

הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קולבלו היסט

Answer: Yes. There is no *halacha* that giving a name must have ten people present. Technically, it doesn't even have to be at the *Bris*. It's a custom to do it at the *Bris* based on Targum Yonason in *Parshas Vayechi*, and as a good place or event to publicize the name. Many times, a name is changed or added not in front of a person who is sick. Therefore, it is fine to give the name by Zoom.

Two Recitations of Sheva Berachos. Question: Because of the current situation, we are making a small wedding with only immediate families attending. Due to the particulars of both families and the place of the event, at the *Chasuna seuda*, there will be two separate rooms, far from each other and not connected. One set of guests will be in each room, with the *Chosson* and *Kallah* in one of the rooms. They will not be able to hear in one room what is going on in the other. What do we do about *Sheva Berachos*?

Answer: There is a clear *halacha* in *Shulchan Aruch* (4) that in a case like this, if each group has ten men, they say their own set of *Sheva Berachos*. This is because each group is eating for a meal made especially for the *simcha* of the *Chosson* and *Kallah*.

Ashkenaz Minyan in a Sefard Shul. Question: Our *Kollel* has been split up. Half of us learn in a *Nusach Sefard shul*. We *daven* our own *Mincha* when no one else is there. We *daven* *Ashkenaz*. Do we have to *daven Sefard* because it is a *Sefard shul*?

Answer: Even though we don't change the *nusach* of a *minyan*, we don't go after the building but rather after those who are *davening*. Thus, they can *daven Mincha* in their own *nusach* (5).

A SERIES IN HALACHA LIVING A "TORAH" DAY

Relevant Halachos During These Trying Times (32)

A Fathers Beracha At His Son's Bris If He's Not Present.

Question: Due to a medical complication, my son needs his *Bris* done in an operating room with a *frum Mohel* and doctor working together. Due to the current situation, I cannot be in the operating room and in the surrounding area. The *Mohel* will say his *Beracha*, "Al Hamilah" but can I, the father, say my *Beracha*, "Lehachniso" when I'm not in front of the baby?

Answer: If it is possible to have someone in the operating room call out to the father the exact moment of the *Milah*, then the father can make the *beracha* from afar. This is a *psak* from Rav Elyashiv ז"ל quoted in *sefer Milah Shleima* (1). If this can't be arranged, there are two opinions of current *Rabbanim*. Some feel that the *Mohel* or *Sandek* should say the *beracha* just like when the father is not there at all, or not alive, as in *Sh" A* (2). Others feel that the father should make the *beracha* when he gives his son over to be taken into the operating room. This might not be the typical "עבר לעשייתך" - the *beracha* being said right before the act of *mitzvah*, but many hold that this *beracha* is not a typical *beracha* on a *mitzvah*, but rather a blessing of praise said near to the act of *mitzvah*, see *B"Y* and *Shach* (3).

Giving a Baby's Name Via Zoom. Question: My grandson is having his *Bris* tomorrow and due to the situation, I cannot attend personally. We plan to Zoom in and participate. Can I be given the honor of *Krias Sheim* - giving the baby a name, through a screen?

בין הריחים – תבלין מדף היומי – פסחים דף ב.

Tosfos asks, עובר בל יראה ובל ימצא in order not to be בודק for חמץ in order not to be בודקין את החמץ לאור הנר" **Tosfos** explains the reason for בדיקה is not because otherwise one would be יראה בל יראה; עובר בל יראה, doing *Bitul* takes care of that. The reason for בדיקה is because the *Chachamim* were concerned that if חמץ was left around, one might accidentally out of habit come to eat it on *Pesach*. The ר"ן, however, explains that although ביטול alone is enough, since בלב"ב is ביטול enough, since בלב"ב, something relegated to do a *Bedika* to also get rid of all the *chametz* in our possession. **Tosfos** adds that the reason the *Chachamim* allow someone to keep non-kosher food in his house throughout the year & are not concerned he might come to eat it, is because non-kosher food is never permissible to eat so one won't mistakenly eat it. *Chametz* however, is permissible all year long, so out of habit, if it were lying around the house on *Pesach* one might accidentally eat it & be *oiver*.

Based on this reasoning, why are we permitted to leave food in our houses on *Yom Kippur*? Afterall, there is the same איסור אכילה as we have on *Pesach* & it's on food that we are permitted to eat all year long, yet the *Chachamim* do not require us to dispose of all food in our house prior to *Yom Kippur*? Some explain that the *Kedusha* & אימת הדין of *Yom Kippur* is so heavy on every *Yid's* mind, we aren't concerned that he will absent-mindedly eat something. Another difference is that on *Pesach* it is *mutar* to eat so one might eat *Chametz* lying around. On *Yom Kippur*, it is *assur* to eat at all & no one is eating, so there is a much less chance one will eat something that is around.

הוא היה אומר ...

R' Nosson Shapiro ז"ל (Toras Nosson) would say:

"When Leah's fourth child, Yehudah, was born, she gave special thanks to *Hashem* for giving her more than her share - **ראובן, שמעון, לוי, יהודה** - and the second letter as well from Reuven the firstborn (בכור נוטל פי שנים), it spells out ישר"אל. By taking more than her share, Leah was in truth, the mother of a controlling majority of *Bnei Yisroel*."

A Wise Man would say: "Don't ascribe to malice, what can be explained by incompetence." Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)		Our ONLY purpose is connecting with Hashem -CORRECTLY! Sign!! (even if you are to HELP with that)		103,645+ verifiable signatures 855.400.5164 kvodshomayim.org		Dedicated by Yankee Hirsch & Family לענין ר' משה יהודה ב"ר יוחנן הירש ז"ל י"ז כסלו תשס"ח ור' יצחק מנחם ב"ר יעקב פרגשטערן ז"ל י"ז כסלו תשע"א וזאת נשמעם צדורות בצרור החיים	
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Monsey Edition

תורה תבלין

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שבת קודש פרשת ויצא – י"ב כסלו תשפ"א Shabbos Parshas Vayeitzai - November 28, 2020

הדלקת נרות שבת - 4:12 | זמן קריאת שמע / מ"א - 8:46 | זמן קריאת שמע / הגר"א - 9:22 | סוף זמן תפילה/הגר"א - 10:09
זמן לתפילת מנחה גדולה- 12:14 | שקיעת החמה שבת קודש- 4:29 | מוצש"ק צאת הכוכבים- 5:19 | צאה"כ / לרבינו תם - 5:41

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עשוי הצדיק ללאה הצדקנית, וכששמעה שבני העולם מיידיים אותה לו לאשת, ביקשה לתרות על קנקנו, והיתה יושבת בפרשת דרכים ושואלת לבני אדם מה מעשיו של גדול? והם היו אומרים לה כל העובדות המוכיחים על צדקת דרכו, אך בנינתה היתירה ובצדקתה הכנה הבינה כבר היטב שאין תוכו כבדו, ולאמתו של דברים אינו כי אם אש רע המלטסם את הבריות, (ב"ב קכג.) על כן היתה בוכה ומתפללת שרעת הבעלי בתים לא ימצאו מסילות ללבה של אביה ההריוט. והנה אוד שזכתה להינשא בטופו של דבר ליעקב, כבר עמדה אוד חקירתה והבנתה בין צביעות לאמת, ועל כן שפיד היתה ראויה כבר להוליד שבטי י"ה כי הבנתה היתה יכולה להנך את בניה שיהיו צדיקים גמורים ולא יתרו אוד ההבל היוני אוד דרכי המוקלקים של עשוי שבהעדר עיון מעמיק נדמו כמעשים טובים והיו עלולים להטעות כאמור. וזו בדיקת הכתוב לנמק באמרו ז"א ה' כי שנואה לאה, שהיו מעשיו של עשוי שנואים לפניו, ועל כן לא היתה מניעה לפתיחת רחמה כדי לגדל שבטי י"ה בדרכו הקדושה של יעקב אבינו שהיתה מידתו אמת.

רחל לעומתה לא בקשה לדעת מהו מעשיו של הגדול, שהי לא הועידו אותה עבודו, לכן סברה לפי תומה שגם מעשיו של הגדול ישרים הם, שהי בסופו של דבר אח עשוי ליעקב, וגם הוא נצד לאברהם ויצחק, ודבר זה היתה בעוכרה ומנע ממנה פרי בטן, כי עדיין לא ידעה צביעות מהו, ולא רצה ה' שיוולדו לה שבטי י"ה כל עוד שאינה מבינה האך ליישר מעשיהם, וכיון שרצה לכותב גם אותה בהקמת דעת ישראל, סיבב שיעלה בליבה חשש שמא יגרשנה יעקב, על אף שלא עלה ח"ו על דעת יעקב לעשות כן, כי כידוע ראה ברזל את זיווגו היעקבי. והלכה כה היא לברר אודות 'מעשיו הטובים', ואז הבינה בחכמתה את ההבדל בין טמא לטהור, ואז נתרצתה גם היא מן השמים להקים שבטי י"ה ולכוון את דרכם על פי רוח ישראל סבא.

דמי שמקוה לה' זוכה לדרים שהם למעלה מדרך הטבע. והוה העבודה של חודש כסלו, שכתבו הספרים הקדושים שכסלו הוא מלשון 'כסל' שהוא אוד מלשונו של בטחון. וכסל הוא הדרגה הגבוהה ביותר. והביאר בזה דלשון 'כסל' הוא מי שבטחונו חזק כ"כ עד שאין לו שום ג"מ במצבו, בין דברים שע"פ דרך הטבע דלשלא ע"פ דרך הטבע, והוא כאילו 'כסיל' ושוטה; דלפעמים אפשר לדון דברים על פי השכל, האם שייך הישועה או לא, פעמים לא שייך לראות הישועה על פי דרכי השכל, אבל הבוטח בה, איך שכלו משועבד כלל לדרכי הטבע, שהקב"ה הוא למעלה מדרך הטבע, שהוא 'הכל יכול', ושייך הישועה שלא ע"פ דרך הטבע כמו דשייך הישועה ע"פ דרך הטבע. ולהאמין כן באמת, שייך רק אם ישים דעתו כמו שוטה וכסיל, ואינו דן כלל בדרכי הטבע, ומי שבאמת מאמין כן, בודאי יזכה לישועה ה'! כדאיאת בחולין (ה, ע"ב): "אדם ובהמה תושעו ה', ואמר רב יהודה אמר רב: אלו בני אדם שהן ערומין בדעת ומשימין עצמן כבהמה", ע"כ. וכתב הגר"א שכוננת הגמ' קאי על מי שאינו דואג על מוונותיו. דאם יבא לדון, דאם עכשיו אין לו מוונות למחר, זהו סיבה שידאם, מהיכן הוא מוונותיו. אבל הבוטח בה, אינו דואג כלל מה יהיה על פי דרך הטבע, שהי יבא וידע שהקדוש ברוך הוא בעל היכולת ויכול להמונין פרגסתו אפילו שלא על פי דרך הטבע.

טיב התבלין

סאת הוציא רבי גמליאל חזון רבפנין שליט"א, ר"י שער השמים ירושלים נעדין

ויזכר אלקים את רחל (ל-ב) - צדיקים רק מתוך הבחנה בין טוב לרע
א' ונה רגילים אנו להכיד את עשוי כאחד שהיה זנוכו כבדו, זאת אומרת שהיתה רשעותו ניכרת מבחוץ, אבל האמת הוא שרשעותו לא היתה ניכרת כלל מבחוץ, וכשהיו מתבוננים בהליכותיו החיצוניות היו יכולים לחשוב שמדובר בצדיק גמור, וכפי שאומרים בשם אוד הצדיקים ממאדי החסידות ז"ע, שבשבת קודש היה עשוי מתלבש בבגדי לבן כמנהג הצדיקים, והיה נוהג כדרכם לעורר לתשובה באמירת תורה בסעודה שלישית. ועל אף שבמבואר בתורה (לעיל כה, כז) שכשנשעו יעקב ועשיו בני י"ג הוכר ההבדל ביניהם, אפשר שאין הכוונה שהוכר זה ברשעותו וזה בצדקותו, אלא שהוכר שהוכיחם שונים זה מזה, והיו אומרים שיש לכל 'צדיק' דרך משלו בעניני העבודה, אך עדיין לא הוכר בעין דרכו של עשוי שהיה רשעות בדרך רמיה.

הברים אלו הם יסוד להבנת הגמרא (ב"ב שם, וגם ברש"י לעיל כט, ז) שהיו הכל אומרים שני בנים לרבקה ושתי בנות ללבן, הגדולה לגדול והקטנה לקטן; והנה זה המבאמר תמוה מאד, וכי חסידים היו בנים ובנות בעולם, ולמה היו כולם מבינים ששני בנות לבן ראויים להנשא לשני בני רבקה הוקא? אולם על פי אמריו הדברים מיושבים, כי עשוי הציג את עצמו לממשיך השושלת של אברהם ויצחק שהיו צדיקים מפורסמים בפי כל העולם כולו, וכאלו הוא ואחיו יעקב שניהם צדיקים הממשיכים בדרכי אבותיהם ואין ביניהם אלא חילוקי דיעות ועידים, וכיון ששניהם צדיקים מפורסמים, היו בני העולם תרים אוד צדקנותם הראויות לדם, ולמה מצא בין כל יושבי תבל צדקניות הנכרות במעשרים כי אם שני אלו רחל ולאה, ע"כ היו כל הבעלי בתים' מביעים 'חוות דעתם' כי 'הגדולה לגדול והקטנה לקטן'. אך היתה זו כאמור דעת בעלי בתים, וכשהגיעו השמעות אודות

עדותיך אתבונן

לשמים סאת הרב אברהם זמלא אבסאק שליט"א, במגיס שוה אברהם

יהי כאשר ראה יעקב את רחל בת לבן אחי אביו ... ויגש יעקב ויגל את האבן מעל פי הבאר ונו' (במ"ג) - בענין וקרי ה' יחליפו כח פ"ש: "ויגש יעקב ויגל - כזה שמעביד את הפקק מעל פי יחלית, להודיע שכחו גדול", עכ"ל. והדברים תמוהים מאד, דלמאי נוגע כלל וכלל זה שיעקב אבינו היה גיבור, מה בא זה ללמדנו, ולמה הוצרך הקרא להדגיש ענין זה בכלל? ונ"ל לבאר הענין, דהנה יעקב אבינו היה טמון בבית עבר, ולמד התורה הקדושה י"ד שנים ולמד בהתמדה גדולה מאד, עד כדי כך שלא ישן במטה כל אותן שנים. ודרך הטבע של עולם הוא, דמי שעוסק בדברים ע"י כוחו, כוחו יגדיל במאוד מאד, אבל מי שאינו עוסק בדברים ע"י כוחו, כוחו יחלש. ויעקב אבינו שלא עסק בשום דברים שצריכין כוח, שהיה יושב ולומד י"ד שנים רצופים כפשוטו יהיה כוחו חלוש. אבל התורה בא ללמדנו שאינו כן! שכוח של אדם לא תלוי כלל בעניני של דרך הטבע. שאפילו מי שעוסק בתורה, ואינו עוסק בענינים שצריך כוח, מ"מ יכול להיות גיבור כמו שנאמר בקרא: "וקוה ה' יחליפו כח יעלו אבר כנשרים; ודעו לא יגועו ילכו ואל יעפפו". דקוה ה', היינו הבעלי בטחון, הם זוכים לדח מוקב"ה, הגם שיע"פ דרך הטבע יהיה נחלשים, מ"מ זוכים לכוח שלא ע"פ דרך הטבע. והוה יסוד גדול בענין קווי להש"ת.

On behalf of thousands of Shomer Shabbos Jews - The charity that simply helps families of Melamdim, Agunos and Grushos in Eretz Yisroel at ZEDCO expense - www.chickensforshabbos.com

מעשה אבות סימן לבנים

הנה אנכי עמך ושמרתיך בכל אשר תלך והשבתוך אל הארצות הזאת כי לא אעזובך (כח-טז)

The famed *chasid* **Reb Zalman Zezmer z”l** traveled as an emissary of the **Alter Rebbe, R’ Schneur Zalman of Liadi z”l**. Prior to embarking on his journey, the *Rebbe* blessed Reb Zalman with success and gave him a most unusual instruction: to avoid staying in any house where the front door faced east. Reb Zalman set out on his way, pondering his *Rebbe’s* strange directive.

One snowy night found Reb Zalman trekking through a forest. As the night wore on, the cold became more and more intense. Fearing for his life, Reb Zalman was relieved to see a light in the distance. He approached and knocked on the door of a house. It even had a *Mezuzah!* A Jewish home! A kindly old woman opened the door and invited him in for a hot drink. “Sit here by the stove and have a cup of tea. The men will soon return. They will put your horse in the barn. Please sit down.”

Just as he sat down and began thawing out he realized that he hadn’t *davened Mincha* yet. He asked the woman which direction was east so as to face Jerusalem. He then *davened* wholeheartedly, thanking *Hashem* for his good fortune. But as he finished, it struck him that something was wrong: the eastern wall was the one in which the main entrance of the house was situated! Without hesitation, he put on his coat and walked to the door, saying apologetically, “I’ll be right back,” but the door was locked. “I forgot something in the wagon,” he called to the old woman, who had slipped out of the room.

Suddenly a key turned in the door and four brawny young men entered from the storm. As soon as they saw their visitor, they grabbed him, emptied his pockets, tied him up in a corner, and sat down to eat while their mother examined the booty.

“Well, look what we have here!” She held up the thick wad of money she found in his wallet. “Looks like we caught a big fish this time.” One of the sons examined the money, went to the cupboard, took out a large bottle of vodka and put it on the table with a bang. “Brothers, lets celebrate! G-d has been good to us! We have enough money here for a long, long time!”

Then the door opened again and it was their father. “Aha!” He shouted as he looked at the money on the table and the bound victim on the floor. “Good work boys! Excellent! We’ll have to kill him though. I’m glad you left him for me. You know what? In the morning I’ll take care of him. Now let’s drink to our good fortune!”

Before long they were all drunk as Lot and forgot completely about the unfortunate *chasid*.

Late that night, when they were all sleeping soundly, the father woke, looked around to make sure that no one else was awake, and tiptoed over to Reb Zalman. He motioned him to be silent, cut his ropes, and silently ordered him to rise. He returned to the *chasid* his coat and whispered in his ear, “Here is your money back,” as he slipped the wallet into his coat pocket. The father then tiptoed to the door, opened it and whispered to the *chasid*, “Now go! Take your horse and flee here as fast as you can - run for your life.” But before the *chasid* could make his exit, the man pressed a gold coin into his hand. “This is for charity from an old sinner. Tell your *Rebbe* to please pray for me.” Dawn was beginning to light up the horizon, the storm had stopped, and the grateful *chasid* set out briskly on the road back home.

When he entered the *Rebbe’s* room, R’ Schneur Zalman looked up at him and smiled. “I know what happened, you don’t have to tell me. I was up all night interceding on your behalf.” The *chasid* produced the golden coin and communicated the old thief’s request. The *Rebbe* took the coin and wedged it in a crack in the wall next to his desk and said no more.

Fifteen years passed and R’ Zalman Zezmer, who was now married with a family, had become one of the *Rebbe’s gabbaim* (attendants). One day, he answered the door to an old beggar and told him to wait. When he entered the *Rebbe’s* room and informed him that there was a beggar at the door, the *Rebbe* pulled the gold coin from the crack where it had been resting for the past fifteen years and told the *chasid* that this was the old man who had released him years ago.

It seems that when his wife and sons awoke and realized what he had done, they beat him and drove him from the house. Just a few hours after that, the police made a surprise raid and took the mother and sons off to prison. From then on, the old man began a life of wandering and atonement, waiting for a sign that his repentance had been accepted in Heaven.

ויברח יעקב שדה ארם ... (השק-כג)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R’ TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

There is an interesting dichotomy between the way *Yaakov Avinu’s* exit from *Be’er Sheva* is depicted in the *parsha*, and the way the *Navi* portrays it in the *HafTORah*. The *Torah* tells us “ויצא יעקב מבאר שבע וילך חרנה” - “*Yaakov left Be’er Sheva and went to Charan.*” The *Navi* writes “ויברח יעקב שדה ארם” - “*Yaakov fled to the fields of Aram.*” While the *Torah* seems to indicate that *Yaakov* went quietly to *Charan*, the *Navi* implies that he quite literally, fled there. Which one is it?

R’ Matisyahu Solomon shlit”a (Matnas Chaim) quotes **R’ Yosef Salant z”l (Be’er Yosef)** that the *Torah* uses the word “ויצא” to teach us that although *Yaakov* could have questioned the fairness of the relative difficulty he was having finding a wife in contrast to *Esav’s* expedited success,

nevertheless, he maintained his faith in *Hashem’s* plan, and calmly went to *Charan* to continue his search at the behest of his parents. In truth, when *Rivka* saw the deteriorating situation between her two sons, she instructed *Yaakov* to run for his life, which he did. However, he saw it as a part of *Hashem’s* master plan for him and so his departure from *Be’er Sheva* was one of dignity and purpose, which did not present cause for worry or anxiety. While some seem to have a harder time than others in finding a suitable mate, it is important to remember that even *Yaakov Avinu* didn’t have it easy. Still, it was his unbelievable confidence and faith in *Hashem* that allowed him to take it all in stride, turning his trials and tribulations into an opportunity for inner growth.

ויצא לבן ויאמר אל יעקב הכנות בנתי והבנים בני והצאן צאני וכל אשר אתה ראה לי הוא וגו’ (לא-כג)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOFMAN ZT”L

מחשבת הלב

The dialogue between *Yaakov* and *Lavan* is bafflingly enigmatic. *Yaakov Avinu* is angrily protesting *Lavan’s* baseless accusations. He eloquently presents himself as an honest, hardworking, and devoted employee, being taken advantage of by a conniving employer. *Lavan* responds by stating, everything is mine down to the last dime. How can we comprehend such a deceitful response? The **Chofetz Chaim z”l** explains that such is life. This is the way it’s been throughout the years. We work honestly. So much so, that we enable the *goyim* to enjoy the fruits of our labor. We don’t take from them. As our forefather *Avraham* taught us, “אם מוחז ועד שרוך נעל ולא אקח מכל אשר לך”. And then they come along and claim it’s all theirs. They charge exorbitant taxes because they are the “masters” and we are their slaves. Unethical and cruel - but all too common. They get it from *Lavan*. They just follow his example. As *Yidden* though, we have to realize that we are in *golus* and that’s just the way it is.

This *machshava* is similar to a *pshat* I saw on last week’s *parsha*. *Avimelech* and his cronies came to *Yitzchok* and demanded that they make a *bris*, a pact. *Yitzchok* responds, “Why do you come now after you dismissed me?” *Avimelech* replied, “כאשר עשיו עמך רק טוב ונשלחך בשלום” - “*As we have done with you only good, and we sent you away in peace.*” How is that a valid response to *Yitzchak’s* question? The answer is that the mere fact that they sent him away unharmed is an unusual milestone. Even *Avimelech* realized this as a perverted reality. To them, it was huge - that they allowed him to live in peace! As the *Yiddish* expression goes: “*A goy that doesn’t give a Jew a potch, is not a fine goy, but rather, a lazy goy!*”

Our job in *golus* is to stay under the radar and not get all riled up. “*Lev melochim v’sarim b’yad Hashem.*” Leave it up to Him to help us out of this *golus* quickly. ויאמר לצרתינו דו’ with the coming of *Moshiach, binheira b’yameinu, amen!*

משל למה הדבר דומה

ועיני לאה רבות ורחל היתה יפת תאר ויפת מראה ... (כט-ז)

משל: Two friends were in the *parsha* of *Shidduchim* for a while and were comparing notes. One fellow said to his friend, “I dated a wonderful person. I truly thought I had found the perfect woman. She was beautiful, fine and elegant, with the most pleasing features a man could imagine. She was exceptional in every which way, except she wasn’t very smart. She had almost no knowledge of life and how to live in the real world. So I dropped her.”

“Then, I traveled a bit further out and met a woman who was both beautiful and intelligent. She seemed just right, at first. But, alas, we couldn’t communicate. We seemed to be on different wave-lengths and it didn’t work out.

“Finally, I went out with a lady who had everything: a wonderful mind, high-level of intelligence, and exquisite beauty, all the features I was looking for, but...”

His friend had gotten caught up in the narrative and hurriedly jumped in. “What happened?” asked the friend, breathlessly. “Why didn’t you marry her at once?”

“Ah well,” said the first fellow, “as luck would have it, she was looking for the perfect man!”

משל: *Rochel* was beautiful in every which way and *Yaakov* wished to marry her. But as the expression goes, “The best-laid plans of mice and men often go awry.” *Lavan*, her father, interjected himself into the future couple’s lives and tricked *Yaakov* into marrying *Leah*. Of course, it might not have been *Yaakov’s* plan but it was part of the Master Plan of the Almighty, Who always knows what a person needs and what is “perfect” for him. The idea of perfection is a trick we play on ourselves. What is perfect? Perfect is what we have right now. Whatever you are or are not experiencing right now is perfect for you. When it is no longer perfect, it will no longer be right now. Only *Hakadosh Boruch Hu* is perfect.

ויובר אלקים את רחל ... ותרה ותלך בן ותאמר אספה אלקים את הרפתי וגו’ (ל-כג)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOMO

דרגה יתירה

Rashi quotes the *Medrash* that the word “*my shame*” (חרפת) means that *Rochel Imeinu* can blame her child for her mistakes. The examples the *Medrash* gives are if her husband asks her, “Who broke the vessel?” she can say, “Your son.” Or if he asks, “Who ate the figs?” she can say, “Your son.” It really is hard to believe that a great woman like *Rochel* who gave birth after waiting for so many years, was happy to have a child just so that she could blame her mistakes on him? How do we understand this seemingly petty reaction to the greatest gift of bearing a child?

R’ Shimon Schwab z”l answers that a woman has the power through pregnancy and childbirth to rectify the sin of *Chava*, who was cursed with birth pains. Every time a woman has a child, she is bringing great *tikkun* to the very first sin. When *Rashi* refers to “breaking the vessel,” he is talking about the world. When he speaks about eating the figs, he is talking about eating from the *eitz hadaas* which *Chazal* say was a fig tree. When *Rochel* bore a child, she was ecstatic and said, “*Hashem has taken away my shame.*” She was referring to the fact that now she can have the privilege, as so many women have, to fix *Hashem’s* world. She wasn’t referring to her own personal shame of not having a child, or of breaking a cup or eating something in the house. *Rochel* was thinking about *Hashem’s* world and how she can play a part in fixing it up.

Everyday we say in *Aleinu*, “לתקן עולם במלכות ש-ד-ו” - we are here to fix up this world of *Malchus Hashem!* We are all striving to bring the world to greet *Moshiach*, which is called the *Olam HaTikkun*, the rectified world. Every time we perform a *mitzvah* or any act of *kiddush Hashem*, we are bringing the world closer to that goal. If we will try to see every small thing that we do as part of the big picture and utilize every opportunity we have to be מקדש שם שמים, we will surely be *zoche* very soon to the complete *tikkun* of this world, united once again to serve *Hashem* in *Gan Eden* as was the original plan.