

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

הדלקת נרות שבת – 12:24 | זמן קריאת שמע / מ״א – 8:46 | זמן קריאת שמע / הגר״א – 9:22 | סוף זמן תפילה/הגר״א – 10:09 זמו לתפילת מנחה גדולה –14:14 | שקיעת החמה שבת קודש –4:29 | מוצש״ק צאת הכוכבים–19:5 | צאה״כ / לרבינו תם – 5:41

> כואת הגה"צ רבי גמליאל הכהן רבינוביץ **DJ**5 שליט"א, ר"י שער השמים ירושלים עיה"ק

> > נדייז לא הוכר בעיז דרכו של עשיו שהיה רשעות בדרך רמיה.

ויזכר אלקים את רחל (ל-כב) - צדיקים רק מתוך הבחנה בין מוב לרע

שעותו ניכרת מבחוץ, אבל האמת הוא שרשעותו לא היתה ניכרת כלל מבחוץ.

בשהיו מתבוננים בהליכותיו החיצוניות היו יכולים לחשוב שמדובר בצדיק גמור. וכפי

שאומרים בשם אחר הצריקים ממאורי החסידות זי״ע. שבשבת קודש היה עשיו מתלבש

בבגדי לבז כמנהג הצדיקים. והיה נוהג כדרכם לעורר לתשובה באמירת תורה בסעודה

שלישית. ועל אף שמבואר בתורה (לעיל כה, כז) שכשנעשו יעקב ועשיו בני י״ג הוכר

הבדל ביניהם, אפשר שאין הכוונה שהוכר זה ברשעותו וזה בצדקותו. אלא שהוכר

ודרכיהם שונים זה מזה. והיו אומרים שיש לכל צדיק' דרר משלו בעניני העבודה. אר

דברים אלו הם יסוד להבנת הגמרא (ב״ב שם וגם ברש״י לעיל כט. זו) שהיו הכל

אומרים שני בנים לרבקה ושתי בנות ללבז. הגדולה לגדול והקטנה לקטז'. דהנה זה

מאמר תמוה מאוד. וכי הסרים היו בנים ובנות בעולם, ולמה היו כולם מבינים ששני בנות

בן ראויים להנשא לשני בני רבקה דוקא? אולם על פי אמרינו הדברים מיושבים. כי

עשיו הציג את עצמו לממשיר השושלת של אברהם ויצחק שהיו צריקים מפורסמים בפי

כל העולם כולו. וכאילו הוא ואחיו יעקב שניהם צדיקים הממשיכים בדרכי אבותיהם ואיז

ביניהם אלא חילוקי ריעות זעירים. וכיוז ששניהם צדיקים מפורסמים. היו בני העולם תרים

אדר צדקניות הראויות להם. ולא מצאו בין כל יושבי תבל צדקניות הניכרות במעשיהם

אם שני אלו רחל ולאה. ע״כ היו כל ה׳בעלי בתים׳ מביעים ׳חוות דעתם׳ כי ׳הגדולה

גדול והקטנה לקטז'. אר היתה זו כאמור 'דעת בעלי בתים'. וכשהגיעו השמועות אודות

ויהי כאשר ראה יעקב את רחל בת לבן אחי אמו .... ויגש יעקב ויגל

את האבן מעל פי הבאר וגו' (כמ-י) - בענין וקוי ה' יחליפו כח

רש״י:״ויגש יעקב ויגל - כזה שמעביר את הפקק מעל פי צלוחית. להודיער

זכחו גדול". עכ"ל. והדברים תמוהים מאוד. דלמאי נוגע כלל וכלל זה שיעקב אבינו

ונ״ל לבאר העניז. דהנה יעקב אבינו היה טמוז בבית עבר. ולמר התורה הקרושה י״ר שנים. ולמד בהתמדה גדולה מאוד, עד כדי כך שלא ישן במטה כל אותן שנים. ודרך

זטבע של עולם הוא. רמי שעוסק בדברים ע״י כוחו. כוחו יגדיל במאוד מאוד. אבל מי

שאינו עוסק בדברים ע"י כוחו, כוחו יחלש. ויעקב אבינו שלא עסק בשום דברים

שצריכיז כוח. שהיה יושב ולומד י״ר שנים רצופים. כפשוט יהיה כוחו חלוש. אבל

אתבונו

יה גיבור. מה בא זה ללמדנו. ולמה הוצרר הקרא להרגיש עניו זה בכלל?

JULIN

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ליסודים סאית הרב אברהם דניאל

אבשטיין שליטיא, בעמיט שדה אברהם

נה רגילים אנו להכיר את עשיו כאחד שהיה 'תוכו כברו'. זאת אומרת שהיתה 🗍

עשיו הצדיה' ללאה הצדקנית. וכששמעה שבני העולם מייעדים אותה לו לאשה. ביקשה לתהות על קנקנו, והיתה יושבת בפרשת דרכים ושואלת לבני אדם מה מעשיו של גדול? והם היו אומרים לה כל העובדות המוכיחים על צדקת דרכו, אר בבינתה היתירה ובצדקותה הכנה הבינה כבר היטב שאיז תוכו כברו. ולאמיתו של דברים אינו כי אם איש רע המלסטם את הבריות. [ב״ב קכג] על כז היתה בוכה ומתפללת שדעת הבעלי בתים לא ימצאו מסילות ללבה של אביה ההדיוט.

והנה אחר שזכתה להינשא בסופו של דבר ליעקב, כבר עמדה אחר חקירתה והבנתה ביז צביעות לאמת. ועל כז שפיר היתה ראויה כבר להוליד שבטי י״ה. כי בהבנתה היתה יכולה לחנר את בניה שיהיו צדיקים גמורים ולא יתהו אחר ההבל היינו אחר דרכיו המקולקלים של עשיו שבהעדר עיון מעמיק נדמו כמעשים טובים. והיו עלולים להטעות כאמור. זהו שביקש הכתוב לנמק באמרו 'זירא ה' כי שנואה לאה'. שהיו מעשיו של עשיו שנואים לפניה. ועל כז לא היתה מניעה לפתיחת רחמה כדי לגדל שבטי י״ה בדרכו הקדושה של יעקב אבינו שהיתה מידתו ׳אמת׳.

רחל לצומתה לא בקשה לדצת מהי מצשיו של הגדול. שהרי לא הוצידו אותה צבורו. לכז סברה לפי תומה שגם מצשיו של הגדול ישרים הם, שהרי בסופו של דבר אח עשיו ליעקב. וגם הוא נצר לאברהם וליצחק, ודבר זה היתה בעוכרה ומנע ממנה פרי בטז. כי עדייז לא ידעה צביעות מהי. ולא רצה ה' שיוולדו לה שבטי י"ה כל עוד שאינה מבינה האיך ליישר מעשיהם. וכיוז שרצה לזכות גם אותה בהקמת 'כרם ישראל' סיבב שיעלה בליבה חשש שמא יגרשנה יעקב. על אף שלא עלה ח״ו על דעת יעקב לעשות כז, כי כידוע ראה ברחל את זיווגו העיקרי. והלכה גם היא לברר אודות מעשיו הטובים'. ואז הבינה בחכמתה את ההבדל ביז טמא לטהור. ואז נתרצתה גם היא מז השמים להקים שבטי י״ה ולכווז את דרכם על פי רוח ישראל סבא.

רמי שמקוה לה' זוכה לדברים שהם למעלה מדרך הטבע.

וזהו העבודה של חודש כסלו. שכתבו הספרים הקדושים שכסלו הוא מלשוז כסל׳ שהוא אחד מלשונו של בטחוז וכסל הוא הדרגה הגבוהה ביותר. והביאור בזה דלשוז 'כסל' הוא מי שבטחונו חזק כ"כ עד שאיז לו שום נ"מ במצבו. ביז רברים שע״פ דרך הטבע לשלא ע״פ דרך הטבע, והוא כאילו ׳כסיל׳ ו׳שוטה׳. דלפעמים אפשר לדוז דברים על פי השכל. האם שייר הישועה או לא. פעמים לא שייר לראות הישועה על פי דרכי הטבע. אבל הבוטח בה׳, איז 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 מאמיז כז, בודאי יזכה לישועת ה'! כדאיתא בחוליז (ה. ע״ב): ״אדם ובהמה תושיע ה׳, ואמר רב יהודה אמר רב: אלו בני אדם שהז ערומיז בדעת ומשימיז עצמז כבהמה". ע"כ. וכתב הגר"א שכוונת הגמ' קאי על מי שאינו דואג על מזונותיו. דאם יבא לדוז. דאם עכשיו איז לו מזונות למחר. זהו

התורה בא ללמרנו שאינו כז! שכוח של אדם לא תלוי כלל בעניני של דרר הטבע. שאפילו מי שעוסק בתורה. ואינו עוסק בענינים שצריר כוח מ״מ יכול להיות גיבור כמו סיבה שידאג. מהיכן יבא מזונותיו. אבל הבוטח בה', אינו דואג כלל מה יהיה על שנאמר בקרא: ״וקוי ה׳ יחליפו כח יעלו אבר כנשרים ירוצו ולא ייגעו ילכו ולא ייעפו״. פי דרך הטבע, שהרי הוא יודע שהקדוש ברוך הוא בעל היכולת ויכול להזמיז יקוי ה׳, היינו הבעלי בטחוז, הם זוכים לכח מהקב״ה, הגם שע״פ דרך הטבע יהיה

> נחלשים. מ״מ זוכים לכוח שלא ע״פ דרך הטבע. וזהו יסוד גדול בעניז קווי להשי״ת. פרנסתו אפילו שלא על פי דרר הטבע.

### A SERIES IN HALACHA LIVING A "TORAH" DAY

expense

Relevant Halachos During These Trying Times (32) A Fathers Beracha At His Son's Bris If He's Not Present. **Ouestion:** 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 zt" 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 "עובר לעשייתן" - 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?

#### מאת הגאון מו״ר הרב ברוך הירשפלד שליס״א, מעשה ראש כולל עטרת חיים ברור, קליבלנד הייטס

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 Vavechi, 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).

## ביו הריחים – תבליו מדף היומי – פסחים דף ב.

. עובר בל יראה ובל ימצא in order not to be אור לארבעה עשר בודק. **Rashi** explains that we are עובר בל יראה ובל ימצא. **Tosfos** asks we will learn later that Bitul alone is enough not to be געלמא סגיז explains the בדיקה. so why must we do a גויס explains the reason for בדיקה is not because otherwise one would be אובר בל יראה doing *Bitul* takes care of that. The reason for בדיקה is because the Chachamim were concerned that if you was left around, one might accidentally out of habit come to eat it on Pesach. The ", however, explains that although ביטול alone is enough, since ביטול s ביטול, something relegated to מחשבה, we are concerned one won't sincerely be he would then be oiver בליראה, so they were מבטל 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 מדאורייתא 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 אימית הדיע of Yom Kippur is so heavy on every Yia'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 חשש one will eat something that is around



(1) יבּגיג (2) יו"ד רסה:א (3) שם (4) אבן העזר סבייא (5) מאת הגמו"ר חיים קניבסקי שליט"א

### R' Nosson Shapiro zt"l (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 (Rashi). If one takes the first letter of each of Leah's first four children - ראובן, שמעון, לוי, יהודה - and the second letter as well from Reuven the firstborn (ביש ענים), it spells out יש'רא'ל. 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." Dedicated by Yankee Hirsch & Family Printed By: Mailway Services, לעי"ג ר׳ משה יהודה ב"ר יוחנו הירש ז"ל in the still 102 6454 י"ז כסלו וושס"ח. ור' יצחק מנחם ב"ר Serving Mosdos and Businesses second and busical differences Worldwide Since 1980 עקב מרגנשטערו ז"ל. י"ז כסלו וושע"א. The product of the state of the תהא נשמתם צרורות בצרור החיים

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# מעשה אבות ... סימו

והנה אנכי עמך ושמרתיך בכל אשר תלך והשבתיך אל האדמה הואת כי לא אעובך .... (כח-מו) The famed *chasid* **Reb Zalman Zezmer** z" traveled as an emissary of the **Alter Rebbe**, **R' Schneur Zalman of Liadi** zt". 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 *Mezuza*! 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 should 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 ... (הושע יב-יג)

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 וילד 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' Matisvahu Solomon shlit"a (Matnas Chaim) quotes **R' Yosef Salant** *zt"l* (**Be'er Yosef**) that the *Torah* uses the word "אצא" to teach us that although Yaakov could have questioned the fairness of the relative difficulty he was having finding a wife in contrast to Esay's expedited success.

There is an interesting dichotomy between the way Yaakov 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

#### ויען לבן ויאמר אל יעקב הבנות בנתי והבנים בני והצאן צאני וכל אשר אתה ראה לי הוא וגו' (לא-מג) FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

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** *zt*" 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 מרוט ועד שרוך נעל ולא אקח מכל אשר ל". 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, "ראשר עשינו עמך רק טוב ונשלחן 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, "זיאמר לצרותיען די" with the coming of Moshiach, bimheira b' yameinu, amen!

## משל למה הדבר דומה

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ועיני לאה רכות ורחל היתה יפת תאר ויפת מראה ... (כמ-יז) 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.

beauty, all the features I was looking for, but ... "

ויזכר אלקים את רחל ... ותהר ותלד בז ותאמר אסף אלקים את חרפתי וגו' (ל-כג)

Rashi quotes the Medrash that the word "my shame" (חרפתי) 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** *zt*"*i* 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-ל" - 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.

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!"

נמשל: 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 "Finally, I went out with a lady who had everything: a right now. Whatever you are or are not experiencing right wonderful mind, high-level of intelligence, and exquisite now is perfect for you. When it is no longer perfect, it will no longer be right now. Only Hakadosh Boruch Hu is perfect.

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM