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הדלקת נרות לשבת – 4:10  
זמן קריאת שמע/מ"א – 8:49  
זמן קריאת שמע/הגרי"א – 9:25  
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שקיעת החמה ליום השבת – 4:28  
מוצאי ש"ק צא"ח/כ' כעריב – 5:18  
צא"ח/כ' לשיטת רבינו תם – 5:40

**תורה תבלין**

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## שבת קודש פרשת ויצא - Shabbos Parshas Vayeitzai ד' כסלו תשע"ב - December 3, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א  
ראש ישיבת שער השמים בירושלים עיה"ק

**טיב התבלין**

והיה זרעך כעפר הארץ ופרצת ימה וקדמה וצפונה ונגבה ונברכו בך כל משפחות האדמה (כח-ד) – ונפשי כעפר לכל תהיה

הקב"ה את חסדו אליה כך היתה מרגישה יותר שפלה ומעוטה בעיני עצמה, כפי שנוכל לראות בשמות אשר קראה לבניה, ראובן - כי ראה ה' בעיני, שמעון - כי שמע ה' כי שנאה אנכי, אף כאן לא שכחה להדגיש את שפלותה, ולא עלתה על דעתה לחשוב שמפאת חשיבותה וגדלותה זכתה לכל הטוב, ואף כשנוגד הבן השלישי קראה אותו לוי באמרה: עתה הפעם ליוה אישי אלי, והודגש בזאת כי כל מה שיהיה לה הזכות לכך הוא אך ורק בזכות הבן שנוגד לה זה עתה, אך היא עצמה אינה ראויה לכך מצד עצמה. וביותר יודגש הדבר בהיוולד לה הבן הרביעי שאז ראותה שקיבלה כבר יותר מחלקה, והיה לה מקום לתלות הדבר בזכות עצמה, אך אדרבה בראותה שקיבלה יותר מן הראוי לה הרי היא מרגישה חיוב הודאה מיוחדת להש"ת, ולא יעלה על דעתה לחשוב כי אולי מורה זה על חשיבותה יותר משאר האימהות. וכמה גדול הוא ההבדל בין אימותינו הקדושות ביחס לאומות העולם, כאשר מוצאים אנו אצל הגר שנישאת לאברהם, ומיד להושרתה מה כתוב בה: ותקל גבירתה בעיניי, וכמו שפירש"י שם: אמרה שרי זו אין סתרה כגלויה מראה עצמה כאלו היא צדקת ואינה צדקת, שלא זכתה להריון כל השנים הללו, ואני נתעברתי במיאה ראשונה.

מאת הרב שלום פערל שליט"א  
מגיד מישרים בק"ק בית שמש

**מאוצרותיו של המגיד**

ויפגע במקום ויין שם כי בא השמש וכו' (כח-יא) – בעניין המשמעות של ביאת הר המוריה לקראת יעקב

הזמן, כמו ששקעה השמש שם שתי שעות לפני זמן הקשיעה. ועל כן, ויקח מאבני המקום וישם מראשותיו, ואינת במדרש, (ע' רמ"א או"ח סי' תקנ"ה סעיף ב'), שחסידיים ואנשי מעשה נוהגים בליל ט' באב לשום אבן תחת הראש, ואמרו שיש להם סמך מן פסוק זה, ויקח מאבני המקום וגו', כי יעקב ראה החורבן, ומי הגיד לבעל מדרש זה שראה יעקב החורבן, אלא ודאי שלמד זה מן שקיעת השמש שתי שעות קודם, כאמור." ויש להוסיף, שמה שרמזו ה' על כך-חורבן בהמ"ק, וגלות ישראל רק ליעקב, ורק בצאתו אל בית לבן, מוכח שרק עליו מוטל לסלול לבני את הדרך לקיום במובן הרוחני והגשמי במשך שנות גלותם בחו"ל שאינו מקום של השראת השכינה, וזאת כאשר גם הוא מוכרח לצאת מא"י שהוא מקום השראת השכינה, ולגור אצל לבן בחו"ל שאינו מקום של השראת השכינה. ולפ"ז י"ל את ביאת הר המוריה' מקום השראת השכינה' לקראתו, שבכך נרמז לו, שאף בשוהות בגלות בחו"ל, ביכולת להשרות את השכינה אצלו, ע"י ייסוד מקומות עמלות בתורה ותפילה, וכדאיתא (מגילה כט.). "ואחי להם למקדש מעט א"ר יצחק אלו בתי כנסיות ובתי מדרשות שבבבל".

The gates of tears are never sealed. How great is the power of tears? Says **R' Gamliel Rabinowitz Shlit'a**, it allowed Leah to rise up to an even greater level than her sister Rachel,

## A SERIES IN HALACHA LIVING A “TORAH” DAY

**Laws and Customs that Merit a Good Parnassa (34)**  
**Paying a Worker (in a Timely Fashion).** The *Gemara* (1) states that four things can destroy the wealth of affluent and influential people. The first two are:

- 1) **מבשי שחר שכיר** - those that keep pushing off paying workers by saying, “I have no time now, come back tomorrow.”
- 2) **עושקי שחר שכיר** - Rashi explains this to mean one who refuses to pay what he owes to a worker. The **Maharsha** asks on Rashi’s explanation: why does it say “עושקי” it should have said “גזיל” since this is an outright theft? Therefore, the Maharsha learns that “עושקי” refers to one who doesn’t pay on time, even if he doesn’t push him off again and again. This, too, according to Maharsha, can destroy a person’s wealth.

**Paying on Time.** There are six commandments - five negative and one positive - that refer to paying a worker. Three of these *mitzvos* refer to paying on time. If one pays on time he fulfills the *mitzvah* of (2) **“In its day, you shall give him his wages.”** Paying a worker “on time” means:

- 1) If the work was finished during the day, he must get paid by sunset. If he didn’t pay on time when he should have, and the money was available, he has transgressed the negative commandment of **“Do not (wait) until the sun sets”** (3) by not paying before sunset.

## הוא היה אומר ....

Chacham Rabbeinu Moshe ben Maimon ZT”L (Rambam in Moreh Nevuchim) writes:

“In Yaakov’s dream, he saw a ladder rising from the ground up to the sky and *Hashem* was ‘standing’ at the top. The literal interpretation of the word ‘נצב’ is standing upright, however, with relation to the Creator of the World, it has a different connotation; ‘נצב’ means fixed and unmoving, as in the *posuk*, (תהלים יט-ט), **‘לעולם דברך נצב בשמים’** - ‘Forever, Your word is constant in the Heavens.’ One may denote from our *posuk* that the Almighty must always be ‘fixed’ - at the top of the ladder of life, and one who makes the effort to rise up to Him, is called an ‘עולה’.”

**R’ Chaim Halberstam of Sanz ZT”L (Divrei Chaim)** would say:

“In the *Haggadah* we say: **‘An Aramean was destroying my father.’** This is a reference to Lavan the Arami, who caused our forefather Yaakov so much pain and hardship and tried to do away with him in various ways, all to no avail. It is interesting to note that the text does not read **‘אָבֵד’** (destroyed) in the past tense, but rather **‘אֹבֵד’** (destroying) in the present tense. This teaches us that the hatred of the non-Jews - the Arameans - continues unabated till this very day. It is a ‘הלכה בידוע’ - a well-known tradition that the hatred of the gentiles persists in all generations.”

**A Wise Man** would say:

“This generation is very self-centered - all about the i; iPod, iMac, iBook, iPhone, etc. And just when we thought the world was changing - the wii came out - with two ii’s in it!”

לעילוי נשמת מרן ראש ישיבת מיר, הגאון הרב נתן צבי פינקל זצוק"ל, שלשים ב"א כסלו תשצ"ח  
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# מעשה אבות .... סימן לבנים

ויעקב הלך לדרכו ויפגעו בו מלאכי אלקים וגו' (לכ-ג)

Before one of his trips to America, fundraising on behalf of the Mir Yeshivah, the *Rosh Yeshivah*, **R’ Nosson Tzvi Finkel ZT”L** approached a certain *kollel* member and asked if he could possibly drive him to Bnei Brak in order to receive a blessing from the **Ponovezher Rosh Yeshivah, R’ Eliezer Menachem Mann Shach ZT”L**, as was his wont to do quite often before traveling abroad. Of course, the *yungerman* was excited and jumped at the opportunity, and even mentioned to a relative - a *bochur* learning in a different *yeshivah* - that he was going to Bnei Brak that day with R’ Nosson Tzvi. His relative begged him to take him along on what was to be undoubtedly a memorable meeting between two *gedolei hador*.

Ten minutes before they were to set out for Bnei Brak, as the *yungerman* pulled his tiny Israeli car up to the Mir Rosh Yeshivah’s home, he saw another of the *Roshei Yeshivah*, **R’ Aryeh Finkel Shlit’a**, hurrying toward the home. He walked up to the car and said, “I heard that you will be driving the *Rosh Yeshivah* to see Rav Shach, and I was wondering if I could come along as well.” Well, why not, as it would be an even greater honor for the driver with two *Roshei Yeshivah* in the car.

Another two minutes went by and suddenly they noticed a man running down the street headed right for the home of R’ Nosson Tzvi. Stopping in front of the car, **R’ Binyamin Carlebach Shlit’a**, another of the distinguished *Roshei Yeshivah* of Mir, asked the driver, “Do you think it’s possible for me to come along with you to Rav Shach? I heard that you were taking the *Rosh Yeshivah* and I would love to come along.” Well, now it would definitely be a tight squeeze in the tiny automobile - there were three *Roshei Yeshivah*, the driver and his relative - but he said that they can try to make it work.

R’ Nosson Tzvi came out of his house and saw how the traveling party had grown exponentially. He immediately invited R’ Aryeh to take the front seat, since he was the oldest of all those present. Then, without the slightest hint of pretension, R’ Nosson Tzvi climbed into the backseat and moved over to the middle to make room for the other passengers to join him. With R’ Binyamin Carlebach on one side, and the *bochur* from Brisk on the other side, with the Mir Rosh Yeshivah literally sandwiched between them, they drove for the next 45 minutes from Jerusalem to the home of Rav Shach in Bnei Brak.

After they had concluded the visit with Rav Shach, R’ Nosson Tzvi asked the driver if he would mind making another stop. It turns out that the **Manchester Rosh Yeshivah ZT”L** was in town and R’ Nosson Tzvi wanted to invite him to give a *shmuess* later that week in the Mir Yeshivah. So, they all got back into the cramped car and drove to the next stop, a few blocks away. After that, R’ Nosson Tzvi made one final request: to take him to the home of a certain widow whom he wished to visit in order to give her a bit of *chizuk*, and so they all squeezed in once again and drove to her house.

While the *Rosh Yeshivah* was inside, the driver quietly walked over to the *Brisker bochur*, and handed him a few *shekel*. “Listen, I feel terrible that the *Rosh Yeshivah* has to sit so cramped in the backseat. Do me a favor, and when we pass the 400 bus stop (the bus that travels between Bnei Brak and Jerusalem), I will stop at the corner and you jump out. Use this money and take the bus back, so that the *Rosh Yeshivah* (who was over six feet tall!) does not have to endure another torturous drive back.” His relative was only too happy to oblige, as he was feeling bad for causing the *Rosh Yeshivah* to sit so uncomfortably.

When R’ Nosson Tzvi got back into the car and took his middle seat in the back, the car drove off and headed towards the city’s exit. A single minute went by before R’ Nosson Tzvi suddenly hooked his arm into the arm of the *bochur* squeezed in on his side and with his free hand, clamped down on the *bochur’s* arm. The boy looked stricken for a moment and turned to the *Rosh Yeshivah*, but R’ Nosson Tzvi was staring straight ahead, with a beatific smile that belied a total understanding of the entire situation. As the car approached the 400 bus stop, the driver slowed and came to a stop. He waited for a moment, expecting the *bochur* to open the door and jump out of the car. But he didn’t. Looking into the rearview mirror, he caught his eye and said calmly, “Nu .... out!” At that point, the *Rosh Yeshivah* spoke up. “He can’t get out,” he said in his usual slow lilting incantation. “Why ... why not?” asked the driver, confused and at least a bit annoyed at his uncooperative relative.

R’ Nosson Tzvi again smiled and replied, “Because he is stuck!” Not relinquishing his grip on the boy’s arm, they drove all the way back to Jerusalem arm in arm!

## משל למה הדבר דומה

ועיני לאה רכות ... (כס-ז) – פרש"י שהיתה סבורה לעלות בגורלו של עשו ובכתה עכ"ל

**משל**: There was once a poor man who went to listen to a *shiur* from his *Rav*, and heard that if he were to be stringent in the area of *tzedakah* - namely donating 10% of his earnings to charity - he will automatically become rich.

“*Chazal* teach: *עשר בשביל שתעשר*” - ‘*Tithe in order to become wealthy*’ (תענית ט.)” said the *Rav*, and the poor man was deeply inspired. That very day, he set aside ten percent of everything he owned, and gave it away to charity.

Then he waited. And waited. And waited. But for some

strange reason, the words of the *Rav* were not coming true. He remained as poor as he ever was. This saddened him and he began to cry and pray to the Almighty in Heaven.

For days and weeks, he continued to cry bitter tears and with a little effort, his life soon turned around .... and he became rich! When he was later asked if he thought that the “*segulah*” of tithing to become rich really works, he responded that there’s no question it works, but in order to merit its success, one needs to shed copious tears in prayer!

ויקץ יעקב משנתו ואמר אכן יש ה' במקום הזה ואנכי לא ידעתי. וירא ואמר .... (כח-טז.)

The fact that *Yaakov Avinu* was “afraid” is to his credit. If the average person had a dream similar to the one that *Yaakov* had, explains the **Sefas Emes, R’ Yehudah Leib Alter ZT”L**, containing angels and a personal guarantee from the Almighty to protect and watch over him, he most likely would have acted differently. He would have gone about boasting that *Hashem* spoke to him, much like *Lavan* did later on when he told *Yaakov*, “*I have it in my power to harm you, but your father’s G-d spoke to me last night and said be careful not to speak good or bad to Yaakov.*” *Yaakov*, however, was truly frightened, due to his fear of Heaven, because he was a sincere *איש אמת* - man of truth.

Rashi clarifies *Yaakov’s* words here: “‘*Hashem is truly in this place but I did not know it’ - for had I known it, I never would have slept in a holy place like this.*” What a tremendous lesson to be learned from here, exclaimed **R’ Aryeh Levine ZT”L**, while delivering a *shmuess* to a group of young *yeshivah bochurim*. *Yaakov Avinu* spent fourteen years studying constantly and tirelessly in the *yeshivah* of Shem and Aver. He finally rested on the mountain that *Hashem* chose for him, and when he awoke, his first reaction was that he never should have slept at all!

“My dear boys,” R’ Aryeh said with true love and a paternal affection emanating from every word, “this is the reaction you should maintain in your younger years! You must realize that these years that you are fortunate to spend in the walls of the *yeshivah* studying *Torah* are the greatest days of your lives! You may not recognize how valuable this time is now, but let me tell you that it is supremely important and essential in shaping who you will be for the rest of your lives. If you know now what you will surely learn then, you will have no need to say, ‘*Had I known this, I never would have slept in such a holy place!*’”

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

## חכרת הטוב

Our matriarch *Leah* gave birth to her fourth child and said "הפעם אודה את ה" - “*This time I thank Hashem.*” The *Medrash* explains that it was at this very special moment that *Leah* truly acquired the *middah* of *Hakaras HaTov* - appreciation for others. Not only that, but since *Leah* channeled her immense joy into a special appreciation for *Hashem*, she merited to have two very special descendants who also achieved this lofty level of *Hakaras HaTov*. They were *Yehuda* who said "צדקה ממני" - admitting that he had been with *Tamar* and that she was indeed the righteous one, and *Dovid HaMelech*, who wrote in *Tehillim*, "ורדו לה' כי טוב כי לעולם חסדו", - “*Praise to Hashem for He is good; for He does righteousness forever.*”

It makes sense that *Dovid Hamelech*, who sang *Hashem’s* praises, should be regarded as *Leah’s* descendant as a *zechus* for her great show of *Hakaras HaTov*, but what does *Yehudah’s* confession have to do with appreciation? **R’ Yitzchok Hutner ZT”L** answers that the two words “appreciation” and “confession” in Hebrew are both “חודיה”. They share the same essence. In truth, a real expression of thanks comes from the admission that you are needy and dependant on others and certainly on *Hashem*. One who is too egocentric to recognize his helplessness, can never really become an appreciative person!

*Hakaras HaTov* is the stepping stone to greatness. When you focus on the negative and **COMPLAIN** - you be**COME** a **PLAIN** person. However, if you are filled with **GRATITUDE** - you will have a **G**Reat **A**TTITUDE towards everyone in your life because you are humble enough to admit how needy you are and how thankful you must be for all that is yours.

ויבא גם אל רחל ויאהב גם את רחל מלאה ויעבד עמו עוד שבע שנים אחרות וגו' (כט-ל)

One of the the most profound questions in all of Jewish chronicle is this: How did *Yaakov Avinu* - the greatest of all the *Avos* (אבות), one of the “legs” (רגל) upon which the Almighty’s holy throne of glory rests - marry two sisters? Is this not one of the most cardinal sins in all of *halacha*?

The **Ben Ish Chai, Chacham Yosef Chaim ZT”L**, answers that in fact *Rochel* and *Leah* were not Jews (יהודים) in the strictest sense. They were not descendants of *Avraham* and *Yitzchok*, but were the daughters of *Lavan*. Thus, they were not worthy of marrying *Yaakov* until they converted. Now, since a *Ger* has the halachic distinction of “כקטן הנוול” (like a newborn infant), for his conversion in essence converts him into an entirely new person, he loses any connection to his previous existence. As a result, the one-time sisters *Rochel* and *Leah* were no more, for as converts, they were new people who were permitted to marry the same man.

A man seeking a *shidduch* visited **R’ Chaim Kanievsky Shlit’a** seeking advice and a *beracha*, one of the many individuals who visit the *tzaddik* during the afternoon hours. Described to be in his mid 30’s, he visited the *Rav* a number of months ago, explaining with tears in his eyes, that he was having difficulty finding a *shidduch*, and asked R’ Chaim for a *beracha*. The *Rav* probed the man’s details somewhat and reportedly responded, “Your *zivug* (soulmate) hasn’t been born. *Beracha Vehatzlacha.*” The man was left in tears, despondent over hearing R’ Chaim’s words.

The man recently returned to R’ Chaim, this time with a smile on his face “*Rebbe*, I am engaged,” he announced. Those present were surprised wondering how he accomplished this in a few short months after hearing the *Rav’s* words. The *chosson* explained that his *kallah* is a גיורת (convert) who converted to Judaism a month earlier, explaining R’ Chaim’s words, “Your *zivug* has not been born.”

FROM THE WELLSPRINGS OF  
R’ GUTTMAN - RAMAT SHLOMO

## דרגה יתירה

הפעם אודה את ה' על כן קראה שמו יהודה .... (כט-ל)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead