

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

(Monsey, NY)

הדלקת נרות שבת - 4:13

זמן קריאת שמע/מ"א - 4:43

זמן קריאת שמע/הגד"א - 9:19

סוף זמן תפילה/הגד"א - 10:07

שקיעת החמה ליום השבת - 4:31

מוצש"ק צא"כ / מעריב - 5:21

צא"כ / לרביע תג - 5:43

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שבת קודש פרשת ויצא - י' כסלו תשע"ג

Shabbos Parshas Vayeitzai - November 24, 2012

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

מאצרותיו של המגיד

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

טיב התבלין

לולי אלקי אבי אלקי אברהם ופחד יצחק היה לי כי עתה ריקם שלחתי (לא-ב) - מעשי אבות סימן לבנים

פרשה זו יש לנו רמז ולימוד נגלה על גודל הזכות והחובה להמשיך כל אחד בדרכי אבות כאשר יעקב אבינו ברח מלבן הארמי עם כל משפחתו, והוא רץ אחרי עד שהשיגו, ואז אמר לו יעקב: "לולי אלקי אבי אלקי אברהם ופחד יצחק היה לי כי עתה ריקם שלחתי". וגם בדברי לבן עצמו מצינו שהורה לדרביו, באמרו: "ש לאל ידי לעשות עמכם רע ואלקי אביכם אמר אלי לאמר השמר לך מדבר עם יעקב משוב עד רע". שכל זכותו של יעקב להינצל מלבן הארמי היה אך ורק בזכות אבותיו. ואיתא בספרים הק' כי לבן הארמי רומז על בחינת הקליפות, שכאור"א נתון במלחמה תמידית ועקבית עם כוחות הרע והרשע אשר יסובבוהו תמיד ללא הרף. ורמז לנו בכאן את דרך ההצלה מכל אותן הקליפות, שהוא אך ורק ע"י שנאחו במעשי אבותינו ונלך בדרכם אשר הורו לנו מיד ולדורות. כל עיקר זכות קיומנו אינו אלא מכח זכות האבות הק', כאשר אנו אומרים ג' פעמים בכל יום בשמונה עשרה בברכת אבות, אך אם יבוא אחד וינתק את הקשר באמצע, בחשבו לתומו, מה לי אם אשנה קצת ממה שראיתי? אצל אבי וקוני, הלא רבים וטובים כמוני שאינם נוהגים ככל אותה הדרך שראיתי? אצל אבותי, ולא ראיתי שאיננה להם כל רע. והנה האיש הזה לא חלי לא מרגיש שבהנהגתו זו הוא מנתק כל קשר עם הדורות הקודמים, ובאיזה זכות יעזי פניו אחר כך לעמוד בתפלה ולבקש חנינה בזכות האבות, בשעה שהוא עצמו בעט בזולתו ובגסות בכל מה שקשור במסורת האבות.

סיפר לי אחד מה ששמע **מהנהצ"ר' וועלוול צציק זצ"ל** שאמר בשם ה**גרי"ח זאנעפערל זצוקל** כי מה שלדאבוננו רבו בישראל פורקי עול התורה והמצוות, הוא בגלל שהתחילו לשנות מדרכי האבות, והיה אומר, כי הדבר ברור שבאם כל עם ישראל היו צועדים כל אחד ואחד בעקבות אבותיהם מבלי לשנות כמלא נימא לא לכאן ולא לכאן, לא היינו עדים לכך שיחידו פורקי עול בקרב ישראל, כי כל הצרות מתחילות מכך שמתחילים בשנויים.

ובספר **צדור המד' (להד"ר אברהם סנע זצ"ל)** מוסיף, ש"כמו שבסולם מעלות יש, כך היו בישראל בחד סיני מעלות, משה מחיצה לעצמו, אדרן מחיצה לעצמו, והכהנים מחיצה לעצמן, והעם כל עיקר אל יחדרו לעלות בסולם, שהוא כמו סיני", (ע' ברש"י [שמות י"ט כ"ד]).

והוסיף עוד לבאר את הכתוב עד"ז-ש'חולם הסולם מרמז אודות מתן תורה בחד סיני, "וכן רמז 'והנה מלאכי אלוקים עולים ויורדים בו', היינו, שיש להם עלייה (רוחנית וגשמית) לישראל-העם הרוחני, שהוא כמלאכי אלוקים הרוחניים' או ידידה (רוחנית וגשמית), בגלל התורה שניתנה בחד סיני, כמו שנאמר 'התרפית, ביום צרה צר כחכה', ודרשו רבותינו ז"ל (ברכות ס"ג), 'התרפית מן התורה, ביום צרה סר כחק', (וכתב המדרשא"א [די"ה כל המרפת].) שיהגם שלומד וכו', אם הוא ברפוי ובדרך עזאי, קאמר דאין בו כוח לעמוד ביום צרה וכו'".

וכן פירש ה**ראש** את הכתוב "הקל קול יעקב, והידים ידי עשו" [בראשית כ"ז כ"ג], "הקל קול יעקב-הקל' חסד וא"ו, כלומר, 'הקל קול יעקב' מתלמוד תורה [בחוק ובדרך קבע] או 'והידים ידי עשו' שולטות בישראל".

וכמן כן פירש ה**אילשיך הק'** [שמות י"ז, ח-י"ב, ד"ה עוד הקדמה] - 'זבשום לב וכו', וה**נפש החיים** [שער ד', סוף פרק כ"ג]-'זכידוע וכו'.

ובאמת כ"ז מדוייק בדברי המדרש [בראשית רבה ס"ה כ'], "בשעה שיעקב מרכיב - מנמיך, ומתחלש' בקולו, ידי עשו שולטות וכו'"), וכן אמרו, כתיב 'ותשלך אמת ארצה', ומה כתיב בתריה 'ועשתה והצליחה'-מיד המלכות גזורת על ישראל ומצליחה, וכן כתיב 'על מה אבדה הארץ, ויאמר ה' על עובט את תורתו, וזהו 'עולים ויורדים' כי כפי סבת התורה שהיא הסולם לעלות למעלה, באים כל הטובות והרעות וכו'".

צמשל: How exacting must a Jew be in his daily and business affairs? Let us learn from our patriarch, *Yaakov Avinu*, who made it very clear to Lavan that no matter what happened during the 20 years he worked for him, every single penny was accounted for! As Jews, we too, must be exacting in our dealings with others, since the “others” are watching us. Always be on guard, and remember that you carry the name of *Hashem* on your shoulders when you call yourself a Jew.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
 deeds well during these days and repent accordingly. The **Mishna Berura** there ⁽⁵⁾ adds: “*The Arizal writes that there is an absolute obligation to learn the classical works of Mussar the entire year, and the GR”A in his commentary on Mishlei* ⁽⁶⁾ *and in Sefer Maaseh Rav writes the same thing.*”

3) The Aggadah portions of the *Gemara* and the *Medrashim* are the source of all *Mussar* works. The *Gemara* portions have been collected in a systematic format in the four volumes of *Ein Yaakov*. This used to be a very popular *sefer* to study and many *Rabbanim* used to learn it daily with their congregations. In a similar vein, one should try on *Shabbos* to concentrate on *Mussar* words from the *Parsha*.

4) This should not take up the major time of one’s learning but should nevertheless be a regular part of his learning ⁽⁷⁾ schedule.

5) The **Chasam Sofer** used to preface his daily *Gemara shiur* with a fifteen-minute *shiur* in the *Mussar* classic, **Chovos Halevavos**. He said about himself that on any day that he did not learn works of *Mussar*, his service of *Hashem* felt mechanical and cold ⁽⁸⁾.

Suggested Time. The suggested time to study *Mussar* is before or after any of the daily *tefillos*. This way, one can make himself a set time-period to learn *Mussar* regularly, and it can also help to combine with the inspiration one has from his *Tefillos*.

- The **Mishna Berura** (based on earlier *Poskim*) twice discusses the obligation to learn *Mussar* on an ongoing basis. These are his words: “*A person needs to set aside a set time every single day to learn books of Mussar, whether it is a short or longer time. This is because the evil inclination, of a bigger person is greater according to the greatness of that person and the antidote to the evil inclination is the rebuking words of the sages.*” ⁽²⁾ He adds in the **Shaarei Tzion** ⁽³⁾ in the name of the **Chayei Adam**, that *Mussar* is even more of an obligation than the study of *Mishnayos*.
- In the laws of the days between *Rosh Hashana* and *Yom Kippur*, the **RM”A** ⁽⁴⁾ states that one should examine his

הוא היה צמר ...
R’ Yisroel Baal Shem Tov ZT”L would say:
 “‘*And Yaakov lifted up his feet.*’ The Hebrew word ‘רגל’ is related to the word meaning habit (הרגל). Yaakov ‘*lifted up*’ - he elevated his daily habitual actions and transformed them into holiness. As the *Navi Yeshaya* said, ‘*If you turn away your foot because of the Shabbos, I will feed you with the heritage of Yaakov your father.*’ If you make an effort to rise above your *your* base instinct in order to bring holiness into the world, *Hashem* will reward you for your actions.”

R’ Aryeh Leib Tzintz ZT”L (Melo HaOmer) would say:
 “The *halacha* is that if a couple is married for ten years without children, the man may divorce his wife. However the years they lived outside of *Eretz Yisroel* do not count. Moving to Israel thus starts the clock all over again for the couple. Rochel complained to Yaakov that without children they will need to move to *Eretz Yisroel*. The problem was that Yaakov was married to two sisters and since the *Avos* kept all the *mitzvos* only in *Eretz Yisroel*, by coming back, one of his wives must die. Rochel understood that going back would result in her death. Therefore, she begged Yaakov to “give her” a child. Yaakov answered that since he already had children and it was she who was barren (only a man has the *mitzvah* and not a woman), there was no need to go to *Eretz Yisroel*, and her life was not in danger.”

A Wise Man would say: “The key to happiness is good health and a bad memory.”					
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מעשה אבות... סימן לבנים

וישא יעקב רגליו וילך ... וירא והנה באר בשדה זכור' (כג-אב)

Two daughters of **R' Yisroel Abuchatzera ZT"l** were once in Paris to participate in a family wedding. While staying there, they took a taxi to the city center on personal matters. Along the way, the name of their holy father came up. The cab driver could not help overhearing, and concluded that his two passengers were indeed relatives of the renowned **Baba Sali**. When they reached their destination and wished to pay, he refused to accept any money. “Allow me the honor of serving members of the Baba Sali’s family for free,” said the driver. “I would not dream of taking money from you.”

The daughters were intrigued and asked for an explanation. The driver was happy to oblige. “I know that your father is a holy man, for I have a first-hand experience to prove it. Many years ago, when I lived in Morocco, I served as the chauffeur of the president of our community in northern Morocco. The Baba Sali, was once a guest of our community and when he wished to return to Arpud, the president asked me to drive him home in his car, a journey of some seven hundred and fifty kilometers. I was familiar with the long road. It was an endless desert terrain, and I equipped the car with all the necessary supplies.

After traveling for a few hours, the engine suddenly began to overheat. We had to stop and wait until it cooled off. I was surprised that a new car should get overheated so quickly and opened the hood of the car to inspect it. To my dismay, I discovered that all the water in the cooler had evaporated, and without water to cool off the motor, the car would not go far. We had no water and found ourselves stranded in the midst of a vast desert. I began to panic for the chances of finding water were nil and the chances of another car passing by in this desert, were also slim. Our prospects looked very bleak indeed.

The Baba Sali remained inside the vehicle, but after a few long minutes, he stepped out of the car and asked what was the matter. I described our situation to him and urged him to get back into the car if he did not want to bake in the blazing sun. I climbed in myself, seeing that there was nothing to be done. The saintly Baba Sali sat down inside the car and sank into deep thought. A few moments later, he turned to me and said, “Are you sure there is no water around here? I believe that if you start walking forward about two hundred meters, on the right side of the road, you will find a well-spring of fresh water.”

Now, I know this area very well; I travel it frequently and I am certain that there is no well in the entire vicinity. However, the *tzaddik* insisted that I do what he advised. I dared not be disrespectful and started walking in the hot sun. After a few moments of walking, I discovered, to my utter astonishment, a fresh spring of clear water gushing by the side of the road.

As you can imagine, I was overjoyed. First, I quenched my thirst and then filled a large container of water which I brought back with me to the car. The Baba Sali greeted me with a smile. He didn’t say a word; he didn’t need to. I could see that he knew. I poured some water for him and he recited a blessing and drank his fill. I poured the rest of the water into the cooler and within a few minutes, we were ready to continue on our way. But before we began driving, I went to the spring and erected a sturdy signpost above it so that I would be able to find the spot in the future, and also so that others could enjoy it as well.

The rest of the journey continued uneventfully and we reached Arpud without mishap. I took my leave of the *tzaddik* heartily and set out for the long return trip home. All along the way, I kept on thinking about the marvelous spring and its mysterious appearance. When I neared the spot, I decided to stop and take a drink of its cool, refreshing water.

I approached the place. I knew exactly where it was as it was distinguishable by the signpost I had erected there earlier . I stopped the car, got out and approached the spot, bucket in hand, full of excitement. But no matter how much I looked - it was gone! I searched high and low for a long time, but the spring had vanished. There was no sign of it to be found anywhere!

I returned to the car very disappointed. But then, throughout the long ride, I thought about the spring. I had plenty of time to digest the miracle that I had experienced firsthand. I realized that the Almighty had created a spring of water in the midst of the desert especially for the Baba Sali, just to save him from perishing. From that time on,” concluded the taxi driver, “I became an ardent admirer of the Baba Sali. I consider it a great honor to be of some service to him or to his family.”

משל למת הדבר דומה

לולי אלקי אבי אלקי אברהם ופחד צחק היה לי כי עתה ריקם שלחנני את עניי ואת יניע כפי ראה אלקים ויבה אמש וגו' (לא-מב)

משל: There was once a rabbi who accepted a call to become the spiritual leader of a community in Houston, Texas. Some weeks after he arrived, he had an occasion to ride the city bus from his home to the downtown area. After boarding the bus and paying the driver, he discovered that the driver had accidentally handed him too much change.

As he considered what to do, he thought to himself, “I should give the quarter back. It would be wrong to keep it.”

But then another thought came to him. “Oh, forget it, it’s only a quarter. Who would worry for such a little amount?”

The entire ride, he grappled with his conscience. When his stop came, he paused at the door, and then handed the driver a quarter. “Here, you gave me too much change.”

The driver looked at him. “Aren’t you the new rabbi in town?” The rabbi nodded, taken by surprise at the question.

“Well,” said the driver, “Lately, I’ve been thinking about where to worship. I just wanted to see what you would do if I gave you too much change. See you in *shul* on *Shabbos*.”

The rabbi got off the bus and swooned. “Thank you *Ribono Shel Olam*,” he said. “I almost sold away a *Yid* for a quarter!”

וירא ויאמר מה נורא המקום הזה אין זה כי אם בית אלהים וזה שער השמים וגו' (כה-יז)

At first, Yaakov had assumed that he was still on Mount Moriah, where he and his father had often worshiped. Since he had been there many times before, the surroundings had a calming influence on him and he was able to lay down to sleep. But when he awoke, he was suddenly so terrified, for he realized that he was actually in unfamiliar territory. He therefore said, “*How fearsome is this place. It is none other than the Lord’s house, the gate of heaven.*”

Why was Yaakov so terrified? Explains **Chacham Yaakov Culi ZT”L (Meam Loaz)**, because he was in the presence of a twin sanctity. There was the sanctity of *Har Moriah*, the place of the ancient altar. There was also the sanctity of *Beth-El* and the “שער השמים” - “*Gate of Heaven.*” Yaakov recognized how unusual and sacred this place is. He understood that it is the site of the future Temple, the holy *Bais Hamikdash*, precisely opposite the spiritual Temple that is under the Almighty’s Throne of Glory. It is this very gate through which all prayers are accepted. This gate will be open many times to receive the prayers of those who petition *Hashem* for Divine assistance. When a person worships in this place, it is just like praying directly before the Throne of Glory. The gates of heaven are open to accept prayer.

This is the meaning of what Yaakov said, “*This is the Gate of Heaven.*” How careful must we be not to act with disrespect, talk or even sleep in the synagogue or any other place of worship or study. Since these are holy places, one must have as much respect as in a royal palace. What person would have the audacity to sleep in the king’s chambers? No matter how sleepy he is, he would not be able to fall asleep out of awe of the king. Likewise, speaking unnecessarily in the synagogue is also major sin. One who does so has no portion in the G-d of *Yisroel*, since he clearly shows that he has no respect for the *Shechinah* - Divine Presence that is in the synagogue.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

כח / לב

In this *parsha*, most of the *shevatim* are born and raised and there are many lessons in *chinuch* that we can derive from here. It is interesting to note that two of the main ingredients in *chinuch* are found in the chapters that begin and conclude this *parsha*. *Vayeitzai* begins in chapter 28 which is “כח” (strength) and ends in chapter 32 which is “לב” (heart). This is a tremendous lesson for all parents, who invest so much time and energy into their children. They must show their children how important they are to them and even though nowadays people are so busy with other pursuits; making a *pamassa*, doing *chessed*, running to classes on self-fulfillment which take up so much of our time and KOACH, we must always remember that it’s all about the children. Years ago, a child would at least come home to a Mommy even if the father was busy all week making a living. But now it is also the Mommies who are supporting or supplementing the income, which leaves little time and כח for the children.

But even more important than that is the LEV - the heart and unconditional love we must give to our kids. We must make our children feel so loved and cherished as if each one is an only child. They must know that it is not because of anything they do or say that makes us love them; it is simply the fact that they are exactly who they are that earns them the highest place in our hearts.

In numerical value, the word “בית” (home) plus “לב” (heart) equals “מקדש” - the holy sanctuary of *Hashem*. If we truly wish to create a dwelling place for *Hashem* on this earth, we must show *Hashem* that we are taking good care of His children by infusing them with *Torah* and *Yiras Shamayim* through an never-ending pipeline of KOACH and LEV.

TORAH GEMS

ותאמר לאה באשרי כי אשרוני
בנות ותקרא את־שמו אשר וגו' (לג-י)

Asher, the eighth son to be born to *Yaakov Avinu*, was a personification of satisfaction. His very name “Asher” means “מאושר” - “*Content and satisfied.*” However, writes **R’ Pesach Eliyahu Falk Shlit’a**, the “contentment” of Asher stems from a very unique source. It was his trait of “הסתפקות” - being satisfied with less, that dictated his deeds.

On the *posuk*, “ברוך מבנים אשר” (דברים לג-כד), “*Asher is blessed by children,*” Rashi writes that the daughters of *Shevet Asher* were attractive and married *Kohanim Gedolim*. This might seem like a contradiction for in many instances, when one is blessed with physical beauty, it may turn that person into a shallow and egocentric individual. Not a righteous and spiritually elevated one. And yet, although the female descendants of Asher were particularly noted for the quality of their appearance, nevertheless, they developed into the finest and purest *Bnos Yisroel*. So much so, writes the **Chasam Sofer, R’ Moshe Sofer ZT”L**, that they were chosen to be wives of *Kohanim Gedolim* who were only permitted to marry women of the highest caliber. It was because they were blessed with this trait of *histapkus*, of being satisfied with who they were and what they had. Their physical beauty combined with their positive attribute of *histapkus* - of being satisfied, allowed them to thrive on the fact that they need not concern themselves with their looks.

When the renowned *mechaneches*, **Rebbetzin Vichna Kaplan** started the *Bais Yaakov* movement in America, she turned to **R’ Shraga Feivel Mendelowitz ZT”L** (who had previously started a *Bais Yaakov* and understood the American mentality) with a request that he advise her where to lay the main stress in the education of her girls. To this, he unhesitatingly responded that the emphasis should be on being “מסתפק במועט” - content with little because everything evolves from that. If this characteristic can be implanted, the rest will eventually fall into position of its own accord.

**FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO**

ותאמר אל יעקב הבה לי בנים ואם אין מתה אנכי (ל-א)