

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)

הדלקת נרות לשבת - 16:41

זמן קריאת שמע/המ"א - 8:40

זמן קריאת שמע/הגר"א - 9:16

סוף זמן תפילה/להגר"א - 10:05

שקיעת החמה שבת קודש - 4:33

מוצש"ק צאת הכוכבים - 5:23

צאה"כ / לריבו תם - 5:45

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## שבת קודש פרשת ויצא – ט' כסלו תשע"ו

## Shabbos Parshas Vayeitzai - November 21, 2015

## טוב התבלין

מאת הגה"צ רבי גלגאל הכהן רבינובitch שליט"א ר"י שער השמים ירושלים עק"ק

**וישמע את דברי בני לבן לאמר לקח יעקב את כל אשר לאבינו ומאשר לאבינו עשה כל הכבוד הזה (לא-א) - תמים תהיה עם ה' אלקרך** אנה, מאלו הכתובים יכולים אנו לדאות אמונה מה; יעקב אבינו ודי שהה בביתו של לבן הארמי עשרים שנה, ואותו רמאי מתחילה רימה אותו ובמקום שנתן לו את רחל נתן לו את לאה, ושוב הוצרך לעבוד על רחל עוד ז' שנים, ואחר כך כשעבד בשכר הצאן רימה אותו אין ספור פעמים, וכפי שרואים אנו שכשברח יעקב ולבן דרך אחריו והשיגו אמר לו יעקב (לא, מא) 'ותחלף את משכרתי עשרת מונים', שהם ק' פעמים, ואחר כל זאת סובל הוא בדומיה מה ששמע מבני לבן, שהם אמרו 'לקח יעקב את כל אשר לאבינו' וזאת על אף שלבן בעצמו הודה ואמר (ל' כז) 'ניחשתי ויברכני ה' בגללך', וגם לבן בעצמו הפך פתאום את עורו, והראה ליעקב פנים זועפות, ועל אף כ"ז מנע עצמו מלברוח ונשאר בבית לבן עד שאמר לו הקב"ה שוב אל ארץ אבותיך'. מעשה אבות סימן לבנים, ובוה גילה לנו יעקב מה יעשה אדם כשצער ועגמת נפש מסבבים אותו, שאו עליו לקבל את הדברים באהבה ובאמונה, ולא לחפש דרכים האין לצאת מן המצב המעיק עליו ויאמין כי אם הקב"ה שלח לו זה הצער ודאי שהוא לתיקון נפשו, ואם יעשה תחבולות כדי להשתמט מזה, בוודאי יצטרך להשלים זה הצער ע"י סיבה אחרת, ונמצא שלא הרוויח דבר מזה, ורק כשרואה שהקב"ה מסבב סיבות כדי שיצא ממצבו, אז יבין כי היא הוכחה עבורו שחוצים מן השמים להושיעו, וכמו שרואים כאן אצל יעקב, שאחד שאמר לו הקב"ה שוב אל ארץ אבותיך, והבין שזהו רצון הבורא, אז עשה מעשה וברח עם כל רכושו, כי אז ידע ששוב אין הקב"ה חפץ בצרתו, אך כל עוד שלא שמע זאת בפירוש מפי הקב"ה סבל את סבלו רבות בשנים. ענין זה ראוי לו לאדם לשנן ולדעת, שכל המאורעות שעוברים עליו אינם ח"ו רק מקרה, אלא הכל בהשגחה העליונה, והכל הוא לטובתו, וכנרמז בתיבת 'מקרה' גופא, שהם אותיות ד"ק מה' ויסבול את צערו בדומיה, עד אשר יתקיים בו מאמר הכתוב (איוב כג, א) 'קץ שם לחושך' ויכיד בטובתו של מקום.

והנה כשהאדם מגיע לכלל ידיעה זו, וקובעה בלבו למציאות אמת ומכלכל כל דרכיו על פי ידיעה זו, הנה מעתה הוא שמח בחלקו, ואין ליבו מלא בטרוניא על כל הברואים, ורכסס ממנו והלאה, שררי הכל ברצון הבורא נעשה כפי רדאיו להוית, וממילא אין דבר להאשים בו את וזולתו, כי הוא זה הגורם כל הבא עליו, ושוב הוא בן חורין מאותן מחשבות המטרידות רוב בני אדם כסדר, אולי אם הייתי עושה כך הייתי ניצול, או אם הייתי עושה כך לא הייתי מפסיד וכו' וכדו' הבלים הרבה לאין ספור, ובוודאי שאינו מתלונן על וולתו לתלות אשמת עניינו בחכידו, אלא תולה כל האשם בעצמו שמגיע לו עונש על בחירתו הרעה, אלא שסיבבו זה העניין בהשגחה פרטית, כך שחברו יצערנו, ועל כן מקבל בשמחה הנהגת שמים עמו, וידע שכך הוא רצון הבורא ובוודאי נתנו לו ולחלקו כפי מה שראוי ומגיע לו, וכמו שאמר יונה הנביא (יונה א) כששאלוהו יורדי הספינה בשל מי הסער הגדול הזה, ומיד ענה להם בשלי הסער הזה. וזו באמת אחד המעלות הגדולות והנפלאות שזוכים לה המאמינים בתכלית, שרוב הנסיונות בין אדם לחברו באים מתוך מחשבות אלו או אחרות, כאשר בני אדם תולים

**נמשל**: The **Seforno** describes how a young Reuven was sensitive to his mother’s constant sadness. Leah was depressed that she had stopped having children, and she was despairing that Yaakov still did not love her as much as he loved Rochel. Seeing his mother’s sadness, Reuven went

**A SERIES IN HALACHA LIVING A “TORAH” DAY למעשה הלכה**  
**מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס**  
 is exposed. (The **Chazon Ish זי"ל** in a letter is strict about this.) **Putting on Tefillin Shel Yad.** It is quite commonplace for men, while donning their “Hand Tefillin” to touch the upper arm, even the area covered by short sleeves. Does this necessitate washing the hands daily? (Some people avoid this question by training themselves not to touch the arm while donning their *Tefillin*.) The **Ben Ish Chai** <sup>(3)</sup> rules leniently. His reasoning is that since this area is uncovered daily for the purpose of putting on *Tefillin*, it is not considered a “covered” place. (The same area on the other arm definitely requires washing.) **R’ Yosef Chaim Sonnenfeld זי"ל** <sup>(4)</sup> was also lenient in this because when one touches for the sake of a *mitzvah*, the Sages did not require washing. **Rav Elyashiv זי"ל** <sup>(5)</sup> also rules that if one touches his upper arm while putting on or removing his *Tefillin*, he does not need to wash his hands. If, however, he touches it at other times, he is required to wash. This is all not like the custom of the **Chazon Ish**, who washed his hands daily after donning *Tefillin* because he “might” have touched his upper arm <sup>(6)</sup>. **Putting on Tefillin Shel Rosh.** One should be careful not to scratch his scalp while putting on his “Head Tefillin.” If he accidentally did, it is possible that according to those opinions mentioned in the previous paragraph who held that since it was for a *mitzvah*, it does not require washing, the same would apply here. On the other hand, it is possible that the scalp is dirtier and more sweaty and therefore it is stricter.

- For making a *beracha* or for learning *Torah*, one can wash or just wipe his hands on any item that wipes away sweat, such as a garment. Whether he washes or just wipes his hands, it is sufficient to do so just on those fingers or areas that touched the covered area.
- For davening (*Shacharis*, *Mincha* or *Maariv*), one should use water when available and wash his entire hand, or at least until the knuckles <sup>(1)</sup>.

**Defining Covered Parts.** The simple definition of a “covered part” would be a part of the body that is usually concealed (by clothing). The *Mishna Berura* divides the arm into two parts. Below the elbow does not require washing, while above the elbow does <sup>(2)</sup>. There are men who wear short- sleeve shirts and a few inches above the elbow is uncovered. It seems from some *Poskim* that one who touches above the elbow in this case, does not need to wash, since no real sweat accumulates in an area that

**הוא היה אומר**  
**R’ Avraham Bick זי"ל (Bikurei Aviv)** would say:

In two places in the *Torah*, we find the miracle of *Kefitzas Haderech* (shrinking of the earth), and both are in connection to marriage. We find it here with Yaakov, when he went to Charan to get married; and we find it when Eliezer, Avraham’s servant, went to find a wife for Yitzchok. Both reached their destination speedily. This is intended to teach future generations that when it is time to get married and it seems there is no money for a proper dowry, for furniture, linen, clothing, etc., what is needed is *Bitachon* - a pure, unadulterated trust in *Hashem* that He will help and in a split second He will work things out. There is nothing too difficult for the Almighty.”

**R’ Shlomo Wolbe זי"ל (Zeriah U’binyan B’chinuch)** would say:

Rashi tells us that Yaakov called his sons ‘brothers.’ The *Torah* is teaching us that sometimes a parent can make his child into his ‘brother’ by making him a partner in his work. When a parent says to a toddler, ‘You be my helper,’ the child does not feel like a burden is being imposed on him. And, as the level of importance of the tasks entrusted to the young ‘partner’ increases, so does the child’s own sense of responsibility increase.”

A Wise Man would say:

“No relationship is all sunshine, but two people can share one umbrella and survive the storm together.”

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<sup>(1)</sup> פסקי תשובות זי"ח <sup>(2)</sup> משנה ברורה זי"ג <sup>(3)</sup> מובא בכף החיים ז"צ <sup>(4)</sup> שו"ת שלמת חיים ל"ט <sup>(5)</sup> מובא בס' ישא יוסף אר"ח ב"ד <sup>(6)</sup> דינים והנהגות גי'

# מעשה אבות ... סימן לבנים

ויוזכר אלקים את רחל וישמע אליה אלקים ויפתח את רחמה וגו' (ל-כב)

The financial plight of the *yeshivah* world in Europe was dire between the two world wars and if not for the efforts of great men like **R’ Chaim Ozer Grodzenski ZT”L** and **R’ Avraham Kalmanowitz ZT”L**, the continued study of *Torah* for thousands would have been severely impacted. R’ Avraham, especially, traveled far and wide to raise funds, and due to his strong personality and authoritative manner of speech, he was often successful in obtaining hard-to-get funds.

During one of his trips on behalf of the *Vaad HaYeshivos*, R’ Avraham visited the home of the holy **Chofetz Chaim ZT”L** in Radin. As the two were discussing pressing issues, a man rushed into the *Tzaddik’s* home and tearfully cried out, “*Rebbe*, my wife is in labor and things are not going well. She needs a *Refuah* and a *Yeshuah*. Please help her!”

R’ Yisroel Meir looked at the man and spoke in clear and unhurried words. “The *Mishna* in *Shabbos* (2-6) tells us, ‘*For three transgressions women die during childbirth: for being careless regarding Niddah, Challah and Hadlakas Ner (kindling the Shabbos candles).*’ Now let us understand. Most religious women are careful in the *mitzvah* of *Niddah*. The *mitzvah* of *Challah* is a *D’Rabanan* (Rabbinic ordinate) in today’s time. That leaves us with ‘*Hadlakas Ner*,’ which is a reference to properly keeping the laws of *Shabbos*. Are you and your wife very careful in this important *mitzvah*?”

The man looked down and his face began to turn crimson. “*Rebbe*,” he said, with clear emotion. “I promise that from this day onward, my family and I will make every effort to strengthen ourselves in the *halachos* of *Shabbos* ....”

The *Chofetz Chaim* interjected at this point. “But that is not enough! When one finds himself in an emergency situation, where life and death are literally hanging in the balance, it is not enough to simply say one will do better. No! Action is required - action that will bring *zechusim* (good merits) that will weigh down the scale in one’s favor.”

R’ Yisroel Meir turned to his guest, R’ Avraham Kalmanowitz, and said, “*Rakover Rav*, just a short time ago, the two of us traveled to a nearby town when we heard that the local barber was keeping his shop open on *Shabbos*. *Boruch Hashem*, thanks to our efforts, the man agreed to close his shop and the *Chilul Shabbos* was averted. Surely,” continued the *Chofetz Chaim*, “our efforts earned us *zechusim* in Heaven. *Hashem* is definitely pleased with our actions and we have registered merits in the Heavenly coffer that may serve us well in this situation.”

R’ Avraham recalled the incident and nodded his head. But he was still unsure how this act would help the tearful man’s wife. “May I suggest,” said the *Tzaddik*, “that you give over the *zechusim* you earned with a *Kinyan Sudar* (one wishing to acquire an object or a commitment from another will give him some useful item, like a kerchief or *gartel*; this in turn obligates the other person to transfer ownership of the object being sold or given, or to fulfill the commitment), and this will hopefully prove to be meritorious for the woman in distress, to have a successful labor and a complete recovery.”

The *Rakover Rav* was eager to help but a slight smile crossed his lips as he asked the *Chofetz Chaim*. “*Rebbe*, was I the only one involved in closing the breach?” (R’ Avraham was hinting to the *Chofetz Chaim* that since both of them were involved in removing the *Chilul Shabbos*, why should he be the only one to hand over his *zechusim*?)

There was a short pause before the *Chofetz Chaim* let out a groan and replied, “Listen carefully, my son, for what I have to say is important. I am already quite old. I do not know how much longer I have on this world and I need to prepare myself for the next. I need to ensure that I keep as many *zechusim* as I can to serve me when I arrive in the Next World. But you,” he pointed at R’ Avraham with an outstretched finger, “you are still young. You have many more years to acquire and accumulate merits. Therefore, I believe you should do this and give over your merits to this woman.”

Without another word, R’ Avraham stood up and made a *Kinyan Sudar* with the man, happy to follow the words of the great Sage and happy to give over his merits from the “barber-shop incident” in order to rescue a Jewish woman. The man left and it wasn’t long at all before he came back beaming with the news that his wife was doing just fine after delivering a healthy baby boy.

## משל למת הדבר דומה

וילך ראובן בימי קציר חטים וימצא דוראים בשדה ויבא אתם אל לאה אמו ותאמר רחל אל לאה תני נא לי מדודאי בנך וגו' (ל-ד)  
**משל**: A number of years ago, there was a fellow who would come to *Yeshivah Darchei Torah* in Far Rockaway, N.Y., every Thursday night to sell flowers for the boys to take home to their mothers for *Shabbos*. **R’ Yaakov Bender Shlit’a** relates that there was one boy who was a regular customer and bought flowers every single week. One week, however, when he approached the vendor as he usually did, he suddenly turned around and walked away. Five minutes later, the boy came back, but again, the moment he came close to the vendor, he turned and walked away. Finally, he

came back a third time and bought the flowers. The surprised vendor asked him what had happened the first two times.

The boy responded, “The reason I walked away was because the first two times there was another boy standing here who just lost his mother recently. He has no mother to buy flowers for. So I didn’t want to buy flowers in front of him and remind him that he has no mother.”

“This high school *yeshivah bochur*,” said R’ Bender, “is a pure example of someone who knows how to empathize and be sensitive to another person’s situation.

# מחשבת הלב

ושבתי בשלום אל בית אבי וזהו ה' לי לאלקים (כא-כה)

The *Medrash* states as follows: “*Hakadosh Boruch Hu said to Yaakov, ‘Since you said the words ‘וזהו ה' לי לאלקים’ - ‘And Hashem will be my G-d, I swear that I will give you all future good deeds, blessing and consolations with the word, ‘וזהו ביום ההוא יצאו מים חיים...’ The Medrash goes on to list a few examples of good tidings given with this word - ‘וזהו ה'....’*” The *Medrash* goes on to list a few examples of good tidings given with this word - “*וזהו ביום ההוא יצאו מים חיים...’*” The question is why? Why is the word “וזהו” so important that when *Yaakov Avinu* made a promise using it, *Hashem* swore that all future *besuros tovos* will be given with this same word?

I once said a *machshava* on this. There is a well-known rule in *Chazal* that wherever the word “וזהו” appears, it is a *lashon tzara* - a negative connotation, whereas the word “וזהיה” is an expression of *simcha* - joy. The explanation for this is that the root word “היה” means “*it will be*” - a future tense. By adding the letter “vav” it changes it to “וזהיה” which now makes it past tense. This seems to indicate a “backward” slide, for changing the future to be exactly like the past is a “צררה” - it means a lack of forward progression in one’s *derech*. On the other hand, the root word “היה” means “*it was*” - past tense. Adding the “vav” makes it “וזהיה” - future tense. When you build your future based on the past, that becomes a beautiful *simcha*. Therefore, the *Ribono shel Olam* became excited and said to *Yaakov Avinu*, “Since you used the expression ‘וזהו’ - an indication that you intend to build your future generations, indeed the future nation of *Klal Yisroel*, based on the *Avos* of your past - Avraham and Yitzchok - this will ensure that your future and the future of your offspring, will be with great *simcha* and joy - *lashon ‘וזהיה’*.”

This is the ultimate blessing. If we are *zoche* to see our children and grandchildren building their future based on the traditions of their *zeitdas* and *elter-zeitdas*, then we as a nation will surely enjoy שמחה נחת לרוב מתוך שמחה.

## DRUSH V’CHIDDUSH

ושמירני בדרך הזה אשה אנכי הולך ונתן לי לחם לאכל ובגד ללבוש ...

After awakening from his famous dream of the ladder, *Yaakov Avinu* formulates an oath, by which he swears that he will turn the place he slept into a “בית אלקים” - “*a house of G-d*” if several conditions are met, including that *Hashem* provide him “*bread to eat and clothing to wear*.”

In an enigmatic passage, the *Medrash* writes as follows: “‘*Bread to eat*’ - *this refers to (the mitzvah of) Challa*; ‘*Clothing to wear*’ - *this refers to (the mitzvah of) ראשית*” *Challa* and *ראשית* are two of the donations the *Torah* requires the Jewish people to give to the *kohanim*. *Challa* is taken from the dough used in baking bread, and *ראשית* refers to the first shearing of sheep’s wool which must be given to the *kohen*. The obvious question arises as to why the *Medrash* draws this association between *Yaakov’s* prayer for divine assistance and the priestly gifts.

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התפלצות

## דרגה יתירה

When *Yaakov Avinu* woke up the morning after his big wedding, he was in for quite a shock. The *Torah* tells us, “וזהנה היא, “*And behold, she was Leah!*” It wasn’t who he thought it was! It wasn’t what it was SUPPOSED to be! It wasn’t what he WANTED! It wasn’t Rochel - it was Leah! **R’ Gamliel Rabinowitz Shlit’a** writes (**Tiv HaShidduchim**) that this reaction of *Yaakov* is not so uncommon. Everyone at some point in their marriage wakes up - and BEHOLD - things are not exactly how he or she thought it was meant to be! What he or she had in mind! After the engagement, a *chossan* and *kallah* marvel at how similar they are to each other. It doesn’t take all that long after marriage to discover that they are usually complete opposites.

I once heard about a *kallah* teacher who did an interesting activity with a group of *kallahs* that she taught. She asked each one to write down what they especially admire about their *chossan*, what made them get engaged! She sealed them in an envelope and after 10 years she called them up for a “reunion refresher course.” After exchanging pleasantries and speaking about the challenges of marriage she gave each woman her letter. As each one read what she had written so many years prior, they were shocked to reveal that the trait that they had admired most in their *chossan* was the one thing that made them crazy now! One woman had loved the fact that her husband was so friendly and beloved by so many. Ten years later, though, his social life was seriously impinging on their time together and relationship as a couple! Another woman had loved the fact that her *chossan* was the strong silent type, but now he was suffering for his lack of emotional connection. The trick is to realize that everyone has that “*Behold, she was Leah*” in their relationship! It’s perfectly normal! We all must work hard to see the positive aspects of our spouses. With hard work and *siyata d’shmaya* may we, like *Yaakov Avinu* merit to be builders of *Klal Yisroel*.

## CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

## FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

וידחי בבקר והנה הוא לאה ... (כט-כה)

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