

טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

כי מלאו ימי – For my term is fulfilled

An entire family was hiding in their safe room while outside was destruction and horrifying atrocities. They did not see what was happening outside the room, but they definitely heard the sounds. They stayed locked up in their closed room for many hours, the entire time war was raging outside. The haters of Israel went from house to house, they had no mercy on anyone, they sent children and the elderly to the World that is All Good, and in the room there was fear and terror. They expected that soon they would reach here as well, it was only a matter of time, and in the meantime, they kept *davening* for salvation [Tefillah] and they did Teshuva in case they did not make it... They did not dare open the door despite their not having anything to eat or drink, and it was only the next day they understood that they were saved miraculously and left alive and unharmed.

Much later, when they were asked what kept them alive in this difficult situation, they replied: The *emunah* that the Creator Yisbarach could save them even if ordinarily this did not seem possible, this is what strengthened them in all those hours!

Yaakov Avinu went out into the world and anticipated his salvation. His twin brother had already married several wives and had children, and he was still a bachelor searching for his mate. Even when he found his mate, he had to work seven years to merit establishing a *bayis ne'eman*, and then another seven years to marry the woman he wanted initially. During all those years his *emunah* was not at all flawed and he remained strong. It is very possible that all those years they mocked him since he had already reached the age of eighty-four and he had still not married, and even if he did marry at that age, who says that he would have children. But he did not break and he remained strong in his *emunah*, and HaKadosh Baruch Hu helped him when the time came to get married. He married four wives and had twelve *shevatim* [tribes; sons] and one daughter.

Even if it seems to you that normally there would be no salvation, you must remember that HaKadosh Baruch Hu is supernatural and there is nothing to prevent Him from saving. You just have to have trust in Him [*bitachon*] and not break even if the whole world says and thinks differently. You must not break, and always remember that HaKadosh Baruch Hu causes salvation to flourish.

- Tiv HaTorah - Vayeitzei

טיב ההשגחה

'כל עכבא לטובה'

'Every delay is for the best'

We participated in a family simcha, and we made up to leave at 11:00 at night. We ordered rides for the whole family, but at the set time the *rebbeztin*, for some reason, decided to stay a little longer...

The rides left with all the family, and I remained waiting to accompany my wife.

Not fifteen minutes passed when a young man who was about to get married came chasing after me. He ran for fifteen minutes straight just to meet with me for guidance on an important matter for his upcoming wedding. He had heard that I had already left at 11:00, and he felt the *hashgacha* that at the end I stayed... We spoke at length until everything was clear for him.

I thought that I had already seen the *hashgacha* and the reason we were delayed, and so, right after I finished with the boy, the *rebbeztin* wanted to leave. I ordered a driver who came to get us. On the way, she started a conversation with the driver, and it became clear that he decided to leave *chassidus* and free himself of all its obligations... we are speaking about a father of several children, and this shocked the whole family.

We talked the whole ride, and when we reached home he admitted to me and said that he had not considered the effect this would have on the children, who were all good children. He added that he had not considered regarding himself the depth and general good that he had had, and that for one or two issues you do not break everything... We made up to continue to talk, the *rebbeztin* saved him from devastation!!!

- Moreinu HaRav

וְתֹאמֶר לָהּ הַמַּעֲט קַחְתָּךְ אֶת אִישִׁי וְלָקַחְתָּ גַם אֶת דֹּדָאִי בְנִי וְתֹאמֶר
רַחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דֹּדָאִי בְנִי: (ל:טו)

But she said to her, “Was your taking my husband insignificant? And to take even my son’s lilies!” Rochel said, “Therefore, he shall lie with you tonight in return for your son’s lilies.” (30:15)

Anyone who passes over this *posuk* cannot help to wonder what was Leah’s complaint to Rochel? Leah understood that initially she was designated for Eisav, and it was Rochel who was designated for Yaakov. The Gemara (Bava Basra 123a) explains that Leah how people were talking: “Rivka has two sons and Lavan has two daughters, the older one to the older one and the younger one to the younger one.” She would sit at the crossroads and ask, “What does the older one do?” They told her, “He is an evil man who robs people!” She then asked, “What does the younger one do?” They told her, “He is a wholesome man, residing in tents (Bereishis 25:27).” Since this was so, she would cry until her eyelashes fell out. You see from here that Leah did not merit to be married to Yaakov except through *chesed* [an act of kindness], and yet she was antagonistic to Rochel, and what of her argument to Rochel, “Was your taking my husband insignificant”?

Leah also knew this, although her *tefillos* split open the skies and she was answered by Heaven, still, she needed the approval and help of her sister Rochel, the one who devotedly revealed the signs so she would be with Yaakov, and at that time she still did not know what her lot would be as a result of this waiver. This means that Rochel was willing to forego her entire world for her sister Leah, and if this is so, then how can the righteous Leah argue the way she did?

Even this is self-understood, for the next day it was clear that Rochel did not lose her portion, and she also merited to be with Yaakov. This was a great favor to Leah for had Rochel not merited this, Leah would not have been pleased that she took Rochel’s portion. This might have resulted in Rochel marrying someone else, and this was very dangerous for Rochel for might have then been selected as a wife for Eisav, and without a doubt, the righteous Leah did not want this, so her argument needs examination!

Perhaps the things can be explained based on the teaching of the Kadosh Yisrael of Rozhin in his explanation of the Tefillah of Yomim Noraim (Mussaf, Bircas Zichronos), ‘כי זוכר כל הנשכחות אתה’ – ‘for You remember all that was forgotten’. We say to HaKadosh Baruch Hu that He reminds the person everything he forgot. The intent is that if a person did a mitzvah and mentions it to Hashem and glorifies it, Then HaKadosh Baruch Hu makes it like He forgot about it and does not merit the person. Only if the person forgets about it and strengthens himself with humility as if he has nothing to hold onto, then the matter reminds Yisbarach, and the person is mentioned for good.

The same trait applies by a sin, *chalilah*. If a person stumbles with some sin and he recognizes his fault, and the matter is constantly before him to arouse him to do Teshuva, then HaKadosh Baruch Hu does not bring his sin before Him and does not remember him for bad. But if after one sins he forgets about it by doing a light Teshuva, then this sin is remembered and leaves an opening for the accuser to attack him.

Behold, are foremothers were prophetesses (see Bereishis Rabbah 67:9), and so perhaps Leah knew that Rochel had to mention this incident, for through this incident she became a defender for her children when they were exiled by the evil Nevuzaradan as mentioned in Medrash Aggadah (brought down in Rashi to Yirmiyahu 31:14). The forefathers and foremothers went to appease HaKadosh Baruch Hu because Menashe set up an idol in the *Heichel* [Bais HaMikdash]. HaKadosh Baruch Hu was not appeased until Rochel entered and said, “*Ribono shel Olam* [Master of the World], whose mercy is greater, Your mercy or the mercy of a flesh and blood? Of course, Your mercy is greater! Did I not bring my co-wife into my house, for all the work that Yaakov worked for my father was for me, and when he finished his term and I was supposed to enter the *chuppah*, they brought my sister in my stead, and not only was I silent, but I even gave her the signs. So too it should be with You. If Your children bring an idol into Your House, You should be silent.” HaKadosh Baruch Hu told her, “You have learned to defend well. There is reward for your work and righteousness that you gave the signs to your sister.

In light of this, we can say that the righteous Leah knew that her sister Rochel should have merited children in the merit of the great *chesed* that she did for her, and since she saw that her salvation was slow in coming, she was concerned that perhaps it was Rochel’s remembering this that held it back, for the accuser had an opening to say that reminding of these things was a result of their glorification *chalilah*, and so the matter did not go up as reminder, and was not reminded for good. Therefore, the righteous Leah wanted to demonstrate that there was no substance to the words of the accuser. Even though her sister Rochel remembered all that had happened, it was only to defend her later generations for good when needed, but she was not glorifying what she did.

Therefore, when Rochel came to ask for the lilies for her salvation, Leah wanted to sweeten the judgment from her, and she made herself as if she never owed Rochel anything. Not only this, but she also lost being with her husband. Rochel, who never took the benefit for herself, left subdued as if her sister was right, and she said, “Therefore, he will lie with you tonight...” By doing this she demonstrated that there was no reason for this exalted mitzvah to go up as a remembrance before Hashem, and she was also remembered for sons.

And so we see that before Rochel was remembered with sons, the Torah says (30:22) **‘וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל’ – ‘G-d remembered Rochel’**, and Rashi explains, **‘He remembered on her behalf that she gave her signs over to her sister’**. Were it not for our words, it would have been possible to ask, what held back this remembrance until now? But, based on our words, this remembrance went up nicely only after she showed that there was no glory in it.

Nevertheless, it is incumbent for us to learn from here that even if a person merits to fulfill an exalted mitzvah, he should be careful not to glorify it, for only then does his mitzvah make an impression in Heaven, and it stands before the Creator Baruch Hu so that it benefits him when needed.