



AVAILABLE IN YOUR LOCAL
JUDAICA BOOKSTORE!



שבת קודש פרשת ויצא
Shabbos Parshas Vayeitzai
ו' כסלו תשע"א - November 13, 2010

הגהע רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק

טיב התבלין

והיה ה' לי לאלקים וגו' (כה-כא) – אל אמונה ואין עוול

ומצינו מה שאמרו חז"ל הקדושים על אחד מהתנאים שלא היה הולך לנחם אבלים, כי אמר שאינו יכול לשמוע את דברי האפיקרסות אשר נשמע שם, כאשר נוהגים להתבטא ולומר: מה היה אפשר לעשות, ונשמע מכך שכאלו אם היה ביכולת האדם לשנות את גזירתו של הקב"ה הרי היה עושה כך. ומסופר על הרה"ק ר' לוי יצחק מבארדיטשוב זי"ע שהיה סנוגורן של ישראל ודורש טובותיו בכל עת, ששאל פעם למקורביו האידן היה צריך להנהיג את העולם אם היה ניתן לו כעת את שרביט ההנהגה, ונענה הרה"ק בעצמו ואמר: כי לא היה משנה במאום מכל גזירותיו של הקב"ה, כי אין שום ספק בכך שהקב"ה מנהיג את העולם באופן הישר ביותר. וכל מה שנדמה לפעמים להאדם על כ"מ דברים כי היה יותר מן הראוי והטוב שיתנהל העניינים בצורה אחרת הרי יש בזה משום פגם באמונה ח"ו. תקוותיו שנוכל להתחזק שותהא אמונתנו בהש"ת זכה ובבורה, אכ"ר.

מאת הרב שלום פערל שליט"א
מגיד מישורים בק"ק בית שמש

מאוצרותיו של המגיד

ויהלם והנה סולם מצב ארצה וראשו מגיע השמימה וכר' (כה-ד) – על האדם לחטוף מן הרוחניות כפי יכולתו
שעל כל רגע ורגע שאדם חוסם פיו מלספר לשון הרע, זוכה לאור הגנוז
שאין כל מלאך ובוריה יכול לשער, וא"כ כדאי היא שמירת פיו גם לזמן מועט". ומבואר, שגם אם אינו מתאפשר לאדם להשיג את הקניינים הרוחניים כראוי, עדיין עליו להשתדל להשיגם כפי יכולתו.
וכן מצינו אצל יעקב אבינו, שכששהה בבית לבן והיה טרוד כל הזמן בשמירת צאנו, וכמו שנאמר, "הייתי ביום, אכלתי חרב, וקרח בלילה, ותדד שנותי מעיני" (בראשית ל"א מ'), ופירש רבי יוסף בכור שור, "כ"כ הייתי זהיר בשמירתך, שלא הייתי זו לא מפני הצניע ולא מפני החמה, ותדד שנותי מעיני, היינו שלא הייתי יושן כשאר בני אדם", ולא היה יכול לעסוק בתורה בלי הפסק, עדיין עסק בתורה כפי יכולתו, וכמבואר במדרש (בראשית רבה ס"ח י"א), "ומה היה אומר, ט"ו שיר המעלות שבספר תהלים וכו', כל ספר תהלים וכו'".
ולפי"ז יש לבאר את משמעותו של חלום זה, ושייכותו לבריתו של יעקב אל בית לבן, שהרי י"ל שישוד זה גם נרמז בסולם, אשר הסולם בנוי מכמה שלבים אחד על גבי השני, ומלמד שגם אם אין ביכולתו של האדם לעלות עד למעלה, עליו לעלות כמה שלבים שיוכל, וכן על יעקב בבית לבן להתעסק בתורה כפי יכולתו. (וע' דברי אגדה להגרי"ש אלישיב שליט"א).

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

יש לנו ללמוד מוסר גדול בענין האמונה בהש"ת, ושלא לפקפק כלל
ביושר הנהגתו. רואים אנו כאן את גודל מעלת יעקב אבינו ע"ה, שאפילו הדברים הפשוטים ביותר שקיבל מהבורא, הלחם לאכול והבגד ללבוש - ידע בבירור שהכל מאת ה' וגם התפלל עליהם שימשיכו הלאה, ולא תלה זאת כלל במקריות ח"ו, אלא ידע בבירור שהכל מאת הש"ת ובכל דבר "והיה ה' לי לאלקים" - התפלל אפילו על הדברים הפשוטים הללו.
והדברים האלו צריכים לחייב את כל אחד ואחד, כאשר לפעמים כשאין השעה משחקת כל כך, כאשר עוברים על האדם כל מיני קשיים ומכאובים, יוהר האדם מאד ומאד שלא להוציא ח"ו מפיו איזשהו פליטת אשר משתמע מכך איזשהו פקפוק ביושר הנהגתו של הקב"ה, ולא די במה שיוהר מלהוציא בפיו, אלא אף במחשבתו יוהר שלא להרהר כלל אחר הנהגתו של הקב"ה, וידע נאמנה כי דינו של הקב"ה דין אמת, כל דרכיו משפט אל אמונה ואין עוול צדיק וישר הוא.

לקחי חיים ודברי התעוררות
נסדורו עפ"י פרשיות השבוע

ויהלם והנה סולם מצב ארצה וראשו מגיע השמימה וכר' (כה-ד) – על האדם לחטוף מן הרוחניות כפי יכולתו
שעל כל רגע ורגע שאדם חוסם פיו מלספר לשון הרע, זוכה לאור הגנוז
שאין כל מלאך ובוריה יכול לשער, וא"כ כדאי היא שמירת פיו גם לזמן מועט". ומבואר, שגם אם אינו מתאפשר לאדם להשיג את הקניינים הרוחניים כראוי, עדיין עליו להשתדל להשיגם כפי יכולתו.
וכן מצינו אצל יעקב אבינו, שכששהה בבית לבן והיה טרוד כל הזמן בשמירת צאנו, וכמו שנאמר, "הייתי ביום, אכלתי חרב, וקרח בלילה, ותדד שנותי מעיני" (בראשית ל"א מ'), ופירש רבי יוסף בכור שור, "כ"כ הייתי זהיר בשמירתך, שלא הייתי זו לא מפני הצניע ולא מפני החמה, ותדד שנותי מעיני, היינו שלא הייתי יושן כשאר בני אדם", ולא היה יכול לעסוק בתורה בלי הפסק, עדיין עסק בתורה כפי יכולתו, וכמבואר במדרש (בראשית רבה ס"ח י"א), "ומה היה אומר, ט"ו שיר המעלות שבספר תהלים וכו', כל ספר תהלים וכו'".
ולפי"ז יש לבאר את משמעותו של חלום זה, ושייכותו לבריתו של יעקב אל בית לבן, שהרי י"ל שישוד זה גם נרמז בסולם, אשר הסולם בנוי מכמה שלבים אחד על גבי השני, ומלמד שגם אם אין ביכולתו של האדם לעלות עד למעלה, עליו לעלות כמה שלבים שיוכל, וכן על יעקב בבית לבן להתעסק בתורה כפי יכולתו. (וע' דברי אגדה להגרי"ש אלישיב שליט"א).

The very next day R' Sholom flew back to Europe although it took him almost a full week to recuperate from his trip.
גמטל: The concept of gratitude is so powerful that it is literally ingrained in the name of every Jew: *Yehudi*.

A SERIES IN HALACHA
LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (23)

Davening For the Sick or ... It can happen that praying for the sick might clash with some other *mitzvah* activity or *halacha* and one must know which one takes priority.

A person once asked **R' Yitzchok Zilberstein Shlit'a** the following question (1). He once arrived late for davening and had skipped parts of *Pesukei D'Zimrah* in order to daven *Shemona Esrei* with the *tzibur*, as it says in *Shulchan Aruch* (2). He had a few minutes after davening before he had to go and was about to make up the parts that he skipped, when the *tzibur* suddenly began saying *Tehillim* for an ill person. Should he say *Tehillim* along with them or should he say the parts he missed?

R' Zilberstein answered him as follows from the *Gemara* (3):
"כל שאפשר לו לבקש רחמים על חברו ואינו מבקש נקרא חוטא" - If one can daven for divine mercy for his fellow man and doesn't do so, he is called a sinner. Therefore, saying *Tehillim* definitely takes precedence over making up the skipped *Pesukei D'Zimra* which is not an absolute obligation (4). One might add that when a person davens for the sick, he is fulfilling "ואהבת לרעך כמוך" (5) and גמילות חסדים (6). Also, this *tefillah* of the רבים for the sick, which is said by many right now, cannot be done later.

Davening For the Sick When ... Another question was posed to **R' Zilberstein** as follows (7): In *shul* one day, during חזרת הש"ץ (loud repetition of *Shemona Esrei*), a man turned white, fainted, and was unresponsive to those who called his name. Of course, the regular efforts to call for help were made. One man,

Rabbeinu Bechaye ZT"l in the name of **R' Yehudah Ibn Tibbon ZT"l** writes:

"The ladder in Yaakov's dream, upon which "*angels of G-d were ascending and descending*," symbolizes human achievement, whereas the angels represent human thoughts. Through Yaakov's dream, the *Torah* teaches us that one's accomplishments are not like a single road, extending for miles on end. A person should never attempt to cross every ocean and climb the tallest mountain. His primary focus must involve spiritual growth, rising to the greatest heights he can, while descending to the depths of his soul and inner being, working on his character and purifying himself for proper service of his Creator."

R' Yisroel Baal Shem Tov ZT"l would say:

"The numerical equivalent of 'סולם' - 'ladder,' is the same as 'ממון' - 'money.' From this we learn that money is like a ladder; one can use it for charity and *chessed* to ascend and draw nearer to heaven, or one can degrade himself with it by spending on wicked or wasteful things. It all depends on how one uses his money and for what it is employed."

A Wise Man would say:

"Although a goal is a dream with a deadline, its never too late to be who you could have been!"
לדג"ר מתניינו ב"ר יהודה ב"ר משה אהרן ב"ר שמואל יוסף ז"ל, נפ' י"א כסלו תשנ"א
DEDICATED BY MR & MRS BERYL FRIEDMAN
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.

When Leah thanked *Hashem* for her fourth child, she named him Yehudah. We, too, thank *Hashem* each and every day for all the good He does for us and thus, we are "*Yehudim*" - the Chosen Nation - the Thankful Nation!

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהא אהבת ישראל, קליבלנד הייטס

though, came up with a unique suggestion: The *minyan* should stop חזרת הש"ץ, and instead recite *Tehillim* for the person whose life was in danger. (*Boruch Hashem*, the person woke up not long after.) The question then arose, if the idea to stop the *Tefillah* in middle was acceptable according to *halacha*?

R' Zilberstein answered that the *Baal Tefillah* is not permitted to stop. (One must interrupt the *Tefillah* to call *Hatzala*, when no one else is able to call) Since the proper medical steps were being taken and the issue at hand was solely to add an element of spiritual intervention, there is no greater spiritual intervention than keeping *halacha*. The continuation of the *Tefilla* is the merit for a cure and reciting *Tehillim* at this point would not do more than saying חזרת הש"ץ. This can be proven from the words of the **Rema** (8) who cites an acceptable custom to say a מי שברך for an ill person between "עשתבר" ל"יצר אור", where the laws of speaking out are more lenient. However, in sections of *Tefillah* where speaking out is much stricter, there is no source to be lenient. Similarly (9) if one fainted during the reading of the *Megillah* on *Purim*, the *tzibur* should not say *Tehillim* for him.

Reason of R' Chaim Kanieviski Shlit'a. R' Chaim ruled the same way as R' Zilberstein (his brother-in-law), for a slightly different reason. *Tehillim* is not a guaranteed natural cure to be able to push away any *halacha*. This is the same logic cited by the **Gaon, R' Shlomo Kluger ZT"l** (10) to prohibit sending a message on *Shabbos* through a gentile, to a *tzaddik* to daven for a sick person, as we mentioned a few weeks ago.

הוא היה אומר

(1) חשוקי חמד ברכות ע"פ פ' (2) אר"ח נבא (3) ברכות
(4) ערה"ש אר"ח נבד, (5) יסוד ושו"ש העבודה אז
(6) אהבת חסד ח"ג פרק ח' (7) ח"ח ברכות ע"פ פט' (8)
אר"ח נידב (9) ח"ח מגילה יז. (10) ובחזרת בחיים ס' פז

מעשה אבות סימן לבנים

ויאמר אל לבן מה זאת עשית לי ולמה רמיתני וגו' (כס-כה)

It has become customary - almost a rite of passage - for a bride and groom to find fault with their in-laws for any number of perceived “grievances” that they claim are perpetrated against them. However, no matter how much one might want to complain about his *shver* or *shvigger* (father-in-law or mother-in-law), all will agree that no one had a more difficult time with his father-in-law than *Yaakov Avinu* had with Lavan! From the moment they met on the fateful day that Yaakov saw Rochel at the well, Lavan never ceased to take advantage of the pure and innocent soul that was *Yaakov Avinu*. He tricked him into working many extra years for him; he changed his wages on a number of occasions; he even switched his wives, forcing Yaakov to marry both of Lavan’s daughters. Lavan, the evil father-in-law, the one who attempted to “*uproot everything*,” serves as a lesson to us all to be wary and alert to those who wish to do us harm.

Before the great **R’ Yonason Eibeschutz ZT”L** became renowned as a brilliant scholar, ultimately rising to the post of chief rabbi of the “three communities” - Altoona, Hamburg and Wandsbeck - he was already famous as a child prodigy due to his wisdom and wit. There are many legends recounted - some true, some unknown - of his brilliance and wisdom far beyond his years. His cleverness once got him in trouble, however, as retold in the following anecdote: When young Yonasan reached marriageable age (at the turn of the 18th century, a fifteen year-old was considered old!), he was suggested for the daughter of **R’ Shamshon Wertheimer ZT”L**, a learned *Torah* scholar, a leading rabbi in Austria, Hungary and Moravia, and wealthy financier to the court of Austrian Emperor Leopold I.

As is customary, R’ Shamshon arranged to meet with the young man in order to familiarize himself with him and test his Talmudic ability. It just so happened that he was scheduled to have business interests in Prague, and taking advantage of the opportunity, he made up to meet Yonason - who was residing in Prague then - informally during his stay. When the two did meet, the young prospective groom displayed a breathtaking wealth of knowledge, sparkling wit, and deep intelligence which so impressed R’ Shamshon, that he agreed to the match immediately. He asked for a few days to travel home and obtain the consent of his wife and daughter before “closing the deal.”

Before leaving for home the following morning, R’ Shamshon asked Yonason if he can talk to him once more. “I know we spoke already but I’d like to test you one more time,” said R’ Shamshon.

The young genius nodded amiably but then said, “In that case I would like to test you as well.”

R’ Shamshon’s eyes widened in disbelief at the boy’s impudence. “What do you mean?” he asked impatiently.

“Well,” replied the youth with a smile, “the reason why a *bochur* is tested before his engagement is to fulfill the words of *Chazal* that a person should not give his daughter to marry an ignoramus. The test, therefore, is to determine whether or not the proposed *chossan* is learned or not. Yet, in the very same *gemara* in *Masechta Pesachim*, *Chazal* tell us that a person should sell everything he owns to marry the daughter of a *Torah* scholar. Therefore, it would seem that the prospective *chossan* ought to test the father of the proposed girl to see what he’s like.” R’ Shamshon was floored!

“However,” the young man quickly continued, “we rely on the premise that the girl’s father has already been tested by his father-in-law before his own engagement, and on the basis of the first test he can be considered a *talmid chacham*.”

“Okay, so why would you want to test me,” inquired R’ Shamshon. “if I was already tested once before?”

Young Yonason Eibeschutz’s eyes sparkled. “Since you want to test me a second time,” he replied, “I conclude that you don’t rely fully on the first test. If so, why should I rely on the first test you were given before your engagement? I need to test you a second time to make sure your daughter is indeed a *bas Talmid Chacham*!”

P.S. It didn’t work out!

משל למא הדבר דומא

ותאמר הפעם אודה את ה' על כן קראה שמו יהודה וכו' (כס-לה)

משל: When **R’ Sholom Schwadron ZT”L** was 75 years old, he made the final trip of his life to England. One day, as he was walking down the street, he suddenly tripped and fell. The next day, in his own room, he fell again.

R’ Sholom was distraught. “Why did I fall?” he asked himself over and over again. “Why did this happen to me?”

His family tried to explain that this was common for an elderly man, but R’ Sholom wouldn’t listen. Suddenly, he stood up and exclaimed, “I must talk this over with the **Manchester Rosh Yeshivah**! He will know why!”

A short time later, R’ Sholom came back smiling. “We have decided together that my falling was caused by a lack of gratitude! A friend of mine is making a wedding in the U.S. and I owe it to him to attend his *simcha*. Although my lack of strength prevents me from traveling - but gratitude for all he has done for me comes first. I should have gone!”

That very day, R’ Sholom made arrangements and took the next flight to the U.S. where he arrived just as the last of the *sheva berachos* was concluding! The joy that he brought to the *simcha* was immeasurable and unforgettable.

וילן שם כי בא השמש ויקח מאבני המקום ושם מראשותיו ישכב במקום ההוא וגו' (כח-א)

Yaakov Avinu was absent from his parents’ home for 36 years; twenty toiling in the home of Lavan, taking four wives and fathering twelve children, and two on the road. During the other 14 years of his absence, Yaakov studied *Torah* in the *Yeshivah* of Shem and Aver. These years of study were so essential to Yaakov’s development as an individual, that they superseded his *mitzvah* of *Kibbud Av V'em*. Now, this is puzzling. By the time he had fled from *Be’er Sheva*, Yaakov was 63 years old. He had studied *Torah* with Avraham until he was fifteen, and with his father, Yitzchok, for the remaining years. Why was it so essential that he study another 14 years with Shem and Aver? Undoubtedly these years of study were productive, but how could they displace his obligation to care for his aging parents?

R’ Yaakov Kaminetzky ZT”L explains that Avraham and Yitzchok taught the purest levels of faith and Divine service, unadulterated by outside influences and unresponsive to them, as well. Not so Shem and Aver. Shem, the son of Noach, survived the *Mabul* - not only the waters of the deluge - but the influence of the depraved generation that had earned its destruction. Aver was part of the *Dor Haflaga*, the rebellious generation that built the Tower of Babel and was splintered into seventy nations, except that Aver refused to be swept along with the spirit of his time.

Thus, both Shem and Aver were equipped to teach Yaakov an aspect of *Torah* that he could not have gained from his predecessors: survival in a hostile society of rebellion against the Almighty. Had Yaakov not spent 14 years imbibing the unique lessons of Shem and Aver, he could have never survived marrying into the family of Lavan, resulting in a dark disappointment to his father’s command of: “*Take a wife from the daughters of Lavan*.”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

נאמנות

R’ Avigdor Miller ZT”L points out that throughout the 20 years that Yaakov lived by Lavan, he worked for him with extreme dedication. Yaakov went above and beyond the call of duty - even paying for accidental loss - which he was not obligated to do. His tremendous loyalty and honesty in every situation is truly a sign of *gadlus*. It is after the exemplary actions of the great shepherds of Israel that we must model our own behavior. And it was actually because of the tremendous devotion of these shepherds that they were chosen to become the leaders of *Klal Yisroel* (i.e. Dovid and Moshe).

R’ Yerucham Levovitz ZT”L writes that Yaakov’s greatness was brought out in his ability to repay bad with good. Despite the fact that Lavan continuously lied, cheated and deceived him, Yaakov persisted in his unstinting loyalty by tending to Lavan’s sheep. Yaakov never felt resentful or indignant towards Lavan, even when he was blatantly mistreated, proving that Yaakov was a shepherd in the truest sense: loyal, trustworthy, compassionate, and honest almost to a fault.

R’ Yisroel Belsky Shlit’a says in the name of **R’ Yaakov Kaminetsky ZT”L**, that nowadays we don’t have shepherds anymore, so the way that young men can express their wonderful qualities of loyalty, kindness and compassion is by being a counselor in a camp! The *middos* that are developed in such a role can be a springboard to real greatness in other areas of life.

Were you ever that counselor who treated your campers kindly, patiently and loyally - even when they misbehaved and acted improperly towards you? Who knows, maybe someday YOU will be a real *Gadol B’yisroel*!

TORAH GEMS

עם אשר תמצא את אלהיך לא יחיד ולא ידע יעקב כי רחל גבתם וגו' (לא-לב)

When Lavan accused Yaakov of absconding with his idols, Yaakov adamantly announced that the one who held the *Terafim* would die. Rochel later died on the road to *Bais Lechem*, as a result of this curse. Since Yaakov did not say, “*the one who stole them*,” but rather, “*the one whom it is found by*,” she was liable. The **Mahara”l M’Prague ZT”L** wonders why Rochel did not burn these idols or throw them in the river. Why did she keep them in her possession thus suffering the consequence of Yaakov’s curse?

When the Jewish people were exiled into Babylonia, they tearfully walked, “*by the rivers of Babylon*,” until they passed the grave of Rochel, where they beseeched her to intercede in Heaven. *Chazal* tell us it was only Rochel, from among all the *Avos* and even *Moshe Rabbeinu*, that *Hashem* was willing to listen to and He promised that He will redeem her children from the bitter *gulus*. We look forward to this consolation and are insured that it will be so on account of our Mother Rochel. Thus, in the end, it turned out to be a great benefit to the Jewish people that Rochel was buried on the side of the road to daven for her children.

So let’s put the pieces together: Rochel took the *Terafim*, hid them underneath her, instead of getting rid of them. Yaakov declared that the one who has them will die, and Rochel did die while in the midst of traveling. Later, because she was on the side of the road, the Jews were able to daven by her gravesite as they were led into *gulus*. She, in turn, pleaded and cried to *Hashem* for mercy, and the Almighty promised that he will redeem her children and give them a great reward. Hence, we see the pattern of an event beginning in a secretive manner and ending with great benefit for the Jewish people. All this to trick the Satan and not allow him to stop it all from happening! (**Yoel Pinchasi**)

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

זה עשרים שנה אנכי עמך רחליך ועוזך לא שכלו ואילי צאנך לא אכלתי וגו' (לא-לה)