

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

הדלקת נרות לשבת - 4:26

זמן קריאת שמע/המ"א - 8:32

זמן קריאת שמע/הגר"א - 9:08

סוף זמן תפילה/הגר"א - 9:59

שקיעת חמה ליום השבת - 4:43

מוצש"ק / צאת הכוכבים - 5:33

צאת"כ / לרביעית תש" - 5:55

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שבת קודש פרשת ויצא - ו' כסלו תשע"ד

Shabbos Parshas Vayeitzai - November 9, 2013

לקחי חיים ודברי התעוררות צדור עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

ויהי בבוקר והנה (- בדבר שלא נודע תחילה אומר 'והנה' [רשב"ם]) **היא לאה וגו' (כפ-כה) - בענין מדוע 'אין עשו נופל אלא ביד בניה של רחל'**

פרש"י, "ויהי בבוקר והנה היא לאה - אבל בלילה לא היתה לאה, לפי שמסר יעקב סימנים לרחל (היינו, שהאשה נצטוותה על גדה חלה והדלקת הנר [פי' **הריב"א**]), וכשראתה רחל שמכניסין לו לאה, אמרה, עכשיו תיכלם אחותי, עמדה ומסרה לה אותו סימנים", וא"כ, כוונת 'ויהי בבוקר והנה היא לאה' היא, שרק בבוקר נודע לו שהיא לאה.

אבל **בגדור אריה' (למהר"ל)** ביאר כוונת רש"י באופן אחר, "אבל בלילה וכו' - פירוש, הא דכתיב 'ויהי בבוקר והנה היא לאה', והלא אף בלילה היא לאה, דאין לומר שפירוש הכתוב שבבוקר ראה שהיא לאה, דאם כן לכתוב 'ויהי בבוקר, ויאמר אל לבן מה זאת עשית' ותו לא, (שהרי פשוט הוא, שע"י אור הבוקר הוא ראה שהיא לאה, ואין כל צורך להוכיח זאת), אלא ודאי הכי פירשו, 'והנה היא לאה' בבוקר (ע"פ דין), אבל בלילה לא היתה לאה (ע"פ דין), לפי שמסרה לה רחל הסימנים, וקימא לן ד'סימנים דאורייתא' (ע' **ברמב"ם** פ"ג מלכות גילה ואביה ה"ה), שכתב, "הסימנים המובהקין סומכין עליהם ודנין על פיהם בכל מקום דין תורה", והוי 'סימן מובהק', ולפיכך, בלילה הרי היא רחל לענין דינא לסמוך עליו", וא"כ, כוונת 'ויהי בבוקר והנה היא לאה' היא, שרק בבוקר כאשר נודע לו בו שהיא לאה, היתה רחל ע"פ דין, כיון שיכל יעקב לסמוך על ה'סימנים מובהקין' שמסר לרחל.

והנה, במה שמסרה רחל את הסימנים לאחותה כדי שלא תיכלם, התבטאה אהבתה אליה, ומידת חסידותה, ולפ"ו מבאר **המהר"ט** (דרשות המהרי"ט, פרשת כי תשא, דרוש השני, ד"ה הדבר הזה מצאנוהו) מדוע אין עשו נופל אלא ביד בניה של רחל, וכדאיאת במדרש (בראשית רבה ע"ג ז), "ויהי כאשר ילדה רחל את יוסף - כיון שגולד יוסף, גולד שטנו של עשו, שאז נאמר 'ו'יאמר יעקב אל לבן שלחני ואלכח אל מקומי ולאדצי', דא"ד פנחס בשם ר' שמואל בר נחמן, מסורת היא שאין עשו נופל אלא ביד בניה של רחל, הה"ד 'אם לא יסחבום צעדי הצאן', ולמה הוא קורא אותן צעירי הצאן, שהם צעירים בשבטבים", ובמדרש (שם ע"ה ה), "ולמה 'ואחר עד עתה', שעדיין לא גולד שטנו של אותו האיש, אבל עכשיו גולד שטנו של אותו האיש וכו'", כי "מצנין מידת אהבה וחסידות ברחל, שמסרה סימניה לאחותה, כדי שלא תתבייש וכו', ולכן יבוא ורעה ויפרע ממי שהתנהג בשנאה ואכזריות עם אחיו, כמו שנאמר (עובדיה א' י'), "שמת אחיך יעקב, תכסך בושל וגו', ונאמר (עמוס א' י"א) 'ועברתו שמה נצח', ונאם עמלק על בני ישראל בדרך בצאתם ממצרים, לא לתכלית ממון ולא לגבורה, אלא לשנאתו אותם".

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

עם אשר תמצא את אלקיך לא יהיה נגד אחינו הבר לך מה עמדי וקח לך וכו' (לא-לב) - "שומר פיו ולשונו שומר מצרות נפשו"

א ונה יש לנו ללמוד בפרשה זו מוסר גדול עד כמה צריך האדם להזהר ולדקדק על כל מילה ומילה שהוא מוציא מפיו, כי כל מיתתה של רחל לא נגזר עליה כי אם על ידי מוצא פיו של יעקב, כאשר לבן בא לחפש את התרפים, ומצינו שאמר לו יעקב 'עם אשר תמצא את אלוהיך לא יהיה', ואמרו חז"ל שעי"כ מתה רחל, ואף שיעקב אבינו בוודאי לא נתכוין לכך, שלא ידע כי התרפים נמצאים אצלה, ובקשר לכך מן הראוי להביא כאן סיפור נורא שקרה בשנת תרמ"ט כאשר חידשו את הבית קברות בעיד פתח תקוה, וכנהוג שאומרים אז אנשי החברה קדישא איזה תפילות ותיקונים לטובת הנפטר, לאחר שגמרו לומר את כל הסדר דיברו ביניהם כמה מאנשי החברה קדישא בדרך הלצה ואמרו: נראה מי יהיה הראשון שיחדש את המקום לקבורה, קרא אחד מהם ואמר בבדיחותא כי לא אכפת לו להיות הראשון, לא עברו ימים מועטים והאיש ההוא נפטר לבית עולמו, כאשר שמעו הרבנים על פרטי המקרה הורו להורות על מציבתו את הפסוק ברי"ת כרותה לשפתים'

זקני ר' **יחיאל מאיר וילבר ז"ל** היה גר בצעירותו בפולניה, והיה מסודר מאד מבחינת הפרנסה, שהיו לו עסקים מסועפים והצלחה מאד. פעם נודמן לו שצעק איזה גוי לעברו מתוך שנאה ובזו ואמר לו: זי"ד לך לפלסטינה, זקני ראה בכך רמז מן השמים, והחליט לעזוב את כל עסקיו ומסחריו ולעלות לארץ הקודש, חרף כל הפצרותיהם של רעיו וידידיו שהתחננו לפניו שלא יעשה את הצעד הנה ללכת אל ארץ לא זרועה, כי עדיין היה אז שנים רבות לפני המלחמה ומצב הפרנסה כאן היה קשה ביותר, אך הוא לא שת ליבו לכך והחלטתו היתה ברורה ואיתנה לעזוב את פולניה במהירות האפשרית, ואף התבטא ואמר: כי לעולם לא יחזור עוד לפולניה. ואכן היתה זאת השנאה מיוחדת מאת הבורא, כי הוא היה היחיד שזכה להישאר בחיים מכל משפחתו.

כעבור שנים רבות חזרן את בנו בפאריז, והפצירו בו קרוביו ומשפחתו היות והוא נמצא כאן קרוב מאד לפולניה ארץ מולדתו, שיאות לבוא איתם לארץ אבותיו להשתטח על קברי אבות, ולהראות להם את כל עברה המפואר של העיר, אך הוא לא אבה לשמוע על כך, באמרו: הרי אמרתי שלא אדרוך עוד על אדמת פולניה ואיך אוכל להפר את דברי. זאת היא דוגמא זיה על גודל הזהירות לשמור את מוצא הפה ולקיימה בשיא הזהירות.

וידוע מ"ש אצל חסידים לפרש הכתוב 'לא יחל דברו ככל היוצא מפיו יעשה' כי האיש אשר נזהר מלהלל את דיבורו הרי הוא זוכה שהקב"ה מקיים את כל מוצא פיו, שכל תפילותיו ובקשותיו מתקבלים למעלה. ויה"ד שנוכח להבין מה גדול כוחו של דיבור והשתמש בו לתועלת ולבטן העולם, ושנוכח להיות מאלו השומרים פיהם ולשונם, ויתקבלו תפילותיו למעלה בתוך תפילות שאר עם ישראל, ונוכח בקרוב לגאולה השלימה מתוך רחמים וחסדים אכ"ה.

צמשל: The Sages tell us that when Yaakov was in the field working for Lavan, he summoned Rachel and Leah to come to him. Even when he planned to leave Lavan, his intentions were sincere: he did not want to stop working, watching over

A SERIES IN HALACHA LIVING A "TORAH" DAY

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א

ראש כולל עטרת חיים ברוך קליבלנד הייטס

Forgotten and Little Known Halachos and Customs (56)

Laws of Tasmishei Kedusha. During the last few weeks we discussed the laws of *mitzvah* objects as they branched out from the laws of *Tzitzis* that we had been discussing previously. It would be appropriate now to progress into a comprehension of the laws of *Tashmishei Kedusha* - objects that contain *Hashem's* Name in them, as well as their accessories, containers, etc.

A Practical Question. The following question was brought to my attention by a friend who observed that many people, while davening *Shacharis*, use their empty *Tefillin* boxes to prop up the top edge of their *siddur* (or *chumash* during *laining*) to allow them to view the *siddur* better, and presumably daven better. I believe this is, in fact, prohibited; it certainly warrants discussing many relevant cases and the basic rules.

Items of Tashmishei Kedusha. This refers to whatever serves, honors or beautifies an object that contains *Hashem's* Name in it, whether handwritten like a *Sefer Torah* or *Mezuzah*, or even printed/published like *seforim*. Examples of this are:

- 1) *Aron Hakodesh*. (Not the *Paroches*, as will be explained later)
- 2) Cloth which covers the *Bimah* on which the *Sefer Torah* is placed when read during davening; *Seforim* covers
- 3) Wooden handles (*Atzei Chaim*) attached to the *Sefer Torah* to roll it; Belt (*gartel*) and cover (*mantel*) of a *Sefer Torah*.
- 4) The (silver) crown of a *Sefer Torah*.
- 5) Decorative hangings. (Note: Hanging plaques that say which

is the first and second to be used at services are not deemed *Tashmishei Kedusha* (1); Silver “*Yad*” (reading wand).

6) *Tefillin* straps. (Note: These might actually be like the *Tefillin* themselves, as explained later, but they are at least *Tashmishei Kedusha*; *Tefillin* boxes (containers).

7) *Tefillin* bag. (Note: Even though one might call this a “*Tashmish* of a *Tashmish*,” we deem it an actual *Tashmish* because it is the container of the straps and possibly portions of the actual *Tefillin* not covered by the box containers.

8) *Mezuzah* box and the wax paper or plastic wrapped around the *Mezuzah*. (Note: The wrapper is a **protective** *Tashmish* and the box which **adds beauty** has that element of *Tashmish*)

Rules of Tashmishei Kedusha. One of the laws of *Tashmishei Kedusha* is the famous rule: "מעלין בקודש ואין מורידין" (items of *Kedusha* can only be spiritually elevated and not demoted.) (2). Many examples of this will IY”H be given in the coming weeks. The **Taz** (3) and **MG”A** (4) both rule that even temporarily, one is prohibited to “demote” items of *Kedusha*. Thus, since the *Kedusha* of *Tefillin* is greater than that of a printed *siddur* (even the older *siddurim* which required greater manpower, and certainly the modern, printed ones of today), it would seem that it is prohibited to use a *Tefillin* box to prop up a *siddur*, since it is *Tashmishei Kedusha* and on a higher level. Likewise, when one has a tightly-bound *siddur* and he holds it open by placing his *Tefillin* box on the pages; this would also seem to be prohibited to this writer (5).

הוא היה צמר

....

(1) ש"ת שיבת ציון (2) מנחות צט. (3) א"ח קנ"ו (4) קנ"ד י"ד ולא נראה לומר כאן "לב בית דין מתנה" - עיין רמ"א א"ח קנ"ד י"ד

R' Yehoshua Horowitz ZT”L of Dzhikov (Ateres Yehoshua) would say:

“As much as we must stay away from wicked people, there is what to learn from them as well in order to enhance our *Avodas Hashem*. Just as a *rasha* will not stop or rest until he has fulfilled the object of his desire, so too, every Jew must never stop or rest in his pursuit of *Torah* and *Avodah*. This is what the sons of Lavan were implying when they said, ‘*And all that is from our father, he (Yaakov) made for himself this great honor.*’ In other words, Yaakov became a great and honorable *Tzaddik* by being relentless in pursuit of what he wanted - a concept he learned from Lavan, their father.”

R' Yisroel Friedman ZT”L of Tchortkov would say:

“Why is it that when one wishes to harm another person, he curses him or gives him an *ayin hara* (evil eye) and very often, the curse comes true? On the other hand, many people bless others on a daily basis, but it takes quite some time for the good fortune to become a reality - or it never does! The answer is that when one curses another, he puts all his heart and soul into hurting that person. One must bless another with all his might, instead of using it to curse!”

A Wise Man would say:

“Opportunities are never lost; someone will take the ones you miss.”

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Mazel Tov to the Klug and Schreiber Families on the Marriage of their Children Avi and Shani. May they be Zoche to Build a Bayis Ne’eman B’Yisroel.

מעשה אבות... סימן לבנים

אם יהיה אלקים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתן לי לחם לאכל ובגד ללבוש וגו' (כה-ב)

What is *Hashgacha Pratis* - Divine Providence? It is clearly a phenomenon by which our Patriarch Yaakov lived his entire life. Yaakov swore: “*If Hashem will be with me and guard me in this path and give me bread to eat and clothing to wear, and I will return to my father’s house in peace, and Hashem will be my G-d.*” We see that *Yaakov Avinu’s* life was one that was dependent upon the intervention of divine providence. This can be clearly reflected in his dealings with Lavan and Esav, who both would have killed Yaakov if not for the influence of divine intervention. Similarly, Yaakov would have never been able to endure his arduous journeys over treacherous terrain, as well as his flights from pursuing agitators, without the assistance of the Almighty. We, too, experience divine intervention in our daily lives - sometimes we just don’t see it until after the fact. It is only then that we recognize how truly great *Hashem* is to us, His beloved children.

The following story is an example of a “small” measure of *Hashgacha Pratis*, that prevented a much larger calamity from unfolding. It is a story that can happen to any one of us at any time, which further illustrates just how powerful *Hashem’s* Helping Hand is and how we must appreciate it. In today’s technological age, there is a wealth of *Torah* material available in audio format, and many people make use of this wonderful opportunity to listen to *shiurim* and other forms of Jewish entertainment, while working, traveling, or even resting in bed. One man would routinely drive his car to work and he made it a habit to bring along Torah Tapes (in the days before CDs) to listen along the way. Various lecturers and *maggidei shiurim* were his daily companions as he weaved his way through rush hour traffic, often not minding the lengthy commute to work just so that he could gain another bit of inspiration from the *shiur* he was listening to.

One one occasion, this fellow was concentrating on a particular *Mussar Shmuess* being broadcast in his car by the famed *Baal Mussar*, **R’ Don Segal Shlit’a**. It was a mesmerizing lecture and although he had both hands on the wheel and his eyes locked on the road before him, his mind was more absorbed in the *shiur* he was listening to than it was on getting to his destination. Of course, he knew the road well, as he traveled it every day. It was a one-lane highway and he knew that he needed to focus his gaze on the straight, clear road ahead, rather than look at the oncoming traffic lane.

What he didn’t see was that a speeding and reckless jeep had pulled up right behind his vehicle and seemed impatient to pass him. Without weighing the risks carefully, the jeep pulled into the oncoming lane and began to speed up, hoping to clear the car in front of him before the oncoming traffic would force him back into his lane. The man in the lead car, however, never saw him coming and as he found himself driving a bit too close to the right-hand side of the road, his instincts told him to pull the steering wheel to the left, a casual counter-measure. At that exact moment, when he would have turned his vehicle directly into the jeep speeding dangerous close to him on the left, he heard a loud beep which caused him to turn his head. Seeing the jeep so close to his car, he braked hard and allowed the reckless jeep to pass him by. His heart was pounding and he was breathless at the thought of the collision that he so narrowly averted.

He needed to catch his breath and collect his thoughts so he slowed down. His mind was carefully reviewing the whole scenario, and one question suddenly jumped out at him: who had beeped? Mentally reviewing the incident, he realized that it wasn’t the oncoming car; he had not honked his own horn; and the sound he had heard did not come from the offending jeep, as he would have known if it was. In fact, he realized now, it hadn’t sounded like a normal car horn at all. So where did the sound emanate from and who had alerted him to the life-saving near-miss?

As he sat in his car, he once again heard the sound of the *shiur* being played. He glanced at the tape deck, and a sudden thought entered his mind. He rewound the tape and let it play again. Sure enough, moments later he heard a beep - the same beep that had saved him from a major collision! Apparently, years earlier, when R’ Don Segal was giving his lecture, a car drove by and made such a loud beep that it was picked up by the recorder. No doubt that the people who were listening to the speech at that time thought it a nuisance. But ultimately, *Hashem* had been orchestrating events so a Jew - ten years later - would be spared!

משל למת הדבר דומה

וישלה יעקב ויקרא לרחל וללאה השדה אל צאנו וגו' (לא-ד)

משל: A Jew from Tel Aviv had a situation that required a special meeting with the *Posek Hador*, **R’ Shlomo Zalman Auerbach ZT”L**. The meeting was set for 4:00 pm in Jerusalem. R’ Shlomo Zalman arrived at the correct time, but the Jew in question was late. The *Rav* therefore got up and left. At 4:15 pm, the Jew from Tel Aviv arrived and waited for a long time, until he finally returned home.

A few hours later, he telephoned R’ Shlomo Zalman and asked why he had not waited for him. “We agreed to meet at 4:00 pm, but you weren’t there,” replied the *Gaon*. The

man apologized, saying that it was difficult to arrive at the exact time when traveling from Tel Aviv to Jerusalem, as the buses don’t always keep to their fixed schedule.

R’ Shlomo Zalman’s reply was simple and yet so pointedly true: “My friend, if you had left a half-hour earlier from Tel Aviv, you would have arrived in Jerusalem at 3:45 pm, and you might have waited for 15 minutes. But that’s not what you did. You left later and thus arrived late, because you didn’t want to waste your time. Yet, why did you think that you could waste my time?”

ויאמר לבן מוב תתי אותה לך מתתי
אותה לאיש אחר שבה עמדי וגו' (כט-ט)

When Yaakov asked Lavan for the hand of his daughter Rachel in marriage, Lavan seemed to be very agreeable and amenable - a little too agreeable: “*It is better that I give her to you, than I give her to another man.*” It is remarkable that this swindler never even tried to bargain with Yaakov, and gave in immediately to whatever Yaakov suggested. He did not try to demand more than seven years’ work for Rachel, although he knew that Yaakov would pay any price for her. And when Yaakov stipulated his terms for tending to Lavan’s sheep, Lavan said, “Agreed! If only it would remain as you say.” This is unusual behavior for a pathological liar and swindler like Lavan. In every other case, he couldn’t help himself from trying to deceive and fool his adversary; yet here, with Yaakov, he never even attempted to bargain!

R’ Zalman Sorotzkin ZT”L (Oznaim L’Torah) provides a brilliant insight into the mind of a deceitful practitioner. Honest men bargain for good terms because they take their agreements seriously. They plan to uphold their end of the bargain so they want to make sure they get the best deal. Lavan, however, would agree right away to any offer from Yaakov, because he never had any intention of honoring it. All he cared about was ensuring that his new employee would be satisfied with the terms and do his work well and in good faith. Later, once the man was firmly entrenched in his net, he could “play” with him in whichever way he wished. He would switch the work; change the wages; alter the deals. This was Lavan’s *modus operandi* in business and it was the same when he took Yaakov’s terms for marrying Rachel. He knew right away that he was going to substitute Leah and demand another seven years of work for Rachel. Why must he negotiate and drive a hard bargain?

We would be wise to recognize a dishonest businessman before it’s too late. Remember the rule of thumb: if the terms of a deal sound too good to be true - it most likely is!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
הכרת הטוב

Leah Imeinu taught us the *middah* of appreciation when she delivered her fourth son and named him Yehudah. Appreciation is the hallmark of a Jew - thus, we are known as “*Yehudim*.” Human relationships are cultivated when one gives to another. The ensuing feeling of gratitude becomes the catalyst for more giving, because this is the way one expresses his appreciation.

It would seem that in our relationship with *Hashem*, we have no way to cultivate and deepen our bond, since we have nothing we can possibly GIVE to *Hashem*. However, says **R’ Chaim Shmuelevitz ZT”L**, this is precisely what *Hashem* had in mind; that we mortal humans should not feel indebted to Him, with no way to repay Him back. Therefore, He commanded us to build a *Mishkan* and light a *Menorah*. The *Medrash Raba* (טו-ה) states that *Hashem* tells His beloved nation that although He does not require our light - *Hashem* lights up the entire world - He is giving us the opportunity to provide Him some measure of light when we light the *Menorah*. This is our way of expressing our *Hakaras Hatov* to Him.

As we enter the month of *Kislev*, and begin polishing up our *Menorah* in anticipation of the great “Festival of Light” that is soon to be upon us, we must recall how *Hashem* gave us this *mitzvah* so that we may show our appreciation to Him. Perhaps the message of the *Medrash* is that WE need to become *THE Menorah* that projects and shines this incredible light of *Hashem* out to the world. May we be *zoche* to truly express our *Hakaras Hatov* to *Hashem*, through our pleasant actions and exemplary behavior, and thereby inspire our brothers and sisters to become “shining” examples of a *Torah* (MENORAH) Jew!

TORAH GEMS

ויאמר לבן את כל אנשי המקום ועשׂו משתת וחד בערב
ויקח את את לאה בתו ויבא אותה אליו וכו' (כט-ככבג)

On the night that Yaakov was to be wed to Rachel, Lavan made a grand feast, invited the townspeople, celebrated the nuptials with much food and wine - and then promptly switched the bride and tricked his son-in-law! The *Medrash* tells us an amazing thing: apparently, the people of Charan were aware of Lavan’s treacherous tendencies and they were “in on the plot” to switch Rachel with her sister Leah. To avoid the wrath of Lavan, though, they couldn’t come right out and tell Yaakov what was going to happen, so they decided to do the next best thing; they sang a tune with the words, “*Hay Liy; Hay Liy*” What they were actually saying was, “It is Leah; It is Leah.” They hoped to alert Yaakov to the deception of Lavan, but alas, Yaakov did not understand what they were trying so hard to hint to him. He thought that this was the way they normally sang in Charan. Only the next day, did he realize that they were warning him.

In his *Sefer Ben Yehoyada* (נדירים פח), **Chacham Yosef Chayim of Baghdad ZT”L**, explains why a smart person like Yaakov did not get the hint. He attributes the “song” that the people of Charan sang to the ululations that women of Sephardic descent (from Arab countries) traditionally chant. This ululation is the well-known high pitched, wavering sound resembling a howl that is commonly used to express celebration, especially at weddings. In fact, the word “ululation” comes from the “lyrics” of the song sung in Charan to warn Yaakov, “*Hay Liy, Hay Liy.....*” So why didn’t Yaakov figure it out? Because this “song” is not sung by men; only women traditionally make this ululation sound, and thus, it is fair to assume that in Charan as well, it was the women who were singing loudly. However, since “קול באשה ערוה” - the singing of a woman is forbidden for a man to hear, Yaakov paid no attention to the chants of the womenfolk of Charan, and as a result, he totally missed the clever warning they were attempting to impart to him!

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO
ותאמר הפעם אודה את ה' על כן קראה שמו יהודה (כט-לח)

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