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תורה תבלין

TORAH TAVLIN
Production

34 MARINER WAY
MONSIEY, NY 10952

(Monsey, NY)

הדלקת נרות שבת - 4:10
זמן קריאת שמע/ מ"א - 8:54
זמן קריאת שמע /הגרי"א - 9:30
סוף זמן תפילה/ להגרי"א - 10:17
שקיעת החמה שבת קודש - 10:28
מוצש"ק צאת הכוכבים - 11:58
צא"ח/ לרבות תם - 5:40

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טיב התבלין

שמתבוננים בפרשתן בכל מה שעבר על יעקב אבינו, יכולים להפיק מזה כמה לקחים האין להתמודד עם היציאה ממצרים הוא מכשולים שונים בפני האדם, רהנה בסוף הפרשה הקודמת איתא שיצחק קרא ליעקב ושילחו לבית לבן לקחת משם אשה לצורך המשך הדורות, כי היה על יעקב להעמיד י"ב שבטי י"ה. יעקב אכן שומע בקולו ויוצא לדרור כפי שרואים אנו בפרשתו, באותה שעה ידע יעקב את אשר אירע בשעה שיצא אלעזר להמציא זיווגו של אביו, כי עד שלא העדים שמשו של יום כבר השלים אלעזר את שליחותו, וכבר הסכימו בתואל ולבן לתת את רבקה ליצחק, אז ראו בחוש את ההשגחה העליונה, וכיון שכן היה שם מבשר בהש"ת כי גם לו ינחה הקב"ה בדרך קצרה ימצא את מבוקשו, ובפרט אחר שכבר ידע מראש להיכן פניו מעודות כפי שהורה לו אביו, וגם בני העולם היו שחים אודות זיווגו ואמרו הגדולה לגדול והקטנה לקטן, לכן עשה גם הוא כאלעזר נטל הרבה מזרד ומתן, והלך לדרור ביתה לבן.

מאוצרותיו של המגיד

וַיִּקְרָא יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֵן יֵשׁ ה' בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי וְגו' (בא-מז) - בַּעֲנִיין 'כָּל בִּי עֲשֵׂרָה שְׂכִינָתָא שְׂרִיא'

כתב 'בחומת אנך' (להחידא) "כתוב בספר 'אמרי נועם', ש'וייקץ יעקב משנתו ויאמר, 'ס'ת צבור' (וכיכ' ביבעל הסודים), 'אכן יש ה' במקום הזה; שבמקום הצבור השכינה עמדם'. וכן במ' (סנהדרין ל"ט), 'שכל בי עשרה שכינתא שריא'; וכתב בשם **משמאל'** (במדבר תרע"ג ד"ה ענין תפלה), 'כשאדם ניצב להתפלל, בדאי שהמקטרגים במקטרגים מה הוא זה שבא אל שער המלך, ומטרידים ומבלבלים את מחשבתו, וכידוע, שבשעת התפילה שכינים ביותר מחשבת הרוח ובלבול הדעת, וצריך התחזקות גדולה וכולי האי ואולי, והעצה הידועה לזה היא תפילת הציבור לקיים 'בתוך עמי אנכי יושבת', וכדלחלוף, דהנה תפילת הציבור היא בקול, ואף דבכל דבר שהוא באתגליא שייך עליו קטרגו, הציבור עצמו הוא ההגנה. ויש להמתק הדברים עפ"י מה שהגיד **כ"ק אבי אדמו"ר זצלה"ה (ראבני נז"ר) בשם כ"ק ר' דוד מעלוב זצלה"ה**, רכשעשרה יחד מתפללים, אפי' אם מלאך יבוא שמה, נפשו יוצאה מגדול הפחד, משום ד'כל בי עשרה שכינתא שריא', ומה גם המקטרגים שחלה עליהם אימה ופחד, ובעפ"כ ישימו יד לפה ולא יקטרגו, (והיינו, שמצד השואת השכלה על צדור של בני"א (מתפללים) אין חששן בתפילה) יכולים לקטרג עליהם, ונ"ל, שענין זה נרמז בסמיכות דמוזס בתנ"ך הפרשה שביארו **הכלב' (הל' תפילה ד"ה ולא תמצאן) והדודק' (הל' יחזכ"פ ד"ה בספר**

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

The Daily Obligation. There is an obligation for each man to set aside time every single day and night of his life for learning *Torah*. This is derived from the *posuk* which *Hashem* told *Yehoshua bin Nun* (1): **והגית בו יומם ולילה** - “*This book of the Torah shall not depart from your mouth, rather you shall contemplate it day and night.*” (2) Even though the simple explanation of “*day and night*” means constantly and consistently, as opposed to a specific daily obligation, the *posuk* is also understood to mean that one is obligated to learn some amount of *Torah* every single day and every single night (3). If a person would know that during the next forty-eight hours he will only have one hour available for *Torah* study, he must divide this time into four segments of day and night. Additionally, the *Gemara* (4) tells us: **עשה אותם - לדברת בם** - “*You shall make them (words of Torah) the main topic (of your speech) and not a minor aspect.*” The **Shulchan Aruch Harav** (5) writes that this refers to making the set amount of daily time devoted to learning into a larger segment of time. When circumstances cause a person to become

הוא הייה אומר...

“From the beginning of creation, *Hashem* wanted to bring down the light of *chesed* (kindness) into the world so concealed it in the *Dudaim* (small flowers). When Leah gave over the *Dudaim* to Rachel, she demonstrated to *shem* that she was worthy of being the vehicle to spread *Hashem’s* light throughout the world. *Hashem* rewarded her with the birth of Yissachar. Yissachar represents the highest level of *Torah* learning. Yissachar’s *Torah* learning releases the light that *Hashem* concealed within the *Dudaim* and spreads it throughout the world.”

Rochel said, ‘G-d has judged me,’ and thus she named the child Dan. We see that one should be very careful with his (or her) words, especially with what he says. Chazal tell us: ‘Four people began their words with **‘א** (anger) and were destroyed with **‘א**. They are: the snake; baker (from Egypt); Korach’s people; Haman.’ Rochel, too, began with the concept of judgment, and she died suffered from the Attribute of Justice and died during childbirth. How careful must we be when we speak!”

“When I was a young man, I observed that nine out of ten things I did were failures. I knew that I didn’t want to

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מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

The Obligation to Remember Torah Learning. The *posuk* states (7): וְרָקֹה הֵשֶׁמֶר לָךְ וְשָׁמְרוּ נַפְשְׁךָ מֵאֵד כִּן תִּשְׁכַּח אֶת הַדְּבָרִים ... יוֹם אֲשֶׁר - “Beware for yourself and greatly beware for your soul lest you forget the things (your eyes saw) ... the day that you stood before Hashem your G-d at Chorev.” From here we learn that one is obligated to remember his *Torah* learning. Even though the simple explanation of the words “lest you forget” is referring to the *Aseres Hadibros* (Ten Commandments) that were heard at *Har Sinai*, Chazal (8) maintain an oral tradition (9) that it refers to the whole *Torah*. This obligates us to do our best by reviewing the *Torah* we learn (we will discuss other suggested methods *IY”H* in the future) in order to remember it fluently. This might bring up the question of which takes precedence: reviewing a *Masechta* or learning a new one, which we will also discuss *IY”H* in the future.

(3) ספר יהושע א:ה (2) רמב"ם הל' תלמוד תורה א:ח (1)
 ה' ררך השלחן י"ד רמ"ו (4) יומא יט: (5) הל' תלמוד תורה
 ב:ג (6) מנחות צט: רמ"א י"ד רמ"א: שו"ע הרב ת"ת ג:ד
 דברים ד:ט (8) מנחות צט: (9) שו"ע הרב שם ב:ד

Special Mazel Tov to Dovi Halperin (Toronto) on his Bar Mitzvah and to his parents, Reb Daniel & Esther Halperin, as well as grandparents and extended family. May the family, as well as all of Klal Yisroel, derive much nachas from Dovi "נ" and watch him grow into a true ben Torah, with וְעַתָּה יֵשׁ בְּנוֹתָוָה.

מעשה אבות סימן לבנים

הייתי ביום אבלני חרב וקרה כלילה ותידד שנותי מוקיני וגו' (א-ב)

The Chassidic community of *Kiryas Tosh* is located in the Boisbriand suburb, about 30 kilometers from Montreal, Canada. For over fifty years, thousands of *chassidim* flocked to the **Tosher Rebbe, R’ Meshulam Feish Lowy זי”ל**, one of the oldest and most venerated *Admorim* in the world. He was renowned for his piety and intense *avodas Hashem*. *Yidden* traveled from all over the world to *Kiryas Tosh* to seek the *Rebbe’s berachos*, and countless stories of miracles are told by people who received blessings and guidance from him. He served his Creator with tremendous *mesiras nefesh* and self-sacrifice. His *chassidim* relate that until his final days he made sure to complete the entire *sefer Tehillim* every single day, no matter what. He spent most of his day *davening*, as each *tefillah* took many hours. At night, only after an exhausting *Maariv*, did he allow himself to eat something - a meal that was breakfast, lunch and supper rolled into one.

Over the years, the *Rebbe* would travel to many of the Tosher communities in Brooklyn, Monroe, London, Israel and Belgium, to give *chizuk* (spiritual strength) to his followers. On one occasion, the *Rebbe* traveled for a few days before arriving back in Canada late on a Thursday night. The *Tosher Rebbe* was already quite old and aside from the physical exertion of the journey, he was emotionally exhausted as well. But this could not deter him from his legendary “*Avodas Leil Shishi*” - Thursday night into Friday morning, when the *Rebbe* would *daven* with extra intensity, learning *Torah*, reciting *Tehillim*, and dispensing *berachos* - till well into the following morning - for all those who came to see him. This was followed by numerous hours of preparation for the upcoming *Shabbos* and the lengthy spirited Friday night *tefillas*.

That Friday night, the *Tosher Rebbe* conducted his *tish* well into the wee hours of the morning, and the rest of his unique *Shabbos avodah* continued at its usual demanding pace. Of course, there was no letup after *Shabbos*, as many of the *chassidim* who came to spend *Shabbos* in Tosh waited anxiously for their private moment to talk to the *tzaddik* and receive his *beracha*. On that particular *Motzei Shabbos*, the *Rebbe* saw petitioners in his private study until 7:00 am!

Finally, the *Rebbe* summoned his *gabbai* and instructed him as follows: “I am quite weary from the trip and the last few days. Please do not allow anyone into my study to see me until at least 1:00 in the afternoon.”

The *gabbai* was more than happy to comply as he could see how exhausting the past few days had been for the *Rebbe*. It wasn’t much - just a few short hours - but obviously it was enough for the *Rebbe* to rest and recharge his weary body. Like a man on a mission, he stood guard outside the *Rebbe’s* study and refused access to anyone who came to the door.

In the late morning, a man came running into the house and demanded to see the *Rebbe*. It was urgent and couldn’t wait - he must be allowed into the *Rebbe’s* room to discuss his issue! The *gabbai* blocked his way and explained that the *Rebbe* hadn’t slept in almost four days and needed to rest. He gave explicit orders that he must not be disturbed - for any reason - until the afternoon. The *gabbai* performed his duties valiantly and even put up a good front - but there was no stopping the frantic *chasid*. He begged, cajoled, pleaded and even threatened that if he was not allowed inside the study to speak to the *Rebbe*, there would be dire consequences for a whole bunch of individuals - least of whom was the *gabbai*.

To avoid a physical altercation, the *gabbai* agreed to open the door and peek inside to see if the *Rebbe* was asleep. If he was, the man would just have to wait. Slowly and hesitantly, he turned the knob and pushed open the door. The *Tosher Rebbe* was not lying on the makeshift bed in his study - he was sitting by a *shtender* crying and saying *Tehillim*! Upon closer inspection, the *gabbai* could see that the *Rebbe’s* bare feet were immersed in a tub of frozen ice water!

The *chasid* entered the study and waited for the *Rebbe* to finish the chapter of *Tehillim* he was saying. Then, he discussed his personal issue and received a blessing. The moment he walked out, the *gabbai* apologized profusely, saying he was unable to stop the man from getting inside. The *Rebbe* nodded and was about to go back to his *Tehillim*, when the *gabbai* stopped and asked, “The *Rebbe* told me that he was so tired and needed to rest. Why wasn’t he sleeping?”

The *Tosher Rebbe* raised his eyebrows slightly. “I said I needed to rest? All I said was I was tired and weary....”

משל למה הדבר דומה

ידיי בבקר והנה הוא לאה ויאמר אל לבן מה זאת עשית לי הלא ברחל עבדתי עמך ולמה רמיתני וגו' (בס-בה)

משל: Two young students, recently admitted to a prominent *Yeshivah*, were sitting in the *Beis Medrash* one day and wasting time. Rather than involving themselves in the *Gemara’s sugya*, they seemed to be carrying on an animated conversation about nothing of any great importance.

Just then, the *Rosh Yeshivah, R’ Nochum Partzovitz זי”ל*, walked into the *Beis Medrash* and found himself standing near the two *bochurim*. Instantly, as if it was pre-arranged, the two boys began to “*shuckle*” (sway) back and forth, calling out in a loud Talmudic sing-song, “תנו רבנן, *the*

Rabban learned” Their voices rose in unison, as they hoped to fool R’ Nochum into thinking they were learning.

But R’ Nochum was not having it! He walked over and said, “*S’iz besser tzu plaplin mit emes vi tzu lernen mit sheker!*” (It’s better to prattle on with truth than to learn with falsity). The *Yeshivah* is learning *Maseches Nedarim* and in the entire תוספתא, the words ‘תנו רבנן’ are never mentioned!”

(This story was related to **R’ Chaim Kanievsky shlit’a** to which he reportedly replied, “It doesn’t say ‘תנו רבנן’ in the entire *masechta*, but it does say, ‘וְתִנּוּ רַבָּנִי’ once!” [כז])

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

ישנם יעקב בבקר ויקח את האבן אשר שם מראשתי וישם אותה מצבה ... (כז-ח)
The *Gemara* (סנהדרין צא) quotes Rav Yehuda who says that *Yaakov Avinu* took twelve stones, representing the 12 future *Shevatim*, to use as a pillow. Each stone wanted the *tzaddik* to rest his head upon it. To create *shalom* and *achdus*, *Hashem* made a miracle and fused them all into one big stone. Thus, the change in the *posuk* from “מאבני” plural, to “האבן” - one single stone.

The *Medrash*, however, brings in the name of Rav Nechemia that Yaakov took three stones and *Hashem* made these into one. My *machshava* here is based on what *Yaakov Avinu* was thinking when he went to sleep. *Chazal* say in *Pirkei Avos* that the world stands on three pillars: *Torah*, *Avodah* and *Gemilas Chasadim*. *Avraham Avinu* represents the pillar of *chessed*. *Yitzchok Avinu* characterizes the *middah* of *Avodah*, and *Yaakov Avinu* embodies *Torah*. Upon arriving at the site of the future *Mikdash*, Yaakov encountered three stones, and *Hashem* fused them together into one. Allegorically, the issue here was which of the above three foundations should actually take precedence - become the “ראש” - head. The stone representing *Avraham Avinu* claimed that *chessed* (kindness) is the prime vehicle for achieving distinction and inspiring the world. The stone of *Yitzchok* believed that *Avodah* and prayer is the foundation upon which the *Bais HaMikdash* should be built, while the third stone, Yaakov’s stone, insisted that only through the greatness of *Torah* can a person contribute the most towards maintaining the world.

Hashem immediately settled the dispute by combining them all together into one big stone, to teach us that one must perfect himself in all three *midos* - *Torah*, *Avodah* and *Gemilas Chessed* - and they are all the “ראש”. When Yaakov saw this, he received the message of creating one strong foundation for the *Mikdash*, and he also understood how to build his own home. The word “אבן” is a combination of two words: “אב” (father) and “בן” (son). In other words, from the miracle of the stone, Yaakov realized that each son must build his home on the foundations of *Torah*, *Avodah* and *Chessed*, set forth by his parents.

DRUSH V’CHIDDUSH

יעקב הלך לדרכו ויפגעו בו מלאכי אלקים ... (לז-ב)

Lavan was exasperated at having been unable to harm Yaakov. After taking leave of his son-in-law, his daughters and grandchildren, he sent a message to Esav telling him of the “ingratitude” of Yaakov; how he came to Charan penniless, and thanks to Lavan he was now exceedingly wealthy. How he stealthily fled from Lavan’s home, carrying away his daughters as if they were prisoners of war and stealing Lavan’s gods. “I left him in the valley of Yabok ... you can find him there and do with him as you see fit,” said Lavan.

But Yaakov need not have feared either Lavan or Esav, for he was escorted by two camps of angels. One brought him from Charan to the border. The other escorted him inside the Holy Land. The **Ohr HaChayim זי”ל** tells us that Yaakov immediately recognized them as angels for no one had seen them approaching and yet, suddenly, “*they met him.*”

EDITORIAL AND INSIGHTS ON THE MIDDAH OF הודאה

After Leah gave birth to her fourth son, she was overcome with joy and gratitude. In her mind, this was more than she could have ever dreamed of, and she wished to express her appreciation to *Hashem*. Therefore she called her child “Yehuda” - which stems from the word “הודאה” (thanks). The **Maharam Shick זי”ל** provides a deeper insight into her words. In fact, Leah didn’t just say, “הפעם אודה את ה’” - This time I thank *Hashem* - but rather she asked it in the form of a question: “הפעם אודה את ה’? This time? Only this time, must I thank *Hashem*? No! I must thank *Hashem* constantly, consistently and continuously! I must always remember the *chessed* that *Hashem* did for me, He gave me four sons, more than my share!” - “על כן קרא שמו יהודה” - For this reason, she named him YEHUDA, so that his entire life should be a reminder to thank *Hashem* for His great kindness.

We are called YEHUDIM for the very same reason. A Jew must constantly remind himself to thank *Hashem* for the millions of *chasadim* that He receives every day. It is so easy to forget, to get bogged down with the daily aggravation of life. But if we would just sit down and make a list of all our problems on one side and all of the wonderful things in our lives on the other, we would see that we have many more reasons to thank *Hashem* than complain! **R’ Shlomo Zalman Auerbach זי”ל** said that the way to relieve oneself of stress and anxiety is by keeping a little “פניקס” - a small notepad, handy with which to write down every *chessed* one enjoys throughout the day - even the most minor “kiss” from *Hashem*! Every time something good happens, write it down and then in “מודים” thank *Hashem* for this kindness. This will change your life. Not only because you will become happy and grateful, but because the more you thank, the more *Hashem* will shower His kindness upon you!

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

הפעם אודה את ה' על כן קרא שמו יהודה ... (בס-לה)

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