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הדלקות נרות שבת - 12: 4

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Shabbos Parshas Vayeitzai

י"א כסלו תש"ע - November 28, 2009

תורה תבלין

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיה"ק

וידר יעקב נדר לאמר אם יהיה אלהים עמדי ... ונתן לי לחם לאכל ובגד ללבוש (כח-כ) - הכל מה' אפי' הדברים קטנים ביותר

קלא, ב: "אם לא שויתי ודוממתי נפשי, כגמול עלי אמי, כגמול עלי נפשי, ופירש רש"י (שם): "הנני עליך, כמי שאין לו ידים ורגלים, כגולם מוטל לגנדיך", עכ"ל.

זוהי ההכרה החזקה בה', שהננו סמוכים עליו בהכל ממש ולא זזים בשום פרט בעדיו.

לכן תמיד התפללו הצדיקים על כל דבר ודבר, כי ידעו שהכל מה', וידעו שכלפיו יתברך, כל הדברים, הן מה שלנו נראה כדבר קשה וגדול והן מה שלנו נראה כדבר קל וקטן - הכל אצלו דבר אחד, ולפניו אין דבר גדול ודבר קטן, או דבר קשה ודבר קל, וכשם שצריכים להתפלל על דבר גדול, כך צריכים להתפלל על דבר קטן.

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת

טיב התבלין

מאת הרב שלום פערל שליט"א נו"נ בישיבת הגר"צ קושלבסקי

מאות הרכ שלום פערל שליט"א נו"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

וישכב במקום ההוא וכו' (כח-יא) - כיצד יעורר האדם את עצמו להתחזק בעמלה של תורה

פרש"י "במקום ההוא - לשון מיעוט, באותו מקום שכב, אבל י"ד שנים ששמש בבית עבר, לא שכב בלילה [שנית קבע (משכיל לדוד)], שהיה עוסק בתורה". ויש להוסיף שגם נרמז בקרא 'וישכב במקום ההוא', כיצד יעקב היה מסוגל ללמוד בזוהר רצף וללא שנית קבע, שהרי כתב **האור החיים** הק' "וישכב במקום ההוא": יכוון לדברי הגמרא (ברכות ה.) 'זכיר לו יום המיתה', והוא אומר 'וישכב', שכיבה הידועה, במקום הידוע, דרך כל הארץ, בית מועד לכל חי, ומבואר שנרמז במילים אלו זכרון יום המיתה.

והנה איתא בגמרא (עירובין ס"ה): "אמרה ליה בריתא דרב חסדא לרב חסדא, לא בעימר מינים פורתא, אמר לה, השתא אתו יומי דאריכי וקטיני [ומים שהוא בקבר, אריכי לישן, וקטיני לעסוק בתורה ובמצוות (רש"י)] דאריכי, לקבל שכר בעוה"ב, כמו שאיתא ולמען יאריכון ימך, בעולם הבא, וקטיני, לגבי עסק התורה ומצות, ועל פי מה שאיתא, 'היום לעשותם, ולא למחר לעשותם, אלא לקבל שכר' (מהרש"א)], ונינום טובא' [יהיה לנו פנאי לישון, משא"כ בעוה"ז אין לנו זמן לישון, מפני עסק התורה ומצות, כמו שנאמר 'ובתורתו יהגה יומם ולילה' (שם)]. ויש להוסיף בכוונתו, כיון שאחר המיתה לא נוכל לעסוק בתורה ומצוות כדי לזכות על ידיהם לחיי נצח, עליו לנצל את חייו כמה שיותר לעסק התורה.

ומבואר שהשם אל לבו את 'יום המיתה', יתעורר להתחזק ביותר בעסק התורה, ולא ירבה בשינה. ומעתה יש לומר, שכיון שיעקב אבינו שם אל לבו את יום המיתה- 'וישכב במקום ההוא', לכן היה יכול ללמוד ארבעה עשרה שנים ברצף ללא שנית קבע- 'במקום ההוא שכבוכו'.

ועל פי זה יש לבאר את דברי הגמרא (שבת פ"ג): "אין דברי תורה מתקיימים, אלא במי שממית עצמו עליה, שנאמר 'זאת התורה, אדם כל ימות באהל'", והיינו שרק מי ש'ממית עצמו עליה', היינו שמזכיר לעצמו תמיד את 'יום המיתה', ובכך מנצל כל רגע פנוי לעסק התורה, יזכה שתתקיים התורה האצלו.

ויש להוסיף בכוונת המילים 'ממית עצמו עליה', דהיינו שעל האדם לדמיין לעצמו תמיד, שכבר נפטר ונמצא בעולם האמת, ושם הוא רואה ומכיר את הערך הנפלא שיש לכל רגע ורגע של עסק התורה. וכשנכנס לתוך קרבו את הכרה אמיתית הזאת, ומתחנן על נפשו שיתנו לו עוד הזדמנות לרדת בחזרה לעולם הזה לזמן קצר כדי שילך מיד לבית המדרש ולעסוק בתורה, ולא נותנים לו, ואז יאמר לעצמו, הלא באמת אני לא בשמים אלא עדיין אני נמצא בעולם הזה ובאפשרותי לעסוק בתורה כמה שאני רוצה, וא"כ איך אתנהג בטיפשות ולא אנוצל כל רגע פנוי לעסק התורה? (ע' תפארת שלמה, פרשת חקת, על הפסוק 'זאת התורה אדם כיימות באוהל').

Yaakov lifted the stone off the well when three strong shepherds were unable, "to inform us that he (Yaakov) was very strong." (Medrash) Strong indeed, but not just with physical strength; Yaakov retained a strength

A SERIES IN HALACHAH LIVING A "TORAH" DAY Halachos Pertaining to the "Torah" Table (49)

The Beracha on Soup (cont.) Last week we discussed the beracha on vegetable soup and came to the conclusion that most require the beracha "האדמה", except where one put vegetables into water to give flavor and doesn't plan to eat the cooked vegetables (or eats them so that they shouldn't go to waste). In such cases, one recites "שהכל" on the soup. A few details must be added.

Mushrooms. Mushrooms do not receive their main nourishment from the ground but rather from the air and therefore require "שהכל" (1). Of course, mushroom soup is also a "שהכל" item. If one makes a soup of vegetables and mushrooms, the majority rules (2) and if mushrooms are the majority in the soup, the beracha is "שהכל"; if not "האדמה". (If one mistakenly said "האדמה" on mushrooms many Poskim (3) rule that he has fulfilled his obligation.)

Cooked Together With or Added מונוט If one cooked noodles or barley with the vegetables, he makes a "מונוט" which exempts the rest of the ingredients, vegetables and liquid (4). For ברכה אחרונה: If he ate a כית (the volume of 1/2 of an egg) of "מונוט" in a 4-minute span, he makes an "שהכל", and if not, all the ingredients, including the

מאת מו"ה ברוך הירשפלד שליט"א רב וקהל אגודת ישראל, קליבלנד הייטס

liquid, combine to a כית, which if eaten in a 4-minute span requires a "בורא נפשות". If one added croutons (soup mandlen), since they were not cooked with the soup, he says two berachos - "מזונות" and "האדמה" (5). If one just added flour for thickness, he only says "האדמה" (6).

Tomato Soup. Tomato soup is mostly made from pureed tomatoes and its beracha is "שהכל". If one mistakenly made "האדמה" on tomato soup, he is יוצא (7).

Chicken Soup. This popular soup requires a "שהכל" even if vegetables were cooked in to add flavor, as is commonly done (8). If the vegetables are served inside the soup, such as carrots or sweet potatoes, the issue of making one or two berachos would seem to depend on the following: If the person feels that the primary food for him is the soup and the vegetables are there just to enhance it, if the spoonfuls of soup also contain vegetables, he should make a beracha "שהכל" only. If, however, the vegetables are independently important to him, or he eats the vegetables in separate spoonfuls, he should say two berachos (8).

Borscht. (The water of cooked beets) Since Borscht soup is made to be a drink and most people discard the beets (or just eat them not to waste them), the beracha is "שהכל".

הוא היה אומר ...

R' Yaakov Moshe Kulefsky ZT"l (Rosh Yeshivas Ner Yisroel) would say:

"Yaakov Avinu saw a ladder, which represents the connection of all spheres and worlds up to the Heavens. Yet, this ladder was 'מוצב ארצה' - entrenched in the ground, meaning that it is the good deeds and mitzvos that are performed on this world that determine how this world connects to the upper Heavens. It is for this reason that the angels were 'עולים ויורדים' - first going up - taking our good deeds up throughout the Heavens - and then coming down with the corresponding bounty and reward that these deeds caused and affected."

R' Chaim Kanievsky Shlit'a would say:

" Lavan was no match for Yaakov Avinu whose physical strength was legendary, ever since the day he set foot in Charan and lifted the boulder off the well. Still, Lavan chased after Yaakov in order to retrieve his avodah zara. What can Klal Yisroel say when our enemies are ready to go on suicide missions in the name of their gods? Can we claim the same willingness and dedication? The difference, though, is that our mesiras nefesh needs to overcome a mighty Yetzer Hara, while in their case, the Yetzer Hara is the one giving them the strength and fortitude to carry out their mission."

A Wise Man would say:

"We either make ourselves miserable, or we make ourselves strong. The amount of work is the same."

לע"נ האשה אסתר בת ר' שמשון ע"ה - תנצב"ה THIS ISSUE DEDICATED BY THE SIEGELMAN FAMILY AND GLASER FAMILIES ON THE UPCOMING MARRIAGE OF MOSHE AND SIGALIT MAZEL TOV TO THE GOLDFEDER AND GLASER FAMILIES ON THE UPCOMING MARRIAGE OF MOSHE AND SIGALIT TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

(1) אור"ח ר"א (2) רמ"א רב"א (3) ערוך השלחן ר"ה (4) משנה ברורה רה"א (5) מסגרת השלחן ד"ו (6) אור"ח רח"ב (7) רמ"א רב"ו (8) אור"ח רח"ב (9) שער הציון ריבכא

מעשה אבות ... סימן לבנים

ויגד יעקב לרחל כי אחי אביה הוא וכי בן רבקה הוא ותרץ ותגד לאביה וגו' (כט-יב)

A wealthy American businessman landed in Israel's Ben Gurion Airport late one night and hailed a cab. He owned an apartment not far from the airport and gave the driver his address. The taxi sped off. The driver made a show of being busy with a number of the cab's utilities, including talking on his radio to the dispatcher and adjusting the dials in his car. It was well after they had driven out of the confines of the airport and were already on the highway, when the driver announced, "Oh, I forgot to put on the meter. No matter, if you like I can take you to your destination for just seventy dollars."

The businessman cringed inwardly. His apartment was no more than a twenty minute drive from the airport - he'd done it many times himself - and the cost of such a trip should not run him more than \$20.00 maximum. He knew that the driver was attempting to take advantage of him, believing him to be a foreign tourist who was unfamiliar with the length of the trip and the normal cost it would entail. But he remained silent and stared at the driver who was staring right back at him through the rear-view mirror. Finally, he reached into his pocket and pulled out a shiny crisp one-hundred dollar bill and held it up so the driver could see it. With the slightest nod of his head, the driver consummated the deal as only a seasoned veteran of such negotiations can, and now focused on the road ahead.

The minute they pulled up in front of his apartment, the businessman removed his bags and began searching on the seat for something. "I seem to have dropped the bill I was holding," he told the driver, who looked back over the seat in an attempt to locate the \$100.00 bill. The man looked between the seats, on the floor and under the mats, but he could not find it. "Perhaps you have a flashlight?" he asked the driver who had become impatient to receive his exorbitant fare.

The driver shook his head and urged him to hurry up. But the businessman continued to look every which way until he he straightened and said, "Listen, I have a flashlight inside. Let me go in and get it and I'll be right back!"

The businessman hurried inside with his bags and retrieved the flashlight. But by the time he walked back outside, the cab had driven off! The driver figured that if the \$100.00 bill was somewhere inside his cab, he would go home and find it himself and this way, he'll make an extra \$30.00 on his already overpriced \$70.00 fare. For him it was a win-win!

The next morning, the businessman approached his *Rov*, **R' Yitzchok Zilberstein Shlit'a** with an urgent *shailah*. He described the previous night's events and then added, "I decided to teach the driver a lesson. I knew that he was trying to cheat me and would probably drive off thinking he made \$100.00 on me. But the truth is, I never left any money in the cab so instead of making money, he didn't even get his fare! He no doubt learned his lesson - but was I wrong?" The businessman felt a bit remorseful and wondered if he was required to locate the cabbie and pay him his fare.

R' Zilberstein mulled over the matter and then quoted the *gemara* (מגילה יג:) that recounts the conversation between Yaakov and Rochel. The *posuk* states: "ויגד יעקב לרחל כי אחי אביה הוא" - "*And Yaakov told Rochel that he was her father's brother.*" Asks the *gemara*: "*Was he (Yaakov) her father's brother? He was the son of her father's sister (Rivkah). Rather, Yaakov said to Rochel, 'I want to marry you.' She replied, 'But you must realize that my father is a great liar and he will take advantage of you.' Yaakov responded, 'If he is a liar, I will be his brother (equal) in deception!'* Rochel asked, *'Is it permitted for a tzaddik (like you) to act with deception?'* Answered Yaakov, *'Yes, as it says,* עם נברת תברועם, *עקש תתפתל - With the pure You act purely; with the perverse, You act perversely.'*"

R' Zilberstein ruled that in fact, the businessman was not required to track down the cabbie and pay him even the normal cost of the fare. He based his ruling on the **Yaavet'z** (בגמ' גיטין יד.) who holds that a person is permitted to subvert the truth in order to save himself from being cheated by a unscrupulous person and incurring a loss.

משל' למה הדבר דומה

ויהי כאשר ראה יעקב את רחלויגש יעקב ויגל את האבן מעל פי הבאר וכו' (כט-י)

R' Zalman of Vilna ZT"l (brother of **R' Chaim Volozhiner ZT"l**) was once learning in a *Beis Medrash* when he realized that he needed a certain *sefer*. When he looked toward the bookcases, he noticed that a massive wooden box filled with heavy objects was placed directly in front of the bookcase, impeding him from getting to the *sefer* he needed.

R' Zalman thought for a moment. Then he stood up and began pacing up and down the aisle. As he did so, he was heard saying, "*Chazal* tell us that *Torah* is לא בשמים היא"

- '*not in the Heavens*' - for if it was, one would be required to go up and bring it down! Likewise, *Torah* is לא מעבר לים - '*not overseas*' - for if it was, one would have to cross the oceans to get it!" He continued on in this vein, working himself up into a righteous fervor, filled with love of *Torah* and the strength of a lion to fulfill *Hashem's* commands.

Suddenly, he stopped and ran right over to the massive box and with one quick motion, he lifted it up and moved it away from the bookcase. Then, he reached out and pulled out the *sefer* he required and sat down once more to learn!

והיה זרעך כעפר הארץ ופרצת ימה וקדמה וצפנה וגגבה וגבדרכך כל משפחת הארמה וכו' (כה-ד)

The famous "*Iggeres Teiman*" was a letter written almost 900 years ago by the great **Rambam, Rabbeinu Moshe ben Maimon ZT"l**, to provide support and encouragement to the beleaguered community of Yemen. The Jews of Yemen, who lived under the oppressive and fundamentalist Muslim regime, were persecuted and given the choice of conversion to Islam or death. To make matters worse, from within the Jewish community, a false messiah began to promote himself as the person who could deliver the Jews from their sorrows. With a letter that became the precursor to his later philosophical writings, the Rambam laid out the foundations of the Jewish faith that became the lifeline that saved Yemenite Jewry from total destruction.

Among the many concepts mentioned, the Rambam quotes from the words in *Parshas Vayeitzai* where *Hashem* informs *Yaakov Avinu*: "והיה זרעך כעפר הארץ" - "*And your descendants will be like the dust of the earth.*" This is a promise given to the children of Yaakov that although they may be downtrodden and persecuted by other nations, in the end they will overcome their enemies and rise above them. *Bnei Yisroel* is compared to the dust of the earth; just as dust is stepped on and tread upon by people as they walk, this very same dust will eventually enclose each and every person when his earthly remains are entombed in his grave for all eternity. Similarly, the Jewish People may suffer under the heel of oppressive nations, but when *Hashem* sees fit to redeem His children, we will rise above them and carry the banner of the Almighty, while the *goyim* wallow in the "dust of misery."

At the end of *Shemona Esrai*, we say נפשי כעפר לכל - "My soul should be like dust to all." Dust is indestructible - it will prevail. Just like the Jewish soul!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
חכמת השור

Rashi tells us that when a *tzaddik* leaves a place, it makes an impression (רושם). The *Medrash* comments that only when a *tzaddik* leaves a city is he missed; when he's in the city, however, he's not appreciated. Unfortunately, this a very common phenomenon - people do not appreciate what they have until it is gone! The Hebrew word for appreciation is translated literally as "הערכה" but when we discuss the *middah* of thankfulness, we call it "הכרת הטוב" because the essence of this *middah* is to recognize the good that one has within him. Just being a good person alone does not mean that you will be appreciative. There are many people who have alot; and yet they are very poor! There are those who have little; and yet they are extremely wealthy. Why are they wealthy? Because they appreciate whatever they have.

In truth, the essence of a Jew and his connection to his Creator, is dependent on this *middah* of *Hakaras Hatov*. True *Hakaras Hatov* is recognition (*Hakaras*) of the One and only Source of Goodness (*Hatov*) - which is *Hashem*. The more a person sees *Hashem* in his life, the more appreciation he will feel. For this reason, a Jew is called a "*Yehudi*" (יהודי) and the very first words that he speaks when he wakes up in the morning is "*Modeh Ani*." (מודה).

R' Shimshon Pincus ZT"l points out that we say "*Modeh Ani*" and not the more grammatically correct "*Ani Modeh*" because the first word that a Jew should pronounce upon opening his eyes should not be "*Ani*" - making it all about himself, but rather a way to say thank you to *Hashem* for giving him back his life each morning.

TORAH GEMS

וישב לבן את יעקב ויעקב תקע את אהליו בהר ולבן תקע את אחיו בהר הגלעד וגו' (לא-כה)

The **Zohar** says that the *posuk*, "*Bless Hashem, all His angels, mighty in strength to perform His word, to hear the voice of His word*" (תהלים קג-כ) refers to individuals who conquer their evil inclination and come to resemble angels. They "*perform His word*" - by means of the good deeds they perform, "*to hear the voice of His word*" - they allow themselves to receive *Torah* from above.

R' Nachman M'Breslov ZT"l explains that in every situation in life, no matter how painful, some spark of goodness still exists; only it is momentarily hidden from our awareness. If a person can overcome his *yetzer hara*, he causes the evil that conceals the good to dissipate and the letters of *Torah* to shine forth. Then he can perceive the words of *Torah* that were hidden in that situation.

R' Yaakov Meir Shechter Shlit'a demonstrates this idea and says that when Yaakov was in Lavan's house, he placed his trust in *Hashem* and fulfilled His will in every situation. By doing so, he raised up many holy sparks that had been trapped in that wicked world. However, when he left Charan to return to *Eretz Yisroel*, a few hidden sparks still remained, and so *Hashem* forced Lavan to chase after Yaakov in order for him to completely remove all the sparks of holiness that were left behind. Lavan thought that he was going to take back something from Yaakov when in reality he was sent to Yaakov to deliver a very important cargo.

When these last few sparks of holiness were uncovered, explains R' Yaakov Meir, they took on a very special form and constituted the very *posukim* in the *Torah* that describe Lavan's pursuit of Yaakov and their subsequent struggle. In this manner, Yaakov "*performed Hashem's word*," with his *mitzvos* in Lavan's home, to "*hear Hashem's word*" - to regain these holy sparks in the form of words of *Torah*.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO
ויצא יעקב מבאר שבע וילך חרנה וגו' (כה-י)

דרגה יתירה