

# הלכה למעשה

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cleansing. Rinsing out of the toothpaste afterwards takes the place of rinsing. In all the above, the **Magen Avraham** (494:6) rules that no *beracha acharona* or *bentching* is necessary, whereas the **Darkei Teshuva** (89:14) brings some *Poskim* who argue. If a person ate the dairy with his hands, he should also wash his hands before eating meat.

**Waiting Period After Dairy.** As far as *halacha* goes, one who has fulfilled the mouth cleansing procedures in the previous paragraph, does not need any waiting period before meat. However, the **Zohar** <sup>(2)</sup> writes that one should never eat dairy and meat in the same "שערה". Some interpret this to mean a clock-hour of 60 minutes, while others hold that it means "a waiting period" which, compared to other places, would mean half-an-hour. The **Beis Yosef** <sup>(3)</sup> writes that it is preferable to be strict like the *Zohar*. The **Levush** there adds that the earlier *Poskim* who don't mention this *chumra*, didn't have the text of the *Zohar* in their days, but we who merit having it should do this *chumra*. Indeed, the more common custom is like the *Zohar* but like the lenient interpretation that half-an-hour is enough. Since this waiting period is only a *chumra*, one can be lenient for a child under *Bar Mitzvah*, and a sick or week person who has an immediate need for meat.

All the above (except where stated) is based on *Y.D.* 89:2 and the commentaries on that *halacha*. Next time, we will *B'ezras Hashem* discuss the waiting period after eating hard cheese.

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

**Kashrus in the Kitchen (16). Separation of Meat and Dairy.** **Meat after Dairy.** Until now, we have discussed the six-hour waiting period to eat dairy after meat. The reasons we gave do not apply to eating meat after dairy, and no waiting period is needed according to *halacha*, except after "hard cheese" as will be explained. However, there is a cleansing of the mouth process that must take place if one wants to eat meat within the hour. Many have a custom (not an obligation for all) to wait half-an-hour - according to some one hour - before meat. **Cleansing After Dairy.** If one drank milk, which is not at all sticky, he only has to rinse his mouth out with water or drink any liquid as a cleanser. He can then eat meat, and certainly chicken, right away unless he has the above-mentioned custom and waiting period. If he ate cheese or any other *milchig* food, he needs to cleanse and rinse the mouth before meat. The cleansing can be done by eating any food, except flour [like cake batter], dates and green vegetables. These three foods stick to the mouth and teeth and don't cleanse well. According to this, other foods that are known to be sticky like laffy taffys, and peanut butter, would also not help. For the rinsing, one can use water to rinse his mouth, or drink it or any other liquid. There is no difference if he eats or drinks first, although it is slightly better to eat first. If one brushes his teeth well with a toothbrush and toothpaste, the **Debrecener Rav** <sup>(1)</sup> rules that this will take the place of food

## בין הריחים – תבלין מדף היומי – ראש השנה דף לה:

בקיאים ארע מנין *paskens* [א"ח ס' כד, ס"ל ג'] ש"ע The - "למה שליה צבור יורד לפני התיבה? כדי להוציא את שאינו בקי" we still say **משניב** The. ותקנה מקיים to be חזרת הש"ץ בקי. The *chazzan* should repeat the תקנה was instituted that the *chazzan* should repeat the תקנה, just in case one time there might be someone in the *minyan* that needs the *chazzan* to be מוציא him. Similarly, the [קבד] **ב"י** brings that the *chazzan* should repeat the *Kiddush* in *shul* Friday night for late-comers. He compares this to making *Kiddush* in *shul* Friday night for late-comers. We say these even if there are no guests or late-comers; so too we say **משניב** even if we are all *poskim*. Because when the תקנות were made, it was instituted without having to actually check if someone in the *minyan* was late or if there were any guests in the *minyan*. The **רמב"ם** [הל' תפילה פ"ט, הל' ט'] says [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The. **משניב** brings the *chazzan* should repeat the *Kiddush* in *shul* Friday night for late-comers. We say these even if there are no guests or late-comers; so too we say **משניב** even if we are all *poskim*. Because when the תקנות were made, it was instituted without having to actually check if someone in the *minyan* was late or if there were any guests in the *minyan*. The **רמב"ם** [הל' תפילה פ"ט, הל' ט'] says [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The. **משניב** brings the *chazzan* should repeat the *Kiddush* in *shul* Friday night for late-comers. We say these even if there are no guests or late-comers; so too we say **משניב** even if we are all *poskim*. Because when the תקנות were made, it was instituted without having to actually check if someone in the *minyan* was late or if there were any guests in the *minyan*. The **רמב"ם** [הל' תפילה פ"ט, הל' ט'] says [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The.

The **משניב** brings **רבה אליהו** who says in the name of the **רמב"ם** [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The. **משניב** brings the *chazzan* should repeat the *Kiddush* in *shul* Friday night for late-comers. We say these even if there are no guests or late-comers; so too we say **משניב** even if we are all *poskim*. Because when the תקנות were made, it was instituted without having to actually check if someone in the *minyan* was late or if there were any guests in the *minyan*. The **רמב"ם** [הל' תפילה פ"ט, הל' ט'] says [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The.

**Rav Moshe zt"l** [א"ח ס' כד, ס"ל ג'] **משניב** brings the *chazzan* should repeat the *Kiddush* in *shul* Friday night for late-comers. We say these even if there are no guests or late-comers; so too we say **משניב** even if we are all *poskim*. Because when the תקנות were made, it was instituted without having to actually check if someone in the *minyan* was late or if there were any guests in the *minyan*. The **רמב"ם** [הל' תפילה פ"ט, הל' ט'] says [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The. **משניב** brings the *chazzan* should repeat the *Kiddush* in *shul* Friday night for late-comers. We say these even if there are no guests or late-comers; so too we say **משניב** even if we are all *poskim*. Because when the תקנות were made, it was instituted without having to actually check if someone in the *minyan* was late or if there were any guests in the *minyan*. The **רמב"ם** [הל' תפילה פ"ט, הל' ט'] says [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The.

**R' Yosef Sholom Elyashiv zt"l** said: **הוא היה אומר** ... **משניב** brings the *chazzan* should repeat the *Kiddush* in *shul* Friday night for late-comers. We say these even if there are no guests or late-comers; so too we say **משניב** even if we are all *poskim*. Because when the תקנות were made, it was instituted without having to actually check if someone in the *minyan* was late or if there were any guests in the *minyan*. The **רמב"ם** [הל' תפילה פ"ט, הל' ט'] says [הל' תפילה פ"ט, הל' ט'] **רמב"ם** The.

A Wise Man would say: "A truly rich man is one whose children run joyously into his arms when his hands are empty!"			
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הדלקת נרות שבת - 4:22 | זמן קריאת שמע / מ"א - 8:35 | זמן קריאת שמע / הגר"א - 9:11 | סוף זמן תפילה / הגר"א - 10:01 | זמן לתפילת מנחה גדולה - 12:11 | שקיעת החמה שבת קודש - 4:39 | מוצש"ק צאת הכוכבים - 5:29 | צאה"כ/לרבינו תם - 5:51

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הצדקניות אכן נתגדלו על ברכי ההשקפה של 'אני ואפסי עוד', ואומנות 'הנוכלות' היתה אורח קבוע בבית אביהם והכניסה לו רווחים גדולים, והיה ביכולתו להתפנק בכל מחמדי תבל, אך גם אחר שמילא את נפשו בהם היתה השמחה ממנו והלאה. וכיון שבינה יתירה ניתנה להם להאמהות, ידעו שלא ימצאו את האושר כי אם במי שדרכו ישרה, על כן היתה גם לאה הפיצה רק ביעקב איש תם, שהיה יושב אוהלים והיתה התורה נר לגילוי. דברים אלו צריכים לשמש כחיוך לבני הישיבות הספונים בין כותלי בית המדרש על התורה ועל העבודה, שלפעמים מתגרה בהם היצר ומרמה אותם שאלו שורם מחוץ לבית המדרש זוכים לחן ועושר, וכתוצאה מכך גם לאושר, אבל האמת הוא שעל פי רוב אין האושר מנת חלקם כלל, כי גם אם זוכים הם למשכורת גבוהה אינם מוצאים טעם בחייהם, מלבד מה שאפשר למצוא ביניהם גם אלו שהפרוטה אינה מצויה בכיסם אלו שנתחוננו בחכמה יתירה יודעים את האמת, שבני הישיבות קרובים ביותר אל האושר, כי התורה היא הנותנת חיים לעוסקים, וכל מה שמדברים למשמש בה מוצאים בה טעם חדש.

בספרים הקדושים איתא שמצוות צדקה והחזקת תורה גדולה היא עד מאוד, ועלינו ללמוד מכאן קל וחומר, שאם זה המחזיק את התורה שהוא רק מסייע ליולתו שתהיה היכולת בידו לעסוק בה, אעפ"כ הינו זוכה לשכר עצום, על אחת כמה וכמה זה העוסק בפועל בתורה ששכרו מרובה עד מאוד.

עכ"פ אלו הדברים הם חיוק, עצום ליושבי אוהל, אלו הנושבי ישיבות אשר תורתם אומנותם, כי גם בשמים מעריכים מאוד את המחזיקי תורה, ואם הם זוכים ליקר וגדולה בעולם האמת, על אחת כמה וכמה אלו השוקדים על תלמודם, שראויים הם לגדולה וכבוד יתירה בעולם הנצחי.

עשו, מה אהני תפילה הרי כבר גנזרה שזור בן זוגה? וגראה לבאר בעזרה"ת, דמי שמאמין באמונה שלימה בהש"ת, הרי הוא יודע שכל מה שהוא שומע, ממה שכן אדם אומר, הרי הוא כולו בהשגת השש"ת. ועל דבר אשר אינו רצונו של השש"ת שישמע איזה דבר לא ישמע. וגם בן אדם אינו יכול לדבר שום דבר אשר אינו בגיורת השש"ת, שהוא ית' מנהיג כל הבריאה, ואם אינו ברצונו ית' שידבר אותו דיבר לא יכול כלל [כרחיון ממעשה בלעם] ואי"ל, שמאדם ששמע לאה שכן בני אדם מדברים. ע"כ השש"ת רוצה לישמע רק דיבר, וע"כ הבינה שהשש"ת רצה שיפעול מה שבכחה לעשות כנגד חך דברים, והיינו כח התפילה. שתפילה בכח לשנות כל גזירה שבעולם. ובאמת כן מצינו בגמ' מפורשת [עי' מועד קטן יח: היטב] שמועיל לשונות גזירה אפילו בשידוכין, וע"כ התפלל לאה מעומקא דליבא לשנות חך גזירה, וע"כ זכה לנשא ליעקב אבינו. ולפי"ז מובן היטב המשר דברי הגמ', שראה הקב"ה שלאה שנאה מעשיו של עשו חדש, וע"כ זכה ויפתח את רחמה"ו ושאר כל האמהות היו עקרות, ואמרו חז"ל שהטעם שהיו עקרות היינו משום שהקב"ה מתאוה לתפילתן, וא"כ מובן היטב, דמי שמתפלל להשש"ת, וקיים תאותו של השש"ת, אי שום צורך כלל שהשש"ת יזמין לו סיבה להתפלל, וא"כ לאה זכה לילדים מר, ששרי כבר היה מתפללת וקיים תאותו של השש"ת, ושוב לא היה צורך שיאה עקרה, וע"כ זכה לילדים.

סאת תאנא רבי מנחם חסן רבפסין שליט"א, ר"י שער השמים ירושלים נחדין

# טיב התבלין

**ועיני לאה רכות ... (כט-י) - בעלי האושר האמיתיים**
**פ**רש"י: שהיתה סבורה לעלות בגדולו של עשיו, ובכתה, שהיו הכל אומרים שני בנים לרביקה, ושתי בנות ללבן, הגדולה לגדול, והקטנה לקטן. הנה לאה לא וכתה כלל וכלל לחינוך תורני, להיפך, בית אביה לבן שימש כבית עבודה זרה, ואביה היה ידוע כנוכל ורמאי, שכל חיותו היתה מחטא נרשע, ואם כן מן הראוי היה שגם היא תחפון ללכת בשדירות לבה, ואילו היתה רוצה בכך לא היה מי שיעכב בעדה, ואפשר שהיה אביה מעורר אותה על כך, ששרי בעיני דרשעים אין הצלחה יתירה מזה שביכולת ללכת בשדירות לבו. אולם לפליאת כולם לא כן היה מעשה, כפי שרואים במדרשי חז"ל שבהגיעה לפרקה התחילו המוני עם לרבר בה נכבדות, וייעדו אותה לאישה לעשיו, כיון שכן התחילה היא לחקור אודות מעשיו 'הטובים' של המדובר, ומתוך השמועות השכילה להבין שמדובר באיש רע המלסטם את הבריות, והנה כאחת שנתגלה בבית אבי המכשפים, ונתגדלה על ברכי האנוכיות' והרמאות', מן הראוי היה שתהיה שמחה בבעל מוציל כזה, כי איש היודע תכסיסי ציד ותכסיסי מלחמה, בודאי יהיה חזן ועושר חלקו, וגם הוא תשגי ידה בקל כל אשר רק תחפון.

אך ראה זה פלא, צדקנית זו לא היתה חפיצה בבעל שמעשיו מקולקלים, היא וויתרה על כל תענוגי תבל ובזרה בבעל יושב אוהלים, על אף שהבינה שיתכן שבצעניי פרנסה לא יהיה מעמדה אפילו כאחד הבינונים ולא היה זה רק בחירה של 'לכתחילה', אלא אפילו "לדיעבד" לא רצתה אחרת, וכפי שרואים בדברי רש"י, שהיתה ממדרת בבכי על כך עד שנשרו ריסי עיניה.

כל זאת היא הוכחה שהמושג של 'חיים טובים אמיתיים איננה אצל דרשעים האמהות

## עדותיך אתבונן

**ועיני לאה רכות ורחל היתה יפת תאר ויפת מראה (כט-י) - כח של תפילה**
**ד**רשו חז"ל (ב"ב קכג.) על קרא זה: 'ועיני לאה רכות, מאי רכות, אילימא רכות ממש, אפשר בגנות בהמה טמאה לא דבר הכתוב, דכתיב: מן הבהמה הטהורה ומן הבהמה אשר איננה טהורה, בגנות צדיקים דבר הכתוב ... רב אמר: לעולם רכות ממש, ולא גנאי הוא לה אלא שבה הוא לה, שהיתה שומעת, על פרשת דרכים בני אדם שהיו אומרים: שני בנים יש לה לרביקה, שתי בנות יש לו ללבן, גדולה לגדול וקטנה לקטן, והיתה יושבת על פרשת דרכים ומשאלת: גדול מה מעשיו, איש רע הוא מלסטם בריות, קטן מה מעשיו, איש תם יושב אוהלים, והיתה בוכה עד שנשרו ריסי עיניה. והיינו דכתיב: והיא ה' כי שנואה לאה, מאי שנואה, אילימא שנואה ממש, אפשר בגנות בהמה טמאה לא דבר הכתוב, בגנות צדיקים דבר הכתוב אלא ראה הקב"ה ששנואין מעשה עשו בפניה - ויפתח את רחמה', ע"כ.

ויש לבאר דברי הגמ', מה אכפת ליה לראה על מה שהיו בני אדם אומרים שעתידי לנישא לעשו, הרי הם אינם השדכנים, רק השש"ת בכבודו ובעצמו שואם השדכן האמיתי, והוא ית' גזר "בת פלוני לפלוני", וע"כ לא תלוי כלל במה שבני אדם אומרים? ועוד יש לבאר, שאפילו הכי, אם כבר נגזר שכן זוגה של לאה הוא

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(1) תשובה חובב בפתחי הלכה (2) ח"ב ע"ב ע"ב קכ"ג (3) א"ח קכ"ג

# מעשה אבות .... סימן לבנים

ויאמר יעקב לאחיו לקחו אבנים ויקחו אבנים ויעשו גל ויאבדו שם עץ הגל ... (לא-חט)

In order to make a covenant with Lavan, Yaakov told “his brothers” to take stones. Yaakov had only one brother, Esav, who was not with him at the moment. The *Medrash* cited by **Rashi** points out that his “brothers” refer to Yaakov’s sons, whom he called brothers. The question is, what are the *Medrash* and Rashi teaching us here? Why does the *Torah* refer to Yaakov’s sons as his brothers? Let the *Torah* call them his sons. **R’ Shlomo Wolbe ז”ל** explains that part of *chinuch* is to have your children become your partners. If a child feels that he is a partner in his parent’s *mitzvah* and *chessed* activities, he does not feel that he is being forced to do something, or that his parents are providing for someone else rather than attending to the child’s needs. Quite the contrary, he feels honored by the responsibility (*Zeriyah U’vinyan Bechinuch*, page 27).

A veteran *Mashgiach* once spoke at a *chinuch* convention about responding to a case of severe misconduct. He told the following story: “I used to be the *Mashgiach* in a *yeshivah* where many of the boys came from weaker homes and were making their way in *Yiddishkeit*. Once, in the middle of a *shiur*, I noticed one boy resting his feet on a pile of *Chumashim* that were on the chair in front of him, with a slightly defiant look on his face. My instinctive feeling was to unleash a good tongue-lashing. *Boruch Hashem*, I caught myself in time. Yes, he was being a wise-guy, but it wasn’t much more than that. Considering where this boy came from, the behavior wasn’t shocking. He hadn’t been raised to treat *seforim* with reverence, so it was natural enough for him to do what he did without really appreciating its severity. In addition, he was a very sensitive boy, and coming under attack would likely have caused him serious harm. On the other hand, I couldn’t ignore it.

“As I hesitated, other boys noticed, and they motioned to him to take his feet off. The boys looked at me apprehensively, to see how I’d react. By not reacting, I would cause them to take the matter lightly. I closed my eyes as I tried to think of a solution. There was a tense silence. Everyone was waiting for me to respond, and I simply didn’t know how. Then, I had a brainstorm, B”H. I opened my eyes and said, ‘I cannot continue this *shiur*. I don’t think I’m qualified to do so. I see that I’ve been on the wrong track in my *chinuch* approach. I have to correct my errors, and I’m going to do it right now.’ The boys were in shock. They stared at me with wide eyes and bated breath. The boy himself also looked very tense.

“I continued to speak. ‘This is my fault. The boy who did this isn’t aware of how severe it is. But I should have taught him about this. Instead of speaking about lofty ideas, I should have first taught the basics of the lifestyle and behavior of a *ben Torah*. So I am stopping this *shiur*, and I am committing, *bli neder*, to fast for a day in order to atone for what happened.’ I closed the *sefer* I was reading from and began heading out. The *Rosh Yeshivah*, who had been sitting on the side watching, also stood up and said, ‘I share the responsibility. I am also going to fast for a day, *bli neder*.’

“Never before did I fast with such an inner sense of joy. The impact this had on the boys was wonderful. It was the talk of the *yeshivah*, and the boys clearly took it very much to heart. But even more special was the effect that this “punishment” had on the boy who had done it. He tried to assume the guilt himself and convince me not to fast. I rejected his arguments, but he persisted, saying that even if it was my fault, he also shared the blame, so I need to also provide him with some form of atonement. Knowing how sensitive this boy was, I was nervous about causing him to feel guilty.

“However, I did believe that, since he had initiated the request, he could handle it. So I accepted his argument, and suggested that he undertake to be very careful about the honor of the *Beis Medrash*. From that day, we no longer needed hired help to keep the *Beis Medrash* in order. This boy’s dedication to his new job was amazing. The *Beis Medrash* always stayed clean and neat all day, every day. Even years later, when I was already teaching somewhere else and returned to visit the *yeshivah*, I found the *Beis Medrash* very neat and clean. It had turned into something of a tradition that keeping the *Beis Medrash* clean was a position of prestige.” (Adapted Excerpt from “Spare the Child” by Rabbi Yechiel Yaakovson)

ויברח יעקב שדה ארם ויעבר ישראלי באשה ובאשה שומר ... (והשק-ב-ג)

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

With his brother Esav threatening to kill him, “*Yaakov fled from the fields of Aram*.” Interestingly, the *Navi* relates that while in Charan, *Yaakov Avinu* “*worked for a woman and he guarded (sheep) for a woman*.” Aside from the fact that this seems to be an arbitrary set of events in contrast to the harsh reality that Yaakov was forced to flee his home, why did the *Navi* deem it important enough to mention not just once but twice in his words, that Yaakov did work to be permitted to marry a woman?

**R’ Dovid Feinstein ז”ל (Kol Dodi)** explains that the *Navi* was in fact referencing the seven years of work Yaakov first did in order to be permitted to marry Rachel, as well as the second set of seven years of work he completed after it was

revealed that Lavan had tricked him. Instead of marrying Rachel, he married Leah. Lavan knew he could trick Yaakov and since Yaakov very much wanted to marry Rachel, he promised to work another seven years for her.

Says R’ Dovid, *Hoshea HaNavi* specifically worded it this way to impart a profound lesson to *Klal Yisroel*. Oftentimes, one tends to hinge success on nature and the natural way things run in the world. The assumption is that when one thing is accomplished, success will automatically follow it. However, Hoshea’s lesson here is that *Yaakov Avinu* did indeed follow the natural way of things when he worked for Rachel for seven years, yet he still needed to work another seven years afterwards to achieve his goal.

ויצא יעקב מבאר שבע וילך חרנה ויפגע במקום וילן שם בִּי בַּאֲהַשְׁמֵשׁ ... (כה-יא)

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

Rashi cites *Chazal* who explain why the *Torah* stresses the word “*Vayeitzei*” and not just “*Vayeilech Charana*”? The reason is that the departure of a *tzaddik* from a city - like in the case of *Yaakov Avinu* - leaves an impression, a void. There is, though, an oft asked question: Why didn’t *Chazal* allude to this concept when *Avraham Avinu* departed from a city?

The **Chasam Sofer ז”ל** answers that the city must have inhabitants who are capable of recognizing their loss. When Yaakov left *Be’er Sheva* to go to Charan, his departing presence was felt keenly by Yitzchok and Rivka. Whereas when *Avraham Avinu* departed, there were no *Tzaddikim* to appreciate his presence, nor the lack thereof.

Perhaps we can add a *machshava* here. The *posuk* continues: “*Vayifgah b’makom*.” **Rashi** says that the word “*Vayifgah*” can mean *tefillah*, as Yaakov inaugurated *Tefillas Maariv*. What about the next word “*b’makom*”? It’s possible to suggest two explanations. First, “*b’makom*” as we find in “*HaMakom Yenachem*” or “*HaMakom Yerachem*.” *Tefillah* cannot be a mundane task that one must get over and done with. Rather, it’s a meeting, an opportunity to have a relationship, a *kesher*, with *HaMakom*, *Hashem Yisborach*. Secondly, we must appreciate the presence of *Talmidei Chachamim*, *Tzaddikim*, and *Rabbanim*. They worry and care for the *tzibbur* at large. Thus, says the *posuk*, “*Vayifgah b’makom*” - Yaakov *davened* on behalf of his place, his city, his townspeople. Hence, his absence and the love he demonstrated were sorely missed.

In the past few weeks, *Klal Yisroel* has lost several great individuals and *Tzaddikim*. People who truly cared and worried for the *Klal*. Their absence is surely felt. Let us *daven* for them and all our *Tzaddikim yblc”t*, that they merit *arichas yamim v’shanim*, and that we should all be *zoche* to be reunited with the coming of *Moshiach*, *bimheira b’yameinu*, *Amein!*

## משל למה הדבר דומה

ויאמר להם יעקב אחד מאין אתם ויאמר מדרך אנהנו ... (כג-ד)

**משל**: One thing that bothered the *Rosh Yeshivah* of *Yeshivat Porat Yosef*, **Chacham Rav Moshe Yosef Ades ז”ל**, was when his students came late to his *shiur*. It was well known that you didn’t want to walk in late, and the students hurried to always be seated before the *Chacham* walked in.

On one occasion, three students were running late. Literally. As Rav Ades was about to begin the *shiur*, they could be seen running from a distance to try to make it into the *shiur* room before their *Rebbi*, but he arrived first. He showed disappointment on his face and he began to pace back and forth, until they walked in. As they took their places, Rav Ades suddenly called out in an anguished voice, “אחי מאין אתם. ויאמרו מחרן אנהנו”. It was the week of *Parshas Vayeitzai* and these words cut sharply.

Rav Ades explained. “The word אֶחָי is the first letters of

וייקרן יעקב משנתנו ויאמר אכן יש ה' במקום הזה ואנכי לא ידעתי ... (כה-חז)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM  
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

your names - Avraham, Chayim and Yosef - and I ask you, like *Yaakov Avinu* asked the shepherds many years earlier, like “מאין אתם” - from where are you coming?”

The students were ashamed and did not reply. Rav Ades continued, “The shepherds replied, מִחֶרֶן אֲנַחֲנוּ - indeed, the fact that you arrived late, may have caused an anger - חֶרֶן אף - in Heaven. One must always be on time for *Talmud Torah*, so as not to miss learning and anger the Divine Presence.”

The students later admitted that this lesson was more powerful than any lecture they ever heard in the *Yeshivah*.

**משל**: The name of the city where Yaakov went and the shepherds came from was Charan, but the lesson is an important one. The fact that a city can have a name that implies Divine anger shows that there left quite a bit to be desired in that place. Of course, one must always be on time, like Rav Ades said, but one must also know if the place he is going to is an appropriate one as well.

דרגה יתירה

There was once a kindergarten teacher who asked her students to each draw a picture of their house. She then asked them to draw what is inside their house. One drew a table and chairs, another drew a refrigerator, and a third child drew a bed and some toys. One little girl did not draw anything inside the shell of her house, and the teacher asked her why. She answered that her house is full, but you just can’t see what is inside. The teacher was puzzled. What is your house full of that you cannot see? The little girl smiled, and with total sincerity, she said, “My house is filled with *Hashem*.”

The greatest gift we can give our children is the feeling that *Hashem* is here, *Hashem* is real, and *Hashem* is guiding our every move, every minute of the day. The *posuk* tells us that when *Yaakov Avinu* woke up from his slumber, he said, “*There is G-dliness in this place, and I did not know*.” If you have something, but you do not know that you have it, then it is really not yours. You cannot truly benefit from it or utilize it in any way because you do not know that you have it. This *posuk* is coming to teach us all a great lesson. We are often asleep, going through our daily routines, often too busy to think about what we are doing. Like *Yaakov Avinu*, we must all wake up. When we wake up, we will realize, “Oh my. There is G-dliness in this place, and I didn’t even know!” Of course, there is G-dliness in every place, and that is what we are doing here in this world. We are all undercover agents working to discover the great spiritual potential in every moment of life, no matter where we are.

This is really what *chinuch* is all about. It is OUR job to bring *Hashem* into our homes and into the hearts of our children. How do we do this? By making *Hashem* real. Talking about *Hashem*, talking to *Hashem* in the most natural way will infuse our children with real *emunah*, bringing holiness into our homes by infusing our homes with joy and love for *Torah* and *mitzvos*. Our example is not what we say but what we are - that is the greatest *chinuch* we could ever possibly give our children.