנה 'ויישן ויחלם שנית והנה' *He fell asleep and dreamt a second time, and behold! seven ears of grain rose up on one stalk healthy and good.*' The allusion is as follows: During the second *Bais Hamikdash*, when *Bnei Yisroel* experienced a dark period of slumber at the hands of the Hellenists; *behold!* A great miracle occurred, and the *Menorah*, comprised of seven branches, ignited in flames rising up to the Heavens, as a result of the procurement of one pure and good flask of oil!"

A Wise Man would say:

"The best inheritance parents can give their children is a few minutes of their time each day."

SPECIAL MAZEL TOV TO MR & MRS YOSSI SHAPIRO ON THE BAR MITZVAH OF THEIR SON ARI
TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR
HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

gelatin, a substance which many of the *poskim* of the day had expressly forbidden. Nevertheless, these American rabbis attempted to prove that gelatin was entirely kosher, and printed their views in editorials.

Of course, even the Americans recognized the Chazon Ish as the undisputed leader of *halachic psak*, and from time to time, the editor would travel to *Eretz Yisroel* to meet with the Chazon Ish and discuss certain issues of *halachah* that pertained to his constituency. On one such visit, the editor, who was a distinguished and learned scholar in his own right, brought a list of questions with him and proceeded to deliberate with the Chazon Ish over each and every one. They spent quite some time going over all the issues on his list.

At one point during the conversation, the editor removed an envelope from his pocket and placed it beside himself on the table. All throughout the long and tedious discussion, he began to slowly nudge the envelope toward the Chazon Ish. As the envelope surreptitiously crept nearer to the other side of the table, the Chazon Ish nonchalantly swiped at the envelope, sending it back in the direction from where it came. Not a few minutes later, the editor again slowly pushed the small envelope in the direction of the Chazon Ish, and once again, as it made the laborious trek into the range of the great *Gaon*, he swiftly moved his arm forward pushing the hapless envelope out of his space. On the third try, however, the Chazon Ish decided to stop the “game” in its tracks. In mid-sentence, he stopped speaking and glared at the editor until the man sheepishly picked up the envelope and placed it back into his pocket.

When the conversation had ended and the American had left, R’ Avrohom Yeshaya turned to R’ Nochum Halperin, a close confidant of the *Gaon*, who had been in the room the entire time and witnessed the previous exchange with amused puzzlement. “Do you know what was in that envelope?” he asked.

R’ Nochum answered that he did not. The Chazon Ish continued, “I’ve heard of this publication that is printed in America. It discusses many issues of *halachah*, including lending credence to an unreliable leniency permitting the use of gelatin.” He smiled wistfully. “I am almost certain that in that envelope was a question regarding the use of gelatin. This man was attempting to get me to look at the contents of the envelope and if possible, discuss the issue of gelatin with him. Now, it doesn’t matter what my final verdict would be; that is irrelevant. He just wants to be able to publish in an upcoming issue, that he discussed the issue of gelatin with the Chazon Ish, and based on my words, one might be able to derive all sorts of conclusions It was, therefore, very important that I show him that I will absolutely not discuss this issue with him, and I made him take back the sinister envelope.”

Some time later, R’ Nochum happened to meet the American editor and decided to confront him on this issue. When he told him that the Chazon Ish had surmised that a question regarding the use of gelatin was in that envelope and he explained the reason why he refused to even look at it, the man shook with awe and admiration. “So say *Chazal*,” he intoned, “חכם עדיף מנביא - *A wise man is greater even than a prophet!*”

משל למח הדבר דומה

כי נשני אלקים את כל עמלי ואת כל בית אבי וגו' (מא-גא)

משל: A visitor was once traveling to a distant city on business, and realized he was hungry. He saw a sign for a kosher restaurant and went inside. But after only a short glance about the presumably kosher establishment, he became unimpressed with the religiosity of the personnel. Walking over to the front, he began to inquire about the *kashrus* standards in the restaurant. The proprietor confidently pointed to a picture on the wall, of a Jew with a long beard. He said to the visitor, “You see that man up there? He was my father!”

The visitor looked for a moment and then replied, “With all due respect, if you were hanging on the

wall, and your father was behind the counter, I would not ask any questions. But since your father is hanging on the wall, and you are behind the counter, I have good reason to question the *kashrus!*”

במשל: Explains R’ Tzvi Kaplan ZT”L, living among the Egyptians, Yosef was in danger of becoming totally assimilated and adapting to the social life of the upper class. Fortunately, he remained tenacious in his *Torah* observance. He didn’t just recount nostalgic stories to his children of how it was in his father’s home. He conducted his home life in exactly the same way as his father had done and was able to show his family his own home as a living example.

ויקץ פרעה. וישן וחלום שמת ...
ויקץ פרעה והנה חלום וגו' (מא-הו)

TORAH GEMS

וישבו לפניו הכסדר כבשרו והצניעו
כצניעו ... וישתו וישכרו עמו וגו' (גז-דו)

How could Pharaoh have trusted Yosef to such a degree that he appointed him to be the main administrator of the plans to save Egypt from the shortages of the forthcoming famine? True, Yosef was understanding and wise, but what was it that Pharaoh saw that made him hand over the reigns of Egypt’s economy to someone who was just released from prison and was previously a slave?

The *Sephardic Gaon*, R’ Shmuel Primo ZT”L answers that Pharaoh’s two dreams in reality constituted a single dream. The *posuk* states, “*Pharaoh awakened. And he fell asleep and dreamed again.*” This means that in his dream, Pharaoh woke up and then immediately fell back asleep. As a result, only at the end of the “second dream” does the *posuk* make it clear: “*Pharaoh awakened, and behold it was a dream.*” At that point Pharaoh woke up and realized that it was all one big dream, including his having woken up in the middle. Since that, too, was in essence part of Pharaoh’s dream, Yosef, through the wisdom of *Ruach Hakodesh*, interpreted the “awakening” as well, urgently suggesting Pharaoh to “wake up” - to take action and appoint a wise man to arrange the storage of grain. It was then that Pharaoh realized the clear wisdom of this young man and the need to get to work if he was to save the economy of Egypt and the surrounding countries. He made the monumental decision right then and there: who better to sort out all the future issues and potential problems, then the one who figured it all out in the first place!

Let us learn the lesson from Pharaoh: When an important decision comes our way, wake up and spring into action - don’t sleep through life!

Not long ago, a *righteous convert*, came to R’ Yitzchok Zilberstein Shlit’a, with quite an unusual question: Although he had happily embraced Judaism, his parents, whom he had maintained a close relationship with, had not. They were from an upper-class family with deep connections to the local bureaucratic government, and firmly set in their ways. However, they were hosting a dinner party for a number of officials and insisted that their son attend and partake of the feast. The food was obviously not kosher and he was at a loss; were he to snub their offer, it could cause him a great deal of trouble. On the other hand, they were serving *treifa* food!

He was advised to follow the example set by the brothers in Egypt when they came before Yosef. The *posuk* tells us: “*וישתו וישכרו עמו*” - “*They drank and became intoxicated with him.*” Rashi explains that from the time they sold their brother into slavery many years earlier, the brothers had distanced themselves from drinking wine. Until now, when they finally consented to drink with the Egyptian leader. Why? Writes R’ Aharon Perachyah ZT”L, based on the *gemara* (וינמא גסה - *excessive eating*, is not considered eating at all. Likewise, with over-drinking. Thus, before the brothers came before Yosef, “*וישתו*” - they drank enough liquid to fill themselves up. Only afterwards, “*וישכרו עמו*” - they drank extra amounts of wine, which halachically is not considered as if they had actually drank wine.

So too, advised R’ Yitzchok to the young convert, eat enough to fill yourself up before arriving to the party. Then, even if you must partake of the non-kosher fare, it will not be considered as if you ate!”

מעשה אבות ... סימן לבנים

ויאמר פרעה אל יוסף אחרי הודיע אלקים אותך את כל זאת אין גבון וחכם כמך וגו' (מא-לט)

Over a half-century ago, the worldwide address for any halachic query was the small *Bnei Brak* home of the *Posek Hador*, R’ Avrohom Yeshaya Karelitz ZT”L, known throughout the world by the title name of his *sefer*, **Chazon Ish**. Many landmark rulings were handed down by the Chazon Ish and he was in constant demand for his time and genius of mind. There were those, however, who looked to take advantage of the reputation of the Chazon Ish for their own benefits and gains.

In those early days, there was a publication which was printed under the official auspices of certain American rabbis, which attempted to portray elements of *Torah* and *halachah* in a more “modern” light. This publication held great sway with mainstream American Jewry, and what it published was adhered to by a large segment of American Jews. One of the leniencies that they promoted was the permissible use of