

Hashem will rest His *Shechina* in his midst. Not only can associating with bad people cause a person to be influenced by their evil ways, but it does not allow *Hashem's* Presence to be with a Jew - and then his life is no life at all!

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
talks to another person on the phone while in the bathroom, and no one is around to hear him talking, is that considered a lack of *tznius*? After all, he is not attracting any attention and the listener doesn't know that he is in a bathroom. Even if we may say that the *Gemara's* reason doesn't apply, however, the other reason of the *Mekubalim* does still apply, and therefore one should not do this, especially while he is doing his needs.

In a Restroom for Other Reasons. There is sufficient ground to be lenient and allow one to talk if he enters a bathroom for other reasons only. For example, if one goes in to brush his teeth or wash his face, he can talk. First of all, this is not similar to the *Gemara's* case and we have no right to stretch the issue more than is stated. Secondly, we can combine the fact that our modern-day facilities that wash away the waste so quickly, might be better than the older types of bathrooms, as mentioned last week. **Talking in Lashon Kodesh/Hebrew.** In any situation when one is permitted to talk in these places (there is a need to talk or to do other things, etc.) one may even talk in Hebrew (7). Since the content of the talk is not words of *Torah*, they can be said even in the holy language. It is an act of piety - מדת חסידות - not to speak in Hebrew in a lavatory when doing so for a specific need (like the first case) (8), and possibly even in the second case when one enters for other reasons. The *sefer Afikei Maginim* writes (9) that in a place where all day, the main spoken language is Hebrew, it is not even an act of piety to refrain.

(1) ברכות סב. (2) הובא בכף חיים גו (3) ברכות שם (4) אור"ח גב (5) שו"ת תורה לשמה כ"ד (6) מ"ב גיד (7) אור"ח פהג (8) מ"ב פה"ס (9) אפיקי מגינים פה"ח

מחשבת הלב

As long as Yaakov lived in the house of Lavan, *Hashem* did not speak to Yaakov, however, as soon as Lavan went away and Yaakov did not see him for a few days, *Hashem* told Yaakov to return to his homeland where

A SERIES IN HALACHA LIVING A "TORAH" DAY
למעשה הלכה למעשה
Keeping the Jewish Camp Holy (29)
- "והיה מחניך קדוש"

Talking in the Bathroom. The *Gemara* (1) states that one should not talk while in a bathroom. The reason given in the *Gemara* is because of *Tznius* - modesty. The idea seems to be that it is not modest to attract attention while one is relieving himself. The *Mekubalim* (2) add another reason. There is a certain "power of uncleanness" (כח הטומאה) that can attach itself to the holy power of speech of a person and harm the person in various ways. If, however, someone talks to him from outside the bathroom, he may grunt or make some other noise to hint that he is unable to respond (3). The same applies if someone is about to enter the bathroom and he wants to stop him by letting him know that someone is already inside.

For a Need. If there is a bonafide need to talk in a restroom, i.e. if one enters with a child or elderly person who requires assistance, he is permitted to talk (4). In these cases, he can even talk in a regular manner without having to minimize his words like a telegram (5). This can be understood in two ways. Since it is not an absolute sin, one can be lenient in cases of need, as they override the undesirable activity of talking. Additionally, this type of talking might not be included in the whole *issur* since the reasons of the *Gemara* and *Mekubalim* might not apply to such "bathroom-content" talk. While a person is actually relieving himself, he should not talk at all, even for a need (6).

Talking on the Phone. Some pose a question as follows: If one

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

Upon the birth of her fourth child, Leah said, "Now that I have received more than my portion, I am thanking *Hashem*." Why now? The *Medrash* says that Leah saw with *Ruach Hakodesh*, that *Yaakov Avinu* was destined to have four wives and twelve *shevatim*. She understood this to mean that each of the four wives would be ENTITLED to three children. But now that she gave birth to her fourth child, she davened and thanked *Hashem* because she received more than she was entitled to. Doesn't it seem strange that Leah would wait until her fourth child to thank *Hashem* and not thank Him for each one individually? Furthermore, in the *gemara* (ברכות ז.) it says that none of her predecessors ever thanked *Hashem* before Leah. Why not?

I had a beautiful *machshava* which I truly feel is a lesson in life. Leah made a *cheshbon*. She figured that she deserved only three children. However, now that she gave birth to a fourth child, she realized that her *cheshbon* was wrong. In fact, she realized that she wasn't ENTITLED to anything! Therefore, she said, "הפעם, *Now* I am thanking *Hashem*, not only for this child, but for ALL my children." Everything we have is a gift from *Hashem* and we aren't entitled to anything. Leah taught us that even things which seem natural are precious gifts, something her predecessors did not realize. She named her son "יהודה" - which includes the letters of the name of *Hashem* - a name that every *Yid* is called - because we have to thank "מודים אנחנו לך ... על כל נשימה ונשימה" - *Hashem* for every breath we take

A Wise Man would say:

"One of the greatest lessons in life is that a smile is an inexpensive way to improve your looks."

Printed By: Mailway Services,
Serving Mosdos and Businesses
Worldwide Since 1980
(1-888-Mailway)

נתגבר ונתקדש לעילוי נשמת
ר' אברהם משה ב"ר אליעזר
שלאסער ז"ל * תנצב"ה

Camp Merockdim
26 Parker Blvd.
845.362.0287

Mazel Tov to Rabbi & Rebbetzin Aharon Gobiofor on the Marriage of their son Yossi to Nechama Abraham. May the young couple build a Bayis Ne'eman B'Yisroel

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

(Monsey, NY)
הדלקת נרות לשבת - 11
זמן קריאת שמע/המ"א - 8:46
זמן קריאת שמע/הגר"א - 9:22
סוף זמן תפילה/להגר"א - 10:10
שקיעת החמה שבת קודש - 4:29
מוצש"ק צאת הכוכבים - 5:19
צאה"כ / לריבו עם - 5:41
Courtesy of NYzmanim.com



תורה תבלין
A Torah Tavin Publication
34 Mariner Way Monsey NY 10952

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/ DEDICATE AN ISSUE, OR RECEIVE IT BY EMAIL FOR YOURSELF AND FOR YOUR SHUL, PLEASE CALL (845) 821-6200 OR SEND AN EMAIL TO: TORAHTAVLIN@YAHOO.COM

שבת קודש פרשת ויצא – ז' כסלו תשע"ה Shabbos Parshas Vayeitzai - November 29, 2014 טוב התבלין מאוצרותיו של המגיד

מאת הרב רבי גלאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה
והנה ה' נצב עליו ויאמר אני ה' ... הארץ אשר אתה שכב עליה לך אתננה ולורעך וגו' (כה-ג') - תמים תהיה עם ה' אלהיך

לש"י שכב עליה - קיפל הקדוש ברוך הוא כל ארץ ישראל תחתיו, רמו לו שתהא נוחה ליכבש לבניו. ענין זה הרי הוא דבר שאי אפשר להשכל האנושי להשיג כלל וכלל, כי איך שייך לקפל ולצמצם ארץ כה גדולה ולהשימה בתוך ד' אמות של אדם אחד, הרי על פי הטבע לא שייך להשים מידה גדולה תוך מידה קטנה, ומכל שכן ארץ שלמה תוך ד' אמות? אך על אף שאכן לא שייך להסביר דבר זה על פי מושגי בן תמותה, מ"מ מאמינים אנו בתמימות בדברי חכמינו ז"ל שאמרו שאכן כך היה, ואדרבה מכאן עלינו להבין עד כמה קצרה השגתנו מלהשיג כוח הש"ת אשר אינם תלויים כלל בטבע, והוא כל יכול, וגם בדברים שהם כן תלויים בטבע, יכול גם כן לעשות בהם דבר על טבעי, ולהשים ארץ שלימה תוך ד' אמות מצומצמות, וידעה זו שאין אנו משיגים בעצמותנו ית, הוא יסוד לכל עיקרי האמונה, כי אם ח"ו יטעה האדם, ויסבור כי ביכולתו להבין הכל, הרי בקלות יבוא ח"ו לידי כפירה, כי מי הוא זה אשר יכול להשיג מקצת מדרכיו, והרי כל המתבונן בכל המאורעות והאי ישתומם לראות כמה דברים הנראים לכאורה כתמוזים, והאדם הסובר שעל הכל שולט ההבנה, אי כשיתגלו לפניו האלו המקרים, עלול הוא לכפור בבוראו, שרדי לפי דעתו המצומצמת אין הנהגה זו ראויה, וממילא יבנה ח"ו במה לעצמו, ויאמר לית דין ולית דיין רחמנא ליצילן.

אך המאמץ שיוצא יורד את אשר לפניו, ולפניו גלוי למה עליו להנהיג עולמו בזה האופן, אז מתבטלים כל התמימות, כי מאמץ הוא שבדין הוא שיהיה כך, מאחר שנשתבב כך מן השמים, וכמו שאנו אומרים מידי יום ג'פ צדיק ה' בכל דרכיו והסיד בכל מעשיו, אלא שנסתרים דרכי ה', ועל האדם לצרף אמונתו ולדעת כי מדרך הטוב להטיב, ואף הרע הנדמה הוא טוב גמור. ואף בעל מדרגה שזוכה ומשיג השגות גדולות ברוממותו יתברך, עליו להשריש ידיעה זו עמוק בלבו, כי על אף כל ההשגות יתכן שיוזמן לפניו איזה דבר שיהיה רחוק מבינתו, ומעל השגתו, ואז מוטל עליו להאמין באמונה תמימה, ואם ח"ו לא ישריש בלבו יסוד זה עלול ח"ו לכפור בבוראו, וכפי שהתבטא **שמך הבעל שם טוב וי"ע**, שלאחר כל ההשגות שהוא השיג - וכמוכן שהן היו גדולות ונשגבות - הרי הוא פתי ומאמץ. ובמילים אחרות, הוא אשר דיברנו: עיקר עבודתו היתה בבחינת 'צדיק באמונתו יחיה', מבלי שום הבנה שכלית, כי רק ע"י אמונה זו שהגדרה כאמונת פת, ינצל האדם ממשבות כפירה ח"ו.

וכמו שמספר על **הרה"ק מברדיטשוב, בעל קדושת הלו וי"ע**, שהיה מתלמידי **המגיד ממעזריטש**, וחתנו התנגד לדרך החסידות, וכשהגיע בפעם הראשונה אל המגיד הקדוש, נשאר שם זמן רב כשחזר שאלו חותנו, מה קנה בתקופה הזל כך ארוכה ששהה אצל רבו, אמר לו: קניתי את הידיעה שיש מנהיג לבידה, תמה חותנו, הרי דבר זה גם המשרתת שלי יודעת! ותוך כדי דיבור קרא לשפחתו שאל אותה, והיא ענתה שאכן היא יודעת. נענה הרה"ק ואמר, נכון שגם המשרתת אומרת כך כששואלים אותה, אבל אני יודע זאת בידיעה ברורה ואמונתית, שאותה קונים רק על ידי העמל, היינו על ידי הדיבור וההתבוננות העמוקה בדברים.

כתב **התרגום יונתן בן עוזיאל** (שע"ה ל" כו), וע' ברש"י (שם) שלעתיד לבוא יהיה אור התמה מל"ג פעמים מה שהוא היום, וזה מספר המילים 'אש להבה', ויעקב נקרא 'אש' ויוסף 'להבה' (וע' ברש"י בראשית ל' כ"ה), ולכן דווקא כשנולד יוסף שנקרא 'להבה' ונשלם מספר שמו"ג, עשו נידון כי וצדיקים מתעוררים ומתעוררים ב' (וע' שם-משנולד יוסף שטנו של עשו זכור), ולכן אמרו חז"ל (ע' בסנהדרין צ"ה-צ"ז) ויזרח לו השמש זכור, שהשמש ששקעה בעבורו לפני הזמן, גרמה לו קיום ואפשרות להיגאל-יזרח בעבורו."

מעשה אבות סימן לבנים

וַיֵּאמֶר לְבָן אֶת כָּל אַנְשֵׁי מְקוֹם וַיַּעַשׂ מִשְׁתֵּהוּ. וַיְדִי בַעֲרֵב וַיִּקַּח אֶת לָאָה בְּתוּ וַיִּבְנֶה אֹתָהּ אִלָּיו וכו' (במ-כד.בז)

In the annals of history, *Yaakov Avinu's* wedding night will likely go down as one of the most unusual of all time. After working for seven years to marry his beloved, his future father-in-law throws a grand party, invites the whole town to a feast - and then promptly switches the bride with her sister! Yaakov has no idea and first learns of it the next morning. It is hard to imagine a more freakish scenario - ever! But as our Sages tell us: (שבת קל): *“There is no wedding (contract) that has no issue.”* Even in the case of *Yaakov Avinu*, the “בַּחֲרִי” (choicest) of the *Avos*, there was some mishap that was bound to occur. If it could happen to him, it could surely happen to us - we just have to learn how to deal with it.

One night, people standing outside the home of the **Steipler Gaon, R’ Yaakov Yisroel Kanievsky ZT”L**, were witness to a sight that had never been seen before: A young woman in a white flowing wedding gown was being escorted into the house, where she spent a few minutes in deep discussion with the *Gaon* himself. As was well-known, the Steipler did not allow women into his private room, and if a woman wished to receive a blessing or advice, she needed to submit a paper with her request. This occurrence was most unusual. Only later, **R’ Chaim Kanievsky Shlit’a** revealed the sequence of events.

That very evening, this bride, and her groom, had been wed in a beautiful ceremony in one of the local Bnei Brak wedding halls. After the *chuppah*, the couple was led to the “חדר היחוד” (Yichud Room) amidst joyous singing and dancing from the many guests in attendance. As soon as they were inside the private room, the *chosson* and *kallah* sat down at a table where food and drink was prepared for their enjoyment. Suddenly, out of nowhere, a huge black mouse scurried out of a corner and ran directly between the feet of the *chosson* and the *kallah*. The two jumped out of their chairs and the *kallah* began shrieking uncontrollably. Her newly wedded husband attempted to calm her down once the mouse had dashed out of the room but it was to no avail. She screamed and cried and shrieked at the top of her lungs until people outside the room were forced to come in and see what was going on. Amidst her sobs, she tearfully explained that the sighting of a black mouse in the *yichud* room could only mean one thing: it was a “סימן רע” - an evil omen that this *shidduch* was doomed! No amount of calming or logic was helpful and the *kallah* went right on weeping in obvious distress. She refused to leave the room and enter the ballroom for the festivities and she wouldn’t listen to her parents, her family members - even a local psychologist was brought in to try to talk to her. Nothing that was said could change her mind and she went on crying and repeating in a panic-stricken voice that this is surely a sign the *shidduch* was never meant to be and that she was cursed.

Eventually, someone suggested that they speak to the Steipler for advice and he sent back a message that she should come right then and there to his home for a personal consultation. When she arrived, he began to speak in a soothing tone of voice.

“You should know,” began the *Gaon*, “I think you are one-hundred-percent correct in your assessment of the situation. Seeing a black mouse in the *yichud* room is certainly not a good sign, and no matter what all the psychologists and therapists are telling you, they are wrong and you are right!” The Steipler continued along this vein, until the woman stopped crying.

The room was perfectly still and the young *kallah* was staring into the face of the *Tzaddik*. “But now, you must listen to what I have to say. Our Sages, in their infinite wisdom, have decreed that *‘there is no wedding (contract) that has no issue.’* This is an immutable fact which cannot be disputed. Now, I have been told that from the moment your *shidduch* was commenced, everything has been smooth and clear. No arguments between the prospective in-laws, the families get along with one another just fine, and certainly there is only joy and happiness between the *chosson* and *kallah*. There are no problems, no issues.” Here the Steipler raised his voice. “But there must be an issue! *Chazal* have told us that there must be an issue! It cannot be otherwise! Therefore, the *Ribono shel Olam* sent this mouse to scurry around on the night of your wedding for one reason and one reason only: to create some sort of issue! But that’s it - that is the only issue! From here and on, you will see only joy, happiness and peace in your home, all the days of your lives!” The relieved *kallah* returned to the hall and the wedding was especially joyous.

משל למח הדבר דומה

וַיֵּרָא וַיַּעֲקֹב אֶת פְּנֵי לְבָן וְהָנָה אֵינָנו כְּתוּמֹל שְׁלֹשׁוֹם וַיֹּאמֶר ה' אֵל יַעֲקֹב שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וכו' (לא-בג)

משל: Towards the end of his life, when the **Pressburger Rav, R’ Akiva Sofer ZT”L (Daas Sofer)** was already living in Jerusalem, a Jew came to him with an urgent query. He was faced with no source of income and had been offered a good job as a restaurant manager in a hotel. However, prior to accepting, he had heard that the hotel’s proprietor was of doubtful integrity and the kosher certification had been removed. The unscrupulous owner was sure that if people heard that this Jew was the new manager, the *hechsher* would be returned, and he offered him a substantial wage.

The *Daas Sofer* saw the case in its true light, realizing that the hotel proprietor wished to fool the *rabbanim*. “My friend, *Chazal* say, ‘אל תתחבר לרשע’ - do not associate with wicked people,” he warned the *Yid*. “Stay away and I promise you that in the *zechus* of my grandfather, the **Chasam Sofer ZT”L**, you will shortly be blessed with a good *parnassa*.”

Relieved of his burden of doubt, the Jew obeyed the *Pressburger Rav*. His reward was soon to follow, when he was offered a prestigious job earning him a better wage than that he had been promised at the hotel.

וַיִּפְנֶעַ בַּמָּקוֹם וַיִּלֵּן שָׁם כִּי בֹא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבֹנֵי הַמָּקוֹם וַיִּשֶׂם מִרְאשְׁתּוֹ וכו' (כח-יא)

The word “ויפגע” which denotes prayer, comes from the word “פגע” (nuisance). **R’ Duvid’l of Lelov ZT”L** explains that when we pray, we must do so with persistence, even if we “bother” *Hashem* incessantly. He wants to see that we are focused on our *tefillos*, for then He will see to our needs.

The following story is told by Reb Yechiel Levy of Elad: On *Rosh Chodesh Kislev* 5769, a wealthy man came to daven with his *Rebbe, R’ Benzion Halberstam Shlit’a of Bobov*. As the *kehillah* was in the middle of *Korbonos* (offerings), the man stole a peek at his smart-phone to read his email. His eyes became fixed on an urgent message from his office dealing with a business transaction that could be worth million of dollars if he acted on it immediately!

As he studied the message and thought of how to respond, the *Rebbe* himself approached and sternly admonished the man: “If you want to daven with us, then turn off your phone and don’t miss any part of the *tefillos*. Otherwise, go daven someplace else!” The *Rebbe’s* faithful follower blushed with shame and instantly turned off his phone, joining in the *Rosh Chodesh* prayers with the rest of the *kehillah*.

Davening took a while and as soon as it was over, the man reopened his handheld device and was confronted by a series of messages that began with: “Where are you? What are you doing? The deal will be lost!” His heart started beating wildly as he read message after message. He finally reached the last one, which stated: “You are not going to believe this: the market just took a sudden downturn and by a miracle, we avoided losing close to 30 million dollars!”

Filled with an emotion he could not conceal, he showed the message to his neighbors, proving that a miracle had just occurred. He immediately went to see the *Bobover Rebbe* and gave him a sizable donation. The *Rebbe* then said to him, “This is not a miracle. It’s a simple lesson that when we begin davening and put all our business aside, *Hashem* takes care of things in the best possible way.”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

עלייה *

Why a ladder? Do angels need a ladder to go up? They can fly! **R’ Zecharya Wallerstein Shlit’a** explains that the ladder of Yaakov symbolizes the ladder of a person’s life. Life is a ladder that must be climbed carefully, step by step, and it helps us grow in our *Avodas Hashem*. Just as one cannot climb up a ladder with his hands in his pockets and he/she must hold on tight so as not to fall; so too, in life we must hold onto *Hashem* in order to succeed. And when one goes down a ladder, he must face the ladder so as not to fall; so too, in life, even when one falls on hard times, he must hold on tight, look upward and face the problem head on.

This idea was conveyed so poignantly Tuesday night in *Har Nof* where thousands of people gathered for *chizuk* after the tragedy that has shaken every member of *Klal Yisroel* to the core. Many great Rabbis spoke words of *hisorirus* and people were astounded by the heartfelt words of *chizuk* from the 4 *almanos*, Mrs. Twerski, Mrs. Levine, Mrs. Goldberg and Mrs. Kupinsky. With their words and actions, they show us all how to truly climb the ladder of life in the most trying circumstances. Only by holding on tight to *emunah* and *bitachon* in *Hashem’s* mercy can we all continue to climb to greater heights. One lady even cried out to *Hashem* to bring *Moshiach* now! Not because of her suffering, she said, but because of YOUR suffering, *Hashem*! You are watching 2000 years of Jewish tragedy and pain, such as this! Your pain is so great, *Hashem*! Bring *Moshiach* now so that the *Shechina* will not have to suffer any longer! If a woman in such grief and pain can see only the *Tzaar Hashéchina*, then surely we have reached the final rungs on the giant ladder of Jewish suffering. May we be *zoche* to the final *geulah* TODAY!

* TORAH GEMS *

וַיִּזְכֹּר אֱלֹקִים אֶת רִחֵל וַיִּשְׁמַע אֱלֹהִים אֱלֹקִים וַיַּפְתָּה אֶת רִחְמָהּ וְגו' (ל-כב)

Chazal tell us that the *Imahos* (Matriarchs) were born barren (עקרות), unable to bear children naturally because *“Hashem desires the prayers of the righteous”* and the Matriarchs were required to pour out their hearts in supplication before the Almighty saw fit to open their wombs. However, we find a unique disparity between the words in the *posuk* when Sarah was answered and when Rochel conceived. *“וזה'פקד את שרה”* (כא-א). *“And Hashem recalled Sarah.”* The Name *“Hashem”* refers to *Middas HaChessed* - the G-dly attribute of kindness, and when He gave Sarah the offspring she always prayed for, He did so with kindness. On the other hand, *“וַיִּזְכֹּר אֱלֹקִים אֶת רִחֵל”* - *“And the Lord remembered Rochel.”* With regard to Rochel, the Name *“Elokim”* is employed, a Name which denotes *Middas HaDin* - the strict attribute of justice. Why was Rochel only answered with justice and not kindness like Sarah?

Chacham Avraham Suissa ZT”L offers a unique, if not creative, understanding of the respective Names of G-d. In *Pardes Rimomin*, the great *Kabbalist R’ Moshe Cordovero ZT”L* notes that the numerical value of “אלהים” (86) is equal to the value of “הטבע” (nature), because the natural world is a manifestation of the Almighty in a role of judgment and restraint that extends the patterns and regularity of the world of nature. The ineffable Name of *Hashem* (י-ה-ו-ה) is above and beyond the laws of nature, and with this Name, *Hashem* performs miracles beyond the boundaries of the natural realm.

It was clearly not natural for Sarah to give birth at the age of 90, as it is written, *“Shall Sarah, a 90-year-old woman, give birth?”* Since she could no longer conceive at such an age according to the laws of nature, hence the Name “HASHEM” is used in her regard, for it represents a modification of nature. Conversely, “ELOKIM” is used with regard to Rochel, not due to *Middas HaDin*, but because Rochel was young and it was only natural for her to bear children.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

וְהָנָה פֶּלֶם מִצֵּב אֶרְצָהּ וַרְאִשִּׁי מִנֵּיץ הַשְּׁמִימָה וְהָנָה מִלֵּאכֵי אֱלֹקִים עֹלָיִם וַיִּרְדּוּם בּו ... (כח-יב)

דַּרְגָּה יְתִירָה

On behalf of thousands of Shomer Shabbos Jews - www.chickenofshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz Yisroel with zero overhead