

זה על ידי. וביז אם תהיה זה ע"י אחר שאותו יאיר השי"ת בשכלו. מלבד מה שהוציא יוסף את עצמו מכלל המתגאים בדבריו. ביקש גם להשפיל שיטתו של פרעה. אשר לדעתו מז הראוי הוא שיתגאה האדם בכל אשר יש לאל ידו להתגאות. והוכיח את פרצה שגם ישוצתו תלויה רק בהכמה הצליונה. ולא יחשוב פרעה שאם ימצא פתרוז לחלומו תהיה זה מכח הכמה של בשר ודם, גם אחר שהרצה פרעה את חלומותיו, והבין יוסף את פתרון הדברים, הקדים להצהיר שאיז הפתרוז משלו. כי 'את אשר אלקים עושה הגיד לפרעה' (פסוק כה) כלומר. הקב״ה הוא המגיד. וה׳פותר׳ אינו כי אם בחינת ׳כלי שרת׳ של הקב״ה. ומה לו ל׳כלי׳ להתפאר... וכז כפל את הדברים אחר שהגדיר את מראות החלום. וכז אחר שפתר את המכווז בחלום (פ׳ לב). כ״ז כדי להודיע לפרעה שאיז זה מהכמתו. ולבאר לפניו את שיטת העבריים. למה באמת איז הם מתגאים איז זה מפני כר שאיז בהם תבונה וכשרוז. אלא

שלדעתם איז ההכמה וכל התלויים בה מוגדרים כ׳נכסי צאז ברזל׳ של האדם. ומבואר מדבריו. יסוד גדול בעניז האמונה בה׳, שאיז הסיבה גורם המסובב כלל רק אם משום רצוז ה' הוא שיהא המסובב. אז אפשר להסיבה לפעול. וע״כ. כיוז שנשלם הזמן שהיה יוסף צריך להיות בבית האסורים. השי״ת סיבב שפרעה יחלום חלום. ועי״ז יוסף יצא לפתור את החלום. וכן מפורש בקהלת (ט-יא): ״שבתי וראה תחת השמש כי לא לקלים המרוז ולא לגבורים המלחמה וגם לא לחכמים לחם וגם לא לנבנים עשר וגם לא לידעים חז וגו". הרי איז החכמה סיבה כלל לעשירות. אלא אם ירצה ה' שיצשיר איש. כריהיה. ביז אם הוא חכם גדול. ביז אם הוא טיפש.

דזהו רצוז ה׳, ואם רוצה ה׳ שלא יהיה עשיר. לא יועיל לו כל החכמה שבעולם! "לא לגבורים המלחמה" – מישהו גיבור. נראה שע"פ הטבע זהו סיבה שינצח את המלחמות. שהרי יש לו את הכוחות והיכולת להתגבר. אבל מפורש בקרא שאיז זה אמת. שאינו סיבה כלל שינצח את המלחמות. שהרי אם לא נגזר השי״ת שינצח את המלחמה. אפילו אם הוא גבור ויש לו הכוחות והיכולת לנצח. לא ינצח המלחמה. שהשי"ת הוא גוזר הגזירות. ויסוד זה נתכאר לנו היטב ממלחמת החשמונאים עם היוונים, שעמדו במלחמה י״ב בני חשמונאי ואלעזר כנגד כמה רבבות. וע״פ דרר הטבע איז שום סיכוי בעולם לומר די״ג אנשים ינצחו כמה רבבות. אבל. כיוז שאיז להגיבורים המלחמה. רק הכל תלוי בגזירת השי״ת. גם החלשים והמעטים יכולים לנצח ולהתגבר במלחמה, וע"ז נאמר: "מסרת גבורים ביד חלשים. רבים ביד מצטים"".

A SERIES IN HALACHA LIVING A "TORAH" DAY Important and Relevant Chanukah Halachos

Mitzvah Items Left Over After Chanukah. Wicks, oil, cups and *Menoras* are some of the usual items left over from the Yom Toy of Chanukah. We have a rule that Tashmishei Kedusha which has Hashem's Name in it, like Mezuzos and Tefillin, require proper storage, which we refer to as *Genizah*. However, Tashmishei Mitzvah such as a Lulav and Shofar, may be disposed of, although not in a way that they become disgraced. Therefore, one cannot put them unwrapped into the garbage where they might become filthy from the remains of food and drink. If he wraps them, preferably in a plastic bag which is waterproof, it is permitted, and certainly if they are put in a recycling bin where there are no remains of food. This applies to the wicks and oil cups of a *Menorah*, and to a *Menorah* where the oil was put in without cups. These items can be wrapped as above and put into the garbage. Even if a gentile cleaning lady is going to throw them out, she should be told to wrap them. Leftover Oil. Oil that is left in the oil container that was never the first half-hour, he can use it.

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, הידש כולל שוייני מיים איינייא, הידש כולל שוייני מיים ברוך הירשפלד שליט"א,

poured into the Menorah, can be used for anything. Oil that was poured into the Menorah, or Menorah glasses, and stayed on because the flame was extinguished within the first half-hour. cannot be used for one's personal use. This is because once the owner went so far as to pour it into an object and it will probably be consumed for a precious *mitzvah*, it becomes fully dedicated for the *mitzvah* and is אסור בהנאה. If it went out after half-an-hour, there are two opinions whether the same *issur* applies. Therefore, one should dispose of the oil and not use it for anything, even for Shabbos lights which are made to be used.

Washing the Glasses. One should not wash out the oil glasses in a sink used for food. If one does wash them, it should not be with hot water which can impart a taste of this forbidden oil into the walls and bottom of the sink. The wicks that are saturated with oil should also not be used for other things. If a person made a provision (תנאי) to use the oil afterwards, if it burned out within the first half-hour, he cannot use the oil, but if it burned out after

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ביו הריחיים – תבליו מדף היומי – בבא קמא מא.

רורשים - The תורה savent is paid to the אור המועד kills a person, the בעל השלר must pay כופר . This payment is paid to the ישונד משלם בופר how we estimate the amount of the במיה payment. Is it דמי המזיק how we estimate the amount of the במצי payment. Is it דמי המזיק Additionally, how is this במיה payment classified? As a payment for damages (ממנוו), or as a payment to acquire atonement (כפרה) for the בעל השור. In other words is it כפרה א כופרא ממונא? would be if the אירשים dies before he has a chance to pay the ביפר before he has a chance to a vire מייד ben the נפק"מ would be obligated מייד would be obligated to pay it from the estate, as any other debt. But if we say כופרא כפרה, then just like a אשם זס תטאת is not brought on behalf of a deceased person, because of the יורשים on behalf of the איו כפרה לאחר מיתה". so too here, the מוייק would not be paid by the מוייק on behalf of the מוייק

The Gemara [מ] ארי ארא בר יעקב brings that ביפר ארא בר יעקב asked ארי ארא צר יעקב? Should each partner pay a full כופר? But the Torah says one כופר is paid, not two. Should each one pay half? But the Torah says a full כופר is paid not a half? The Gemara does not answer this אאלה. The **ברב"ם** that kills a נאסגי ממון פ"י, ה"ד **ומב"ם** that kills a see clearly that the *paskens*, בופר א כפרה creatingly, although the *halacha* is כופרא כפרה, the evaluation of the payment is דמי נייק. The Rambam also paskens, in the case of the שותפין that own the שור, that they each pay a full כופר. The מגיד משנה explains this is in line with what we pasken אי ממון, that's why we are מיקל so they may attain a כפרה, but if it was מיקל as by all מיקל as by all

savs that if the אשה is a אייד then the nutbe nutbe nutbe nutbe serve the serve the serve serve and after מביוריש לקיש. Since אייד serve the serv is considered "ראוי", ie; not actually possessed (only prospective) by her at the time of מיתה, ie; not actually possessed (only prospective) by her at the time of מיתה and the halacha is that a husband only inherits the possessions of his wife that she had at the time of her death: אין הבעל נוטל בראוי כבמוחזקי". The אין הערת הינוד. The נא, אין מעחת הינוד problem of יוראויי is only applicable when the אשה was entitled to this money while alive and now the יוראויי steps in her place (through her c and inherits it. For example, a loan was owed to her and then after her death it was paid back to the estate. Since she wasn't מעחינה in the money at the time of her death, it only came after, so this money is considered איז מופר אמי and the husband does not receive a portion of it. But כופר so't awarded to the אר that we can say it was her money and now the ארשים inherit it through their relationship with her. rather this is a אירת הכתנב that the בופר and it is paid straight to the אירשים, but not בתורת ירושה. So, this is just a payment to the family and if so, the דאוי fo דין f shouldn't be applicable and the husband should be entitled to a portion of it? v"v. הוא היה אומר

R' Yaakov Galinsky zt"l (Vehigadeta) would say:

יכי אמר פו יקראנו אסוו") - The word 'Yikraeinu' seems to imply that it was pre-ordained. Yet, when Yehuda retells the story to Yosef, he uses the word 'V'Karahu' (42:29) which implies circumstance and coincidence. A Jew has a responsibility to know that nothing in life is circumstance and happenstance. Hence, Yaakov told his sons that perhaps it is pre-ordained. However, Yehuda spoke to the 'Tzafnas Paneiach' - the viceroy of Egypt - and used the word 'coincidence' because he assumed that a non-Jew couldn't fathom something incredible and miraculous like this being pre-ordained."

A Wise Man would say: "Never let your sense of morals prevent you from doing what is right."

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לדעתם – לא מצטיינים בכלום, ואעפ״כ מסתובבים בחוצות שמחים ועליזים, אנשים כעיז אלו – טענו המצריים – הם אנשים בלתי שפויים ושפיר מוגדרים כתועבה, עכ״ל. לאור האמור ביקש פרעה פתרוז. כי כל עוד שיוסף משפיל עצמו ואינו מתפאר בכוחו ובכשרונו, א״א לשלבו בין שרי המלוכה, וע״כ ניסה כוחו להנחיל לו כבוד ויקר. הודיעו שהינו 'בר הכי' ופתח ואמר לו: 'אני שמעתי עליך לאמר תשמע חלום לפתור' אותו'. כלומר, זכית בהכמה יתירה, וכשתשמע חלום תבין בהכמתר את פתרונו, ולכן אדם כמוד אני צריר. וכעת שמע את חלומי ותו לי את פתרונו. בדבריו אלו ביקש פרעה לפתח ביוסף את חוש הגאוה. שיביו מה שמייחסים אליו. ויבוא עי״ו לידי הכרה ליטודים נאזת חרב אברהם דנאל 🎦

ויהי מקץ שנתים ימים ופרעה חלם והנה עמד על היאר (מא-א) – בענין סיבה ומסובב

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כבל וקיים (עייז סנהדריז יד.). וזאת לא היו המצרים יכולים לסבול. הללו הבינו שאם

שנם אנשים שלא שפר עליהם גורלם ואינם יכולים להראות את כבודם בראש כל

- זואות. שליהם להסתגר ולהסתתר בבתיהם, משם יבכו של מר גורלם, ואילו השבריים

איתא במדרש (רבה פרשה פ״ט): ״ויהי מקץ שנתים ימים, ״קץ שם לחשך״ (איוב 🏷 כח-ג). זמז נתז ליוסר כמה שנים יצשה באפילה בבית האסורים. כיוז שהגיע הקז חלם פרעה חלום". ע"כ. וביאר **הבית הלוי** דברי המדרש וז"ל: "דבכל דבר שבעולם יש סיבה מסובב. וכמו אחד קנה סחורה אחת והרויח סך גדול בזה ולפי שכל האנושי קניית וסחורה היה הסיבה שנסתבב מזה שהרויח סר ממוז, אבל באמת הוא טעות דלא הסיבה גרמה לו הריוח. רק מז השמים נגזר עליו שירויח וע״כ נסתבב שיקנה סחורה זו. נמצא הריוח הוא הסיבה. וקניית הסחורה הוא המסובב. כדי שעל ידה יהיה התכלית. הגרצה. וכז כאו אשר לפי השכל היה דהחלום של פרעה הוא הסיבה שיצאה ממנו זה זמסובב שיצא יוסף מתפיסה. ובאמת אינו כז והדבר הוא להיפור דעיקר הדבר היה ליוסר שיצא מבית האסורים ומזה נסתבב שחלם פרעה חלום. דיציאתו של סף הוא הסיבה וחלום פרעה היה המסובב, וזהו שאמר ויהי מקץ שנתים ימים [שנשלם מז של יוסף ופרעה חולם. דזה סיבבה שחלם פרעה. וזהו שמביא המדרש הפסוק קז שם לחושר וכיוז שהגיע הקץ מיד ופרעה חולם". עכ"ל.

מעשה אבות סימן

ייאמר להם יוסף מה המעשה הזה אשר עשיתם הלוא ידעתם כי נחש ינחש איש אשר כמני ... (מר-מו) Yosef is known throughout the generations as "Yosef HaTzaddik," implying that he was perfectly righteous in all matters, bein adam l'makom (between man and G-d) and bein adam l'chaveiro (between man and his fellow man). Many commentators wonder how a *tzaddik* like Yosef could submit his brothers to a seemingly cruel hoax when first he conceals from them his true identity, then accuses them of espionage, incarcerates their brother Shimon, and finally plants his royal goblet in Binyamin's sack to incriminate him for a theft he did not commit? How could he do such a thing?

The Akeidas Yitzchok writes that Yosef felt that he had to place his brothers in a situation where they would be forced to stand in Binyamin's defense, and thereby atone for their sins against Yosef. They needed to recognize what they did wrong to Yosef and by admitting their mistake, this was the first step in their path towards *teshuvah*. Their second step was taken when they offered themselves together in slavery to pay for the theft of the cup. By resolving to face their difficulties as a group, they had reached the admirable recognition that all Jews are truly responsible for one another. The completion of their teshuvah was finally attained when Yehuda declared his willingness to become Yosef's slave in place of Binyamin. The highest expression of love for another human being is when one is willing to accept suffering in his place. Only after Yosef saw that his plan had come to fruition and the solid foundations of brotherly love had indeed been laid in *Klal Yisrael*, was he at last able to reveal himself and express to them the great love that he felt towards them.

The humility of our *Gedolim* throughout the years is legendary and many stories are recounted to teach us a great many lessons. One story in particular is truly uplifting. While traveling to a distant city on a crowded coach, the great **R' Akiva** Eiger zt", was suddenly accosted by the passenger sitting next to him. "My watch!" should the man, distraught. "My gold watch is gone. It was right here and since you are the person sitting next to me, you must be the thief?"

"Excuse me sir," said R' Akiva, "I assure you I didn't take your watch."

"Liar!" shouted the man insolently. "It couldn't have been anyone else. Aren't you ashamed of yourself, an elderly man like you! Return it immediately!" He grabbed hold of R' Akiva's coat and began shaking him furiously.

"Please believe me," protested R' Akiva gently, horrified at the man's implication. "I didn't steal your watch."

The man insisted on searching R' Akiva's pockets. Of course, he found nothing, but that didn't stop him from ranting and raving throughout the rest of the journey about the "thief" sitting next to him. R' Akiva Eiger immersed himself in a *sefer* but he was somewhat shaken that a fellow Jew could violently accuse him of theft.

When the coach pulled up to their destination, the passengers collected their packages and disembarked. Looking out of the carriage, they could all see throngs of people lining the streets, and enormous posters welcoming a great *tzaddik* to the city. The man who had lost his watch approached somebody and asked what the commotion was all about. In whose honor had the whole town gathered?

"Oh, haven't you heard? The great tzaddik, R' Akiva Eiger, just arrived in the carriage. He is coming to grace our city with his presence! Oh, look! There he is now, the *Gadol Hador* and *Torah* leader of our generation!"

The man followed the pointing finger and nearly fainted. He had accused the *Gadol Hador* of stealing his watch!

Aghast, he pushed his way through the crowd, fell to R' Akiva's feet and cried out, "Rebbe! Rebbe! Please forgive me!" Panic struck the elderly Rav. "What is it you want from me?" asked R' Akiya, alarmed that the same man was back again. He was literally afraid for his safety. "Please believe me. I'm telling you the truth! I don't have your watch!'

It took some time for the man to explain himself but in his great humility, it had never dawned on the great R' Akiva Eiger that the violent man had realized who he was and was now appalled at how he had treated a *Torah* scholar.

את אמרת זה בני הדו ובנך המת וואת A penetrating analysis of the weekly הערת זה נבני הדו ובנך המת וואת אמרת לא כי בנך המת ובני הדו (מלכים א׳ ג-בנ) תורת הצבל על Usually Parshas Mikeitz falls out on Shabbos Chanukah Shlomo immediately ruled that crying woman who had

and a different *Haftorah* is read, but this year, we are expressed compassion for the child was the true mother. privileged to examine the rarely read Haftorah (which has only been read four times in the past fifty years) of the brilliant twelve-year-old Shlomo Hamelech rendering his first court decision. The case was between two women living in the same house. Both had given birth to sons, and one unfortunately smothered her child in his sleep. The distraught woman swapped her dead child with the other woman's live one, claiming it was her own. Shlomo ordered that the child be cut in half and be divided equally amongst the two women. The imposter agreed while the true mother cried and pleaded that the child be spared and given to the imposter.

R' Meir Leibish zt"l (Malbim) notes the different priorities in the women's statements. The true mother argued that her son was the live one while the imposter's child was dead. while the imposter claimed that the dead child was the other woman's while the live one was hers. This subtlety reveals the true intention of the imposter in that the child's mother prioritized the life of her son while the imposter prioritized the death of her friend's son. What disturbed her most was that the live child belonged to someone else while her own child had died. Even in tragedy, a Jew must never lose focus on his priorities and what the Almighty wants from us

ויצעה העם אל פרעה ללחם ויאמר פרעה לכל מצרים לבו אל יוסף אשר יאמר לכם תעשו ... (מא-נה)

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As ruler of Egypt, Yosef instructed his subjects, the Egyptians, to undergo a *bris milah* in order to receive their necessary food rations. Needless to say, they were not happy, and so they came to Pharaoh to protest. He promptly replied that it was imperative to heed Yosef's directives. The obvious question is why did Yosef demand that they circumcise themselves? Did he want them to all become Jews? Why did he deem this necessary to force the starving Egyptians to have a *bris milah*?

There's a famous *pshat* from the *Rebbe*, **R' Heschel** zt" in sefer Chanukas HaTorah. He says that Yosef possessed farreaching vision. He saw that during the enslavement in *Mitzrayim*, *Bnei Yisroel* would struggle with the *mitzvah* of *Milah*. Thus Yosef, even decades earlier, instituted that the *goyim* must also have a *bris*, thereby easing the discomfort for his people later. **R' Yerucham Levovitz** *zt'l*. the venerated *Mashgiach* of the Mir offers another *pshat*. He asks an additional question: We know that *Yidden* do not look to convert anyone. Why did Yosef mandate this prerequisite? We find an analogous idea when one acquires an עבד כועוי. A slave must also undergo a bris. Why, in both these cases, is the bris required? He answers with the following thought. When one owns an yet, he is responsible for his well-being, which includes his physical needs. But in reality, the greatest good one can do for another human is in the spiritual realm. Thus, a master must provide a *milah*, a spiritual connection to enable his slave to thrive. Yosef HaTzaddik, in his position as the supplier of the entire land, knew that he not only must give them their physical sustenance, but also their *ruchniyus*. Hence, he insisted that they receive a Bris. This machshava is pertinent to all mechanchim and parents. The ultimate gift we can bequeath to the next generation of Klal

Yisroel is not merely the physical security to weather the winds of time and the vicissitudes of life, but also the spiritual anchors required to remain steadfast and connected to Hashem in the face of today's world's turbulence. Kein vehi ratzon.

משל למה הדבר דומה וא-ל שד-י יתן לכם רחמים לפני האיש ... (מג-יד)

local rabbi was determined to figure out a way to make his congregants become more connected to Judaism and the Torah. He tried various avenues and incentives, but the people remained steadfast in their ways.

One day, being in a particularly enthusiastic mood, he decided to give it all he got. As is customary in many synagogues, the prayers of *minchah* and *maariv* are done in consecutive order and the local rabbi often gives a short sermon for a few minutes on notable topics between pravers. The rabbi thought this would be an opportune time, so he began exhorting his congregants to greater devotions.

our lives. We need to concentrate on Hashem." The rabbi became so enthusiastic about his speech that he

נששל: In a particularly small out-of-town community, the completely lost track of time. His face aflame, his words rose and fell with emphasis. What was supposed to be a fiveminute sermon, was still going strong fifteen minutes later!

Finally, one old man lost patience and called out from the back of the synagogue, "Come on, come on, enough about devotion to *Hashem* already. Let's just start the prayers!" נמשל: The Torah tells us that when Yaakov sent the brothers back down to Egypt with presents to flatter the "leader" there, he also added a short prayer. The Torah seems to be alluding to us an important lesson and reminder that every action that we do must be accompanied by a prayer to Hashem in order for it to be successful. Everything we say or do is guided "We need to be more focused on *Hashem*," he began, "We solely by the Almighty in Heaven, and only He has the

need to think about *Hashem*. We need to bring *Hashem* into deciding power to make it prosperous.

אם כנים אתם אחיכם אחד יאסר בבית משמרכם בנים אתם אחיכם אחד יאסר בבית משמרכם במשמרכם הבית משמרכם הבית מ

Before sending them off, Yosef told his brothers to take sustenance with them to their homes. He was in charge of all the storehouses in Egypt and he gave them food. But the expression he used, "Go bring grain for the hunger (rour) of your households," teaches us an important lesson about the proper way to eat. The Shla"h Hakadosh uses these very same words to describe exactly how much a person should eat. It should be "שבר רעבון" - enough food to break your hunger. Not more and not less! In today's world there is such a stress on food consumption and many, if not most, people have some sort of eating disorder - either they eat too much or they eat too little! Either way it is a "disorder" for it disrupts a natural, healthy lifestyle.

In *bentching*, we mention the three keys to successful eating. We say: "אכלת ושבעת וברכת" - You shall eat. You shall be satisfied (in other words, "Stop eating!"). Last, but certainly not least, you should thank Hashem! The Hebrew word for satisfied is "אָבֶע" which is the same letters as "אָבָע" - the number seven. Seven represents א פרע - the natural order of the world. Since the world was created in seven days, the number seven also represents completion. Thus, "seven" and "satisfied" have the same connotation, as a person feels complete when he has eaten his fill. Now, the word for FAT is "שָׁכָּע", which, not coincidentally, is the same root as the word "שמונה" which is the number eight. The number eight represents "למעלה מו הטבע" going beyond nature, which also means eating beyond what is necessary and healthy in the physical world. And wouldn't you know? The word for oil is "שכע". During the eight days of *Chanukah*, we used lots of *shemen* for our *Menorahs*. Why? Because it reminds us to stay away from the philosophy of "Greece" which is to stress the physical without proper boundaries.

Chanukah is over but we must still fight the Greek mentality and not fall prey to overindulgence! We all need to eat, that is simply a matter of survival. But how? Well, we must eat, become satisfied (STOP) and then ... THANK HASHEM!

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZI"L