

Making Time Fly

By: Ezra Cohen, 12th Grade

Everyone knows that there are 60 seconds in a minute and 60 minutes in an hour, but our perception of time can change, making minutes feel like hours and hours feel like minutes. Leah Campbell and Richard Bryant conducted a fascinating experiment on first-time skydivers, studying how they perceived time relative to their first jump. Divers that felt afraid reported that their dives felt longer than they actually were, and those that were excited said that their dives felt faster than they actually were. Time really flies when you're having fun.

However, Brian Poole and Phillip Gable present an important caveat to this saying. Time doesn't necessarily fly when one is content or satisfied. What makes time fly is when one is excited or having fun in the pursuit of a goal.

Yaakov, out of his love for Rachel, offered to work seven years

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Haftoras Vayetzei

By Ariel Korori, 12th Grade

The Haftora for Parshat Vayetzei is from Hosea 12:13-14:10. Following the death of Shlomo Hamelech, the kingdom was divided between Rechavam, his son, and Yiravam ben Nevat from the tribe of Ephraim. Yiravam was a man of extraordinary potential who had it within his power to join with Rechavam, unite the two kingdoms, and bring Mashiach. Instead, he enacted legislation that earned him the title Chotay U'machate – one who sins and causes others to sin. This is why the Gemara relished him among those individuals who have lost their portion in Olam Habah. His greatest sin was making two golden calves, one in the north of Israel and one in the south of Israel, where the people were encouraged to serve the idols rather than go to the Bais Hamikdash. The navi cried out against this terrible defection of Hashem and prophesied the destruction and galut of the 10 Tribes that followed Yiravam and the tribe of Ephraim.

The relationship to our Parsha is obvious from the first Pasuk of the Haftora that describes Yaa-

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayetzei Questions

1. After Yaakov has a dream he takes a *neder*, a vow (Genesis 28:20). Where else in the Torah is an actual *neder* taken (not a *shvuah*)?
2. Which of the sons of Yaakov, whose birth is recorded in this parsha, is not named by a mother?
3. For which child born to Leah is there no reason given for the name?
4. In this parsha, Rachel steals the *terafim* (idols) from her father Lavan. Where else in Tanach does another woman handle *terafim*?
5. In this parsha, in what context are the four directions, north, south, east and west mentioned? Where else in the book of Genesis are the four directions mentioned?
6. Aside from the Matriarchs, which two other women in Tanach are described as "barren" (*akara*)?
7. Where are flowers mentioned in this parsha?
8. Where is ice referred to in this parsha?
9. Aside from the seven years that Yaakov worked for Rachel and Leah, where else in this parsha is the number seven mentioned?
10. What item, mentioned in this parsha, is the tallest thing described in the entire Torah?

Answers

1. In Numbers 21:2, the Jews vow to consecrate all of the spoils of war.
2. In naming all the sons, the verse states "And she called." Only with Levi does it state "**he** called his name Levi," implying that he was not named by his mother (Genesis 29:34).
3. The Torah does not state any reason for the name of Leah's daughter, Dina (Genesis 30:21).
4. Michal placed *terafim* in the bed of David to help him escape from her father, Shaul (1-Shmuel 19:13).
5. In this parsha, Hashem promises Avraham that his children will spread out in all four directions of the earth (Genesis 28:14). In Genesis 13:14, Hashem tells Avraham to look in all four directions, since his children would inherit the entire land - i.e. everywhere that Avraham looked.
6. The mother of Shimshon is called *akara*, a barren woman (Judges 13:2). Chana, the mother of Shmuel, refers to herself as *akara* (1-Shmuel 2:5).
7. Reuven collects *duda'im* for his mother which, according to some commentators, is a type of flower (Genesis 30:14, with Rashi).
8. Yaakov describes his devotion to Lavan by saying that by day heat consumed him and by night ice consumed him (Genesis 31:40).
9. After Yaakov and family run away, Lavan catches up with them after seven days (Genesis 31:23).
10. The ladder in Yaakov's dream stands on the ground and reaches to the heavens (Genesis 28:12).

ALIYAH SUMMARY

First Aliyah: Jacob left Be'er Sheba and headed towards Charan, to his uncle Laban's home. While traveling, Jacob encountered "the place" (Mount Moriah) and since the sun had set, he lay down to sleep. In a dream he saw a ladder reaching up to heaven with angels ascending and descending its rungs. G-d appeared and informed him that He would bequeath the entire land to his descendants, and that He would safeguard him until he returned to Canaan. Jacob awoke, and now recognizing the holiness of the location, he erected a monument to G-d, named the location Beth El ("House of G-d"), and vowed to tithe all his belongings when G-d's promise of a safe return would be fulfilled.

Second Aliyah: Jacob continued on his journey, and arrived at a well located on the outskirts of Charan. Upon seeing Rachel, Laban's younger daughter, arriving with her father's sheep, Jacob single-handedly rolled off the heavy rock that sat atop the well, and gave water to the flock. Rachel told her father about the new arrival, and Laban rushed out to greet Jacob. Jacob went to Laban's home, and after spending a month, Laban offered Jacob the job of tending to his herds, and asked Jacob what he wished in terms of wages.

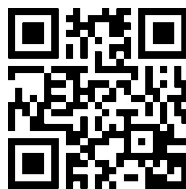
Third Aliyah: Laban had two daughters, the aforementioned Rachel, and her older sister Leah. Jacob loved Rachel and offered to serve Laban for seven years in exchange for her hand in marriage. Laban accepted the deal. After the seven years of service passed, Jacob asked Laban to make good on his word. Laban arranged a wedding feast, but switched daughters, giving Leah instead of Rachel. When Jacob protested, Laban offered to give Rachel too—in exchange for another seven years of service. One week later Jacob married Rachel, and began serving an additional seven years. Leah gave birth to four children – Reuben, Simon, Levi, and Judah – but Rachel remained barren. Rachel and Leah both gave their handmaids to Jacob as concubines. Rachel's maid, Bilhah, bore two children – Dan and Naftali – and Leah's maid also bore two children—Gad and Asher.

Fourth Aliyah: One spring day, Reuben picked jasmine plants from the field, and brought them to his mother. Rachel asks Leah for some of them, and Leah agreed, provided that Rachel relinquishes her turn with Jacob that night. Leah gave birth to another two sons – Issachar and Zebulun – and one daughter—Dinah. Eventually, Rachel, too, gave birth to a son, whom she named Joseph. At that point, Jacob asked Laban for permission to take his wives and children and return to Canaan. In response, Laban pointed out that his divinations revealed that his great wealth and blessings were due to Jacob's presence in his home.

Fifth Aliyah: "Specify your wages," Laban told Jacob. "And I will give it!" Jacob proposed that all the streaked and spotted sheep that would be born to Laban's sheep would constitute his payment. In return, Jacob would continue caring for Laban's flocks. Laban immediately removed all the existing spotted and streaked sheep from the herd and put them under his sons' charge—thus differentiating between the current ones, which belonged to Laban, and the to-be-born ones, that would belong to Jacob. Jacob made striped poles for the strong and robust sheep to view while they were mating. As a result, the sheep gave birth to striped offspring, and Jacob became fabulously wealthy—despite Laban's deceptive practices, and his continual changing of the terms of Jacob's pay. After an additional six years of service, G-d commanded Jacob to return to Canaan. Jacob summoned his wives, who agreed that the time has arrived to leave.

Sixth Aliyah: Seizing an opportunity when Laban was away, Jacob took his family and belongings and slipped away. Before departing, Rachel stole one of Laban's idols. Laban pursued them. On the night before he reached them, G-d warned Laban in a dream not to harm Jacob or his family. Laban reached Jacob on Mount Gilead and complained that he was deprived of the opportunity to bid them an appropriate farewell, and protested the theft of his idols. Jacob suggested that Laban search for his idol amongst his belongings, but Laban turned up empty-handed in his search.

Seventh Aliyah: Laban and Jacob made a peace treaty and erected a stone monument to seal the pact. Laban returned to Charan, and Jacob continued on his way. When he entered Canaan, he was greeted by a delegation of welcoming angels



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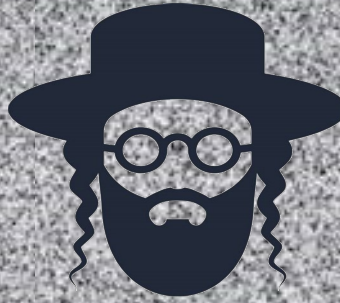
Transcribed by
Yoni Sheinman

Which Days May One Say Kiddush Levana pt. 1

When is the latest time to say kiddush levana? The Gemara Sanhedrin (Daf 41b) asks: when can one say kiddush levana? The Gemara answers that one has until the pegima of the lavana is filled in. When is that? Rav Yaakov Bar Edi says in the name of Rebbe Yehuda that it means until 7 days, and the Naharda'ins say that it means until 16 days. They argue about whether the moon has to be entirely illuminated (and therefore 16 days), or just mostly illuminated (and therefore 7 days). Although it seems that this is a straightforward machloket about the latest you can say kiddush levana, since the lashon in the Gemara was "ad" (until), we have to figure out whether that includes that day or not. The Aruch Hashulchan says that most poskim agree that it can not possibly mean that it is "ad vi'ad bichlal" (that day included) since according to the opinion that says 16 days, you would hold that you can say kiddush levana on the 16th day which there is no good reason that you would be allowed to say it then, especially since you are only supposed to say it up until half way through the month (and a halachic month is not even 30 days; it is 29 days, 12 hours, and 793 chalakim). The Rama says that you should really only be able to say it until half of 29 days, 12 hours, and 793 chalakim from the moled halavana. Therefore it has to be that we hold "ad vilo ad bichlal" (that day 16 is not included). The Shiaraah Kneset Hagedolah holds that it is "ad vi'ad bichlal", that even on the 16th of the month you can still say kiddush levana. The halacha holds that bidi'eved if you forget to say kiddush levana, you can say it on the 16th day but without the shem hamalchut (Hashem's name). The Klosenberger says that you can say "ad vi'ad bichlal" and say kiddush levana on the 16th day, but only from the moled. But we have to assume "ad vilo ad bichlal" for 16 days from Rosh Chodesh. Usually the moled comes a little bit earlier than Rosh Chodesh.

Why can't we say kiddush levana on Shabbos or Yom Tov? Rav Ovadia Yosef has a long discussion about this. The Maharil gives an answer that there is an assumption that there is techumin in the sky and therefore we can be mekadash something that is outside the techum. The Radvaz says that this is the weakest answer and can't possibly be the answer. The Rashba says like the Radvaz that techum has nothing to do with kiddush levana. We don't jump up to the moon, rather we just say a bracha in the presence of a moon! The Maharil quotes a different answer that kiddush levana is a "bakasha" (a request) and people should not have special bakashot of Shabbos or Yom Tov. Rav Ovadia says based on this answer that we should therefore just skip those parts of kiddush levana. Just say the brachot and you would still be yotzei. The Pri Chadash gives a third answer to Rav Ovadia's question above, saying "ain mi'arvin simcha b'simcha" (we don't want to mix the simcha of kiddush levana with the simcha of Shabbos). We know there is an idea of oneg shabbos and simchat yom tov, but is there an inyan of simchat shabbos? Tosfos in Moed Katan says that it doesn't say anywhere that there is an inyan of simcha by Shabbos. The Shita Mikubetzet says that it says in Masechet Ketubot that the reason not to marry on Shabbos can't be because of ain mi'arvin simcha b'simcha because on Shabbos there is no inyan of simcha. The Machsivritri quotes many sources that seem to have an inyan of simcha on Shabbos. The Midrash says, "viyom simchatchem zeh shabbos". So clearly Shabbos is associated with simcha. The Gemara Sukkah seems to say that there may not even be an inyan of simcha on the night of Yom Tov. The Bach points out that if it's the last night to say kiddush levana and it's Shabbos or Yom Tov, none of these reasons are strong enough to inhibit you from saying kiddush levana then. A Meforash explains that this is only if it is the last night. If it is the second to last night and it is Yom Tov, wait until the next night to say kiddush levana. Rav Dovid quoted in Rav Ovadia's teshuva says that you don't want to take a chance to wait until the last night, rather you should say it on the second to last night if you remember, even if it is on Shabbos or Yom Tov. It seems that the minhag is not like this. Rav Dovid says if you have an opportunity you should say it on Motzei Shabbos or Motzei Yom Tov.

SPARKS OF CHASSIDUS



With
Ari Ivry

The Chachamim taught that only three people may be called Avos, Avraham, Yitzchok, and Ya'akov, because the spiritual quality of these three are to be found in every Jew. In this week's Parsha, the twelve tribes are born, each with their own, unique qualities. However, these qualities are not found universally among all Jews. Thus, the Avos represent the general source of Jewish spirituality, while the shevatim highlight the more specific features. As we pass from general to specific, emphasis on detail becomes more important. Therefore, the name of each tribe is mentioned in the Torah — in contrast to the Avos, whose names are not formally explained — since the more detailed spiritual motif of each Shevet requires a more specific emphasis. This too sheds light on the fact that it was the Imahos, and not Ya'akov, who named each tribe. Because just like it is the mother who nurtures the specific features of the child in her womb, so too the more detailed spiritual features of the Jewish nation were defined by the Imahos. Taught by the Maggid of Mezerich, who added another point to make it longer.

(Cohen-Continued from page 1)

for Lavan to marry her. Most of us might imagine that these seven dreadful years felt like “forever.” However, the Torah tells us that to Yaakov, it was merely “*ke-yamim achadim*,” *like a few days. This flies in the face of the assumption that time would go slowly.*

Nevertheless, Rav Moshe Alshich is convinced that for Yaakov, every day felt like a thousand years, and only in retrospect was he able to say that time flew by. He was in pain and agony for the seven years of his work, and only afterwards, thanks to his love for and connection to Rachel, was he able to forget about the pain of waiting seven years. However, there are those that disagree with Rav Alshich. The Abarbanel suggests that Yaakov's love for Rachel was so great that seven years wasn't a big deal for him, and he'd work even more if he needed to. Consequently, the time frame did not intimidate him and he went in with a positive mindset. Similarly, Shmuel David Luzzato (*Shadal*) says that every day of Yaakov's work was filled with peace, happiness, and hope because of his love for Rachel and the anticipation of marrying her.

The Chatam Sofer approaches this topic from a goal-oriented perspective. He says that only when one is waiting for time to pass does time seem slow. Despite Yaakov's love for Rachel, he was able to appreciate every day he spent working, being patient and produc-



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Aaron Danesh



9th Grade



Lavan's Deceitfulness







 QUESTION: When a person plans a wedding, he first prepares the meal and afterward the guests arrive. Why did Lavan first invite the people and afterward prepare the meal? 



 ANSWER: Rabbi Mosheh Bogomilsky quotes the Iturei Torah that says that Yaakov worked for a period of seven years before Lavan permitted him to marry his daughter. 



 Lavan enjoyed free labor and decided to switch Leah for Rachel so that Yaakov would work another seven years for nothing. When the first seven-year period was 

 coming to an end, Lavan began planning a wedding. He called together all the people of the city and told them the following: "You all remember very well the difficulty 


 our city had with water before Yaakov came. There was only one well, and all the shepherds had to gather together to uncover it. Luckily, since Yaakov has arrived, 

 our city has been blessed, and we now have a greater supply of water. Yaakov is planning to marry my daughter and leave the city, so we may all have to 

 suffer again. If you agree to cooperate with me, I have a plan which will keep him here for another seven years. I will fool him and give him Leah instead of Rachel. I 

 know he wants Rachel very much, so he will stay here for seven more years, and our town will be blessed through him." Everyone approved the plan. 

Lavan then told them that in order for him to be sure that nobody would reveal the

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(Cohen-Continued from page 4)

itive. Rav Aharon Kotler takes this view one step further: Yaakov was not only being productive in his work, rather he also spent time developing himself personally and spiritually in preparation to raise a family with Rachel.

Combining these approaches we can learn two extremely important lessons for how to lead a purposeful and productive life that doesn't feel like "forever": savor your experience with positive emotions, while also planning and working towards meaningful goals.

Adapted from Aish.com



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STORIES OF GREATNESS

TOLD OVER BY: YOEL HORWITZ

A couple that had been married for fifteen years without being blessed by children, decided to divorce, despite their harmonious marriage. Shortly after the divorce was completed, the woman discovered she was pregnant. The joyous news had a very sad side; the husband was a Kohen and was forbidden to remarry his former wife. Their pain and heartbreak knew no bounds.

The husband poured out his pain to Rav Chaim Kanievesky, who told him that he couldn't see any way that he could remarry his former wife, but he suggested that he should consult with his father-in-law, Hagaon, Rav Yosef Shalom Elyashiv.

The man went to R' Elyashiv and repeated his story. R' Elyashiv told him with great pain that it's forbidden for a kohen to remarry his former wife. He said, "The only thing I can tell you is that you should go to the Kotel Hamaaravi, and daven to Hashem that he should save you."

The kohen regarded R' Elyashiv's words as direct instruction, and immediately upon leaving R' Elyashiv's house, went straight to the Kotel. When he reached the Kotel, he approached the wall and poured out his heart without restraint. After davening for a lengthy period of time, the kohen felt a hand on his back. He turned around and saw an avreich talmid chacham, who inquired what had happened to him. The kohen repeated his painful story, and the stranger asked him, "Do you have a father?" The kohen didn't understand the point of the question, but he answered that of course, he had a father. His father was very old and was living in a nursing home in America, and barely communicated with those around him. The stranger told him "In my opinion, you should fly to America, and tell your father what happened to you," said the man and he turned to leave. The kohen tried to explain to him again that his father's condition made it almost impossible to communicate with him at all. There was no reason that he should make such a great effort to fly to America to tell his elderly father the story. However, the stranger brushed off his words and turned to go. The kohen eventually decided to listen to man's words. He reasoned that if Rav Elyashiv told him to go to the Kotel to daven, and if this stranger approached him while he was davening and advised him to fly to America, maybe it was worthwhile for him to go. He arranged a flight, and a day and a half later, he was already at his father's side, in the nursing home. The medical staff had informed the son when he first arrived that his father had not spoken a word for months and that he shouldn't expect his father to speak to him. The kohen began his story, and his father didn't respond,

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(Danesh-Continued from page 5)

secret, everyone would have to go home and bring their valuables as a guarantee. Lavan took these valuables to the storekeepers in exchange for all the food needed to make a lavish wedding. Consequently, after first gathering together all the people, he was able to make a beautiful meal without spending a penny of his own.

When the wedding was over, the people came to claim their valuables. Lavan sent them to the storekeepers. The storekeepers told them that they could get back their valuables if they would pay for the food which was given to Lavan in exchange. As they wanted their possessions, reluctantly they paid all of Lavan's bills.

It is, therefore, very befitting that he became known as "Lavan Ha'Arami" — "Lavan the Aramean" (with a pun on "HaRamai" — "the Swindler"). Not only did he fool his son-in-law, Yaakov, but he also fooled the entire city where he lived.

(SOG-Continued from page 6)

but he seemed to be listening to what his son was saying. As the son continued his story, he began crying and couldn't stop. The unbelievable then occurred; his father began speaking and said clearly that he was not his biological son, but was adopted after the Holocaust; he did not have the status of a kohen, and there was no reason that he couldn't remarry his former wife.

(Korori-Continued from page 1)

kov's journey to Aram in search of a wife. However, the connection is much more profound. As free-willed creations, our decisions force Hashem to adjust events so that destiny is best accomplished. The end result will always be as Hashem intended, but the events leading to that moment can be more convoluted than necessary. In the case of Yakov vs. Eisav and Yiravam vs. Rechavam, the actions of men forced Hashem to make accommodations. In each instance, a partnership could have been forged that would have strengthened the leadership of the nation. Instead, Eisav and Yiravam refused to serve Hashem and distanced themselves and their generation from redemption.

The last Pasuk states clearly that there are many ways for destiny to be accomplished. Man's way, devoid of G-d, leads to pain, sorrow, and destruction. Hashem's way, which is righteous, proper, wise, and direct, leads to healing, love, and prosperity. The ways of Hashem are pleasant, loving, caring, and respectful. We should take this as a lesson and learn to always follow the path of hashem.

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Care for Everyone
By: Ari Saffra, 11th Grade

When Yaakov finally arrives in Haran, he sees a group of men sitting around and chatting with each other. Yaakov gets upset at them because he thought that they may have been paid to tend to people's cattle, yet they were relaxing and neglecting their duties. Alternatively, they weren't working for anyone and were just wasting their time, which they shouldn't do anyways, since it's important to spend your time well. As such, Yaakov admonished the shepherds, telling them to get water for their sheep. It turned out that these shepherds really wanted to get water for the cattle, but they couldn't because there was a huge rock covering the well, and they were waiting until more people came so they could all move it together.

This story is often overlooked. Many people gloss over this story, without noticing how strange it really is. The question is, why would Yaakov just go up to random people and criticize them? He didn't know who they were or what sce-

nario they were in. He should have just kept to himself, and not bothered these other shepherds.

We can learn a very important Jewish value from this story and the way Yaakov acts. The general rule of the world is to mind your own business, don't be nosy, and stay out of other people's lives. However, this does not apply in Judaism and our values. We believe that helping and looking out for others is essential, and doing so makes life more meaningful. This means that the random men who were sitting by the well were totally part of Yaakov's business. Going up to them was the right thing for Yaakov to do. Being good as an individual was not good enough for Yaakov. He had to help make sure others were acting appropriately as well. When we see people acting irresponsibly, it is our duty to educate them and look out for them to make sure everything is alright. That way, with everyone looking out for each other, we can all excel.

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