

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

AND NOW IN BOOK FORM



AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!

בראית יצחק ובראית יצחק

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

(Monsey, NY)

הדלקת נרות שבת - 4:21
זמן קריאת שמוע"מ"א - 9:05
זמן קריאת שמוע"הגד"א - 9:41
סוף זמן תפילה / הגד"א - 10:28
שקיעת הזמנה של יום השבת - 4:40
מוצאי"ק צאת הכוכבים / מעריב - 5:30
צאת הכוכבים / כשיטת רבינו תם - 5:52

שבת קודש פרשת ויגש

Shabbos Parshas Vayigash

ז' טבת תשס"ט - January 3, 2009

הגה"צ רבי גמליאל הכהן רבינובין שליט"א ראש ישיבת שער השמים בירושלים עיה"ק

רבי עוד יוסף בני חי אלקה ואראנו בטרם אמות וגו' (מה-כה) – לחיות עם יום המיתה כל החיים

אלא שרצה יעקב ללמדנו בזה דרך בעבודת ה', שמחשבתנו תהיה נתונה תמיד להכין צידה לדרך ולהיות כבר מוכן בכל רגע ליום המיתה. ואכן זוהי עבודת הצדיקים, וכמו שמובא בזהר הקדוש (כרך ג פרשת קרח דף קעח ע"א) וז"ל.

"מאן דאית ביה עובדא טבא, או דאיהו מארי דחושבנא, הא אוקמוה דבכל ליליא ולילא עד לא ישכב ועד לא נאים, בעי בר נש למעבד חושבנא מעובדוי דעבד כל ההוא יומא, ויתוב מנייהו ויבעי עלייהו רחמי, מאי טעמא, בההיא שעתא בגין דההיא שעתא, אילנא דמותא שארי בעלמא, וכל בני עלמא טעמין טעמא דמותא, ובעי בההיא שעתא למעבד חושבנא מעובדוי, ויודי עלייהו, בגין דאיהי שעתא דמותא, ואלין אקרוין מארי דחושבנא, עכ"ל.

רואים מדברי הזהר הק', שהצדיקים בכל לילה עושים חשבון נפשם, ולכן נקראים הם "מארי דחושבנא", כי בכך עסוקים הם כל ימיהם.

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

וידא את העגלות אשר שלח יוסף לשאת אותו ותחי רוח יעקב אביהם וגו' (מה-כו)

תמיד שגדולה חומרית אינה בת קיימא, שאמנם עכשיו הוא ב'איגרא רמא', מ"מ יתכן שעוד מעט יפול ל'בירא עמיקתא', ומה יש להתגאות בגדולתו. ולכן 'ותחירוהו יעקב אביהם'. (ע' **שם משמואל** תרפ"א)

ואפ"ל את הפסוק באופן אחר, בהקדם עוד מסר שיש ללמוד מגלגלי העגלה, כלשוננו של ה'**שם משמואל** [הנ"ל]: "כי אופניה העגלה הסובבים בעגול, מורים שאם שבתכלית היירדה למטה, משם הוא מתחיל לעלות למעלה, והוא רמו לאדם, שאפ"ל במצבו שבתכלית היירדה, אל תיאש, אדרבה יתן אל לבו, שמהירדה הנורא הזאת תתחיל העלייה, וזה משום ש'החוץ היא סיבת האורה' (שערי תשובה לרבינו יונה ב' ה')"

ולפי"ז יש לומר, שיוסף רמו לאביו גם את ענין זה, שהרי ידע שכשישמע את דבריו, שעליו לרדת למצרים, יבין שעכשיו מתחילה גלות קשה מאוד, ותהא רוחו מרה עליו, לכן שלח לו העגלות כדי לרומם את רוחו שיבין שהגלות תהיה סיבה לעלייה עצומה, וכשראה את העגלות והבין את המסר - 'ותחירוהו יעקב אביהם'. (ע' **שם משמואל** [הנ"ל]).

ולכן על אף הזמנים הקשים של ימינו, אל לנו ליפול, כי הכל הכנה לאור הגאולה הבאה עלינו לטובה אכ"ר.

הענינות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובשתיון מאת

ר' עוד יוסף בני חי אלקה ואראנו בטרם אמות וגו' (מה-כה) – לחיות עם יום המיתה כל החיים

כאן רואים אנו, שדרך הצדיקים כשרוצים לעשות איזה דבר, הם עושים אותו מיד, כדי להספיק לעשותו עוד בטרם ימותו, כי חוששים הם תמיד שמה לא יוכו בחייהם לעשות את אותו מעשה טוב.

ויש לזה ראיה מח"ל, דאיתא בגמ' (פסחים דף ט ע"א) חבר שמת, והניח פירות, בידוע שהם מעושרים. וראיתי פעם באחד המפרשים הסבר בזה, שאם הוא חבר, היינו שהוא תלמיד חכם, ודאי אינו מסיח דעתו אפילו לרגע אחד מיום המיתה, וכיון שהיה לו זמן לעשר, ודאי חשב שמאימות ומיד עישרו, ממילא מתירים לאכול, כפירות מתוקנים. וזהו שרואים אצל יעקב. בעצם, נותרו לו עוד הרבה שנים לחיות, שהרי חי אח"כ בארץ מצרים י"ז שנה (מו, כז), וכאן היה עוד לפני שנגזר עליו להפחית ממנו י"ג שנים על הדברים שאמר לפרעה (דעת זקנים מבעלי התוספות מ"ז, ח), נמצא שכעת היו לו עוד חמשים שנה לחיות, ולמה כבר התבטא במילים "בטרם אמות", היה צריך לומר סתם "אלך ואראנו"?

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

וידא את העגלות אשר שלח יוסף לשאת אותו ותחי רוח יעקב אביהם וגו' (מה-כו)

כבואר שגם אחר שמיעת כל דברי יוסף, רק ע"י ראיית העגלות חיה רוחו, ויש להבין, מדוע היה זקוק לראיית העגלות כדי להחיות את רוחו? יש ליישב בהקדם ביאור בפסוק הקודם, שכתוב 'ויגידו לו לאמר, עוד יוסף חי, וכי הוא מושל בכל ארץ מצרים, ויפג ליבו כי לא האמין להם'.

ויש להבין, מדוע לא האמין שבנו אכן התגלגל למצרים ועלה לגדולה שם? וי"ל, שבדאי האמין בזה, אלא שלא האמין, שלמרות היותו מלך במצרים - 'עוד יוסף חי', היינו ש'עומד בצדק', שהיא החיות האמיתית, שהריודאי שגדולתו העצומה הביאה אותו לכלל גאות, ונתרחק מבוראו ונסתלקה ממנו הסייעתא דשמיא לנצח את יצרו, ובדאי נכשל בחטאים. לפיכך יוסף שלח עגלות לאביו, כדי לרמו בזה על מידת הענוה, כי גלגלי העגלה מסתובבים כל הזמן, וחלק הגלגל שנמצא עכשיו למעלה, בעוד רגע יהיה למטה, ובמחשבה זו שכל הצלחות העולם הזה, אינם אלא הצלחות זמניות ואינן מובטחות גם בעתיד, ניצל ממידת הגאווה, וה' היה עמו להציל ומכל חטא.

וכשיעקב ראה העגלות ששלח יוסף, הבין שרצה יוסף לרמו לו, שאמנם הוא בפסגת הגדולה במצרים, מ"מ לא התגאה מחמת זה כלל, שזכר

במשל: As Yehudah stood before the ruler of Egypt, and pleaded for mercy for his younger brother, he recalled how they were commanded to bring their youngest brother before him and when they did bring him, he was now going

A SERIES IN HALACHAH
LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (11)

Washing for Bread. Before deviating to discuss the concept of the *Chanukah* “Torah Table” we had just about finished the laws of *chatzitza* (obstructions on the hand) that can invalidate the washing for bread. We’ll now finish off with a few last details, including some simple yet commonly asked questions.

Man’s Ring. If a man wears a ring on his finger, he is required to remove his ring when he washes for bread, unless he wears it in all situations including messy work or taking a shower. This was explained earlier regarding women and applies equally for men.

Detached Pieces of Nail. When one cuts his nails, he should be careful to cut them clean off his fingertip. He should remove all partially removed and hanging nails. If one washed for bread without removing it, it depends on the cut. If the majority of the nail is detached, the split is considered a wide split that allows water to touch every surface. If it is a lesser, and therefore, tighter split where water might not get in properly, he should not rely on that washing. He should remove the nail and wash again.

On Friday, when one cuts his nails (one should always try to do so in honor of *Shabbos* ⁽¹⁾), he should not leave any pieces of nail hanging which might be considered an obstruction and can invalidate the washings on *Shabbos*.

On *Shabbos* when one cannot remove it (this *halacha*

R’ Chaim Shmuelevitz ZT”L would say:

“Binyomin had ten sons and he named each one after another aspect relating to his missing brother, Yosef. One of the sons was named Chuppim, which comes from the word ‘*Chupah*’ - a wedding canopy. The *Medrash* notes that this name refers to the fact that Binyomin hadn’t attended Yosef’s wedding, just as Yosef was not present at Binyomin’s wedding. We see that being unable to participate in a brother’s *simcha* is a tragedy worthy of naming a son after!”

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

“No Jew may consider himself better than his fellow Jew, no matter how ignorant or irreligious the latter might be. For if a learned Jew is commanded to kill an ignorant Jew or himself be killed, he must accept death rather than kill another, for who can say whose blood is redder and whose life is more valuable in *Hashem*’s eyes. Thus, if a man in this crucial moment has no right to consider himself more superior, what right can he have even on less critical occasions?”

A Wise Man would say:

“Smooth seas do not make for a skillful sailor. It takes a steady hand to carry a full cup.”

נתגבר לזכות רפואה שלימה לאסתר בת טוביא נ"י וחיים יהודה ליב בן היצא אסתר נ"י בתוך שאר חולי ישראל
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: TORAH TAVLIN@YAHOO.COM.

to be imprisoned. Yehudah could have just as easily taken any boy and claimed that this was their brother - how would the ruler know? But he didn’t. And it was a good thing, because there is nothing worse than getting caught in a lie!

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

should be taught to all those who habitually bite their nails), if he has such an issue on both hands, he should wash without a *beracha* and then eat the meal with his hands in gloves or a bag. If it is only on one hand, he should wash both hands separately without touching them together while wet, say the regular *beracha*, and eat with the questionable hand covered as above (2).

A Cut in the Pink Nail Area. The above problem is only applicable by the white (top) of the nail past the pink area over the flesh. Sometimes one by mistake cuts a bit into the pink area and because of the pain, he cannot continue cutting in that spot. As a result, he resumes cutting above leaving a small nick in the nail. This is not a problem (3). If there is an unusual protrusion going up which can be removed without pain, it should be removed (4).

Using Water from the Bathroom for Washing. Water taken out of a bathroom can be used to wash for bread. The various other washings such as in the morning after sleep (*negel vasser*), after haircut, after using bathroom etc., can also be done with such water. Taking the water out of the bathroom is highly preferable to washing inside a bathroom (5). If that is not practical and one has no other option available, he can even wash inside a bathroom. He should:

- Close the cover of the toilet bowl (when applicable).
- Walk out of the bathroom, dry his hands and say the *beracha* outside.

הוא היה אומר ...

- או"ח רס"א (2) עיין כף החיים קס"איד (3)
- חכמת אדם קיט"ז (4) פסקי תשובות
- קס"א (5) שם קס"ט

מעשה אבות ... סימן לבנים

ואת יהודה שלח לפניו להורית לפניו גשנה וכו' (מז-כח) פרט"י לתקן לו בית תלמוד שמשם תצא הוראה עכ"ל

In a hostile and impure environment, a *yeshivah* serves to not only educate its students, but also to protect them and cultivate their *Torah* sensibilities. How fortunate we are to have such an oasis, and how careful we must be with each and every student.

A well respected man, a leader and overseer of a large and thriving Jewish community, once came to visit the holy **Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"l**. Expecting to be welcomed with honor and respect befitting an important man such as himself, he was shocked when the *tzaddik* took one look at him, turned away and had him unceremoniously escorted from his presence. Such a thing was rare, if not unheard of, especially for a community leader who was widely recognized throughout Poland and its environs. Even more than being insulted, though, the man was frightened at the reaction of the *Gadol Hador* to his presence. What had he done to bring on such a reaction? To incur the wrath and ire of the great man? He racked his memory for any sort of incident but he came up empty. Trembling, he decided that he could not leave Radin without finding out the source of the *tzaddik's* displeasure with him.

With a faltering step, he tepidly knocked on the Chofetz Chaim's door and begged to be given one more chance to talk with the *tzaddik*. He finally managed to persuade his way inside and once again came face to face with the *tzaddik*. “*Rebbi!*” he cried, “What have I done? What was my sin, that you pushed me away and removed me from your home?”

The Chofetz Chaim's gaze turned steely. Then, he spoke in an icy tone: “You should just know - that it is all your fault, all your responsibility! The fact that more than three million of our Jewish brethren are suffocating under the harsh yoke of the Communists! All the affliction, all the oppression, all the pain and suffering - its all your fault!”

All your fault! All your fault! The Chofetz Chaim's words rang out with the force of an locomotive train! The fate of millions of suffering Jews was on his shoulders! How can that be? What had he done?

“But *Rebbi*,” he began, a stifled sob of protest erupted from his lips ---- but the Chofetz Chaim cut him off.

“Now? Now you cry? Of course, now you lead a large *Kehillah*, you oversee the workings of your community and surely you wouldn't want any harm to come to it. But what about then? What about all those years ago?”

The man was unable to open his mouth. He truly had no idea what the *tzaddik* was talking about.

“Surely you remember,” continued the Chofetz Chaim, “many years ago when you worked as the administrator of the local *Talmud Torah*. There was a young boy in your *yeshivah*, a small child who had lost his father and lived with his struggling mother. Under his unfortunate circumstances, it was no wonder that the boy tended to act out and make trouble. He was wild, sharp-tongued and difficult to control. In the end, you lost patience with him and had him thrown out!”

The man thought long and hard. Then he asked cautiously, “What was the boy's name?”

“Laibel,” said the *tzaddik*. “His name was Laibel. Since the *yeshivah* wouldn't keep him, his mother had no choice but to put him in a non-Jewish school. But the boy was smart, brilliant perhaps, he may have even become a *Rosh Yeshivah* given the proper guidance. Instead, his sharp mind absorbed secular knowledge and he grew to become a leader among the *goyim*. This young Jewish boy Laibel - Leon Trotzky - became one of the founders of Communism and the supreme commander of the Red Army during the Bolshevik Revolution, an ideology he spawned after being spurned from your *Talmud Torah*. How many countless *neshamos* have suffered due to this insidious ideology?”

“Now I ask you,” concluded the Chofetz Chaim, “who is to blame? At whose feet is the enormous weight of history's unforgiving irony placed - if not yours? Leave me! I can't bear to even look at your face!”

משל' למה הדבר דומה

אם יש אחינו הקטן אתנו ויודנו כי לא נוכל לראות פני האיש ואחינו הקטן איננו אתנו וגו' (מד-כז)

משל' A murderer was on the loose in the city of Kolin! A bloody knife was found at the scene of a crime and after close inspection, it was determined that the knife came from the home of the *Rov*, **R' Shmuel Halevi Kolin ZT"l**, author of the **Machatzis Hashekel**. Apparently some sinister person was trying to frame the *Rov*!

A number of community members came running to the *Rov's* house. “Rabbi,” they cried, “the police are coming! They want to arrest you for a murder because they found your knife at the scene. All you have to do is say that you

never owned such a knife and then they will have no way to prove that it came from your house!”

But when the police came and asked him if the knife belonged to him, R' Shmuel quickly answered that in fact the knife was his but it was obviously stolen from his house in order to make him look guilty. The authorities mounted a serious and thorough investigation; in time, the truth came out and R' Shmuel was no longer under suspicion.

“I refuse to lie,” said the *Rov*, “because when one is in mortal danger, getting caught in a lie just makes it worse!”

וידברו אליו את כל דברי יוסף אשר דבר אליהם וכו' ותחי רוח יעקב אביהם וגו' (מה-כז)

When the sons of Yaakov came to tell their father that Yosef was alive and well in Egypt, his heart literally “skipped a beat” - because he didn't believe them. Once they repeated “את כל דברי יוסף” - “*all the words of Yosef*,” now Yaakov's spirit was revived and he was ready to trust them and believe that indeed his long-lost son was alive.

A number of difficulties arise from this sequence of events. First of all, why didn't he believe his sons? Did he have any reason to doubt them, to think that they were lying to him? Second, what was it about Yosef's words that now convinced him? And if, like Rashi explains, Yaakov saw the wagons that Yosef sent and understood the hidden symbolism of the עגלה ערופה, then it was this sign that revived him, not “*all the words of Yosef*” like the *posuk* says, that actually convinced him!

R' Chaim Hager ZT"l (Tal Chaim) notes that there is a discernible difference in the word “משל” that the brothers used to describe Yosef, and the word “אדון” that Yosef himself used. A “משל” is a despot, a harsh and totalitarian ruler who employs fear and scare tactics to keep his subjects in line. An “אדון”, on the other hand, is a person who is accepted by others to be the master, a benevolent leader and *manhig* for his people.

When Yaakov's sons told him that their brother Yosef was not only alive but that he was the “משל” in Egypt, Yaakov could hardly believe his ears. Where had Yosef learned to be cruel and meanspirited to others? His son who had learned *Torah* at his father's feet should become a despot? Yaakov's heart could not take such pain. But when the brothers told over Yosef's own words, “*Hashem has made me a ruler* (אדון) *in Egypt*,” Yaakov was relieved - this was his son who was destined for greatness!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

נשא בעול עם חבריו

דרגה יתירה

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

Chazal teach us a very important lesson regarding the incident when Yosef and Binyomin cried on each other's shoulders: Each one felt the other's pain - נושא בעול עם חבריו - sharing the burden and pain of the other. Yosef cried over the destruction of the two בתי מקדש situated in the portion of Binyomin, while Binyomin cried for the loss of *Mishkan Shilo* in Yosef's portion. This was not just brotherly love; this is the way every Jew must feel towards his fellow Jew.

Chessed can be done by many people on many different levels. Sometimes we help others because we feel sorry for them, sometimes we feel sorry for ourselves - there are many ulterior motives. The *middah* of נושא בעול עם חבריו, however, can only be achieved with complete sincerity. **R' Yeruchem Levovitz ZT"l** says that it is not enough to see or hear someone's pain; to truly help another, we must feel and understand their pain! When someone understands another's pain, it automatically becomes relieved somewhat, just as when a person feels another's joy, the happiness is automatically heightened. One cannot singlehandedly solve other people's problem, but by simply taking the time to listen, to recognize the issues that the other faces, a kind word, an act of sincere kindness - one cannot imagine how much he has helped!

This *middah* is called נושא בעול עם חבריו as opposed to בַּחבירו to signify that a Jew is not expected to carry the full burden of others. Rather, we are supposed to share the burden, by relating to others as true friends - with concern, love and sincerity. Its not enough to be just a חברו - friend; we must be עם"חבריו - compassionate **with** our friends at all times!

כל הנפש הבאה ליעקב מצרימה יצאו ירכו מלבד נשי בני יעקב כל נפש ששים ושב וגו' (מז-כז)

One year, on *Simchas Torah*, in the midst of the festive dancing in the *Ohel Torah Yeshivah* in Baranovitch, the noted *askan*, **R' Eliyahu Shmuel Zakheim Z"l** - who had earlier used his connections within the Polish government to secure citizenship papers for **R' Elchanan Wasserman ZT"l HY"D**, before the *Rosh Yeshivah* was to be expelled as an illegal Russian foreign national - jumped up onto a bench and gestured for silence. “*Rabbosai*,” he said loudly, in high spirits, “you think that a ‘*Baal Habayis*’ like me does not know how to learn? That I can't say over a ‘*Shtick'l Torah*’? Well, let me tell you a *vort* that even the holy **Chofetz Chaim** enjoyed when I told it over to him.

“In the *tefillah* ב'ורא נפשות' after one eats a bit, there appears to be a contradiction. First, we say, ב'ורא נפשות רבות' - “(Hashem) creates many souls and their short-comings.” At the end, though, we say, להחיות בהם נפש כל, “*To give life to every single soul*.” Why do we switch from the plural נפשות' to the singular נפש'?”

R' Eliyahu Shmuel looked around expectantly. Then, he continued, “Rashi in *Parshas Vayigash* tells us that Esav's entire family consisted of 16 people, yet when the *Torah* mentions them, they are referred to as נפשות ביתו' in the plural sense, since they served many gods. Yaakov, on the other hand, went down to Egypt with his clan of seventy souls, yet they are termed נפש' - singular, since they all served *Hashem*, the One and True G-d.”

“So this is the *pshat*,” he said smiling. “*Hashem* was ב'ורא נפשות רבות וחסרונו' - He created many nations who worship many gods - but they are full of deficiencies. So, why were they created at all? להחיות בהם נפש' - Because the whole world was only created to benefit *Klal Yisroel* - נפש' - and everything that the nations accomplish is only for *Yisroel!*”

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO