Monsey Edition

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לעילוי נשמת ר' אברהם יוסף שמואל אלטר בו ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

שבת קודש פרשת ויצא – ט' כסלו תשפ"ב Shabbos Parshas Vayeitzai - November 13, 2021

הדלקת נרות שבת – 4:22 | זמן קריאת שמע / מ"א – 3:35 | זמן קריאת שמע / הגר"א – 9:11 | סוף זמן תפילה / הגר"א – 10:01 זמו לתפילת מנחה גדולה – 12:11 | שקיעת החמה שבת קודש – 4:39 | מוצש״ק צאת הכוכבים – 5:29 | צאה״כ/ לרבינו תם – 5:51

הצדקניות אכז נתגדלו על ברכי ההשקפה של 'אני ואפסי עוד', ואומנות 'הנוכלות' היתה אורח קבוע בבית אביהם והכניסה לו רווחים גדולים, והיה ביכולתו להתפנק בכל מחמדי תבל. אר גם אחר שמילא את נפשו בהם היתה השמחה ממנו והלאה. וכיון שבינה יתירה ניתנה להם להאמהות, ידעו שלא ימצאו את האושר כי אם במי שדרכו ישרה. על כו היתה גם לאה חפיצה רק ביעקב איש תם, שהיה יושב אוהלים והיתה התורה נר לרגליו.

דברים אלו צריכים לשמש כחיזוק לבני הישיבות הספונים בין כותלי בית המדרש על התורה ועל העבודה. שלפעמים מתגרה בהם היצר ומרמה אותם שאלו שהם מחוץ לבית המדרש זוכים להוז ועושר. וכתוצאה מכר גם לאושר. אבל האמת הוא שעל פי רוב אין האושר מנת חלקם כלל, כי גם אם זוכים הם למשכורת גבוהה אינם מוצאים טעם בחייהם. מלבד מה שאפשר למצוא ביניהם גם אלו שהפרוטה אינה מצויה בכיסם. אלו שנתחוננו בחכמה יתירה יודעים את האמת. שבני הישיבות קרובים ביותר אל האושר, כי התורה היא הנותנת חיים לעוסקיה. וכל מה שמרבים למשמש בה מוצאים בה טעם חדש.

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

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

עשו. מה אהני תפילה הרי כבר נגזרה שזהו בן זוגה?

ונראה לבאר בעזהי״ת. דמי שמאמיו באמונה שלימה בהשי״ת. הרי הוא יודע שכל מה שהוא שומע, ממה שבן אדם אומר, הרי הוא כולו בהשגחת השי"ת. ועל דבר אשר אינו רצונו של השי"ת שישמע איזה דבר לא ישמע. וגם בן אדם אינו יכול לדבר שום דבר אשר אינו בגזירת השי"ת. שהוא ית' מנהיג כל הבריאה. ואם אינו ברצונו ית' שידבר אותו דיבר לא יכול כלל וכדחזינו ממעשה בלעם! וא"כ י"ל. שמאחר ששמע לאה שכז בני אדם מדברים. ע"כ השי"ת רוצה לישמע הר דיבר, וע"כ הבינה שהשי"ת רצה שיפעול מה שבכחה לעשות כנגד הר דברים. והיינו כח התפילה. שתפילה בכח לשנות כל גזירה שבעולם. ובאמת כז מצינו בגמ' מפורשת [עי' מועד קטז יח: היטב] שמועיל לשונות גזירה אפילו בשידוכיז. וע"כ התפלל לאה מעומקא דליבא לשנות הר גזירה, וע״כ זכה לנשא ליעקב אבינו.

ולפי"ז מובן היטב המשך דברי הגמ'. שראה הקב"ה שלאה שנאה מעשיו של עשו הרשע. וע"כ זכה "ויפתח את רחמה". ושאר כל האמהות היו עקרות. ואמרו חז"ל שהטעם שהיו עקרות היינו משום שהקב"ה מתאוה לתפילתז. וא"כ מובז היטב. דמי שמפתלל להשי"ת, וקיים תאותו של השי"ת. אין שום צורך כלל שהשי"ת יזמין לו סיבה להתפלל. וא"כ לאה זכה לילדים מיד. שהרי כבר היה מתפללת וקיים תאותו של השי"ת. ושוב לא היה צורר שיהא עקרה. וע"כ זכה לילדים.

שליט"א, ר"י שער השמים ירושלים עיה"ק

ועיני לאה רכות ... (כמ-יו) - בעלי האושר האמיתיים

9רש״י: שהיתה סבורה לעלות בגורלו של עשיו, ובכתה, שהיו הכל אומרים. שני בנים לרבקה. ושתי בנות ללבז. הגדולה לגדול. והקטנה לקטז. הנה לאה לא זכתה כלל יכלל לחינור תורני, להיפך, בית אביה לבן שימש כבית עבודה זרה, ואביה היה ידוע כנוכל ורמאי. שכל חיותו היתה מחטא ורשע. ואם כז מז הראוי היה שגם היא תחפוץ ללכת בשרירות לבה, ואילו היתה רוצה בכך לא היה מי שיעכב בעדה, ואפשר שהיה אביה מעודד אותה על כך, שהרי בעיני הרשעים אין הצלחה יתירה מזה שביכולתו לכת בשרירות לבו. אולם לפליאת כולם לא כז היה מעשה. כפי שרואים במדרשי חז"ל שבהגיעה לפרקה התחילו המוני עם לדבר בה נכבדות, וייעדו אותה לאישה לעשיו. כיון שכן התחילה היא לחקור אודות מעשיו 'הטובים' של המדובר, ומתור השמועות השכילה להביז שמדובר באיש רע המלסטם את הבריות. והנה כאחת שנתגדלה בבית אבי המכשפים. ונתגדלה על ברכי ה'אנוכיות' וה'רמאות'. מז הראוי יה שתהיה שמחה בבעל מוצלח כזה. כי איש היודע תכסיסי ציד ותכסיסי מלחמה. נודאי יהיה הון ועושר חלקו, וגם היא תשיג ידה בקל כל אשר רק תחפוץ.

אר ראה זה פלא. צדקנית זו לא היתה חפיצה בבעל שמעשיו מקולקלים. היא יתרה על כל תענוגי תבל ובחרה בבעל יושב אוהלים. על אף שהבינה שיתכז זבעניני פרנסה לא יהיה מעמדו אפילו כאחד הבינונים. ולא היה זה רק בחירה של לכתחילה', אלא אפילו 'בדיעבד' לא רצתה אחרת. וכפי שרואים בדברי רש"י. שהיתה ממררת בבכי על כר עד שנשרו ריסי עיניה.

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

ליסודים סאות חרב אברחם דניאל אבשטיין שליט"א, בעמרים שדה אברהם

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

ויש לבאר דברי הגמ'. מה אכפת ליה ללאה על מה שהיו בני אדם אומרים זעתידה לינשא לעשו, הרי הם אינם השדכנים, רק השי"ת בכבודו ובעצמו הוא ושרכז האמיתי, והוא ית' גוזר "בת פלוני לפלוני". וע"כ לא תלוי כלל במה שבני אדם אומרים? ועוד יש לבאר, שאפילו הכי, אם כבר נגזר שבן זוגה של לאה הוא

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (16), Separation of Meat and Dairy. Meat after Dairy. Until now, we have discussed the six-hour waiting period to eat dairy after meat. The reasons we gave do not apply to eating meat after dairy, and no waiting period is needed according to halacha, except after "hard cheese" as will be explained. However, there is a cleansing of the mouth process that must take place if one wants to eat meat within the hour. Many have a custom (not an obligation for all) to wait half-an-hour - according to some one hour - before meat.

Cleansing After Dairy. If one drank milk, which is not at all sticky, he only has to rinse his mouth out with water or drink any liquid as a cleanser. He can then eat meat, and certainly chicken, right away unless he has the above-mentioned custom and waiting period. If he ate cheese or any other *milchig* food, he needs to cleanse and rinse the mouth before meat. The cleansing can be done by eating any food, except flour [like cake batter], dates and green vegetables. These three foods stick to the mouth and teeth and don't cleanse well. According to this, other foods that are known to be sticky like laffy taffys, and peanut butter, would also not help. For the rinsing, one can use water to rinse his mouth, or drink it or any other liquid. There is no difference if he eats or drinks first, although it is slightly better to eat first. If one brushes his teeth well with a toothbrush and toothpaste, the

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

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

All the above (except where stated) is based on Y.D. 89:2 and the commentaries on that halacha. Next time, we will B'ezras **Debrecener Ray** (1) rules that this will take the place of food *Hashem* discuss the waiting period after eating hard cheese.

בין הריחים – תבלין מדף היומי – ראש השנה דף לד:

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

ראש כולל עטרת חיים ברוך, קליבלנד הייטס

בקיאים are מנין paskens that even though an entire אי"ח ס' קכד, סי' ג'ן שו"ע The י'למה שליה צבור יורד לפני התיבה? כדי להוציא את שאינו בקי' we still sav מקיים to be מזרת הש"ץ the original תקנה explains that the תקנה was instituted that the chazzan should repeat the uout loud & didn't need to ascertain if there was a "אינו בקי" in the *minvan*. The תקנה was to always say "מרת הש"ץ was to always say תקנה was to always say "הזרת הש"ץ one time there might be someone in the minyan that needs the chazzan to be מוציא him. Similarly, the רמב"ם brings that the מוציא ruled that even if the entire *minyan* are בקיאים we still say "הזרת הש"ץ. He compares this to making *Kiddush* in *shul* Friday night for אזרחים. & saying the ברכות מעיו שבע for late-comers. We say these even if there are no quests or late-comers: so too we say רזרת הש"ץ even if we are all בקיאים. Because when the הקנות were made, it was instituted without having to actually check if someone in the minvan was late or if there were any quests in the minyan.The מעריב because מעריב wasn't instituted for מעריב wasn't instituted for מעריב. because מעריב

The סאב"ד, says that one may not speak during אליה רבה brings משנ"ב. The גדול עונו מנשוא", says that one may not speak during אליה רבה who says in the name of the בתי כנסיות were destroved because of this. אוי להאנשים שמשיחים בעת התפילה". **כל-בו** were destroved because of this The ביז משנ"ב brings the בריז מאנ"ב that there was a גבאי to collect ובקה in shul on Mondays. Thursdays & fast days. but he says, this should not be done during משנ"ב ס' צב' as this confuses & distracts the people. (Regarding collecting during during משנ"ב ס' צב'

Rav Moshe zt" (ר"ג & רבען) brings our Gemara & says everyone agrees (אר"מ,או"ח ח"ב,ס" כטי) that the שמר"ע says the quiet אר"מ,או"ח ח"ב,ס" כטי) be מסדר it & know it fluently for מסרר. Therefore, the *chazzan* should *daven* his quiet שמי"ע in the same אשכנז או ספרד) נוסח as he will be saying the Chazaras Hashatz. There is a מנהג in many Yeshivos to make a "Heicha Kedusha" by Mincha & not to say מנהג. Rav Yaakov zt"/ explains [אמת ליעקב או"ח קכד] that since the original עם הארץ was made for an עם הארץ or an "אינו בקי", it wasn't instituted to be said in the בהמ"ד because there they are all בקיאים. **Rav Shternuch shlita** [מוער"ז חלק ח'] says בחמ"ד, that even places that are ניסיבים not to say או חזרת הש"ץ העם א היום האים by *mincha*, should say it on *Chanukah & Purim* so when איס היום is said out loud, it will be a פירסומי ניסא is said out loud, it will be a

R' Yosef Sholom Elvashiv zt"l said: הוא היה אומר

"למה נחבאת לברח" - Yaakov was not actually afraid of Lavan. However, he did not want to have to confront Lavan for he knew that if he did, Hashem would strike Lavan down and it would look like Yaakov was a בפיר טוב - an ingrate - for destroying the man who gave him everything. Fearful of a Chillul Hashem, Yaakov preferred to leave quietly."

A Wise Man would say: "A truly rich man is one whose children run joyously into his arms when his hands are empty!"

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מעשה אבות סימן לבנים

יאמר יעקב לאחיו לקמו אבנים ויקחו אבנים ויעשו גל ויאכלו שם על הגל ... (לא-מו)

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

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

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

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

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

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

ויברה יעקב שדה ארם ויעבד ישראל באשה ובאשה שמר ... (הושע יב-יג) A PENETRATING ANALYSIS OF THE WEEKLY DIPOSA TO THE

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

R' Dovid Feinstein z''l (Kol Dodi) explains that the *Navi* follow it. However, Hoshea's lesson here is t was in fact referencing the seven years of work Yaakov first did in order to be permitted to marry Rachel, as well as the second set of seven years of work he completed after it was another seven years afterwards to achieve his goal

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

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

ויצא יעקב מבאר שבע וילך חרנה. ויפגע במקום וילן שם כי בא השמש ... (כח-יוא) CONCEPTS IN AVODAS HALEV FROM THE TO THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

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

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

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

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

משל למה הדבר דומה ויאמר לדם יעקב אדו מאין אתם ויאמרו מדרן אנחנו ... (ממ-ד)

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

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

Rav Ades explained. "The word 'אחל' is the first letters of place he is going to is an appropriate one as well.

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

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

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

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

וייקץ יעקב משנתו ויאמר אכן יש ה' במקום הזה ואנכי לא ידעתי ... (כה-מז)

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

דרגה יתירה

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

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

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