

בראתי יצר הרע בראתי

תורה תבלין

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לכל זמן ועת..... (Monsey, NY)

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מדעת עליון

והנה שלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים וכו' (כח-יב)
הנה נראה להגמור משה שטרנבוך שליט"א, בס' טעם ועת, דברים
נפלאים לגבי ענין החלום של יעקב. שהסולם מרמז לתורה ותפילה המקשרים
את עם ישראל לאביהם שבשמים, רגליו מוצבות ארצה הוא היהודי המתעסק
בהן, וראשו מגיע השמימה - שהן מתקבלות אצל הקב"ה. שפועו של סולם
מכוון כנגד בית קדשי הקדשים שממש עולות תפילותינו לשמים, והמלאכים
שעולים ויורדים בו, אלה המלאכים שנבראים מעבודה זו. עולים - היינו
כשישראל עובדים את השי"ת בקדושה וכמו שצריכים, הם עולים בדרגותם,
ואם ח"ו חוטאים ישראל, המלאכים יורדים ממדרגותם.

ועוד נראה לבאר שהסולם עמד בשיפוע, וכמבואר ברש"י, ורמז הוא
שהסולם מקשר בינינו לבין אבינו שבשמים, וכל אחד מישראל עומד על שלב
בסולם ואין איש עומד מעליו או מתחתיו, שהרי הסולם משופע, ללמד לאדם
שלא יסתכל למעלה - היינו לגאוני הדור וצדיקי עולם, ותחלש דעתו שלא יכול
להגיע למעלותם. וכן לא יסתכל למטה ויפטור את עצמו לומר שיש גרועים
ממנו ואינו צריך להמשיך בעבודת הקודש לעלות מעלה מעלה. אלא צריך כל
אחד ואחד בישראל ללמוד מענין הסולם כי יש שלב משלו ואין למעלה ואין
למטה, שלאדם נועד תפקיד לעצמו, וכפי שורש נשמתו ויכלתו כן חייב למלא
תפקידו.

וירא ה' כי שנואה לאה ויפתח את רחמה וגו' (כט-לא)

במדרש איתא "כי שנואה לאה" - היינו שמעשה עשו שנואה בעינינו ע"כ.
י"ל דודאי יעקב אבינו לא היה שונא את לאה, אלא הכיר והבין בעיניו שלה

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

When Yaakov Avinu came to Lavan and asked for his daughter Rachel's hand in marriage, Lavan responded in a very unusual way. He told Yaakov, "Better that I give her to you than I give her to someone else." Lavan is notorious in history for his wicked and devious actions, but why would he prefer that his daughter marry a tzaddik like Yaakov?

R' Simcha Bunim of Pshischa ZT"L explains that Lavan had to have been disappointed that Rachel, his own daughter, did not follow in the family tradition of treachery and wickedness. She didn't even continue the tradition of idol-worship and despised her father's pagan beliefs. She was, after all, a true, G-d-fearing individual. If so, reasoned Lavan, if Rachel were to marry anyone else, she would certainly have a tremendously good and just influence on that person, causing him to become a righteous and G-d-fearing person like herself. As wicked as he was, Lavan wished to minimize the amount of righteous people in the world.

Thus, Lavan truly believed that it would be better if his daughter married Yaakov, already a tzaddik in his own right, from a noble and pure family, rather than anyone else in the world. In that way, Lavan felt that he could effectively limit the amount of righteous people in the world, since there would be one less tzaddik created as a result of his sacrifice, by allowing his daughter to marry an already righteous Yaakov!

הוא היה אומר....

R' Abraham J. Twerski Shlit"a would say:

"The letter 'y' is very small. If one makes it bigger than it is, it is no longer a yid. This letter represents the Jewish individual, as well. A person is a true yid only if he does not make himself greater than he really is!"

A Wise Man once said:

"To achieve the impossible, one must think in an unusual way; to look where everyone else has looked, but to see what no one else has seen."

R' Yisroel Salanter ZT"L would say:

"One who works on behalf of the community must have three qualities: He must not tire. He must not become angry and he must not expect to have the work completed!"

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wrote to R' Chaim, to step aside as both *Rosh Yeshiva* and Rabbi of the city of Telz, and was fully prepared to remain in town only as a common resident, if R' Chaim would agree to accept both of those positions and guide the students of the famed *Telsher Yeshiva* in his inimitable method of Talmudic analysis, for which he was famous. R' Chaim thanked him immensely but this offer, too, was refused.

"Imagine," R' Chaim concluded, "A man so revered, a '*Gaon*' and '*Gadol*' in his own right, and a very successful *Rov* and *Torah* teacher - and he is willing to give up everything that he has worked to accomplish, just so that his students can learn what he perceives is a proper method of *Torah* study. Where does one see such a display of *Ahavas Torah* - Love for *Torah*? For this reason, I want R' Leizer Gordon, more than anyone else, to officiate at my son's wedding!"

TORAH GEMS

ויצא יעקב מבאר שבע וילך חרנה. ויפגע במקום וכו' (כח-ז)

Rashi later on quotes the famous *Medrash* that Elifaz, the son of Esav, was ordered by his father to follow after Yaakov and kill him on the way. When he did catch up to Yaakov, however, he couldn't bring himself to kill his uncle, having grown up under the guidance of *Yitzchok Avinu*. His unusual dilemma - disobeying his father's command or committing the murder of his uncle - was solved by Yaakov when he gave him over all of his possessions, impoverishing himself. A poor man is considered to be dead (נדרים ז), thus allowing Elifaz to technically fulfill his father's wishes.

Here is an example of a person in whom both good and evil are exerting a powerful influence, declares R' Chaim Shmuelevitz ZT"L. Indeed, this incident demonstrates the tug-of-war between light and darkness in the very soul of Elifaz. The basis for his intended act of murder, was the fulfillment of the *mitzva* of honoring his father! For this reason, it was precisely Elifaz, who was the father of the wicked nation of Amalek. The other children of Esav had only the wicked nature of their father to propagate to future generations. It was only Elifaz, who had studied and partially absorbed the teachings of *Yitzchok Avinu*, together with the evil essence of his father Esav, who would distort and corrupt the holy lessons of the *Torah* to such an extent, as to create the evil known as Amalek. The essence of Amalek is not pure evil. Rather, it is the combination of evil and goodness which forms a monstrosity, which is not possible to be produced by evil alone.

ששונאת מעשה עשו, כדאחז"ל על הפסוק "ועיני לאה רכות", היינו שסברה לעלות בגורלו של עשו, שהיו הכל אומרים ב' בנים לרבקה ובי' בנות ללבן - הגדול לגדולה והקטן לקטנה. לכך היתה בוכה תמיד, ומזה נעשים עיניה רכות. וביאר האדמו"ר הגמ"ר אברהם יהושע העשיל מאפטא זצ"ל, בעל האוהב ישראל, דבאמת יעקב ראה בנבואה שרחל היא בת זוגו, ולכן אהב את רחל והראה לה חיבה יתירה. אבל על לאה לא עלה בדעתו שתהיה גי"כ בת זוגו והיה סבור גי"כ שתעלה בגורלו של עשו. לכך לא היה אוהב אותה כי איך יאהב יעקב, איש תם, את אשה נכרית אשר אין לה שייכות עמו? אבל חיו אין לומר שיעקב היה שונא את לאה, כי לא ראה ממנה שום דבר לא טוב. אשר עי"כ פתח הקב"ה את רחמה והולידה לאה בנים ממנו קודם לרחל, ועי"ז הבין יעקב כי היא באמת בת זוגו גם כן. וזהו מדכת' בקרא "ותקרא שמו ראובן" ר"ל ראו בן, כי עי"י שילדתי ליעקב בן, ראו ותדעו שאני בת זוגו, ועל ידי זה לא ישנא אותי, אלא "כי עתה יאהבני אישי" - יעקב יידע ויכיר באמת שהוא בעלי ויאהוב אותי.

מעשה אבות סימן לבנים

ויאסוף לבן את כל אנשי המקום ויעש משתה וגו' (כט-ב)

In the city of Brisk, preparations were underway for the upcoming marriage of the son of the great *Rov*, R' Chaim Soloveitchik ZT"L (R' Chaim Brisker as he was known), and it was to be an event attended by the greatest *Torah* luminaries of the generation. In a surprise move, R' Chaim sent a message to the city of Telz and asked that the *Telsher Rov* and *Rosh Yeshiva*, R' Eliezer Gordon ZT"L, be the officiating Rabbi - the *Mesader Kiddushin* - at the marriage ceremony. R' Chaim was insistent and used all means of persuasion to convince R' Leizer to accept this esteemed honor. This was unusual, indeed, as there were to be in attendance many distinguished *Rabbonim* and *Roshei Yeshiva* who were R' Leizer's senior by quite a number of years.

R' Chaim explained his decision as follows: He had once received a letter from R' Leizer inviting him to move to Telz to serve as the *Yeshiva's* head lecturer. He would give the highest *shiur* in the *yeshiva* and most assuredly, students from all over would come to hear his lectures. R' Chaim was flattered but declined the invitation. He soon received a second letter, in which R' Leizer offered to relinquish his position as *Rosh Yeshiva* to R' Chaim, if the latter would accept the invitation. This offer, too, was declined, as R' Chaim was not in the position to move his entire family. But R' Leizer would not give up. He tried again. He was prepared, he