

הלכה למעשה

סאת הגאון סו"ר הרב ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד הייטס

on His Food? Question: Due to the virus I have lost my taste buds completely. Do I make a *beracha* when I eat and drink?

Answer: There are two pleasures that one gets when he eats. The first is "הנאת גרו"ן" - pleasure in the taste buds as the food passes through his throat. There is also "הנאת מעי" - the pleasure of his stomach becoming full and not staying hungry. In this case, the first pleasure is not felt, however, the second is and we have to see if *berachos* are said on pleasure of the stomach when there is no *machlokes* between the *Rishonim*. Others say that since we hold that one who swallows *matza* without chewing has fulfilled his *matza* obligation and none of the *Poskim* there (5) say that there is no *beracha* of "Hamotzie" or *benching* afterward, this shows that *beracha* is enough to say a *beracha*. If one has someone else to be *motzie* him, he could avoid the whole question.

Helping One's Wife After Giving Birth. Question: My wife gave birth and has the virus. Because the nurses have to wear special protective gear (aside from the fact that they are understaffed and over-worked), they don't answer her calls too quickly. It can take half an hour for my wife to get the necessary help. Can I help her in raising and lowering the bed, putting a blanket on her, etc.?

Answer: A wife who gives birth is like a *niddah* and all the *harchokos* of Y.D. 195 apply. However, in *halacha* 16, it says that if she is ill and there is no one to help her the husband can help her.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Relevant Halachos During These Triving Times (37)

Havdalah Candle Through Glass Separators. Question: In our *Beis Medrash* in Israel, the whole room is divided by transparent plastic/glass for distancing during the virus. Many of the students are far away from the center of room and can only see the *Havdala* candle through the divider. Can they fulfill the *beracha* on fire which is part of *Havdalah*?

Answer: It is preferable to say the *beracha* seeing it without any divider. Those not close enough to see it that way should have in mind not to be *yotze* with the *beracha* on fire during *Havdalah*. Rather, they should come over afterward and recite the *beracha* again properly. If one was *yotze* the *beracha* or said the *beracha* when seeing it through a divider, he has fulfilled the *mitzvah*.

Sources: The *Shulchan Aruch* (1) rules that if one sees the flame in a glass container, he cannot recite the *beracha*. The *Mishna Berura* (2) says that the *mechaber* holds that one must have a complete view of the flame. He adds that the **Magen Avraham** and most later *Poskim* disagree and permit saying the *beracha* when the divider is glass. The M" B says that there are indeed some who hold like the *mechaber* and therefore, one should try to see the fire without any divider even if it is transparent. This is not the same as seeing the flame through glasses that are *batel* (nullified) to the person (3).

Does One Who Loses His Sense of Taste Make a Beracha

בין הריחים – תבלין מדף היומי – פסחים דף לת.

The *pasken*, [תנ"ך: שו"ע] - "איך אדם יוצא די חובתו במצה גזולה", *pasken's*, [תנ"ך: שו"ע] - "איך אדם יוצא די חובתו במצה גזולה". The *Gemara* teaches us that *לחם-לחם* from our *Gemara* asks for the money but the buyer pushes him off, in this case the *lulav & esrog*, by *mitzvah* of *מצה* & wouldn't be *יצא* the *mitzvah* of *מצה*. Additionally, although in other instances where we need "לכב" borrowing doesn't help (*lulav & esrog*), by *מצה* it would be considered "לכב". This is because the lender understands it is being borrowed for eating & will be replaced with something else. This allows the *שואל* to be *קונה* by *מצה* from his host as a gift [מתנה], or pay him something for it, so it will be considered his (לכב). He concludes though, that the *עולם* isn't *מקפיד* to do this. **Rav Elyashiv** מעכב *לכב*. **Rav Elyashiv** also says that *לכתחילה* the host should specify that he's giving over all rights of his *מצה* to the guest. But he also says this is not *מקביל*.

The *Gemara* says [רמב"ם] that a guest should not give his portion away to the host's child, so as not to embarrass the host in case there isn't any more food. The *שו"ע* asks based on this how can the *pasken* רמ"א that an *אורח* may take his portion & be *מקדיש* with it? We see from the above that the guest's ownership in this portion is restricted! The *שו"ע* says the *קידושין* is only a borrowed ring, if the lender is aware that the borrower intends to use it for *kiddushin*, it will work because *שהיה* that he was giving over full ownership of the *מצה* since he knows that the host needs to fulfill his obligations & it needs to be *לכב*, so *he gives him the מצה*.

הוא היה אומר ...

R' Yehoshua Alt shlit'a (Fascinating Insights) would say: At times, the older generation can't relate to those younger because of a generation gap. What should be done? We learn from *Yaakov Avinu* that when there is a generation gap and elders can't understand those younger, then as the *posuk* concludes 'וישק להם ויחבק להם' - give them hugs and kisses, and just show them love. "

A Wise Man would say: "The envious die not once, but as often as the envied win applause."

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Monsey Edition



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שבת קודש פרשת ויחי – י"ח טבת תשפ"א Shabbos Parshas Vayechi - January 2, 2021

הדלקת נרות שבת - 4:21 | זמן קריאת שמע / מ"א - 9:05 | זמן קריאת שמע / הגר"א - 9:41 | סוף זמן תפילה/הגר"א - 10:28 | זמן לתפילת מנחה גדולה - 12:31 | שקיעת החמה שבת קודש - 4:40 | מוצש"ק צאת הכוכבים - 5:30 | צאה"כ / לרבינו תם - 5:52

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ולאור האמור יש לומר שמוה הטעם הקדים הכתוב ומנה את ה"ו שנותיו האחרונות של יעקב קודם שסיים את כל שנות חייו במספר הכולל, כדי להודיע להאדם שאין לך יום מחיי האדם שאין בו בחינת קטנות. הדנה, כל ימי יעקב עד בואו מצריימה היתה מסכת ארוכה של נסיונות, משנת ה'יג עד שנתו ה'ס"ג משך המישים שנה שהיה עם עשוי בבית אביו בכפיפה אחת ולאחר מכן התחילו רדיפותיו של עשוי, והזקק לברוח מבית אביו, ומשך עוד ל"ד שנים התחבא מעשוי, ובהם סבל רדיפות שונות ומשונות מקודם הוצרך להתחבא מאימת המלכות בבית שם ועבר משך י"ד שנים, ולאחר מכן הצטרף לשהות בביתו של לבן אבי אבות הטומאה, ובביתו הטמא סבל מקשיים רוחניים וגשמיים. כעבור תקופה קשה זו שכללה ג"כ אימת פגישתו עם עשוי, נספחה עליו צרת דינה ורדיפות האומות הסובבות את שכם, וכבר ביקש לשבת בשלוח קצצה עליו רוגנו של יוסף שממנו סבל משך כ"ב שנים כל זה עברו עליו משך מאה ושלושים שנותיו הראשונות.

הנהגה כל אלו הימים אכן תואמים עם הכלל האמור שכל עוד האדם הוא בבחינת 'יחי' עליו להתמודד בבחינת של 'קטנות' על כל סיבובו מן השמים שכל ימיו יצטרך להתמודד בצרות שונות ומשונות, כי ברבות הימים הוכח שקליפות 'עשוי' ולבן 'שכם' אינם עוד, וגם עניניו של יוסף היתה עננה של שקר, וכל זה היו מתחבולותיו של הציץ לבטל את יעקב מעבוד את ה'. אולם בבואנו ל"ז שנותיו האחרונות אשר בהם כבר היו כל תלואותיו מאחוריו, ובנוסף זכה מעתה להיות ניוון משולחני של מלך כי כל מחסרו היה על יוסף, כעת נראה לנו שאלו השנים כבר לא היו ב'קטנות' ונמצא איפוא שיש מושג של 'חי אדם על אדמות מבלי בחינה של קטנות, לכך בא הכתוב להודיע שגם אלו השנים היו בו בחינה של 'קטנות', והיו אמרו יחי יעקב י"ז שנה בארץ מצרים' כי גם ב"ז שנותיו האחרונות היה בו בחינה של 'קטנות'.

דברי החפ"ץ חיים, ופעם שמענו איך שמתחנן ומבקש מאת ה' לאריכות ימים, ונימק בקשתו דאם לא יהיה לי אריכות ימים יצא מזה חילול ה', שהרי כל ימי חי אני מפרסם חובת הנהיגות מלשון דרע, ויסרתני על הפסוק מי האיש החפץ חיים אוהב ימים לראות טוב בצדד לשנך מרע וגו', ולכן מפני כבודך אני צריך להאריך ימים.

ועל דרך זה ביאר החתם סופר דברי הטור, דבשעה שכלל ישראל אומרים בסוף תפילת שמונה עשרה 'עשה למען שמך' וכו', נעשה רעש גדול למעלה בין העולמות, והענין הוא דמאחר שמיים שורבב בית המקדש שננעלו שערי תפילה, אנו אומרים גם הם תפלינו לא עשתה רושם מ"מ 'עשה למען שמך' וכו', עכ"ה. וכתב הפלא יועץ (ע' צפוי) בשם האריז"ל דבכל יום כשאומר בתפילת שמונה עשרה (בברכת את צמח הוד) 'לישועתך קיינו כל היום' יכון שמצפה לישועה על כל צרה שנמצא בה, והוא מסוגל מאוד! ויכון כשאומר כי לישועתך, שהוא אינו חושש על עצמו רק על צער השמים כי בכל צרתם לו צר, ומצפה שיעשה הקב"ה בעבור כבוד שמו, 'לישועתך' דוקא, עכ"ה. ונמצא מכל הנ"ל, דצריך האדם להתבונן על הענין, וכל דבר שהוא צריך, וכן בכל צער שיהיה על האדם, אינו רק צער של עצמו אלא צער הצדק של הקב"ה, והגם דבר ננעלו שערי תפילה, מ"מ צער של יתפיל האדם על צער השכינה, ואינו מתפלל רק על עצמו, רק אנו מתפללים על כבוד שמיים, ואי שיהא תפילתו מקובלת לפני אדון הכל!

טיב התבלין

סאת הגאון רבי גמליאל חתן רביצ'ק שליט"א, ר"י שער השמים ירושלים נעדין

ידי יעקב בארץ מצרים שבע עשרה שנה ויהי ימי יעקב שני חייו שבע שנים וארבעים ומאת שנה ויקרבו ימי ישראל למות ... (מו. כה כט) וזנה, כשמונה הכתוב את מספר שנות חייו של יעקב קראו בשם 'יעקב', ורק כשמדבר על מיתתו - אז קראו בשם 'ישראל'. ואפשר שבא לרמז בו, כי האדם בחיי חייתו הוא בבחינת 'יעקב', כי כל ימי האדם עלי אדמות הוא בבחינת 'קטנות', ובחינת 'הגדלות' הניתן לו מזמן לזמן הם רק באקראי, ולא נתנו לו אלא כדי שתהיה ביכולתו להזיק מעמד בימי הקטנות' הבאים הלאה, וכל זה נקבע מראש כדי שיגדל האדם מלהמה תדריית עם יצרו, ואז ברוך הוא שיטול שכרו בעולם הנצח. ולכן ראו שגם הצדיקים שוכו לקרבת אלקים היו ידאים מאוד פן ידבק בהם חטא ועוון, וכפי שמשופר על אחד מתלמידי הבעש"ט, שהיה בוכה ומתפלל כל ימי חייו, שאם הקב"ה יודע שאמור הוא לחטוא ביום מן הימים, יקדים להמיתו, כי ידעו הצדיקים שאין העולם הזה ראוי להתקיים אלא בכוח בחינת הקטנות' שבו, כי זהו הרווח שיש להקב"ה בעולמו, שבני ישראל נמצאים בקטנות ואעפ"כ מנהלים קרב מול יצ"ם ומאחד שהקטנות' הינו נשקו של היצר יש לחשוש פן יגיבד האויב את נשקו כדי להעביר את האדם על דעתו.

והנה אחד שעוברים על האדם תקופות של 'קטנות', ומתחיל הוא להתבונן לאחוריו אז מתברר לו שכל ענין הקטנות' הם כאן, ובחידות זו היא בחינת 'גדלות' כי מהנהגה זו יתק לעבוד את ה' הלאה מבלי להתפעל מהקשיים הבאים מעקבות הונק. והיו אמרו ייקרבו ימי ישראל למות' כי כל תקופה העוברת על האדם מתקרב הוא ליום המיתת, וככל שמתקרב אל יום המיתת וזכה עוד לבחינת 'ישראל' המורה על גדלות, כי אחד כל תקופה מבין עוד מתחבולותיו של היצר כדי להפיל את האדם לירי קטנות.

עדותך אתבונן

לישועת סאת הרב אברהם זמל אבוסף שליט"א, מגיט"ש שוח אברהם

לישועתך קייתי ה' ... (מש-ה) - בענין 'עשה למען שמך' אנה יש להתעורר בדייק נכון, הנהגה כתיב 'לישועתך' - הדיינו הישועה של הקב"ה, ולא כתיב 'לישועתי' או 'לישועתינו', והדבר טעון ביאור, למה כתיב לישועתך, שהוא ישועתו של הקב"ה, הולל בלשון שהוא ישועתינו? ומבואר מזה, דכשהאדם מבקש מאת הקב"ה לאיזה ישועה שהיא, אינו רק ישועתו, רק הוא ישועה של הקב"ה, וכדמבואר בדברי המדרש (שוח"ט תהלים י"ג), 'אמר ר' אבהו זה אחד מן המקראות הקשות שישועתך של הקדוש ברוך הוא הוא ישועתך של ישראל, יגל לבי בישועתי אין כתיב כאן, אלא בישועתך, אמר דוד ישועתך היא ישועתנו', ע"כ. וכבר האריך הנפש החיים (שער ב, פרק י"א) בענין זה שזה תהא כוונת כל אחד בתפילתו ח"ל: דכשהאדם מתפלל להקב"ה על איזה צער שיהיה, יהיה כוונתו לבקש על גודל צער של מעלה, דכשהאדם בצער אחו"ל (סנהדרין מז), 'אמר ר"מ בומן שהאדם מצטער שכנינה מה לשון אומרת: קלני מראש קלני מודועי'. והו דכתיב (תהלים י"ט): 'עמו אנכי בצרה' דהמשותף אותנו ית' שמוז' או 'אחלצתו', עכ"ה, וע"ש באריכות דבריו. וידוע המעשה עם החפץ חיים ז"ל, שהיה הולך לעליה להתבודד ולשוחח עם הרב"ע דכבר איש אל רעזו, והיו תלמידים שמרוב סקרנותם היו מטים אוזן מבעד לדלת לשמוע

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מעשה אבות סימן לבנים

ויאמר לו אם נא מצאתי הן בעניןך שים נא ירך תחת ירכי ועשית עמדי חסד ואמת (מז-בט)

The following story is recorded in *Sippurei Chassidim*: Every night, **R' Yisroel Hager ז"ל of Vizhnitz (Ahavas Yisroel)**, would go for a half-hour walk with his *gabbai*. It was a time when the *Rebbe* would breathe in the fresh village air and exercise his wary body. Once, during his walk, he reached the home of a certain wealthy man who worked as the manager at the local bank. This man was one of the town's "enlightened" Jews, and was certainly not a *Vizhnitzer chassid*. The *gabbai* was therefore very surprised to see the *Rebbe* climbing the steps to this man's house and knocking on his door.

The man's servant answered the door and the *Vizhnitzer Rebbe* asked to meet the man of the house. The servant hurried to inform his employer that there was a distinguished visitor waiting for him. When the man came to the door, he was taken aback to see the *Vizhnitzer Rebbe* standing in his doorway and he hastened to invite him inside.

The *Rebbe* came in and sat down on the chair that the man pulled up for him. The man waited expectantly but the *Rebbe* did not say anything. Puzzled, his host turned to the *gabbai* and asked him in a whisper what the purpose of the *Rebbe's* visit was. The *gabbai* looked at the rich man and responded that he had no clue. The *Rebbe's* unusual silence continued, until finally the man turned to him and asked, "Why did I merit this visit?" But the *Rebbe* did not answer.

After sitting in the house for almost a quarter of an hour, with all of the man's family members watching him in bewilderment, the *Vizhnitzer Rebbe* stood up, nodded, and walked to the door. Confused, his host accompanied him out of the house, hoping that the *Rebbe* would reveal the reason for his visit. He accompanied R' Yisroel all the way to the *Rebbe's* house, respectfully not speaking until spoken to, but the *Rebbe* still did not say one word to him.

When they finally reached the *Vizhnitzer Rebbe's* house and the rich man saw that the *Rebbe* was about to take leave of him without speaking a single word, he could not hold himself back. His face contorted in anguish, he cried, "What did I do? Why won't the *Rebbe* speak to me?" He begged R' Yisroel to please explain his unusual behavior.

This time, the *Rebbe* looked at him and spoke. "I came to your house to fulfill a *mitzvah*," said R' Yisroel cryptically, "and *baruch Hashem* I fulfilled it." When the man asked what *mitzvah* he had fulfilled, the *Rebbe* replied, "Just as it is a *mitzvah* to say something that will be heeded, it is a *mitzvah* not to say something that will not be heeded."

Then he explained, "If I would have been sitting in my house, and you would have been sitting in your house, I could not have fulfilled the *mitzvah* of not saying something that would not be listened to. But by coming to you, and not saying anything, I actually fulfilled the *mitzvah*." The bewildering look on the man's face was pitiful.

"The *Rebbe* should forgive me," said the man, "but please tell me what this is all about! Maybe I will heed his words!"

"No," the *Rebbe* said with finality. "I am certain that you will not heed what I have to say."

The more R' Yisroel refused to tell him what he wished to say, the more curious the man became. He prevailed upon the *Rebbe* to reveal the secret to him, until finally the *Rebbe* relented. "There is a poverty-stricken widow who owes a lot of money to your bank," he explained. "The widow's home is mortgaged to the bank, and the bank is planning to foreclose on the house and offer it for sale. The widow will then be left out on the street. I wanted to ask your honor to forgive the widow's loan, but I did not verbalize my request because of the *mitzvah* not to say something that would not be heeded."

"But how can I forgive the widow's loan?" the man sputtered. "It's not a private loan to me - it's money owed to the bank! I'm just the manager of the bank; I don't own it! Besides, she owes a very large sum of money, and"

"Exactly as I said," the *Rebbe* interrupted him. "I knew that you wouldn't listen!" The *Rebbe* ended the conversation and entered his house, and the man returned home as well. But the *Rebbe's* words had pierced his heart, and he could find no rest. Finally, he decided to pay the widow's debts out of his own pocket, and the woman was allowed to remain in her home!

אנכי הלא בדרך כל הארץ חוקקת
היית לאיש ... (מלכים א' ב-ב)

A PENETRATING ANALYSIS OF THE WEEKLY
HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

As *Dovid Hamelech* lay on his deathbed, he asked for his son Shlomo to come before him. *Dovid* bade him to remain steadfast in his belief in *Hashem*, in order to ensure his own successes as well as the continuation of *Malchus Bais Dovid*. *Dovid* also extolled Shlomo's wisdom and encouraged him to "be strong and be a man." It is interesting that *Dovid* specifically chose the word "איש" which has the spiritual connotation of a person's emotional side - his heart - as opposed to the word "אדם" which refers to the intellectual aspect of a person, his mind. Isn't it more important that a king be supremely intelligent rather than highly emotional?

Though he was referring to an unrelated topic, the **Yismach Moshe, R' Moshe Teitelbaum ז"ל** explains that *Avraham*

Avinu recognized *Hashem's* true existence based on a logical calculation in his mind. However, his burning desire to serve *Hashem* was fueled by his emotional connection to the Almighty. Thus, while true service to *Hashem* requires an intellectual decision in a person's mind, one's passion stems from his feelings in the deepest recesses of his heart.

Therefore, *Dovid Hamelech* used the word "איש" to remind Shlomo that while his superior intellect would definitely help him "find" *Hashem*, only his passion for *Hashem*, His *Torah*, and *mitzvos*, would help keep him on the proper path.

In a world dictated by "logical calculations," true *Torah* Jews must remember that our passion for *Hashem* is what kept our ancestors - and keeps us going in the darkest times.

ויברך את יוסף ויאמר ... המלאך הנאל אתי מבוא
רע יברך את הנעורים ויקרא בהם שמי ... (מז-טו)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L
Yaakov Avinu wished to bestow a *beracha* on Yosef's children. He called them close and Yosef arranged them in formation - Menashe the *bechor* on Yaakov's right and Ephraim on his left. As we all know, Yaakov had other intentions and reversed the order by placing his right hand on the head of Ephraim instead. The aforementioned *posuk* continues, "ויברך את יוסף" - "And he blessed Yosef," but there is no discernible *beracha* given to Yosef. The *meforshim* grapple with this issue.

Before I present my *machshava* on this point, allow me to digress a moment. A common question is asked: The *beracha* that we bestow on our children each Friday night and *erev Yom Kippur*, is that they grow up to be like Ephraim and Menashe. Why are these two sons of Yosef chosen as the pair to whom we want our sons to aspire? Why not, for example, the special relationship between Yissachar and Zevulun? Or any other *tzaddik*? My *Zaida* would say in the name of the *meforshim* that the *shevatim*, on their level, were jealous of the special attention Yosef received. However, Menashe, the *bechor*, didn't flinch as his *Zaida Yaakov* placed Ephraim before him. That is precisely the *beracha* we wish to bestow upon our children.

And now we can understand my *machshava*. As Yaakov realized what had transpired between the two sons of Yosef, how jealousy played no part in their relationship, his heart overflowed with joy and he now wished to *bentch* Yosef, their father. For Yosef and his *aishes chayil* must have done something right. But Yaakov knew that the ultimate *beracha* a parent desires, is for the children to follow in his footsteps. He therefore proceeded to bless Ephraim and Menashe. For a *beracha* to one's children is ultimately a *beracha* to one's parents as well. (see **Ramban, Rashbam, and Or Hachaim**) *Yehi Ratzon* that our children should follow in the ways of *Yisroel Saba*, Ephraim and Menashe, giving us *rov nachas ad meah v'esrim shana*.

משל למה הדבר דומה

פקד יפקד אלקים אתכם והעלתם את עצמתי מזה ... (ג-ב)

משל: On a business trip to a far-flung city in the U.S., a man from *Bnei Brak* happened to come across a Christian cemetery that had a single Jewish woman buried there. He inquired and learned the story. When she was sixteen years old, a young Jewish girl was involved in an accident and was left a paraplegic for the rest of her life. Her parents could not afford the amenities necessary to care for their daughter who was in a vegetative state, so they placed her in a local convent where the sister nurses cared for her. Eventually, the parents passed away and even the nurses who had looked out for the girl died over time. Meanwhile, the girl lived till she was eighty-years old. When she finally passed away, the nuns took her out back and buried her in the convent cemetery.

The man from *Bnei Brak* was excited to do this *chessed shel emes*, and he managed to get permission to have her body removed and brought to Israel, where he learned that in

the *Beis Hakvaros Be'er Yaakov*, there was one grave that they were willing to give away for free. He paid all the expenses and her coffin was brought to Israel.

When they opened it up to remove her remains, they were shocked to find that the woman's body was whole; it looked as if she had just recently been alive. They ran to tell **R' Chaim Kanievsky shlit'a** about this incredible occurrence, and he did not seem surprised. "*Chazal* tell us that the reason why a deceased body rots is due to *Kin'ah*, jealousy, as it says, 'ורקב עצמות קנאה'. Do you think anyone was ever jealous of this woman, or she was jealous of others? Certainly not! So there's no reason why her body should have rotted."

נמשל: Yosef told his brothers that they should ensure that his remains go up with *Bnei Yisroel* when they leave Egypt in 200 years. He told them, "I forgave all of you and never felt any jealousy or ill will toward you, so I have no doubt that my body will remain whole." Indeed, *Moshe Rabbeinu* had no trouble finding Yosef's body in perfect condition.

וישאו אתו בניו ארצה כנען ויקברו אתו
במערת שדה המכפלה ... (ג-ג)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

As the entire entourage carrying the bier of *Yaakov Avinu* to his final resting place solemnly approached the *Mearas Hamachpela* to perform a final act of kindness for their holy Patriarch, the scene was suddenly interrupted. Esav, Yaakov's nefarious twin brother, showed up and insisted that the burial plot belonged to him! He refused to let his nephews bury their father. The children of Yaakov began arguing with Esav until it was decided to send Naftali, who was swift as a deer, to run down on foot to Egypt and procure the necessary documents proving that Yaakov was indeed entitled to this auspicious plot next to his wife Leah. *Chazal* relate that throughout this entire argument, one person - Chushim the only son of Dan - became extremely agitated at the tremendous lack of respect, even disgrace, that was afforded his holy *Zaida Yaakov*. Chushim was deaf, and it took him some time to understand what was going on. But when he finally did, he took matters into his own hands. Literally! He grabbed a club, hit Esav over the head, and killed him on the spot. GAME OVER!

Why was Chushim, the deaf son of Dan, the only one to stand up for the honor of *Yaakov Avinu*? **R' Henoch Leibowitz ז"ל** answers that often in life people lose sight of the עיקר because they get wrapped up in the טפל! Families or friends will argue about something small and insignificant, but the intensity of the fight causes them to lose sight of what is really important. Sometimes a family fight will continue for years, ר"ו, becoming a "*Yerusha*" for the next generation who isn't even sure what the fight is all about! R' Henoch says that in these kind of situations one has to make himself DEAF to simply ignore the nasty, hurtful or sarcastic remarks thrown about in anger, so as not to lose perspective and make the "טפל" into the "עיקר".

This is the message of Chushim, the deaf son of Dan: At times, we must "play deaf" in our relationships with others.