



Rabbi Reisman – Parshas Vayietzei 5783

1 – Topic – A Dikduk thought on a well-known Rashi

As we prepare for Shabbos Parshas Vayietzei. This week's Parsha has the distinction of having the most well-known Dikduk Rashi in all Chamisha Chumshei Torah. I don't think there is another one that even comes close. Rashi in 29:6 (פסוק ט) ורחל באה, הטעם למעלה (הטעם באל"ף, ותרגומו אתיא. (בבלי"ת ותרגומו אתת. הראשון לשון עושה, והשני לשון עשתה here tells us that Rachel Ba'a I'm Hatzon means a Lashon Hov'e, present. Hadayan Lo Ba, she didn't arrive yet. Rachel Ba'A with the accent on the Aleph is she is coming. Rachel BA'a with the accent on the Beis is Lashon Ovar, past tense. So therefore, we have a Dikduk Rashi. Ba'A with the accent at the end of the word with the Aleph is Lashon Hov'e and Rachel BA'a is Lashon Ovar. Why is this the most famous? It could be there is no mystical reason, it is just one that people understand.

On the other hand, we say L'shana Hab'a B'yerushalayim. L'shana Hab'a'a B'yerushalayim I heard people ask the Kasha. What do you mean next year in Yerushalayim, it should be this year in Yerushalayim? The Satmar Rebbe in the Divrei Yoel I believe I saw it in Parshas Ki Savo, page Kuf Nun Daled, says that L'shana Hab'a'a B'yerushalayim doesn't mean next year in Yerushalayim, it is like Rashi says, it is Hov'e, it is current, she is Adain Lo Ba, she is on the way. Rachel Ba'a I'm Hatzon. So you say L'shana Hab'a'a B'yerushalayim. Listen to people they are saying L'shana Hab'a'a B'yerushalayim. Now if you would say L'shana Hab'a B'yerushalayim he says that would be Lashon Ovar. I don't think it is technically accurate, but that is what he says. But he says it is a Ta'us to say L'shana Hab'a B'yerushalayim. It should be L'shana Hab'a'a B'yerushalayim. It is a Lashon of Hov'e.

Under the Chuppa when the Kallah walks down and the Chazzan says Baruch Haba in Lashon Zachor, there are no two places to put the accent. When the Kallah comes down the Chazzan sings Baruch Haba'a. Here, the question is, is it Baruch Hab'a the one that already came down under the Chuppah or is it the one who coming down to the Chuppah. In all the Siddurim I checked the accent is on the Aleph, Baruch Haba'A. Which means blessed is the one who is coming. Here the question is, is this meant to be sung as the Kallah comes to the Chuppah or is it meant to be sung after the Kallah is under the Chuppah. If the Kallah is already under the Chuppah then the accent should be on the Beis, Baruch HaBa'a, the one who already arrived. However, if it is meant to be said she is on her way then it should be Baruch Haba'A. So you have to listen very carefully to these Chazzanim, how they are saying it. If they are saying it Baruch Haba, they are saying Lashon Ovar, that is correct because she already came. Baruch Haba'A that they should say as she is walking down. Look at that, we have words in our practical terminology that have to do with this Rashi. Is that why this Rashi is well-known? Well we can make believe that is the reason.

2 – Topic – A Beautiful Yesod from the Chasam Sofer regarding a Navi and a (רֹאֵה)

In 29:34 we have the giving of the name of Levi (הַפַּעַם יִלְנֶה אִישׁ), this time my husband will accompany me. Rashi says why was she especially excited that Levi was born? Rashi tells us that the Imahos had Nevua. The Imahos were Nevios and she knew B'nevuah that there would be 12 Shevatim with 4 wives, therefore, she knew that it would be 3 per wife. (לפי שהאמהות נביאות היו). ויודעות ששנים עשר שבטים יוצאים מיעקב וארבע נשים ישא, אמרה מעתה אין לו פתחון פה עלי, שהרי נטלתי כל חלקי (בבנים). So Rashi says they were Nevios. There is a problem with that. According to this, Leah was one of the Nevios yet in Megillah 14a where there is a count of the Nevios it doesn't count Leah as one of the Sheva Nevios (שבע נביאות מאן נינהו שרה מרים דבורה חנה אביגיל חולדה ואסתר). Not only that, it seems that they were all Nevios so Rachel was also and why didn't it count her? It is a tremendous Kasha as Rashi says that all the Imahos were Nevios so why doesn't the Gemara count all of the Imahos as Nevios? This is really a very Shtarka Kasha.

In the Sefer Gan Na'ul he answers it by bringing a Teshuva of the Chasam Sofer which has to do with Nach. Let me tell you a Posuk in Nach and how the Chasam Sofer learns it. It says in Shmuel I, Shmuel was not only a Navi but he had a lot of Bnei Haniviim. In the days of Shmuel, Nevuah was spread in Klal Yisrael. The Posuk there tells us 9:9, (פִּנְיָם בְּיִשְׂרָאֵל, כֹּה־אָמַר הָאִישׁ בְּלִכְתּוֹ לְדָרוֹשׁ), (אֲלֵרִים). Earlier and earlier time periods among the Jews so did a person say when he went to see a prophet, (כִּי לְנָבִיא הַיּוֹם). They called the Navi the (רֹאֵה) the one who sees. (יִקְרָא לְפָנָיִם הָרֹאֵה). The Posuk tells us about terminology that today (from the time of Shmuel and on) is called a Navi and earlier is called a (רֹאֵה). The question is why did they change the name from (רֹאֵה) to Navi, because there were more Neviim they changed the name from (רֹאֵה) to Navi, that need an explanation.

Zagt the Chasam Sofer in Even Ha'ezer Cheilek Beis Teshuva Mem, a beautiful Biur. He says the difference between the name Navi for a prophet and the name (רֹאֵה) for someone who sees. The difference is that a (רֹאֵה) is someone who reached the Madreiga of Nevuah. We find that the Rambam says a person who learns Kol Hatorah Kulah and separates himself from the pleasures of this world and connects to the Toras Hanistar will become a Navi. That is a regular Navi which we would call a (רֹאֵה). The word Navi is a Lashon of (נִבֵּי שְׂפָתַיִם) (From Yeshaya 57:19). I think he brings this from a Rashi in Nechemya Perek Vav that it is a language of speaking, Navi. A Navi is one who is sent to give a message. So that you can have two people who are prophets, the one who is sent to give a message is the Navi, the one who speaks his prophecy, and the one that is not said but is a Navi anyway is a (רֹאֵה) someone who sees. You can have a Navi that is a (רֹאֵה).

The Abarbanel says about Daniel that is says in the Gemara in beginning of Megillah on 3a that Daniel was greater than some of his friends and less great than some of his friends. He was greater (דאיהו חזא ואינהו לא חזו). There were visions that Daniel saw and the others (חגי זכריה ומלאכי) did not see, but (דאינהו נביאי ואיהו לאו נביא איהו) that (חגי זכריה ומלאכי) were Neviim and Daniel was not a Navi. Explains the Chasam Sofer (דאיהו חזא), He saw, Daniel was a prophet of seeing visions that came from Heaven, he was great. (ואיהו לאו נביא) he was never sent to give a message. (חגי זכריה) were sent to give a message. So that you have Navi and (רֹאֵה). Ad Kan Divrei the Chasam Sofer.

Coming back to us, the Imahos were Nevios. Why are they not counted among the (שבע נביאות)? This is because a Neviah, a woman who has prophecy in the sense of a (רֹאֵה) someone who sees, so that Leah was, she saw that there would be 12 Shevatim. However, a Navi in the sense of someone who is sent to tell it over, (נִיב שְׁפָתַיִם) that she was not. The (שבע נביאות) are called the (שבע נביאות) because they were sent to say over. The fact that there were other great women, just like the fact that there were 48 Neviim and there were other great men who had prophecy, same thing there were (שבע נביאות) and there were other great women who had prophecy who were not told to say it over. Therefore, that is the fundamental difference between these two types of Neviim.

This answers a question. When Eldad and Meidad had Nevuah, Yehoshua goes to Moshe Rabbeinu and says as is found in Bamidbar 11:28 (אֲדָנָי מִזְּשָׁה, כְּלָאֵם), silence them. They are saying (משה מת) (ויהושע מכניס את ישראל לארץ). Silence them. What do you mean silence them?

A Navi who hides his Nevuah is Chayuv Misah so how can Yehoshua say to Moshe silence Eldad and Meidad who are (מְתַנְבְּאִים בְּמַחְזָה)? The answer is there are two types of Neviim. Neviim sent to say it over, they are not allowed to hide their Nevuah. Neviim who see, who are (רֹאֵה) it is Lav Davka that they have to say it over.

Getting back to the Posuk in Shmuel, says the Chasam Sofer, originally they used the names interchangeably, Navi or (רֹאֵה) as there weren't many prophets and they used both names. Later when prophecy became widespread in Klal Yisrael in the generation of Shmuel, they made a distinction between the two types of prophets, there were prophets that were told to say it over, and there were those who were not. You have (כִּי לְנָבִיא הַיּוֹם, יִקְרָא לְפָנָיִם הָרֹאֵה). Before they didn't make the distinction. Now, that there were many prophets among the Jewish people, they did make the distinction. A beautiful Yesod of the Chasam Sofer.

3 – Topic – Being a Shadchan for an Aino Yehudi

Let me share with you a Vort that I was told by a good friend this morning from the Sefer Arzei Levanon. 29:19 (טוב תתי אתה לך, מתתי אתה, לאיש אחר). Lavan says it is better to give my daughter to you than to give to anybody else. He said a very sharp thing. The B'air Heiteiv interestingly it is in Yor'e Dai'a in Hilchos Shechita Siman Beis, S'if Kotton Tes Vav, brought in Agav Urcha, brings that a Yid should not be a Shadchan for an Akum. For an Aino Yehudi you should not be a Shadchan. Lo L'harbos Zaro, we are not looking necessarily to cause a Ribui of Ovdei Avodah Zora.

Someone once asked Rav Chaim Brisker, if so, what happens if you have an Akum, a man and a woman who are unable to have children. An Akar and an Akara. Could you Redt their Shidduch? You are not being Marbeh Akum's in the world. To that, Rav Chaim answered no! It is better that the Akar should marry a fertile woman and the Akara should marry a fertile man and in that way there will be two families among the Akum that won't procreate, that won't spread. So Redting an Akar to an Akara is not a good idea.

Based on this, Lavan who hated Tzaddikim with a passion he said (טוב תתי אתה לך, מתתי אתה, לאיש) (אחר). My daughters are both Tzadeikes. I would rather them to you who is a Tzaddik so that there is one home with a Tzaddik and a Tzaddeikes. If I give her to (איש אחר) there will be an additional

home with Tzaddikim? No! I want to minimize the amount of homes with Tzaddikim. A very Sharfer Vort!

4 – The question of the week

A Shaila L'halacha. Let's say you accidentally break something and someone says who broke it? You say my little boy broke it and I'll pay you. You are going to pay anyway. You don't want to say you broke it so you say your child broke it. Or your wife comes home and says I put away some cookies who ate them? You ate them but you don't want to tell her. So you say my little Yankale ate them. Is it Muttar L'chatchila to do such a thing?

Rashi in the Parsha say on the Posuk 30:23 (אָסר אַלרִים אֶת-הַרְפֹּתֶי) that Rachel said now I have a child to blame the broken item on. Is that really Muttar L'chatchila? We will talk about it a different year as the time is up for today. I want to wish everybody an absolutely wonderful Shabbos Parshas Vayeitzei!

Rabbi Reisman – Parshas Vayeitzei 5782

1 – Topic – A Thought from Rav Druk on the beginning of the Parsha

As we prepare for Shabbos Parshas Vayeitzei and we see Chanukah coming towards us. We know Parshas Mikeitz is Chanukah so it is almost here. With that in mind let's talk about Parshas Vayeitzei. All of the ideas that I want to discuss with you today are in the beginning of the Parsha. I would like to share with you first a thought from Rav Druk.

Rav Druk (in his Sefer on Chumash Darash Mordechai on page 207 – 209 on 28:10) makes the point that the Parsha begins (וַיֵּצֵא יַעֲקֹב, מִבְּאֵר שָׁבַע; וַיֵּלֶךְ, הַרְנָה). Yaakov left. Of course this follows the previous Parsha where it says as is found in 28:7 (וַיֵּשְׁמַע יַעֲקֹב, אֶל-אֲבִיו וְאֶל-אִמּוֹ; וַיֵּלֶךְ, פְּדֻנָה אָרָם). It says he left. However, there are two Pesukim in between that tells us about Eisav's marriage. (וַיֵּרָא וַעֲשֹׂו) and (וַיֵּלֶךְ עֲשֹׂו). We learn a little about Eisav's life and it seems to interrupt. Since there is an end to one Parsha and the beginning of the next Parsha it seems to go over our head. But really there should be no interruption. (וַיֵּשְׁמַע יַעֲקֹב, אֶל-אֲבִיו וְאֶל-אִמּוֹ; וַיֵּלֶךְ, פְּדֻנָה אָרָם) and (וַיֵּצֵא יַעֲקֹב, מִבְּאֵר שָׁבַע; וַיֵּלֶךְ, הַרְנָה). One should follow the other. Why does it interrupt with Eisav?

We really have something similar at the end of Parshas Vayeira which is the Akeida and the beginning of Chaya Sarah is the burial of Sarah. What happened was that Sarah died right when they came back from the Akeidah and it interrupts with five Pesukim and it talks about the fact that Nachar the brother of Avraham Avinu had a beautiful family. Why does it interrupt here and there and what is the depth or the meaning of interrupting in middle of a story?

Rav Druk tells us something that makes it very much a practical idea, something which we can identify with and that is this. This world is full of challenges, there is a lot of pain in this world. A lot of people have disappointments, everybody has some disappointments in life. That is the way it is. A person is an Oved Hashem and he has Nisyonos, he has challenges. What is difficult is the pain of why Reshaim, why people who are not nearly as careful in Mitzvos, in Davening, and in

learning, why they should be successful. It is a very difficult thing to see. The truth is, Tzadikim Techilasan Yesurim V'sofon Shalva. We say about a righteous person in this world, we see this world as a hallway, a Prozdor leading to something that is much greater and much more significant, and therefore, we understand that to accomplish a person goes through challenges in life and HKB"H presents all types of challenges.

Reshaim, people who don't have that outlook on life, so HKB"H makes it that sometimes they are challenged too, but very often they have a nice calm easier life. Certainly that was true about the Avos. The Posuk here wants to present to us what Yaakov went through. Here it is Yaakov who was sitting and learning his whole life gets the Berachos and now Nebach he has to run for his life from Eisav. He is being very challenged. Look at this, Eisav sees his father's desires and he doesn't have to go out and work for seven years, Eisav goes out and marries a Bas Yishmael chik chac. Yaakov has to go through this whole long ordeal.

The Torah wants to tell us that that is the Derech of the world. The Derech of the world is that a righteous person is challenged. A good person is challenged. You don't have to be Yaakov Avinu. A regular Frum Yid has challenges in life. We are in this world to work through challenges, to work through difficulties, to lift heavy weights. If you lift heavy weights you get muscle. That is Olam Hazeh. So the Torah does it twice, it does it by Avraham as well. Look at Avraham's Tzaros in so many issues. He has to wait so long to have a child, then he is commanded to go to the Akeida, and then finally his child survives the Akeida and then his wife dies.

So the Posuk tells us look at this. His brother Nachar everything is beautiful, family with nice kids and a nice generation. The Torah is telling us that is the way of the world. The way of the world is that Tzadikim Techilasan Yesurim V'sofon Shalva. Reshaim have Techilasan Shalva V'sofon Yesurim. That is the way of the world. The Torah wants to present this to us in a way that we understand the Holeich Yeilech, the way our Avos lived their lives with the jealousy that could have been. Yaakov could have been so jealous of Eisav and Yaakov rolled up his sleeves and did what he had to do. Which is what Jews do in every generation. We do what we got to do without making G-d's Cheshbonos for him.

2 – Topic – A Thought from Rav Schwab

Let us move on to a second significant thought. To get to this thought I have a Kasha and I would like first to review a Dvar Torah that I said on Parshas Vayeira which comes from Rav Schwab's Sefer although I believe in Rav Schwab's Sefer it is not on Parshas Vayeira it is on the Posuk later in Parshas Shelach 14:1 (on page 324 of the Sefer which was discussed in Parshas Shelach 5770). Be that as it may, Rav Schwab says that when Avraham Avinu went to the Akeida that he came to Har Hamoriah and he saw as it says in 22:4 Rashi (ראה ענן קשור על ההר). He saw the Shechina on the mountain. He brings a Medrash that he turned to Yitzchok and said what do you see? Yitzchok said (ענן קשור על ההר). I see a Shechina on that mountain. Then he turned to Eliezer and Yishmael and said what do you see? They answered we see stones and trees, they didn't see the Shechinah. Avraham told them as it says in 22:5 (ויאמר אברהם אל-יזרעל, שבו-לכם פה עם-הקמור). You stay here with the donkeys and I am going to go up the mountain with Yitzchok. As if to say, the donkeys also don't see the Shechina and you don't see the Shechinah so where are you going, stay right here. We who see the Shechina will go up to Har Hamoriah. This is the thought, the idea that two

people look at the same thing and someone who is in tune to Kedusha can see more. Ad Kan what we said in the past.

Now I have a Kasha, Yaakov Avinu comes to the same mountain and he doesn't see the Shechina as it says in 28:16 (וְאָבְרָהָם, לֹא יָדָעָהּ). He doesn't realize that there is anything special about the mountain. Tzorech Iyun Gadol. What is going on? How could it be that Yaakov doesn't know that it is Har Hamoriah?

I remember seeing the following answer. The Har Habayis, the Har Hamoriah sits in a very special place. There is a Yerushalayim Shel Maila and a Yerushalayim Shel Mata, there is a heavenly Yerushalayim and an earthly Yerushalayim. Between them is a portal, is a door, where there is an opening that Tefillos go up and where Hashpaa comes down. That is what a person feels when you go the Kosel and you feel something, and you feel that you are in a place that has awe, that is what you are feeling. The opening to the spiritual Yerushalayim.

What happened here is that Har Hamoriah moved. It moved towards Yaakov. Since it moved towards Yaakov miraculously, it was no longer opposite the Yerushalayim Shel Maila. Therefore, Yaakov didn't feel it. Takeh, the Makom Hashechina didn't go along with the mountain. The body of the mountain moved but the Makom Hashechina didn't move along with it. So therefore, the Yesod Hadevarim is this idea. This concept that Yerushalayim you will see the Shechina there when it is K'negged the Yerushalayim Shel Maila which means the Beis Hamikdash which is right above.

When we learned Yechezkel and we learned the rather confusing description of where Yerushalayim will be L'asid Lavo, the Pesukim are far from clear that the Beis Hamikdash or Yerushalayim would be in its current location. When we learned it Rashi said Yerushalayim will be in its current location. The Beis Hamikdash not, but Yerushalayim yes. Why Yerushalayim yes? According to this we understand that it has to be Mechuvan K'negged the Yerushalayim Shel Maila and that has to take place.

3 – Topic – A Thought from Rav Yaakov

This third thought more than anything is a Mar Makom, is an opportunity to learn something really Geshmak. Again I refer back to a Dvar Torah from a previous week. Yaakov Avinu went to the Yeshiva of Eiver to learn for 14 years. Rav Yaakov asks why did he go to learn for 14 years he had already learned for 63 years. That wasn't enough time in order to get married he needed another 14 years? Reb Yaakov answers that for 63 years he learned the Torah in Yitzchok's Beis Hamedrash, the Beis Medrash of Menuchas Hanefesh, the Beis Medrash of a calm person. Now he is heading out to Lavan where he will be challenged, he needs to learn Torah of Sheim and Eiver. Sheim and Eiver they lived in a time that they lived with and among evil people. They had to put up with people. That Nisayon that Yaakov was heading to, he was going to live with Lavan the crook, for that he needed to learn Toraso Shel Sheim and Eiver. Rav Yaakov is saying that there are different Tekufos in a person's life. There are different time periods. There is a time period to learn the Torah of Yitzchok and now he suddenly found out that he has to go out to Lavan so he has to learn the Torah of the Yeshiva Sheim and Eiver, and therefore, that is what he did.

This theme that a person has to recognize Tekufos in his life, was a constant theme of Rav Yaakov Kamenetzky. We heard it from him many times. I would like to give you a great Mar Makom. There is a journal Oraysa published in Eretz Yisrael. In the 18th volume of Oraysa there is published as the last piece in the Sefer Rav Yaakov Kamenetzky's Hespud on Rav Yechezkal Ambramtzky. There he talks about the idea of Tekufos. This is something that he spoke about all the time. That there are different time periods. Not only that there are time periods that are different for Klal Yisrael there are time periods that are different for an individual's life. He talks about the idea of there being Tekufos. He says the following amazing observation. He talks about the difference between the Tekufah of pre-Holocaust and post-Holocaust in the Torah world. He says the following. He says pre-Holocaust the Manhigim, the teachers were the Rabbanan, not the Roshei Yeshiva. The Roshei Yeshiva were Gedolim but those who were Manhig Klal Yisrael were the Rabbanim. The Ketzos Hachoshen was a Rav, the Nesivos was a Rav, Rav Akiva Eiger was a Rav, The Node B'yehuda was a Rav. These were Rabbanim. They were the Manhigim of Klal Yisrael. A change has taken place. In the post-Holocaust world there are Tekufos Tekufos Yeish. Now the Manhigim are for the most part the Roshei Yeshiva. You go to a wedding the Mesadeir Kiddushin is a Rosh Yeshiva. Why is that so? Because a person needs to connect through Torah, needs to connect through learning. We already live in a post-Holocaust world we live as exposed to the nations of the world as could be. We don't have any of that sort of Ghetto protection with an inner connection. We live in a world that is wide open for all of us and the connection has to be one through Torah.

That Nikuda, that point is a point of Tekufos Tekufos Yeish which applies to us today. Rav Yaakov goes through Nach really in that piece and explains how the Tekufa of Yehoshua, was different then the Tekufa of Shoftim, different then the Tekufa of Shmuel etc. Historically as a practical matter in our world, you have got to connect to your learning. You are going to be a rudderless boat. I don't say G-d forbid you can't connect to your Rav, many people have Rabbanim that they can connect to, but if you want to connect in a meaningful way you have to learn his Torah. If you are into his Torah, you are into his learning then you will have a connection to him that is Tekufos Tekufos Yeish that we have Boruch Hashem.

With these three separate thoughts all on the beginning of the Parsha I would like to wish one and all an absolutely wonderful Shabbos Kodosh Parshas Vayetzei. May we be Zoche in this wide open world to make it to Eretz Yisrael to live among Yidden, among Klal Yisrael, to live among Yidden who are Chareidim to the Dvar Hashem. May we have that great and awesome Zechus. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Vayetzei 5779

1 - Topic - A thought about Yerushalayim.

As we prepare for Shabbos Parshas Vayetzei. I would like to begin with a thought regarding Yerushalayim and Har Hamoriah which is of course featured in the very first incident in the Parsha where Yaakov Avinu comes to what would ultimately be the Har Habayis. It is interesting to note, that the place is hidden from Yaakov. Yaakov says as is found in 28:16 (אָכֵן יֵשׁ יְרוּר בְּמָקוֹם הַזֶּה;) (וְאֶנְכִי, לֹא יָדַעְתִּי). You would think that an Adam Kadosh such as Yaakov would sense the Kedusha

of the place, yet for some reason the Ribbono Shel Olam hid the uniqueness of the place that Yaakov Avinu had come to sleep. What is interesting is that this is not the only time this happened.

When Klal Yisrael comes to Eretz Yisrael they still don't know which mountain is the mountain that will be the Har Habayis. In Parshas Re'ai we read in 12:5 (כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְרֹנֵר אֱלֹרִיכֶם, (מְכַל-שִׁבְטֵיכֶם, לְשׁוֹם אֶת-שְׁמוֹ, שָׁם--לְשַׁכְּנוֹ תִּדְרָשׁוּ, וּבֵאתָ שָׁמָּה). That there will be a place where you will come. But the place is not spelled out. (וְהָיָה הַמָּקוֹם, אֲשֶׁר-יִבְחַר יְרֹנֵר אֱלֹרִיכֶם בּוֹ לְשַׁכְּנוֹ שְׁמוֹ שָׁם). There will be a place that Hashem will choose (which is Posuk Yud Aleph). Again in Posuk 18 (כִּי אִם-לִפְנֵי (יְרֹנֵר אֱלֹרִיךָ תֵּאֱכָלְנוּ, בְּמָקוֹם אֲשֶׁר יִבְחַר יְרֹנֵר אֱלֹרִיךָ בּוֹ). So that, the Makom Hamikdash is hidden not just from Yaakov this night but from Klal Yisrael for centuries.

A third place we find this is when Avraham Avinu is sent for the Akeidah. He is sent to the same mountain, but HKB"H just says as is found in 22:2 (עַל אֲחַד הַהָרִים, אֲשֶׁר אָמַר אֱלֹהֶיךָ). A place that I will tell you. The place is not revealed. A Davar Pele.

Yerushalayim's location is hidden consistently one time after the other. Why is that so? Rashi in the beginning of Parshas Lech Lecha says, HKB"H Metzaveh Tzadikim V'achar Kach Megaleh Lahem Kol Zeh K'dei L'harbos Secharam. That HKB"H did it to be Marbeh the Schar of Avraham Avinu, V'chein El Ha'aretz Asher Ar'eka, and that is what He meant with to the land that I will show you. This needs a Hesber. Why constantly the Har Habayis?

To explain, there is a concept that in order for something to be Chaviv to a person, it has to be something which is revealed to the person slowly. Something that a person takes for granted does not have a Chavivus, he does not have a love for it, it becomes an everyday event. When something is left to be a mystery and then it is revealed, there is a Chavivus. We know that the Torah wants us to have a Chavivus for Yerushalayim.

The Gemara says in Maseches Pesachim 8b (27 lines from the top), (מִפְּנֵי מָה אֵין חַמֵּי טַבְרִיא בִירוּשָׁלַיִם), (כְּדֵי שֶׁלֹּא יִהְיֶה עוֹלֵי רַגְלִים אוֹמְרִים אֲלֵמֶלֶא לֹא עָלִינוּ אֶלָּא לְרַחוּץ בַּחַמֵּי טַבְרִיא דִּינּוּ וְנִמְצְאָתָא עָלֵייהָ שֶׁלֹּא לְשִׁמְהָ) why are the Chamei Teveriya, the hot springs of Teveriya not located in Yerushalayim? So that a person shouldn't say that I will go to Yerushalayim for the hot springs. Yerushalayim would be bothered Kavayochel if a person would say that I am coming for a bath, I am coming for good food. The Chavivus of that special place is important.

Part of the mystery surrounding something and then it is revealed to you, is that it creates a Chavivus. When you don't know where it is there are Ga'guim, there is a desire for the place. And so, the Har Habayis was hidden. Obviously, when Yaakov Avinu suddenly discovered what the place was, he expressed amazement, astonishment (וְאֵנְכִי, לֹא יָדַעְתִּי). That is an idea of Chavivus Yerushalayim.

It hurts that of all of the centuries of our Galus, there is a sense that the Chavivus Yerushalayim is less to us then it was the last 2,000 years. People Davened towards Yerushalayim, dreamt of Yerushalayim, drew pictures of Yerushalayim. Today many of us take it for granted. Yerushalayim is a place that Boruch Hashem we have access to all of the time. You go to Yerushalayim you have to express (אָכֵן יֵשׁ יְרֹנֵר בְּמָקוֹם הַזֶּה). Ma Nora Hamakom Hazeh. It is something to learn from the Parsha.

2 - Topic - A thought about a Seudas Peraida.

Let us move on to a second thought. We find at the end of the Parsha 31:27 Lavan says to Yaakov Avinu you should have told me that you were leaving. (וְאֶשְׁלַחְךָ בְּשִׂמְחָה וּבְשִׂרִים בְּתַרְיָו וּבְכִנּוּר). I would have sent you out with a band, with joy, with a party. Rav Hutner in the Mamarei Pachad Yitzchok on Pesach, Maimar 38 says this is the source for the idea of a Seudas Peraida. The idea of a Seuda when somebody leaves.

More specifically, Rav Hutner there is talking about Melave Malka. That when Shabbos leaves there are Zemiros and a Melava Malka. There is an expression of Chavivus for the person who is departing and that idea, the idea of a Chavivus is something that we learn from Lavan. Many things we learn, not so much from Lavan but from the fact that the Torah mentions Lavan's words.

The depth of the Inyan, Rav Hutner explains by asking a Kasha. He says if the whole idea of a Seudas Peraida is to express admiration and longing for that person that is leaving, you would praise that person. Rav Hutner says that in the Melava Malka Zemiros we don't find the praise of Shabbos. We find talk of Eliyahu Hanavi of Moshiach but no praise of Shabbos. Why is that so?

Answers Rav Hutner, the Yesod of Seudas Peraida, the Yesod of appreciating something when you leave is to appreciate its depth, to appreciate its significance. It is not just a goodbye party of old pals, it is an appreciation of what you are going to be missing.

Shabbos is a Hishtokekos to the Yom Shekulo Shabbos. The whole Shabbos experience is to create a desire in a person for the day that will be entirely Shabbos L'asid Lavo. That is why it is befitting that the Seudas Peraida of Shabbos talks not about the Shabbos but the Yom Shekulo Shabbos. That is an expression that we have as we leave Shabbos.

It is fascinating that Rav Hutner in the same Sefer in the Mamarei Pesach later in the Sefer, brings from our Parsha again the same idea. He brings that Leah called Levi with the name Levi as is found in 29:34 (הַפְעַם יִלְוֶה אִישִׁי). Says Rav Hutner that being Melava is to connect to somebody. In common expression you are Melava someone when you say goodbye. When someone wants to be Melava you that is to say goodbye. The ultimate goodbye is called a Levaya. It is a goodbye. Leah didn't mean (הַפְעַם יִלְוֶה אִישִׁי) now my husband will walk me out of there and say goodbye. The word being Melava is really something constant.

Zagt Rav Hutner beautifully. He said the ultimate connection to a person is the Peraida. Is when a person leaves and you appreciate the person. It is not a party to have steak and fries and say goodbye. But an occasion when you get together and you have a sense, you have a feeling of appreciation for the person. That is a Seudas Peraida. That is what the Melava Malka is supposed to be about. An appreciation for Shabbos, the Yom Shekulo Shabbos.

And so, one thought about Yerushalayim and one thought about Seudas Peraida and let me end with a third more technical Vort.

3 - Topic - A thought regarding the trip that Yaakov Avinu took from Rav Chaim Kanievsky.

There is an old Kasha which I have asked on numerous occasions and I am sure on the phone as well (i.e. this Shiur). Rachel dies in Bais Lechem and if you look at a map it is south of Yerushalayim. The Ramban says that Rachel died when Yaakov returned to Eretz Yisrael. In Eretz Yisrael Yaakov would not be married to sisters Min Hashmayim.

The question is if she died when they entered Yerushalayim where were they coming from? Lavan is in Aram which is north. To get to Yerushalayim you have to travel through most of Eretz Yisrael and Rachel is buried south of Yerushalayim, which is not at the border. It is a Davar Pele! This is an old Kasha of mine and today I offer you a Teretz.

When Yaakov takes leave of Lavan, we find 31:21 (וַיָּקָם וַיַּעְבֹּר אֶת-הַנָּהָר; וַיֵּשֶׁם אֶת-פְּנֵיו, הַר הַגְּלָעָד). He went and crossed the river. Which river? The Targum says Nehar Peras, the Euphrates River. This is the Shitta of the Targum in general that Stam Nahar in Chumash is Nehar Peras the Euphrates. We have it in Parshas Vayishlach again 36:37 the same idea.

One minute, why is he crossing the Euphrates? If you want to get from Aram which is somewhere in Lebanon/Syria and you want to get to Be'er Sheva or Chevron you don't cross the Euphrates. Why is he crossing the Euphrates? (וַיֵּשֶׁם אֶת-פְּנֵיו, הַר הַגְּלָעָד). Gil'ad is part of Eiver Hayardein. What is going on?

Zagt Rav Chaim Kanievsky in Taima Dikra (page 40) that Yaakov Avinu wanted to fool Lavan and when he left he took a route to head to Chevron, to head back to his father's house, not the direct route where Lavan would look for him, but he went in a circle. He went east across the Euphrates, and went all the way around through Eiver Hayardein in order to make it to Chevron. And that is why we find this path.

According to Rav Chaim Kanievsky's Chiddush it is very good. So when did Yaakov Avinu cross into Eretz Yisrael from Eiver Hayardein? Somewhere near Chevron. He stayed distant, and then he crossed somewhere near Chevron (Beis Lechem is near Chevron), and therefore, he crossed there and then having crossed, Rachel died shortly there afterwards. So that, the answer is a technical answer and has to do with the way that Yaakov traveled. Ad Kan, this is the Taima Dik'ra, this is what I am ready to say. Sholom Al Yisrael and the Shiur is over.

But in looking this over right before presenting it to you I had a Kasha, I don't get it. When Yaakov went to Lavan he also crossed the Yardein. He crossed with the Makal as it says in 32:11 (כִּי בָּמַקְלִי, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה). He also went through Eiver Hayardein. So what does it mean that is was a route that was in a circle? Okay maybe he crossed the Yardein and then walked alongside the Yardein to get there and on the way back he went far away in a big circle. It could be. But either way this is my after thought.

Anyway, I have presented to you three absolutely wonderful ideas. 1) Chavivus Yerushalayim which is a beautiful thought, 2) The concept of being Melava - Seudas Peraida and 3) The thought regarding the trip that Yaakov Avinu took.

And with this, Sholom Al Yisrael. I wish one and all an absolutely wonderful delightful Shabbos. Gevaldig. What is good about a snowstorm? For little children it is that you don't go to Yeshiva. For adults it is that you don't go to work and you do go to Yeshiva. I doubt that there will really be a snowstorm but if they are predicting it let's hope that we will get a day in the Bais Medrash. If you come to Mishmar tonight and get snowed in we will make accommodations for breakfast in the morning for one and all. A Gutten Shabbos!

Rabbi Reisman - Parshas Vayeitzei 5778

1 - Topic - A thought about Hakaras Hatov.

As we prepare for Shabbos Parshas Vayeitzei. The Parsha of the birth of 11 of the Shivtei Ka. I would like to share with you a thought regarding Sheivet Yehuda. When Yehuda is born the words of Leah Imeinu are as is found in 29:35 (הַפַּעַם אוֹדָה אֶת-יְרֵנָה), today I will thank Hashem and therefore, she calls the child Yehuda. Rashi says why (הַפַּעַם אוֹדָה אֶת-יְרֵנָה), why now more than any of the birth of the Shivtei Ka? Rashi says (שְׁנֵטְלֵתִי יוֹתֵר מִחֵלְקִי). That I took more than the Cheilek that I deserve and because of that she gives praise and thanks to HKB"H.

In an explanation of the Nikuda that Rashi is saying we find in the Pachad Yitzchok on Chanuka, Maimar Beis a beautiful Havana and understanding in the Midda in general of Hakaras Hatov and particularly the Hakaras Hatov that we have to have for the Ribbono Shel Olam.

There is Os Vov of the Pachad Yitzchok, he explains that there are two components to Hakaras Hatov. One component is the past, the Ovar. It is a recognition that something that happened in the past is deserving of your thanks. The other component is the future, the present and the future. That is to say, what is Hakaras Hatov. Someone was Maitiv to you in the past, a) you have to recognize that and b) you have to see it as a responsibility moving forward.

In other words, you have to recognize in the past what happened, you have to recognize for the current time and the future what is it that it obligates me to do. These two components together form Hakaras Hatov. Obviously someone who recognizes how someone else did something good for him in the past but doesn't see it as an obligation going forward is lacking in Hakaras Hatov. Similarly, if someone wants to be Maitiv in the future but doesn't recognize that he has an obligation for the past he is lacking in Hakaras Hatov. It is the two together.

Mimeila Zagt Rav Hutner, that is why the word Modeh has two meanings. Modeh means to admit like Mode B'miktzas it is a reference to the past and Modeh as in Hallel V'hodaa means praise. It would seem to be two totally different things, to admit something and to praise, but the answer is that the praise without the admission and the praise without the recognition of what happened in the past is not Hoda'a. Hoda'a is the recognition and the response.

Mimeila, Rav Hutner explains Modim. (מודים אֲנִיחֵנוּ לָךְ) we say in Modim HKB"H we praise you. A moment later we say (נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ) we praise you. It seems to be a redundancy. (מודים) (אֲנִיחֵנוּ לָךְ) and then (נוֹדָה לָךְ) what is going on? Zagt Rav Hutner that the two components of being Makir Tov. #1 that (מודים אֲנִיחֵנוּ לָךְ. וְשֵׁ). Any time it says (שֵׁ) (מודים אֲנִיחֵנוּ לָךְ. וְשֵׁ) is a future obligation. We are Modeh to you (שֵׁ אֲלֵרִינוּ וְאֵלֵהִי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד). L'olam Va'ed for the future. Then

there is Modim Al. Modim Al refers to something that happened in the past. (נודָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ) (על חיינו המסורים בְּיָדְךָ). So Modim Al is something that refers back and Modim L' refers to something further and it is not a redundancy. You need the two.

And so, when we talk about Kibbud Av V'aim, the Chiyuv Hoda'a to a parent. Now Kibbud Av V'aim is a Mitzvah separate from Hakaras Hatov. But L'chol Hapachos you have to have both components. To be good to your parents because of the Mitzvah to be good to them is not adequate. You need to have the recognition of what you owe them. At the very least you owe them your existence. You owe them your life. So, it is the two together. Hoda'a and the Modim. An insight to when Leah says (הַפַּעַם אֹדָה אֶת-יְרֹנָה) to the future. Rashi says (שננטלתי יותר מהלקי). It is the recognition that I took more than my Cheilek. One without the other is not a true Hoda'a.

2 - Topic - The Remez of the B'air in the Parsha.

When Yaakov takes leave of his father and heads to Lavan we find in 29:2 once again the B'air which we seem to find numerous times in the Torah. The appearance of wells. (וַיֵּרָא וְהִנֵּה בְּאֵר בַּשְּׂדֵה , וְהִנֵּה שָׁם שְׁלֹשָׁה עֲדָרֵי-צֹאן רֹבְצִים עָלֶיהָ--כִּי מִן-הַבְּאֵר הַהוּא , יִשְׁקוּ הָעֲדָרִים ; וְהָאָבִן גְּדֹלָה , עַל-פִּי הַבְּאֵר) . 29:3 (וַנֶּאֱסָפוּ-וְשָׂמָה כָּל-הָעֲדָרִים , וַגָּלְלוּ אֶת-הָאָבִן מֵעַל פִּי הַבְּאֵר , וְהִשְׁקוּ , אֶת-הַצֹּאן ; וְהָשִׁיבוּ אֶת-הָאָבִן עַל-פִּי הַבְּאֵר , לְמִקְמָה) . There are numerous mentions of a B'air. The Baal Haturim says that in this Parsha the word (בְּאֵר) is mentioned 7 times. 5 of the times it says 3 (הַבְּאֵר) . There is a Remez 7, 5 and 3. Says the Baal Haturim this is a Remez to Kriyas Hatorah. That during the week there are 3 Aliyos, on Yom Tov 5 Aliyos and on Shabbos & Aliyos. Shkoyach we have a Remez to 3, 5 and 7. Of course the question is what does 3, 5 and 7 of the B'air have anything at all to do with Kriyas Hatorah?

Rav Moshe in the Darash Moshe in Cheilek Aleph (page # 22 on 29:2) a big Yesod in life. Yaakov Avinu left Yeshiva. He was in Yeshiva for a long time. He was in Yeshiva what we would call a lifetime. Well into his 60's. Then still he goes to Yeshiva of Sheim V'aiver for another 14 years well into his 70's. Now he sees for the first time a B'air Mayim, he recognizes a world in which people are working for a living. He is no longer supported by Yitzchok. Here he goes and he sees people working, they are Mekayeim Tikkun Olam, not doing Aveiros. They are doing the work that human beings have to do in order for the world to survive and continue.

Zagt Rav Moshe, there is a danger. When a person is sitting and learning all of his life and he goes out into the world and suddenly he sees a world of people Osek in Parnasa and doing good things. Like the Ben Ish Chai says when you are Osek in Parnasa you are Mekayeim many many dozens of Mitzvos, all of the Mitzvos that have to do with honesty at work. So that would entice Yaakov Avinu. Maiseh Avos Siman L'banim to someone who goes out into the world. So HKB"H showed him the Remez immediately and shows us the Remez. That Bilti Torah there is nothing. Without having a Keviyas Itim L'torah to continue into your working years, the work is not an Avodah of Avodas Hashem. It has to be together with the B'air. The reason that we Lain is so that Klal Yisrael shouldn't go three days without Torah. The whole purpose of Kriyas Hatorah is that we should keep Torah on our fingertips. Mimeila, Zagt Rav Moshe, it is a Remez. If it was said for once upon a time, how much more nowadays, how much more today when you go out into a world which is a glitzy world. It is not a world of filthy animals, drudgery and pulling water out of a B'air. It is

really a glitzy world. To know that you need the 3, 5 and 7, you need to be Merameiz to Limud Hatorah.

So we add Al Pi Darkeinu what is the Remez of 3, 5 and 7? Rav Schwab says that Duchening is (יְשָׂא ר' פְּנִי אֱלֹהֵי וְיָשֶׂם לָהּ שְׁלוֹם) which is 3, (יָאֵר ר' פְּנִי אֱלֹהֵי וַיְחַנְּנֵהָ) which is 5 and (יְשָׂא ר' פְּנִי אֱלֹהֵי וְיָשֶׂם לָהּ שְׁלוֹם) which is 7. There is a Posuk of 3 words, 5 words and 7 words and that is Duchening. The Gemara says that Duchening is K'negged the 3 of the Aliyos of Chol, 5 of the Aliyos of Yom Tov and 7 of the Aliyos of Shabbos. What is the Remez of 3, 5 and 7 Zagt Rav Schwab?

(יְשָׂא ר' פְּנִי אֱלֹהֵי וְיָשֶׂם לָהּ שְׁלוֹם) the Kohanim bless us with Gashmios, (יָאֵר ר' פְּנִי אֱלֹהֵי וַיְחַנְּנֵהָ) is Ruchnios and (יְשָׂא ר' פְּנִי אֱלֹהֵי וְיָשֶׂם לָהּ שְׁלוֹם) is Menuchas Hanefesh. So that the 3, 5 and 7 we ask Hashem to bless us with Gashmios, Ruchnios and Menuchas Hanefesh.

Mimeila Kumpt Ois that the Aliyos fit beautifully. 3 Aliyos on a weekday where our main work is for Gashmios, 5 Aliyos on a Yom Tov where our main work is for Ruchnios and 7 Aliyos for Shabbos where our main work is Menucha, Menuchas Hanefesh. That is the Remez of the 3, 5 and 7.

Coming back to the Darash Moshe it is very good. When you have 3 B'airos, you are starting out and you have Daigos Haparnasa you're a 3. Once you have 5, 5 already the Daigos Haparnasa have been somewhat alleviated and then you have to make sure to put in your Kochos to worry about Ruchnios. Once you have 7 B'airos you are a rich man, you have enough money to pay your bills and a dollar or two left over. Once you get to 7 that is Menuchas Hanefesh, that is the calmness. That is something else. That is a Menucha which means that once you have the right Parnasa, you have to have the Menuchas Hanefesh to be able to go back to the Bais Medrash.

And so, when HKB"H is Marchiv your Gevul and you have what you need, instead wanting more and more and more, you should have the Menuchas Hanefesh to return to the Beis Medrash. 3, 5 and 7. Yaakov Avinu goes out to work and that is the Remez.

3 - Topic - Cause and effect of Lavan's kiss.

Speaking about honesty, we find that when Yaakov leaves, Lavan says as is found in 31:28 (וְלֹא (וְנָטַשְׁתִּי, לְנֶשֶׁק לְבָנַי וּלְבָנֹתַי). You didn't give me a chance to kiss my children goodbye and Lavan runs after him and Lavan kisses the children of Yaakov. Zagt Rav Schwab, honesty in Inyanei Parnasa is not easy, is not Kal for a Yid to be straight. It is an Avodah. Why is it hard? Zagt Rav Schwab, it is because of Lavan's kiss. Lavan kissed us and there is a Hashpa.

Someone heard from the Chofetz Chaim when he was learning the Parsha, that Lavan couldn't kiss Yaakov Avinu himself because Yaakov is the Middas Ha'emes. Lavan was a Ramai. Ai how it hurts when we hear about Yidden who are Osek in things that are not straight and not Glatt. Yidden get tickets and have a website to cheat the government by getting other people's pieces of paper to save a few dollars. To save a few dollars you are willing to be dishonest and to misrepresent yourself. I don't understand it. I don't believe that it is true but that is what they say. Wake up! Honesty and integrity that is Yiddishkeit, that is what it is about. Ai Lavan's kiss.

With that cheerful thought I leave you with wishes for a meaningful Shabbos Parshas Vayeitzei and many of you have vacation these days, take the vacation days to learn a little extra especially on a Leil Mishmar. Wishing everyone an absolutely wonderful Shabbos!

Rabbi Reisman - Parshas Vayeitzei 5777

Topic - (ותן טל ומטור לברכה)

As you all know, on this last Sunday night here in Chutz L'aretz we began to say (ותן טל ומטור לברכה) in Shemoneh Esrei and I had a Hergish, a feeling about it that I would like to share with you and therefore, at least for most of today's talk I would like to talk about rain, water, and (ותן טל ומטור) (לברכה על פני האדמה). The main point that struck me is the fact that this is the most unique part of Davening. There is no place else where we insert a specific Bakasha (a personal specific request) for a part of the year where it is needed. We don't change the middle Berachos and change and add and make requests. We don't go in Elul and say the Posuk (השיבנו אבינו לתורתך), we should add some words regarding Teshuva. We don't do that. When it comes Shavuos time we don't add words in (אתה חונן לאדם דעת). We don't do that. We don't add words or change words by the season except when it comes to rain. Therefore, there is something unique about the Bakashos Hageshem, the request for rain and I would like to share with you two very general thoughts regarding this.

1. Why do we specifically ask for rain in a season as opposed to everything else? We know that Sukkos we are judged for water, Pesach for Tevua and Shevuos for Pairs. Yet it is only the water which changes after Sukkos to become part of our Shemoneh Esrei, why is that so?

Secondly, the uniqueness of rain can be seen in many ways. One of them is in Maaseh Beraishis 2:5 (וכל שים השדה, טרם יקה בארץ, וכל עשב השדה, טרם יצמח: כי לא המטיר). The Posuk says that there was no rain in the beginning. Why? Because (ואדם אין, לעבד את האדמה). Until Adam came around there was no rain. Rashi says (וכשבא אדם וידע שהם צורך לעולם התפלל עליהם וירדו). It is not like all of the other Maasei Beraishis. The animals came into Maasei Beraishis, the trees came into Maasei Beraishis. It didn't need Adam to Daven for food or for animals to do his work for him, for anything. The air came by itself. The only thing that didn't come and only came through Tefilla was water. As Rashi says that Kol Zman that Adam wasn't there to Daven for it it was not going to rain. In other words, rain is unique. It is the only thing in Maasei Beraishis that had to be Davened for in order for it to happen. Therefore, we are Noheig that way. We are Noheig that rain is something that we Daven for on a very specific way.

There is something else unique about rain and about water. Everything that was created is included in the Torah's creation of the 6 days. The only thing that exists in the world in abundance that is not mentioned at being created in the first days is water. We find right away at the beginning of the Torah that (ורוה אלים, מרחפת על פני המים). K'ilu the Mayim was there already. It doesn't say that the Ribbono Shel Olam said let there be water. So that water is outside of the boundary of Teva. It is not included in the Teva of the 6 days of creation. But it is something unique out of the boundaries of Teva.

The explanation is that when it is going to rain, how much it is going to rain, when there will be a drought, when there won't be a drought, is not something that modern scientists can predict. It is not something that modern science can get a hold of, it is not something that human beings could know with any certainty as to when it will come and when it will be. It is Chutz the Gedarim of Teva.

It is not like wheat. If you plant wheat in the earth and you water it it is basically predictable as to how much wheat will grow. It is not like fruit. Fruit is also basically predictable. Rain is not at all predictable. We can look at statistics and we can see a rain storm coming, but weathermen can't tell you how much rain will there be in February. They could tell you this week because they see the storm on the way and even then they are not totally accurate. So that rain is very unique. Rain in the language of the Gemara in Masehces Taanis 2 is a key that HKB"H holds himself. Therefore, the Geshem, the rain, the water, is unique and is a unique part of Davening. This is why we Daven for it uniquely.

L'mayseh, when I Daven and say (ותן טל ומטֵר לְבְרָכָה) I really should say it with an extra level of Kavana because davening helps for everything but uniquely helps for (טל ומטֵר לְבְרָכָה), for rain. Therefore, I am trying when I Daven as this is my year of Aveilos and I Daven for the Amud, instead of saying (ותן טל ומטֵר לְבְרָכָה), instead of gobbling it up to say each word and thinking about what it means and how unique it is. This is my first thought regarding rain. I should add that at least according to one Man D'amar in the Gemara on Taanis Daf Bais, all Parnasah is included in the Bakasha, in the Tefilla, in the key of rain. How much Parnasah a person will make, what he will do in his life, whether he will have Aniyus or Ashirus is something Chutz L'gidrai Hateva.

2. Let's move on to a second regarding the uniqueness of Mayim. Water is unique in the Briya because it has no color, no taste, has no calories. The Gemara says that you can make an Eruv Techumin with anything except for salt and water. Water goes in the body and out of the body. Water does not have that much existence in the form of color, taste, calories. Yet we know that the body is mostly water. Anybody who saves his Esrog after Sukkos knows it shrinks as the moisture evaporates. It requires us to give some thought to the special role that water plays if after all, it has such a tenacious existence. What is it that is special about water that it is most of the Briya?

The scientific explanation is as follows. Water itself doesn't do much. But water allows other things to develop, to form, to combine, to mix, to spread. If you want to make a dough, you have to add water to flour. Water allows the flour to change into dough. By the time you bake the bread the water is out. But it influences. Water services all of creation. Even though water in and of itself doesn't have a great value.

The same thing in the body, water goes in and water goes out. As the water and moisture is in the body, it allows the nutrients to travel from one part of the body to the other. It allows vibrancy to the body tissue, it allows it to be soft and flexible. Water does everything, but in and of itself it is almost nothing. It services other things.

As you may know, when scientists look to planets like Mars, they look for signs of water. When they find an indication that there might be water they say there are signs of life on the planet. There are no signs of life on the planet because there is water. Science just holds that it is not possible for life to exist or to form without water. If there is no water things can't develop. Without water

the earth doesn't give it's nutrients to the seed, the seed doesn't grow. You need water. When there is water there is no sign of life. It just takes away the impossibility of life. Scientists phrase it in a way that is so misleading as if they found signs of life. There might be life and there might not be life. Water is what makes things happen.

There is a very powerful lesson in that. The lesson really is that here you have water which in and of itself is nothing and yet everything in the physical world depends on it. Water is something that makes things happen. When you have a creation that makes things happen, that creation is way more important than it would be in and of itself. When it is a catalyst to making things happen, when it allows other things to get better, it is way beyond its own value. These are all attributes of an Adam Hashaleim.

An Adam Hashaleim, how much greatness can you achieve, a certain amount. You have a certain amount of intelligence, a certain amount of wealth, a certain amount of talent. But you go way beyond your talent by making other things happen, by being a catalyst to cause people to do things that are better, be happier, to make other things be. And of course water travels to the lowest point. You spill out the water and it travels to the lowest point. A sign of a great person is a person who is not into himself, not a Baal Gaiva. These are all attributes of a person which we call M'uraiv Bain Hab'riyos, he mixes well among people. Mixing well among people is the attribute of Mayim. Of course, M'uraiv means mixing which is also a Lashon of sweetness. Somebody who is sweet and mixes among people, he is greatness. That is a lesson of the water.

Topic - The tragedy of sleeping

3. Let's not forget that it is Parshas Vayeitzei so let me share with you a quick thought. 28:16 (וַיִּקָּץ) Rav Schwab says an amazing thing. Simple meaning is that Yaakov woke up from his sleep. What is the Lashon of (וַיִּקָּץ) as it means something else too?

To be Kotz is to be disgusted by something. In Shemos 1:12 it says (וַיִּקְצוּ, מִפְּנֵי בְנֵי יִשְׂרָאֵל) the Mitzrim were disgusted by the Jewish people. (וַיִּקָּץ יַעֲקֹב, מִשְׁנָתוֹ) When Yaakov wakes up he is disgusted by the fact that human beings have to sleep. What a tragedy that an intelligent human being has to be in a sleeping position where they have no connection to activity at all. No connection to accomplishment at all. They are just sleeping. (וַיִּקָּץ יַעֲקֹב, מִשְׁנָתוֹ). The feeling that sleep is a tragedy, it is a Chok in the Briya, it is a Gizaira in the Briya that human beings have to sleep. It is not something that should be attractive.

They put out the Teshuvos of Rav Lazer Gordon and inside there they have Peninei Torah. In the first one which goes on the Posuk in Beraishis 2:21 (וַיִּפֹּל יְרֹנָר אֱלֹרִים תַּרְדֵּמָה עַל-הָאָדָם, וַיִּישָׁן) The first time we find a person sleeping it says (וַיִּפֹּל יְרֹנָר אֱלֹרִים תַּרְדֵּמָה עַל-הָאָדָם). G-d caused a deep slumber to fall upon Adam.

Zagt Rav Leizer Gordon (וַיִּפֹּל). Sleep is a Mapala to a person. Sleep is unfortunate for a person. Hataam She'aino Margish Es Hachaim. He doesn't realize that he is alive. He can't do anything. What a lesson in attitude towards sleep.

With this I want to mention to you that today is Thursday which is a time of Mishmar. Tonight in Monsey there is in Forshay what will be a beginning of a Mishmar in Bais Medrash Shaarei Tefillah on [29 Parker Blvd](#) in Forshay, Monsey, NY 10952. The learning will take place from 10 - 11 pm learning an Amud a week in Maseches Makkos starting tonight on Daf Bais Amud Aleph. It is a Haschala. Be water, be a catalyst, be a mixer and make things happen. Don't be lazy. Get into your car and head out to be part of a new beginning of a Mishmar, be part of making Mishmar spread in Klal Yisrael. Hopefully in a decade from now it will be a given that what does a person do on Thursday nights he looks forward to a Mishmar night. Isn't it a Davar Pashut. For Yeshiva Leit? The main thing is for working people to take that extra time. So be a catalyst to make things happen. Be a Mayim and head out tonight to Bais Medrash Shaarei Tefillah in Forshay from 10 - 11 pm. We hope that it will be a good Haschala. We will build from the Haschala and make it happen more and more. A Gutten Gezuntin Shabbos to one and all!

Rabbi Reisman - Parshas Vayitzei 5776

1. Let me begin with something towards the end of the Parsha. There you will note and you will remember the story of the pile of stones and the Gal Avanim that is set up as a boundary between Yaakov and Lavan and it seems there is a lot of effort that is put into telling us the fact that they set up stones. What is the depth, what is the meaning of this idea?

Let me preface this by sharing with you a GRA. The Vilna Gaon says that whatever happened with Yaakov when he left Lavan's house was a Maiseh Avos Siman Labanim to Yetzias Mitzrayim. The GRA himself writes that if you put your mind to it you will see that this is noticeable in many aspects of what took place. The GRA writes Remez L'davar is that when the Yidden are in Mitzrayim we find in Parshas Shemos 5:16 (וּלְבַנִּים אֲמָרִים לָנוּ, עֵשׂוֹ). Levainim is a Remez to Lavan and Yaakov Avinu took a Rechush, took a wealth out of Lavan's house, so too Klal Yisrael took wealth out of Mitzrayim. Afterwards, Lavan runs after Yaakov and the Posuk says that after three days he started to run and he reached him after seven days. Exactly identical to what happened in Mitzrayim.

When Klal Yisrael leaves Eretz Mitzrayim they get the name Yisrael. So too Yaakov, after leaving the house of Lavan he gets the name Yisrael. There are many other Remazim and hints. The Yesod is something I probably mentioned in a previous year. Today I would like to take that Yesod of the GRA and share with you how it applies to the stones that were put up.

We find that when Lavan runs after Yaakov and he is not able to do him harm that they make some sort of a Bris. 31:46 (עַל-הַגָּל) וַיֹּאכְלוּ שָׁם, וַיֵּצְאוּ מִן-הַגָּל; וַיֹּאכְלוּ שָׁם, עַל-הַגָּל). We find that they made a pile of stones and ate near the pile of stones 31:48 (וַיֵּצְאוּ מִן-הַגָּל הַזֶּה עַד בְּיַד וּבִינָהּ) & 31:52 (לֹא-אֶעְבֵּר אֵלֶיךָ) (אֶת-הַגָּל הַזֶּה, וְאִם-אֶתָּה לֹא-תֵעָבֵר אֵלַי). Very strange agreement between a father in a law and a son in law. They say look this is the boundary and you don't go towards me and I don't go towards you and this is the agreement. So Yaakov agrees that I will no longer come towards you. Now of course we understand this fits with Mitzrayim where Hashem says in Shemos 14:13 (לֹא תִסְפוּ לְרֹאֲתָם עוֹד,) (עַד-עוֹלָם). When you leave Mitzrayim you won't see them again. This fits beautifully. Yaakov makes this deal that I won't pass over this Gal Avanim to come towards you. But the Mussar is something very much deeper.

Very often a person decides to redouble his efforts to serving Hashem. Sometimes a Baal Teshuva changes his life in serving Hashem. Sometimes a person moves from one Shul to another for Frumkeit reasons or from one group of friends to another. A person in life has moments in which he feels strengthened to try to take a step forward. The biggest danger is when a person looks back. A person looks back at what he had and what he gave up to get where he is now. It is dangerous because wherever you are now there are ups and downs. There are times of happiness and times of sadness. Times that you feel accomplished and times when you feel frustrated. The trick in life in serving HKB"H is (לא-אָפּעבר אָלײך אַת-הַגִּל) not to go back over that boundary that you erected for yourself. Not to let yourself fall back. In Avodas Hashem there is a Tenai if you want to grow, get passed it. Get passed whatever it is that was the foolishness that you are abandoning and don't look back. That is the message of this pile of stones.

The pile of stones Gal Eid Yaakov calls it. The place of the stones that are a witness to Klal Yisrael taking a separation, breaking away from Lavan and the key is this lesson in the Posuk. (לא-אָפּעבר (אָלײך אַת-הַגִּל הַזֶּה, וְאַם-אַתָּה לֹא-תַעֲבֹר אֲלֵי אַת-הַגִּל הַזֶּה). What a beautiful addition to the GRA's lesson that this Parsha has to do with Yetzias Mitzrayim, we were forbidden to return to Mitzrayim and in general in serving HKB"H not to look back at the challenges of the Lavan's and the Pharos of our past experiences. And so, this is a beautiful Yesodosdika message from the end of the Parsha.

2. I would like to go back to the beginning of the Parsha. As you all know, Yaakov Avinu travels towards Lavan's home, passes Yerushalayim and then says as Rashi says is it possible I passed the place where my forefathers Davened and I didn't stop to Daven there and he heads back. When he heads back, Rashi tells us that Yaakov has Kefitzas Haderech.

There is a Vort from the Brisker Rav, a beautiful Vort. He asks why didn't Yaakov Avinu have Kefitzas Haderech on his way towards Lavan's house. Why is it only when he turns around and heads back to Har Habayis that he has Kefitzas Haderech? Isn't it strange? The Brisker Rav in his typical Halachik mind says a beautiful Pshat. He says when Yaakov was heading towards Lavan's house he was Mekayeim Kibbud Av and Kibbud Aim, his father sent him, his mother sent him. K'fum Tzara Agra. According to the amount of Tzar a person has in his efforts he gets Schar. If the Ribbono Shel Olam would give him Kefitzas Haderech it would be an easier trip and it would take away from the Schar, it would take away from the wonderful Zechus that he has in his traveling. So in traveling for the Mitzvah he has no Kefitzas Haderech. When he turns around to go back, now he is not Mekayeim Kibbud Av V'aim. Now the purpose of his traveling is to get where he has to go. At that point he has Kefitzas Haderech. The Mussar in it is that when a person does a Mitzvah and has difficulties on the way, those difficulties are themselves blessings and they are themselves Zechusim. They make the Mitzvah all the much greater.

I saw in the Sefer Yakud D'oraissa that when Rav Zalman Sorotzkin heard this Vort, this Yesod of the Brisker Rav that HKB"H doesn't intervene when you are doing a Mitzvah and he lets it be difficult he said with this I can answer a difficulty that I had back in Parshas Chayei Sarah. In Chayei Sarah, Eliezer comes upon Rivka and observes her as it says in 24:16 (וַתֵּרֶד הָעֵינָה, וַתִּמְלֵא (כִּדְּהָ). She goes to the well and fills her pitcher. Rashi says that the water came up towards her. It doesn't say that she bent down to draw water but (וַתִּמְלֵא כִּדְּהָ) the water came towards her and it was easy for her to fill up the pitcher. Therefore, Eliezer knew that this was a special person.

Freight Rav Zalman Sorotzkin, it bothered me, there it says (וּתְמַלֵּא כֶדֶה) she didn't have to draw the water. But look at the rest of the Parsha, when she draws water to give to Eliezer, to the Gemalim the Posuk says clearly that she drew the water 24:20 (וַתִּרְצֵץ עוֹד אֶל-הַבְּעָר, לְשָׂאב; וַתִּשְׁאָב) and she drew water. Why didn't the water go up to her then? According to the Brisker Rav's Yesod it is beautiful. Kol Zman that she was doing her job of feeding her animals she had help. At this moment that she was Mekayeim Hachnasas Orchim she did this great Mitzvah of a young girl taking care of Eliezer and the Gemalim which is a Zechus. Rav Zalman Sorotzkin says then she bent down and she drew the water.

So these are two ideas, one from the end of the Parsha and one from the beginning of the Parsha that are very much Noge'a to our lessons in life, our understanding that when things are difficult Lav Dafka it is bad. Sometimes we have difficulties on the way because deliberately, it makes the Schar greater. It is not something that we appreciate, we want Mitzvos to come easily, they don't come easily. They come sometimes with tremendous Mesiras Nefesh, effort, Shvitz, staying up late at night. Looking for parking when you go to learn and not giving up. All these are part of the greatness. The idea of a Mishmar, of staying up overnight. It says in the Ben Ish Chai that it is Mechapeir on Kareis. Why? Because it is difficult. You can have 12 hours by day or 12 hours at night. Mai Nafka Mina? It is difficult. Difficulty makes the Mitzvah more Chashuv.

3. The situation in Eretz Yisroel is one which is very unsettling for all of us. I would like to share with you a thought as we head towards Chanukah. In the Nevuah of Daniel, he sees that the Jewish people will experience a Galus at the hands of four different kingdoms before the times of Moshiach. 1) Galus Bavel which is the Churban Bayis Rishon and Tisha B'av. 2) Galus Paros Umadai which Purim commemorates a part of and that is a Galus which took place during the 70 years of Galus. 3) Galus Yavan which Chanukah commemorates during Bayis Sheini there was a Galus and oppression at the hands of Yavan, and 4) Galus Edom, our current exile. If you look in Daniel's Nevuos you will see that the first three exiles are symbolized by one thing each. In the first vision, one is gold, one is silver and one is copper. In the second vision, one is a specific animal, a second animal, and a third animal. Galus Edom is a combination, it is a mixture. Galus Edom is the longest Galus. It is a Galus which is a mixture of many many Galusin. We can understand that Galus Edom, our current Galus, which began with the Churban Bayis Sheini 2,000 years ago has within it a M'ain of each of the first three. The first period of our Galus when the Bayis Sheini was destroyed, is the same as Galus Bavel. Tisha B'av commemorates the Churban Bayis Rishon and the Churban Bayis Sheini because the beginning of Galus Edom was like Galus Bavel. Yidden thought that they would have 70 years and come back. They saw it as another type of Galus Bavel. The second thousand years of our Galus, of Galus Edom mirrors Paras Umadai, a time where Klal Yisrael are threatened by mass murder, mass extinction, terrible trials of physical survival. That is the threat of Purim, of Paras Umadai. That is the threat of Achashveirosh and Haman. We suffered that with the beginning of the crusades, and the Khmelnitzky massacres, and the pogroms, and of course the terrible events of World War I and World War II. They mirrored the second part of the vision of Daniel, the Malchus and Galus of Paras Umadai. The third Galus is Galus Yavan. Galus Yavan is in Eretz Yisrael with a Beis Hamikdash. In times that should have been good times and within those times we were oppressed by the Yevanim. Yevanim Nikbitzu Alai, when? When we had the Beis Hamikdash and were in Eretz Yisrael. In a very significant way, our current period, the post Holocaust period mirrors Galus Yavan. It is a time when Yidden

on the whole, Yidden who want, have their Frumkeit. We don't have a Beis Hamikdash but we have Batei Midrash and Batei Kenisios in the countries in which we are free to learn and serve HKB"H. We have Eretz Yisrael, the ability to be in Eretz Yisrael. It is not the way we dreamt of having Eretz Yisrael, but we have the land, we have the Mekomos Hakedoshim. It is very much similar to Malchus Yavan. Therefore, this Galus very much mirrors the three.

As we come to Chanukah and we learn much about the Yevanim, we learn much about the Misyavanim, we learn much about Greek culture and how it threatened Klal Yisrael, that idea is something which we have to prepare for. A preparation as seeing it as a Mussar for our time, our generation. The difficulties we have today in Eretz Yisrael. We can only imagine the time of Mattisyahu Ubanav. You know that every one of his children were killed in war. You can picture the terrible news of a stabbing of one of the leaders of Klal Yisrael. Mattisyahu Ubanav, all of his children were killed in those wars. A terrible time of trial and travail. Even when the Neis Chanukah came it was only some light in a great darkness. We should identify with it as we prepare for Chanukah. We should identify with the messages of Chanukah. IY"H the Chanukah that is coming should bring just as it did then a reprieve from the oppression of the Yevanim, it should be a reprieve from this period of our Galus. May we all have a wonderful Shabbos and put our minds on preparing for Chanukah. We prepare for Sukkos, we prepare for Purim. We prepare for Chanukah? We don't prepare that much. Physically there is not much to prepare for Chanukah but spiritually there is a lot. Wishing one and all a great wonderful Shabbos!

Rabbi Reisman - Parshas Vayeitzei 5775

1. This week I would like to talk a little bit about the birth of Yosef HaTzaddik and the idea that is mentioned in Rashi which is actually based on a Posuk that Yosef's birth is Sitno Shel Eisav, is somehow the reverse or the antidote to Eisav. Chazal say that Yaakov was not prepared to return to face Eisav until Yosef was born. That is why in this week's Parsha, the moment Yosef is born Yaakov is prepared to return. Because as Rashi brings down in 30:25 from Ovadiah 1:18 (וְהָיָה בֵּית-אֵשׁ וְבֵית יוֹסֵף לְהִבָּהּ, וּבֵית עֵשָׂו לְקֶשׁ). That somehow Yosef is the flame that destroys Eisav. What is the relationship between Yosef and Eisav as an antidote one for the other?

I would like to share with you an idea which I saw in a beautiful Kuntros Al Hanisim from Reb Yechezkel Weinfeld of Yerushalayim and there he talks about this week's Parsha. I would like to share with you an idea that he says there. This idea is based on a Yesod which it says in the Shla Hakadosh on Parshas Toldos and also Rav Tzadok in the Pri Tzaddik on Parshas Toldos, among others. This Yesod deals with Yitzchok's Beracha. We know that Yitzchok had intended to give a Beracha to Eisav and we wonder was he so off in his understanding of who Eisav was? Did he not understand who Yaakov was?

The Shla Hakadosh writes that Yitzchok's plan was that Eisav and Yaakov would be Shutfim, sort of similar to Yisachar and Zivulan. Yaakov and his descendants would be the (יִשָּׁב אֶהְלִים) and Eisav and his descendants would support the Lomdai Torah. That is why Yaakov's Beracha was a purely Gashmiodika Beracha, purely a Beracha for success in the material world. 27:28 (וַיִּתֵּן-לָהּ, הַאֲלֹרִים,) (מַטֵּל הַשָּׁמַיִם, וּמִשְׁמַנֵּי הָאֲרָזִים--וְרֹב דָּגָן, וְתִירֹשׁ). We don't find a Beracha in Ruchnios like we do find elsewhere, like for example the Beracha of Moshe Rabbeinu who gave a Beracha as is found in Devarim 33:8 (תְּמִידָה וְאוֹרֵיךָ לְאִישׁ תְּסִיֵּדָה) who gave Berachos that had to do with spiritual things.

Yitzchok's Beracha was Gashmios, that was his plan. The plan was Eisav would be the Zevulan and Yaakov would be the Yisacher. The Ribbono Shel Olam wanted that Yaakov should have both. That Yaakov should not only have to be an Oved Hashem when he is (יָשֵׁב אֶהְלִים), when he is sitting in the Bais Medrash but part of Klal Yisrael is that we should serve HKB"H successfully even out in the work place. That is last week's Parsha.

Turning to this week's Parsha, Yosef Hatzadik was the example, was the one who was Sitno Shel Eisav. He was the only who was able to be an Eved Hashem, a Tzaddik in both environments. The only one of the Shevatim who had that job in his lifetime to be both the one who sat with Yaakov and Shteiged in his learning as they learned B'chavrusa and also the one who sustains and supports the world. Talk about being out in the workplace, Yosef was in Mitzrayim and there was no kosher food, no frum Yidden. There was nothing. He was there first as an Eved, then as a prisoner, and then as a King. Three episodes of extraordinary tests in being influenced by the world around him and therefore, it is fair to say that Yosef succeeded in doing the two, having the two together. That was Yosef's job. So we find that the Shevatim had complaints to Yosef. As Rashi explains in 37:2 (מתקן בשערו ממשמש בעינו, כדי שיהיה נראה יפה) that Yosef dressed in a way that was attractive. That is not appropriate for a (יָשֵׁב אֶהְלִים). A (יָשֵׁב אֶהְלִים) should not be busy with his hair. However, Yosef understood that there is a dual role. On the one hand he understood that he had to be a Talmid Chochom and at the same time he had to be successful in the outside world.

When the Shevatim come down, Yosef recognizes them and he still does not know are they accepting of his role as a member of the Shevatim. Are they accepting of his role as somebody who can bridge both worlds. He goes and brings in front of them meat and as the Posuk says in 43:16 (וּטְבַחַת טְבַח וְהָקֵן) which the Gemara in Masseches Chullin 91a (5 lines from the bottom) interprets (פרע להן בית השחיטה) (טול גיד הגשה). He revealed to them not only the Bais Hashchita but (בפניהם). He removed the Gid Hanashe in front of them. He could have done it earlier and they would have seen that the Gid Hanashe is removed. But the Gid Hanashe is an example of Yaakov's supremacy over Eisav and he wanted to be Mirameiz to them this idea. Yosef Sitno Shel Eisav. Yosef is the antidote to Eisav as he is someone who can bridge the two worlds. With this he says we have a new meaning to Yosef's words to the Shevatim at the end of Parshas Vayechi. As it says in 50:20 (וְאַתֶּם, הַשְׂבָּתִים עָלַי רָעָה; אֵל רִים, הַשְׂבָּה לְטָבָה). Simply, you thought you were going to do bad to me by sending me to Mitzrayim, but HKB"H understood that it was good.

A deeper meaning. (וְאַתֶּם, הַשְׂבָּתִים עָלַי רָעָה). You thought that my goal to be someone who is successful in the marketplace as well as in the Bais Medrash is bad, (אֵל רִים, הַשְׂבָּה לְטָבָה) Hashem understands that it is good. And so, this is the idea of Yosef Sitno Shel Eisav.

I will add to what he writes that the two dreams of Yosef coming up in Parshas Vayeishev match this idea because he has two dreams. When Pharaoh has two dreams we say that the duplication of the dream means that it is immediate. In the case of Yosef he had two dreams; however, it was not immediate. He was 17 and the dreams wouldn't be fulfilled until 22 years later. This is because it wasn't a repetition of one dream it was two dreams. In one dream everyone was bowing to his wheat, he was serving as the Mashbir Es Ha'aretz, the one who sustains the world the role as a Frum Ehrliche Yid out in the world, in which the Shevatim bowed to him. And one that is found in 37:9 (הַשָּׁמַשׁ וְהַיָּרֵחַ וְאַחַד עֶשְׂרֵת כּוֹכָבִים, מִשְׁתַּחֲוִים לִי) is bowing to him, something spiritual. The two dreams are the dual roles of Yosef. And so, Yosef is that example. The example of somebody who

can fulfill that role of doing both, doing both well, and remaining Yosef Hatzaddik. That is Sitno Shel Eisav. If we want to succeed in our battle against Eisav the Bais Medrash is the primary place. But when we go out to work we have to succeed there too. We have to be successful in staying Frum, Ehrliche Yidden, Talmidai Chachamim out in the workplace. This is one idea regarding Yosef being Sitno Shel Eisav.

2. I would like to share with you a second thought. This second thought has to do with Rachel and the birth of Yosef. We find what appear to be two contradictory Rashis. Rashi in 30:22 (וַיִּזְכֹּר אֱלֹהִים) that Hashem finds that Rachel is deserving of having a child. Rashi says (זָכַר לָהּ שֶׁמָסְרָה) Hashem remembered for her that she gave the Simanim to her sister Leah and that is worthy of the reward of having Yosef, having a child. It's a difficulty. If that's the case it shouldn't have taken so many years. What she did to Leah happened many years earlier. Why give the Schar first here?

Let's get to a second Rashi which seems to be contradicting this Rashi and that is a Rashi in Perek 30 but earlier in Posuk 3. There we find a conversation between Yaakov Avinu and Rachel because Rachel feels bitter that she has no children (אָמְרָה לּוֹ זָקֵן אַבְרָהָם הָיוּ לוֹ בָנִים מֵהַגֵּר, וְהִגֵּר מִתְנַיִן כִּנְגַד שְׂרָה,) she says to Yaakov, your grandfather Avraham he had children from a different wife and he still Davened hard that Sara should have children. So Yaakov replied, Sara had children because of the Zechus that she took Hagar as a second wife for Avraham into her home and the Zechus that she swallowed that indignity of giving another wife to her husband, in that Zechus she had children. So Rachel replied, if that is what it is then here is my maidservant Bilhah. Rashi there seems to indicate that the giving of Bilhah was what brought the Zechus of her having children. Tzorech Biur!

To answer this, I would like to share with you a Y'sod that Rav Pam said often and I think that it is a well-known Yesod. There is a Yesod Rav Pam would say that just as the Gemara says (Yoma 35b) Hillel Mechayeiv Es Hoaniyim, somebody who is poor and learns is obligated to others who suffers poverty to learn, somebody who is rich and learns obligates other wealthy people to not use wealth as an excuse, so too every individual has a moment in his life that is Michayeiv him. A time where he reaches perhaps over reaches and achieves greatness, and that achievement obligates him to reach that level at other times in his life. Tehillim 24:3 (מִי-יַעֲלֶה בְּהַר-יְרֵדָה) it is a test to be able to go up Hashem's mountain. (וּמִי-יָקוּם, בְּמִקְוֵם קִדְשׁוֹ) it is another test to be able to stand at the top of the mountain. It is one thing to be motivated to be enthused to go and do something good, but after a while the enthusiasm, the motivation wanes. Do you keep your Seder going, do you keep your Mishmar going. Do you keep the Sedarim on days off alive. It weakens. (מִי-יַעֲלֶה בְּהַר-) is one test but (וּמִי-יָקוּם, בְּמִקְוֵם קִדְשׁוֹ) to stick with it is something else. The Brachos of heaven come to somebody who makes his achievements permanent, who makes them a part of him.

Rachel gives the Simanim to Leah, that is an incredible thing. It is a one time achievement, she did something great at one moment (מִי-יַעֲלֶה בְּהַר-יְרֵדָה), but the Brachah comes when it becomes part of you. When a person shows that his achievements are real, a person Davens with a Minyan it's important. The Brachah comes when davening with a minyan is a forgone conclusion. Something that is certainly going to happen. It is a very nice thing to get motivated and come to Mishmar, the Bracha comes when the Mishmar becomes a certainty, and it's something you just do. Every Thursday at that time, maybe with a Shabbos Seder or a Sunday Seder as well. The goal is the

Midda of Netzach, the Midda of victory. To vanquish the Yeitzer Hora in that area and you will have a victory that is L'netzach Netzachim, which is permanent.

And so, we find that Rachel did a great thing. Later she repeats it. She took Leah as Yaakov's wife, an incredible thing, and later she is tested. Do you still stand by that type of extraordinary selfless devotion. Let's see if you do it again. When she gives Bilha, that brings the Beracha for both. That brings the blessing for both. Tehillim 27:14 (אֶל-יְרֵנָה; וְקָנָה, אֶל-יְרֵנָה). You do it once (אֶל-יְרֵנָה) that is great but then (אֶל-יְרֵנָה; וְקָנָה, אֶל-יְרֵנָה) you got to do it again.

The Gemara in Maseches Berachos 32b (28 lines from the top) (אם ראה אדם שהתפלל ולא נענה יחזור) (ויתפלל). You Daven a good Davening and Hashem doesn't answer you, do it again. Make it a permanent part of you. You will be Mayla all your Tefillos and HKB"H will answer them. That is our goal. Our goal is not just to do good things but to become better people. Doing good things is a Mayseh. Becoming a better person is (וּמִי-יָקוּם, בְּמִקּוֹם קִדְשׁוֹ) is to make it a permanent part of yourself.

3. As I was reading the Parsha, I am reminded of a conversation that I had with Rav Pam which I would like to share with you. In Yore Dai'a there was a Kulah of the Bais Meir that Rav Pam would use as a Psak Halacha. It had something to do with the Bliyos, with the taste that goes into a sharp food from a knife. Those of you who remember, remember that there was this Bais Meir's Kulah which most Poskim disagree with, but which Rav Pam followed.

In his later years I spoke to Rav Pam. As a matter of fact this was close to his passing and there was a number of questions I sort of never had the courage to ask. I made a list of them and went to the hospital and spoke to Rav Pam. One of them was the following question. Why did you always Pasken like this Bais Meir. Is it because (and this was my suspicion) we don't see that taste goes from our knives into onions or other foods. While we have a Kabbala that taste travels and we Pasken that way. But when you have a Kula in that regard as in the Bais Meir we have a right to seize upon it. This was the question I posed to Rav Pam.

Rav Pam answered me and V'zeh L'shono. The Bais Meir? Do you know who the Bais Meir was? Do you know what Rav Akiva Eiger writes about the Bais Meir? Do you know that all of Europe turned to the Bais Meir after a wartime to Pasken the Halachos of Agunos? Certainly we rely on the Bais Meir. Those were Rav Pam's words. The Bais Meir a great of the generation of great people. The Ketzos and the Nesivos and Rav Akiva Eiger and the Bais Meir.

What does it have to do with this week's Parsha? In his Hakdama to his Sefer, the Bais Meir writes, I was Mekayeim in myself the teaching of Yaakov Avinu. Before Yaakov Avinu went out into the world he spent 14 uninterrupted years immersed totally in learning. The Bais Meir writes that before he went out to Pasken he spent 14 years doing nothing else only immersed in his learning and doing nothing more. That is the greatness of the Bais Meir. The lesson from the Parsha. A lesson we can seek each of us on his level to emulate. I wish you all an absolutely wonderful Shabbos, a meaningful Shabbos which of course should be preceded by tonight's Mishmar. Hope to see you all! Kol Tuv!

Rabbi Reisman - Parshas Vayetize 5774

1. I would like to begin this week with a Vort that comes from Rav Pam and is actually an addendum, an added Nikuda to something that he often said and that I imagine I have repeated here in the past. In Davening in Pesukai D'zimra we say (וַיְבָרֵךְ דָּוִד אֶת ר' לְעִינֵי כָּל הַקְהָלָה). We say the section called (וַיְבָרֵךְ דָּוִד). As you know, these are Pesukim from Divrei Hayamim I 29:10. There, Dovid Hamelech said (בְּרוּךְ אַתָּה ר' אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ. מֵעוֹלָם וְעַד עוֹלָם). Blessed are you G-d the G-d of our forefather Yisrael. It is strange, normally we refer to the Avos or to the Ribbono Shel Olam as Elokai Avraham, Yitzchok, V'yaakov. We refer to G-d as the G-d of all of our Avos. The question is why in (וַיְבָרֵךְ דָּוִד) does it refer to specifically to Elokai Yisrael Avinu to Yaakov Avinu more than to anyone else?

The answer to this takes us to the content of (וַיְבָרֵךְ דָּוִד). Why (וַיְבָרֵךְ דָּוִד) is here in Davening. Or rather where it comes from. Where did Dovid say this Beracha? When one learns Divrai Hayamim we see that Dovid Hamelech wanted to build the Bais Hamikdash and Nosson Hanavi told him it is not your job. It is not for you. As it says in Divrei Hayamim I in 22:8 (דָּם לְרֵב שְׁפָכְתָּ, וּמִלְחָמוֹת) and 28:3 (לֹא-תִבְנֶה בֵּית לִשְׁמִי: כִּי אִישׁ מִלְחָמוֹת) and 28:3 (לֹא-תִבְנֶה בֵּית לִשְׁמִי: כִּי אִישׁ מִלְחָמוֹת) and 28:3 (לֹא-תִבְנֶה בֵּית לִשְׁמִי: כִּי אִישׁ מִלְחָמוֹת), you are not meant to be the king over the Bais Hamikdash. Well Dovid was very driven and Dovid Hamelech didn't let up. He knew that he would not be the one to build the Bais Hamikdash. Nevertheless, he undertook to raise funds for the Bais Hamikdash. He called Klal Yisrael together and made an appeal for funds to build the Bais Hamikdash. He told the people, it is not in our generation, it will be in the next generation. Someday there will be a Bais Hamikdash and many of us will never see it. Af Al Pi Kain, let's raise the money to be able to make it happen. The people responded by donating an adequate amount. Just like when the funds for the Mishkan were raised we learn in the Chumash in Shemos 36:7 (וְהִמְלָאכָהּ, הֵיטָה דִּים) that it was easy to raise the money, so too here the money was raised. (וַיְבָרֵךְ דָּוִד אֶת ר'). Subsequently, Dovid Hamelech said this Beracha. He said (בְּרוּךְ אַתָּה ר' אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ. מֵעוֹלָם וְעַד עוֹלָם). It refers to Yaakov at the beginning of Parshas Vayeitzei. Yaakov blazed the trail, Yaakov started by standing by the Har Hamoriah and saying to HKB"H that as it says in 28:22 (וְהָאֶבֶן הַזֶּאת, אֲשֶׁר-שָׁמַתִּי מִצְבֵּה) This stone which I placed here will when I return be a Bais Elokim (a house of G-d). So that actually what Yaakov did was a microcosm of what Dovid did later. What Yaakov did was just one stone but it is a stone that he set up to be at least symbolically the foundation or the original stone for what will subsequently become the Bais Hamikdash. Therefore, Dovid said (אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ). I am referring to you as a G-d of Yaakov Avinu. After all it was Yaakov Avinu who called this place (אֵם-יְהִיָּה אֱלֹקִים עַמִּי, וּשְׁמִרְנִי בְּדֶרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ) (as it says in 28:19) and made the Neder (וְהָאֶבֶן הַזֶּאת, אֲשֶׁר-שָׁמַתִּי מִצְבֵּה--יְהִיָּה, בֵּית אֱלֹקִים) (as it says in 28:20). He promised (אֵם-יְהִיָּה אֱלֹקִים עַמִּי, וּשְׁמִרְנִי בְּדֶרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ) (as it says in 28:19) and made the Neder (וְהָאֶבֶן הַזֶּאת, אֲשֶׁר-שָׁמַתִּי מִצְבֵּה--יְהִיָּה, בֵּית אֱלֹקִים) (as it says in 28:20). And so it fits well as we mentioned in the past and it also fits well as to why the custom is to give Tzedaka at this juncture. Because it is specifically at this point, the point where we recall Dovid Hamelech raising money for the Bais Hamikdash that we too want to have that Midda and give Tzedaka. The tradition is to give Tzedaka specifically for the Shul which is of course a Mai'ain of the Bais Hamikdash for which Dovid Hamelech was raising money. So this is a reminder of something that we had before which is the origin of (וַיְבָרֵךְ דָּוִד) and we add this one Nikuda. Who says this Vort? Rashi and the Radak. Rashi if it is indeed Rashi who wrote the Pirush on Divrai Hayamim and the Radak, they say that this Posuk is referring to Yaakov Avinu here at the beginning of this Parsha.

2. Let's move on to another topic. We find that Rachel steals the Terafim and when Lavan comes to look for them she hides them on the camel and sits on them. Here we have an old question. A good friend of mine troubles me every year with the same question. Why didn't Rachel just throw away the Terafim. Why didn't she just bury them or throw them in the ocean. Why is she carrying it with her? It took a lot of guts and courage to sit on the Terafim in front of her father. For what purpose? Why do it?

This year I did discovered an answer. Rabbi Avigdor Nebenzahl in his Sichos on Parshas Vayeitzei has a long discussion of a concept which he quotes from the Zohar. The Zohar says that Terafim were not just idols, were not just graven images to which people bowed down to using their imagination as if it had power. The word Terafim is used for graven images which do have Kochos Hatumah which are somehow connected to the negative forces in the world. Lavan's Terafim had such a Koach. The way to destroy the Kochos Hatumah is not just to take them and throw them into the garbage, but the way to destroy the Kochos Hatumah is to be Mevazeh them, to give them Bizyonos, to treat them as nothing. Therefore, Rachel deliberately took the Terafim and sat down on them, used them to cushion the space between the humps of the camel and in that way being Mevazeh them.

We have a source for this at the beginning of Maseches Chullin as explained by the Ohr Gedalyahu where he teaches that Kochos Hatumah the powers of magic and witchcraft have Koach for people who show respect for them, who alter them. But somebody who believes in Ain Od Milvado, someone who holds that he has no power. Someone who is Mevazeh them and Mevayeish them is able to destroy the power that they have. Therefore, Rochel understood that just throwing the Terafim away would not be enough. Lavan would still be able to connect to the Kochos Hatumah and the way to destroy it is to be Mevazeh it.

Now although this discussion starts off specifically about Terafim, Rav Nebenzahl goes on to explain in the name of his Rebbi Rav Chaim Shmuelevitz that there are many areas where Machshava (thought) creates the reality. Where what a person holds to be dear takes on a real part of his life. Things that he holds to be insignificant cannot affect him as much. We know for example that it is that way with stress in life. A person who has good things and difficult things in his life. Someone who for example has family issues which are difficult and financial issues which go well or the reverse. If he lives a life focusing on his negatives he will have high blood pressure. If he lives a life focusing on his positives he will be healthy. What changed? What drove his blood pressure up? Only his thoughts, only his Machshava. A person's Machshava has the ability to create a reality.

Rav Chaim Volozhiner as is well known writes about this in Nefesh Hachaim first in the first section of Nefesh Hachaim Perek 9 from the Zohar. He brings the idea of Hashem Tzilcha, that a person who is able to live with joy brings a Hashpa'a an influence of joy from up on high, and the reverse. Later, more famously in the third section of Nefesh Hachaim in Perek 12 he writes, if a person in his heart can be Mevateil and consider it insignificant all of the physical dangers, physical short comings, physical failures that he has in this world and he will not pay attention to any other power, and concentrate only on spiritual things and on G-d, if he will do that, also Hashem will behave with him the same way. Other things won't be able to have a negative effect.

It is sort of like when a person walks in the street and there is a dog. If you ignore the dog the dog will ignore you for the most part. Somebody who looks the dog in the eye causes the dog to pay attention to him. The same thing with Kochos Hatumah. The more you are Mevateil it, the more you ignore it, the more you behave as if it is insignificant, then indeed it will be insignificant. A person who runs away from a pursuer, if he is constantly looking back over his shoulder at the pursuer it slows him down. If you are running away from the Yeitzer Hora don't look back, look forward. Look for the positive things you can do in Avodas Hashem and then that has a reality.

Rav Chaim Shmuelevitz, the Shmuz to which Rabbi Nebenzahl refers is in the Sichos Mussar when he talks about this regarding Bitachon. The more one has faith the more he creates the faith. The reverse with Rochel, the more she denies the reality of the Avoda Zorah the less it exists.

3. Let's go on to a third Vort something connected as well to something we discussed in the past. We know that Lavan insisted as it says in 29:26 (לֹא-יַעֲשֶׂה כֵן בְּמִקְוֹמָנוּ--לְתַתּוֹת הַצְעִירָה, לְכִנֵּי הַבְּכִירָה). We don't give a younger child before an older child for marriage. We Pasken that way. It is brought in the Shach Siman 244:13 this idea of marrying children in the order of the way they were born. The question we asked is why do we Pasken like Lavan as opposed to Yaakov who probably had no such consideration?

The Maharsham (Rav Sholom Mordechai (Hakohen) Schwadron 1835 - 1911 grandfather of the Maggid of Yerushalayim) in his Sefer on the Torah Techeiles Mordechai asks a question. Why are we Paskening like Lavan? He answers based on a Chida (Rav Chaim Yosef Dovid Azulai 1724 - 1806). The Chida writes that Rochel and Leah were twins. This may explain why Yaakov mistook Leah for Rochel on the night of their marriage, apparently they looked alike. When they were twins we recall now in last week's Parsha that Yaakov and Eisav were twins as well. Yaakov's Shitta was that twins in the womb are created in the reverse order to which they are born. So that the first child to be created is actually born second. Similar to two peas which are stuck into a narrow pipe, the pea put in first will come out of the opening second. This is because if you put two things in and you turn it upside down the thing that went in second comes out first. Yaakov held that he was the real Bechor and he got the Bechora. Eisav said I am the real Bechor. Lavan went with Eisav's Shittah. He said Leah was born first so (לֹא-יַעֲשֶׂה כֵן בְּמִקְוֹמָנוּ). Yaakov you have your Shittos we hold that it goes according to birth, we go with Eisav's Shittah.

In fact, Yaakov Avinu went with his own Shittah that the one that was conceived first is the older one and therefore, he held Rochel was older. Therefore, it turns out absolutely beautifully that Yaakov also held that the Bechira goes before the Tzei'ira. He just held that Rochel had a Din of the Bechira.

PS if you look at the Sefer Hamakne in his Pirush on Shulchan Aruch Siman 37:17 he writes that although the custom is to marry off an older child before a younger child if they are twins there is no such Kipaida. Then either one can go first. Which of course is the Halacha which fits well with this Vort that we said here today.

The question of the week is: The Kasha has to do with as it says in 29:27 (מִלֵּא, שְׁבַע זֹאת). We know that after Yaakov married Leah that Lavan said wait a week and then you can marry Rochel. The Yerushalmi says that we derive from here that Ain M'arvin Simcha B'simcha. That during a man's

Sheva Berachos he is not allowed to take a second wife. (Probably not a good idea for other reasons), but Halacha says Ain M'arvin Simcha B'simcha and that is why (מלא, שבע זאת) Yaakov waited the week of Sheva Berachos before marrying Rochel.

The Kasha is this, we are learning in the Sunday morning Yor'e Dai'a Shiur Siman 192. There in Yor'e Dai'a we learned that when a man proposes to a woman he needs at least seven days before she can be Tahor and come to the Chuppah. If so, here that would seem to be the reason that Rochel had to wait a week. The Shulchan Aruch says that if a wedding was planned and then called off and then subsequently set for a new date this rule which is called the rule of Dam Chimud applies and you need a week. So (מלא, שבע זאת) why does the Yerushalmi say that it was because of Ain M'arvin Simcha B'simcha it would seem that it would be because of a Halacha in Yor'e Dai'a which is the Halacha of Dam Chimud. Tzorech Iyun!

With that I bid you all an absolutely wonderful Shabbos. You will notice that this is the first Thursday in a number of weeks that I have not mentioned the Mishmar. I am sure that all of you will make an effort to have a Mishmar night on Thursday night and it is really not necessary for me to remind you. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Vayetzai 5773

Let's begin talking about Parshas Vayetzai by discussing the very beginning of the Parsha. In the beginning of the Parsha of course Yaakov Avinu leaves the house of his father and heads to Charan. In Birchas Hageshem we say Zechor To'an Maklo, V'avar Yardein Mayim. We mention Yaakov Avinu as a Zechus by saying Hashem remember Yaakov Avinu who carried his stick across the Yardein. As it says in 32:11 (כי במקלי, עברתי את-הירדן הזה)

Rav Druk in his Sefer on Chumash Darash Mordechai page # 209 explains what was the Zechus of To'an Maklo. Why mention that he carried his stick, what does carrying his stick have to do with this Zechus? Rav Druk explains that by teaching us the Da'as Zekainim Baalei Tosafos on the Parsha. We find that Yaakov Avinu had nothing left only his stick when he crossed the Yardein. Yet at the beginning of the Parsha he sets up a stone as a Matzeiva as it says in 28:18 (ויצק שמן, על-ראשה). He pours oil on the top of the stone. The obvious question is if Alifaz took all he had and all Yaakov had was a stick then where did he get Shemen to pour on the stone?

The Da'as Zekainim Baalei Tosafos answered that Yaakov Avinu kept oil stored in his walking stick. Why would anyone in his right mind keep oil in his walking stick? Da'as Zekainim Baalei Tosafos explains that Yaakov Avinu wanted to have oil available to him so that when it gets dark he should be able to continue learning. Therefore, wherever he went he took a supply of oil so that he can learn at all hours. Where was it hidden? (במקלי) it was hidden in his stick. Therefore, he had the oil to pour upon the Mizbaiach.

This reminds me of something I once heard B'sheim Rav Shach. Rav Shach in his later years had difficulty seeing. He once explained why he thinks it is that Min Hashamayim he has difficulty seeing. He said that it is an Onesh for something that once happened in his youth. In his younger years when he was in Yeshiva, Rav Shach said that he was a very shy person. The policy in the

Yeshiva was that they gave each Talmid a candle which he would be able to use for night Seder. There was no electric lights. The Yeshiva people were poor so what they did was that they gave each Talmid a candle which he would be able to learn for night Seder. If a Talmid stayed in the Bais Medrash longer, he was entitled to an extra candle but he had to go to the Mashgiach to ask for it. It was a very poor Yeshiva as most of Lita was and you really had to make your case in order to get the extra candle. Rav Shach said Ich Hab Geven a Shemedika (he said I was a very shy person) and I wouldn't go over to the Mashgiach to ask for an extra candle. On Friday nights after the Seuda, the Talmidim would go over to the Mashgiach to be assigned a place to eat the Shabbos meal. Then Rav Shach said, even though I was shy and it was difficult, I went over to the Mashgiach and told him I had no place to eat. Every Friday night that I went to him he would assign me a home to eat the Shabbos Seuda.

Rav Shach said that this is something for which he had to do Teshuva. When it came to his learning he did not ask for an extra candle. When it came to his eating (his stomach) he did. What did he do for his learning? Rav Shach said that he went around the tables and would scrape the remaining wax that remained after a Talmid had finished using his candle. He would press the extra wax with a wick and use it for his extra night Seder. But Rav Shach said that Maisim Mochichim Zeh Es Zeh. When it came to eating he wasn't shy and when it came to candles he was shy. And that is why he said that Min Shamayim he started to lose his eyesight.

What I am learning from this is the idea that those things that we take for granted, the ability to be able to learn at any hour. We have electric light and comfortable warm homes. Look at this, Rav Shach had to scrape together wax to be able to do it. Generations earlier when Klal Yisrael began, Yaakov Avinu had to carry oil to be able to do this. For us it is so easy and yet we find it so difficult. Perhaps we should take an appreciation of the fact that Torah is so available to us nowadays.

Let's move on to something else in the Parsha. Rashi in 31:7 brings that Yaakov Avinu said that Lavan had fooled him and cheated him many times. Rashi has a Lashon that (שהחליף תנאו מאה) (פעמים). That there were 100 times that Lavan cheated Yaakov Avinu.

In the Ayalas Hashachar (page # 249), Rav Aaron Leib Shteinman brings a Mayseh that I would think I would find in a Chasiddishe Sefer. Rav Aaron Leib brings a Mayseh that in Tzfas one Shabbos, Rav Moshe Alshich gave a Drasha. He gave a Drasha and he enumerated the 100 different Ramaos that Lavan did to Yaakov. Obviously he was collecting them from Drashos or Midrashim, and he listed the 100 Ramaos that Lavan did to Yaakov. The Arizal was in the audience and afterwards he went over to the Alshich and the Alshich commented to the Arizal, I saw you start laughing in middle. What were you laughing at? So the Arizal said the following. From Shamayim, Lavan came down to listen to your Drasha and as you were enumerating each of the 100 things, Lavan nodded his head. However, when you came to one of them, Lavan muttered to himself Chaval Shelo Chashavti Al Zeh. That one I didn't think of and it is a shame, I wish I would have thought of it. At that moment I laughed. So I guess the Alshich got 99 out of the 100 correct. Some story.

Why does Rav Aaron Leib Shteinman bring this? To teach a lesson. He says that we learn from here that the Middos of a person remain attached to the person even after a person dies and goes

up to Shamayim to the Olam Ha'emes. Whatever Middos Ra'os as in the case of Lavan or Middos Tovos hopefully in our case. That all the Middos that a person has in this world, whatever he makes of himself, that remains a part of him for always and therefore, even though Lavan had already been in the Olam Ha'emes, when it came before him one more good idea he said Chaval Shelo Chashavti Al Zeh. I wish I would have thought of that trick as well. This is even though in the Olam Ha'emes he is punished for his dishonesty. Nevertheless, Kach Hi Middos Haneshamah. Whatever Middos we get in this world they stay with us.

Rav Aaron Leib Shteinman says a second lesson to learn from this. How keeping Shabbos Kodesh (keeping Shabbos holy) is an extraordinary thing for a Neshama. Even the Neshamah of Lavan had a respite from Gehinnom on Shabbos. Imagine, to the degree that a person keeps Shabbos the Shabbos will be Shomer him. Specifically he mentions, that at the end of Shabbos people run away from the Shabbos. We shouldn't run away from the Shabbos. To the degree that we keep the Shabbos going we have the Shabbos.

The Tur brings in Shulchan Aruch, Aruch Chaim that that is why we have the custom to say V'atah Kodesh Yoshev Tehilos Yisrael, to say Kedusha when Shabbos exits. That Shabbos should end with an expression of Kedusha. That that is something we will have for always. This is a second very interesting incident that applies a second Nekuda in this week's Parsha.

A third thought for this week's Parsha. In this week's Parsha there is something that Rav Moshe often said which is famous and I would just like to elaborate on it. It is known that one of Rav Moshe's themes was that when the Jews who came to America originally they used to say it is Shver Tzu Zain a Yid. It is hard to keep Shabbos. Therefore, the children grew up with an attitude that it is hard to keep the Shabbos and many rejected it. We are supposed to be Mechaneich our children and show them the beauty of Shabbos, the beauty of Mitzvos. That which Rav Moshe said we find in this week's Parsha. We find that Yaakov Avinu is commanded to leave the house of Lavan and when he relates this to Rachel and Leah he could have just said that Hashem said we must leave and certainly they would have left with him. That is not what he did. He explained to them that it is good for us to leave. It is appropriate for us to leave. Therefore, let's go. Why did he have to say that, he was leaving because it was Ratzon Hashem. The answer says Rav Moshe is that even when it is Ratzon Hashem a person has to look to see it in a positive light.

I would like to add to this a Vort I saw in my study of Shir Hashirim which we are doing now in the Hakhel Shiurim given on Secular Holidays. I saw a beautiful thought regarding a Posuk in Perek 4. In Perek Daled the Ribono Shel Olam is talking to Klal Yisrael and it says in 4:11 (דְּבַשׁ וְחֶלֶב תַּחַת לְשׁוֹנֶיךָ). I admire the honey and milk that is under your tongue which we understand to mean the Torah that you have learned. Referred to here as honey and milk. The question is that the expression milk and honey is mentioned 13 times in Tanach outside of this place. In all places milk is mentioned first and honey mentioned second. Why here does it say (דְּבַשׁ וְחֶלֶב) honey first and milk second. The answer is that normally milk comes before honey. Why? Because milk is the sustenance, it is what a child lives on. A baby grows up living on milk. Milk is what sustains a person it is what a person needs. (דְּבַשׁ) honey, sweet things, they are extras, they are things that are luxuries. They are things that people enjoy, they are second. The necessities are first and the luxuries are second. Here the Posuk is talking about Torah study. When it comes to Torah study (דְּבַשׁ) is first because the Mesikos, the sweetness is an essential part, it is not a luxury or extra.

That when a person studies Torah it should be in a sweet way. When we learn with our children, that it should be in a positive way and a sweet way is a necessity in Limud Hatorah is the essential of Limud Hatorah and therefore, Devash comes first. Devash is as essential as Chalav when it comes to Limud Hatorah. What a beautiful thought.

The question of the week is: we find that Yaakov Avinu decides it is time to leave Lavan's home. When does he make this decision? So the Posuk tells us in 30:25 (וַיֵּאמֶר יוֹסֵף אֶת-יֹסֵף; וַיֵּאמֶר) (וַיֵּצֵב, אֶל-לְבֹן, שְׁלַחֲנִי וְאֶלְכָה, אֶל-מְקוֹמִי וְלֹאֲרָצִי כִּאֲשֶׁר יִלְדָה רַחֵל אֶת-יֹסֵף: מִשְׁנוֹלָד שְׁטֵנוֹ שֶׁל עֵשׂוּ, שֶׁנֶּאֱמַר (עוֹבְדֵיהָ אֵיחָ) וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף (לַהֲבָה וּבֵית עֵשׂוֹ לְקֵשׁ, אֵשׁ בְּלֹא לְהַבָּה אֵינוֹ שׁוֹלֵט לְמַרְחֹק, מִשְׁנוֹלָד יוֹסֵף בֵּטֵחַ יַעֲקֹב בְּהַקְב"ה וְרִצְוָה לְשׁוֹב לְעַד יִלְדָה רַחֵל אֶת יוֹסֵף לְהַבָּה, וּבֵית יוֹסֵף לְהַבָּה, וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְקֵשׁ)). The idea being that Yosef's birth allowed Yaakov to go back now and confront Eisav. This is beautiful. However, later in Parshas Vayishlach in 35:29 Rashi (וַיִּגְדַע יַצְחָק: אֵין מוֹקֵדִים וּמֵאוּחָר בְּתוֹרָה, מְכִירְתוֹ שֶׁל) (וַיִּצְחָק בֶּן שָׁנָה וּגּוֹ', וַיִּצְחָק מֵת בְּשֵׁנֵת מֵאָה וְעֶשְׂרִים לַיַּעֲקֹב, אִם תּוֹצִיא שְׁשִׁים מֵמֵאָה וּשְׁמוֹנִים שָׁנָה, נִשְׂאָרוּ מֵאָה וְעֶשְׂרִים, וַיִּוֹסֵף נִמְכַר בֶּן שֶׁבַע עֶשְׂרֵה שָׁנָה, וְאוֹתָהּ שָׁנָה שְׁנֵת מֵאָה וּשְׁמוֹנֵה לַיַּעֲקֹב. כִּי־צָד, בֶּן שָׁנָה וּשְׁלֹשׁ נִתְבָּרַךְ, וְאַרְבַּע עֶשְׂרֵה שָׁנָה נִטְמָן בְּבֵית עֵבֶר, הָרִי שְׁבַעִים וּשְׁבַע, וְאַרְבַּע עֶשְׂרֵה עֶבֶד בְּאֶשְׁהָ, וּבְסוֹף אַרְבַּע עֶשְׂרֵה נוֹלָד יוֹסֵף, שֶׁנֶּאֱמַר (לְעִיל לְכָה) וַיְהִי כִּאֲשֶׁר יִלְדָה רַחֵל אֶת יוֹסֵף וּגּוֹ', הָרִי תִשְׁעִים וְאַחַת, וּשְׁבַע עֶשְׂרֵה עַד שֶׁלֹּא נִמְכַר יוֹסֵף הָרִי מֵאָה וּשְׁמוֹנֵה. (עוֹד מְפֹרֵשׁ מִן הַמְקָרָא מִשְׁנִמְכַר יוֹסֵף עַד שֶׁבָּא יַעֲקֹב מִצְרִימָה עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁנֶּאֱמַר (לְהֵלֵךְ מֵאָה מוֹ) וַיִּוֹסֵף בֶּן שְׁלֹשִׁים שָׁנָה וּגּוֹ', וּשְׁבַע שָׁנִים שׁוֹבֵעַ וּשְׁנַתִּים רֶעֶב הָרִי עֶשְׂרִים וּשְׁתַּיִם, וְכֹתִיב יָמֵי שְׁנֵי מַגּוּרֵי שְׁלֹשִׁים וּמֵאֵת שָׁנָה נִמְצָא יַעֲקֹב (בְּמִכִּירְתוֹ מֵאָה וּשְׁמוֹנֵה): goes through the mathematics, the age of Yaakov at every point here in the episode of Parshas Vayeitzei. And there Rashi brings that Yaakov Avinu was 91 years old at the time when Yosef was born. Yaakov came to Lavan's house at the age of 77 which means that Yosef was born at the end of 14 years. If Yosef was born at the end of 14 years then it is no surprise why did Yaakov say now that it was time to leave. It was simple. Because he had obligated himself to be there for 7 years and then to be for a second set of 7 years. He had to stay for 14 years. There was no reason for him to stay any longer. So what is bothering Rashi here? Why did Yaakov Avinu leave, because the 14 were up. What is the Raya that it was because Yosef was born.

A proof to this is the fact that Yaakov stayed 6 more years once he made an arrangement to be paid for it, so he did stay longer. Obviously the reason he was going to leave after 14 years was because the time was up. So what does Rashi seem to say that he was waiting for Yosef's birth and he said now I could leave. He could not leave early, he was obligated to stay to the end of the 7 years because of the 7 years he had pledged to work for Rachel. This is a Nikuda which I believe needs explanation.

Rabbi Reisman - Parshas Vayeitzei 5772

We find that when Yaakov sleeps at Har Hamoriah 28:20 (וַיִּדַר יַעֲקֹב, נִדָּר לֵאמֹר: אִם-יְהִיָּה אֱלֹקִים עִמָּדִי,) (וַיִּשְׁמְרֵנִי בְּדַרְךָ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ, וְנָתַן-לִי לְחֵם לְאֹכֹל, וְיִכְגַּד לְלִבְשִׁי וְהָאֶבֶן הַזֹּאת, אֲשֶׁר-שָׁמַתִּי מִצְבָּה--יְהִיָּה, בֵּית אֱלֹקִים; וְכָל אֲשֶׁר תִּתֵּן-לִי, עֲשֹׂר אֶעֱשֶׂרְנּוּ) (וְהָאֶבֶן הַזֹּאת, אֲשֶׁר-שָׁמַתִּי מִצְבָּה--יְהִיָּה, בֵּית אֱלֹקִים; וְכָל אֲשֶׁר תִּתֵּן-לִי, עֲשֹׂר אֶעֱשֶׂרְנּוּ) (לְךָ) and this stone, which I have set up for a pillar, shall be Hashem's house.

Rav Schorr in the Ohr Gedalyahu in Parshas Mattos (page # 159) writes an important Yesod. He says that there is a rule that any concept which is original in the Torah has its Chashivus, has its importance by the first place where it is mentioned. This is a concept that Rav Schorr mentions in numerous places in the name of Rav Tzaddok. Nedarim, taking an oath, is mentioned here for the very first time. (ויִדַּר יִעֲקֹב, נָדַר לְאִמֶּר).

And in line with Rav Tzaddok's thought, the point Rav Schorr makes is that the purpose of the Parsha of Nedarim, the idea that there is a Parsha in the Torah regarding oaths, regarding swearing, regarding making promises, is because the purpose of the oath is for it to be done in the way that Yaakov did it. For it to be done in a manner that causes a person to be a Zariz in serving Hashem. It causes a person to be reminded and be reinforced in his commitment to serve Hakadosh Baruch Hu. That is the purpose of a Neder. As you know we don't take oaths lightly, so the idea of taking an oath as a matter of business or the like is something we avoid. So where is the Parsha of Nedarim as a positive idea? Where is the thought of taking an oath as something constructive? (נִדְרֵי יַעֲקֹב,) (נָדַר לְאִמֶּר) When it is done in the manner that Yaakov Avinu does it here. This is the Yesod.

Rav Schorr adds that based on this we can understand this which we find in Tehillim 132:2 (אֲשֶׁר) (נִשְׁבַּע, לִירֹר; נָדַר, לְאֲבִיר יַעֲקֹב). When Dovid takes an oath he says I swore to Hashem, I took a Neder to the Lord of Yaakov Avinu. It doesn't say L'avir Avrohom or L'avir Yitzchok, it says to the Lord of Yaakov Avinu. Why Yaakov? Because Yaakov started with making Nedarim and his Neder is an example of a Neder for a good reason.

If you look at Tehillim 132 it continues. When it says that Dovid Hamelech swore, what did Dovid swear, what oath did he take? 132:3 - 132:5 (אִם אָתָּן) (שָׁנַת לְעֵינַי; לְעַכְפֵּי תְנוּמָה הַ עַד-אֲמַצָּא מְקוֹם, לִירֹר; מִשְׁכַּנּוֹת, לְאֲבִיר יַעֲקֹב). He swore that he would have no rest until he found and acquired the place of the Bais Hamikdash. That Neder fits well with the Neder of Yaakov. Yaakov swore that if Hakadosh Baruch Hu would bring him back safely (וְהָאֵבֶן) (הַזֹּאת, אֲשֶׁר-שָׁמַתִּי מִצִּבְיָה--יְהוָה, בֵּית אֱלֹקִים). He swore to establish a house of Hashem and it fits beautifully that the next Neder the Neder that Dovid Hamelech mentions is also done in the same concept.

Rav Schorr adds more. He says that Parshas Mattos comes out during the 3 weeks and the Parsha of Nedarim doesn't seem to have a connection with the 3 weeks but according to this it is good. The Parsha of Nedarim was made originally and again in the time of Dovid to establish a Beis Hamikdash and during the 3 weeks when we mourn the Beis Hamikdash it is very fitting that we should be reminded of this Parsha of Nedarim.

We find also that Dovid Hamelech said in Tehillim 119:106 (מִשְׁפָּטֵי צְדָקָה), I swore and will keep to observe the Mitzvos. Again this idea, the purpose of the Parsha of Nedarim is how we find it here. It is a bit difficult to know how to put this into practice. We are afraid to make Nedarim to take an oath even for a Dvar Mitzvah and rightfully so. So what does that leave us with, what can we do? One wonders, if I make a Neder but I say Bli Neder. If I promise to do something but I say Bli Neder because I am afraid that I may not keep it. Does that have any meaning at all?

It is interesting, if I recall correctly, there is a letter in the first volume of the Kovetz Teshuvos from Rav Elyashiv where Rav Elyashiv and his son in law Rav Chaim Kanievsky disagree on the point, they are talking there about Kabbalos Taanis, about accepting a Tannis for the following day. Rav Chaim Kanievsky apparently holds that one can do so Bli Neder and Rav Elyashiv says that it is meaningless.

I believe that Rav Reuvein Grozovsky in the Chiddushei Reb Reuvein in Nedarim at the end of Siman 1 says that this is actually dependent on a Machlokes Rishonim. Be that as it may at least according to some Rishonim we have an idea of promising to do something with a Bli Neder. In other words, taking a Kabbalah on ourselves, it is not really an oath but it is a Kabbalah to do something. If we succeed and fulfill that Kabbalah it does have extra meaning. Perhaps, this is a Mehalech (an approach) for us to try to use this Parsha.

Let us move on. The first story is the story of Yaakov Avinu at Har Hamoriah.

After Sheini, the scene shifts to Yaakov arriving at the home city of Lavan and of course coming upon to the (בְּאֵר) B'air. When he comes there, Yaakov Avinu says Mussar to the shepherds who have gathered and he says to them 29:7 (וַיֹּאמֶר, הֲנֶעֱדוּלְךָ--לֹא-עֵת, הָאֶסְףָּ הַמִּקְנֵה; הַשְּׂקוּ הַצֹּאן, וּלְכוּ) (רע). He says the day is still young and it is not time for you to gather in the sheep. It is very hard to understand why Yaakov Avinu assumed that they were about to retire for the evening. They came to give their sheep to drink. Why did Yaakov make an assumption that they were going to somehow quit their jobs early and bring in the sheep? In the story it is not that clear. In addition, the language of Yaakov (הֲנֶעֱדוּלְךָ), there are still many hours to the day. (הָאֶסְףָּ הַמִּקְנֵה). It is redundant. Yaakov should have said that (לֹא-עֵת, הָאֶסְףָּ הַמִּקְנֵה) it is not time to gather in the sheep. The language (עוֹד הַיּוֹם גְּדוּל) certainly can use explanation.

I saw a beautiful explanation in the Sefer Acharei Ro'i which is a beautiful Sefer on a number of topics. He suggests the following. Remember that the night before this event was the night that Yaakov Avinu came upon Har Hamoriah. On that night the sun set early miraculously so that Yaakov would sleep at Har Hamoriah. Now when the sun set early it wasn't only Yaakov Avinu who noticed that, it was the whole world that noticed 28:11 (כִּי-בָא הַשֶּׁמֶשׁ) that the sun set early. So people the world over were wondering what is this astronomical event. Is it that from now on there is a new time for sunset because of a time shift and now sunset will be earlier? The shepherds didn't want to be stuck out in the fields when it gets dark, how are they going to collect their sheep? So the next day they panicked and said maybe the sun will set a few hours earlier today as well. So quickly they gathered in their sheep and brought them to the well. Yaakov Avinu understood this and he said to them (עוֹד הַיּוֹם גְּדוּל), don't worry there is still many hours left to today so (לֹא-עֵת, הָאֶסְףָּ הַמִּקְנֵה) it is not the time to gather the sheep because Yaakov Avinu alone among all the human beings in the world understood and knew why the set early the night before. What a beautiful thought and a Beautiful Vort.

A third thought regarding the Parsha that is connected to the end of the Parsha. At the end of the Parsha we find that when Yaakov Avinu is finally returning we see that he comes across a group of angels 32:2 (וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי-אֱלֹהִים: מַלְאֲכֵי שָׁמַיִם שֶׁל אֶרֶץ יִשְׂרָאֵל) (וַיִּפְגְּעוּ-בוֹ, מִלְאֲכֵי אֱלֹהִים). Rashi explains (בְּאוֹר לְקִרְאָתוֹ לְלוּוֹתוֹ לְאֶרֶץ יִשְׂרָאֵל). What are these angels? Rashi says that they were the Malachim of Eretz Yisrael. Just like when he left Eretz Yisrael the Malachim of Eretz Yisrael took leave of Yaakov

Avinu so too now as he was returning Rashi says the Eretz Yisroel angels came to accompany him back to Eretz Yisrael.

The Ramban asks (ואני תמה בזה, שהרי עדיין לא הגיע יעקב לארץ ורחוק היה משם ושלה מלאכים אל עשו מרחוק,) ושם (להלן לב כג): נאמר ויעבור את מעבר יבק, שהוא "יבק הנחל גבול בני עמון" (דברים ג טז), שהוא דרומית מזרחית לארץ ישראל, ועדיין יש לו לעבור גבול בני עמון ומואב ואחרי כך ארץ אדום. ותחלת ביאתו בארץ בשכם היה שנאמר (להלן לג יח): ויבא יעקב שלם עיר שכם אשר בארץ כנען. אבל הייתה המראה הזאת ליעקב כאשר בא בגבול אויביו להודיעו כי רבים אשר אתו מאשר אתם. ונקרא שם המקום מחנים, כי כן הדרך בשמות. או מחנים, מחנהו ומחנה העליונים, (לומר כי מחנהו בארץ כמחנה המלאכים, כלם מחנות אלוקים, מברכים לו ומודים בייחודו יתברך שמו לעולמים), that it is not logical to say so because Yaakov Avinu was still quite a distance from Eretz Yisrael and he had not passed through the lands of Moav and Midyan and therefore, the Ramban disagrees with Rashi.

To explain Rashi I would like to share with you a nice Yesod that it says in the Divrei Yoel on this week's Parsha not in regard to this Ramban but he talks about the general concept of Vayeitzei of taking leave of a place, of being somewhere. He writes an important Yesod. He says that although physically a person is wherever his body is at any given time, nevertheless on a higher level, on a spiritual level a person is where his mind takes him, where his mind wants him to be. Not that he is physically there but it is K'ilu.

We find such a concept in the laws of Techum Shabbos. On Shabbos a person may not travel more than 2,000 Amos and nevertheless if on Erev Shabbos someone placed an Eruv Techumim and his Daas (mind) is to be Kone Shevisa (to acquire the place that he is residing for Shabbos) at the place of the Eruv Techumim, then that becomes his place. As a matter of fact the Mishna in Eruvin is talking about someone who is travelling and did not put an Eruv Techumim, it is enough that he has in mind and states Yehai Shevisasi Bitzad Ulam Ploni (I want my place to be where that tree is). In other words, where a person wants his place to be that is his place. That is the place that Halachacially we look at him as if he is there.

We find such an idea in Maseches Berachos 28b second Mishna that when someone Davens Shemone Esrei he faces Eretz Yisrael and if he can't (יכוין את לבו כנגד בית קדשי הקדשים) he should point his heart to the place of the Kodosh Hakadoshim. This is the same idea, that where a person wants to be in a sense that is where he is.

Eretz Yisrael is called the place that (Devarim 11:12) (עיני ירנר אֶל־הַיָּדָה בָּה--מְרִשִׁית הַשָּׁנָה, וְעַד אַחֲרֶיהָ) (עיני ירנר אֶל־הַיָּדָה בָּה--מְרִשִׁית הַשָּׁנָה, וְעַד אַחֲרֶיהָ) Einei Hashem Elokecha Ba, Mairashis Shana Ad Acharis Shana, that Hakadosh Baruch Hu's eyes are Kavayachul on Eretz Yisrael and we too if our hearts are towards Eretz Yisrael it is as if we are there.

The Gemara in Maseches Kesuvos 75a (9 lines from the bottom) Darshuns the Posuk from Tehillim 87:5 (תהילים פז) ולציון יאמר איש ואיש יולד בה והוא יכוננה עליון א"ר מיישא בר בריה דר' יהושע בן (לוי אחד הנולד בה ואחד המצפה לראותה). The Posuk in Tehillim says regarding Tzion regarding Yerushalayim that the Goyim say all you are born there so the Gemara Darshuns not only one who is born there but someone who has in his heart a strong desire to be there and see Yerushalayim it is as if he was born there and is a citizen of Yerushalayim. Rashi says that (ולציון יאמר. משום דאירי) בה רבי מיישא נקיט לה ולציון יאמר איש ואיש יולד בה לעתיד לבא כשיתקיים מקרא שכתוב והביאו את כל אחיכם מנחה

(לה' וגו' כל מקום שימצאו שם ישראל יאמרו העמים זהו מבני ציון זה יולד בה נביאנו שם). Rashi says that in later days the Goyim will look at Yidden and whoever wants to be in Eretz Yisrael, whoever has a (Teshuka) a desire will be called Bnei Tzion. So this is the idea that where a person has his heart set, in a certain sense it is as if he is there.

Here too, Yaakov Avinu was now heading back to Eretz Yisroel and his heart mind was on Eretz Yisrael. He was eager to return even from a distance. At that moment the Malachim returned to him the Malachim of Eretz Yisrael came to him K'ilu (as if) he was actually there.

The question of the week is: Yaakov Avinu in defending himself to Lavan explains that in 20 years of watching the sheep of Lavan and if anything happened to any of them 31:39 (אֲנֹכִי אֶחְטָא, מִיָּדַי) (תְּבַקְשָׁנָה). If something happened to one of the sheep even if Min Hadin Yaakov Avinu would not have had an obligation to pay, he still paid from his own money and reimbursed Lavan. As Rashi says on the words in the Posuk (גִּנְבְּתִי יוֹם, וּגְנַבְתִּי לַיְלָה), (גִּנְבְּתִי יוֹם וּגְנַבְתִּי לַיְלָה: גְּנוּבַת יוֹם אוֹ גְּנוּבַת לַיְלָה) (הַכֹּל שֶׁלֹּמְתִי) if anything was stolen I paid back. I took my own money and paid back. There is a bit of a difficulty with this.

We know that Yaakov Avinu crossed the Yardein as it says in 32:11, (כִּי בְּמַקְלִי, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה). Everything he had was taken from him by Elifaz the grandson of Eisav and he came penniless to Lavan. Where did he own money to repay Lavan for the sheep that was stolen, he had no money. He worked 7 years for one wife and 7 years for another wife and now these 6 years he was not paid, he says for all 20 years he was able to pay him back. Where did Yaakov acquire money to be able to pay him. This is something that is Tzorech Iyun Gadol unless he wrote a letter to Yitzchok and he mailed him back money. Maybe that is the answer.

However, thinking about it, the Kasha would apply even earlier in the Parsha. In 28:18 (וַיִּשְׁכַּם יַעֲקֹב) (בְּבֹקֶר, וַיִּקַּח אֶת-הָאֶבֶן אֲשֶׁר-שָׁם מְרֹאשֵׁתָיו, וַיִּשֶׂם אֹתָהּ, מִצְבֵּה; וַיִּצַק שָׁמֶן, עַל-רֹאשָׁהּ) Yaakov Avinu sleeping at Har Hamoriah (עַל-רֹאשָׁהּ) (וַיִּצַק שָׁמֶן, עַל-רֹאשָׁהּ), he pours oil on the Matzeiva. Again, if Elifaz took everything from Yaakov Avinu from where did he get the oil? Tzorech Iyun Gadol.

Rabbi Reisman - Parshas Vayeitzei 5771

Rebbi started off the Shiur with a Dvar Halacha that was mentioned in Parshas B'reishis in 5769. I have pasted that Dvar Torah here.

This week we learn about Maasei B'reishis. We learn in the Posuk (1:5), (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד), (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד), that there was day and night even before the sun was created (the sun was created on the 4th day.) So does day and night depend on the sun or doesn't it depend on the sun? Is the fact that the sun rises make it day (a Sibah), or no, there is a rotation of day and night that Hakodosh Boruch Hu set into the Briyah, and the suns synchronization to day and night is a Siman to that fact?

It would look like from (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד), that the sun is a Siman L'dovor. If we allow such a chiddush, then what R' Elchonon says in the beginning of Maseches Pesochim in Koivetz Shiurim, which is similar to this, would leave us with a Kasha. In the beginning of Parshas Vayeitzei 28:11, we learn (כִּי בָּא הַשֶּׁמֶשׁ) (כִּי בָּא הַשֶּׁמֶשׁ), that the sun set 2 hours early. Rashi says, (כִּי בָּא הַשֶּׁמֶשׁ: הָיָה), (כִּי בָּא הַשֶּׁמֶשׁ, מִשְׁמַע שֶׁשָּׁקְעָה לוֹ חֲמָה פְּתֹאֵם שֶׁלֹּא בְּעוֹנָתָהּ כְּדֵי שֶׁלִּיֵּן שָׁם) (לוֹ לְכַתּוּב וַיִּבֹּא הַשֶּׁמֶשׁ. כִּי בָּא הַשֶּׁמֶשׁ, מִשְׁמַע שֶׁשָּׁקְעָה לוֹ חֲמָה פְּתֹאֵם שֶׁלֹּא בְּעוֹנָתָהּ כְּדֵי שֶׁלִּיֵּן שָׁם) that took place

in order that Yaakov should sleep there. It is very shver. We are off by 2 hours. If the sun is synchronized to day and night, then Bishlomo that you learn that the sun is a Sibah, so then if the sun goes down 2 hours earlier, then it is night. However, if you learn that day and night are in the Briyah, and the sun is only a Siman L'dovor, so when Hashem made the sun go down early, Takeh Yaakov thought it was night, but we know it was 2 hours early.

This Kasha is not a Kasha, it is a Rayah L'dovor. In B'reishis Rabbah, the Medrash says, the 2 hours that the sun went down early in Parshas Vayeitzei, when were those 2 hours paid back? When Yaakov Avinu was limping from the Makah that the Sar Shel Eisav gave him, the sun stayed up 2 hours longer, which equalized for the hours it went down early. What is P'shat in the Medrash, why should there be a reason to GIVE back 2 hours? If a miracle happens, it has to be paid back?

According to what we are saying, it is Geshmak. Really, the sun is only synchronized to day and night; it is not Mamash day and night, so that is why the Medrash could ask when were those 2 hours given back.

In Yehoshua 10:12 it says, (יב אִזְ וַיִּדְבֶר יְהוָה, לִירֵרָה, כִּי־וַיִּרְדּוּ אֶת-הַיָּמִים, לִפְנֵי בְנֵי יִשְׂרָאֵל; וַיֹּאמֶר לְעֵינָי,) he also held the sun up, (שָׁמַשׁ בְּגִבְעוֹן דָּוָם), and you may ask the same question, Ai it is not synchronized? Rashi in Yehoshua says, (שָׁמַשׁ בְּגִבְעוֹן דָּוָם), was a full 24 hours delay, so everything is still synchronized.

There is a strange din. You are allowed to Daven Maariv an hour and a Quarter before nightfall. This makes no sense as Maariv is a Tefillah for Laylah, so why would we have this exception? Maybe the Pshat is where do we learn about Tefillas Arvis?

From the incident of Yaakov Avinu at Har Hamoriah. The sun went down 2 hours early, he thought it was night, however, it really wasn't night. How early did Yaakov Avinu daven? It is possible that the original Tefillas Arvis was Davened during the hour and a quarter before nightfall, which is commonly referred to as Plag Hamincha. Maybe this is the reason that for generations we can Daven Maariv earlier as well.

We learn that Asarah Nisyonos the greatness of Avraham Avinu is mentioned in a Mishna in Pirkei Avos 5:3 (ה,ג עשרה נסיונות נתנסה אברהם אבינו, ועמד בכולם, להודיע כמה חיבתו של אברהם אבינו). Why Avraham more than Yaakov? Yaakov had his on Nisyonos. He had with Eisav, Lavan, Elifaz, Dinah, Yosef... He had many many difficulties. As a matter of fact if you really want to add them up and you take the Midrashim too, you easily have ten. Why by Avraham Avinu it is called a Nisayon and by Yaakov we say he had Tzoros or difficulties? What marks a Tzoroh as opposed to a Nisayon?

Before this is answered, let me point out that every Tzorah really is a Nisayon. What we mean here is something that stands out as a special Nisayon. What is special about Avraham Avinu's 10 Nisyonos and how does that influence our lives about when is something a Nisayon and when is something a Tzorah?

There is a Baal Shem Tov that is quoted in numerous places. The Chasam Sofer at the end of Parshas Vayeira says the same idea and Rebbi said it over in 5769 and I have pasted it here.

22:1 The Chasam Soifer in Toiras Moishe, on נְסִיחַת אַתְּ-אֲבְרָהָם, addresses why Akeidas Yitzchok is a Nisayoin for Avraham, more so than a Nisayoin for Yitzchok Avinu? L'choirah, it was a Nisayoin for both of them?

The Pashuta Teretz would be that it is easier for someone to give his own life than his child's life. The Chasam Soifer is still bothered why the Posuk only mentions that it is a Nisayoin only for Avraham. The Chasam Soifer answers, when Hashem gives someone a Nisayoin, part of the Nisayoin is a Hester Panim of Hakadoish Baruch Hu. Sometimes when we are in middle of a Nisayoin, it is hard for us to understand what Hashem wants from us. When the Posuk says נְסִיחַת אַתְּ-אֲבְרָהָם, נְסִיחַת אַתְּ-אֲבְרָהָם it was a time that Avraham was Richuk from Hashem. It was difficult for Avraham.

The Chasam Soifer says this is P'shat in Maseches Sukkah 52b (third line from the top), " שנאמר " ולא ירשיענו בהשפטו שנאמר' (תהילים לז) ד' לא יעזבנו בידו" and "(תהילים לז) צופה רשע לצדיק ומבקש להמיתו." The Gemarah Darshuns, "ואלמלא הקב"ה שעוזר לו אינו יכול לו". Which means when a person has a Nisayoin, he has to be Margish Hakadosh Baruch Hu, because if you are not Margish Hakadosh Baruch Hu, it is hard to get through a Nisayoin.

The Chasam Soifer says, that is P'shat in our Posuk, נְסִיחַת אַתְּ-אֲבְרָהָם, נְסִיחַת אַתְּ-אֲבְרָהָם. Avraham had the Nisayoin, Yitzchok didn't have this Nisayoin. When Yitzchok understood that he was the Korban, it wasn't so hard for him. He felt that if the Boirei Oilam wanted this from him, he would do it. However, the Posuk saying נְסִיחַת אַתְּ-אֲבְרָהָם, נְסִיחַת אַתְּ-אֲבְרָהָם is Dafka telling you this idea, that for Avraham Avinu it was a Nisayoin.

One of the Chasiddishe Seforim Taitshes along these lines, the Posuk in 22:4, " וַיֵּרָא אֶת-הַמָּקוֹם--" מרחוק." That Avraham Avinu saw Hamokoim (Hashem) as if he were distant. Our Avoidah when we have a Nisayoin, is to not view Hashem Mairachok, it should be Maikaroiiv, with closeness. As soon as the Nisayoin was over, the Malach calls to Avraham, as it says in 22:11, " יֵאָמֵר אֵלָיו " אברהם אברהם: לשון חבה הוא שכופל) Rashi says "מלאך ירנר, מן-השמים, ויאמר, אברהם אברהם; ויאמר, הגני את שמו (את שמו) it is a Lashoin Shel Chibah. However, in 22:1 at the Beginning of the Parshah Akeidah, it only says Avraham once (ויאמר אליו, אברהם ויאמר הגני)?

The Lashon Chibah is when there is a Hiskarvus to Hakadosh Boruch Hu, so after the Nisayoin it was Avraham, Avraham. At the beginning of the Nisayoin it was B'davkah Avraham once. In 51:2 says, " וְשָׁעָרָהוּ " וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ, וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ. That Klal Yisrael should look at the example of Avraham and Sarah, וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ. The Drush of that is, Hashem called Avraham once when he went through this Nisayoin. Then Hashem was Marbeh him and he was Zoiche to all the B'rachois because he was able to be Oimed in the difficult Nisayoin of Akeidas Yitzchak. The lesson to be learned is, every Nisayoin that comes up in life, the difficulty of the Nisayoin is equal to the distance that a person feels from the Boirei Oilam. The Avoidah is to feel a Hiskarvus which is always difficult.

Yaakov Avinu on the other hand, when he is heading to the house of Lavan, the Ribbono Shel Olam comes to him in a dream and says 28:15 (וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ, וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ וְשָׁעָרָהוּ. Meaning, I won't abandon you. If a

person has a sense of the Ribbono Shel Olam being with him it is a Tzarah, a type of Nisayon, however, it is not on the level of a Nisayon of Avraham Avinu.

It is an important Yidi'a to have. There are times that a person feels that Hashem is hiding from him and is unhappy with him, a time of (וַיֵּרָא אֶת-הַמָּקוֹם--מְרַחֵק). When it is that time you should know that it is a time that you can achieve greatness. This is because that is a real Nisayon like the Nisyonos of Avraham Avinu.

31:19 (וַתִּגְנוֹב רְחֵל, אֶת-הַתְּרָפִים אֲשֶׁר לְאָבִיהָ) We know that Rochel stole the Avoda Zora of her father Lavan. However, instead of doing what we would do and throwing them in the ocean, she kept it with her. The Divrei Yoel (Satmar Rebbe) asks, why did she keep it with her? What did she want with the Avoda Zora, it is Assur B'hana?

He answers that Rochel knew how to be Metaheir the Avoda Zora. The Gemara in Maseches Avoda Zora describes a method in which an Avoda Zora can be made Muttar B'hana through Bittul, and she knew how to do it. This was her plan. This is why she held the Avoda Zora with her all along.

The question is, would we do that? Would we want to have benefit from an Avoda Zora? Isn't it a little strange? The B'nei Yissaschar in Chodesh Av says regarding something Treif that falls into a pot of Kosher food in a matter which is Bateil B'shishim, it is Muttar. Let's say a little milk fell into a Fleishig soup, if the milk was 1/60th of the total soup, the soup is Muttar. Is there an Inyan not to eat this soup as there is something non Kosher in the soup?

This is a Shaila in the Pischei Teshuva and he brings that it is good to be Machmir not to eat it. The Nesivos says on the contrary, the Torah says it is Muttar and you could eat it.

The B'nei Yissaschar goes a step further and says it is a Mayla for a person to eat something that was Treif and is Bateil. You are not allowed to do it deliberately because Ein Mevatlin Issur L'chat'chila. However, if it happened in a Muttar way that Issur became Kosher, that Kabbalistically is called Klipos She'toharu, things that were Tamei and now became Tahor. Under such circumstances, the item actually becomes better than if it never became Tamei. Therefore, a person should eat that type of food.

This would explain why Rochel would Dafka want an Avoda Zora, to be Metaheir the Avoda Zora and to thereby make the Avoda Zora into something usable. Klipos She'toharu is like B'makom She'haBaal Teshuva Omed Ein Kol Ha'adom Omed. Something that was on the other side and became Tahor is on a higher level.

This would explain what had occurred. I am assuming that Rochel understood that it was not a danger to hold the Avoda Zora. Even if Lavan had found it he would not have killed his children over it. I am not coming to answer the question of any type of danger, I am only coming to answer the question of why she would want an Avoda Zora.

The question of the week is: The Rambam in Hilchos Sechirus in Perek 3 Halacha 7 says the following which is connected to this weeks Parsha. He talks about the obligation of an employee

to an employer that a person must work for his employer with all his energy. As it says in this week's Parsha 31:6 (וְאֵת-אֶבְרָהָם, כִּי, בְּכָל-פְּחָי, עָבַדְתִּי, אֶת-אֶבְרָהָם) where we have that Yaakov used all his energy to work for Lavan. Therefore, says the Rambam that is the way an employee has to work.

It is a Pele, Yaakov Avinu certainly did things Lifnim Mishuras Hadin. As a matter of fact the context of the Posuk is that Yaakov did something extraordinary. How can we learn from there that every employee has to work with all his Koach for his employer? Even the Halachos are hard to understand because an employee has to work normally, what does it mean B'chol Kocho? It seems to be a difficulty in the Rambam.

Rabbi Reisman - Parshas Vayetzai 5770

29:32 When Rebbi's oldest son was born, Rebbi wanted to name him after Rav Elya Chazan which he did. There happened to be a Zeidy R' Elya on Rebbi's In Laws side which everyone would assume is who he is named after. So the Kler was, does the name go after what people think or what the parents have in mind?

There is a Maharsha that is a Raya that the name goes after what the parents have in mind and not what everyone thinks. This can be proven from the Posuk, "וַתִּהְיֶה לְאֵה וַתִּלְדֵּךְ בֵּן, וַתִּקְרָא שְׁמוֹ רְאוּבֵן".

The Gemara says in Maseches Berachos 7b (15 lines from the top) (א"ר אלעזר אמר לאה ראו מה בין בני לבן חמי דאילו בן חמי אע"ג דמדעתיה זבניה לבכירותיה דכתיב (בראשית כה) וימכר את בכרתו ליעקב חזו מה כתיב ביה (בראשית כז) וישטם עשו את יעקב וכתיב (בראשית כז) ויאמר הכי קרא שמו יעקב ויעקבני זה פעמים וגו' ואילו בני אע"ג דעל כרחיה שקליה יוסף לבכירותיה מניה דכתיב (דברי הימים א ה) ובחללו יצועי אביו נתנה בכורתו לבני יוסף that Leah knew B'nivuah that Reuvein would ultimately give the Bechoira over to Yosef and he wouldn't hate Yosef because of it. She said (ראו מה בין בני לבן חמי), that when Eisav lost the Bechorah to Yaakov he hated him and Reuvein will lose the Bechorah to Yosef and will not hate him and will even try to save him. So that is why Leah called him Reuvein because (ראו מה בין בני לבן חמי). The Maharsha asks that is not what it says in the Posuk?

In the Posuk it says, (כִּי אָמְרָה, כִּי-רָאָה יְרֵךְ בְּעֵינָי), meaning he was called Reuvein because Hashem saw Leah's pain. How can the Gemara say something other than what is said in the Posuk?

The real reason that Leah had in her heart for giving this name is the reason of the Gemara, however she didn't want to publicize to Yaakov that she knew B'nivua that Rochel will also have an oldest son and that the Bechor would be transferred from Reuvein to Yosef and that Reuvein would not be Ra'oi for it and that Yosef would be Ra'oi. So Leah said the Ki Amrah reason. However her real reason was the one from the Gemara.

So to apply this to us, if you publicize one reason for giving a name and you have in mind a different reason, the reason that you have in mind is the real reason. So if someone has a name that he must for whatever reason give his child, even though you might not think that you want to name a child after him, you should have in mind a Gadol with the same name when you name the child.

If the name is someone who is mentioned in Tanach, then there is an idea that the person you are naming after is the one from Tanach. That is the Mekor of the name, so it doesn't matter if the relative that you are naming after is someone whom you wouldn't want to name after.

30:18 When was Yissachar born (, נתקרא שמו,) לאישי; נתקרא שמו,) (ישישכר, I thought there was Vata'amoid Miledes as is seen in 29:35 (מלדת, ומעמד,)?

Leah got a hold of Duda'im and Duda'im are a Segulah to have children. Obviously if the Imahois thought it was a Segulah than it was a Segulah. When she gave them to Rochel than it took effect and she was able to have children. However, the Dudaim didn't help Rochel. We see from here that the best Segulois are not the Segulois, but to show your devotion to Torah and Mitzvois. She got pregnant now because she got Schar when she showed how important it was to her to be with the Tzaddik Yaakov. She named Yissocher after the fact that she gave them away.

Rav Nissan Kaplan once said in a Shmuz that once he had lost something and after awhile he said to himself, they say that if you put money in Rav Meir Baal Hanes that you find the lost object. Then he said no I am not doing that because I don't go for Segulois. He went back and forth should I put in or not. He then a came to a conclusion not to put money in the Pushka. As soon as he came to that decision, he found the lost item. From there he learned, a Segula to finding things is to refrain from Segulois.

We live in a Dor that is to into the Segulois. Some of them are Narish and some of them a Goyish. The real Segula is to hang your Bitachoin on the Boirei Oilam.

30:21, 23, 24 (, נתקרא את-שמה, דינה כג ומהר, ומלד בן; נתקרא, אסף אלקים את-הרפתי) כא ואחר, ילדה בת; נתקרא את-שמה, דינה כג ומהר, ומלד בן; נתקרא, אסף אלקים את-הרפתי) The Maharsha brings a Zoihar in Maseches Niddah. As you know Leah was Mispalel that Dina should be a girl rather than a boy in order not to have 7 Shevatim. The Maharsha says this miracle took place by Dina being conceived in the womb of Rachel and Yosef being conceived in the womb of Leah and they switched places. It fits in beautifully because Rachel says (, נתקרא, אסף אלקים את-הרפתי), meaning Hashem removed her shame. Where does shame fit in here?

Yosef wasn't really Rochel's child. Really Rochel carried Leah's child. Then Rochel says, (יסף ירנר,) let me have a son that is truly mine.

It is Noigea L'dina also as there is a dispute where a woman carries someone else's child, as to who the mother is. This Maharsha is often brought as something of a Raya.

28:10, 11 (, יצא יעקב, מבאר שבע; וילד, חרנה יא ויפגע במקום וילן שם, כי-בא השמש, ויקח מאבני המקום, וישם) Vayeitzei Yaakov, we know that Yaakov learned in the Yeshiva of Sheim V'eiver for 14 years. Rav Yaakov asks why he felt the need to learn there if he had learned by Yitzchok for so many years. By Yitzchok he learned the Torah of someone who grows up in the house of the Avois. In Yeshivas Sheim V'aiver he learned a different aspect of Toirah. He learned the Toirah of one who is out amongst the Goyim. Sheim V'aiver lived during the Dor

Hamabul and Dor Haflaga and did not grow up in a sheltered home. That is a different aspect of Limud Hatoirah.

Today we should also be doing that. However, we learn from Kindergarten all the way through Kollel in a sheltered environment. Suddenly we all go out into the world in which we desperately need the Torah of Yeshivas Sheim V'eiver. We currently don't have this type of Yeshiva in existence. What did Yaakov learn from the Yeshiva Sheim V'eiver that he did not learn from Yeshivas Yitzchok?

The only clue we are given is the Rashi on (וישכב במקום ההוא: לשון מיעוט באותו מקום שכב, אבל ארבע) Vayishkav Bamakoim Hahu which says that the 14 years that Yaakov learned in the Yeshiva of Eiver he didn't sleep on a bed because he was so busy learning. In the Yeshiva of Yitzchok he did go to sleep in a bed at night. What changed?

When Yaakov was in Yeshiva learning all day, he made sure to get a good night's sleep and to be well rested. However, in Yeshivas Sheim V'eiver where Yaakov is getting ready to go out into the world, he was going to be busy with the Tzoin of Lavan and many other things, he has to be trained that late at night you must push yourself to learn later. This is the opposite of what many people do, as they stay in the Bais Medrash until midnight while in Yeshiva, however, while they are in middle of the working years they go to sleep earlier. During your working years you should be learning later into the night.

Thursday nights which is a Leil Mishmar, especially since you know you can make up sleep over Shabbos that is coming up soon, you should have extra Sedorim. If you have a Shabbos Chavrusa, make it a Thursday night and Shabbos Chavrusa. That is Yeshivas Sheim V'eiver.

28:10, 11 Yaakov leaves Be'er Sheva and travels toward Charan. Be'er Sheva is the southernmost city in Eretz Yisrael. Yerushalayim is more north. So obviously he passed Yerushalayim. However, there is plenty more Eretz Yisrael further north as you pass Yerushalayim, as Yerushalayim is not the northern border. When Yaakov goes to sleep, he sees Malachim going up and Malachim going down. The Malachim of Eretz Yisrael left him and the Malachim of Chutz Yisrael come down to stay with him. What is the Pshat? He wasn't at a boundary; he was still in Eretz Yisrael? Why did the Malachim switch here when Yaakov went to sleep?

Rabbi Reisman - Parshas Vayeitzei 5769

29:35 The Tur Al Hatoirah and Rabbeinu B'achye brings it as well. When Leah gives birth, she names her fourth child Yehuda. It says in the Posuk, "הַפְּעַם אֹדְהָ אֶת-יְרֵדָה." Chazal say, she was the first person to give true Hoida'a to Hakadoish Baruch Hu. The same Posuk says, (וַתַּעֲמֵד, מִלְּדָתָהּ). After that she stopped giving birth. This is unusual, as by other women the Torah doesn't say they stopped giving birth. Therefore, the Tur understands as follows, there was a Chisaroin here that when she gave Hoida'ah to Hakadoish Baruch Hu, that there should be a Bakashah as well for the future.

We find by Rochel later when she says in 30:24, "(יִסַּף יְרֵרָה לִּי, בֶּן אַחֵר)." Since Leah didn't ask for additional children, therefore, (וְתַעֲמֹד, מִלְּדָת). It is a Davar Peleh, as she hadn't requested additional children by Reuvein, Shimon or Levi either?

The answer is, all Hoida'ah has to have in it a Davar Shel Bakashah as well. Something which at first glance is illogical. Normally when you thank someone, you generally don't say thank you, give me more. When we talk about the Siddur, you see that every Hoida'ah has in it a Davar Shel Bakashah Al Ha'asid. In Hallel, we say Ono Hashem Hoishia Na, Ono Hashem Hatzlicha Na. It is not just a Posuk in Hallel, it seems to be the most significant Posuk in Hallel. In the Beis Hamikdash, they circled the Mizbayach, during the recitation of this Posuk. What is Ono Hashem Hoishia Na doing in Hallel? It would seem that Hoida'ah always needs to have a Bakashah Al Ha'asid as well. In Nishmas, where it says Ad Heina Azarunu Rachamecha V'loi Azavunu Chasodecha. Then we say Al Titsheinu Hashem Elokeinu Lanetzach which is a Bakashah Al Ha'asid. Moidim D'rabanen starts with praise and ends with a Bakashah. We say a Moidim at a Siyum Mesechta.

In Mizmor L'soidah as well we see this concept. Toidah is Hoida'ah which is what it is all about. Yet we end, Ki Toiv Hashem L'oilam Chasdoi V'ad Dor V'doir Emunasoi. We ask Hakadoish Baruch Hu to continue in the future. Most significant of all, in Shemoneh Esrei, we say Moidim and then Sim Shaloim. What is Sim Shaloim doing here; we know that there is no Bakashois in the first and last three B'rachois in Shemoneh Esrei?

Sim Shaloim is most probably the most all encompassing Bakashah of the whole davening. Uchsoiv L'chaim Toivim is in the Hoida'ah section of Shemoneh Esrei. Shir Hama'alois said by some congregations during the Aseres Yemei Teshuvah, is recited during the Hoida'ah section of Davening, Pesukei D'zimreh. By Birchas Hagoimel, we respond Mi Shegemolchoi Kol Toiv Hu Yegomolchoi Kol Toiv Selah. We repeatedly see this concept that whenever there is a Hoida'ah there is always a Bakashah Al Ha'asid. Why is it that one always follows the other?

We find in Nefesh Hachaim, the Yesoid that we Daven is in order that we have everything as tools to serve the Ribboinoi Shel Oilam. Otherwise it is a Chutzpah. We ask for so many things because we look at them as tools to serve Hakadoish Baruch Hu. If that is the way Tefillah is supposed to be, that it is a Tefillah Bakashah to serve Hashem, then it is very Geshmak, that every Hoida'ah has a Bakashah. Hoida'ah is we are praising Hakadoish Baruch Hu. The reason is, once we are Davening for things in order to serve Hashem better, it is not a contradiction. It is not lacking in Derech Eretz, this is the way it is supposed to be. So we find that always is a Hoida'ah followed by a Bakashah Al Ha'asid. There is a M'koir for this by Bikkurim as well.

Someone who looks at the Mitzvah Bikkurim in the Rambam, Siman Kuf Lamed Beis (132), the wording is that the B'rachah should continue. The Chinuch has a similar Lashoin in Parshah Ki Savo. In the Parshas Bikkurim, it doesn't say a word regarding Bakashah Al Ha'asid, so it is a Peleh that we have to do this. It seems that it is understood. The Torah says, a person must give Hoida'ah, and Hoida'ah must have a Bakashah Al Ha'asid. For example, Hoidu Lashem Ki Toiv Ki L'oilam Chasdoi. That the Chesed should continue.

The Noidah B'Yehuda has a shaila, whether there is a need to put a Mezuzah, on a door which is on an angle. He brings a Raya from this week's Parshah. The ladder is called standing, however, Rashi explains that the ladder was at an angle. This is a Raya that an angle is also considered standing.

Rebbi ended the Shiur with a question. Yaakov Avinu has Kefitzas Haderech when he travels. Then we find that Yaakov Avinu comes to Har Hamoiriyah and that he is early, so Hashem has to set the sun early. Why not slow down the Kefitzas Haderech and then there would be no need for the second miracle of setting the sun early?