

בראיתו יצחק ובראיתו לו
תורה תבלין
A Torah Tavlin Publication
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שבת קודש פרשת וישלח

Shabbos Parshas Vayishlach

November 27, 2004 - י"ד כסלו תשס"ה

הדלקת נרות שבת - 4:12 (Monsey, NY)
מנחה גדולה / שבת - 12:14
שקיעה של ערב שבת - 4:30
זמן קריאת שמע/מ"א - 8:45
זמן קריאת שמע/גה"א - 9:21

מדעת עליון

התורה שהיא שלימות הנפש, וכמו דכתי' "היתה כאונות סוחר ממרחק תביא לחמה".
ובאלו הענינים היה יעקב אבינו שלם בתכלית השלימות. ואח"כ עשה תקנות לאחרים, ככה יעשה האדם. וגם מפשוטו לא תצא, כל מה שאדם יכול לתקן צרכי העיר מצוה גדולה היא.

ונאספו עלי והכנינו ונשמדת אני וביתי. ויאמרו

הכזונה יעשה את אחותינו וגו' (לד-ל לא)
לכאורה צריך ביאור, דכשהרגו שמעון ולוי את אחותי. ומה הם עו לו? "הכזונה יעשה את אחותי". והלא תביעת יעקב אבינו היתה שהכניסו את עצמם ואותו בסכנה, ומה שייך תשובתם שעשו את דינה אחותם כזונה?
אלא ביאר הגמ"ר שמה אברהם הכהן שעפס זצ"ל, בס' שמונת התורה, דבזה שהרגו בני יעקב את אנשי שכם, היינו משום ששמעו כי טמא את דינה אחותם ובלה עשה בישראל. וכוונתם היתה לעמוד על המשמר של קדושת וטהרת עם ישראל. וכיון שכן לא

ויבא יעקב שלם עיר שכם אשר בארץ כנען בבואו מפני ארם ויחן את בני העיר וגו' (לג-יה)
איתה בגמ' (שבת לג.) אמר רב מטבע תקן להם. ושמואל אומר שווקים תקן להם. ור' יוחנן אומר מרחצאות תקן להם. מר דרש "ויהי" לשון חן, והיא "פיו המרחצאות, ומר דרש ל' "פניו" ... אלו העשירים שהם נקראים פנים. לכך דרש "פניו" על מטבע תקן להם, ומר דרש תבת "העיר" שתקן להם שווקים עיניהם.

הרוויץ זצ"ל, שיש כמה פירושים לזה אבל העיקר ליראי שמים הוא, שיהיה האדם שלם בג' שלימות תרמוזו ב"ויבא יעקב שלם" - שלם בגופו, שלם בממונו ושלים בתורתו. דהיינו, שלימות הגוף ושלימות הממון ושלימות הנפש העולה על כולם. כי ענין מרחצאות נקיון הגוף הגשמי באיש משכיל ומבין, יחשוב ויתעורר שיהיה הגוף נקי מכל מעשה עבירה, "נקי כפיס ובר לבבי".

בענין מטבע תקן להם הוא ענין משא ומתן שהיה השאלה הראשוני ששוואלין לאדם "נשאת ונתת באמונה" (שבת לא.) ענין השווקים היא חכמה בחוץ תרונה, וגם השווקים מקום הסוחרים, וכפי מעלת

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'Khal Ahavas Yisroel, Cleveland Heights, Ohio
Hilchos Shabbos - Children doing Melachah

There are 3 considerations with regard to having a child do *Shabbos* for the benefit of himself or others:

1) The *posuk* states "לא תאכלום" - a prohibition against "feeding" even a young child something sinful, including an *treif* food in his hand. Likewise, one may not instruct a baby or put *treif* food in a forbidden area. It is forbidden to encourage a child to sin, even by showing signs of approval.
2) If a child attempts to sin on his own, if he is over 4 the parents must try to stop him. If he intends to do a *Shabbos* sin for a parent's sake, even under age 4 must be stopped.
3) A young child (under 4) may be placed near a light where he will probably turn it on, if the child does not understand the parent's intention, need or approval.

2) *Chinuch* - Education of children who are capable of understanding the concept of *Mitzvah* and *Aveirah* (4). A parent's obligation begins as soon as his child can recognize what is a forbidden act (5), approximately from the age of 4 and up (6). Other adults have a lesser obligation, i.e. they should prohibit any child from doing an *Aveirah* (7). There is a special *Shabbos* prohibition of (8) *Bar-Mitzvah* age to do a Rabbinic Prohibition for the child's own need, e.g. turning off a light in his room.

Some even permit this for an adult's *mitzvah* or *need*, e.g. turning off a light in his room. if its for a one-time - not regular - occurrence (10).
(1) ר"ש"י בבבא קמא (2) ר"ש"י בבבא קמא (3) שו"ת יורה דעה (4) מה"ר א"ח (5) חידושים וביתרם א"ח (6) יעב"ץ - מגילת עזר (7) א"ח (8) שו"ת תהיון של יד: (9) שם (10) רמב"ם נבמות (11) ענין שו"ת הרב שמואל, ביאר הלכה שם

הוא היה אומר.....

R' Yitzchok Elchanan Spektor ZT"L once said:

"It is known that business competition is fiercer among Jews than among other ethnic groups. This is because other people are permitted to earn a livelihood anywhere and by any means they choose. But the oppressive governments that forbid Jews from many trades, restrict them from professional schools and into ghettos; they are the reason that Jews have been forced to compete against their own."

The Meiri, Rabbeinu Menachem Ben Shlomo ZT"L writes:

"Nothing is too difficult for the wise person. Use your intelligence and rational thinking ability and you will frequently be successful."

A Wise Person would say:

"After much thought and deliberation, I've realized that in theory there is no difference between theory and practice. But, in practice, there most certainly is!"

MAZEL TOV MR. & MRS. YOSSELYMAY ON THE BIRTH OF A BABY BOY. MAY THEY SEE MUCH NACHAS.

during the *shiva*. She had held onto and cherished these socks for fifty years and now brought them along to the *shiva* to show the family the incredible righteousness and *tzidkus* of their father, the *Klausenberger Rebbe*, even under the most trying conditions.

TORAH GEMS

וישלה יעקב מלאכים לפניו אל עשו אחיו
ארצה שעירי שדה אדום וגוי (לכד-ד)

As he made his way back to the home of his father, *Yaakov Avinu* and his entire entourage - four wives, twelve children, servants, maids and a myriad of animals - were suddenly confronted by the prospect of dealing with Esav and his band of 400 men. In an attempt to appease his vengeful brother, Yaakov sent generous gifts and flattering words of appeasement by way of Heavenly messengers. The *Medrash*, though, censures Yaakov for sending these messengers. Esav had most certainly calmed down about his brother taking the blessings from their father Yitzchok and was involved in his own matters. By sending messengers Yaakov started up with Esav and once again aroused his anger.

This is a very important principle, writes **R' Zelig Pliskin Shlit"a**, for two people who at one time were involved in a quarrel. Once the matter is past, it is important not to say anything to the other person that would remind him of the matter. By bringing up the issue when it is not necessary to do so, one will cause a new quarrel that really was avoidable. If one is ever in a heated argument with another person but they are now getting along peacefully, don't say anything to the effect of, "Remember when you said or did so and so." This will only bring back the unpleasantness between the two principals and this is unnecessary.

Many people spend numerous hours engaged in quarrels and arguments about matters that no longer make any practical difference. From this *Medrash* concerning *Yaakov Avinu* we learn that arguments should be forgotten, not remembered.

ויקה את שתי נשיו... ואת אחד עשר ילדיו וכי' (לכב-ג)

The *posuk* states that only eleven of Yaakov's children were with him that fateful night as he crossed the river fleeing from his brother Esav. Where was the twelfth? And who was that twelfth child? Rashi tells us that it was Leah's daughter Dina, who was placed in a box in order to shield her from Esav so that he should not attempt to take her for himself, similar to what *Avrohom Avinu* did with his wife Sarah as they entered Egypt years before. However, for this act Yaakov was punished since he should have allowed Dina to be present in front of Esav, as she **might** have been capable of influencing her wicked uncle to do *teshuvah*. But this in itself is amazing: Because she **might** have been able to influence Esav - nothing is for certain - Yaakov was required to place his own daughter in mortal danger and spiritual jeopardy, to the point that *Hashem* punished him for not doing so?

R' Chaim Kanievsky Shlit"a explains: The *Yerushalmi* (ה-ב-ה) brings a story of a gentle barber who converted to Judaism, although the truth was revealed afterwards that this gentle had personally hated and killed Jews with his own hands. *Chazal* *davened* that the conversion should not take effect and he should return to his gentle ways. They believed that such a person did not deserve the *zechus* of becoming a full-fledged Jew and a murderer of his kind had no place amongst the ranks of *Klal Yisrael*. In the same way, Yaakov felt that Esav did not deserve to be counted amongst the Jewish people. He was a sinner who committed every act against *Hashem* and Yaakov did not want him to do *teshuvah*. However, for withholding this from Esav, Yaakov was punished.

יראו עוד מעמי הארץ. וכן היה דכתי' "ויסעו ויהי חתה בחדש "א"ר לוי זיינס כלי זיין מבנים והלבישו לבנים יעקב" (לה-ה). כלומר, בזכות עמידתם של שמעון ולוי על משמר קדושת ישראל, עד כדי מסירות נפש ממש, לא עמדו עליהם אנשי עם הארץ כגדם, דכל זמן שהסודות שעליהן מושתתת קדושת וטהרת ישראל, מבוססים ומוצקים, ועומדים על תקן, אין אומה ולשון יכולה לשלוט בהם.

מעשה אבות.... סימן לבנים

ותצא דינה בת לאה אשר ילדה ליעקב לראות בנות הארץ וגוי (לד-א)

The *Medrash* tells us that Dinah was fond of leaving her home overly adorned to watch the dances of the local maidens of Shechem. This was perceived by *Chazal* as a lack of *tznius* - modesty, which resulted in a tragic outcome whereby she was assaulted by the prince of the city. The entire episode is recorded in great detail for all times so that *Klal Yisroel* will learn from here to be careful in the manner in which they act, dress and behave when venturing out in public.

The following story illustrates the intense feelings that one of our great *Gedolim* of the previous generation had about the holy obligation of *tznius* in public. After the passing of the **Klausenberger Rebbe, R' Yekusiel Yehuda Halberstam ZT"L**, a woman who was not known to the family came to the *Rebbe's* home during the *shiva* and brought with her a pair of black socks. This was certainly odd until she related the following story:

Shortly after the Second World War the *Klausenberger Rebbe* was in a D.P. (Displaced-Persons) camp in Germany. Conditions were extremely difficult and for some even basic necessities were hard to come by. One day, as the *Rebbe* walked along the street, he noticed an Orthodox Jewish girl who was obviously not keeping to the highest standards of modesty. She was walking in public with no covering over her legs. The *Rebbe* could not understand how a *frum* and righteous Jewish daughter could walk around like this and he approached the girl saying in *yiddish*, "איין פארגעסן דיין צודעקט?" - "My child! How can a Jewish girl walk around without stockings?"

"Rebbe!" answered the girl, more than a little embarrassed, "דער תורה פארלעגט אז דיינע פיס דארפן זיין צודעקט?" - "Rebbe, what can I do, I simply don't have any." She turned her head modestly away from the *Rebbe's* penetrating gaze.

R' Yekusiel Yehuda thought about this for a moment. Then, without another word, he bent down, removed his shoes and began taking off his own black socks. As he did so he said to the young girl, "ווייל, איך מען גיין אן זאכן, אבער א יידישע טאכטער - דער תורה פארלעגט אז דיינע פיס דארפן זיין צודעקט?" - "It is because I am permitted to go without socks, but the *Torah* demands that a Jewish girl must have her legs covered!" With this he handed his socks to her, although he, a highly-respected *Rebbe* would now have to walk around with bare legs.

The young girl that day in the D.P. camp was the very same woman who came to visit the family