"הַזֹּרְעִים בְּדִמְעָה
בְּרִינָה יִקְצֹרוּ"
בֹּא יָבֹא בְרִינָה"
בנשיאות מו"ר הגאון ר' יעקב אדלשטיין זצ"ל

וַיֵּצֵא

Newsletter No. 806 Year 17 This newsletter is dedicated for an Aliyah of the Neshamah of Maran Rav Ovadiah Yosef son of Gorjia Ztk"l 10 of Kislev 5787

A word from the editor:

It is written in this week's Parashah, "And she conceived again and bore a son, and she said, "This time, I will thank Hashem! Therefore, she named him Yehudah, and [then] she stopped bearing (29, 35). "In Hebrew, the root of the name Yehudah is"Hoda'ah", which means giving thanks because Leah gave thanks to Hashem for his birth.

There is a parable given of a Cohen who was in a field. As he was standing in the field, a man comes to him and gives him a basket of wheat that was priestly tithes and the Cohen does not bless him. Another person comes after him and gives the Cohen some of his harvest and he gets blessed. The first person asks the Cohen, "Why is it that when I gave you a full basket you did not bless me, but this one who gave you so little, you blessed him and thanked him"? The Cohen answered him, "You gave me the priestly tithe which you were obligated to give me while the other person gave me harvest that belonged to him.

Leah thought to herself, "According to the calculation, there will be 12 tribes and Yaakov has 4 wives, so each wife will have 3 sons, but now that I have been given a fourth son, this is a great kindness from Hashem. Not only was I given a son before Rahel, but from this fourth son, Yehudah, will come forth kings such as David HaMelech so how much more so am I obligated to thank Hashem. Because she thanked Hashem, David HaMelech later on praised and thanked Hashem and from Yehudah comes Mashiah.

Our sages say (Berachot 7): "From the day that the world was created until Leah came and thanked Hashem, there was no person who thanked Hashem as it says, "This time, I will thank Hashem."Our sages explain that the word "this time" comes to teach us that there was something extraordinary about Leah thanking Hashem. No one else in time had thanked Hashem before like she did and this attribute got passed down to her son Yehudah as an inheritance. It is also brought down in the Midrash (Tanchuma Vayetze chapter 6): Leah stood up in thanks and her descendants followed her ways. She said, "This time I will thank Hashem" and about Yehudah it says, "Yehudah, as for you, your brothers will acknowledge you."David HaMelech said, "Give thanks to Hashem because He is good, for His kindness is eternal."And about Daniel the prophet it says, "And he prayed and offered thanks".

Rav Avraham Yitzchak Hacohen Kook Zt'l writes: "The first word a person says in the morning is "Modeh" – thanks. The phenomenon of getting our life back in the morning brings with it an elevated joy with a holy definition and this joy can only be expressed through "Hoda'ah" – thanks. "The first exciting joyous cry of life that greets man as he awakes from his sleep and he finds before him a new and complete world of rich goodness, elevates the inner illuminated mind/soul to recognize life's essential and fundamental spiritual light ... at that moment of thankfulness, he admits to the spiritual truth and establishes its deep roots ... that it all comes from the Source of Elevated – Kindness [Hashem] who brings an abundance of life to all worlds and its creatures (Olat Reiyah 1)".

Another time we have this concept of thanks is in the Shmoneh Esrei prayer. After a person has put in all his requests to Hashem all the way through the blessing of "Hamachazir Shecinato LeTzion", he becomes elevated, and only then can he thank Hashem.

The Avudraham explains that this is the reason that by "Chazarat HaShatz" the congregation says Modim DeRabanan. By all the other blessings in the Shmoneh Esreh, the congregation relies on the Shaliach to say them; however, by the blessing of "Modim," the congregation is required to join in and say this blessing of thanks. The reason for this is that saying thank you is not just a superficial statement; it has a spiritual dimension to it.

On Shabbat, we have another instance where we thank Hashem, "A song for Shabbat. It is good to give thanks to Hashem." The reality of Shabbat gives a person the capability to thank Hashem. With the holiness of Shabbat, a person feels the goodness of Hashem resting upon him and through this, he comes to thank Hashem. This great concept of thankfulness being an elevation of life that comes from an upper sphere Leah was able to reveal. It comes to teach us that the words "Thank you" are not just mere words that are meant to bring a smile to the other person. They are also not just polite words for expressing feelings towards the other person. Being thankful is actually the movement of life...

Vayetze – a summary of the points in the Parashah

1. Yaakov leaves Be'er Sheva, establishes the prayer of Arvit, sleeps at Har HaMoriah, the dream of Yaakov, his promise and oil offering to Hashem (28, 10-22).
2. The meeting between Yaakov and Rahel, the daughter of Lavan, his mother's brother (29, 1-13).
3. Yaakov works in Lavan's house 7 years, Yaakov marries Leah, 7 days later he marries Rahel and he works another 7 years (29, 14-30).
4. Leah gives birth to Reuven, Shimon, Levi, and Yehudah (29, 31-35).
5. Bilhah, Rahel's maidservant, gives birth to Dan and Naftali.
6. Zilpah, Leah's maidservant, gives birth to Gad and Asher.
7. Leah gives birth to two more sons, Yissachar and Zevulun and a daughter – Dina (30, 14-21).
8. Rahel gives birth to a son and names him Yosef (30, 23-24).

9. Yaakov stays another six years in Lavan's house; he is successful and becomes very rich (30, 25-43).
10. After Hashem's command (in his dream), Yaakov leaves Lavan's house and travels towards Cana'an (31, 1-21).
11. Lavan and his sons run after Yaakov and they catch up to him at the mountain of Gilad (31, 22¬-42).
12. Yaakov and Lavan make a covenant between them and thenthey part ways (31, 43-54).
13. Yaakov continues his travel to Eretz Yisrael and he arrives at Machanayim and meets the angels of Eretz Yisrael there (32, 1-3).

"And Yaakov leaves Beer Sheva and he goes to Haran" (28, 10)

When Yaakov left Be'er Sheva, Esav called his son Elifaz and he told him secretly: "Take your sword, go down quickly to the place where Yaakov is about to leave and kill him before he can leave. Throw his corpse on one of the mountains, take his possessions and return home."Elifaz was 13 years old; he was a strong man of war. He took with himself 10 warriors and they chased after Yaakov and caught up to him at the mountain that was opposite the city of Shechem.
When Yaakov saw someone from afar, he waited to see who this was. When Elifaz got closer, he and his men took out their swords and stood in front of Yaakov. Yaakov asked him, "For what did you come and why did you come armed? Elifaz said to him, "This is what my father has commanded me to do and I cannot go against his word. When Yaakov saw that he was in a dire situation, he decided to deceive Elifaz and he said to Elifaz, "Take all my possessions, the ones that are mine and the ones that my parents gave me, but just allow me to live. It will be counted as if you fulfilled your father's wishes because a poor person is considered a dead person.
Hashem made Yaakov find favor in Elifaz's eyes so that Elifaz agreed. Elifaz took all his possessions and even his food and returned home. Esav got very angry when he found out the Elifaz let Yaakov live. Only when he found out that Elifaz took all of Yaakov's possessions did Esav calm down a little as Elifaz told him that a poor person is considered to be a dead person. (Meam Loez)

Halachah in the Parashah – Bringing Merit to the Masses

It is written in the Parashah: "And Yaakov left Be'er Sheva and he went to Haran". Rashi explains "And he left". It should not have said and he left; it should have said and he went. Why does the verse mention "and he left? "Rather, it alludes to the impact his departure had on the city. Rashi writes, "This teaches that a Tzadik's (righteous person) departure from the area leaves an impact, for when a Tzadik is in the city, he is its majesty, he is its radiance, he is its glory. When he leaves from there, its majesty leaves, its radiance leaves, it glories leaves. "According to Rashi, then, the Torah's emphasis on Yaakov's departure from Be'er Sheva – rather than mentioning simply his trip to Haran – is meant to underscore the impact this event had on the city of Be'er Sheva. The whole time that a Tzadik is in the city, he is disseminating the light of Torah to every single person there. The sages say, "Whoever teaches Torah in this world, will merit to teach it in the world to come," as it says (Mishlei 11) "And he who satisfies others (in Torah) shall himself become satisfied (in Torah) as well. "One who learns Torah and teaches Torah, about him it says (Mishlei 31) "And instruction of kindness is on her tongue. "The reward for one who learns Torah and teaches is it is very great (Sukkah 49), the merit of the masses depends on him, he enjoys the fruits of his labor in this world and the principle rewards he gets in the world to come, "Long life will be on his right and wealth and honor on his left".
Rav Ovadiah Yosef Ztk'l rights about this concept of "He gets merits and he will teach it in the next world" that when the person comes to the next world, all the Tzadikim of the previous generation come to greet him and to learn Torah with him (even though theirTorah is greater than his as they are from a previous generation). Why will he merit this? A person who brings merit to the masses will be able to remember all the Torah that he learned in this world as it says, "I will speak about your laws before kings (those great in Torah) and I will not be embarrassed. "The concept of teaching Torah to the masses is usually found among those who have sat down and learned a lot of Torah and they are able to teach it to others, but every person can find a way to bring merit to the masses in his own way. One can convince family members to send their children to schools where they will learn Torah.
The author of Shibolei HaLeket rights about the greatness of bringing merit to masses: "Once I was very, very sick, lying on my death bed, and the Chevra Kadisha came to my bedside. I started trembling from the fear of death that was near. When the Chevra Kadisha touched my limbs and saw they were cold and realized death was imminent, they told my family to leave the room and suddenly my face changed showing that I was about to die. However, Hashem had mercy like the verse says, "Hashem gave me suffering, but he did not give me over to death. "I saw at that moment a man standing before me that looked like an angel and he was holding a candle in his hand. The candle went out and suddenly it turned back on. I asked him, "My master, what is this candle? "He replied, "Know that a candle is likened to the Neshamah (soul) of a person. I hinted to you with the candle that the amount of years allotted to you to live are over, but just like the candle was rekindled, you will have a full recovery soon and years have been added to your life. You should know that in the heavenly court they were judging you and there were those angels who said that you should not have extra years and there were those that said you should be given extra years and they were weighing your deeds on a scale. However, Hashem Himself came and tipped your scale for the good. Hashem told the angel of death to keep his hands off of you as you have the power to bring merit to the masses. I am letting you know that in three days you will be fully recovered from this sickness. "This took place three days before Shavuot. It happened as he said. "On Shavuot, I got up as if a new person and went to Shul and said the Birkat HaGomel. After that, I wrote this book in order to bring merit to the masses (Rav Ovadiah Yosef Ztk'l from Halachah Yomit).

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"And behold a ladder set up on the ground, and its top reached the heaven".

The Gematria (numerical value) of "Sulam" (ladder) is "Mammon" (money) which is 136. Money is given to a person as a loan in this world and he should use it for good things (fulfilling Mitzvot). He should not get haughty when he becomes wealthy as he could become a pauper overnight. We see hinted to use with the ladder. The top step cannot boast that he is so high and great as in a second it can be flipped around to the other side where he will be the lowest rung on the ladder. So why should a person boast about having so much money when in a split second Hashem could change the situation where he will be as poor as the day he was born? (VaYedaber Yosef)

Rav Natan Tzvi Finkel (The Saba MiSlabodka) told a story about an event that took place in his youth in the marketplace in Vilna. There was a lady merchant who was selling beans in the marketplace. She became very upset at one of the neighboring sellers because of competition. She became very angry, to the point that you could see the sweat dripping down her face. It seemed like it would take her hours to calm down from such an outburst. However, while she was still boiling in her anger, a customer came by and all of a sudden she put a smile on her face, was courteous to the customer and gave him what he needed.

This event taught Rav Natan Tzvi a great lesson about the tremendous power of self-control that one has. One penny had the power to get the merchant to control the anger that was raging within her. The penny brought about a change in her emotions; all of the knowledge in the world could not have done this. If a penny could do this, then how much more so that a nice comment, a smile, a good word has the ability to make a positive impact on another person. Another point that stood out in the Rav's eyes was that when the merchant got paid, she started to pour her blessings on the buyer – that he should be healthy and have a long life alongside his wife and children, and that Hashem should bless him with all the good. Rav Natan continued, "I am sure that the merchant blessed the buyer with all her heart."We see this attribute in us as well. A person can be very angry, yelling and shouting in his house and suddenly there is a knock on his door. When he opens the door, his demeanor completely changes. A second ago, he was fuming, but now he greets the person at the door with such a radiant smile as if nothing happened. This proves to all those who say, "This is the way I am. I cannot change," that they can change. Each of us has wonderful character traits that are dormant within us that need to be brought into action. We should stop thinking that our generation is a weak generation. On the contrary, we are a strong, successful generation!

"And he said, I will work for you seven years for Rahel....And Lavan said, better that I give her to you, than I give her to another man" (29, 18-19).

Rav Itzele of Volozhin Zt'l explains, "Come see Lavan's deceit. Yaakov asks him specifically to work for Rahel for seven years and what does Lavan answer? He answers in deceit. "Titi" - I will give" (which in small gematria is 9 and equals the small gematria of Leah's name) "Her to you", "Mititi – rather than give" (which in small gematria is 13 and equals the small gematria of Rahel's name) you Rahel. Rahel I will give to another man... (The letters of "Titi" total the number 810 and 8+1+0=9 which is equal to Leah (36, 3=6=9). The letters of Mititi total 841, 8+4+1=13 which is equal to Rahel (238, 2+3+8=13).

A telephone call - divine providence - A Shabbat Story

It is written in the Torah, "For what great nation is there that has Hashem so near to it, as our Hashem is at all times that we call upon Him?" (Devarim chapter 4)

How lucky is every Jew who knows Hashem is his Father who watches over him at all times and that every incident that occurs in his life is a kindness from Hashem. A Jew like this is happy in all situations and trusts in Hashem. This amazing story will show how everything is divinely orchestrated:

Hotel Galei Tzanz in Netanya. There are going to be close to 100 special needs children staying here. This was organized by the Refuah VeHaim Organization of the Hassidim of Vizhnitz.

There will be 100 children that Hashem created with special needs. These special children are leaving school on a Friday afternoon and traveling straight to this hotel for a Shabbat filled with enjoyment and happiness. Each child will have one volunteer person taking care of him, and only him, for the whole Shabbat.

Friday afternoon, Rabbi Naftali Weinberger Shlita, the organization's coordinator is sitting in the lobby of the hotel and he is very troubled. Another coordinator comes up to him and asks, "Rav Weinberger, did something happen? You seem very troubled. "Rav Weinberger sighed loudly, "One of the mothers of the boys called me and said that her son is sick and has the mumps and he cannot make it for Shabbat". "Mumps? Isn't this a dangerous disease?" the volunteer asks. "Yes", agreed Rav Weinberger. I am just thinking who I can bring in his place". "What do you mean who? Pick the one in the toughest situation," the volunteer suggests. "The one in the toughest situation? "Rav Weinberger wonders, "How do I know who has it the hardest...?"

The two coordinators sunk deep into thought. Who will they choose to bring for Shabbat instead of this boy who cannot make it? The list of boys is in front of them, each boy and his painful story, each family and his hardship. In the end, they decided on one boy who was actually not one in the toughest of situations, but their heart said this is the boy that needs help right now.

They called up the boy, but there was no answer at the other end of the line. No one is answering. They found the father's cell phone number and they tried to call him. Rav Weinberger dials the number and the father picks up and is speaking in a broken, quiet voice. "Shalom, speaking is Rav Naftali Weinberger from Refuah VeHaim Organization. Please tell me, maybe you want to send your son to our Shabbat event at the hotel. Sorry that we are letting you know about this last minute, but just now someone cancelled on us and I wanted to

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invite your son as our guest for Shabbat. "There is silence on the line. The father is completely taken aback. He is shocked that he is receiving this phone call. "You are calling me to send my special needs boy to you for Shabbat!" the father yells out.
Rav Weinberger got frightened. Maybe I offended this father. Maybe this invitation does not find favor in his eyes.
Then the father of this special need's boy starts to speak, "I am standing here in the gas station with my family. We are on our way to Meron to do a haircutting for our 3-year-old boy. We left our special needs boy with my wife's friend. However, my wife's friend's father-in-law just passed away and they called to tell us that they are leaving the house now and cannot watch our son. I decided to return home and I was just about to turn the car around and leave back to our house when you called and said that you want to invite my son for Shabbat. "What divine providence! Someone needs a salvation and already Hashem sends it to him even before he asks. Before they even ask, and I will answer". "You have no idea what a Hesed (act of loving-kindness) you are doing for us. Our other children barely get any Shabbats where they get attention from us. We were waiting for this Shabbat for quite a while and now we are so happy and it's all because of you"! The parents brought their son to the hotel and they had tears of joy in their eyes. Shabbat came in and this boy had such a fabulous time. Right after Shabbat ended, the father of the boy called Rav Weinberger and told him he wanted to pay for his son's stay in the hotel. Rav Weinberger refused and even thanked the father for allowing him to spend time with his son. "Understand, "the father of the boy said, "Someone else wants to pay for it". What happened? That Shabbat, a very rich man from England was staying in Meron. The man was a very warm-hearted person. He and father of this special need's boy met and they started talking. The man told this rich person about his story of divine providence of how he got to Meron that Shabbat and about the Hesed that the Refuah VeHaim Organization did for him that they enabled him to enjoy the Shabbat with the rest of his children in Meron. "How much does such a Shabbat cost for each child?" the rich man asked. "For me, this Shabbat cost nothing. The organization is the one that covers the costs, but I do not know from where they get money to cover the costs. "The rich man was surprised and he asked me to clarify this fact for him. "How is it that people come and take your son, take care of him, shower him, watch over him in a hotel, and pick up the tab without asking for any money"?
"I clarified from here and there," the father tells Rav Naftali Weinberger, "And I suddenly found out that you raise money, penny by penny, in order to cover your costs for such a Shabbat. I was even surprised. I am always so overwhelmed with my situation that I never thought about this. The rich man was so astounded as to what he heard that he left me a good amount of money to give to you to cover the cost from my child as well as the other children for this Shabbat."
This time it was Rav Weinberger's turn to become emotional and tearful. Really, I did not know how I was going to cover the costs of this Shabbat", he said. I trusted in Hashem that He would help me to come up with the money needed. And here, Hashem in His infinite mercy knew what hardship these parents are going through and what joy it would bring the children who would attend this program, our desire to do good for others, so Hashem took care of it for us. This comes to teach us that world is managed every second by Hashem and everything occurs in the exact right time. There are no mistakes! Everything is taken care of by Hashem and Hashem wants to do good for those who do His will...! There is nothing other than Hashem.



WITH BLESSINGS OF TORAH
RON BARINA

Rav Ron Barina is a 30-year veteran of the air-force. Since he retired, he has served as a consultant who travels from Israel to USA to also meet with USA air force representatives in the area of engineering/technology. He now dedicates most of his time to learning, teaching and spreading the sweet Torah. He learns with the Gaonim Rav Meir Mazuz Shlita, Rav Yaakov Edelstein, and Rav Avraham Yosef Shlita. He resides with his lovely wife and children in Ramat Hasharon. If you travel to Israel, you are welcome to visit his house and drop in on a class at Hashomer Street, #8, Ramat Hasharon.

"The preparation of the heart are man's, but the answer of the tongue is from Hashem" (Mishlei 16, 1)

L'Iluy Nishmat:



My teacher, my father : Yaakov ben Rahel and Tzadok
My beloved mother: Sarah-Serach bat Simchah and Yosef
My father-in-law : Marchus Mordechai ben Rivkah and Yosef
Rav Yaakov ben Miriam Ztk'l : Yaakov Yisrael ben Galit
Rav Shalom Ovadiah ben Ovadiah Zt'l : Rav Meir ben Kamsana Zt'l Zt'l : Mosheh Aharon ben Meir Yitzchak : Tzvi Aryeh ben Aba David and Miriam : Yaakov ben Salam : Binyamin ben Shulamit Rahamim ben Chauru Avraham : Menachem Mendel ben Avraham and Tziporrah : Meir Ben Simchah : The Rabanit Mina bat Mordechai Shemuel Yaffa Nidra bat Neima : Miriam bat Aziza Rahel Bulur bat Miriam : Katun bat Chaviva Rabant Batsheva Esther Kanievsky : Rahel bat Chana

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Due to this newsletter containing the name of Hashem, it needs Genizah (proper burial). Please do not throw away.