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FOR PARSHAS VAYEITZEI 5782

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How Could Yaakov Have Been Joyful?



Rabbi Ozer Alport

“He dreamt, and behold! A ladder planted on the ground and its top reaching heavenward; and behold! angels of G-d were ascending and descending on it.” (28:12) Rabbeinu Bechaye writes that Yaakov’s dream in which he saw the angels ascending and descending the ladder was no ordinary dream but was in fact a prophecy.

However, the Rambam writes (Hilchos Yesodei HaTorah 7:4) that a prophet may not receive prophecy at any time that he so desires, as it can come only when a person is happy.

If we stop to consider Yaakov’s circumstances at that time, it is unfathomable how he could be in a state of joy. He was fleeing from the home of his loving parents because his wicked brother threatened to kill him for taking the blessings that he had rightfully purchased.

Along the journey, his nephew Elifaz came to kill him, and instead robbed him of all his earthly possessions, leaving him with nothing. How could Yaakov be happy enough to receive a prophecy in the middle of such tremendous suffering?

The Darkei Mussar answers that Yaakov was on such a high level of trust in Hashem that his faith – and its accompanying internal joy – could not be shaken by any tragedy that appeared to befall him. His unwavering internal belief allowed him to realize that everything Hashem does is ultimately for the good (Berachos 60b), even when in the midst of it we cannot see or fathom the good, and to remain in a state of such elevated joy that he was able to attain the level of prophecy.

The actions – מעשה אבות סימן לבנים of our forefathers guide us in our lives – we may derive from Yaakov that we must strive to develop within ourselves a rock-solid faith so that no matter what difficulties and suffering we endure in life, we are able to trust in Hashem and live lives full of joy and inner serenity. (Parsha Potpourri - Rabbi Ozer Alport)

Reprinted from the Parshas Vayeitzei 5782 email of R' Yidedye Hirtenfeld, editor of the whY I Matter newsletter of the Young Israel of Midwood in Brooklyn.

Davening and Really Caring for Every Jew



Rav Shlomo Lorinz writes that when the Ponivicheh Rov visited the Chofetz Chaim for first time, the Rebitzen told him to come inside and wait until the Chofetz Chaim was available.

While he was waiting, he heard uncontrolled sobbing coming from the room where the Chofetz Chaim was. The Ponivicheh Rov asked the Rebbetzin if everything was okay.

The Rebbetzin told him, "There is a woman who is having a dangerous labor and she needs Heaven's mercy, so the Chofetz Chaim is davening on her behalf."

Immediately the Ponivitcheh Rov decided that if a person has the heart to care so much about a "random" woman and to pour his heart out to Hashem as if it was his own wife or child in danger then he wants to be close with such a person.

Reprinted from the Parshas Toldos 5782 email of Eitz HaChayim.

Parshas Vayeitzei:

An Honest Man Is Hard to Find

**By Rabbi Bentzion Shafier
Founder of TheSmuz.com**



Question: Why is Rashi telling us that he worked another seven years honestly? Of course, he did, he's an honest man. After all, this is Yaakov Avinu the man who embodied honesty.

Answer: Rashi is teaching us a profound lesson in morality. Typically if you're a nice guy, I'm a nice guy back. It's easy to be nice to nice people. It's easy to do favors to people who appreciate what we do for them. But what about the nudnick? What about the guy who asks and doesn't appreciate? What about the person who expects and doesn't thank? What about the individual who not only doesn't return the favor, but pays us back bad for good. Then it's a whole different ball of wax.

The test of chessed is when the guy is a creep. If I do favors to nice people, to people I like to people that I'm friendly with—that's nice, but it's not the test of chessed. The test of chessed is if I do chessed to people who are creeps. To people who give me a tough time. Then we see what my true motivation is.

If I'm a nice guy and you're a nice guy, and this is what nice guys do, then I do chessed as long as you're a nice guy. But if my motivation is to be like Hashem, if my drive is to give, to be a benefactor, to be magnanimous and giving, to help then it doesn't matter who you are. My drive is to help. I want to lighten your load.

Of course, we're not on this level, and halevei we do chessed to nice people, in the way that we should—but the avos were. Their chessed was pure. Not for gain. Not for profit. Not what's in it for me. But, for you. I want to help you. I want to make your situation better. Why? For no reason. It's not about me. It's about you.

Honesty is almost as hard. When we are dealing with honorable people, it's easy to keep our word. But what about when we are dealing with swindlers, liars and cheats? And what if they cheated us. So, there is a concept of extracting that which you are entitled to in din. If you are able to accomplish in bais din, what you are owed, then you can take the law into your own hands and take what's yours. But that isn't what we are dealing with here. Yaakov was duped. But after all that was said and done he agreed. He gave his word to work for another seven years—and he did it with the same emunah, the same sacrifice the same super dedication as the earlier ones. Why?

Because his honesty wasn't dictated by Lavan. His integrity was defined by the conditions or circumstances he was in. He was an honest man. He was a moral man. His morality and ethics were way above any accepted customs, mores, or habits of the times. He was above the fray. He was an honest man. Not because he would get caught. Not because he was looking for credit. And not because he liked or respected the other man. His word was his word. He said he would do it—now he will do it.

Do what you say you will do.

Reprinted from the current website of TheShmuz.com

Rav Avigdor Miller On Torah Love in Marriage



QUESTION: You said about a year ago once that we should not believe in romance; that the Torah does not believe in romance. But it says Parshas Chayei Sara that Yitzchok Avinu married Rivka, and it says ויאהבה – that he loved her. Can you explain this?

ANSWER: Yes. Reb Ezra is asking a question. If you, Rabbi Miller, are opposed to romance so why is it that it states that Yitzchok, after he married his wife, he loved her?

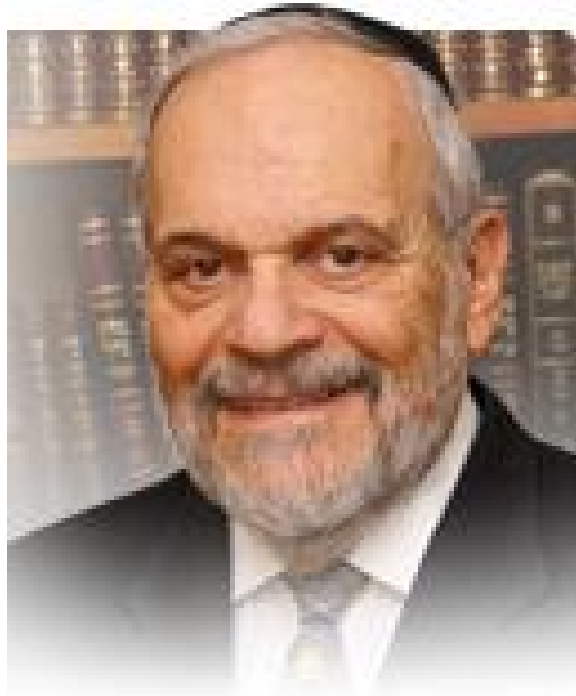
And the answer is romance is only before marriage. In order to bring romance to an end, you get married.

You know that? Romance is finished and now it's something else. ונתתי לו – And Rivka became his wife and he loved her (Chayei Sara 24:67). And the love that develops after marriage as in the case of Yitzchok, that's the love of a very close and near relative. A wife is a very close relative, a special kind of relative, and that feeling of love certainly develops and ripens with the years.

But the romantic attitude that exists previous to marriage is not sanctioned and it's not encouraged. And 95% of it is a false attitude that has been fostered by the Western culture of the last 300, 400 years.

Reprinted from the November 4, 2021 email of Toras Avigdor (Tape 57 – November 1974)

Rabbi Berel Wein on Parshat Vayeitzei 5782



In a few weeks, we will read in the Torah that the brothers of Joseph referred to him almost derisively as being the master of dreams. Yet we see in this week's reading that it is our father Jacob who is really the master of dreams.

Two of Yaakov's major dreams are recorded for us, and it is obvious from the story of his life that Yaakov is constantly guided and influenced by the dreams that he dreamt when he left the home of his parents and journeyed to an alien society.

Dreams are one of the most provocative and mysterious events that occur to human beings. They come to us on almost a daily or nightly basis. Early psychiatry held that dreams would be key to understanding human personality and reflect the

emotional and mental stresses that exist in human life. The correct interpretation of dreams, according to this theory, help solve mental health disorders or, at the very least, help to diagnose them, so that perhaps they might be treated.

The Talmud teaches us that those dreams have the quality of being a minor type of prophecy. There is an entire chapter in the Talmud devoted to explanations and interpretations of dreams. The Torah itself teaches us that prophecy itself, except for the prophecy of Moshe, was always communicated through the medium of the subconscious and dreams.

Appreciating all of this will help us understand the story of Jacob and his survival in the house of Lavan. What is the secret of the strengths that Yaakov exhibits in being able to resist the culture of Aram and the influence of the house of Lavan? Jacob never forgets the dream of the ladder stretching from earth to heaven, of the angels, and of the message of G-d himself reassuring him of his protection and survival.

Dreams often become reality to the dreamer. And when they do, a great new force of self-confidence is given to the dreamer. There are dreams that we immediately forget upon awakening in the morning, and there are some dreams that remain with us, but they also usually are of limited influence, and after a length of time, they also disappear.

It is only a great dream, perhaps even one that has frightening aspects to it, that remains embedded in our memory and consciousness. And it is this type of the dream that influences our behavior and drives us forward in our lives. This dream encompasses our ambitions, our energy, our creativity, and our direction in life. It becomes the source of our hopes, and the source of our disappointments, as well as our achievements and our shortcomings.

Our father Jacob is really the great dreamer of the family, who keeps the tradition of the Jewish people. He never seeks to escape his dream, but rather, devotes his entire life and being toward its realization and actualization.

Reprinted from the current website of rabbiwein.com

The Challenge of Yaakov in Raising Righteous Children on The Other Side of Jordan

**From the Talks of the Lubavitcher Rebbe
Rabbi Menachem Mendel Schneerson, Zt"l**



This week's Torah portion, Vayeitzei relates how a single and solitary Jew left his home and set out for a foreign land, arriving there with nothing, save for his faith in G-d. "For with [only] my staff I passed over this Jordan," Yaakov (Jacob) declared. Nonetheless, Yaakov's steps were sure and confident, as he had full faith in the Holy One, Blessed be He.

Once in Charan, Yaakov quickly saw that there was no one upon whom he could rely, not even his relatives. His uncle, Lavan, repeatedly tricked and deceived him, yet never once did Yaakov lose his faith.

Through outstanding service and dedication to G-d Yaakov merited to obtain great wealth. But Yaakov's main achievement in Charan was that, despite their growing up in a hostile environment, every single one of his children was a pious and religious Jew.

Avraham and Yitzchak Raised Their Children in the Land of Israel

Avraham had one son who was good, Yitzchak, but he also had another son who was not, Ishmael. Yitzchak had one son who was righteous, Yaakov, but he was also the father of Esav. Both Avraham and Yitzchak raised their children in Israel and not in exile, yet they still had descendants who abandoned the righteous path.

Yaakov, by contrast, raised his family in exile. Required to serve G-d in the most difficult of circumstances, he made sure that his twelve sons would not be affected by the negative influence of Charan. On the contrary, he strove to instill in them the Torah he had received from his forefathers and studied with his ancestors Shem and Ever, thus proving that it was possible to live a Torah-true life even on the other side of the Jordan.

In Charan, Yaakov merited both spiritual and material success ("And the man increased exceedingly") by virtue of his faith in G-d. But the spiritual "great wealth" he acquired was the successful rearing of his children, who were all upright and devout individuals.

One Can Only Depend on G-d

The lesson this contains for us at present is clear: The only one upon whom we can ever depend is G-d, to Whom we connect ourselves through the medium of Torah and mitzvot.

By educating our children in the ways of Torah, the eternal Torah we have inherited from our fathers and grandfathers, we will merit to go out of exile "with our youth and with our elders, with our sons and with our daughters." And when Moshiach comes we will be fully prepared to meet the Redemption.

May it be G-d's will that this happens very soon, and that we greet Moshiach Tzidkeinu speedily in our days.

Reprinted from Reprinted from the 5757/1996 Vayeitzei edition of L'Chaim Weekly, adapted from Likutei Sichot, volume 1.

Publishing Another's Teachings

Can I Publish a Mashpia's Teachings Without His Consent?

By Rabbi Chaim Hillel Raskin



One is permitted to repeat someone's Torah teachings without their permission as long as he credits the source.¹ Additionally, we find multiple times in the history of Am Yisroel that Torah was printed without the consent of the one who said it.²

The Netziv stresses the importance to preserve Torah in print and a Torah teacher does not have the authority to prevent others from publishing his teachings entirely. Contemporary poskim write that a maggid shiur can prohibit the recording and publication of his Torah lectures out of concern that people may misconstrue his words or misinterpret their halachic implications.

Student Can Transcribe Shiurim for Their Own Private Use

Additionally, he may have said things that he wishes to look into further, and may retract what he said. However, students can always transcribe it for their own private use to review the shiur.³

When a talmid chacham leaves handwritten manuscripts after his passing and didn't specify they are fit to print, there is concern he may have changed his mind or had written them for himself.

Another Talmid Chacham Should Review the Manuscripts

Yet, if another talmid chacham reviews them and deems them fit to print, they may be printed. It should then be noted that it wasn't reviewed by the author for printing, so that it isn't viewed as the author's authoritative teachings.⁴

For these reasons, one has the right to designate his children or other specific individuals to be the sole printers of his Torah teachings, relying that they will have the sensitivity to decide what should be printed.⁵

According to some, Torah teachings that a person actually wrote down have monetary rights (tovas hana'a) that are transferred to his heirs.⁶ Some poskim add that one has the ability to prohibit his written Torah teachings to be "used" by anyone else, while others hold that he doesn't have the right to restrict the publication of his Torah writings.⁷

Quoting Someone in an Essay

What about quoting a person in an essay? Some poskim hold that if one isn't publishing that person's words distinctly and is merely quoting an idea from so-and-so, it's permitted. In this case, one isn't using that person's fame or a distinct teaching that can be owned, and it is evident that this hearsay quote isn't necessarily precise.⁸

In practice, it seems that one may print a person's oral chidushei torah after their passing without their consent, though the transcripts must be reviewed by someone reliable to ensure they are fit for publication and in accordance with halacha. Additionally, it must be noted that these transcripts were not reviewed and approved by the teacher.

ראה תו"מ ח"י ע' 309, תו"מ ע"א ע' 188 ואילך, 2. אהבת ציון דרוש תשיעי דרוש מבנו מהר"ש. 1 גניבה פ"ט. 4. שו"ת אג"מ או"ח ח"ד סי' מ ס"ט. 3. וראה שם גדולים במערכת גדולים ר"ח וויטאל. ראה צ"צ חו"מ סי' ע' ס"ט שיש לבעל הד"ת טובת הנאה. 6. שו"ת מנחת צבי סי' י"ח ס"ח. 5. הע' כ"ז. ראה שו"ת מנח"י ח"ט סי' קנ"ג שהאריך בזה ומביא כמו"כ מקורות לאסור, ושם בשם הבי"צ יו"ד. 7. ראה משפטי שמואל סי' ל"ה. 8. ח"ב סי' ע"ה אות ה' להתיר.

Reprinted from the Parshat Toldos 5782 of the Merkaz Anash's The Weekly Farbrengen edited by Rabbi Shimon Hellinger.

Thoughts that Count for This Week's Parsha

He took the stones from the place and put them around his head. (Gen. 28:11)

Yaakov protected his head but not the rest of his body. He had spent all of his years studying Torah, and now he would have to give up some of his studying time to engage in worldly matters. He knew that he would encounter negative influences and forces that could be hostile to a Jew. Therefore, he protected his "head" to prevent anything from interfering with his Judaism. (*Likutei Sichot*)

Lavan gathered all of the people of the place and made a feast. (Gen. 29:22)

Lavan made a big wedding reception for Leah, but not for Rachel. This was to fool Yaakov into marrying Leah and distract the guests' attention. Everyone was too busy with the lavish party to notice that Leah, not Rachel, was the bride. Therefore, a big wedding reception wasn't necessary when Yaakov married Rachel. (*Matzmiach Yeshua*)

And Yaakov sent and called Rachel and Leah to the field to his flock. (Gen. 31:4)

Yaakov wanted to speak to his wives about Lavan's corruptness in dealing with him, so he asked them to meet with him privately in the field. The reason that Yaakov added the words "to his flock" was so as not to arouse Lavan's suspicion, as Lavan knew that Yaakov was upset with his treatment. Yaakov made it seem as if he was calling his wives to the field to help him with his large flock of sheep. (*Siftei Tzadik*)

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Compiled by Rabbi Moshe Bogomilsky and printed in Vedibarta Bam*

Does G-d Really Need Our Praise?

By Daniel Keren



Rabbi Dovid Orlofsky

According to Rabbi Dovid Orlofsky's website (www.rabbiorlofsky.com), "he has been involved in the field of Jewish education and outreach for over thirty years.

"He grew up in North Merrick, Long Island, one of six boys. He has studied in Yeshiva Chofetz Chaim and Yeshiva Heichal HaTorah and received smicha (rabbinical ordination) from Dayan Kopshitz, the Chief Rabbi of Nevi Tzvi.

"For nine years he was the Long Island Director of the National Conference of Synagogue Youth. Under his leadership the region grew from one member into an organization of over 1800 teens and pre-teens involved in its various programs.

"In 1988 Rabbi Orlofsky moved to Israel and lives in Jerusalem with his wife Simi and their children and grandchildren. He teaches in various yeshivas and seminaries in Israel."

His lectures have attracted thousands of men and women from all segments of the English-speaking Jewish world. For the last three years, especially during the Covid lockdown when speaking in person was prohibited, Rabbi Orlofsky has been viewed or listened to by many thousands of people on his podcast – The Dovid Orlofsky Show that been self-described by the host as "the hilarious, real-life Torah program that's 'a show, not a shiur.'"

His latest episode (#146) is titled “The Purpose of Praise,” a 44-minute video podcast which offers the humorous but unique on-target insights of Rabbi Orlofsky tackling the question of why Tefillah (prayer) is a struggle, particularly in our generation. One aspect of Tefillah besides bekashas (requests) are Shevach (our praises of G-d.)

Rabbi Orlofsky notes that we don’t have problems with bekashas. Indeed, most people’s davening resembles that of children of another religion who during December sit on the lap of a chubby bearded man dressed in red and make their juvenile requests.

When encouraged by our rabbis to offer shevach (praise) to Hashem, many especially in America and elsewhere in the Western World sarcastically wonder – “What is the matter with G-d? Does He have an ego problem?) Perhaps our deficiency when it comes to offering shevach is a failure to take time and appreciate all of the wonders of the world. If you too find it difficult at times to sincerely thank Hashem, take 44 minutes from your busy life and google – **The Purpose of Praise – Rabbi Dovid Orlofsky.**

The screenshot shows the 'tidbits' website, which is a collection of Torah-related articles and commentary. The header features a photo of Rabbi Dovid Orlofsky and the title 'The world of tidbits'. Below the header, there are several articles and sections, including:

- Reminders:** A section with various reminders and announcements, such as 'At 20:00 this Motzaei Shabbos, November 19th, we will make the clock back one hour, shifting from DST to Standard Time.' and 'The first opportunity for Kiddush Levanah in the USA is Tuesday night, November 19th. The first opportunity is Thursday night, November 18th.'
- For the Shabbos Table:** A section with articles like 'For Yiddish Torah Lovers...' and 'For Yiddish Torah Lovers...'
- Parashah in a Paragraph:** A section with a paragraph about the Parashah of Vayechi.
- When you have nothing to say, say nothing.** A quote from Rabbi Meir Shapira.

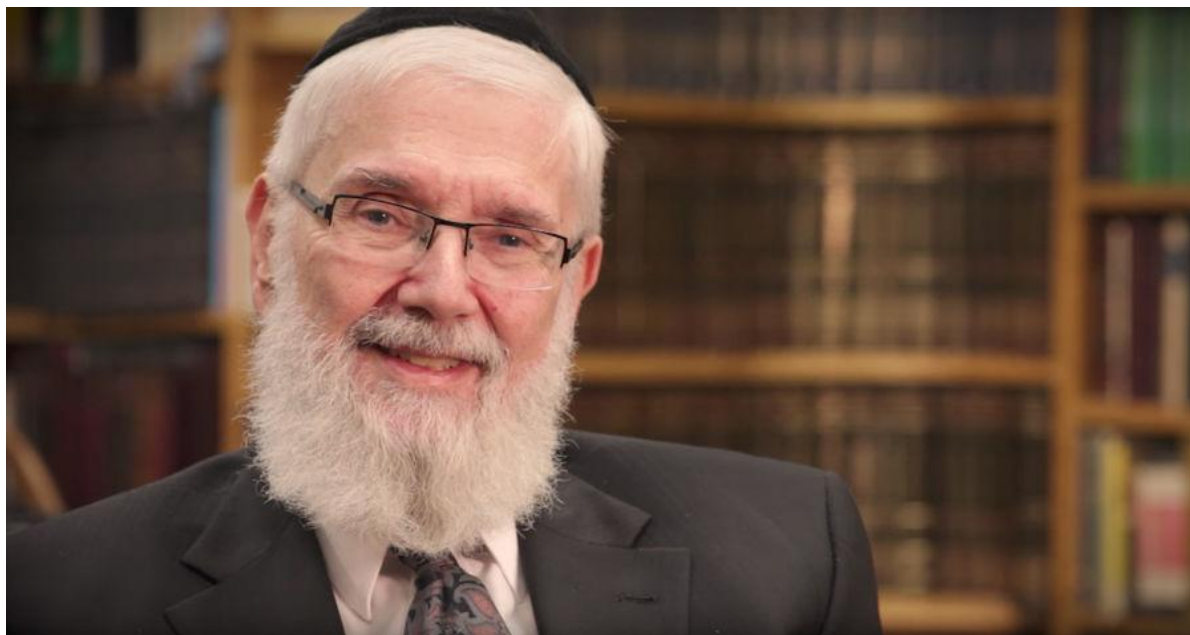
The website also features a 'Klal Govoah' logo in the top right corner and a footer with contact information.

Today with ever-increasing Torah websites, one can choose from hundreds of weekly Torah parsha sheets from around the world in a variety of languages to read or download for the Shabbos table. A recent parsha sheet that I have come

across is Tidbits, a project of Klal Govoah, which is published weekly by Ira Zlatowitz in memory of his father, Rabbi Meir Zlotowitz, zt”l, the founder of ArtScroll Publishing Company (along with Rabbi Nosson Scherman).

Tidbits, a project Klal Govoah according to his son Ira is the sorts of tidbits his father, R’ Meir Zlotowitz zt”l, made sure his family was up to date on from the mundane, to the profound, to the ‘thanks for reminding me!’

In last week’s edition of Tidbits, readers were reminded to move their clocks back at 2 A.M. last Motzei Shabbos, and informed of their first opportunity to recite Kiddush Levana on Sunday night November 7th and when Chanukah begins on Sunday night, November 28th and the fast day of Asara B’teves next month on Tuesday, December 14th.



Rabbi Meir Zlotowitz, zt”l

Tidbits also offers a valuable review of the Parshah in a Paragraph, a quick count of the pesukim (verses) and number of Taryag mitzvos in the parsha as well as a brief but poignant For the Shabbos Table davar Torah that can be appreciated by Jews of all levels of Torah knowledge as well as an easy-to-understand Halahos for Chanukah. And perhaps just as important, it concluded with a bit of a mussar insight with the following quote from Rabbi Meir Zlotowitz – “When you have nothing to say, say nothing.”

If you would like to get Tidbits each week in your email box, send your request to signup@klalgovoah.org or email adicker@klalgovoah.org

Reprinted from this week’s edition of The Jewish Connection.