

For all inquiries and , please call 845-821-6200 or E-mail: TorahTavlin@aol.com

in your rough tavern atmosphere, give thanks to Him, for He has provided you with an opportunity to elevate yourself to a place of such sanctity that no other test would have afforded you. Indeed, *Hashem* has given you a great gift, and you should cherish it."

TORAH GEMS

í ùǎ äàì àìǎǎǎ í ù úǎǎ éúù íǎìǎǎ
(æè-èě) 'ǎǎǎ ìçø äǎè÷ǎ

Earlier in the *Torah*, the daughters of Lot are referred to as the "older" and the "younger." Why, here, are Leah and Rachel described only as the "אֵלֶּה" - "*Big one*" and the "אֵלֶּה" - "*Little one*?"

R' Avrohom Kilav ZT"L gives us a fascinating understanding. The *Medrash* notes that Leah is considered "big" with regard to her gifts - *אֵלֶּיָּהָּ אֶת־בְּרִיתִי לְעֹלָם* - *Eternal Priesthood and Kingship* - whereas Rochel is perceived as "little" in hers: *יוֹסֵף הַחַזְדָּדִיק, שְׂאוּל הַמֶּלֶךְ, וּמִשְׁכַּן שִׁילֹה*, all transitional people and places. The *Medrash* underscores the difference between the two sisters and it hints at an important theme: Rochel and her offspring represent the power of crucial beginnings in Jewish history, whereas Leah's progeny develops these beginnings into permanent realities. While Yosef, son of Rochel, is *Bnei Yisroel's* first provider in Egypt, it is Moshe, hailing from *Shevet Levi*, son of Leah, who oversees the exodus. After the conquest of *Eretz Yisroel* by Yehoshua, from *Shevet Ephraim*, and Shiloh becomes the temporary housing for the *Mishkan*, its eventual eternal home settles in *Yerushalayim*, basically in Yehudah's territory. While *Shaul Hamelech* begins the monarchy of Israel, it passes forever from Binyomin to Yehudah with the rise of *Dovid Hamelech*. So, too, *Moshiach ben Yosef* will usher in the *geulah*, but our redemption will culminate with the arrival of *Moshiach ben Dovid*, marking the final manifestation of this historical pattern.

(ăê-èë) áélà äúá àáéá áúá ààì úà ç÷éá áøóá éääá
The episode in which the scheming Lavan

substituted his older daughter Leah for his younger daughter Rachel, on what was supposed to have been Rachel's wedding night to Yaakov, illustrates a *Kiddush Hashem* - sanctification of *Hashem's* name, of the highest order. Rachel, recognizing her father's intent confided to Leah the special signals that she had prearranged with Yaakov, so that Leah would not be put to shame.

The **Manchester Rosh Yeshiva, R' Yehudah Zev Segal ZT"l**, is penetrating in his explanation. *Chazal* relate that Leah's eyes were tender from excessive weeping, for people said that Rivkah's older son Esav, would marry Lavan's older daughter Leah, whilst her younger son Yaakov, would marry his younger daughter Rochel. However, in her act of allowing Leah to be wed to Yaakov, Rochel was leaving open the possibility of being designated to marry the wicked Esav. What a tragedy this would be. Yet, Rochel was not deterred by this at all. On the contrary, she saw before her very own eyes one decisive factor which led her to do what she did; to avoid at all costs, the tremendous shame and embarrassment that her sister would experience were their father's plan uncovered and revealed.

As the *gemara* states (:âi ûâéôá) íââì àì çâð" "íéáóá ââéáç éðð íéáíé ìââ ùââ ìùâéì âìðð úâ ìéðéù - *"Better that a person allow himself to be hurled into a flaming furnace, rather than shame his friend publicly."* Rochel, the righteous and ever conscious matriarch of *Bnei Yisroel*, could not stand by silently and watch as her sister could potentially be shamed, whatever the sacrifice to her own personal status. Such behavior is the epitome of, and the ultimate *Kiddush Hashem*.

āāā īāūāāāā īēūī īēēī īāāā, āāāāā ÷ āō - ēōūā āāāāā
 āīā, īēāā. ÷ āō īāēīūā ēōēūāāā, ēāūāū āāāū īōō
 āāī īēīēōāī āāāāā ÷ āō, āāāā ēāāēōē īā āāāī
 - ēāāāāā āāā āāā īāā. īā īē÷ēī īāāāī ēāūāūā
 āōāūā āīāāū āē āīēīī. īēōō īōāā īāāāēī āāē āūāō
 ūūū āāā āāāīū īāāāū ēīā, āāāī īāēīūā āāā ēē, ēē
 āāā ūāēē āī ūē īā īēī. ūāīī ēēōāē ēāūāū īāēīū
 āēōāā ÷ ēē āōāāā, ÷ āō īāēīūā ēōēūāā āāāī īēēō

à"èà ièù, iààùçà éòì àòîîà. àòéà àùéà ò íàà óñáé
 . íéùáç "à ààìàò
 àòàùì àìààà ÷ àòéùù íòèàù, **ééçà àòéàò** òàà íà
 , éç àòéà íéùáç àààíùì àìàòù àà íàà éç íéùáç
 éé , éòéàì ùáéàì ééòò òààà àéà àòàíà éòìù ò"òà
 : íòáíà . ùààçà áçà ìé , íéàéàé "é íéèìàù íàòà
 àà ààòéà . àòàì , áéàé , àààò , à íç , íéàà í , ÷ò , éàùáù
 , éàùáù - íàùàòà ùààçà . à íà íéàà àìàà òò íéèìàù

מעשה אבות... סימן לבנים

(àî-àì) 'ààà íéóî úøùò éúøèù î úà òìçúá êéúáàò êúéáá äðù íéøùò èì ää

In the olden days, a Jew was limited in his ability to earn a living to support his family. Not every venue was open for Jewish participation and sometimes one was forced to deal in unpleasant business ventures. A young *chasid* once owned a local tavern. He earned a living; however, the noise, swearing and constant drunken arguments of the patrons were more than the *chasid* could stand. Some days he could hardly force himself to open the tavern door. He would tell his wife, "I have to find some other livelihood, I can't stand it any longer." But, in truth, what else could he, a man with six children, find in the village? Finally, he decided that he would pay a visit to **R' Aryeh Leib ZT"l**, the **Shpoler Zeide**.

Arriving at the home of the *tzadik*, he was admitted into his study and soon launched into an explanation of his problem. The *chasid* complained that he stood at the bar all day, dispensing drinks to all manner of boorish, peasant folk, and he was concerned that he might fall into their ways, simply by virtue of the constant contact. His job was affecting his *Ruchnios*. On the other hand, he had a family, obligations to his children, his wife, his elderly parents; he felt trapped. What should he do?

The *Rebbe* listened quietly to his complaints, allowing the distraught man to vent his feelings. Then he said with an understanding smile, "From what you have told me, I understand that you'd prefer to fulfill your obligations to your Creator in a different way. Perhaps, by being awarded a bag full of gold coins, living in an elaborate palace, filled with holy books, being clothed in the finest silken garb, with a fur hat atop your head! It would be easier to be a good Jew, wouldn't it? Were all of those conditions to be met, you'd surely be able to learn *Torah* and perform *mitzvos* with a clear mind, with a complete heart, without being burdened with every care in the world."

The Shpoler Zeide stroked his beard. "Well, my dear friend, you have it completely wrong. That is not the Divine plan, what G-d has in mind for you. *Hashem* wants that you, burdened with all your problems - lack of money to meet your bills, children to marry off, vulgar peasants yelling at you to hurry up with their drink - with all of that, He wants you to be a good Jew. My friend, it is His will that you take all of these distractions and put them aside in order to perform His will, even when you feel that you will shatter into pieces. Just as *Yaakov Avinu* was able to work for 20 years in the inhospitable atmosphere of Lavan's home, and yet he recognized that the will of *Hashem* was that he rise above it all, remain true to his beliefs and establish the Chosen Nation that will ultimately bear his name. So too, *Hashem* desires your heart, which you give Him in the face of your daily hardships - that is true service."

"Since you asked for my advice, here it is: Instead of complaining of how difficult it is to make a living