

מאת מו"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הייטס

In a Wheelchair. If a *Talmid Chacham* is sitting in a wheelchair, there is still an obligation to stand up for him even though he is sitting. This is similar to the *halacha* ⁽¹¹⁾ that if a *Talmid Chacham* rides by on a horse, one has to stand up for him.

In a Different Reshus. If the *Talmid Chacham* is walking by in a different domain, even if he is within four *amos*, one does not have to stand up for him. For example, if one is sitting in a house by a window next to the street, and a *Talmid Chacham* walks by in the street, even though he sees him and is technically close enough, he does not have to stand up for him ⁽¹²⁾. (This *halacha* applies by one’s primary *Rebbi* and certainly by a regular *Talmid Chacham*.). It seems from the *halacha* that even if one wants to stand up, there is no point because there is no “קצמה שיש בו הודור” - “Standing which gives proper recognizable honor.”

בין הריחים – תבלין מרף היומי

“Old But Not Fogotten” - Menachos 99a

The *Noda B’Yehuda* (אצו"ח ט) was asked if one may keep a *posul Sefer Torah* in the *Aron Kodesh* with the other *Sifrei Torah*, or is it a *posul*? The questioner wanted to prove from our *Gemara* that since the broken *Luchos* (שברי לוחות) were in the *Aron* with the second *Luchos*, it is permitted. The *Noda B’Yehuda* disagreed saying this is no proof because storing the broken *Luchos* in the *Aron* was an original stipulation mandated by *Hashem* when the *Aron* was built. True, a *Sefer Torah* with a few minor mistakes might also be part of the original stipulation (לכ ב"ד מתנה) to keep in an *Aron*, as we see when a mistake is caught during *laining*, we replace the *Torah* back in the *Aron*. But what about an old and unrepairable *Torah*? Maybe it is excluded. The *Noda B’Yehuda* concludes that it is not a *posul*, although it might be problematic for other reasons. See there for elaboration.

(1) רמד"ח (2) אז נדברו יג (3) חושן משפט יוד (4) ש"ח מ"מ קעה (5) מ"א קמא, כמבואר ע"י המחצית השקל שם (6) ענין שבט הלוי זקנה (7) י"ד רמד"ח (8) ענין ש"ית פת השדה אקוב, ועוד (9) רמ"ט (10) אתקבץ (11) י"ד רמב" (12) רמ"א י"ד רמב"ח

הלכה למעשה

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

The Greatest Mitzvah of All (102) - ותלמוד תורה כנגד כולם" **Kavod HaTorah: Standing Up for a Talmid Chacham.** Last week, we concluded with a *halacha* that one has to stand up for a *Talmid Chacham* from the moment he comes within his 4 *amos* till he walks past his four *amos*. If the *Talmid Chacham* stops within his four *amos* and doesn’t proceed further, he does not have to keep standing. (This is the opinion of most *Poskim* listed in **P’sakim U”Teshuvos** ⁽¹⁾) However, if the *Talmid Chacham* is talking to him he should remain standing the entire time ⁽²⁾.

How To Stand Up. The simple understanding of the *mitzvah* of “*Takum*” is to stand up to one’s full height. According to **Birkei Yosef** ⁽³⁾ one shouldn’t even lean when standing up. However, the **Shach** ⁽⁴⁾ and **Magen Avraham** ⁽⁵⁾ permit one to lean while standing, and one can rely on their opinion ⁽⁶⁾.

Why Some Don’t Stand Fully. In many places, people do not stand up fully but rather raise their body slightly. This action is known in the *Gemara* as “*Hiddur*” and is brought down in *halacha* ⁽⁷⁾ as the way two *Talmdei Chachamim* honor each other, or as the way a *Rebbi* honors his student if he is classified as a *Talmid Chacham*. However, to use this practice in place of one’s regular obligation to stand properly seems to be contrary to *halacha*. Some *Poskim* ⁽⁸⁾ defend the *minhag* of those who are lenient. They reason that just as a *Talmid Chacham* may forgo his honor and exempt those around him, if the custom is to be lenient, it is akin to an unspoken *Mechila* (forgiveness) of the *Talmidei Chachamim*. Nevertheless, those *Poskim* write that it is better to do the *mitzvah* properly and stand up fully. Besides, even if one is *mochel* his honor, the one who stands up fulfills the *mitzvah* even if he is not obligated, as per the **Pischei Teshuva** ⁽⁹⁾ (בשם הרב"ב).

הוא היה אומר ...

R’ Yaakov Tzvi Mecklenburg זצ"ל (HaKsav VeHaKabbalah) would say:

“At the outset of this week’s *parsha*, we read how after *Yaakov Avinu* slept and had his great dream, he arose early in the morning, in anticipation of a great new day in his life. In contrast, towards the end of the *parsha*, we find the same words, ‘וישכם לבן בבקר’, - and Lavan arose early in the morning, to get away from Yaakov and everything he represented as quickly as possible, and go back to his despicable lifestyle. Yaakov and Lavan were at opposite ends of the spectrum. Each was in a rush to get to where he felt his life should be. We must take this lesson when we arise each morning. There are those who will energize themselves each morning leaning towards Lavan’s lifestyle, goal and purpose. We must balance this approach by rising early like *Yaakov Avinu*, looking forward to a day of *Hashem*’s blessing and protection, a day of purpose, a day of successfully meeting any challenges that face us, a day of fulfillment.” (**Hakhel**)

R’ Chaim Kanievsky שליט"א is quoted as saying:

“The **Chazon Ish זצ"ל**, would tell the *Baal Koreh* to *lain* the name ‘Yissachar’ as ‘Yissaschar’ only in *Parashas Vayeitzai*. A possible reason could be that Yissaschar gave the ‘*shin*’ in his name to his son Yov, to change his name to ‘*Yoshuv*’ as Yov was the name of an *Avodah Zara* at the time. Once he had given over the *shin* after this week’s *parsha*, we refer to him as ‘Yissachar’ - without the *shin*.”

A Wise Man would say: “Winning requires talent. Winning repeatedly requires character.”

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שבת קודש פרשת ויצא ... ט' כסלו תשע"ט

SHABBOS PARSHAS VAYEITZAI ... NOVEMBER 17. 2018

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הדלקת נרות שבת - 4:18 | זמן קריאת שמע / מ"א - 8:38 | זמן קריאת שמע / הגר"א - 9:14 | סוף זמן תפילה/ להגר"א - 10:03
זמן לתפילת מנוחה גדולה - 12:11 | שקיעת החמה שבת קודש - 4:36 | מוצש"ק צאת הכוכבים - 5:26 | צא"ח כ' / לרבינו תם - 5:48

לכוון לשם שמים, ובכהאי גוונא זוכה גם כן להיות בבחינת 'דאשו מגיע השמירה' כאותו היושב ספון בין כותלי בית המדרש. כי העולם הוא מלא בקניניו של הקב"ה, ובכל דבר שבעולם הזה טמון ניצוץ קדוש המחיהו, ועל בני העולם מוטל לבדר ולהעלות את אלו הניצוצות הקדושים לשורשן העליון, והוא על ידי שמשתמשים באלו הדברים לש"ש. ובוה רצה הקב"ה ליישב את דעתו של יעקב, ולהודיעו כי הליכתו לביתו של לבן אין משמעותה פרישה מעבודת השי"ת, ואין בכך כי אם עבודה אחרת שעדיין לא הודגל בו, עד עכשיו היית ספון בבית המדרש, ושם היית ממליך את הקב"ה, אך לעת עתה עליך להמליך את הקב"ה גם בחוצות הבריא, וזה אכן היתה עבודת יעקב מאותה שעה, שדרי תכלית כוונתו בעבודת הצאן היה כדי לבנות את ביתו ולהקים בכך את האומה הישראלית, ובעבודה זו גילה כי גם פעולות חומרים הם בכלל עבודת ה'! אם רק מכוונים לעשותם כאמצעי לצרכי שמים. מלבד מה שמבואר בספה"ק שבעצם התעסקותו באלו הצאן היו גנונים סודות טמירים ונעלמים וכיוון בכך להעלות נשמות קדושות שנתעברו באלו הצאן, על פי האמור מובנים דברינו, שדבר החלום היה גם הוראה לדורות, כי לא כל אדם זוכה להיות תמיד ספון בתוך כותלי בית המדרש, ואפילו אלו שכן וכו' לכן דרי על פי רוב גם הם זקוקים להוסיף עמל כפיים על יגיעתם בבית המדרש, ועבורם גילתה תורה את דבר החלום, להורות להם שלא יתעצבו על כך שעליהם לעזוב את כותלי בית המדרש, כי גם בזה השעה שהם עושים לביתם יכולים להיות דבוק בבוראם, ע"י שיכוונו לעשות את פעולותיהם לשם שמים, כדי להביא טרף לביתם ולגדל את צאצאיהם לתורה ולעבודה, ובכך מלבד מה שעצם הפעולה נחשב למצוה גם מעלה בכך את האמצעים לשורשם.

ואילו ב**ימנחת ש"י** יישב את דברי 'בן אפרים', 'ועיני לאה רכות ... ושדי ליה מאריה, ד'בן אפרים' לא היה חסר, רק היה מלא חכמה ודעת, ודמו בזה להא דאמינון בפרק ש נוחלין (קכ"ג), 'ועיני לאה רכות, מאי רכות', אילימא רכות ממש, אפשר בגנות בחמה טמאה לא ידבר הכתוב, דכתיב 'מן הבחמה הטמורה ומן הבחמה אשר איננה טמורה', בגנות צדיקים דיבר הכתוב, אלא אמר רבי אלעזר, שמתנותיה ארוכות (היינו, גדולות, חשובות מאוד) כבהונה וליה ומלכות' (שלי) יצא ממנה, שממנו כהנים ולוים, ומלכות מיוחדת שיצא ממנה **יְרֵשָׁבָם** שם...אולם יעויין ב**מו"דש"א**, 'אבל קשה לומר שירכות' חסר אות הא' שבתחילת המילה שהוא מן שורשה ... ולכן נראה לפרש דרדש רכות' מלשון 'לא ריכא', מלך -חשוב' ולא בר ריכא' דריש פרק השותפין [ד], שהוא מלשון גדולה וחשיבות, והיינו שמתנותיה ארוכות, גדולות וחשובות, כהונה וליה ומלכות'."

וב**בן יהיידע'** שם יישב בדרכים אחרות, 'נראה לי דרדיש 'עני' מלשון השיבות, 'ועיני לאה, והחשיבות של לאה' ושדי א' שהוא מספר אחד על רכות' כי כל תביה ש לה כולל שהוא אחד ודרי אר[נ]כות'-'גדולה' מאוד במה שיצא ממנה כהונה ליה ומלכות, ועי"ל, שדשי אות ה' דלאה על תיבת 'ועיני' יהיה 'ועיניה' ונשארו אותיות לא', ושדי אות א' שבסוף לא' על תיבת רכות' שלאחריה ויהיה א'-'א[נ]כות'"), ודמאי להא דצאיתא במדרש (ע' ט"ז) 'שם הגדולה לאה, גדולה-חשובה וארוכה במתנותיה, כהונה וליה לעולם ומלכות לעולם!'

טיב התבלין

מאת וועד רב גמליאל חסד ובשכ"ח שליט"א ר' שר השנים יחזיק עניין

ויחלם והנה סלם מצב ארצה וראשו מניץ השמימה והנה מלאכי אלקים עלים וירדים בו (כה"כ) - עבודת השם בכל עת

לנינו להתבונן באלו המקראות שבריש פרשתו, לשם מה סיפרה לנו התורה הקדושה על דבר חלומו של יעקב, שדרי בהכרח רצתה להודיע לנו בזה דבר מה ואפשר שרצתה התורה כי כל יורדי באשר הוא שם יתבונן בדבר החלום הזה ובפתרונו, כי מעשה אבות הם סימן לבנים, וכשם שפתרון החלום האיר בשעתו את דרכו של יעקב אבינו, כמ"כ זה הפתרון מורה לבניו את דרכם בימי הולדם עלי אדמות, בהיותם בעולם העשייה ומחמת ההכרח זקוקים הם לפנות את דעתם גם לענינים גשמיים וחומיים זה החלום נתגלה לו ליעקב בו בשעה שהתכונן ללכת לביתו של לבן, כי בזה השעה דאגה אחותו, מי יודע מה יולד יום, שדרי עד כה היה יושב אוהלים על התורה ועל העבודה, בעודו בבית אביו ובשיבת שם ועבר, ונקל היה ביכולתו לדבק עצמו בתורה ובנותנה, אך לעת עתה הוצרך להקים את ביתו בלכתו לבית לבן, ששם כבר לא היה באפשרותו להתדבק בתורת ה'! משך כל שעת היממה, שם היה עליו להתעסק בדברים חומריים, לדעות את הצאן להאכילם ולהשקותם ולדאוג לשאר כל צרכיהם, ואם לא די לו בכך הוכרח כל זה להיות תחת אידיה של טומאה שהיתה כבן בית בתוך אחותו של לבן המלאה גילולים, וכל זה דאב על לבו של יעקב, שמא מחמת אלו התנאים יפסיד את הדבקות בהשי"ת ובדצנותו, כפי שוהרגל כבר רבות בשנים.

לואת נתגלה לפניו המראה הזה, 'סלום מצב ארצה וראשו מגיע השמימה' בזה רמזו לו ליעקב שאפשר להיות בבחינת 'מוצב ארצה' ולהתעסק בענינים חומריים, וגם בהם

מאוצרותיו של המגיד

מאת רוב שלום פער שליט"א פורי משרים בק"ק בית שמש

ועיני לאה רכות ורחל היתה יפת תואר ויפת מראה וגו' (כט-ז)

- ביאור כוונת דברי הכתוב 'ועיני לאה רכות וגו'

פ"ש", "רכות, שהיתה סברה לעלות בגורלו של עשו, ובכתה, שהיו הכל אומדים שני בנים לדבקה ושתי בנות ללבן הגדולה לגדול והקטנה לקטן". וביאר **בשפתי חכמים**, "ד"ל, וכי בא הפוסק לספר בגנות של הצדקה, ולכן פירש לפי שהיתה וכו', ומתוך גנותו תלמוד שבהו. וא"ת, דמשמע דגם לאה היתה יפת תואר, אלא שענינה היו רכות, וא"כ, אין זה ההפך של 'ורחל היתה יפת תואר וגו', אלא כן היה לו לומר 'ועיני רחל יפות', וי"ל, כיון שענינה לא היו יפות, גם היא לא היתה יפה, וכדאמר בגמ' (תענית כד.) ש'כלה שענינה יפות, כל גופה אינה צריכה בדיקה', ואם עיניה אינן יפות, כל גופה צריכה בדיקה, ואם כן, נופל שפיר עליו 'ורחל היתה יפת תואר וגו'."

אולם ביאבן עזרא' הביא פירוש הכתוב בשם **'בן אפרים'** ודחה את דבריו בתוקף, "ובן אפרים אמר, שהוא, רכות' חסד אלקי, וטעמו (ארוכות, והוא (בן אפרים) היה חסד אלקי' (אילוף' [לימוד]. כיון שאינו שייך להיות שרכות' יהיה חסד א', שהרי הא' בארוכות' הוא מן שורש המלה, [אולם] ש מפרשים ככוונת רבי', שזלז בו שראוי היה לחסר בשמו אלקי' כאילו נקרא שמו 'בן פרים', אולם אין לפרש כך בכוונת דבריו, כיון שהחליה לנו לומר שה'אבן עזרא' יזלזל כל כך בגדול בתורה כמו 'בן אפרים'!]

מעשה אבות סימן לבנים

וידר יעקב נדר לאמר אם יהיה אליקים עמרי ושמרני בדרך הזה אשר אנכי הולך ונתן לי לחם לאכל ובגד ללבוש וגו' (כח-ב)
There's no panic quite like discovering that your suitcase has disappeared from beneath the bus you had just traveled on, right before a two-day *Yom Tov* to another city. It wreaks havoc on one's psyche and causes extreme panic. That's what happened to Shlomo and Meira Weber just a few hours before the onset of *Rosh Hashana* in *Ramat Beit Shemesh*.

After calling everyone they could think of in the community for help, they decided to walk through *Beit Shemesh* and check the bus stops, in the hope that their suitcase had fallen out and been left behind. There were two hours left before *Yom Tov*, and no one was around. Stores were closed, buses had stopped running, and everyone was already holed up in their homes doing last-minute prep. There were no stray suitcases anywhere, and time was ticking closer and closer to the holiday.

After about forty minutes, they had to cut their losses. Suitcase or no suitcase, at the very least they needed beds to sleep on at night. Resigned to the situation, they turned back and began trekking up the long hill to *Ramat Beit Shemesh*.

Just then, a car pulled up beside them. An Israeli man leaned out the window and called out, "Where do you need to go?" They were so grateful for the *trempp* (hitch) and they packed themselves immediately into the backseat. It turned out that the two Israeli men in the front seats lived right down the street from their hosts for *Yom Tov*. Very quickly, the whole story came tumbling out, and the men were shocked. "All of your things are lost?! What are you going to do for *Rosh Hashana*?"

"We'll manage," Shlomo responded. "No, you can't just manage," said the driver. "We're going to help you!"

He jerked the car around and began driving in the opposite direction, as his friend whipped out his phone and checked their bus route on Moovit. They made a quick check at the bus stop but alas, no suitcase. "Doesn't matter," said the driver. "We're going to take care of you both." He threw a grin back at the couple and began to record a voice note to his wife as they sped back to *Ramat Beit Shemesh*. "Mami, we have a couple here, they lost their bag and they don't have anything for the *chag*. We need pants, a dress shirt, some skirts and dresses - what size dress are you? - shoes for both of them, toothbrushes, toothpaste, towels, socks, pajamas. Send a message out to the WhatsApp group, we'll get everyone to give things."

Shlomo and Meira stammered their thanks as they pulled into the driveway of an apartment building. The man in the passenger seat told Shlomo to come with him for clothing, while Meira followed the driver upstairs to his apartment. The man's wife met her at the door with the biggest, warmest Israeli welcome, beckoning her in with a huge smile. Dazed, Meira followed her in as her daughters threw open their closets and pressed clothing into her arms - dresses, skirts and headscarves, almost too much to carry! They packed everything she could need into a bag, and even offered perfume and makeup! The kindness was overwhelming, and it was such a dramatic shift from the panic of an hour ago, that Meira almost cried. People she had never met were rummaging through their closets for her. She couldn't even imagine how she deserved such a thing!

Meanwhile, the neighbor had taken Shlomo to the suit store that he owned, and he gave him - not lent him - two beautifully crisp, brand-new white shirts and a sleek, slim-fit navy blue suit. A new pair of *Tzitzis*, a pair of dress shoes and a leather belt were added for good measure. "These should fit you, they'll be perfect." They did fit, and they were perfect!

The Webers were absolutely blown away, literally weak in the knees from the *chessed* and care they were shown.

When they finally arrived at their hosts' house, their lives had been forever changed. These people were *malachim*, literal angels that had saved them. Yes, they could have lived without it. But those families made it so that they didn't have to!

Epilogue: Shlomo and Meira did get their suitcase back in the end! Two days after *Rosh Hashana*, Shlomo got a call from an unknown number. A lady in *Bnei Brak* had accidentally taken their suitcase off the bus, and when she tried to find identification inside in order to return it, all she found was the name "Weber" scrawled inside a book cover and a small box of medication with their names on it. She called their *kupa* (health clinic) and explained the situation, and they gave her their number! By that evening, the suitcase was back in their apartment. P.S. They bought a luggage ID tag the very next day!

אשר בחר בנביאים טובים ...

ויברה יעקב שדה ארם ויעבר ישראל באשה (יהשע יב-ג)
Yaakov Avinu, at the end of last week's *parsha*, was instructed by his father Yitzchok to, "*Get up and go to Padan Aram*," to find a wife. **R' Michel Zilber *shlit'a*** (*Rosh Yeshivas Zvhill*) notes that *Hoshea HaNavi*, while contrasting the degenerative behavior of *Malchus Yisroel* to the righteous acts of their forefather Yaakov, recounted one detail slightly different. The *Navi* says that Yaakov, "*Ran to the fields of Aram*." His father instructed him simply "to go" - not to run. Why does Hoshea say that Yaakov "ran" if the *posuk* says "*Vayeitzai*" which only implies going out?

When Rivka heard that Esav was planning to kill Yaakov,

she quickly pulled him aside and instructed him: "*Run to my brother Lavan*." Yaakov was in a quandary. His father said to "go" while his mother said to "run." How was he to proceed?

R' Zilber explains that Yitzchok's use of the word "לך" is similar to the command of *Hashem* to *Avraham Avinu* "לך לך", where he was told to "*Go for yourself*." Although Yitzchock may not have seen the urgency of the matter and instructed Yaakov to just "go," Rivka realized that if Yaakov did not get to Charan quickly, he may never get there. Thus, she told him to "run." Of course, Yaakov listened to his father and did indeed "go" as is stated in the *posuk*, however, immediately after his departure, Yaakov began to "run" towards Charan, thereby fulfilling both his father's and his mother's command.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

למה נחבאת לברך ותגנב אתי ולא הגדת לי ואשלחך בשמחה ובשרים בתך ובכנור (א-כז)
It is interesting that the first time we find the notion of *Simcha* - Joy, in the *Torah*, is when a startled Lavan discovers that his son-in-law Yaakov, had gathered his daughters and their children to escape his clutches. Lavan rushes out to intercept them and exclaims, "*Why didn't you tell me? I would have sent you off with 'simcha' - gladness and with songs!*" Yaakov was wary of Lavan's idea of *simcha*. Lavan's version causes strife, jest and mockery. Yaakov's idea of *simcha* hearkens back to his early days of joy, when he first married Leah and Rachel. Yaakov wished to avoid any semblance of the *simcha* of Lavan.

Wedding pictures play a vital role during a marriage. They bring people *simcha*, joy. These pictures are frequently looked at during the early years of marriage, but after a while they are relegated to a coffee table or an upper shelf where they are only taken down for a pre-*Pesach* dusting. My *machshava* is that there are times in married life when things are not the way they should be. That is the time to take out the *chasuna* pictures and look at them. Look at how happy you were, filled with joy and gratitude to *Hashem*. Recall your dreams and how you planned to establish your new home in peace and harmony. Do everything possible to increase *shalom bayis*. Look at the joy in the eyes of your parents and grandparents who were *zoche* to be at your wedding. Look at the distinguished *Rabbanim* and *Roshei Yeshivah* who took time from their schedules to take part in the *simcha*. Look at your friends and relatives who came from far and near to dance at your wedding. You will then relive the joy of your wedding day and ask yourself the question: does it pay to throw out all that *simcha* because of a few petty arguments or a few unkind words? This is the true purpose of *chasuna* pictures; reminding the *chosson v'kallah* of the true joy that should not be forgotten. May we be *zoche* to a long life of joy and thankfulness to *Hashem* for all the *chessed* He does for us.

משל למה הדבר דומה

ויהאף לבן את כל אנשי המקום ויעש משתה ... (כט-כג)

משל: A renowned rich man once came to **R' Shlomo Zalman of Volozhin ז"ל** in his private study and confided in him. "Rebbi, everyone thinks I am rich and have all the money in the world. The truth is that times are tough and I am really very tight. The problem is that my daughter's wedding is coming up soon and everyone is expecting to be invited to a huge bash, like I've done in the past. My reputation is on the line, but I just cannot afford it. What should I do?"

R' Shlomo Zalman pulled out a *Tanach* and opened it. "Twice in *Tanach*, do we find the mention of a wedding where guests were invited. Once by Lavan, where it says, '*Lavan gathered all the people of his place and made a feast*.' The second is by Boaz, where it says, '*And he took ten men, from the elders of the city*.' Lavan, as we know, was a trickster, whose only intent was to fool people and cheat them. For him, it was no problem to invite everyone and host

a grand old party. Let people think I am rich and famous - even if I have no real way to pay for it! Boaz, on the other hand, was quite wealthy and could've made a massive affair. Instead, the *Tzaddik* that he was took ten elderly men - who probably didn't eat much anyway - and made a small wedding! Why? Because the righteous and responsible thing to do is not to show off and deceive people with one's wealth, or lack thereof. The correct thing is to live within your means." **נמשל:** Unfortunately, this important life-lesson is lost on many people who feel like they have to project an air of affluence to the world, when in reality, they have trouble paying their bills. Why do people wish to deceive others, much like the way Lavan deceived the whole world regularly? Why don't people live with what they have and not always try to "keep up with the Joneses!" And for that matter - why do the Joneses have to show off - just because they can afford it? The rich should take the less-fortunate into consideration and the less-fortunate should not try to act rich. Nobody wins!

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

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

ותאמר הפעם אודה את ה' על כן קראתי שמו יודדה ... (כט-לה)

Do you want to know the secret to happiness in life? It's pretty clear. It has nothing to do with how much you have, how successful you are, or how well-respected you may be to others. Happiness comes from the amount of appreciation you feel. A person can be confined to a wheelchair but is constantly focused on his beautiful family and dozens of grandchildren who bring him so much joy. He is focused on all that he has and not on what he is missing, and he is happy! Alternatively, someone can be healthy and wealthy, on a fancy vacation in Europe, focused on the bad weather, the lack of cordiality of the trip leaders and the low-level quality of the food in the hotel! This person is miserable simply because he chose to focus on the negative!

In this week's *parsha* we learn about *Hakaras Hatov*. When Leah had her fourth child she named him Yehuda. She said, "*This time I will thank Hashem*." The **Sassover Rebbe ז"ל** explains what Leah meant. Leah was asking herself a question: "Only this time, I should thank *Hashem*? Only when I get more than my share with a fourth *shevet*? No. I must thank *Hashem* constantly, every minute of the day for every tiny kindness that He does for me!" She called him YEHUDA, which means APPRECIATION because she wanted a constant reminder, 24/7, that she must thank *Hashem* at all times. Her child Yehuda - the symbol of gratitude - will be before her eyes always, and this will allow her to choose gratitude as a way of life.

The next *posuk* tells us that Rachel was jealous of her sister. Rachel? The one who gave away her *simanim* to Leah; the one who gave away her husband to Leah? She is now jealous of Leah for having her fourth child? How can this be? Oh no, that would not befit our great mother Rachel. Rachel was "jealous" of the great level of gratitude that Leah reached! She realized that Leah had achieved the ultimate level of joy and happiness, real *Dveikus* in *Hashem* - and that is what she was jealous of.

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