

בראית יציר הרע ובראית לי  
**תורה תבלין**  
A Torah Tavlin Publication  
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת ויצא

Shabbos Parshas Vayeitzai

ז' כסלו תשס"ה - November 20, 2004

הדלקת נרות שבת - 4: 16 (Monsey, NY)  
שקיעה של יום השבת - 4: 34  
זמן קריאת שמע/מ"א - 8: 32  
זמן קריאת שמע/הגה"א - 9: 08

מדעת עליין

לפי"ז י"ל שבפסוק שלפנינו יש לנו רמז לכלל ישראל ולכל אדם מישראל, שכל עוד שנהיה כולנו בבחינת "הן" - דהיינו, בלי שום התחברות זה לזה באחזה ואחזות אמיתית, אלא כאו"א יהיה עומד בפני עצמו בפירוד ולא בצירוף, אז יקוים בנו סיפא דקרא "ועד היום גדול לא עת האסף המקנה" - כלומר, עוד לא הגיע הזמן שהקב"ה יאסף את מקנה צאנו, שהוא כנסת ישראל, ולא יקצי חלילה הק' לגלותנו המרה, שאנו שרויים בה דורות כה רבים

**ויאהב יעקב את רחל ויאמר אעבדך שבע שנים**  
**ברחל בתך הקטנה (כט-יח)**

לכאורה יש להקשות, מדוע יעקב אבינו אמר דוקא שיעבוד בבית לבן שבע שנים, לא פחות ולא יותר, בשביל מה? ומה ענין החשיבות של השבע שנים?

אלא מבאר החוזה מלובלין, הרה"ק ר' יעקב יצחק הורביץ זצ"ל, עפ"י מפרש"י כאן בשם המדרש על הקרא "אעבדך שבע שנים" וז"ל הם ימים אחדים שאמרה לו אמו "ויישבת עמו ימים אחדים" ותדע שכן הוא שחרי כתיב "ויהיו בעיניו ימים אחדים" עכ"ל.

**ויאמר הן עוד היום גדול לא עת האסף המקנה**  
**השקו הצאן ולכו רעו וגו' (כט-ז)**  
פרש"י לפי שראה אותם רובצים כסבור שרוצים לאסוף המקנה הביתה ולא ירעו עוד. אמר להם "הן עוד היום גדול". כלומר, אם שכירי יום אתם לא שלמדתם פעולת היום. ואם הבהמות שלכם אעפ"כ י"ל עת האסף המקנה" עכ"ל.

הנה האדמו"ר הרה"ק ר' נפתלי צבי מרחפשיץ זצ"ל, בס' **זרע קודש**, מפרש הקרא בדרך רמז. האותיות "הן" עומדות בפני עצמן ואין להם שום התחברות עם שאר האותיות. וכדוגמא אות א' ואות ט' מצטרפות לעשר. כיצא בכך אות ב' ואות ח', אות ג' ואות ז', אות ד' ואות ו'. לעומת זאת, אין לאות ה' בת זוג שתשלים אותה למספר עשר, ונמצא שעומדת היא בפני עצמה. וכמו כן אנו מוצאים לבני האותיות, שערכן המספרי נע בין עשר למאה. וכדוגמא אות י' ואות צ' מצטרפות למאה. כיצא בכך אות כ' ואות פ', אות ל' ואות ע', אות מ' ואות ס'. לעומת זאת, אין לאות נ' שום בת זוג שתשלים אותה למספר מאה, ונמצא שעומדת היא בפני עצמה - רק האותיות ה' ונ'.

SHORT EREV SHABBOSES - A series in Hiltchos Shabbos

As was discussed previously, certain leniencies may apply with regard to performing דרבנן איסורי דרבנן - *Rabbinic prohibitions*, on *Shabbos*. A gentile may be told to do a *melachah* for a Jew where a great need, valuable loss or a *mitzvah* is involved (including basic needs), until just about the end of העשומות (1). Even if one or the entire community has accepted *Shabbos*, he can still be lenient in this respect until 40 minutes after *shkiah* - sunset. For those who keep the time of תום ירבע, until 70 minutes after *shkiah*. One should not be lenient the final 2 minutes of העשומות. Leniencies done by a gentile include:

- 1) Asking a gentile to drive a Jew home, where walking is not practical.
  - 2) Parking a Jew's car in a garage if it otherwise may be stolen.
  - 3) He may be asked to turn off a light that will disturb sleep.
  - 4) He may turn on a light, without which major hardship or lack of ענין שבת can come about.
  - 5) A gentile can bring in an object (owned or delivered) from the street to a Jew's house to avoid theft.
  - 6) He may carry important documents and mail them.
  - 7) He may make bank deposits for a Jew to avoid a loss.
  - 8) He can turn on the heating or the cooling to avoid יגע.
- (At times this may be permitted even after העשומות)
- When a Jew is permitted to do it himself**

The laws regarding a Jew performing an איסור דרבנן are obviously much more limited. During העשומות בני העשומות

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

\*\*

However, certain things may be done even if an individual has formally accepted *Shabbos*, until his congregation finishes "לכח דרבי", for once there is a communal acceptance of *Shabbos*, all איסורי דרבנן are prohibited (2) to be done by a Jew himself. Therefore, where a great need, valuable loss or a *mitzvah* is involved, the following may be done until "לכח דרבי" is finished:

- 1) He may move a *muktzah* item to avoid loss.
- 2) He may take medicine, even in a case where he is not a real חולה who is normally permitted on *Shabbos*.
- 3) He may put fully cooked food onto a *blech*.
- 4) He may make an עירוב חצירות which are too similar to a real מלאכה do not have this entire leniency. For example, doing a מלאכה in an unusual manner, e.g. turning on a light with one's elbow, is totally forbidden during העשומות.

מלאכה שאינה צריכה לזוהר. Likewise, a Jew is forbidden - *Work for a purpose unlike that in the case*, e.g. killing an annoying insect, is not permitted during this time (3). Based on all of the above, the following question can be posed: When a lady lights candles at the appointed time, is this considered a personal acceptance of *Shabbos*, whereby she can still do an איסור דרבנן in case of need, or is this deemed a communal acceptance of *Shabbos*, since all ladies light at the same time, which would prohibit any work? The **Chofetz Chaim** (4) rules strictly in this case and we tend to hold like him, although others disagree (5).

(1) בשאר הלכה א"ח עמ"ב (2) משנה בירוש' נחמ"ב (3) משנה בירוש' תפ"ב (4) ביאור הלכה תפ"ב (5) אשל אברהם

הוא היה אומר.....

**R' Eliyohu Dessler ZT"L (Michtav M'eliyohu)** would say:

"When you have a true ambition for something, you will not give up hope. Giving up is a sign that you are lacking a real effort and ambition to achieve that goal."

**R' Aryeh Leib of Kovna ZT"L** would say:

"The *Torah* instructs the judge, '*Do not fear any man*.' When I judge, whom shall I not fear? The poor *melamed*, the shoemaker? Obviously, the *Torah's* command is not to give special consideration to a powerful person whom I might fear. I do not wish to violate this express command of the *Torah*."

**A Wise Man** would say:

"When times are tough and a person feels like he's just about had enough, just remember that oaks grow strong in contrary winds and diamonds are made under pressure. So too, a complete and fulfilling life is not without its difficulties."

**MAZEL TOV RABBI & REBBITZEN ZALMAN GUTMAN ON THE BIRTH OF THEIR SON**

For all inquiries and הערות, please call 845-821-6200 or E-mail: TorahTavlin@Yahoo.com

But just as it happened then, the little stones all began to quarrel with one another, each one saying, "Let me be the one that touches the *tzaddik's* head!" or "Let me get to him first!" As a result, all the small pebbles fused into one large rock and the force of its sheer size shattered the glass window!"

TORAH GEMS

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיִּלָּךְ חֲרִיבָה וְגו' (כח"י)

Rashi asks the universal question: "The *posuk* only needs to tell us יוֹלֵךְ חֲרִיבָה" - (Yaakov) went to Charan. Why then does it also state *וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע* And Yaakov went out (of Beer Sheva)? To inform us that the departure of a *tzaddik* from one place makes an impression. For as long as a *tzaddik* is in a city, he is its magnificence, he is its splendor, he is its grandeur. Once he departs the city, its magnificence is gone, its splendor is gone, its grandeur is gone."

The Steipler Gaon, R' Yaakov Yisroel Kanievsky ז"ל, equates the "צֵאָה וְהִלָּכָה" - "Going and coming" of *Yaakov Avinu* to the travails of *Yeshiva bochurim* in our day and age. In earlier times, when the spiritual level of the typical Jewish household was built upon solid foundations of *Torah*, and observance of *mitzvos* was infused with true *Yiras Shomayim* - Fear of Heaven, going to *yeshiva* to learn was a venture borne of a pure intent to grow in *Torah* and acquire a *Rebbe*. This is a representation of "וַיִּלָּךְ יַעֲקֹב" - going out to learn *Torah* as our righteous father Yaakov did.

However, in our uncertain times of moral degradation and degenerate influences pervading our culture, our streets and even our holy Jewish homes, the bastion of pure faith, the tower of spiritual refuge is the *Yeshiva*; an institution where *Torah* is revered, and not simply imparted to young rabbinical students, but actually infused and entrusted to our impressionable youth who will fortify themselves with its holiness and carry on the legacy of the *Torah*. Thus, today, one must "escape" to the *yeshiva* to learn *Torah* - "וַיֵּצֵא יַעֲקֹב" - just as *Yaakov Avinu* ran away from the danger that his brother Esav held for him in *Beer Sheva*.

וַתֵּהָרֶה לֵאחָ וַתֵּלֶד בֵּן וַתִּקְרָא שְׁמוֹ רֵאוּבֵן כִּי אָמַרָה כִּי רָאִיתִי ה' בְּעֵנָי כִּי עָתָה יֵאָרְבֵּנִי אִישִׁי וְגו' (כט-לב)

Rashi cites the *gemara* (ברכות ז:) that the name "Reuven" is a contraction of two words *וְרֵא וְעֵן* - "ראו בניך" which translates as "See between." Said Leah, "See the difference between my son and the son of my father-in-law (Yitzchok). Although he sold his birthright, Esav still hated his brother Yaakov for buying it, whereas my son Reuven actually saved his brother Yosef from the venomous pit, even though it was Yosef who had taken the birthright from him." Not only does this *gemara* ascribe prophecy to Leah in that she envisioned the entire scenario of Yosef and his jealous brothers, but it seems to ignore the *Torah's* own clear explanation of the name Reuven: *וַתִּקְרָא שְׁמוֹ רֵאוּבֵן כִּי אָמַרָה כִּי "She called his name Reuven for she said, 'Because Hashem has seen my suffering and now my husband will love me.'"* How may we reconcile these two reasons?

The saintly **Vilna Gaon, R' Elyohu ז"ל**, notes that unlike by her other sons, only when naming Reuven does Leah precede the name to the rationale. This implies that there was another fundamental explanation for the name. The *medrash* states that Yaakov initially considered divorcing Leah because she had tricked him into marrying her, but once she bore him four sons while Rochel remained childless, he abandoned the idea. As a result of Yaakov's indifference toward Leah, she feared that if her husband knew the true source of Reuven's name (רֵא וְעֵן), he would know that Rochel was destined to bear Yosef and he might indeed divorce his first wife. Therefore, she kept this prophecy quiet, and publicly employed the reasoning that is mentioned in the *Torah*.

והנה ידועים דברי המודש שבאה שבת קודש לפני הקב"ה ודרשה בן זוג, שהרי ליום ראשון יש לו את יום שני, ויום שלישי יש לו את יום רביעי, ויום חמישי יש לו את יום ששי. ורק שבת קודש אין לה בת זוג. השיב לה בורא עולם "כנסת ישראל תהיה לך בת זוג". הרי לנו ששבת נקרא אחדים כיון שהיא מיוחדת מחמת דלא היה לה בת זוג. וידוע גם כן, דכשהקרא מזכיר ה' של "ימים" הכוונה שבע שנים.

מעשה אבות.... סימן לבנים

וַיִּשְׁכַּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת הָאֵבֶן אֲשֶׁר שָׁם מִרְאשֵׁיתוֹ וַיִּשֶׂם אוֹתָהּ מַצֵּבָה וכו' (כה-יח)

In the decades immediately following World War II, the famed *Satmar Rebbe, R' Yoel Teitelbaum ז"ל*, enjoyed the respect and adoration of multitudes of *chasidim* in America, as well as the appreciation of Jews the world over. This was not the case, however, regarding his father, the *Rebbe* of Marmarosh-Siget, **R' Chananya Yom Tov Lipa Teitelbaum ז"ל**, author of the **Kedushas Yom Tov**. Although he was chosen to lead the community, he encountered fierce resistance from a number of factions in the city and his opponents made his life miserable. Unlike in other communities that were unhappy with their communal leaders and voiced their beliefs loudly and publicly, the outspoken resisters of R' Yom Tov Lipa had no qualms about resorting to sneaky, underhanded and even violent tactics against those who supported him. Fighting and hostility became commonplace in Marmarosh-Siget, and even the *Rebbe's* family were victimized by ruffians. Through it all, though, R' Yom Tov Lipa always maintained good will towards every person, friend or foe alike, and with quiet dignity he attempted to seek out their positive elements and be *tzaddik*.

It happened once, as the *Rebbe* was sitting in his private study, learning *Torah* with a number of his close *talmidim*, a huge stone - practically a boulder - was heaved through his window, shattering the glass and spraying shards all throughout the room. The stone was aimed at the *Rebbe's* head and thankfully it landed off its mark. But not by much. The students quickly pulled the *Rebbe* away from the window and shielded him from any loose glass and other potential objects that may be thrown through the window. A great commotion followed and although the perpetrators were seen running from the scene of the *Rebbe's* home and even chased, they got away and were not apprehended.

One of the *chasidim*, who had remained behind with the *Rebbe* was stunned and flabbergasted. Lifting the huge stone in both his hands, he cried, "Look at the size of this stone! It alone could crush a human being to death. And to think of the wickedness of such terrible people who threw it; had they not missed their mark and *chas v'sholom* this rock had actually struck the *Rebbe*, I shudder to think what damage it could have done!"

R' Yom Tov Lipa shrugged off this remark. "Come now, how can one say such a thing about fellow Jews? I'm sure this was not their true intention." The *Rebbe* looked at his stunned and disbelieving students. They knew their *Rebbe* was a *tzaddik*, but here he was just almost killed!

R' Yom Tov Lipa smiled. "This must be similar to what happened with *Yaakov Avinu* as he lay asleep on *Har Hamoriya*. Most likely, these people were tossing small pebbles at my window, just to annoy us.