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הדלקות גרות שבת - 4:10 | זמן קריאת שמע / מ"א - 8:52 | זמן קריאת שמע / הגר"א - 9:28 | סוף זמן תפילה/להגר"א - 10:14  
מן לתפילת מנחה גדולה - 12:18 | שקיעת החמה שבת קודש - 4:27 | מוצש"ק צאת הכוכבים - 5:17 | צאה"ב / לרבינו תם - 5:39

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מאת והנדיב רב גמליאל חזקוני רבטובין שליט"א ר"י שש חסמים ירושלים ע"ה"ס

עַקב אָבִינוּ נִיגַשׁ בְּדַחֲלוֹ וּרְחִימוֹ לְהִקָּם כָּלֵל יִשְׂרָאֵל וּלְהַעֲמִיד שְׁנַיִם עָשָׂר שְׁבִטֵי יִצְחָק לְדַרְכּוֹ בְּעוֹד עַל הָאָדָם חוּפֵּץ בְּרִכּוֹת אָבִיו, לְקַבֵּל מֵעַל הַשָּׁמַיִם וּמִשְׁנֵי אֵרֶץ יוֹדֵת גְּבִיט לְאֹחֶיו, דִּי יֵהִי דָרָב אֲמֹרֶה לְהוֹיֵת סוּגָה בְּשׁוֹשׁוּעִים הֶדְרָךְ תִּקְפֹּץ וּתְתַקַּעַד מִצָּמָא דְּהַשִּׁיחָה הַמִּיּוֹעֶדֶת עַל גִּבֵּי שָׁמַל כֶּסֶף, חוּן רַב יֵהִי בְּהִלּוֹק וּמְחֻלָּתוֹ, מִלְּמַנָּה וּרְכוּשׁוֹ, אֲדָרְכּ חֲזוֹר וְיִשׁוּב וּלְתַלְמִידוֹ וּלְתַמְדֵּיהֶם וּלְהַשְׁמִיחָתָם.

עַקב אָבִינוּ נִיגַשׁ בְּדַחֲלוֹ וּרְחִימוֹ לְהִקָּם כָּלֵל יִשְׂרָאֵל וּלְהַעֲמִיד שְׁנֵי עָשָׂר שְׁבִטֵי יִצְחָק לְדַרְכּוֹ בְּעוֹד עַל הָאָדָם חוּפֵּץ בְּרִכּוֹת אָבִיו, לְקַבֵּל מֵל הַשָּׁמַיִם וּמַשְׁנֵי אֵרֶץ יוֹדֵת גְּבִיט לְאֻזּוֹ, דִּי יֵהִי דָרָב אֲמֹרֶה לְהוֹיֵת סוּגָה בְּשׁוֹשׁוּעִים הֶדְרָךְ תִּקְפֹּץ וּתְתַקַּעַד מִצָּנָא דְּהַשִּׁיּוּד הַמִּיּוֹעֵדֶת לַעֲבֹד גִּבְטֵי שָׁל כֶּסֶף, חוּן רַב יֵהִי בְּהִלּוֹק וּמַחֲלֹת, דְּמִקְנֵה וּרְכוּשׁ, אַחֲרֵךְ כִּי חִזּוֹר יִשְׁוֹב לְתַלְמִידוֹ וּלְתַמְדֵּיהֶם וּלְהַשְׁמִיחָם.

ואך לא כך תיכן קורא הדורות מראש, כבר בתחילת לכתו דרף אחריז אלפין בן יוחזי בשליחות אביו וביקש לרוצחו נפש, ואך בנס יצא ממנו בערוס ובחוסר כל יד שלמחו לערו; נטמן בבית מדרשו של שם ועבר למשך י"ד שנה רצופות משם יד שנות העמל והזיעה, יצא לערב יעור - דין, יצא עיקב רגליו, פרש"י משנתבשר דרה טובה שהובטח בשמדה, נשא לבו את רגליו ונעשה קל ללכת. דרי שחשב בר כלו ותמו סאת יסוריו ומכאן והלאה אך חסדים וטובות גלויים יסובבנהו, ברם כמשפך אל בית לבן הארמי, כש מתקבל ע"י רבן המרחיל על כל צעד ושעל, ממנה יו לרעות ולדחפס על צאנו, בבוך ובער, בחורף ובקיץ, בחום ובקור, וכך כשהוא ע מדרים משקדיו ונבטליותו; מכון ומוזון להנשא למזעזע לו - דהל, ירמיהו ונתן את לאה אחותו, בטענות ומוצות סרק של לא יעשה כן במקומינו לתת הצעירה.

בב, נאלץ לברוח לקחת מקל נדודים לנרוד מהתם להכא, לסבול עניזם ויסודים

פאת דורב שלום פערל שלום א מלך מישלים בק"ק בית שמש

**עֵקֶב הַלֵּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹקִים. וַיֹּאמֶר יַעֲקֹב כֹּאשֶׁר רָאִים מַחֲנֵה אֱלֹקִים זֶה וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנֵיִם וְגו' (סוף הפרשה)**

**תב תשי**, 'מלאכים של ארץ ישראל באו לקראתו כדי ללוותו לארץ ישראל'. ימים שתי מחנות (של מלאכים), של חוצה לארץ שבאו עמו עד כאן, ושל ארץ ישראל שבאו לקראתו עכשיו'. אולם **ברמ"ז** הקשה על דבריו. 'ואני תמה בזה, שדרי'ן לא הגיע יעקב לארץ, ורחוק היה משם, ושלוה מלאכים אל עמו מרחוק, ולזה'ן יד'ר יעקב את מעובר יבוק' שהוא יבוק הנולד בגבול בני עמון' שהוא דרומית ממדברת יבוק של ישראל. ועדיין יש לו לעברת את בגלו בני עמון ומזאת ואח"כ את ארצם. ויילת באתו בארץ בשכם היה שנא' ויבא יעקב שלם עד שכם אשר בארץ כנען'.

ב'דברי ה'ד' לבעל הסיו' יישוב, "אולם לפי מה שאמרו ר"ל שכל מהלכיו חיו וציתת הארץ" (ע' סנהדרין צ"ה, "עקב אבינו קפצה לו הארץ וכו', דרכתי ויצא עקב אד שבע ויילך חרנה" וכתבי ז"פגע במקום וגו', כי מטא לחדן, אמר אפשר עברתי מקום שהתפללו בו אבותי ואני לא התפללתי בו, בעי' מהלכך, כיון דרדדו נתינת לקפצה ליה ארעא, מיד ז"פגע במקום") לא קשה מיד" (שי' כוש דה' דאף שעדיין היה חרוק מארץ ישראל, קפצה ארץ ישראל ובאה לקראתו אל

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# הלכה למעשה

**"ותלמוד תורה כנגד כולם" - The Greatest Mitzvah of All (152)**  
**Teaching a Gentile Torah For Practical Reasons.** There are a number of scenarios where a need arises to tell certain *halachos* to a gentile so he can do practical things to help *Yidden*. We will first list some cases and then quote sources about what to do.

1) **Live-in or Maid.** For a live-in or maid to do her kitchen duties properly it is necessary to explain where *milchig* and *fleishig* dishes are used and washed. Issues of *Bishul Akum* must be explained, such as which foods she can and cannot cook. (This does not imply that we can trust her, but even to create a “*mirsas*” [fear of doing wrong] she has to know what to avoid.)

2) **Shabbos Goy.** In certain Jewish neighborhoods, they hire a gentile to be available for the different situations that may arise. (I have heard that in *Bayit Vegan* and some other densely Jewish populated areas they have one.) To do the job properly they have to fill him in on the types of activities he may do, and what he can't do so that people don't abuse the *heter*.

3) Mechiras Chometz. Before *Pesach* when *Rabbanim* sell *chometz* to a gentile, and lease him the places of the *chometz*, they need to explain to him what exactly Jews cannot own and must sell. He has to know what he is buying. Also they have to explain to him the basics of halachic transactions that they are about to do. The same is true for *Mechiras Shabbos* that some *Rabbanim* do.

4) **Gentle Workers for Caterers.** When caterers cater *Shabbos* events they need gentle workers to help and must train them, or at least the supervisor, to know what they can and cannot do.

**The Halacha.** *Poskim* assume that simple instructions such as “wash the milk dishes in this sink,” “don’t heat up raw inedible food,” are permitted. They are simple instructions that are not called learning *Torah*. Even if one has to add a bit of reasoning for the gentile to understand it, it is permitted (1). One source for this in *Chazal* (2) says that if a gentile wants to bring a sacrifice on

... **אומר**

**Tzemach Tzedek, R' Menachem Mendel Schneersohn ז"ל** would say:

“הנה סלם מצב ארצה וראשו מגיע השמימה” - The word ‘Earth’ (ארצה) in the *posuk* hints to that part of the soul which is enclosed in the body. ‘Heavens’ (השמימה) is symbolic of the essence and basis of the soul, which is too high to be related to the body. The ‘ladder’ (סולם) is the object of prayer, which joins and connects these two aspects of the soul.”

**R' Zalman Sorotzkin zt"l (Oznaim L'Torah)** would say:

“וַתֵּרָא רָחֵל כִּי לֹא יֵלֶדָה לִיעֲקֹב וּתְקַנָּא רַחֵל - The *Medrash* states that before the *Mabul* (flood), the custom was for a man to have 2 wives. One for childbearing and the other as a concubine. The latter was required to drink anti-fertility potions, lest her pregnancy lessen her beauty. When Rachel saw that only Leah was bearing children, and the knowledge that she was considered 'פֶּת תָּאֵר וַיִּפֶּת מְרֵאָה' - the prettier sister, led her to suspect that the cause for this was that Yaakov was giving her anti-fertility potions to preserve her beauty. She demanded that he stop doing this so she can also bear children. Yaakov was angry that she suspected him of this, and explained that it was not him but *Hashem* that was not letting her conceive.”

**A Wise Man** would say: “The purpose of life is a life of purpose.”

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his own altar, a Jew may teach him how, even though this is not one of the 7 mitzvos of *Bnei Noach*. The **Tiferes Yisroel** (3) asks how he can teach a gentile *Torah*, and he answers that a simple set of instructions without reasons is permitted. The case of the *Shabbos Goy* is ruled leniently in **Melochim Omnayich** (4). **Gentile Mother.** A *shaila* was asked (5) to **Rav Elyashiv ז"ל** if a *ger* visiting his gentile mother is permitted to teach her the basic *halachos* of setting up a kosher kitchen. He ruled that since he is just teaching her basic *halachos* not for the sake of *Torah* learning, it is permitted. As mentioned earlier, she still must be monitored.

What would happen if a גבאי gives someone an *Aliya* in *shul* and by the "מי שברך" the גבאי says a dollar amount as a pledge in a question tone, and the one who received the *Aliya* nods his head in seeming agreement? Is nodding enough? Is the person obligated to pay this pledge even though he didn't say anything verbally?

The **שערים מצוינים בהלכה** [ש"ע סז] brings a proof from our *Gemara* that nodding is an acceptable sign of agreement. R' Zeira told R' Yirmiya that R' Avin agreed with him because he nodded his head after he told him his opinion. Rashi explains, "He agreed with me and nodded his head." We see that nodding one's head is an acceptable sign of agreement. He also mentions that the *Gemara* [ברכות ג] is a proof as well. The *Gemara* says that *Eliyahu HaNavi* tells R' Yosi that when *Hashem* hears *Klal Yisroel* answering "י"הא שמיה רבך", He nods his head. However, there is no Rashi explaining this nod and some *Meforshim* learn that it is a nod in sorrow that we are still in *Galus*.

Could this be a misprint and really it should read *ז ברכות* instead of *ג ברכות*? This would make more sense, as there *R' Yishmael Kohen Gadol* says he was in the *Kodesh HaKadoshim* on *Yom Kippur* and saw a vision of *Hashem*, and *Hashem* asked him for a *Beracha*. *R' Yishmael* says that after he gave a blessing, *Hashem* nodded his head. *Rashi* explains the *nod* was like saying *אמן*.

(1) הרב מ. גראס בס' תורתך לישראל א' עמ' תצח (2)  
זבחים קטז: (3) זבחים יד:ד (4) עמ' שלח (5) עלינו לשבח  
דברים א' עמ' תרלו

## הוא היה אומר...

ak hints to that part of the soul which is the soul, which is too high to be related to two aspects of the soul.”

**Mazel Tov to Tzvi & Devora Turner & Nachman & Chasha Sonenzon on the Aufruf & Upcoming Chasuna of their children, Chanie & Shloimy. May they only see Nachas and Happiness from the Young Couple.**  
**יח"ד שיזכו לבנות בית נאמן בישראל לשם ולתפארת**

# מעשה אבות .... סימן לבנים

ויצג את המקלות אשר פצל ברהמים בשקתות המים אשר תבאן הצאן לשתות לנכה הצאן ויהמנה כבאן לשתות .... (ל-לח)  
The **Zohar** states that 974 generations of souls were reincarnated in Lavan’s sheep. Before Yaakov’s arrival at Lavan’s home, they were trapped by the *Sitra Achra*. Yaakov rescued these souls by implanting *Emunah* into them, in the form of the rods that he placed in the water and when the sheep gazed at the rods, the souls inside them were transformed with purity.

Once while studying in *Yeshivat Abir Yaakov*, a spirit entered the body of **R’ Avraham Marciano ז”ל**, disturbing his learning and causing him tremendous distress and grief. One evening at the conclusion of *Maariv*, everyone went out of the synagogue, leaving R’ Avraham alone in the *beit midrash*. The moment he was alone, the spirit began to harm and torment him, whereupon he fainted and fell to the ground. Quickly, the *Rosh Yeshivah*, **Chacham Rabbeinu Yaakov Abuchatzzeira ז”ל** was called and he arrived to find his student on the floor. As he stood at the entrance of the synagogue, he called the student by his name. To the great surprise of all, R’ Avraham got up off the floor, and the *Abir Yaakov* took him to his home.

Upon their arrival at his house, the spirit suddenly withdrew from the student and hovered at the entrance. It addressed Rabbeinu Yaakov in a loud and clear voice: “My Master, what do you wish from me?”

“Who gave you permission to disturb my student in the middle of his prayer and confuse him in his learning, when he is trying to serve *Hashem*?” Rabbeinu Yaakov rebuked the spirit. But the spirit did not relent.

“Holy Rabbi! You should know that when you pray in the synagogue, thousands of souls that have been cast aside and require a *tikkun* gather there and derive great pleasure from your prayer. Many of them even merit through your prayer to return to their proper place in Heaven, whole and remedied. I am one of those souls; for a long time I have been careful to be present in the synagogue for all your prayers so that I may receive my *tikkun*. This student, however, constantly gets in my way, leaving me no room. He has pushed me out of the place I have chosen for myself in the synagogue, casting me aside from the shadow of the *tzaddik*. I therefore decided to enter his body and cause him distress and pain until he falls ill and then he will cease coming to the prayers in the synagogue. Then I will be able to claim my place anew and I will be able to continue enjoying your prayers that penetrate the heavens and allow the dispersed of Israel to take their rightful place.”

The holy *Abir Yaakov* commanded the spirit to leave the student immediately and never to harm him further. In reward for this, he promised that he himself would find him a suitable place in the synagogue so that he would be able to join the prayers until he succeeded in mending his soul as required. Rabbeinu Yaakov then sat down at his table, dipped his pen in the inkwell and proceeded to write a special amulet to prevent the spirit from disturbing R’ Avraham ever again.

In spite of all this, the next day, the spirit suddenly returned to torment the student as it had done before. R’ Avraham reported to the *Chacham* that the spirit was not fulfilling its promise. Fear and trepidation seized those present, as Rabbeinu Yaakov approached the student and shouted at the spirit, “Did I not warn you and make you swear not to do this? I even wrote a special amulet forbidding you from approaching within four *amot* of him. Now you have not heeded my words and you have resumed your evil ways. I will ostracize you and prevent you from entering the Jewish Nation. You will perish from this world and your *tikkun* will be lost for eternity! How did you re-enter my student after the amulet forbade you?”

In response, the spirit told him that the moment he had sat down to write the amulet, he prayed that the rabbi should forget one of the Holy Names of *Hashem*, so that the amulet would not prevent the spirit from gaining entrance into the student’s body. He added that it had been a great source of pleasure for him to be present and converse with the *tzaddik* of the generation. Now that he had merited this one more time, he would immediately leave the body of the student never to return.

To the amazement of all those present, the spirit’s words were confirmed when the amulet was opened and in fact one of the Names was missing, rendering the amulet useless. Even the prayer of deceased soul has an effect in the upper sphere. The spirit conversed with the *tzaddik* a bit longer and then it quickly left, never to harm R’ Avraham Marciano until the day he died.

## תורת הצבי על הפטרות

וירבה יעקב שדה ארם ויעבר ישראל באשה ובאשה שמר (דשע-י)  
At the outset of the *parsha*, Yitzchok and Rivka understood the need to keep their sons, Yaakov and Esav, apart. Yaakov was sent to hide by Rivka’s brother, Lavan, where he worked for seven years for Rachel’s hand in marriage and another seven years for Leah. These two monumental events in Yaakov’s life shaped the future for him and his descendants. Interestingly, *Hoshea HaNavi* mentions these completely separate events in the same *posuk* which would seem to link them together. What do they have to do with each other?

**R’ Chaim Kanievsky שלי”א (Taama D’Kra)** explains that *Chazal* state: “*A person is judged only according to his*

*deeds at the time of his judgment and not according to his future deeds.*” (*Rosh Hashana 16b*) Even though *Yaakov Avinu* was correct in using trickery to con Esav out of the *berachos*, nevertheless, the fact that he used it at all to achieve his goal caused him tremendous heartache later. The *Navi* connects these two events to show that even someone of Yaakov’s caliber who if judged on his overall deeds in life would surely be in the highest echelon of righteousness, yet, Yaakov’s deception opened the gate for Lavan to trick him back which required him to work for an extra seven years.

While one would assume that the end justifies the means and it doesn’t matter how one achieves his righteous goals, one cannot forget that he may have to pay for those very means.

ותהר עוד ותלד בן ותאמר הפעם אודה את ה' על כן קראה שמו יהודה ותעמוד מלדת (כמ-לה)  
Rashi explains that Leah’s rationale for thanking *Hashem* at this juncture was as follows: Now that she gave birth to her fourth child, one more than she had expected or anticipated, she thanked *Hashem* for His extra goodness - and then she stopped having more children. What is the connection between the thanks and the cessation of more births?

I believe that the **Zaida ז”ל**, would offer two profound *machshavos* here: First, the “Thank You” that Leah proffered to *Hashem* after she received more than her expected share of sons, was a belated one. Each and every child is a gift unto him or herself - more than any of us deserve - and for that alone there is ample reason to recite the entire *Nishmas*!

Second, the *Torah* is teaching us a fundamental lesson in the ways of *Hashem*. When we both acknowledge and thank the *Ribono shel Olam* for His ultimate goodness, He also wants us to request more *tovos*, more good, more favors. Leah says thank you, but the **Ibn Ezra** explains that she also said “ויספיק ל” - it is sufficient for me. One must never tell *Hashem* His goodness is enough. *Hashem* said, Leah if you don’t ask for more, than I won’t give you more.

With this *machshava*, we can answer an obvious question in *shemona esrai*. Our *Amida* has three parts: *Shevach*, *Baskasha*, and *Hoda’ah*. Yet, we end the *Hoda’ah* (thanks) section with “שים שלום” which consists of myriad *bakashos* (requests). Why is requests in the thanks section? How do we reconcile this inconsistency? The answer is, as we just explained, that part and parcel of our *Modim*, our thank you, is to beg *Hashem* for His continued abundance of good. Thus, it is appropriate to include *bakashos* in the *Hoda’ah* section. So let us count each of our blessings, thank *Hashem* for them, while, of course, *davening* for more and more *beracha*, and the ultimate redemption from this bitter *galus*, א”א.

## משל למח הדבר דומה

ויאמר להם יעקב אחי מאין אתם ויאמרו מחרן אנהני .... (כמ-ד)  
**משל**: A young woman was training to become a nurse and recalls an episode that changed her life. During her second month of nursing school, the professor gave a pop quiz. She was a conscientious student and had breezed through all the questions, until she read the last one: “What is the first name of the woman who cleans the school?”

Surely this was some kind of joke. She had seen the cleaning woman several times. She was tall, dark haired and in her 50’s, but how would she know her name?

The young student handed in her paper, leaving the last question blank. Just before class ended, another student asked if the last question would count towards the quiz grade. “Absolutely,” said the professor. “In fact, your entire future might depend on this one question.”

She panicked when she heard this since she had totally left the question blank. She could not imagine why this would be

EDITORIAL AND INSIGHTSON THE MIDDAH OF ... האצילות

## דרגה יתירה

והנה שלם מצב ארצה וראשו מניח השמימה .... (כח-יב)  
The great spiritual ladder in *Yaakov Avinu’s* dream is described in **Rashi** as starting from the ground in *Be’er Sheva*, rising to the top reaching *Beis Keil*, while the middle of the slanted ladder went above the *Makom HaMikdash* in *Yerushalayim*.

**R’ Yisroel Belsky ז”ל** explains that this ladder represents the spiritual growth of man. If so, then one would assume that the place to begin one’s ascent to greatness should be *Yerushalayim*. Why is the middle of the ladder hovering above the holiest place, not the beginning or the end? R’ Belsky explains that the most beloved *avodah* of a person is his upward struggle for spiritual heights. It is not the initial burst of inspiration, the first moments of stepping off the ground that is the most crucial. Inspiration often dissipates and is restored to nothingness. People often go to an inspiring lecture or witness an awesome sight and they think that they are a changed person. They think that inspiration equals growth, however that is not true. Inspiration is a wonderful thing if it is concretized and utilized practically to make changes in one’s lifestyle. This is why the beginning of the ladder is not in the holiest place because it is only the beginning of real *ruchniyus* and not the goal. The end of the ladder is also not the goal of spiritual growth. We are all not striving to get to the Finish Line in our *Avodas Hashem*, because in fact, there is no finish line. The finish line is when a person’s time is up in this world, and no one is rushing to get there. The true beloved *avodah* in the eyes of *Hashem* is when a person is in the middle of the way. He is slanted upward, striving and struggling on the slippery slope of life. When a person is in the midst of challenges and is slowly, deliberately and consistently moving upwards towards higher levels in *Avodas Hashem*, that is the person who is in the holiest place in his world.

Let us remember that it is not the inspiration or the destination, but rather the perspiration in *Avodas Hashem* that counts.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

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