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

Monsey Edition



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שבת קודש פרשת ויצא - י"ב כסלו תשפ"ד Shabbos Kodesh Parshas Vayeitzai - November 25, 2023

וסיס - 1948 ומן תפילה/הגר"א – 1949 ומן שבת - 1943 ומן קריאת שמע / הגר"א – 1949 ווא ומן תפילה/הגר"א – 1960 מון שבת - 1943 ווא שמע / מ"א – 1948 ווא שמע / הגר"א – 1960 מון אומן הפילה/הגר"א – 1960 מון שבת - 1943 ווא שמע / מ"א – 1943 ווא שמע / מ"א – 1943 מון שבת - 1943 ווא שמע / מ"א – 1943 מון שבת - 1943 ווא שמע / מ"א – 1943 מון שבת - 1943 מון שבת -זמו לתפילת מנחה גדולה – 12:13 ו שקיעת החמה שבת קודש – 14:3 ו מוצש"ק צאת הכוכבים – 15:2 ו צאה"כ / לרבינו תם – 5:43

לרחל שתעמוד היא במקום לאה להיות ח"ו לעזר לעשיו. וללא ספק שלא היתה לאה הצדקנית רוצה בכך, ובהכרח שטענתה אומרת דרשני! ואפשר להסביר את הדברים על פי מאמרו של קדוש ישראל מרוזין זי"ע, לפרש את אמרינו בתפילת הימים הנוראים (מוסף. ברכת זכרונות) 'כי זוכר כל הנשכחות אתה' שאומרים אנו לפני הקב"ה. שהוא הזוכר לו לאדם את כל הנשכח מאתו. והכוונה שאם עשה האדם איזה מצוה והינו זוכר ומתפאר בה, אז הקב"ה כביכול שוכחה, ואינו מזכה את האדם בסיבתה, ורק אם האדם מעבירה מדעתו ומחזיק עצמו בענוה כאילו אין בידו מעש. אז עולה הדבר לזכרוז לפניו יתברר ופוקדו לטוב. ואותה מידה היא גם בעבירה חלילה. אם אחר שנכשל האדם בעבירה הוא מכיר באיוולתו. והדבר עומד לנגדו תמיד כדי לעורר עצמו לתשובה. אז אין הקב״ה מעלה את חטאו לפניו. ואינו פוקדו לרעה ח"ו, אר אם אחר שיחטא מסיח דעתו מחטאו מתור תשובה קלה, אז נזכר זה החטא למעלה כביכול. ונוצר בכר פתחוז פה בפי המקטרג רחמנא לשיזבוז.

והנה אמותינו נביאות היו (ב"ר סז. ט). ועל כז אפשר שידעה לאה שעל רחל לזכור זו המעשה, כי בזו המעשה תהיה היא מליצת יושר לבניה כשיהיו גולים ע"י נבוזראדו הרשע, כדאיתא במדרש אגדה (הביאו רש"י בירמיהו לא. יד) שאז הלכו האבות והאמהות לפייס את הקב"ה ע"ז שהעמיד מנשה צלם בהיכל, ולא נתפייס הקב"ה עד שנכנסה רחל ואמרה לפניו. רבונו של עולם רחמי מי מרובים רחמיר או רחמי בשר ודם? הוי אומר רחמיך מרובים! והלא אני הכנסתי צרתי בתוך ביתי. שכל עבודה שעבד יעקב את אבי לא עבד אלא בשבילי. וכשתמו ימו עבודתו והייתי אמור להכנס לחופה הכניסו את אחותי במקומי. ולא די ששתקתי אלא שמסרתי לה את הסימנים. אף אתה אם הכניסו בניר צרתר בביתר שתוק להם. אמר לה הקב"ה יפה למדת סנגוריא. יש שכר לפטולתר ולצדקתר שמסרת סימנר לאחותר.

טובות ה' עליו רק עולם כמנהגו וטבעו נהוג. ואומר מעתה בודאי אברהם ויצחק הודו ושבחו לה'. אבל להם נעשו נסים שלא בטבע ואיז חירוש כ"כ שמצאו עצמם מחוייב להודות ולשבח ולזבוח לפני ה' זבחי תודה. אבל בלאה מצינו שהודה לה' בהולד לה בן, והיה הודאה על הדרך הטבע. והיא היתה הראשונה שמצינו בה הודאה כזו ושבחוה חכמים. מבואר שאינו חידוש להודות לה' על הדברים שהם בגדר נסים, אבל בדרכי הטבע. ע"ז הוא החידוש. וזהו ההודאה דלאה. וע"ז הוא עיקר עבודת הודאה לה'. ורק צ"י הכרה שהשי"ת מנהיג כל הטבע יודה צ"כ הטובות שבא בדרכי הטבע.

הגאוז הר' אביגדור מיללער זצ"ל כתב לעצמו רשימת מחלות ואסונות שאירעו לאנשים. והחזיק רשימה זו אצלו כדי להודות לה' על שמנע זאת ממנו. וכ"כ ברשימה: אפילפסיה. הרעלת קיבה. אש. שוד. גנבים. בית כלא. צבא. מחלת לב. מחלת ריאות. מחלת הסרטו. גמגום. אסטמה. אלרגיית אביב. אלרגיות בכלל. השתלת כליה, גידול במח, דכאון, התקפת עצבים, אברים שבורים, סכרת, טחורים, ליקוי תפקוד כבד, רגל או יד קצרים, פיגור שכלי, חרש, בלי שכל, עוור על עין אחת או שנים. כריתת רגל או יד. עקר. נפילת שיער. פרקינסוז. עוור צבעים. חוסר חוש הריח, גמד, צולע, ישיבה על כסא גלגלים, שפתיים שסועות. וכל אלו הם דברים אשר בטבע לא היה לו. ומ"מ הודה לה" ע"כ הטובות שהטיב לו ה" בדרר הטבע. ועלינו ללמוד להיות מודה להשי"ת כמותו.

מאת הנה"צ רבי גמלטאל הכחן רבינוביץ שליט"א. רי ושטי

קחתך את אישי ולקחת גם את דודאי בני ותאמר רחל הלילה תחת דודאי בנך (ל-מו) הזהירות מלהתפאר במצות ל עין העוברת על מקרא זה, אינה שביעה מלתמוה על תערומותיה של לאה על ידעה לאה שמלכתחילה היתה היא מיועדת לעשיו. ורק רחל היתה מיועדת זלכתחילה ליעקב. וגמרא מפורשת היא זו (ב"ב קכג.). שהיתה לאה שומעת איר שהיו ני אדם אומרים: שני בנים יש לה לרבקה. שתי בנות יש לו ללבן, הגדולה לגדול הקטנה לקטן, והיתה יושבת על פרשת דרכים ושואלת: גדול מה מעשיו? והשיבו לה: איש רע הוא ומלסטם את הבריות! ושאלה עוד: קטז מה מעשיו? והשיבו לה: 'איש תם ושב אוהלים' (בראשית כה. כז). כיוז שכז היתה בוכה ומתפללת שלא תפול בגורלה של עשיו, והיתה מרבה כל כך בבכי עד שנשרו ריסי עיניה, עכתו"ד הגמרא. הרי לר מכאז שלא זכתה לאה כי אם מצד החסד להיטפל גם היא ליעקב. ובכר היתה היא

המגרעת מחלקה של רחל. ומה אם כז טענתה על רחל המעט קחתר את אישי? גם היתה לאה יודעת. שצריכה להסכמתה וסיועה של רחל אחותה. היא זו שמסרה את פשה לגלות לה את הסימנים כדי שתזכה להיות לחלקה של יעקב. ובזו השעה עדיין לא רעה מה תעלה בגורלה כתוצאה מוויתור זה. זאת אומרת שמוכנה היתה לוותר על כל צולמה עבור לאה אחותה. והאיר אם כז יכולה טענתה של הצדקנית לאה להיאמר?

גם זאת מובן ממילא, שעצם הדבר שהוברר למחרת שרחל לא הפסידה כל חלקה. גם היא זכתה להיות לחלקו של יעקב, היתה טובה גדולה ללאה, שהרי אילו לא היתה חל זוכה בכר לא היתה ניחא לה ללאה על כר שהיא נטלה את חלקה של רחל. בתוצאה מכר הוזקקה רחל להיות לאיש זר. ומה גם שהיתה בכר סכנה גדולה

ותהר עוד ותלד בן ותאמר הפעם אודה את ה' על כן קראה שמו יהודה ... (כמ-לה) - עבודת הודאה להשי"ת

איתא בברכות (ז:): "מיום שברא הקב"ה את עולמו לא היה אדם שהודה להקב"ה י שבאתה לאה והודתו. שנאמר הפעם אודה את ה״. ע״כ. ותמוה. האיר שייר להביז בר כזה. דמיום שברא הקב"ה העולם לא הודה שום אדם עד לאה. הרי. אברהם לא הודה הקב"ה כשנולד לו יצחק? ונח לא הודה הקב"ה ע"ז שהציל מהמבול. וצ"ב.

וביאר **הכתב סופר** ע"פ הגמ')שבת קיח:): "הקורא הלל בכל יום הרי זה מחרף מגדף". וצ"ב. וכי בשביל שהוא זוכר חסדי ה' תמיד בכל יום יפסיד ויענש? וכתב. כי שאמרו חז"ל "על כל נשימה ונשמיה תהלל קה". הגם שזה כל האדם ואיז חוץ לטבע ואיז לו יתור מכל בני אדם להודות לו עליו ולהכיר מה רב טובו ומה גודל חסדו. והנה בשרואה אדם שנעשה לו נס שלא בטבע מוצא עצמו מחוייב להודות לה' ולספר בורותיו. אבל על שיש לו בטבע דבר הנהוג אינו מתעורר להודות לה' עליו. ולכז מי שאינו אומר בכל יום רק ההלל המסודר לנו להודות על הניסים שעברו שנעשו לאבותינו במצרים ואינו מודה רק עליהם הרי זה כמחרף ומגדף. שמראה בזה שאינו מכיר

A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת הגאון מו"ר הרב ברוך הירשפלר שליט"א, Important Upcoming and Relevant Chanukah Halachos אין מעבירין על המצות: Not Passing Over a Mitzvah. There is a rule, learned from *posukim*, that one is not allowed to pass over one *mitzvah* in order to fulfill another *mitzvah*. We are careful to put away our *Talis* and *Tefillin* in a way that the next morning. our hand first meets the *Talis* before the *Tefillin*. The same is true with Tefillin shel Yad and Rosh. We place them in a way that the first reach of the hand is to the *Tefillin shel Yad* and then to the Rosh in that order, so we shouldn't pass by any item of mitzvah in favor of another mitzvah. This is also relevant on *Chanukah* from the second night and on. On night two, we light the two *neiros* on the right side of the *menorah*, first lighting the newest light and then turning right to the second light. If he positions himself to the left of the *neiros* he must pass by the right *ner* to get to the left. One should position himself to the left of the *neiros* so the first stretch of his hand will be to the left *ner*. Madlik B'rov Hayotza. By the *menorah* in the *Bais Hamikdash* there is a *halacha*, learned from *posukim*, that a *kohen* shouldn't

small flame, and pulling away. Rather, one should hold the fire in place till it manually creates a bigger flame that engulfs most of the wick protruding from the oil or the cap, and then pull away the lighter. In order to make our Chanukah menorah like the one in the Mikdash we preferably light our Chanukah menorah the same way. If this was not done, he is still *votze* the *mitzvah*.

Right Hand. A right-handed person should preferably light with his right hand and a lefty with his left hand. The positioning of the candles and the lighter is the same by both.

Shemen Zavis. The oil used in the *menorah* does not need to be certified kosher. However, if it is oil from Eretz Yisroel, Tevel (untitled) oil. Shemitah oil, or Orlah oil, it should not be used. Most *Poskim* hold that one does not need to own the oil and if a host sets up a full *menorah* for a guest, he can just light without taking possession with a kinvan. Even though we find that a guest who is not lighting himself can be yotze by giving a pruta to the host, that is for one who is not lighting himself to be considered as if he was lighting. However, one who actually lights himself does light it by just touching the lighter to the wick and creating a not need to take ownership according to most *Poskim*.

בין הריחיים - הבלין מדף היומיי - בבא המא כ.

The *Gemara* brings a case where a person who usually pays rent elsewhere, moves into in his friểnd's apartment without permission and this apartment is a rental apartment that his friend usually rents out. This is a clear case of "ההנה", the squatter is benefiting from the apartment and "אה חסר", the landlord is losing rent. All agree that the landlord would be entitled to demand rent from the squatter. If the case would be where the tenant usually is able to live rent free, so he is not a corn, and this apartment is not a rental, so the landlord is not a noon. then this is a case of "זה לא נתנה וזה לא חסר" and the tenant is a case of "ד"ה זה] says, in a case where the squatter is a person that doesn't pay rent, even if this apartment is a rental and the owner is חסר, the squatter would be פטור, because he is only a גרמא and a גרמא is cause he is only a גרמא and a גרמא is 20אר במיקיע. Tosfos compares this trespasser to someone who either locks the apartment door or doesn't allow prospective tenants to move into the apartment. Just like in that situation we would say the person is only a פטרר, and פטרר, so too here, this person is only preventing others from renting this apartment and should only be considered a ראיב brings the ראים who argues on מר מנסי and savs this person would be ראיב to to to pay rent. The איז explains that the רי"ף doesn't agree with the שול חברא that he is only a גרמא because in the case of ידוש when the person stands outside and prevents the landlord from renting, he is a pure גרמא without receiving any משא"כ. הנאה in our case, true the tenant is a person that doesn't rent. but מעשה he is "אכל חסרוני של זה". i.e. he took the fruits of the landlord. even though he didn't have a הנאה from using it. The ממקל יוסף elaborates, this is compared to someone who eats the fruits of his friend, even though he didn't like them and had no benefit from eating them, he would still be liable to pay him for it, מדיני דמזיק.

The אה נהנה וזה לא חסר paskens "חר"מ ס' שס"ג,סי' ו'] שו"ע adds that even though in a situation of אה נהנה וזה לא חסר ביש שס"ג,סי' ו'] שו"ע שו"ע שו"ע מולה מהנה וזה לא חסר one may not approach someone who כופין על מדת סדום, this is only בדיעבד, where the person is already living in the apartment. But כפנתילה one may not approach someone who has a vacant apartment, even if it is not a rental and ask to move in rent free based on אה נהנה וזה לא חסר. לי

was asked about a kiosk owner who sold newspapers and displayed them outside. In order to dissuade passersby from reading his newspapers without buying them, he posted a sign that it is now to read without purchasing first. Since the passing people have no intention of buying the newspaper and they were only reading the headlines without even touching the paper, is this a case of אה נהנה מה כא ה חסר and it should be permitted to read them? אומד למכירה" brings from the מילד למכירה" that something that is "עומד למכירה" because it's a הבר נפלא considered having הנאה מגופר. According to this, a newspaper sold for the interesting news found in it, would be considered having הנאה מגופר and thus, it would be אסיר without permission.

R' Avraham Mordechai Alter of Gur zt"l would say:

טוב תתי אותה לך מתתי לאיש אחר"י - Lavan knew his daughters were righteous and if they would marry anyone they would make him a צדיקן. Layan did not want anymore צדיקים in the world so he would have rather given his daughters to someone who is already a צדיק than give them to someone else, even if he is a שער for his daughters will change them to be באדיקים.".

A Wise Man would say: "He who has health, has hope; and he who has hope, has everything."

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מעשה אבות סימו

ותרא רחל כי לא ילדה ליעקב ותקנא רחל באחתה ותאמר אל יעקב הבה לי בנים ואם אין מתה אנכי ... (כה-ימ)

Mr. Amichai Liani is a wealthy New York business man. He often sponsors worthwhile *Torah* and *mitzyos* projects in his community and is held in high regard. He was once invited to the Chabad Center for Russian Jewry in Queens, NY, to receive the high honor of serving as sandek (the one who holds the baby on his lap) at a bris mila event. Twin boys had been born to a Jewish couple from Russia after many years of childlessness. He did not know the family well but as a prominent individual, he was often invited to family events and he was happy to participate. The *Chabad* rabbi was designated to be sandek for the older baby, and Mr. Liani was invited to be sandek for the younger child. He graciously accepted the honor.

After both ceremonies were completed, one right after the other, all the guests took their seats around the laden table to participate in the celebratory *seudah*. After everyone had eaten a bit, the father of the twins jumped up and started to speak in rapid Russian. As Mr. Liani was the only non-Russian present, he discretely presented the rabbi with a check to cover the expenses of the meal in gratitude for the special merit of being *sandek*, and made his way quietly to the exit.

Before he could leave, however, the mother of the twins ran over to intercept him. She thanked him and asked him in good English to please delay his departure a bit longer; she would like to tell him a story. He agreed and she began.

"My husband and I married while we still lived in Russia. Soon thereafter, we emigrated to the U.S. I found myself wanting to start a family but I didn't get pregnant. We went to a variety of doctors, but none of them were able to help us. As we grew up in the Soviet Union under Communism, we had no exposure to Judaism whatsoever. A year or so ago my husband developed an interest and began sporadically attending events and Shabbat services at this Chabad House for Russianspeaking Jews. I was unhappy about it. As Russians, and as modern, educated people this is not part of our culture, and I wanted nothing to do with it. I complained about this to my husband many times but he didn't stop. Finally, one night I delivered an ultimatum: 'You have to choose between the synagogue and me. If you go again, then don't come back!'

"He stayed home. That night I had a dream. An elderly woman spoke to me. 'I know that you are suffering because you very much desire to have children. If you let your husband continue to go to synagogue, I promise you that you will have a child. And...if you will go with him, I promise you two!' I was astonished. 'How will I let you know what I decide?' I said.

"The lady responded, 'Let me show you,' and suddenly I saw myself standing in front of a house near the Springfield Cemetery. She told me to go into the house and then exit through a door on the far left into the cemetery and walk on the path till I arrive at a small building, 'That's where the **Lubavitcher Rebbe** zt''l is buried. I am outside, opposite the entrance,' she said.

"I woke up. I remembered everything in the dream clearly and it all seemed so real. Despite my 'modern' perspective, I found myself believing it. The next day I told my husband that the following Shabbat he could start going to the shul again. He was surprised and happy, of course. Then I told him that I would go with him, and his eyes bulged almost out of his head.

"Next, I called the Rabbi of the *Chabad* Russian center. I told him I wanted to go to the cemetery where the *Lubavitcher* Rebbe is. He couldn't hold back his excitement. 'Whenever you want to go, day or night, I will be happy to take you.'

"So I went there, and everything was exactly as described in my dream. Opposite the entrance to the Rebbe's 'Ohel,' I saw a tombstone indicating his wife's resting place. That's when I realized that it was the late Rebbetzin Chaya Mushka who had appeared to me in my dream. I approached and whispered, 'I want two. I agree to go to the synagogue with my husband.'

"The next Shabbat I accompanied my husband, and you know what, it wasn't so bad. There were other Russian women in their thirties and forties there with backgrounds similar to mine and I enjoyed meeting them. I went back the second week and the third week, and found myself looking forward to the next time. A month after I started going, I found out that I was expecting. With twins! And this story that I just told you is what my husband is now telling everyone in Russian!"

ויברח יעקב שדה ארם ויעבד ישראל באשה ... (הושעיב-יג)

A PENETRATING ANALYSIS OF THE WEEKLY TOTAL HAPTORAH BY AN UNEQUALLED HISTORIAN

the virtues of Malchus Yehuda. He recounts how Yaakov Avinu was forced to flee his brother Esay, who was threatening to kill him. Interestingly, the *Navi* says, "Yaakov was forced to flee to the land of Aram, there he worked for a woman and he guarded (sheep) for a woman." But what does the fact that Yaakov worked for a woman have to do with the harsh reality that Yaakov was forced to flee his home?

R' Yonason Eibshutz zt"l (Medrash Yehonason) explains that Chazal (Avodah Zara 13a) say that although generally one may not leave Eretz Yisroel for Chutz L'Aretz, there are a few exceptions that make it permissible. These include the study of *Torah* and marrying a woman. Thus, the

Hoshea HaNavi rebukes Malchus Yisroel while extolling Navi first says that "Yaakov fled from the fields of Aram." which was located in what was to become *Eretz Yisroel* later on, so that we can raise the obvious question: since the Avos were known to keep the *Torah* in full prior to it being given to Klal Yisroel, how was Yaakov Avinu allowed to leave Eretz Yisroel? The answer lies in the second half of the posuk in which Hoshea HaNavi explains that Yaakov left to find a woman to marry – a permissible reason for leaving.

> With a large portion of Jewry living in *Eretz Yisroel* today, in constant danger from bloodthirsty enemies surrounding them, it is important to remember that nowadays living in *Eretz* Yisroel is a privilege - not necessarily a given - and one must always be cognizant to treat the land with proper respect

ויען לבן ויאמר אל יעקב הבנות בנתי והבנים בני והצאן צאני וכל אשר אתה ראה לי הוא ... (לא-מג) CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

Towards the end of the *parsha*, we are told of the encounter between Yaakov and Lavan. *Yaakov Avinu* had run away from Charan and Lavan chased after him as if he was a fugitive. What lessons can we learn from this event, and why does the *Torah* feel it was so vital for us to know it? Perhaps we can respond as follows: *Hashem* comes to Lavan in a dream and warns him not to harm Yaakov in any way. In fact, Lavan even "boasts" of this revelation. We know from Bilaam, that *Hashem* despises revealing Himself to gentiles. Yet, He does just that, to show just how much He loves Klal Yisroel. That's one lesson.

Another lesson to be learned here is a fundamental perception of the inner psyche of the אומות העולם and how they view Klal Yisroel. Yaakov Avinu is confronted by Lavan and questioned as to why he left so stealthily and suddenly. Lavan also bemoans the fact that his idols were stolen. Yaakov so eloquently describes how he has been so loyal and trustworthy, a stellar and determined employee for twenty years. Any employer's "dream" worker. While you, Lavan, tried to swindle me countless times, I was always devoted and there for you. Lavan should have been flabbergasted and rendered speechless. His employee speaks the absolute truth! Yet he answers so despicably and without any remorse: 'הבנות בנתי והבנים בני והצאן צאני וכל אשר אתר ראה לי הוא". EVERYTHING IS MINE! I don't care what you say! The ultimate in audacity and colossal *chutzpa*!

The **Chofetz Chaim** zt" explains that throughout the ages, we are not viewed as people. The gentiles don't have to deal with our complaints. Thus, they have no issue brazenly lying or uttering nonsensical, preposterous retorts. That was then Aside from the players, absolutely nothing has changed. We are living through this right now. We hear their ridiculous responses to our suffering in *Eretz Yisroel* and the world over. As we realize how fragile our security is, we are shocked into the reality of "אל תבטחו בנדיבים" and realize more and more with each passing day, און לנו על מי להשען, אלא על אבינו שבשמים.

משל למה הדבר דומה ויגד יעקב לרחל כי אחי אביה הוא ... (כמ-יב)

משל: Rabbeinu Yechiel zt"l, who was one of the last and most famous of the *Ba'alei Tosafos*, lived in France close to 900 years ago. Aside from his vast *yeshivah*, which produced many famous *Torah* scholars (Maharam M'Rottenberg), he is also well known to have debated a contingent of priests in France in the year 1240. Unfortunately, despite records showing how he disproved all of their Christian theories, the king ordered a public burning of all available manuscripts of the *Talmud* - and on Friday, June 17, 1244, twenty-four carriage loads of written works were set alight, r"l.

considered *yayin nesech*), however, how could he not do so? The king would be furious if he should dare tell him so!

While he was pondering the situation, a servant brought a washbowl into the room for the king to wash his hands. As soon as the king had washed his hands, Rabbeinu Yechiel reached out and drank the water in the basin. Turning to the king he said, "It is forbidden for me to drink this wine, but I am honored to have drunk the water with which the king washed his hands." That brought a smile to the king's face, and the disaster was averted!

נמטל: Rashi explains that Yaakov told Rachel, "I am your father's brother," meaning, "I can be shrewd too, if need be." There is a story told how he was once invited to the royal The holy **Chofetz Chaim** zt" says that this is a lesson for palace where the king offered him a cup of wine. Rabbeinu *Torah* scholars as well. Know that being honest is of utmost Yechiel found himself in a terrible conundrum, because it importance, but at the same time, you must always be on alert was forbidden for him to drink the wine (as it was surely and don't let the "sharp and shrewd" take advantage of you!

ויצא יעקב מבאר שבע וילך חרנה ... (כח-י)

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

Yaakov Avinu leaves Beer Sheva and heads towards Charan at the behest of his mother Rivkah, who tells him to stay with her brother Lavan until Esav's anger subsides - "until your anger towards your brother passes." The Panim Yafos points out that there is a concept called "Ohr HaChozer" which means "Returning Light," whereby a human being can influence another with positive thoughts. The way you think about others is the way they relate to you, as it says in Mishlei, "Like water to the ocean. face to face, so is the heart of one man to another." If I look in the water and smile, my reflection will smile back at me We have this power in our relationship with others. But this does not only apply to our actions, it applies to our thoughts! If I think good things about you, you will get that "message" and feel that "light" and you will automatically reflect it back to me.

This is an incredible way to work on our relationship with others, especially with people we have a hard time getting along with. We have so much light inside of ourselves that can be spread all over just by thinking happy, positive and encouraging thoughts. This is a great tool to be used to make peace with others. We can use it to work on shaky relationships. When children are sleeping, a mother can walk from bed to bed and send a positive message of love to each child. Sometimes, what is difficult to say out loud can be sent with the "Ohr HaChozer" to a family member that we wish to get along with better.

As we continue in the month of *Kislev*, the month of spreading light, we must really take this message to heart. By training our minds to think positively about others, we can improve all of our interpersonal relationships. If we take out a few minutes a day to think good about others, we will be pleasantly surprised with their change of attitude. But the one who will benefit the most from these good *machshavos* is you! You will become a happier, less critical person. You will become more flexible and start judging people favorably. The tremendous light you send all over the world, will return to you and make your life beautiful and bright.