

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)

הדלקת נרות לשבת - 4:12
 זמן קריאת שמע/המ"א - 8:45
 זמן קריאת שמע/הגר"א - 9:21
 סוף זמן תפילה/להגר"א - 10:09
 שקיעת החמה שבת קודש - 4:29
 מוצש"ק צאת הכוכבים - 5:19
 צא"כ / לרבינו תם - 5:41

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A Torah Tavlin Publication

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שבת קודש פרשת וישלח – ט"ז כסלו תשע"ו
Shabbos Parshas Vayishlach - November 28, 2015
 ט"ב התבלין מאוצרותיו של המגיד

קטנתי מכל החסדים ומכל האמת אשר עשית את עבדך כי במקלי עברתי את הירדן הזה (לכ-יא) - ההשקפה בענין ההשתדלות (תבונן תחילה בכמה פסוקים שבפרשה הקודמת בדברי יעקב אל לבן אוד שהשיגו: לא, מ - מב) הייתי ביום אכלני חרב וקרן בלילה ותדרד שנות מעיני: זה הלא עשרים שנה בביתך עבדתך ארבע עשרה ... את עניי ואת יגיעי כפי ראה אלהים ויזכר אמש. באלו הפסוקים רואים אנו שיעקב תלה לכאורה הצלחתו ביגיעתו, מתאר הוא את גודל יגיעתו והתמסרותו למען הסיבה אשר הביאו להקמת משפחתו ולעזרתו הרב, ומדבריו שאנו שמקורם עברתי בשתי בנותי, ותמורתן אותה עבודה אכן יצאתי בהם, גם מאומי שלבן בהמשך 'ותולף' משכורת' עשרת מונים' רואים שתלה לא זאת ביגיעתו, כי לולא זאת לא היה מצטער מזה שלבן רימה אותו, ורק מפני שתלה שכרו ביגיעתו נצטער צער רב על מה שלא עומד לבן בדבריו.

אך כאן בפרשתן שינה יעקב את דיבורו, ותלה כל הצלחתו בהקב"ה, ואמר 'קטנתי מכל ההסדים וגו' אשר עשית את עבדך' כאן הודה יעקב שלא זכה בכל זאת אלא מפני הבטחתו של מקום, וכפי שמתאר בהמשך 'כי במקלי עברתי את הירדן הוזה ועתה הייתי לשני מחנות' ועל אף שמשך אלו השנים מאז שהלך בגפו אצל לבן יגע חרבה, ניציות, לא תלה הצלחתו באותה ניציע, והבין כי הנהיג ה' את הצלחתו המרובה, אלא הקב"ה ברוב חסדיו המשיך עליו שפע ממעל וזיכרו בכך רכושו.

היה זה אחד ששלח מלאכים אל עשיו, והם חזרו ואמרו לו שגם עשיו הולך לקראתו עם ארבע מאות איש, אז הבין יעקב כי לא לחינם סיבב ההשגחה שעשיו רודף אחריו, אלא מאחר שתלה הצלחתו ביציעתו, רצה הקב"ה להראות לו כי לולא רצונו לא היה בכוח יציעתו לעשות מאומה, ולא זכה לכל מה שזכה אלא מפני ברכת השם, ולכן שלח הקב"ה את עשיו עם ארבע מאות איש, כדי שיתעורר יעקב וידאג שזקוק הוא לעזרת השם, ולולא זאת אין ביציעת כוחו לעשות מאומה.

ענין זה הוא דבר הצריך חיזוק, כי לפעמים נדמה לו לאדם כי אודות השתדלותו וזה לכל מה שזכה, ולולא יגיעו והשתדלותו לא היה וזכה בכך, ואותה השקפה היא השקפה של כפידה ח"ו, כי על האדם לדעת כי לולא רצונו ית' אינו כבוד השתדלותו להמציא כל מזור כל וכלל, ואותה מדה שמדד לו הקב"ה אינו תלוי כלל ועיקר בהשתדלותו, ואף כי צריך האדם מצידו לעשות ההשתדלות בכל דבר, כדלפינן (תנא דבי אליהו רבה פרק יד): 'יכול הוא יושב ובטל מן המלאכה, או מן המשא ומתן, ת"ל (דברים יד, כט) למען יברכך ה' אלהיך בכל מעשה ידך אשר תעשה; בכל זאת עליו לזכור תמיד שאין זה אלא מעשה ההשתדלות מצידו, ולא לסמוך על זה כלל וכלל, כי אם להשליך בטחונו ויהיה על השי"ת בלבד, בבקשת רחמים ותחנונים ממי שהכל שלו. עובדאי ידענא, שהיה איזה אברך שמת **בעל הדברים ואם מסאמאח** התענין אצלו בענין פרנסתו ומשאו ומתאו, והתחיל לספר לדרכי אבן שבנוי דיו הצליח לפתוח עסק שהולך ומשגשג, וכדי לבטא את גודל הצלחתו מכוח עצמו אמר, כי לא היה לו שום

עוברא ידענא, שהיה איזה אברך שמרן בעל הדברי ואל מאטאמאר התענין אצלו בענין פרנסתו ומשא ומתנו, והתחיל לספר' להרבי איך שבכו ידיו הצליח לפתוח עסק שהולך ומתגשגש, וכדי לבטא את גודל הצליחות מכוח עצמו אמר, כי לא היה לו שום סייעת ולא מאביו ולא ממזמיו, וכל הצליחות היתה ביעשר אצבעותיו... כששמע זאת הרבי העיד לו במתק לשונה אצלו, יהודים יראים (הערליכע אידן). קוראים לו 'סייעתא'.

**A SERIES IN HALACHA
LIVING A “TORAH” DAY** **למעשה**

”היה מחניך קדוש” - Keeping the Jewish Camp Holy (61)

Washing hands after touching shoes. The Shulchan Aruch (1) rules that one who touches his shoes must wash his hands. There are two distinct approaches to this *halacha*; that of the **Mishna Berura** and that of the **Shulchan Aruch Harav**.

- 1) If one touches brand new shoes, i.e. in a shoe store while trying them on, he does not have to wash his hands since no dirt and sweat could have accumulated (3).

3) For other *berachos* or *tefillas* that have *Hashem's* name, one should wash with water but if no water is available he doesn't have to go look for it and can just wipe his hands. For learning *Torah* he can simply wipe his hands clean (5).

אומר...

Apter Rav, R' Avraham Yehoshua Heschel ZT"l (Ohev Yisroel) would say: פסקי תשובות ד"ב (8) שם (9) שם (10) עיני בית ברוך בלט - **Yaakov sent messengers 'לפני' - ahead of him. *Yaakov Avinu* is the source of the Jewish people, and its symbol. All his life, he constantly strove to minimize the troubles that would befall his descendants. Indeed, the incident with Esav - the dispatch of angels and the gift Yaakov sent his brother - has helped the Jewish people throughout the generations. Whenever oppressors come to harm us, the very same angels Yaakov sent to Esav awaken, and seek to appease the oppressors (symbolized by Esav). This is why the *posuk* states that Yaakov sent the angels 'ahead of him' - they were given a mission for the future: to always protect the Jews."**

“וַיְהִי חֶפְתָּת אֱלֻקִּים עַל הָעֵרִים אֲשֶׁר סִבִּיבוֹתֵיהֶם” - When I went to pray at the gravesite of my sainted mother in Liozhna, she came to me and said that she asked the **Baal Shem Tov ZT”L** for a special *segula* (merit) that I be able to stand up to my opponents. The holy *Tzaddik* had replied, ‘Your son is fluent in the Five Books of the *Chumash* (ח), *Tehillim* (ת) and *Tanya* (ת) by heart, the first letters of which spell חֶפְתָּת - terror. His opponents will be in ‘terror’ from him.’ Whoever knows the letters of these books well can overcome all kinds of Divine concealment.”

“The difference between try and triumph, is a little ‘umph.’”

M Camp Merockdim
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הלכה מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

5) He only has to wash the hand and the specific part of the hand that touched the shoe.

Touching Shoelaces. The *Poskim* disagree ⁽⁸⁾ whether one needs to wash his hands if he touched shoelaces, but not the shoe. One who is lenient has upon whom to rely.

Rubbers and Boots. Although these items are not made from leather, there is a strong logic to obligate washing hands upon touching them since they become dirty like shoes (10). Many people are careful to wear gloves during the winter, and take on and off their boots wearing gloves in order to not have to wash.

הוא היה (1) אורח ד"ח; (2) מ"ב דמא; (3) מהרש"ם בדעת תורה ד"ח
(4) מ"ב דמא; (5) אורח צב"ה; (6) שו"ע הרב אורח קכ"ח; (7)
פסקי תשובות ד"כ; (8) שם (9) שם (10) עיין בית ברוך ב"ל

(1) או"ח ד:יח (2) מ"ב ד:מא (3) מהרש"ם בדעת תורה ד:יח
(4) מ"ב ד:מא (5) או"ח צב:ד,ה (6) שו"ע הרב או"ח ככח:כו (7)
פסקי תשובות ד:כב (8) שם (9) שם (10) עיין בית ברוך ב:לט

Mazel Tov to the Bennet, Melool and Frankel families upon the birth of Zvi Asher Melool and Michal Frankel. Special Mazel Tov to the grandparents, Dr. & Mrs. Leslie Bennet. May they continue to see much nachas

מעשה אבות סימן לבנים

ויהי בוקשתה בלדתה ותאמר לה המילדת אל תיראי כי גם זה לך בן וגו' (לה-יז)

Mayanei Hayeshua Medical Center (MHMC) was established in 1990 in Bnei Brak, Israel, as a community hospital with a unique mission to provide modern and sophisticated medical services which adhere to Jewish tradition and *halacha*. Dr. Moshe Rothschild, Founder and President of the Medical Center, initiated the establishment of the hospital out of a belief that a city like Bnei Brak, with a populous religious community, calls for a medical center that will provide its inhabitants with high-quality professional medical services while strictly adhering to the values of the sanctity of life and human dignity. As a medical practitioner in Bnei Brak, Dr. Rothschild had long seen the necessity for a local hospital that would provide for its medical needs, without compromising the spiritual level of the environment distinctive to it. By making such an option available to the population, they would be spared the necessity of traveling out of the city, and many lives could be saved.

Many *Gedolei Yisroel* supported and encouraged him. “The *Tzaddik*, **R’ Yehudah Zev Segal ZT”L** of Manchester told me that if he had the strength, he would call every expectant mother in the world to come and have her baby at Mayanei HaYeshua. The importance of giving birth in a respectful place cannot be overestimated. In Mayanei HaYeshua, the baby’s first breath is taken in holiness and purity, and I have no doubt that this atmosphere will influence the baby for the rest of its life. There is no hospital in the world more pure, and all the children born here enter the world in holiness and purity.”

A number of years ago, a woman in an advanced stage of pregnancy was brought to Mayanei HaYeshua Medical Center while in the throes of a difficult and painful labor. She was admitted into the hospital and doctors worked tirelessly to save her and rescue her unborn child. Observers commented that her situation was so grave that it would take nothing short of a miracle for both of them to come out of this alive. *B’chasdei Hashem*, after many hours in the operating theater and emergency room, the woman pulled through and her baby was born in good health.

When the dust had settled, Dr. Rothschild came to visit the patient. He described how the doctors had gone above and beyond to treat her and how *Hashem* was watching over her from above. Then, he said, “I just want you know that if there is any one person who can take credit for your miraculous survival, it is the **Steipler Gaon, R’ Yaakov Yisroel Kanievsky ZT”L**.”

The woman looked confused. “The Steipler passed away many years ago,” she said, clearly uncomprehending. “Besides, even when the *Gaon* was alive, I never met him or came into contact with him at all. How could he have saved me?”

Dr. Rothschild smiled warmly and replied, “It is well known that Mayanei HaYeshua has a sterling reputation for delivering mothers and babies. The government has a statistic that tracks every hospital nationwide and the mortality rates in each one. Generally, a hospital will list anywhere from 6-7 fatalities per 100,000 live births. Here, with great *Siyata D’shmaya*, we can proudly say that we are closing in on the 100,000 birth mark and we have never had even one death! Do you want to know how this is possible? It is because when I was in the process of laying the foundation for this medical center, I went to the *Steipler Gaon* for a blessing. He told me that no woman who comes to have a baby here will ever be in danger! So in truth, although you might have gone through a difficult labor and delivery, in reality, you were never actually in danger because the blessing of the Steipler protected you from the outset!”

After this story took place, someone asked **R’ Chaim Kanievsky Shlit’a** how is that his father’s blessing can remain in effect, when our Sages rule like Rabbi Yosi who held that after a righteous person passes away, the blessings he gave in his lifetime will cease, so as to amplify the greatness of what the *Tzaddik* accomplished in his lifetime (as we find in the case of *Yaakov Avinu*, where upon his death, the waters of the Nile River receded after having been blessed while Yaakov was in Egypt). If so, how can the hospital’s impeccable record be credited to the Steipler’s blessing, if he had already passed away many years ago? R’ Chaim answered that there is a difference between a general blessing and a specific blessing. In the case of Mayanei HaYeshua, his father had issued a specific blessing that protected - and continues to protect - mothers who deliver their babies there. This blessing is one that will not cease and will continue on for posterity.

משל למת הדבר דומה

ויקחו שני בני יעקב שמעון ולוי אחי דינה איש חרבו ויבאו על העיר במח ויהרגו כל זכר (לד-בה)

משל: There was a time when *Yeshivas Ponovezh* was going through a rough patch. There was no money for food and the students were quite upset at the current situation. In protest, they decided to take matters into their own hands.

A general strike was called in the *yeshivah*. It was clear that one cannot simply “strike” against learning *Torah*; rather, the students showed their displeasure with the present situation to the *hanhala* (staff) of the *yeshivah* by taking their *seforim* and learning upstairs in the *Ezras Nashim* (women’s section).

On the day of the “strike” the *Mashgiach*, **R’ Yechezkel**

Levenstein ZT”L walked into the *Beis Medrash* and realized that the big study hall was totally empty. Well, not totally. There was one student sitting in his usual place engrossed in his learning. It was **R’ Chaim Berman Shlit’a**, widely recognized as one of the biggest *masmidim* in the *yeshivah*.

R’ Chatzkel walked over and asked him, “Where is everyone?” to which the *bochur* replied that there was a strike and everyone was learning upstairs in the ladies section.

“So what are you doing here?” asked R’ Chatzkel. “Why are you פורש מן הציבור’ - removing yourself from the rest?”

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

The angel said to *Yaakov Avinu*, “I must leave now, please release me. Dawn has risen and since my creation, the time has never arrived for me sing praises to the *Ribono shel Olam* until this moment.” Yaakov refused to let him go. The *malach* then asked, “What is your name?” Yaakov told him, but when Yaakov asked the *malach* for his name, he replied, “*Why do you ask my name?*” Rashi explains that an angel does not have one specific name; its name changes according to the mission it is assigned to perform.

As we know, the angel that fought with Yaakov was the “שרו של עשו” - Guardian Angel of Esav. The *Seforim* tell us that this angel also functions as our *yetzer hara*. Homiletically, we may say that this angel does not have a set name; today his name could be “Television” tomorrow it could be “Cell Phones” and the next day it could be “Internet” - and so on and so forth. This angel takes on any name that can make a Jew sin and unfortunately, it is quite proficient in its work.

I once saw a deep *machshava* regarding this. Of course, *Hashem* does not want a Jew to sin; *Hashem* only wants the *yetzer hara* to tempt us to sin. If we do not listen to it, then both of us - ourselves as well as the *yetzer hara* - have done our jobs! The *yetzer hara* is successful only when we overcome his evil pursuits and do NOT sin, which happens seldom, ר”ל. Thus, the *malach* told Yaakov, “עד עכשיו” - until this very moment, I have never succeeded in my true purpose on this world for the person I have tempted has always given in to sin. But now that Yaakov has bested me in this ultimate battle, I have finally fulfilled my true *shlichus* and this is my first opportunity to sing *shira* to *Hashem*. Throughout our daily lives, the *yetzer hara* is always with us, but we must battle it - and win! That is what is meant by the *posuk*, “ויאבק איש עמו עד עלות השחר” - in other words, the “שר של עשו” - the *yetzer hara* - will struggle with us until the dawn of *Mashiach*’s arrival, במהרה בימינו.

DRUSH V’CHIDDUSH

והוא עובר לפנייהם וישתחו ארצה שבע פעמים ... (לג-ג)

The *Medrash* tells us that Rabbi Yehuda HaNasi, the Jewish leader who had established a strong relationship with the Roman government, would study *Parshas Vayishlach* before meeting with Roman officials. He believed that the story of Yaakov’s confrontation with Esav would teach him basic lessons on how to deal with the Roman government.

This notion is a bit confusing. After all, Yaakov in this *parsha* exhibits an almost astonishing degree of submission and self-degradation to Esav, sending him enormous gifts and repeatedly referring to him as “my master.” Is this the correct approach to dealing with our national adversaries?

Furthermore, in **P’sikta Zutra**, it says that Yaakov’s actions and orders to his servants, were intended for future generations, to instruct us, his descendants, to bow our heads

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התאבקות

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

כי שרית עם אלקים ועם אנשים ותוכל ... (לג-בה)

What is in a name? The *Torah* tells us that after *Yaakov Avinu* wrestled with the Guardian Angel of Esav and overcame him, *Hashem* changed his name to Yisroel - “כי שרית עם אלקים ועם אנשים ותוכל” - “*For you have fought with (an angel of) G-d and with men, and you have prevailed.*” At the recent *Bar Mitzvah* of our dear *Mechutanim*, the Zimmers, **R’ Mordechai Friedlander Shlit’a** delivered a very important message to the *Bar Mitzvah* boy. He asked, “Why did *Hashem* change Yaakov’s name to Yisroel from the word “שרית” - “*you fought*”; why didn’t He change it from the word “ותוכל” - “*you prevailed*”? Shouldn’t Yaakov be recognized for the fact that he overcame the שר של עשו, rather than the fact that he simply fought with him? Many people fight - but only the victors are remembered for posterity! He answered that the greatness of Yaakov is that he persevered in the fight! The outcome, the fact that he won, was irrelevant. *Hashem* wants us to fight; He will take care of the result. It’s NOT up to us! In life, we all have our challenges. We all have our own “שר של עשו” that we need to contend with. Each one of us is being pulled and pummeled by our *yetzer hara* from within, or by social pressure from without! The bottom line is that we need to FIGHT! What the outcome will be is not our department - our goal is to persevere!

The **Chasam Sofer ZT”L** writes that the name “ישראל” contains the same letters as “ראש לי” - I have a head. The word “יעקב” by contrast, refers to the heel. By changing Yaakov’s name to Yisroel, *Hashem* was, in fact, giving *Am Yisroel* the ability to raise themselves up from the lowest point - the heel - to the highest point - the head - and to achieve tremendous spiritual heights by constantly fighting the evil forces within and without that forever try to pull us down. May we all see our struggles as opportunities to grow and may we have continued *siyata d’shmaya* to succeed in this neverending battle!

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Yisroel with zero overhead