

# הלכה למעשה

מאת הגאון מו"ר חרב ברוך חירשפול שליט"א  
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will not cause “closeness” that could lead to intermarriage, while the *machmirim* hold that *Chazal* made it like *treif* food that needs *kashering*. The **Mechaber** rules strictly. If this happens, one should ask a *shaila*, because there may be additional factors that justify a lenient *psak* not to have to *kasher* the utensil.

**Food Cooked by a Non-Observant Jew.** We find in the laws of wine <sup>(2)</sup> that a Jew who desecrates *Shabbos* publicly is deemed in *halacha* like a gentile. Does this *chumra* carry over to the laws of *Bishul Akum*? The **Kitzur Sh”A** <sup>(3)</sup> is strict, However, **R’ Moshe Feinstein ז”ל** and others <sup>(4)</sup> are lenient, because the reason of intermarriage does not apply to a non-religious Jew. Those who are lenient have whom to rely upon, especially since there are often other factors which add to the leniency. These include the fact that most of them did not have a proper religious education and their *aveiros* are not their fault (תוסק שנשבה).

**Looking Ahead.** This topic of *Bishul Akum* of domestic gentile help leads us into the broader topic of unsupervised gentile presence in a Jewish home which we will begin next week *IY”H*.

## A SERIES IN HALACHA LIVING A “TORAH” DAY

### Kashrus in the Kitchen. The Jewish Kitchen (89)

Before *Chanukah* we discussed the issue of *Bishul Akum* when there is gentile domestic help in the house. There are a few more issues to mention, like when a gentile cooks for himself in a Jewish house. If a gentile stays for long periods, or is a live-in, he or she needs to cook for themselves. It is best to buy them a separate microwave oven and use only disposable utensils that are thrown away and do not need washing in a kosher food sink. These should be placed far away from the kosher area of activity to prevent mistakes. If the gentile has nothing to gain, we are not scared that he will deliberately disobey orders to make things *treif*. If the above suggestions were not done, the gentile could cook things double-wrapped in a kosher microwave or regular oven. Of course, it has to be verified that the gentile did so.

**Utensils Used in Bishul Akum.** If food that is subject to *Bishul Akum* was cooked by a gentile, the *Poskim* <sup>(1)</sup> argue whether the cooking utensils and possibly the oven become *treif* and require *kashering*. The lenient ones say that a taste of food in a utensil

## בין הריחיים – תבלין מדף היומי – בבא קמא נו

“פְּרוּטָה דְּר’ יוֹסֵף” holds that if one finds an *abider* and brings it into his house to guard it until the rightful owner comes and claims it, he is considered a *petur* from giving while watching this object he would be *petur* from giving the *zedakah* because of the *מצוה* מן המצוה. Being in this situation of a possible monetary gain makes him a *petur* from giving. *Tosfos* says this **ר’ יוסף** never ends up arriving, he will still be considered a *ש”ש* with the *abider*, like airing it out or cleaning it. But just because the *abider* is in his closet waiting for the owner to claim it, this does not label him a *petur* from fulfilling another *mitzvah*, only if *א”א* אפשר לקיים שיהיה”<sup>(1)</sup>. *Tosfos* explains that **רבה** who argues that a *petur* will come at the exact time the finder is being *petur* with the *abider*, therefore he is not considered as being in a *petur* of possible financial gain, so we don’t consider him a *petur*. But if it happens that a *petur* would come by while he was being *petur* with the lost object, even *רבה* agrees he would be exempt from giving the *zedakah* because of the *מצוה* מן המצוה, and consequently he would also be considered a *ש”ש* and would be *petur* for that moment.

The **ריטב”א** asks, based on this *svara*, we know that every *shomer* חכם to shake out or take care of the object he’s watching and if a *petur* would arrive at that time, he would be a *petur* from giving, so he should be considered a *ש”ש*? The **answers** that when the *shomer* חכם shakes out the object, he is doing so because of the obligation he accepted upon himself of being a *shomer*. Whereas *אבידה* is instructed to take care of the *abider* that he’s safeguarding and only that type of *מצוה* is considered a *petur*. *קשיא* that **רבינו** gives a different *תירץ* to the above *svara*. He *נתיבות* *ש”ע* (See *נתיבות* *ש”ע* for similar *svara*.) He *נתיבות* *ש”ע* that he’s doing so on the condition he never gets classified as a *ש”ש*. When one accepts upon himself to be a *shomer* חכם for a friend, it’s *סודי* that he’s doing so on the condition he never gets classified as a *ש”ש*.

There seems to be a big *נפיק”מ* between the 2 *תירוצים* of the **ריטב”א**. According to the first *פישט*, we learn that this type of *petur* is not going to *patur* from another *mitzvah*. This means that if a *petur* does come at that time, one would be *חייב* to give *zedakah*. According to the second *פישט*, where it is *ש”ש* the whole *פטר* from giving the *petur* and he would be *עוסק* with the object, there’s no *סודי* in this *פטר* and he would be *עוסק* with the object, there’s no *סודי* in this *פטר*, but when a *petur* comes while he’s being *עוסק* with the object, there’s no *סודי* in this *פטר*.

## הוא היה אומר

**R’ Naftali Tzvi Hurvitz ז”ל of Ropshitz (Zera Kodesh)** would say:

The *Gemara (Shabbos 30b)* states that the *Shechinah* reveals itself to a person only when one is in a joyous and happy spirit, and not when one is sad and grieving. If Yaakov was ready to reveal the time of the coming of *Mashiach*, obviously it was permissible. However, the reason why he didn’t was because as he was about to reveal it, he saw *Chevlei Mashiach* - the extreme pains and suffering that the Jewish people will endure in the future, prior to the revelation of *Mashiach*. This caused Yaakov much grief and thus the *Shechinah* withdrew from him.”

**A Wise Man** would say: “A real friend is one who walks in when the rest of the world walks out.”

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## שבת קודש פרשת ויחי – ח"י טבת תשפ"ד Shabbos Parshas Vayechi - December 30, 2023

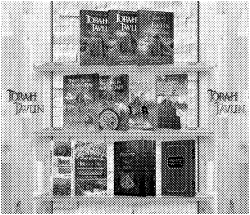
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שהיה זה זמן מלחמה כמשמעה, והוצרכו בני יעקב להלחם בחרב ובחנית כדי להגן על נפשתיים ועל נפשות בני ביתם, זאת אומרת שגם אם אכן התפללו, לא בטחו לכאורה רק בעבודת התפילה, והשתמשו גם כן בכוחות טבעיים ונראה לבאר על פי דברי הגמרא (קידושין כט): ח"ל: 'כי הא דרב יעקב בריה דרב אחא בר יעקב שדריה אבוה לקמיה דאביי, וכי אתא חזייה דלא הוה מיהדרין שמעניה א"ל: אנא עדיפא מינך, טוב את דאזיל אנא שמע אביי דקא הוה אתי, הוה הווא מוסי' בי רבנן דאביי, דכי הווי עיילי בתרין אפי' ביממא הווי מתווק, אמר להו: לא ליתבי ליה אינש אושפיא אפשר דמתרחש ניסא, על, בת בהווא בי רבנן, אימדי ליה כתנינא דשבעה רשוותיה, כל כריעה דכרע נתר חד רישיה אמר להו למד: אי לא איתרחש ניסא, סכנתין, ע"כ לשון הגמרא. ועיין שם במד"ש"א דמבאר הגמ' שאם נענה אדם מתוך תפילות, על זה לא מנכין כל כלל מכויותיו, כי החסדים שהבורא עושה אחר שמתפללים אליו לא נחשב לנס כלל.

ויש לומר שכעין זה היה גם אצל יעקב אבינו, כי אמת הדבר שיעקב לחם גם באמצעים טבעיים, אולם בפועל לא זכה בנצחון כי אם ע"י כוחות עילאיים, שהרי לחם נגד כמה מדינות וזכה לנצחון, ויעקב בודאי לא רצה לסמוך על נס, כי לא רצה שיגלו לו מכויותיו, ובזכרה שנצחוני היה מזה התפילה, והמלחמה לא היתה כי אם איזה השתדלות הנדרש מן האדם, אם נאמר כך, הרי ששני הפירושים עולים בקנה אחת, כי כל מה שהצליח ב'חרבי וקשתי' היינו במלחמה, היה בזכות התפילה, כי בכל פעם שהוציא יעקב את החרב או הקשת מנרתיקה התפלל שיהא הש"ת בעזרו, ותפילה זו היא שגרמה נצחונו, ועלינו ללמוד מהשקפתו של יעקב שכשם שיעקב באמרו 'ב'חרבי ובקשתי' הבין שלא היה זה באמת 'כווח ועוצם יד', כך גם אנו אם רואים איזה הצלחה צריכים אנו לדעת שאין זו כי אם 'סיעתא דשמיא'.

ביוסף שלא רצתה עינו לזון ממה שאינו שלו בפוטופיע אין עין הרע שולטת בוועד עד עולם, עכ"ל. הרי השכר של מי ששומר עיניו אינו אלא לו, אלא גם לדורות הבאים אחריו.

ויש להוסיף כאן דברי **הטוהר הקודש** (מאמר שמירת עינים פרק ב): "זתראה אחי אהובי, כי מי שיש לו דרך או שביל לילך במקום שאין שם חשש לתערובות ולחרור, ואינו פונה לזה והולך במקום שאפשר שיגיע להחרור, אקרי על הליכה בלבד רשע, וכל שכן על הסתכלות בוראא אקרי רשע ומרשע ומשוקץ, כי מלבד שעובר על כמה לאוין מן התורה, מביא אותו לכל מיני רעות שבעולם, כי עין רואה ולב חומד, אבל מי שאין לו רק זה הדרך מחויב מצד התורה להעצים עיניו, ומי שמטה ראשו לצד אחר שלא יראה ענין הכביסה וענין הנשים כלל אקרי חסיד, ועליו נאמר (שערי צ"ל) "הוא מרומים ישכון", שלעיתים לבא לא ידא משכנו בין אנשים פשוטים, רק במרומי מרומים בין צדיקים וקודשי ארץ, שעליהם קיימא עלמא ... וזתראה מזה אחי, שזכות זה האיש ששומר עיניו כראוי ולא מכניס עצמו לבוא לידו דחרור שכן קדושת שפעו קיים לעולם ולעולמי עולמים, שאינו מתבטל כמו מי נדר שאינם מתבטלים לעולם, וקיים אף לוועד ולדורו ורועד עד עולם, עכ"ל. דברים נוראיים שכל אדם, וזכה לו בשכר גדול בעולם הזה, אלא גם הכח הקודשה בכחה להשפיע שפע "כמו נדר שאינו מתבטל" גם לוועד אחריו!



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## טיב התבלין

מאת הגאון רבי גמליאל חזקוני רביעוני  
שליט"א, ר"י שני חשמים ירושלים עירא

**אשר לקחתי מיד האמרי ב'חרבי ובקשתי' (מ"ב כב) - סיעתא דשמיא פ"ש:** ב'חרבי ובקשתי, כשהרגו שמעון ולוי את אנשי שכם נתכנסו כל סביבותיהם להזדווג להם, וחג' יעקב כלי מלחמה כנגדו. דבר אחד שכם אחד היא הבכורה שישלו בניו שני הלקים, ושכם לשון חלק הוא כתרונמו ... הנה רש"י מביא ב' פירושים על כוונת יעקב באמרו 'ב'חרבי ובקשתי', אולם רואים (כ"ב קכג) שהפירוש הב' 'בחכמה ובתפילה' מכוון גם על מלחמת שכם, ח"ל: זאני הנה נתתי לך שכם אחד על אחיך אשר לקחתי מיד האמרי ב'חרבי ובקשתי וכי ב'חרבי ובקשתי לקח ודלא כבר נאמר: (תהלים מד, ז) 'כי לא בקשתי אבטח ודחי לא תשועתי', אלא דברי זו תפלה, קשתי זו בקשה; ע"כ, ורק לבדדיהם ותבין שח"ל כיוון על ענין מלחמת יעקב בשכם, שלמדתו כעין זו וזקוק האדם בדרך כלל לחרב וקשת כמשמעו, ולכן היו יכולים למצות שגם יעקב כשאמר שהשתמש ב'חרב וקשת כיוון לחרב וקשת כמשמעו, וע"ז הקשו ח"ל שאי אפשר לומר על ב'חרב האבות ששם בטוחו בכוחות טבעיים, ובזכרה שהכוונה על תפילה ובקשה.

לאור דבריהם מזכירים אני לפירוש שגם רש"י שפירש שכוונת יעקב באמרו 'ב'חרבי ובקשתי' מוסבים על מלחמת שכם לא כיוון על תפילה כלל מלחמה כמשמעו, כי אם על כלי מלחמה מסוג אחר, והמה 'חכמה ותפילה', כי תמיד היתה זו עצה יעקב אבינו, בכל עת מצוא השתמש רק בחכמה ובתפילה, בתחילה השתמש ב'חכמה' ובאמצעותה השכיל להבין שאין טבע בעולם כלל, וכל ישועה תלויה רק בתפילה, ולאחר מכן אכן פתח בעבודת התפילה וזילה את פני קונו שהוא ית' בסביבותיו יחיש לו ישועה, אולם הדברים צריכים ביאור, שהרי רואים גם שח"ל דחיבו במדרשים אודות מלחמת בני יעקב אם כל האומות שבקשו לנקום את נקמת שכם, ומתוך דבריהם אתה למד

## עדותיך אתבונן

לפניו מאת חרב אברהם ונשא  
בשמינין שלט"א, נכנסים שיה אברהם

**המלאך הגאל אתי מכל רע יברך את הנערים ויקרא בהם שמי ושם אבתי אברהם ויצחק וידנו לרב בקרב הארץ ... (מ"ב כ"ז) - האופן להיות נשמר מכל רע**

**א"תא** בגמ' ברכות (כ): 'דבי יוסי בריי חנינא אמר מהכא: וידנו לרב בקרב הארץ מה דגים שבים מים מככין עליהם ואין עין הרע שולטת בהם - אף רוע של יוסף אין עין הרע שולטת בהם', ע"כ. הרי יוסף נתברך, שאין העין הרע שולט בו ובורעו אחריו. והטעם שיוסף זכה לזה, שהוא וכל הדורות הבאים אחריו נשמר מעין הרע, אמרה הגמ': 'עין שלא רצתה לזון ממה שאינו שלו - אין עין הרע שולטת בו', ע"כ. הרי כיון שיוסף הצדיק היה שמר את עיניו שלא להסתכל בדברים האסורים, ולא זן את עיניו ממדאות אלו, זכה לשכר גדול כזה, שאין העין הרע שולט בו ובורעו.

ותנו במתני' (מכות כג): 'ד"ש בר רבי אומר, הרי הוא אומר: רק חזק בלילי אכול (את) הדם כי הדם הוא הנפש וגו', ומה אם הדם שנפשו של אדם קצה ממנו - הפרשו ממנו מקבל שכר, גול ועריות שנפשו של אדם מתאווה לזה וסוף חמדותה - הפרשו מהן אותה כמה וכמה שיכרה לו ולדורותיו ודורותיו רק עוף כל הדורות', ע"כ.

וכתב העיני יעקב (שם) ח"ל: שיכרה לו ולדורותיו כו' עד סוף כל הדורות וכן מצניו

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# מעשה אבות ... סימן לבנים

ויאמר אלי הנני מופך והרביתך ונתתך לקהל עמים ונתתי את הארץ הזאת לזרעך אחרך אחות עולם ... (מז-ד)

More than five centuries after his ancestors were forced to convert to Catholicism, and more than 300 years after a relative was burned at the stake for secretly practicing Judaism, Miquel Segura of Mallorca, Spain, returned to the Jewish people.

In a ceremony that began with *Shacharit* prayers at *Shearith Israel*, the Spanish/Portuguese Synagogue of NY and continued with a double dunk into the warm waters of the West Side *Mikvah*, Segura reaffirmed his connection to his Jewish ancestors. The 65-year-old journalist can trace his family history back, in precise detail, for centuries. Segura is a Chueta, as descendants of Mallorcan Jews who were forcibly converted, are known. Over generations, the Chuetas were persecuted, often tortured and discriminated against. Even the name, Chueta (Xueta in Catalan) is offensive, as it is derived from the word pig in the Catalan language. Since other Christians wouldn’t marry Chuetas, even as these “New Christians” lived in accordance with the Church, the Chuetas have remained an enclosed community. Today, there are an estimated 20,000 Chuetas, most in Mallorca, Spain’s largest island, in the Mediterranean Sea. In Mallorca, persecution of the Jews began with a wave of violent pogroms in 1391. Jews in Mallorca were forced to convert, even before the edict of Expulsion in 1492. The Spanish Inquisition was formally abolished in 1808, but social, economic and religious discrimination against the Chuetas continued into the modern era. Only in the past 40 years or so, as society has opened up more, have Chuetas been let back in.

Now, formally Jewish, Miquel Segura, known in Hebrew as Michael ben Hayyim, emerged from the waters, dressed in his pinstripe suit. He was beaming, “I feel a relief, like I’m free, clean, purified.” He greeted his family and other guests, who showered him with calls of “Mazel Tov” back in the waiting room. “I think this is the most happy day of my life.” He showed the assembled group a family tree and was presented with a Hebrew/Spanish document that stated, “After five centuries, Miquel Segura of Palma de Mallorca returned to his people.” Segura, who has written more than 20 books including “Raices Chuetas, Alas Judias,” (Chuetas Roots, Jewish Wings), first learned of his Chueta background when he was 15 and was taunted in school. Previously, his parents avoided the topic. Soon after, when he heard a procession on the street saying that the Chuetas killed the Christian savior, he began to read about their history. Members of the community are easy to identify, as they have one of the 15 family names that have lasted over the centuries, including Aguilo, Forteza, Marti and Valleriola.

When asked about any traces of Jewish practice in their home while growing up, he recalls, “My father refused to cut cheese and meat with the same knife, and no one else could touch this knife. Other than that, we really lived as Catholics.”

In 1994, with the publication of his first book on the subject of the history of the Chuetas, “Memoria Xueta,” he stated publicly that he was a Chueta and was met with debate and personal attacks. He began thinking about returning to Judaism, to remove the stigma of being a Chueta. Over the last few years, he has traveled to South America, speaking about his books and his own story, and has received much support. Six years ago, at a conference in Barcelona for “Bnei Anousim,” the sons and daughters of Jews forcibly converted, Segura met Michael Freund, founder of *Shavei Israel*, an Israeli organization that reaches out to descendants of Jews around the world and fosters their connection to Judaism. Freund, who brought Segura’s story to Rabbi Angel’s attention, came to New York for the ceremony. “This is proof of the power of Jewish memory and is the best possible revenge for what the Inquisition did to his ancestors. Ironically, it was the ongoing exclusion of Mallorca’s ‘Old Christians’ that allowed the Chuetas to preserve their identity well into the 20th century.” Freund said. To Segura, he said, “I hope that you open the doors to many in Palmas de Mallorca to return to the Jewish people.”

Since then, another man from the Chueta community has moved to Israel, undergone a formal conversion and was ordained by the chief rabbinat. Rabbi Nissan ben Avraham travels frequently to Mallorca and Barcelona to lecture and teach. Segura says that others in the community are also very interested in their Jewish roots and in Jewish culture, but many cannot trace their family trees as he did. He plans to encourage others in the community to reclaim their Judaism. (As seen in the Jewish Week)

אנכי הקד בדרך כל הארץ וזוהת  
היית לאיש ... (מלכים א' ב-ב)

With *Dovid Hamelech* laying on his deathbed, he instructed his son Shlomo to remain steadfast in his belief in *Hashem*, as well as to ensure the continuation of *Malchus Bais Dovid*. *Dovid Hamelech* praised Shlomo’s wisdom and encouraged him to “*be strong and be a man.*”

**Rabbeinu Azariah Figo ז”ל (Sefer Binah Le’itim)** writes that obviously a person is obligated to strive to achieve perfection on his own, but the merit of his ancestors can definitely help him reach that goal. He explains that one’s “זכות אבות” - ancestral merit, is like a platform upon which he stands. Depending on the extent of the merit, that platform can be higher or lower, and aside from the fact that he can benefit from that high spiritual status, he must be wary lest

he falls from that elevated platform. Therefore, while there are surely many benefits to having ancestral merit, there are always risks involved as well, for when falling from a higher platform, the fall can be more catastrophic than falling from a lower platform.

*Shlomo HaMelech* - the next link in the Davidic Dynasty, had an obligation to follow the “דרך הישר” - the straight path, so that he would not detract from his father Dovid’s, values. As a result, *Dovid HaMelech* imparted this message to Shlomo and commanded him to remember this lesson for all time and always refer to himself as the “Son of Dovid” since that will always oblige him to strive to be like him - a lesson we can surely take to heart as well.

ארוך אפם כי עז ועברתם כי קשתה  
אחלקם ביעקב ואפיצם בישראל ... (מש-י)

In the *Birchas Yaakov*, the first three *shevatim* were slightly admonished, according to their level. Yaakov “criticized” Shimon and Levi for acting “rashly” in wiping out the city of *Shechem*. He also chastised them for their complicity in the sale of Yosef. The above *posuk*, according to **Rashi**, says that Yaakov wished to separate them by appointing these two brothers as scribes and *melamdei tinokos*. These jobs necessitate constant travel, thus keeping them apart, albeit in a respectable fashion.

**R’ Yaakov Kamenetzky ז”ל** asks, if they were rebuked for their actions, why would it be appropriate for them to be the emissaries in transmitting *Torah* to the next generation? He answers that although *Yaakov Avinu* was not happy with their actions, he observed in them a positive trait. While all the brothers saw what had happened to their sister Dina, they alone took action. That ability to act so courageously, with such zeal and conviction, is a necessary ingredient to do these two jobs. Only a person who is filled with passion, will agree to always be on the move and serve as scribes and teachers. Therefore, it was specifically Shimon and Levi who were selected. One only has to direct those strengths in the proper direction.

On the *posuk* in *Mishlei*, “טוב עץ הוא יבורך” *Chazal* tell us that this refers to Yaakov and the *Birchos Yaakov*. Because the word טוב has a numerical equivalent of 17 and represents the 17 years that he was in *Mitzrayim*. Added to “עץ” which equals 130, representing *Yaakov Avinu*’s years prior to Egypt, the total is 147. Only a person, who exemplifies a “טוב עץ” as the *posuk* says, has the ability to distinguish between a bad act of a good human being, and the intrinsic person himself. In other words, a bad action doesn’t necessarily define the essence of the person. Rather, that trait can be channeled to good use.

This is a great tool for us to utilize, with which to model our interpersonal relationships, and how we view the youngsters in our care. May we follow in the path of our *Avos Hakedoshim* and be *zoche* to *beracha* from the *ultimate meitiv*. אבינו שבשמים

## משל למת הדבר דומה

הכלילי עינים מיין ולבן שנים מחלב ... (מש-יב)

**משל**: There is a *Rav* in *Bnei Brak* who is well-known for helping couples with *shalom bayis*. One day he approached a particular young man and congratulated him. “Well done! You succeeded in making *shalom bayis* in so-and-so’s home, something which I was unsuccessful for a long time!”

The young man was certain that the *Rav* was mistaken and had approached the wrong person, however the *Rav* was insistent. He smiled and explained: “Some years ago, there was a young *yeshivah bochur* who learnt assiduously. You approached his father, tapped him on the shoulder with a big smile and said to him, “Ahhh! What a son you have! He is such a diligent learner, a true *masmid*. Happy are the parents who merited to bring up such a child!”

The young man thought for a few seconds and remembered

יחדו יעקב בארץ מצרים ... וימת יוסף בן מאה ועשר  
שנים ויחנמו אתו וישם בארץ במצרים ... (מז-כחג-כז)

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

The *parshiyos* in *Chumash Bereishis* depict the lifespan of a person. *Bereishis* is the beginning, when a baby is born. *Noach* means to rest, which is what a baby does most of the day, sleeping and resting his tiny body. *Lech Lecha* is when that baby begins to walk and pitter patters around taking his first baby steps. *Vayera* is when he begins to see and makes his appearance as he grows into adulthood. *Chayei Sarah* is the *parsha* of *shidduchim* when he finds his *bashert* and settles down. *Toldos* is when he starts having children and begins to raise a family. *Vayeitzei* is when he starts to go out and make a *parnassah*. *Vayishlach* is when he marries off his own children and sends them to build homes of their own. *Vayeshev* is when he retires and settles down in his older age. *Mikeitz* is the end of his life. *Vayigash* represents his meeting with *Hashem* and the *Bais Din shel Maalah*. And finally, *Parshas Vayechi*, the last *parsha* in *Sefer Bereishis*, represents that his soul lives on forever.

Why is *Vayechi* the *parsha* which lives on if it is the *parsha* when *Yaakov Avinu* physically dies? Let it be called *Parshas Vayamas*. The *Parsha* of Death. But that is just the point. A *yid* never dies. His deeds and *mitzvos* live on forever. A person will come up to *Shamayim* after 120 and will be shocked at the amount of good things he has done. He will see for the first time, the amount of people he influenced, not by anything “earth shattering” that he accomplished, but just by being himself and doing something that to him seemed small, but to someone else was huge and actually changed his life!

*Parshas Vayechi* concludes all the amazing stories about our *Avos* and *Imahos*, the last chapter of the “*Avinu* family”! But it is called *Vayechi* because it is the beginning of life. It is the beginning of the birth of an entire *Am Yisroel*. The smallest actions of our forefathers, shaped the entire nation of Jewish People. We, too, are the molders and shapers of the next generation. May all of our wonderful deeds live on forever and may we all be *zoche* to greet *Moshiach Tzidkeinu B’mhera B’yameinu*.

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOPMAN ZT"L

# מחשבת הלב

# דרגה יתירה