

A SERIES IN HALACHAH
LIVING A “TORAH” DAY

מאת הגאון הרב ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

If one touched or shook the hands of a non-observant Jew, he is not required to wash his hands again (10).

According to *Mechilta*, the *mitzvah* of "זכור את יום השבת לקדשו" includes counting each day of the week in its relationship to *Shabbos* (11). Thus, every day at the end of *davening*, before saying the *שירת היום* - *daily song*, we name each specific day (היום) in its relationship to *Shabbos*. Before doing so, have in mind: I am fulfilling the *mitzvah* to remember the *Shabbos* daily and *Hashem's* act of creating the universe from nothing.

R' Yehudah Assad ZT"l would say:

“Chazal teach us that when Yaakov left *Be'er Sheva*, Esav's son Elifaz chased after him with the express intent to kill him. Instead, he took all of his possessions and 'עני חשוב כמת' - 'A poor man is akin to a dead man.' This *Chazal* is alluded to in the letters of the first words of the *parsha*: ויצא יעקב - מ'יד ב'א אלפיז ר'שע - 'Yaakov went out - immediately Elifaz the wicked son of Esav came, and Yaakov (was forced to) give him all his possessions. Only his staff was left.'”

R' Avrohom Mordechai Alter ZT"L (Imrei Emes) would say:

“Lavan rummaged through the tent of Leah and the tent of Rachel. These tents represent the two *Batei Mikdash* that the enemies of *Klal Yisroel* destroyed and then plundered mercilessly. This is further alluded to when Yaakov told Lavan, ‘כי דלקת אחרי’ - The word ‘דלקת’ could also translate to mean ‘ignite’ or ‘inflamm.’ Thus, Yaakov asked, ‘What have the Jews done that you burned down our holy Temples?’”

A Wise Man would say:

“Friends may come and go, but enemies accumulate!”

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בראתי יצר הרע ובראתי לו

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Shabbos Parshas Vayeitzai

י"א כסלו תשס"ז - December 2, 2006

הדלקת נרות שבת - 4:10 (Monsey, NY) מצחה גדולה / שבת - 12:16

שקיעה של ערב שבת - 4:28 ~~~~~ שקיעה של יום השבת - 4:28

זמן קריאת שמע / מ"א - 8:48 ~~~~~ צאת הכוכבים / מעריב - 5:18

זמן קריאת שמע / הגר"א - 9:24 ~~~~ צאה"כ / לשיטת רבינו תם - 5:40

ויעש יעקב כן וימלא שבע זאת

וַיִּתֵּן לוֹ אֶת רָחֵל בְּתוּ לוֹ לְאִשָּׁה וְגו' (כט-כח)

לכאורה יש להקשות, למה לבן קיפח את רחל בתו ולא ערך משתה גדול לכבודה כמו שעשה בנישואי לאה? הרי אם כבר נהג כן בביתו הגדולה, למה שינה ממנהגו אצל בתו הקטנה?

אלא מתרץ הר"ר יוסף יהודה לייב סורוצקין שליט"א, **בס' מגד יוסף**, שבאמת תוך כדי מהומת הסעודה גדולה שערך לבן בנישואי בתו הראשונה, כמשכ' "ויאסוף לבן את כל אנשי המקום ויעש משתה", הצליח להחליף את רחל בלאה. וא"כ רק הונאת יעקב עמדה לנגד עיניו, ובלא"ה בנישואי רחל אח"כ לא היה לו ענין לערוך משתה לטובת בתו ולהנאת אורחיו. וכן מבואר במדרש, שאת הוצאת המשתה הוציא מאנשי עירו במרמה, והרי שנית לא יוכל לבן לעשות אותה רמאות, ומכספו לא היה מוכן לעשות משתה גדול. וכן בדר"א נראה, שכל האורחים שבאו למשתה סברו לתומם שהיה זה לכבוד נישואי רחל בתו, ודבר הרמאות של לבן לאחר מכן מסתמא לא נתגלה להם. אבל אם עכשיו יעשה משתה לכבוד נישואי רחל, יתמהו כולם הרי רחל כבר נשאה, ואז יתגלה לבן בכל מערומיו ויתפרסם כרמאי.

ומוסיף עוד, שיש להתפעל ממידת ישרותו של יעקב אבינו, שלא ברח אחר נישואיו עם רחל אלא נשאר לעבוד עוד ז' שנים נוספות, אף שהוצאו ממנו במרמה. ואף לבן היה בטוח בישרותו של יעקב שלא יברח, ומש"ה בתחילת ה'ז' שנים נתן לו את רחל.

וילן שם כי בא השמש ויקח מאבני המקום

וַיֵּשֶׁב מֵרָאשֵׁיתוֹ וַיֵּשְׁכֶּב בַּמָּקוֹם הַהוּא וְגו' (כח-יא)

פרש"י בשם המדרש וז"ל לשון מיעוט, באותו מקום שכב, אבל י"ד שנים ששימש בבית עבר לא שכב בלילה, שהיה עוסק בתורה עכ"ל. אבל קשה להבין, מפני מה באמת שכב יעקב בלילה ההוא? למה לא המשיך לעסוק בתורה אפי' בלילה ההוא?

והנראה להמקובל הרה"ק מו"ה משה יעקב רביקוב זצ"ל, הידוע בכינויו "**הסנדלר**", כי כל הנביאים חוץ ממשה רבינו באו אליהם נבואתם בחלום הלילה, כמו שאמר הכת' 'בחלום אדבר בו' (בהעלותך יב-ו), ויעקב אבינו שהיה באמצע דרכו המוליכה חרנה, רצה לדעת מה שיאמר לו הקב"ה, אם הוא ית' מסכים לדרכו ולהילוכו לשם. על כן 'וישכב במקום ההוא' - בדוקא שכב והלך לישון אולי יבוא אליו דבר ה' בחלום בחזון הלילה. ובאמת כך היה, כי נגלה אליו ה' ודיבר עמו, והבטיח לו השל"ת כי יהיה עמו וישמור עליו מפני לבן ומפני עשו, בהליכתו ובחזרתו.

וזוהו מה שאמר המדרש "וישכב במקום ההוא", ה"ד ח"א"ם
תשכב לא תפחד ושכבת וערבה שנתך" - ר"ל כי לכך לא שכב
יעקב כל אותו ה"ד שנים, כי ידע יעקב שהצלתו תלויה אך
בלימוד התורה, וכל העוסק בתורה מגינה עליו ומצילה אותו. אבל
כאן שגם שנתו היתה לתכלית הנבואה, ע"כ שכב במקום ההוא.
וזוהו שכת' "אם תשכב" - אף אם תשכב ולא תלמד תורה, "לא
תפחד" - מעשו ולבן, כי הקב"ה יבשר בשינתך בשורות טובות.

It was the *Rebbe's* custom to take his daily morning stroll through the streets of the village, accompanied by his tall, handsome son-in-law. As befitting his stature, R' Shmuel would walk about dressed in a tailored black coat, wearing a top hat, and carrying a silver walking cane, and he cut an impressive sight to all those that beheld him. During his morning walk, it was the *Rebbe's* custom to greet every man, woman, and child, Jew and gentile, whom he met on his way with a warm smile and a cordial “Good morning.” Of course, when the *Rebbe* would greet them, every person would respond in kind, and it was deemed an honor to have spoken with the rabbi. Over the years, R' Shmuel became acquainted with many of his fellow townspeople this way and would always greet them by their proper title and name.

Near the outskirts of town, in the fields, he would exchange greetings with Herr Muller, a Polish Volksdeutsche (ethnic German). “Good morning, Herr Muller!” the rabbi would hasten to greet the man who worked in the fields, as per the *halachah* that one should attempt to be first to give “*Sholom*” to his friends and acquaintances. Herr Muller was extremely honored by the *Rebbe's* greeting, and would elicit his own “Good morning, Herr Rabbiner!” with a good-natured smile.

This was all before the Holocaust. Then the war began. The rabbi's strolls stopped abruptly. Herr Muller donned an S.S. uniform and disappeared from the fields. The fate of R' Shmuel and his entire family was like that of much of the rest of Polish Jewry. His family was shipped off to perish in the death camp of Treblinka and, after great suffering, R' Shmuel arrived in Auschwitz.

One day, during a selection at Auschwitz, R' Shmuel stood on line with hundreds of other Jews awaiting the moment when their fates would be decided, for life or death. Dressed in a striped camp uniform, head and beard shaven and eyes feverish from starvation and disease, the rabbi looked like a walking skeleton. “Right! Left, left, left!” The voice in the distance drew nearer. Suddenly the rabbi thought he recognized the voice and had a great urge to see the face of the man with the snow-white gloves, small baton, and steely voice who thought he could play G-d. The man who decided who should live and who should die. As he stood before the German, he lifted his eyes and heard his own voice speaking: “Good morning, Herr Muller!”

A moment's surprise before a loud, “Good morning, Herr Rabbiner” was heard. Unlike the usual clipped and shrill official tone, a human voice responded beneath the S.S. cap adorned with skull and bones. “What are you doing here?” asked the Nazi. A strange question, indeed, thought the *Rebbe*. A faint hint of a smile appeared on the *Rebbe's* lips. Without another spoken word, the baton moved to the right - to life. The following day, the *Rebbe* was transferred to a “safer” camp, where he survived the remainder of the war.

The *Rebbe* would recount this tale and would add in his gentle voice, “This is the incredible power of a simple good-morning greeting. A man must always greet his fellow man. One never knows what can come out of it.”

משל למח הדבר דומה

ויאמר אל לבן מה זאת עשית לי הלא ברחל עבדתי עמך ולמה רמיתני וגו' (כט-כה)

משל: Every week, Reuven worked hard to publish a popular newsletter containing *Divrei Torah*, stories of *gedolim*, etc, which would then be distributed in hundreds of *Batei Medrashim* all around the country.

Shimon was in the process of organizing an upcoming event and looking to capitalize on the newsletter's distribution and success, decided to cut and paste his own organization's logo and information, over the top of the newsletter's logo. This saved him the cost of invitations and the effort of mailing, and had it distributed in this manner.

Reuven was alerted to this deception and called the plagiarist. Shimon, however, was unapologetic,

falsely claiming to have received permission.

Reuven wasn't buying it. “Where is your decency? Had you asked me to write something to publicize your event I would have done so. But to paste over my name with your own instead, that is stealing!”

גמטל: Says the **Ohr Hachaim ZT”L**, Lavan switched his daughters and gave Leah as a wife to Yaakov before Rochel. “This is the way it is done here,” said Lavan. But Yaakov was understandably upset.

“Why did you deceive me,” he said, “I know that it is my destiny to marry both Rochel and Leah, and rear the twelve tribes of *Klal Yisroel*. Had you told me that I must first marry Leah, I would have done so!”

וצא יעקב מבאר שבע
ולך חנה וגו' (כ-כז)

When a *tzaddik* leaves a city, his departure makes an impression on the inhabitants who now feel a void in their midst. Rashi learns out this lesson from Yaakov's departure from the city of *Be'er Sheva* and the fact that the *posuk* stresses “וצא יעקב” - “*Yaakov went out.*” The question, however, remains: Upon whom did Yaakov's exit make an impression? On Yitzchok and Rivkah? They were the ones who sent him on his way and they were *tzaddikim* in their own right! On the rest of the townspeople? They were idol-worshippers and why should they care?

When the **Bilgoray Rov, R' Mordechai Rokeach ZT”L** (brother of the holy **Belzer Rebbe, R' Aharon Rokeach ZT”L**) passed away, the following words were said by his eulogy: Yitzchok and Rivkah were on such a tremendously exalted level of spirituality, that people were unable to relate to them on a personal level and learn from them directly. Thus, as long as Yaakov was in town, living with his parents, he acted as the medium to teach the people *Torah* and show them the true path, based on the teachings of his parents. However, when Yaakov left the city so suddenly, the people were now on their own and they deeply felt the void. Because only now, they realized how sacred and holy were Yitzchok and Rivkah, and how far from them they truly were.

In much the same manner, was the relationship between the Bilgoray Rov and his brother, the Belzer Rebbe. R' Aharon was a saintly individual, whose entire existence was in the Heavens. But if not for the Bilgoray Rov, who was able to be the intermediary, *Klal Yisroel* would not have been able to truly appreciate the greatness of the holy Belzer Rebbe!

מעשה אבות סימן לבנים

ויאמר להם השלום לו ויאמרו שלום וגו' (כז-לה)

Yaakov Avinu arrived at the well of water in Charan. When he saw the shepherds congregating there with their flocks of sheep, he walked over to them and greeted them with pleasantries. He then inquired about the welfare of Lavan and how he and his family were faring. *Chazal* learn out from Yaakov's words and actions, the importance of greeting others in a pleasant and friendly manner.

An amazing story is told about how one man's friendly overtures to the neighboring gentiles did more than simply extend his good wishes, but in fact, it saved his life. Near the city of Danzig, Poland, was a small village by the name of Prochnik. The village maintained a mix of Jews and gentiles who lived together in relative harmony. The *Rov* of Prochnik, was a respected *Chassidische Rebbe*, by the name of **R' Shmuel Shapira ZT”L**, who was well regarded by all the townspeople.

TORAH GEMS

וגו' ללבן ביום השלישי כי ברח יעקב.
ויקח את אהו וידרף אהו (לא-כ)

When *Yaakov Avinu* took his four wives and twelve children and ran away from the house of Lavan, his father-in-law chased after him. The *Meforshim* learn out a number of important lessons from the manner in which Yaakov conducted himself when he met Lavan.

Yaakov became incensed with Lavan's probing in his wives' tents and meant to lash out at him. Instead, says **R' Mendel Rimanover ZT”L**, the *posuk* states: “*He said to Lavan, ‘What was my sin, what was my misdeed?’*” Rather than scream and speak harshly (וידבר), Yaakov spoke in soft tones (ויאמר), and shifted the focus off Lavan and onto himself. This is the most optimal way to diffuse a tense situation and disarm an angry opponent.

Later, Yaakov and Lavan erected a monument of stones as a witness to their mutual treaty. Yaakov told “his sons” - to gather stones for the monument. However, when it came time to sit down to a full feast, then the *posuk* writes: “*He called to his brothers to eat bread.*” Rashi interprets “אחיו” as referring to Lavan's entourage. Explains **R' Yechezkel of Kuzmir ZT”L**, the sons of Yaakov were acting as the waiters for this grand feast. Yaakov taught his children that when important guests came to partake in a meal, the children must get up and help out and not just sit idly by the table waiting to be served.

As they departed, “וישב לבן למקומו. ויעקב הלך לדרכו,” - “*Lavan returned to his place. And Yaakov went on his way.*” Says the **Meshech Chochmah**, this is the difference between a *tzaddik* and a *rasha*; Yaakov was constantly “*on his way*” - always striving to elevate himself. Lavan? He returned to his evil ways.