

מאת מו"ר ברוך זירשפלד שליט"א  
ראש כולל עשרת חיים ברוך קליבלר הי"טס

**Standing for an Older Talmid Chacham.** Even though one *Talmid Chacham* does not have to get up fully for another, if one of them is also a *zaken* - an elderly person seventy or older according to **Shulchan Aruch** (10) and sixty according to others, the **Chayei Adam** (11) writes that he has to stand up fully.

**Talmid Chacham Should Not Trouble People.** We find two similar but different *halachos* written in **Shulchan Aruch** (12):

- 1) A *Talmid Chacham* should not intentionally walk by or pass people in order that they should stand up for him.
- 2) Even if he has a good reason to walk by the people, if he has a way to detour and avoid troubling them, and he does so, it is praiseworthy. The **Shach** (13) adds that this second *halacha* was only said in the olden days when people used to sit on the ground often and getting up was difficult for them. Nowadays, when most people sit on chairs, etc., and standing up is only a minimal trouble, it does not apply.

### בן הריחים – תבלין מדר היום

**Respect the Beard: Chulin 24b** - נתמלא זקנו ראו ליעשות שליו ציבור  
Our *Gemara* says that לכתחילה one must have a full beard to be appointed as a *chazzan* (or cantor) of a congregation. The *Bach* (honor of the conq.) is so strong that the congregation cannot be מורל this honor even if they want to. And yet, if *Kavod Hatzibbur* is so important, how is it that we permit *Kohanim* under *Bar Mitzvah* age to join the adults and perform *paskens* that as long as adult *Kohanim* are also *Duchening*, minors may join them. This is permitted in order to properly train (מרכך) them. The **Mishna Berurah** brings in the name of the **Magen Avraham** that an underage *kohen*, as long as he knows and follows all the laws of *Duchening* properly, may even make the *beracha* along with the adults.

(1) שבעות ל: (2) הוריות יג: (3) ע נתיבות ח'ם טו"א (4) י"ד רמ"ח (5) ים של שלמה קידושין א"סט (6) רמ"א שם (7) י"ד רמב"ב (8) יד אברהם י"ד רמב"ב, ש"ת ברכת יוסף י"ד נו (9) לב: (10) י"ד רמ"א (11) ס"ט (12) ש"ע י"ד רמ"ח (13) ש"ד י'

## הלכה למעשה

A SERIES IN HALACHA  
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (107) **Kavod HaTorah: Standing up for a Talmid Chacham (cont) Relatives.** The Ramban (1) writes that similar to a wife, there is also an obligation to honor the sons and other close relatives of a *Talmid Chacham*. However, there seems to be a difference between relatives and a wife. Last week, we mentioned that after the death of a *Talmid Chacham*, there is still a Rabbinic obligation to stand up for his wife. From the *Gemara* (2) it seems that this is not applicable to other relatives after the death of the *Talmid Chacham*. It only applies to the wife because of “*Ishto Kegufu*,” and the *Rabanan* added the obligation after his death (3). **One Talmid Chacham For Another.** If there are two *Talmidei Chachamim* (on the same *madreiga*), they do not have to stand up fully for each other, but they should rise slightly and do some appropriate *Hiddur* for each other (4). If one is clearly recognized as on a higher level, the lesser one should stand up fully for the greater one (5). Nevertheless, the greater one should still rise slightly for the smaller one - even for a student of his - as long as he is defined as a *Talmid Chacham* (6). We mentioned previously from the **Shach** (7) that the definition of a *Talmid Chacham*, with respect to the *halacha* of standing, is one who has more wisdom than the average “city person” who is *Kovea Itim* (sets aside) daily time for learning *Torah*. If one does not fit this definition of a *Talmid Chacham*, there is no obligation to stand up for him, even if he knows more than the other. This is the opinion of most later *Poskim*, see **Aruch Hashulchan** and **Yad Avraham** (8), who rule according to the above-mentioned *Shach*. However, in **Sefer HaMakneh** on *Kiddushin* (9), he holds that one has to stand up for anybody who clearly knows more *Torah* than him, even if he is not greater than the average level of the city.

## הוא היה אומר ...

**Rabbeinu Ephraim ben Shimshon ז"ל**, (one of the **Baalei Tosfos**) writes:

“When it was time for him to change into a wolf, sometimes preying upon people. When it was time for him to change into a wolf, as it says, ‘*Binyamin is a predatory wolf*,’ as long as he was with his father, he could rely upon a physician (possibly with medicine), and in that merit he did not change into a wolf. For thus it says, ‘*And he shall leave his father and die*’- namely, when he separates from his father, and turns into a wolf with travelers, whoever finds him will kill him ... There is a type of wolf that is called Loup-Garou (old French), which is a person that changes into a wolf. When he changes into a wolf, his feet emerge from between his shoulders. So too with Binyamin it says, ‘וּבֶן כְּתָפָי שָׁכַן, *he dwells between the shoulders*.’ The solution for this wolf is that when it enters a house, and a person is frightened by it, he should take a firebrand and thrust it around, and he will not be harmed. So would they do in the Temple (in the portion of Binyamin); each day, they would throw the ashes by the altar, as it says, ‘*and you shall place it by the altar*.’” (ויקרא יג-י)

**R' Chaim Mordechai (Mottel) Katz ז"ל (Be'er Mechokek)** would say:

The word 'באפם' can also mean ‘*with their nose*.’ Just by turning up one’s nose, belittling and humiliating another, can cause someone harm - to lose a job, to lose respect, or even to lose a *shidduch!*”

A Wise Man would say: When you forgive you heal. When you let go, you grow.”

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הדלקת נרות שבת - 4:13 | זמן קריאת שמע / מ"א - 9:01 | זמן קריאת שמע / הגר"א - 9:37 | סוף זמן תפילה/ להגר"א - 10:23  
זמן לתפילת מנחה גדולה - 12:25 | שקיעת החמה שבת קודש - 4:31 | מוצש"ס צאת הכוכבים - 5:21 | צאה"כ / לרביע תם - 5:43

## טיב התבלין

מאת חתני רב גמליאל חסד ובשביז שליט"א ר' שר חסנים יחזקאל שווייץ  
וימלאו לו ארבעים יום כי בן ימלאו ימי החנמים  
ויבכו אותו מצרים שבעים יום (ג-ג) - עבודה לשמה

לפ"ש: לפי שבאה להם ברכה להגלו, שכלה הדעב, והיו מי גילוס מתברכין. רש"י כיוון במאמרו להוציא את המקרא ממשמעותו הפשוט. שלא ישעה הקורא ויאמר שמצרים אכן ביכו אותו היינו את יעקב, כי לאמיתו של דבר לא נצטערו כלל על יעקב שאיננו, ולא נצטערו כי אם על הונם ופרנסתם. בידעם כי זכו בכוחות לברכה, ומעתה שוב לא יזכו לאותה ברכה, ונצטערו על כך מאוד, וללמדנו בא כי אין גוי בארץ אשר יכוון את מעשיו לשמים, ואם רואים שהורידו דמעות על אדם כשר בהכרח לא היה זה כי אם מתמתן עצרם. כי זהו ההבדל בין ישראל לגוי. גוי אינו עושה שום פעולה לש"ש, ואם עושה פעולה טובה, מכוח לשם עצמו, כי לא תמצא הכושר והיכולת של עשיית דברים לשם פעלן כי אם בישראל, כי כח הביטול להש"ת אינה בנמצא בגוי כלל. על כל פנים העבודה המוטלת על האומה הישראלית שנתבדלו מן הטועים להרבות בפעלים לשם בוראם, כי לכך נוצרו וכוונת העבודה הזאת זכו למעלתם להקרא בשם "ישראל" ולהיות לעם המיוחד למלכו של עולם. ולכך נתנה להם לישראל תורה ומצוות כדי להקדיש את כל עתותיהם לעבודת בוראם, כדי לעורר נח"ד לפניו.

אך עלינו לדעת כי על אף שהנפשות הזכות שבבישראל מוכשרים הם לכך, בכל זאת אין זו עבודה קלה כלל, כי יצר לב האדם רע מנעוריו, ואף שלולא היצר המשתמש דעתם ומחשבתם היו בקל מכוונים את מעשיהם לשמים. הרי מאוד שהוא נמצא ביניהם מעורר הוא בהם בלבול וטשטוש גדול, והדרכו מתעורר בהם רצונות שליליים הן לעבור על האסור, והן לקיים את החיוב מתוך פניות אישיות, ונדרש מן האדם גייעה

## מאוצרותיו של המגיד

מאת חתני שלום מרל שליט"א פוד פישום בקיץ בות שטש  
ובולון לחוף ימים ישכון והוא לחוף אניות וירכתו על צידון (מס-ג)

א'נה 'חוף' הוא עניין 'כיסוי' כמו חופה, והוא הנמל מקום שמתכסות שם הספינות מפני הרוחות הנושבות [כיון שעושים נמל במקום שבו הים נכנס אל תוך היבשה, שם הים אינו סוער כל כך, ובכך יכולות האניות לעמוד שם בשביל פידוק הסחורה שיש בהן]. ולפיכך נקרא 'חוף' 'חדיק' וכן ביאר ב"אבן עזרא' ע"ש. ותרגם **אנקלוס**, "ובולון על ספר (גבול) יממאי ישרי, והוא יבש מחוץ בספינו (ובכך יישב את הכפילות לחוף ימים ישכון-והוא לחוף אניות), וטוב ימא יכול, ותחומיה ידו מטי על צידון", ועל דרך זה תרגם **ינותן בן עוזיאל**, "ובולון על ספר יממאי ישרי, והוא יאש שליט במחוץ, ומכבש הפרכי (א"י) ימא בספינתא, ותחומיה ימטי עד צידון".

אולם רש"י פירש, "על חוף ימים תהיה ארצו 'חוף' כתרגומו 'ספר' [גבול]. והוא יהיה מצוי תדיר על חוף אניות, במקום הנמל שאניות מביאות שם פרקמטיא שהיה ובולון עוסק בפרקמטיא וממציא מזון לשבט יששכר, והם עוסקים בתורה, והוא שאמר משה 'שמח ובולון בצאתך ויששכר באוהליך'-שמח ובולון יוצא בפרקמטיא ויששכר עוסק בתורה באוהליך (בגללו) וירכתו על צידון, סוף גבולו יהיה סמוך לצידון, וירכתו, וסוף, כמו 'אליכתי המשכן'. וברשב"ם הוסיף, 'לחוף ימים-שפת הים, שהים חופף שם

# מעשה אבות ... סימן לבנים

ויכל יעקב לצות את בנו ויאסף רגליו אל המטה ויגזע ויאסף אל עמיו וגו' (פס-לב)

In every generation, the Jewish people are blessed by the Almighty with a leader to whom, regardless of the domain - be it communal or individual life - nothing is done without his advice or consent. **R' Yitzchok Elchanan Spektor ז"ל**, was known as “*Rabban shel kol Yisroel*” (Teacher of all Israel) and although he led various communities during his almost 80 years of life, his greatest renown arose from the city of Kovno, Lithuania, where he served as *Rav* for more than 30 years. It was there that he established his reputation as the “*Posek Hador*” and he maintained a large correspondence with rabbis, *Roshei Yeshivah*, laymen, communities, philanthropists, and representatives in many parts of the world, who sought his advice and instruction on all conceivable subjects relating to *Klal Yisroel*. His sound reasoning and love of peace established him as truly one of the great leaders of world Jewry. The **Netziv, R' Naftali Tzvi Yehuda Berlin ז"ל** of **Volozhin** once said that R' Yitzchok Elchanan merited all this because of his exceptional diligence in *Torah* study. “He is the greatest *masmid* of our generation,” said the Netziv. who was also known for his exceptional diligence.

During his final illness, R' Yitzchok Elchanan continued to grow weaker and eventually doctors were unable to help him anymore. On 5 *Adar* 5656 (March 6, 1896), the great *Rav* slipped into a state of unconsciousness and the doctors determined that death was imminent - he was deemed a “גוסס” (moribund). Family and *talmidim* of the *Rav* gathered around his bedside, reciting *Tehillim* around the clock, hoping that *Hashem* would spare his life and bring him back - for the persecuted Jewish people of Russia needed his guidance and leadership desperately. Soon, the *Chevra Kadisha* (burial society) was called and they, too, surrounded the *Rav's* bed, saying the *viduy* prayer and other relevant *posukim*. The mood was somber and tense, as the people scrutinized the *Rav's* face for any vestige of life.

And then, a miracle occurred. Without warning, R' Yitzchok Elchanan opened his eyes and looked around at the many teary-eyed faces. His face remained impassive, expressionless as he continued to look around and scan the room. His eyes settled on one man standing by his side, his lips moving in frantic prayer. This man was a member of the *Chevra Kadisha* of Kovna as well as one of its wealthiest citizens. He reached out and pointed to the man.

“Listen to me,” said R' Yitzchok Elchanan, his words coming in short bursts of air. “You have a *chiyuv* (responsibility) to fulfill the *mitzvah* of ‘מבשרך לא תתעלם’ (Do not hide yourself from your flesh). You have a relative, a great *Talmid Chacham*, who is unable to pay for his daughter's wedding. You must undertake to pay for the whole wedding - he needs you!”

The rich man heard every word, and although he was taken aback by the *Rav's* sudden lucidity and forthrightness, he nevertheless attempted to sidestep his duties. “*Rebbi*,” responded the rich man evenly, “It is difficult for me. I can give him something, but I cannot commit to paying for all the wedding expenses!”

But R' Yitzchok Elchanan was not having it. “You are obligated to do so! You must pay for everything! If you do it, I guarantee you that I will go before the Heavenly Tribunal and petition on your behalf as a *meilitz tov*. It'll be worth it for you!”

With these words, the rich man's heart thawed and he screamed out, “Yes, yes, I will do it! I promise the *Rebbi* to take care of the entire matter. I accept the obligation and will pay for my relative's entire wedding.”

R' Yitzchok Elchanan nodded. He closed his eyes and his breathing became shallow and in seconds, he returned his pure *neshama* to its Maker. Undoubtedly, he was rushing to the Heavenly Tribunal to fulfill his guarantee ....

The wonderment of all those present at the *Rav's* bedside was expressed with shock and awe. Just like our great forefather, *Yaakov Avinu*, who saw the future of *Klal Yisroel* in his final moments and blessed each one of his sons accordingly, during the final seconds of the *Kovna Rav's* life, the great leader of Jewry had but one thing alone that was paramount in his mind at that time - how to help another Jew in his time of need!

R' Yitzchok Elchanan was mourned by Jews all over the world. *Yehi Zichro Boruch* - May his memory be a blessing.

## אשר בזה בנביאים טובים ...

ויקראו ימי דוד למות ויצו את שלמה בנו לאמר ... (מלכים א בא)

*Yaakov Avinu* and *Dovid Hamelech* both deliver their dying instructions to their children. Yaakov, in his blessing to Menashe and Ephraim said, “*The Lord, Who shepherds me.*” *Dovid Hamelech* writes in *Tehillim*, “*Hashem is my shepherd.*” (כג-א) It is interesting to note that prestige and glory aren't synonymous with the profession of herding sheep; the **Yalkut** says it is among the lowest of vocations. If so, why would Yaakov and Dovid glorify *Hashem* as a Shepherd?

**R' Yissochar Frand *shlit'a*** quotes **R' Matisyahu Salomon *shlit'a*** that *Yaakov* made an accounting of his life on his deathbed. He realized that throughout his many years

of tribulation, *Hashem* was always there leading and guiding him as a faithful “רועה” (shepherd). In the *posuk*, however, the word is spelled “רעה” (bad) without the *vav*. Rabbi Frand explains that that which we may perceive as bad - “רעה” - might actually be what *Hashem*, the Ultimate “רועה”, in His infinite, yet to us incomprehensible wisdom and foresight, deems good for us. This insight, which *Yaakov Avinu* gained on his deathbed, enlightened him to call *Hashem*, “*the Lord, Who Shepherds me,*” and he wished to impart this valuable lesson to his children before he died.

Taking a page from his revered ancestor's book, *Dovid Hamelech* wished to impart this wisdom to his son Shlomo as well, and therefore referred to *Hashem* as his Shepherd.

וידא יוסף לאפרים בני שלשים גם בני מבדו בן מנשה ילדו על ברכי יוסף (ג-בג)

The *posuk* tells us that Yosef was *zoche* to see three generations of grandchildren from Ephraim and Menashe. The *posuk* uses the odd words, “ילדו על ברכי יוסף” - that they were raised on Yosef's knees. **Rashi** says this lets us know that Yosef was *mechanech* them as they were growing up. **Targum Yonason**, however, explains that Yosef was the *sandek* at the *bris* of his grandchildren, and as we know, a *sandek* holds the baby on his lap while the *mohel* performs the *Bris Milah*. We see from here that Yosef was the *sandek* not by one, but by all of his great-grandchildren. The **RM" A** (וי"ד רסה-א) writes that a *sandek* is compared to the *kohen* who brings the *ketores* (spices) in the *Bais HaMikdash*. We have a custom not to choose the same *sandek* more than once. The reason is because whoever brought the *ketores* would become rich, and it's good to spread the wealth.

This *minhag* is seemingly not in line with the *Targum Yonoson* and *Yosef Hatzaddik*. The **Yad Shaul** derives from here that a grandfather or great-grandfather is different, and can be *sandek* for more than one child and perhaps for all of them, since he is the head of the family and is compared to the *Kohen Gadol*. I once asked **R' Moshe Feinstein ז"ל**, about being *sandek* at more than one child's *bris*, and he said it is okay because he was *sandek* many times and he never became a millionaire!

A *shailla* was once asked to **R' Chaim Kanievsky *shlit'a*** regarding a *Zaida* being *sandek* at more than one grandchild and he quoted the **Terumas Hadeshen** who writes that one who is *sandek* by a great-grandchild has a “non-stop ticket to *Gan Eden*” and therefore everyone should follow the *minhag* where feasible to always honor a great-grandfather to be *sandek*. It seems to reason that a great-grandmother is included in this *zechus* as well and together with her husband will travel “in first class” straight into *Gan Eden*! My *beracha* is that we should all be *zoche* to such wonderful promises *ad meah v'esrim shana*.

## משל למא הדבר דומא

ויהי אחרי הדברים האלה ויאמר ליוסף הנה אביך חלה ... (מא-א)

**משל**: There was once a small town in Europe that had one doctor and one pharmacist. One day, the two “professionals” banded together and decided to hike up the prices for their services, since they were the only two in town.

The **Zviller Rebbe, R' Gedalya Moshe Goldman ז"ל**, recalls what happened. The Jewish townsfolk got together and held an *asifa* (gathering) at which they discussed their options. After a boisterous and lengthy discussion, it was decided that in order to combat the nefarious schemes of the doctor and pharmacist, they would refuse to pay their exorbitant prices. If they caved into the pressure, who is to say they won't raise their prices again and again? Rather, if and when someone would get sick, the person and his family would focus on their *tefillos* and recite “רפאנו ה' ונרפא” with great intent, as well as the *beracha* of “אשר יצר” with special emphasis on the concluding words “ורפא כל בשר ומפליא לעשות” - so that *Hashem*, the One and only Omnipotent Doctor, would

EDITORIAL AND INSIGHTS  
ON THE MIDDAH OF – שפע

## דרגא יתירה

ואתם חשבתם עלי רעה אלקים חשבה לטבה ... (ג-ב)

The real test of a person's character is when people are not nice to you. When people cause you pain and harm, how do you respond? Do you get upset, seek vengeance, harbor ill will? Or do you use this opportunity to grow? Do you say that everything is *Min Hashamayim* and this nasty person is a *shaliach* from *Hashem* to help you grow? You have the chance to overcome your natural feelings of mistrust and anger and rise to a higher level! Explains **R' Moshe Wolfson *shlit'a*** (**Emunas Itecha**), Yosef told his brothers, *Hashem* gave me a *nisayon*, and now looking back, I realize how this entire ordeal of being mistreated and sold into slavery was truly a blessing in disguise! Not only because I became the ruler in Egypt and was able to save the entire world from starvation, but because I was able to work on my *middos*! I learned to put my faith and trust in *Hashem*, and not bear any feelings of hatred toward people, even if they harm me! The brothers asked Yosef “שנא נא לפנע אהך” - forgive your brothers' sin. Yosef did not just forgive them - with *Hashem's* help, he turned the “פסע” (sin) into “שפע” - a great abundance.

People don't realize that very often what they think is the worst thing in their lives is really the very best thing. The person or child who gives us the most heartache is also giving us the greatest opportunity to grow! It is through these people that we can truly work on our *middos*, develop real *emunah* in *Hashem* and become a much better person. Of course, that is your choice! One can choose to walk around angry, depressed, bearing a grudge, and/or bad-mouthing the one who is hurting him. That will only take you to a place you don't want to go! *Hashem* is giving you a test, a chance to grow, and if we choose to live our lives with this perspective, then we can turn every PESHA into SHEFA, and become the greatest people that we can be.

CONCEPTS IN AVODAS HALEV  
FROM R' CHAIM YOSEF KOFMAN

## מחשבת חלב

CONCEPTS IN AVODAS HALEV  
FROM R' CHAIM YOSEF KOFMAN

perform a wonder (פלא) and heal him from his sickness.

And that is precisely what they did! Over the next year, the people took stock and realized that *B'ezras Hashem*, not one of the Jewish townsfolk died during the course of twelve months - except for the greedy doctor and the pharmacist - who both passed away from debilitating illnesses.

**נמשל**: The **Chizkuni** writes that until the time of *Yaakov Avinu*, if a person sneezed, he would automatically die right after. Yaakov asked *Hashem* to change this, so that he would be able to make his last will and testament before dying. And *Hashem* answered his prayer. This is why it states, “*It was after these words,*” after *Hashem* had consented to give Yaakov enough time to prepare for his departure from earth. Not only this, but all the kings of the earth became agitated, when they heard that Yaakov died only after having made all these arrangements about his forthcoming demise. Ever since, not only Jews, but believing people everywhere, pronounce a blessing when they hear someone sneeze. *Hashem* transformed what used to be a signal of death into continued life.

FROM THE WELLSPRINGS OF  
R' GUTTMAN - RAMAT SHLOMO