

other choice, he laid down to sleep. What our forefathers did is a sign for us, his descendants. There is a famous *Yiddish* expression that goes: "מיר געב זיך אן עצה" - we'll figure it out! *Yaakov Avinu* did - and his children excel at it as well!

מאת מוה"ר ברוך הירשפלך שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
following manner: After finishing each "סעף" (section) of *Shulchan Aruch* and the *Mishna Berurah* below it, one should read over the *Mechaber's* words again, this time adding in the additions of the *M.B.* outside. This turns it into one flowing text. (In truth, this method is also the way to learn *Tosfos* on the *Gemara*. After finishing a *Tosfos*, one should reread the *Gemara* with the additions of *Tosfos* and “homogenize” them into the flow of the *Gemara*. There are successful *Maggidei Shiur* who do this as they guide their *talmidim*.) This is not a review but rather a completion of the first time learning.

Sefer Shinun Halacha which is printed at the end of each volume of certain prints of *M.B.* (also as an independent *sefer*), is a tremendous aid in retaining the rulings of the *Shulchan Aruch* and *M.B.* It is an extremely brief listing of each topic mentioned in *Shulchan Aruch*, *Rema*, *M.B.* and *Biur Halacha*, without the final ruling on the case. A person can test himself by skimming through the *Shinun Halacha* to see if he knows the *psak* on each case. **Chazarah.** After learning the text well, as above, one can make quick reviews by either of the two above methods: Reading the words of the *Mechaber* and *Rema*, and adding by heart the *Mishna Berurah's* additions, and/or learning through the *Shinun Halacha*, making sure he knows the final ruling for each case. **Look it up.** When the *M.B.* writes to look up a *halacha* and cites the place, it is a good idea to do so. This gives one a solid “round-up” of the topic, and also brings fluency and “בקיאות” in *halacha*.

הוא היה אומר ...

R’ Moshe Feinstein זר”l (Darchei Moshe) would say:

“The *Gemara* (ב”ב קמא.) *Rav Chisda said, If a daughter (is born) first, it is a good sign for the children.*’ *Some say, because she rears her brothers and others say because the evil eye has no influence over them.* *Rav Chisda said, To me, however, (all) daughters are dearer than sons.*’ **Tosfos** explains that Rav Chisda’s daughters married men who were among the greatest of their generation, Rava, Rami bar Chama, and Mar Ukba bar Chama. When someone is disappointed because he was hoping for a son and his wife gave birth to a daughter, I tell him, ‘What does it bother you if someone else will raise the genius?’ In other words, they will do the work and he will marry your daughter and you will reap the benefits!”

The **Maharal, R’ Yehuda Loewy זת”l (Derech Hashem)** would say:

“Any achievement that was attained, any great light that radiated at a certain time - when that time comes around again, the radiance of that light will shine again, and the fruits of that achievement will be received, for whoever is there to receive them.”

A **Wise Man** would say:

“Walking with a friend in the dark is better than walking alone in the light.”

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נמשל *Yaakov Avinu* did not intend to sleep out in the open, with his head on a bunch of rocks. *Hashem* caused the sun to set early, forcing him to stop traveling. He *davened Maariv*, instituting this prayer for all future generations, and with no

A SERIES IN HALACHA LIVING A "TORAH" DAY
הלכה למעשה
The Greatest Mitzvah of All (53)
Hints in Learning Halacha (cont.). As we continue to discuss the importance of *Halacha*, let us offer a few crucial and relevant tips to assist one in learning this topic to the best of his ability. **Two Types of Later Halacha Seforim.** Among the later halachic works (*Acharonim*) that summarize and rule on relevant and contemporary issues in *Halacha* (*Halacha L'maaseh*), there are two distinct types of *seforim*. Some have a simple and basic text, which dictates the ruling as the author sees fit, such as the **Chayei Adam** and **Shulchan Aruch Harav**. Others bring a few different texts - the **Shulchan Aruch (Mechaber)** and **Rema** - and proceed to build a commentary around them. This is how the **Mishna Berurah** is written. Each type has an advantage over the other. The first type is much easier to grasp, since it is one flowing text and one just needs to read the words in front of him to ascertain the *halacha*. The second type places one text into another on the same page, and much concentration is taken to fit each piece precisely where it has to go. On the other hand, the second type lets one know which laws are coming directly from the *Mechaber* and *Rema*, and what was added later. **Hints in Learning Mishna Berurah.** As mentioned, when learning *Mishna Berurah*, the “צורת הדף” (pagination) does not consist of one single flowing text, which for some people can minimize clarity since effort must be made to glance back and forth from one set of text to another. This can be remedied in the

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

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שבת קודש פרשת וייצא – ז' כסלו תשע"ח

Shabbos Parshas Vayeitzai - November 25, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים עיר הקודש

וירא והנה באר בשדה והנה שם שלשה עררי צאן רבצים עליה כי מן הבאר ההוא ישקו העדרים (כט-ג) - קיום הדת ע"י ההליכה בדרכי אבות
א"ה, מעצם הסיפור שיעקב הלך בפךן ארם כדי לקחת לו אשה מבנות לבן, יכולים אנו ללמוד ענין ההליכה בדרכי האבות. כי מאוד שידע יעקב אבינו שיווגו של אביו יצחק נודמנה סמוך לבאר, על כן ראה גם הוא לנכון להמציא את עצמו סמוך לבאר, כדי שימצא שם את זיווגו. ואף שאין הדבר מובן בשכל האנושי, כי עצם הדבר שנודמנה זיווגו של יצחק סמוך לבאר אינו אומר כי כך יקרה גם ליעקב, בכל זאת הלך יעקב בתמימותו כדי להורות להורות הבאים אחריו ההליכה בדרכי אבות מה: כי אין לו להאדם להתחכם ולשנות מדרכי אבותיו בשום פנים ואופן, גם אם רואה לנכון טעם אשר לדעתו מצדיקו לשנות ממנהגי אבותיו, בכל זאת עליו ללכת בתום אודר הליכותיהם, כי בכך מובטח לו שהוא ובניו לא יסורו מדרכי השי"ת.

כי כשהאדם מערער אוד ממנהגי אבותיו, אז גם אם באותו הזדמנות מכון הוא להחמיד ולהוד יותר מאבותיו, בכל זאת כבר הציב לפניו מושג שאין מנהג אבותיו מחייבתו, ואז גם כשיתנסה להלך לא יהיה ביכולתו פתחון פה נגד יצרו שרוצה להחזיק במנהגי אבותיו, כי אז יפתחו יצרו ויאמרו לו כי אין ממשות בטענה זו, מאחר והוא בעצמו מציא בה פגם והחמיד שלא כמנהגם, ואם כן אין טענה זו מוצדקת, ונמצא כי השינו הראשון שכיוון בוה להחמיד הוא חומרא המביא לידי קולא, ואם אכן לא יהיה ביכולת היצר לפתוחו בכך, אז ימשוך לפתוחו לשנות עוד רברים וילך מן הקל אל הכבד, ודי אפשר לדעת עד היכן יגיעו פני הדברים, אך אם יחזיק תמיד במנהגי אבותיו, וגם בדברים

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד משרדים בבלק בית שמש

ויפגע במקום וילן שם כי בא השמש ויקח מאבני המקום וישם מראשותיו וישכב במקום ההוא (כה-א) - ביאור 'ויקח מאבני המקום' תב רש"י, "תתחילו מריבות זו עם זו זאת אומרת עלי יניח צדיק את ראשו וזאת אומרת עלי יניח מיד עשאן הקב"ה אבן אחת וח"ש 'ויקח את האבן אשר שם מראשותיו', ופירש **בשפתי הכמים'** (אות נ), "דאל"כ (ראי לא נימא שנעשו לאבן אחת) היו הכתובים מכחשיך זה את זה, דכאן כתיב 'ויקח מאבני המקום' דמשמע שלקח אבנים הרבה וכדיתיבאר, ואילו בסמוך כתיב 'ויקח את האבן, 'אבן אחת', ולכן צריכין לתרץ, הוודאי שמתחילה לקח אבנים הרבה, אלא שהתחילו מריבות וכו'. וא"ת, מנא ליה שלקח אבנים הרבה, דלמא 'ויקח אבן אחד מאבני המקום' הוא דקאמר, והיינו דכתיב 'ויקח את האבן אשר שם מראשותיו', ותנידצו **הטוס**, דהל"ל 'ויקח אבן מאבני המקום' כמו 'ויקחו אבן וישימו תחתיו' (שמות י"ז י"ב), שהרי הכתוב לא בא ללתום אלא לפרש, אלא מדכתיב רק 'ויקח מאבני המקום' שמע מינה דאבנים טובא הוו".

ואילו ב'**חוקוני'** הביא י"ש מפרשים' שמבארים אחרת, 'ויקח מאבני המקום (המיוחד, הר המודיה) מאבני המזבח שיצחק אביו נעקד עליו, ופרש"י שכולן נעשו אחת, ונמצא באגדה שרמז לו ה' בזה שתראה מיטתו שלימה וכולן ילכו בדרך אחת, 'דרך הישר' (ע' ב"ר ס"ח י"א, 'דבנן אמרי, מיעוט אבנים שנים, אמר יעקב, אברהם יצא ממנו פסולת,

שלפי דעתו ראוי להחמיד אז לא יבוא יצרו לפתותו כי אף אם ימצא היצר ק"נ טעמים להתיר ולהלך ישיבנו לאמר הנני מחזיק בדרכי אבותי, גם כשאניני מבין מדוע נהגו כן ומעולם לא התחכמתי לשנותם, גם כשהיה עז רצוני להודר ולהחמיד, וכל שכן כעת שאין כאן אלא צד להלך, ומכה טענה זו שוב לא יוכל לו היצר. מתאמרא ממשמה דרבה של ירושלים **הגאון רבי יוסף חיים זוננפלד זצ"ל**, שאילו היו המוני בית ישראל מחזיקים במנהגי אבותיהם ללא זיו כל שהוא, לא היה מעשה שטן מצלית, ולא היו קיים מציאות של פורקי עול בכרם בית ישראל, כי כאמור כל כוחו של היצר להרדיח את האדם הוא רק כשהקדים להתחכם על מנהגי אבותיו, אך כל עוד שהולך הוא בתום מבלי להבין למה ומדוע עליו להמשיך במסורת האבות, לא יהיה ביכולת היצר לשבר את אוננו למה מוטל עליו לשנות ממנהגו, כי אין הדבר תלוי בטעמי וסכרא. ועל כן כשנמצאל הגאון רבי יוסף חיים עד כמה הוא שיעור מצות פאה במי שגווו שערת ראשו, נענה ואמר, שערה אחת לא פחות ולא יותר משיעור פאותיו של האב. כי ענין ההליכה בדרכי אבות הוא בכל פרט ופרט אפילו במנין השערות, ורק כשיחזיק האדם איתן במנהגי אבותיו לא יהיה פתחון פה ליצר דרע להטותו מן הדרך הישרה.

איתא בכוונות הרש"ש כי כשאומרים בברכת האבות התיבות 'ואלקי אבותינו' צריכים לקבל על עצמינו ד' מיתות בית דין, ואמרתו על דרך המוסר כי דבר זה הוא להורות לנו, כי כשהאדם חפץ להחזיק בדת של תורה מוטל עליו לדעת כי נותן התורה הינו אלקי אבותינו, אע"כ עליו להחזיק במסדיות נפש במנהגי אבותיו, כי כאמור וזהו יסוד לקיום כה"ת כולה. עלינו ללמוד דרכי חיים ולמסור נפשנו על מנהגי אבותינו, ואז נזכה להחזיק בדת' התורה, ונזכה לדורות ישרים ומבורכים.

ישמעאל וכל בני קטורה, ויצחק יצא ממנו עשו וכל אלופיו, ואני, אם מתאחות ב' האבנים זו לזו, יורד אני שאינו יוצא הימני פסולת), ויש מפרשים, ויקח אבן אחת מתוך אבני המקום, והיינו דכתיב 'ויקח את האבן אשר שם מראשותיו'.

וכן פירשו '**בעלי התוספות**', 'ויקח מאבני המקום וישם מראשותיו, פירשו, אחת מאבני המקום, כדכתיב 'ויקח את האבן, ורש"י פירש שלקח אבנים הרבה ונעשו אחת, ובוה רמז לו ה' שתהא מיטתו שלימה, שהיה יעקב אומר, אבי אבא לא היו לו כי אם שתי נשים והיו לו יצחק וישמעאל, אבי לא נשא כי אם אמי והוליד עשו (שהולך בדרך שונה ממני, שאני הולך בדרך הישר ואילו עשו אינו הולך בזה), וא"כ יש לי לידא שיצאו ממני רשעים (שילכו בדרך שונה מבני הצדיקים) כי יהיו לי ד' נשים (והו סיבה לחשוש מפיצול בבני, שחלק מהם ילכו בדרך הישר ויהיו צדיקים, וחלק מהם לא ילכו בה ויהיו רשעים), ולכן רמז לו ה' שתהא מיטתו שלימה".

וב'**ספורנו**' ביאר, "ויפגע במקום, קרה לו שהגיע אל מקום שלא כיוון אליו, ועניין המקום הוא מקום ללון לאורחים שהיה מתוקן אז בכל עיר ועיר ברחוב העיר על הדוב, וע"ז אמרו המלאכים ללוט 'כי ברחוב נליך, וכן בענין פילגש בגבעה דק ברחוב אל תלך'. מאבני המקום שהיו מוכנות שם לאורחים לאכול ולשבת עליהם'.

וב'**צידד המד'** פירש בדרך רמז, "ורמז יעקב, שראוי לכל אדם שפוגע באנשים קשים כאבנים, שידבר אליהם רכות וישימם לו לראש, והוו 'ויקח מאבני המקום, וישם מראשותיו', וכמו שעשה הוא אחר כך לעשו שקראו אדון כמה פעמים.

מעשה אבות סימן לבנים

והנה שלם מצב ארצה וראשו מגיע השמימה וגו' (כז-א)

The holy **Rizhiner Rebbe, R' Yisroel Friedman ז"ל** was known to say that the word "סלם" in this *posuk* is an acronym for "סעודת מלוה מלכה" - the fourth *Shabbos* meal, which is "מצב ארצה" - grounded to a degree due to a lack of compliance, even though "ראשו מגיע השמימה" - it is so lofty and holy, that on a spiritual level, it can bring a person closer to Heaven!

In the early days of WWII, the Bochnia ghetto was a temporary oasis where the indoor factory work was bearable and the ghetto authorities were better than most. The key word was “temporary” and the question was “for how long?”

During this time, a group of *Bobover chassidim* in the ghetto had a fanciful notion of performing a certain *mitzvah* the way they had always done it back in Bobov. The **Bobover Rebbe, R' Benzion Halberstam ז"ל hy"d** and his father before him, had always stressed the importance of the *mitzvah* of *Melaveh Malka*, eating a special meal after *Shabbos* in honor of King David. In Bobov, the *Rebbe* had presided over a glorious *tish*, infusing his *chassidim* with inspiring words of faith. The *talmidim* in Bochnia felt an urge to continue this tradition, and so they sent word to **R' Shloime Halberstam ז"ל**, heir to the tradition of his fathers, and the remaining link in that glorious chain, asking him to consider their idea.

From his residence outside the ghetto, R' Shloime weighed the proposition carefully. He had purposely chosen to reside outside the ghetto hoping that it would allow him and his family to remain anonymous - and thus less easily identifiable - to the S.S. and Gestapo. The consequences of being discovered inside the ghetto would be even more severe than being caught outside the ghetto, and to preside over a *Melava Malka seudah* would be doubly dangerous, for the Nazis treated any large gathering of Jews as a rebellion. The Jews of Bochnia did not even organize a daily *minyan* for this reason. But how could he say no to such a request? His *chassidim* were starved for spirituality and he knew it was up to him to satiate their souls.

R' Shloime decided to notify only the most sincere *chassidim* who were willing to put their lives in danger. A secure room was found and he made the necessary arrangements, assuring his *chassidim* that he would slip into the ghetto to join them.

A few weeks later, late one *Motzei Shabbos*, R' Shloime called his son Naftuli to his side. Believing that the young boy had a greater chance of surviving the war than he did, the *Rav* wished his son to experience the *chassidim's mesiras nefesh* and the beauty of their enthusiasm for *mitzvos*. “Come, Naftulche,” he said quietly, “we are going inside the ghetto.”

The boy's eyes widened. He knew the danger of being out in the street, especially after working hours. His father's work permit would be useless at that time of night. And what if they were caught slipping into the ghetto? The young boy left his questions unspoken. If this was his father's plan, he would not be afraid. Trustfully, he followed his holy father out the door, through the streets of Bochnia, and to the infamous ghetto fence. A seemingly solid plank moved silently aside to admit both father and son. Minutes later, they arrived at the home of R' Hersh Wagner ז"ל, where the event was to take place.

The sight that greeted R' Shloime and his son stirred their souls. Forty devoted *chassidim* stood respectfully, each with a *k'zayis* of bread in his hand. Naftuli gaped. He had not seen such a gathering since he had left Bobov - a lifetime ago.

For the next hour, the *Bobover Rav* addressed the *chassidim*, filling them with strength and *emunah*, relating stories of the great *chassidic* masters and words of *Torah* to reinforce his message. With tears in his eyes, he spoke of the never-ending killings and reminded them that whenever they took a bath, they should have in mind that this might be their *taharah*. He spoke of *Kiddush Hashem* and how to properly perform this most difficult, yet most precious *mitzvah*. The *chassidim* listened intently, hoping they would never be tested, praying that if they were, they would do what was required.

In quiet camaraderie, they ate their bread and they *bentched*. And then, to continue their tradition without compromising their safety, they rose, joined hands as one, and silently mouthed the timeless words of the *Melava Malka niggunim*, poignantly symbolizing the singing and dancing they remembered from Bobov. On the way out of the ghetto, R' Shloime urgently whispered to his son, “Never forget what you saw here. Never forget the *mesiras nefesh* for *mitzvos* - such *mesiras nefesh* performed with such love!”

משל למה הדבר דומה

Adapted from “Heroes of Faith”

ויפגע במקום וילן שם כי בא השמש ויקח מאבני המקום ושם מראשתיו ושכב במקום ההוא וגו' (כח-א)

משל On one of his fundraising missions, the **Ponovezher Rav, R' Yosef Shlomo Kahaneman ז"ל** traveled to the city of Haifa to visit a few wealthy benefactors. He had to provide food for his students, and the conditions at the *yeshivah* had become intolerable. He had no choice but take up the “walking staff” and go door to door raising money.

The plan was for the *Ponovezher Rav* to remain in Haifa for two days, seeing potential donors and hoping for generous donations. As far as a place to sleep at night, he wasn't overly concerned; surely someone in the city would invite the distinguished *Rav* into his house.

Ironically, everyone had the same thought and no one considered that the illustrious *Ponovezher Rav* had nowhere to sleep. And so he was left without a bed to sleep in.

The student who accompanied the *Rav* questioned the *Rav* about this, assuming that they would have to check into a hotel. What alternative did they have?

But R' Yosef Shlomo staggered him when he replied with equanimity, “A hotel? Why should we stay in a hotel? It's a pity to waste valuable *Yeshivah* money on a hotel. The little we have raised is meant for the *talmidim*. We will sleep on park benches!” And so they did!

ויהלם והנה שלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עולים וורדים בו וגו' (כח-ב)

Yaakov Avinu laid down to sleep and had a dream. Interestingly, *Hashem* sent him this dream exactly when he was leaving the protective walls of *Yeshiva Shem v'Ever* to find a *shidduch* and build a home, telling him that he has plenty of potential for growth and success but only if he is careful with other people's money. We see from here that a person's future is often determined not only by how he handles himself in the *Beis Medrash* in his early years, but also how he handles himself when he leaves the protective walls of *Yeshiva* and enters the next phase of his life. Many times, I observe *Yeshiva bochurim* while in *Yeshiva*, most of whom strive to become *talmidei chachamim* and reach great heights in *Torah*. However, when that very same person leaves the *Beis Medrash*, gets married and starts looking for *parnassa*, his priorities in life sometimes start to slip. Instead of going up the ladder, he finds himself coming down. Suddenly, his growth in *Torah* seems to weaken and his attention is turned to earning a *parnassa*. Whereas, while in *Yeshiva*, all he was interested in was starting a good *Elul zman*, his priorities have now become acquiring material goods to pay his expenses and mortgage. Certainly, there is no question that when a *bochur* gets married, earning *parnassa* is very important. But he must be careful not to let it change his outlook and future goals in life. Just because he's searching for *parnassa* does not mean that he has to slide down the ladder of growth.

This is the lesson that *Yaakov Avinu* learned from his dream. He didn't only see the potential for growth represented by the *malachim* climbing up the ladder, but he also saw the potential for backsliding, represented by the *malachim* descending the ladder. This is a challenge and primary test facing every young man entering the workplace. *Yaakov Avinu* passed this test with flying colors, remaining impeccably honest, despite living with Lavan, who constantly attempted to cheat him. May the *Ribono shel Olam bentch* us and our children with the *parnassa* they deserve and give us the *nachas* that we, as parents, desire.

DRUSH V'CHIDDUSH

הכנות בנותי והבנים בני והצאן צאני וכל אתה ראה לי הוא ... (לא-ב)
Rabbeinu Chananel ז"ל (quoted by **Rabbeinu Bechaye ז"ל**) comments that Lavan tried to deceive Yaakov when he said, “*The daughters are my daughters, the children are my children, and the flocks are my flocks; all that you see is mine.*” Had not *Yaakov Avinu* already said to him, “*Here you have rummaged through all my things and you have not found a single thing of yours?*” Yaakov made it very clear that Lavan had no claim but Lavan had not replied to this challenge. He simply ignored it as if Yaakov's words meant very little to him. How could he now make a statement claiming everything Yaakov had was his? Lavan's claim is similar to when *Ben Hadad*, the King of the Syrians, said to King Achav of Israel: “*Your silver and your gold, your wives and your good children are all mine.*” (*Kings I 20-3*) Even Achav knew this was wrong and told the Jewish elders, “*See*

EDITORIAL AND INSIGHTS ON THE MIDDAH OF התביעות

Leah names her sixth and final son Zevulun. Zevulun is her crowning glory - she now is mother to half the *Shevatim*. Zevulun is also the first *Shevet* entrusted with the task of supporting those who learn *Torah*. His mission is unique for although his time is spent in material pursuit, it is considered a spiritual endeavor since his wealth is used for the support of *Torah*.

The **Meshech Chochma** points out that the name “Zevulun” comes from the word “זבל”. Zevel literally means “waste” - the stuff used as fertilizer to nourish the ground. Without fertilizer the ground will not be able to maximize its production of vegetation and fruits, and the earth's potential will be wasted and untapped. **R' Shamshon Raphael Hirsch ז"ל** points out that fertilizer has both positive and negative qualities. On the one hand, it improves and prepares the earth to allow it to sprout forth and grow. On the other hand, it has a terrible, disgusting odor and one may not *daven* or make a *beracha* in its presence!

This concept is applicable to Zevulun. Zevulun was entrusted with supporting *Torah*. He has the great privilege of preparing the world for *Torah* and helping it thrive. He must remember though that if he uses his material wealth for his own personal use and glory, then it stinks! He becomes someone that people will run away from! Such a person has truly missed his calling. His material success will eventually become his downfall, since the only purpose it was given was so that he may use it for a spiritual purpose. How unfortunate it is when people are blessed with material wealth and use it to glorify themselves by living such high lifestyles just to impress others. They can barely keep up with themselves! They are so enamored with their success that their lives become one big stinky rat race! We must be extra vigilant in these times of abundance, that we do not use what we have to glorify ourselves but rather for the purpose it was given, which is to glorify *Hashem* and His *Torah*.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

When he was leaving the protective walls of *Yeshiva Shem v'Ever* to find a *shidduch* and build a home, telling him that he has plenty of potential for growth and success but only if he is careful with other people's money. We see from here that a person's future is often determined not only by how he handles himself in the *Beis Medrash* in his early years, but also how he handles himself when he leaves the protective walls of *Yeshiva* and enters the next phase of his life. Many times, I observe *Yeshiva bochurim* while in *Yeshiva*, most of whom strive to become *talmidei chachamim* and reach great heights in *Torah*. However, when that very same person leaves the *Beis Medrash*, gets married and starts looking for *parnassa*, his priorities in life sometimes start to slip. Instead of going up the ladder, he finds himself coming down. Suddenly, his growth in *Torah* seems to weaken and his attention is turned to earning a *parnassa*. Whereas, while in *Yeshiva*, all he was interested in was starting a good *Elul zman*, his priorities have now become acquiring material goods to pay his expenses and mortgage. Certainly, there is no question that when a *bochur* gets married, earning *parnassa* is very important. But he must be careful not to let it change his outlook and future goals in life. Just because he's searching for *parnassa* does not mean that he has to slide down the ladder of growth.

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for yourselves how this man is bent on evil.”

The **Brisker Rav, R' Yitzchok Zev Soloveitchik ז"ל** once met the **Chofetz Chaim ז"ל** in Warsaw. He inquired as to the presence of the *Tzaddik* in the big city and the *Chofetz Chaim* responded, “It has always been my dream to emigrate to the Holy Land, however, in order to do so, I need a passport. In order to get a passport, I need to show my birth certificate. In order to get a birth certificate, I need to find two witnesses from the town of my birth who will testify that I was born!” The *Chofetz Chaim's* face contorted in anguish. “I am well over 80 years old and the authorities know that there is no way I will find two people to testify for me. But my arguments fall on deaf ears. They simply ignore what I tell them and insist on following the letter of the law.”

R' Yisroel Meir explained that the authorities could make an exception for him, but they won't. Why? “Because a Jew's words mean very little to them! I am nothing in their eyes!”

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

הפעם יובלני אישי כי ילדתי לו ששה בנים ותקרא את שמו וכלון ... (ל-ב)