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# תורה תבלין

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## שבת קודש פרשת ויחי ... י"ד טבת תש"פ SHABBOS PARSHAS VAYECHI ... JANUARY 11, 2020

הדלקת נרות שבת - 4:29 | זמן קריאת שמע / מ"א - 9:07 | זמן קריאת שמע / הגר"א - 9:43 | סוף זמן תפילה/להגרי"א - 10:30  
זמן לתפילת מנוחה גדולה - 12:34 | שקיעת החמה שבת קודש - 4:48 | מוצי"ק צאת הכוכבים - 5:38 | צאה"כ / לרבינו תם - 6:00

### טיב התבלין

מאת ונדיק רב מנצ'ל חסן ובשכ"ח שליט"א ר' שר' חיים חיים

ושכבתו עם אבתי ונשאתני ממצרים וקברתני בקברתים ויאמר  
אנכי אעשה כדברך וגו' (מז-ל) - חובת ההשתדלות

לרש פרשתינו מובא בארוכה סדר משאו ומתנו של יעקב אבינו עם בנו יוסף אודות העלאתו לארץ ישראל לאחר מלאת ימיו ושנותיו בנעמים יעקב בוד במטרה זו דווקא בבנו יוסף מכח היותו משנה למלך ומקורב למלכות ואינו מסתפק בהבטחתו שיעלנו אלא אף דורש ממנו שבועה בנקיטת חפץ על קיום בקשתו, ולא זו בלבד אלא אף מעניק לו את העיד שכס יתר מהלקו בידושה על שאר אחיו כמתנה תמורת הבטחתו. והדברים תמוהים הרי יש לו ליעקב אבינו הבטחה מפורשת מפי עליון שהוא יעלנו ממצרים, כפי שנאמר לו מקרא מפורש בשעה שהסתפק אם לדרת למצרים אנכי הקל אלקי אבך אלתידא מרדה מצדימה... אנכי ארד עמך מצדימה ואנכי אעלך גם עלה' (מה ג ד) פרש"י. הבטחתו להיות נקבר בארץ, הרי שהובטח לו מפורשות שיעלנו ה' בכבודו ובעצמו לאחר מלאת שנות חייו על האדמה ואם כן מה לו להשתדל להתאמץ באופן רב כל כך בכדי לכוון לידי מישוש הבטחה זו.

אלא שיעקב רצה ללמד לדורות עולם כי גם כאשר ישנה הבטחה מפורשת כזו מאת הבורא, שיימלא רצונו ומשאלתו, ובטוח הוא באלה שדבר אחד מדבריו לא ישוב ריקם, עכ"ז אל ימנע את עצמו מלהשתדל בכל מיני השתדלות להוציא אל הפועל באופן של דרך העולם וכפי הטבע שהוטבע בבריאתו, ואף יסדר לעצמו כל עניניו בדרך הטוב והמועיל ביותר על פי עולם המעשה, כמו כן מורה לנו על פי שאלת חכם. וללמדנו בא שאל לו לאדם לסמוך ולהישען באמונה ובטחון כל עוד עדיין בידו ובכוחו לעשות משהו, ורק לאחר שכבר עשה את מלוא השתדלותו המוטלת עליו או

### עיונותך אתבונן

מאת ורב אהרן זצ"ל אבש"ח שליט"א בע"ש שו"ת אהרן

ויברך את יוסף ויאמר האלקים אשר התהלכו אבתי לפניו אברהם ויצחק האלקים הרועה אתי מעודי עד היום הזה וגו' (מז-טו)

איתא במדרש (שו"ת, תהלים כ"ג) וז"ל, 'ה' רועי לא אחסר, זהו שאמר הכתוב מוקמים אתבונן, אמר ר"ב ב"ד חנינא אתה מוצא שאין אומנות בזויה בעולם מן הרועה, שכל ימיו הוא הולך במקלו ובתרמולו, ורוד קרא להקב"ה רועה, אלא אמר רוד מוקמים אתבונן, יעקב קרא לו רועה, שנאמר האלקים הרועה אותי מעודי, אף אני קורא אותו רועה, ה' רועי לא אחסר, ע"כ. ומבואר, דיעקב אבינו חידוש לנו 'ה' רועי' ע"י שקרא הקב"ה רועה; והדבר צ"ב מהו ענין זה שהקב"ה הוא רועה?

הנה הגר"ח מוולוז'ין (רוח חיים ב-ד) כתב בדברים נפלאים לבאר הענין של רועה' וז"ל, 'כי הנה הבטחון האמיתי המשילו דוד לצאן אשר כל מסוחרם הוא על רדועה, ואין אתה יודע עד מה, כן ישלך האדם ידו בעל ה' בבטחו כי הוא יכלכלהו. וה שאמר דוד 'ה' רועי' הוא אלי כרועה לצאן הון אותם, וא"כ איפוא לא אחסר, ואף מה שנראה לי נגד רצוני באמת הוא אך לטובתי; והמשיל לו מהצאן, אשר לפעמים ידעה לו השנה לעלות במקום שכחו ודרועה לא יניח אותה לגוד אנה ואנה, והשנה לא יבין למה, אשר באמת כוונת הרועה לטוב, יען כי אך פנה מקום מרעה דשן וטוב, והוה שאמר 'בנאות

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## הלכה למעשה

**The Greatest Mitzvah of All (157) - ותלמוד תורה כנגד כולם**  
**Women Learning Torah: Relevant Portions.** Even though ladies are not commanded in the *mitzvah* of *Talmud Torah*, the **RM'A** (1) writes that a lady is obligated to learn (if she doesn't know from family tradition) the *halachos* that are relevant to her, such as *Shabbos* and many *halachos* that apply daily, like making the proper *berachos* before and after food. This can be seen from the *Gemara* (2) which states that in the days of *Chizkiyahu*, they checked the length and breadth of *Eretz Yisroel* and found that every man and woman, boy and girl, were fluent in the intricate laws of *Tumah* and *Tahara*, which were relevant to all.

**Father's Obligation.** This obligation is not just on a girl but even on her father to teach her, as stated in **Sefer Chasidim** (3). If that wasn't done, she has to gain that knowledge herself.

**Her Halachos.** A lady is required to know the following:

- 1) The laws of negative commandments relevant nowadays, including *Lashon Hara* and positive commandments that are not time-bound (*zman grama*) and therefore apply to ladies.
- 2) The exceptions to the rule of *zman grama mitzvos*, like eating *matza* on *Pesach*, eating *Shabbos* bread meals, etc.
- 3) Rabbinic *mitzvos* including the laws of *berachos* (this includes some basic knowledge of *shiurim* to know the proper amounts and time spans that necessitate a *beracha acharona*.)
- 4) The basic *nusach* of *tefillos* and proper pronunciation and articulation to say them properly,
- 5) The well-accepted customs that communities keep. There should be a special stress on the three *mitzvos* that were specially given to ladies. They are the laws of *Niddah* and *Tevillah*, the laws of lighting *Shabbos/Yom Tov* candles and the *mitzvah* of separating *Challah* from baked items.

**The Nature of Her Learning.** There is a strong debate as to the nature of a lady's learning to know the relevant *halachos*. Some (4)

מאת מו"ר ברוך זירטפלד שליט"א  
ראש כולל עשרת חיים ברוך קלבלנד הי"טס

assume that this is not a fulfillment of the *mitzvah* of *Talmud Torah*. Rather, it is a way to enable ladies to fulfill their obligations. Others hold that it is a *Talmud Torah* obligation, because in these areas of the *Torah*, the exemption for ladies was never said. In **Sefer B'Torosos Yehge** (5) he brings the whole debate at length and writes that there are differences between these two explanations. For example, it makes a difference how ladies should say *Birchas HaTorah* daily. The **Beis Yosef** who says that ladies learning their *halachos* obligates them in *Birchas HaTorah* seems to deem it as *Talmud Torah*; however, the **GRA** who disagrees with the above reasoning seems to hold that a lady's learning is not *Talmud Torah*, but they are able to make a *beracha* like they do on voluntary *mitzvos* like *Lulav*. Another difference might be if one is standing next to the grave of a lady and wants to learn *Torah*; is there an issue of shaming a person who can no longer do this obligation.

### בין הריחים - תבלין מרף היומי

**Berachos 2a - מאימתי קורין את שמע בערבין ...**

The **Gr'a** (שנתו אליהו) writes that the word "קורין" is used in our *Mishna* in plural form, yet later on (משנה יא) when discussing ברכת בשחר מברך שתיים" the more common, singular tense of *Shema* on his own and although normally one can be יוצא with ר"ם אלשקר that one shouldn't say *Shema* out loud (קול רם) lest someone try to be יוצא using שומע כעונה because it says "ודברת בס". The **פרי מגדים** explains that שומע כעונה doesn't work here because it says "ודברת בס". The **אבודרהם** also says that the ש"ץ can't be מוציא us with שמע because it says "ודברת בס". However, with מידים דרבנן the reason why we say it on our own, not יוצא with the ש"ץ, is that it is not proper for a servant to offer thanks and be מקבל עול מלכות שמים to our Master through an agent (שליח), so each person says it himself. **M"B** brings down these opinions and concludes that majority of *Poskim* rule that it would work.

(1) רמ"א י"ד רמנו (2) סנהדרין נד: (3) ש"יג (4) ברכי יוסף  
או"ח מ"ו, ש"ת בית הלוי (5) בתורתו יהנה ד' עמ"ר כ"ז

## הוא היה אומר ...

**R' Chaim Stein zt"l (Rosh HaYeshivah of Telshe)** would say:

Literally, these words mean "with my sword and bow." The **Targum**, however, explains these words "Tzlosi U'bausi" - a reference to *Tefillah*. If Yaakov was indeed referring to *Tefillah* here, why did he not say so explicitly? Because *Yaakov Avinu* was teaching us the proper perspective regarding *Tefillah*. The impact of *Tefillah* is as real as a sword and bow; so long as we are *mispallel* with proper *kavana* we are assured that our *Tefillos* will be answered. *Hashem* in His kindness, has granted us this incredible gift of *Tefillah* and the ability to request of Him for our needs. Often, it is simply on account of our failure to fully believe in the power of *Tefillah* that we refrain from maximizing the many opportunities."

**Chacham Rabbi Chayim Palagi zt"l (Ginzei Chayim)** would say:

It is known that *Asher ben Yaakov* stands at the entrance to *Gehinnom* and rescues anyone who has learned *Mishnayos*. As it says, 'מאשר שמנה לחמה' - the word 'שמנה' has the same letters as 'מנה'. He will come to the aid of those who learn *Mishnayos*, 'והוא יתן מעדני מלך', - he will get them into *Gan Eden* (מעדני) as a reward."

**A Wise Man** would say: "Self-respect is the fruit of discipline; a sense of dignity grows with the ability to say no to oneself."

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# מעשה אבות ... סימן לבנים

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

The *Medrash* teaches us, from the beginning of *Bereshis* until *Vayechi*, the word "חולה" is not mentioned. It was *Yaakov Avinu* who asked *Hashem* to bring illness to the world. *Yaakov* requested of *Hashem*, as a show of mercy, to bring illness so that a person can put his affairs in order. Primarily, if a person dies suddenly, he will not be at peace without first having the opportunity to make proper arrangements among his children. Therefore, if a person has some time prior to dying, he can have *Yishuv HaDaas*, a settling of his mind, surrounding his children. *Yaakov's* request was accepted and thus, *Yaakov* was the first person to become sick. But on occasion, finding out one is sick can be a pathway to enabling the cure to come too ....

A man was bringing his elderly father to the hospital one day, for a scheduled procedure. But the moment he walked into the waiting room with his father, he instantly realized something unusual was happening. Doctors were running in and out of the operating theater, nurses and other medical staff were yelling orders, and a hapless and terrified family was congregating in the waiting area not knowing whether to scream or to cry. What was going on?

It took many minutes before the situation stabilized and someone explained to the man what was happening. The story went as follows: This very morning, a 75-year-old man had a dentist appointment. He was there to have some dental work done, including having a tooth pulled. Seemed innocent enough. The man was accompanied by two of his kids who were there to bring him and drive him home. As the man was on the chair, his kids waited outside flipping through magazines.

Suddenly, they heard a scream of pain, accompanied by a scream of horror - one from the patient and the other from the dentist! In the midst of removing the man's tooth, the dentist somehow lost his grip on the instrument he was using, and the extracted tooth came loose sliding down the man's throat! It lodged itself in the man's larynx and he began having trouble breathing. The kids came running in and everyone began screaming at the same time - the patient in pain, and the others threatening to sue the dentist for his negligence. The dentist kept saying such a thing had never happened before.

But something needed to be done and fast. The dentist quickly helped the man off the chair and loaded everyone into his car. He sped to the emergency room where the man was quickly wheeled into the operating room to have his tooth removed.

The surgeon began to prep the patient for immediate surgery and ordered an X-ray done post-haste so he can get an exact location on the tooth, in order to extract it carefully and painlessly. There was no time for a full anaesthetic - the tooth needed to be removed right away, explained the surgeon, as the sharp ragged edges of the tooth can cause lacerations to the inner walls of the throat, causing irreparable and terribly painful damage to his larynx, voice box, esophagus, and a host of other organs in that region. The X-ray machine was brought in and as the picture came up on the large overhead screen, the doctors and nurses seemed to all gasp at the same time. There, in plain sight, was the tooth nestled directly above a foreign entity that had found its way into the man's throat: a tumor!

The professionalism of the surgical staff was evident as now, everyone shifted gears. This was much more than a simple tooth extraction. This called for radical cancer treatment. The oncologist and his team were called in and more tests were conducted to determine the size and weight of the tumor. The patient was transferred to another ward of the hospital while the family was called and everyone came running to the hospital. The tumor was in fact malignant, and although it was still rather small and easily removed, the surgeon later said that this tumor tends to grow and metastasize very quickly, constricting a person's throat and not allowing him to breathe. Had they not caught it at this stage, it might have proven to be fatal. Statistics show that a patient of this age, with this type of tumor, generally succumb to the ravages of the disease!

What a miracle it was! A man who was deathly ill but did not even know it, was saved because of a procedure gone wrong. *Kol Ma D'avid L'Tav Avid!* The man's kids were concerned with suing the dentist for causing his tooth to slide down his throat when in fact, *Hashem* arranged that this accidental procedure is what caused the man to be saved!

## תורת הצבי על הפטרות

ולבני ברודי הנלעדי תעשה חסד .... (מלכים א' ב.)

As the sun begins to set on the reign of *Dovid Hamelech*, the King charged his newly crowned son, *Shlomo*, to "finish what he started." *Shlomo* was told of *Barzilai Hagiladi* who had come to his father's aid at a critical time and now *Dovid* asked that *Shlomo* remain close to his family and reciprocate that kindness. But why does he ask him to "do *chessed*" with them? Shouldn't it be *Shlomo's* duty to repay the kindness?

**R' Gamliel Rabinowitz *shlit"a* (Tiv Haftoros)** explains that in *Dovid's* instructions to *Shlomo* lie a valuable lesson. When *Dovid* was running away from *Avshalom* and was in need of support, *Chazal* continuously stress that what *Dovid*

needed more than anything in the world was a real friend. Although he was a great monarch and enjoyed a flattering gathering, most of the nation was swept up in the excitement of *Avshalom's* rebellion and *Dovid* felt completely alone.

Thus, when *Barzilai* appeared, he offered much more than food and drink; he displayed support and friendship towards *Dovid*. This gesture placed *Dovid* in a clearer frame of mind and helped him through his difficult time. *Dovid's* request to *Shlomo* was more than just returning an old favor; he wanted *Shlomo* to continue the familial friendship and expound on it.

As he lay on his deathbed, *Dovid Hamelech* felt that this was a very important lesson to impart for generations to come, which is acutely understood in today's very polarized world.

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# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

ויחי יעקב בארץ מצרים שבע עשרה שנה ויהי ימי יעקב שני יחיו שבע שנים וארבעים ומאת שנה (מ-ה) The *Baal HaTurim* says: *Parshas Vayigash* ended with the words "וירבו מאד". When added to the first two words of this week's *parsha* - "וירחי יעקב" - the *gematria* totals 485, which is the exact numerical value of the words, "זראה ס' רבוא" - "*He (Yaakov) saw 600,000.*" He saw the future *doros of Klal Yisroel* and it gave him *chiyus* - inspiration to carry on and live.

What an amazing *gematria* and the intent is crystal clear. Parents, *Rabbeim* and teachers, may have *chalishas hadaas* (disappointment) wondering if all the time and effort they expend teaching our youth is worth sacrificing their own spiritual growth. But when they see the development of the future *doros*; when they see firsthand the fruits of their labor, that is the greatest *nachas*, and their worries melt away. Thus, says the *posuk* "וירחי" - and they will live! Ultimately, all the efforts are *kdaai*.

The *Baal HaTurim* further states that the 17 years of *Yaakov's* life mentioned in the *posuk*, correspond to the 17 years that *Yaakov* sustained *Yosef* in his home before he was sold. Seventeen years in *Mitzrayim* to repay his father for those seventeen years at home. This *machshava* complements the prior one. As children, we must recognize how much our parents are *moser nefesh* for our upbringing, constantly instilling in us a "*bren*" for *Yiddishkeit*. When they get older, or pass on, it is our turn to ultimately provide for them in either a physical or spiritual way. As the *Zaida zt"l (Baal Machsheves Haleiv)* would often say - our fathers and *Zaidas* are growing through our *maasim tovim*. Additionally, *Yaakov Avinu* lived with *Yosef* for 34 years (17 in *Canaan* and another 17 in *Mitzrayim*) which is the numerical value of "וירחי" - This teaches us that only through a life of *Torah* study - especially with our children and students - do we live. As *Klal Yisroel* embarks on a new cycle of *Daf Yomi*, let us remember this idea and make the commitment. *Chazak Chazak V'nischazek!*

## משל למת הדבר דומה

יברך את הנערים ויקרא בהם שמי ושם אבתי אברהם ויצחק (מא-ה) **משל**: Toward the end of his life, a great weakness descended upon the **Chazon Ish, R' Avraham Yeshaya Karelitz zt"l**, and he was bedridden until his final day. His sister, **Rebbetzin Kanievsky a"h**, wife of the **Steipler Gaon z"l**, took care of his needs and brought him his sustenance. On the Friday before his passing, a woman arrived and asked the *Rebbetzin* to go into her holy brother and ask for a *beracha* for her sick child. The doctors were saying that he had a congenital heart defect and the prospects were not good.

The *Rebbetzin* asked the woman to write the child's name on a paper. She wrote down, "Eitan ben Chaya" and handed it to her. The *Rebbetzin* walked into her brother's room and explained that a woman with a sick child was asking for a *beracha*. The *Chazon Ish* looked at the paper, and dismissed it saying, "There is no such name." The *Rebbetzin* walked out and told the woman what the *Chazon Ish* had said.

The woman could not understand. Her son was called Eitan and her name was Chaya. The *Rebbetzin* went back in and tried to explain to her brother that this is the child's name but he shook his head and said again, "There is no such name."

This time, the woman needed to be sure. She asked her husband who told her that at the *bris*, he had added 2 names and the child is "Yissachar Dov Eitan ben Chaya"! She had never known - but the *Chazon Ish* did! This time she went back in with the correct name and the *Chazon Ish* gave a warm blessing for the health of the child, and he was indeed healed!

**משל**: The importance of a Jewish name is stressed in this week's *parsha*, as *Yaakov* blessed all his children, but he specifically noted that *Yosef's* two sons, *Menashe* and *Ephraim*, should be "*called by my name and the name of my fathers, Avraham and Yitzchok.*" A name is not merely a title - it is a reflection of one's inner spark, and although in this world, one's name is how he is referred to, in the next world, one's name is an identification of what he represented here.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF - אחדות

## דרגה יתירה

שכל את ידיו כי מנשה הנבחר .... (מא-יד)

When *Yaakov* blessed *Ephraim* and *Menashe*, he crisscrossed his hands in order to give *Ephraim* the right hand and *Menashe* the left hand. Why didn't he simply change their positions so that he could place his hands upon them in a normal way? **R' Shimon Schwab z"l** says that *Yosef HaTzaddik* was an exceptionally righteous and learned person and the spiritual leader of his household. But he was also an exemplary *askan*. He was the administrative advisor to Pharaoh, who controlled the economy for the entire country of Egypt. Both of these traits are important and he passed them down to his children. *Menashe* was his father's right hand man in all administrative and political affairs. *Ephraim*, who learned *Torah* from his grandfather *Yaakov*, became a huge *Talmid Chacham* and was the leader of all spiritual matters in *Yosef's* house. *Yaakov* wished to put *Ephraim* first, before *Menashe* indicating that a *Talmid Chacham* and the power of spiritual leadership is paramount. All other qualities, no matter what they may be, are secondary. However, *Yaakov* did not want to minimize the great importance of *Menashe's* position as "chief *askan*" and therefore he did not ask *Yosef* to change their positions. His message was, let each one be who he is and develop the great intrinsic qualities that *Hashem* blessed him with. He should not change himself, I will change MY hands to accommodate each one's unique contribution to Jewish life. The switching of his hands though was not only to teach us the importance of allowing every child to develop according to his nature and be the best he can be with his own individual traits. He was also bonding them together in a knot, a *keshet shel kayama* an everlasting unity. We need our spiritual *Torah* leaders and we also need our *askanim/activists* in all areas of Jewish life. But they must work TOGETHER! When there is a bond, respect, and *achdus* between all types of Jews, there will be great achievements in the Jewish world.