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TORAH TAVLIN
Publication
 34 MARINER WAY
 MONSEY, NY 10952

שבת קודש פרשת וישלח - Shabbos Parshas Vayishlach

י"ד כסלו תשע"ב - December 10, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיר"ק

טיב התבלין

ויירא יעקב מאד ויצר לו וכו' (לכ-ה) – האמונה למעלה מן השכל

אשר תלך, ואעפ"כ יודע יעקב שיכול להיות מציאות שיגרום החטא להפך את ההבטחה, ולכן כשמעו את הבשורה שעשו אחיו בא להילחם נגדו, לא עלתה אז על קצה דעתו לחשוב מה יהא עם הבטחתו של הקב"ה.

אחר כך הדבר מצינו אצל אברהם אבינו ע"ה שהבטיחו הקב"ה כי ביצחק יקרא לך זרע, ובכל זאת משנצטווה על העקידה לא להרהר בדבר לחשוב מה תהא אם ההבטחה הזאת, כי עיקר האמונה מתבטא בכך שהוא עושה רק מכח שהוא מאמין, ולא מפני שגם שכלו מורה לו לעשות כדבר הזה.

ומכיון שהרגיש יעקב שמוטלת עליו חובת ההשתדלות כי אפשר שמפאת חטאיו לא תועיל לו ההבטחה מבלי פעולת השתדלות מצדו, הכין את עצמו למלחמה וחילק את העם אשר איתו לשני מחנות כ"ז כחלק מן ההשתדלות להצלתם ממלתעות הרשע. אך דווקא כאן מתגלה לנו עוצם בטחונו של יעקב אבינו, כי מדרך העולם בעת כזאת שנמצאים על חזית המלחמה מי הוא אשר יוכל לתת תנומה לעפעפעי כאשר חיי אדם תלויים על המשקל, אך לא כן יעקב אבינו ע"ה בחיר האבות שנאמר בו: והוא לן בלילה ההוא במחנה, לאחר שידע בעצמו שכבר יצא ידי חובת השתדלותו לא ראה שום מקום לדאגה ופחד והלך לישון ברוגע ובנחת, כי היה לבו סמוך ובטוח בה'.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

ישראל יהיה שמך (לה-י) – בעניין למה לא נעקר השם יעקב?

וכיון ששינוי השם דאברהם מורה שיהיה לאב האומה הישראלית, נעקר שם 'אברם' לגמרי, כדי לא למעט בשפע של הכוח האלוקי שניתן לו, המאפשר לו להיות אב לאומה הישראלית, אבל שינוי השם דיעקב, אינו אלא על שם השררה והחשיבות, כמו שנאמר, 'כי אם ישראל יהיה שמך, כי שרית וגו', ועל כן אין לחוש לקרותו בשם הראשון, אלא שיהיה שם השררה עיקר, ושם השפלות- 'מלשון עקב' יהיה טפל לו".

אבל **באור ח"ה הק'** (לה-י) ביאר אחרת, "ויירא, כי יש טעם נכון, והוא, למה שקדם לנו, כי שמות בני האדם הם שמות נפשיות וכו', והנה יעקב היא שם נפש שהיתה לו, ולזה, הגם שנתוסף בו רוח אלוקים הנקרא 'ישראל', לא מפני זה אבד הראשון, והרי ישנם לראשון וגם לשני, ויכול הוא להיקרא 'עקב', ואין ראוי שיעקר שמו הראשון לחלוטין. מה שאין כן לגבי אברהם, כיון שגם אחר שינוי שמו לעילוי לא נעקר שם הראשון, כי יש בכלל אברהם אברם, לזה צויה ה' לקרות לו בתמידות אברהם, כיון שאין בכך כל עקירה לשמו הראשון, כי בכלל אברהם אברם. ואולי כי זה רמז הכתוב בדברי הימים (א' א' כ"ו) באומר, 'אברם הוא אברהם'".

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

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בגמ' ברכות פירשו שיעקב אבינו ע"ה היה ירא שמא יגרום החטא שלא יתקיים ההבטחה. וכן פירש"י על הפסוק קטנתי מכל החסידים - נתמעטו זכויותי על ידי החסידים והאמת שעשית עמי, לכך אני ירא שמא משהבטחתי נתלכלכתי בחטא וגרום לי להמסר ביד עשו. ולכן עשה יעקב אבינו את כל ההשתדלויות והכין עצמו לדורון ולתפילה ולמלחמה. למדנו מכאן יסוד גדול הנוגע מאד לכל אחד ואחד, כי מדרך העולם כאשר האדם מתפלל על איזה ענין ושופך לבו כמים לפני אביו שבשמים, או אם הוא עושה איזה סגולות והנהגות המבוארים בחז"ל הקדושים שיש בכוחם לקרוע את גזר הדין, הרי כבר מרגיש הוא בלבו שודאי קרובה ישועתו לבוא, ובאם ח"ו הוא רואה שלא נענה בתפילתו הרי נקלע הוא בעל כרחו במלחמה קשה בתוך תוכו שלא להרהר אחר הנהגתו של הקב"ה.

אכן מעשי אבות סימן לבנים כי יעקב אבינו הראה לנו את הדרך אשר נעלה בה בחר ה', כי בכל עת ובכל מצב ידע האדם וירגיש על אמתותו כי מי שצודק הוא הקב"ה, ואף אם נראה בעיניו שאינו מבין את אופן ההנהגה לא יראה בכך להחליש ולו במקצת את האמונה האיתנה בה' אלוקים. מה לנו גדול מהבטחה כה מפורשת שאומר הקב"ה ליעקב: ושמתוך בכל

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע ויאמר לו אלקים שמך יעקב לא יקרא שמך עוד יעקב כי אם אצ"תא בגמרא (ברכות י"ג), "תני בר קפרא, כל הקורא לאברהם אברם, עובר בעשה, שנאמר והיה שמך אברהם, רבי אלעזר אומר, עובר בלאו, שנאמר ולא יקרא עוד את שמך אברם וכו', אלא מעתה הקורא ליעקב יעקב הכי נמי, שאני התם, דהדר אהדריה קרא, דכתיב, ויאמר אלהים לישראל במראות הלילה, ויאמר יעקב יעקב". וכתב **המהרש"א** (שם), "ויש לדקדק באלו שינוי השמות, דמ"ש באברהם, שנעקר שמו הראשון לגמרי, ועובר בלאו ועשה אם קוראו כך, ואילו ביעקב לא נעקר שמו הראשון לגמרי, אלא שהוא טפל והשני עיקר; והנראה ע"פ מה שבארנו (שם ד"ה אברם), שבשינוי השם לאברהם, נשתנה מזלו לגבי שיוצא בן הראוי ליורשו, דביוצא אותו החוצה' לא נשתנה מזלו אלא לגבי להוליד בן, דהיינו ישמעאל, וזה שאמרו, בתחלה נעשה אב לארם, דהיינו כמו שבתחלה היה אב לארם- 'אומה אחת', כן גם אחר שזכה להוליד בן לא נעשה אב רק לאומה אחת, דהיינו לבני ישמעאל, ולבסוף שנשתנה שמו להוליד בן הראוי ליורשו, דהיינו יצחק, נעשה אב המון גוים, והיינו לאומה הישראלית שכל שבט ושבט נקרא גוי, כמו שנאמר, גוי וקהל גוים וגו'.

במשל: A life of appeasement can only last so long. A Jew can only be “pushed around” by his neighboring gentiles until he reaches his breaking point. But instead of violence that is so common to others, a descendant of Yaakov can often rely on

A SERIES IN HALACHA
LIVING A “TORAH” DAY
Laws and Customs that Merit a Good Parnassa (35)
 Last week, we mentioned that according to the **Maharsha** in **Sukkah** (כט), not paying a worker on time, as specified in *Halacha*, can be detrimental to one’s *parnassa*. Let us now continue with more relevant *halachos* that people tend to forget.
Timely Payment for All. The *mitzvah* to pay a worker on time (if he finishes his work by day, he must be paid before sunset, and if he finishes by night, such as a baby-sitter, he/she must get paid before daybreak) applies to all people; rich and poor, old and young (even under *bar /bas mitzvah*), a big job worth lots of money and a small job that earns a small coin for pay (1).
Bein Hashmashos. The time-period from the moment the sun sets (שקיעה) until three average stars become visible in the sky (צאת הכוכבים) is called *Bein Hashmashos*. The status of this period is a halachic doubt (ספק) whether it is considered day or night, or partial day/partial night with the possibility of it changing to night at any given second. Therefore, the **Chofetz Chaim ZT”L in Ahavas Chesed** (2) rules that if sunset already passed and one has not yet paid for a job done, and he can still pay before actual nightfall (צאת), he should do so immediately, because it still might be day and he is possibly saving himself from transgressing. Similarly, if the work was finished during

הוא היה אומר

Chacham Yosef Albo ZT”L (Sefer Haikarim) would say:

“There are three reasons why we can be assured that *Moshiach* is coming: First of all, *Hashem* acts with kindness toward the Jewish people. Second, if He would not send *Moshiach*, it would create a *Chilul Hashem* (desecration of G-d’s name) for the nations of the world would say that He has forsaken us or that He cannot help us out of our misery. Out of *Kavod Hashem* (honor to His Great Name) He will surely send *Moshiach*. And lastly, *Hashem* has promised that He will send *Moshiach* - and a promise from the Almighty is one hundred percent guaranteed!”

R’ Avraham Yehoshua Heschel of Apt ZT”L (Ohev Yisroel) would say:

‘*And Yaakov sent messengers (angels) ahead of him to Esav his brother.*’ *Yaakov Avinu* is the symbol of the Jewish people. He constantly strove to minimize the future troubles that would befall his descendants. Dispatching the angels with gifts to his brother Esav, has indeed helped the Jews throughout the generations. Whenever oppressors come to harm the Jews, it is those very same angels that Yaakov sent to Esav, who reawaken and work to appease the evil ones, as symbolized by Esav. Thus, the *posuk* states: ‘*Yaakov sent angels ahead of him*’ - ahead of him into the future; a mission to protect and alleviate the plight for all future generations of Jews.”

A Wise Man would say:

“A parent is busy with his child one hundred percent of the time. Half of it is spent worrying how a child will turn out, and the other half is spent wondering when the child will turn in!”

לענין ר' משה יהודה ב"ר יוחנן הירש ז"ל (י"ז כסלו תשס"ח) ור' יצחק מנחם ב"ר יעקב מרגנשטערן ז"ל (י"ז כסלו תשע"א) ממשפ' הירש
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his wit, his mind, to answer "במרמה" (Rashi). Just as Shimon and Levi knew how to “outsmart” the evil-doers who took advantage of their family, we must handle the nations who wish to harm us, with wisdom and intelligence.

מאת מנ"ה ברוך הירשפלך שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס
Bein Hashmashos, the employer should pay right away so that the day should not go by with a possible sin on his account.
Rentals. This *mitzvah* also applies to rentals that were not paid on the day payment is due (3). When renting moveable items - like a car, tools and chairs - the *mitzvah* certainly applies. By rentals of non-moveable items, such as a building, office space or a house, the *Poskim* argue whether this *mitzvah* applies, and the Chofetz Chaim (4) rules that one should be strict about the matter, and pay all rentals on time, if money is available.
Methods of Payment. In many cases, a worker will hire himself out with the unspoken - yet understood - agreement that wages will be paid in cash and not in the form of merchandise or in any other manner (5). As a result, this now becomes an obligation on the employer who wants to avoid the sin of "בל תלין" to pay the worker on time with cash. A check may work if can be cashed immediately at the time of payment - before the deadline (sunset/sunrise) arrives. Therefore, during the night and on Sundays (when most banks are closed), a check will not suffice to satisfy this *mitzvah*, unless the worker agrees to it. In places like *Eretz Yisroel* where checks can be cashed at almost anytime, or where the local custom is that such wages are paid by cash, a check will then suffice.

(1) אהבת חסד ט"א (2) שם (3) חושן משפט של:ט"א (4) שם (5) שם של:ב

מעשה אבות סימן לבנים

ואת חמור ואת שכם בנו הרגו לפי חרב ויקחו את דינה מבית שכם ויצאו וגו' (לד-כו)

In 1991 (5751), three years before the death of the **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"l**, two *shluchim*, Rabbi and Rebbetzin Eliyahu and Chana Canterman, waited on the weekly receiving line at Chabad headquarters in Crown Heights, NY, to meet the *Rebbe* briefly and a receive a one-dollar bill which he would give out to the thousands of people who filed past him. The “Sunday Dollars” as they were called since the *Rebbe* only gave them out on Sundays, were treasured by all those who received them, including important personages and political figures from all around the world. In many instances, the dollars were stamped with a commemorative date and although the intention was to give these dollars to charity, many people saved them as a *segulah* and blessing for all good things. The Cantermans, too, saved their dollar bills and displayed them prominently in their home for all to see.

As Chabad “*Shluchim*” (members sent out to promulgate Judaism and Chassidus around the world. There are about 4500 Chabad *shluchim* worldwide, some in the most remote regions of the world.), the Cantermans moved to the Jerusalem neighborhood of Talbiyeh approximately three years ago. They set up their Chabad house and soon after organized a *minyan* in their apartment for a member of their community who needed to say *Kaddish*. Till this very day, they remain kind and friendly people, their home open to all comers, religious and non-religious, and are always willing and able to go that extra mile for another Jew regardless of the inconvenience caused to themselves.

When they founded their Chabad House, one of the projects that the Cantermans took on, along with other Chabad *shluchim* and local organizations, was to provide meals each day to the family of Gilad Shalit, the Israeli soldier who made worldwide news when he was kidnapped by Palestinian terrorists and held captive for over five years. Aviva and Noam Shalit, Gilad’s parents, spent a great deal of time in the protest tents outside the Prime Minister’s residence on the border of Talbiyeh & Rechavia, urging the Prime Minister and the Israeli government to do all they can to free their captive son. Many food donations were delivered and as the Cantermans were always among those looking to assist the Shalit family, it was only natural that they became close friends with Aviva and Noam, providing not only food and physical sustenance, but also emotional and psychological support during this time.

It happened around Purim time of the previous year (5771) when Chana Canterman brought a special gift to Aviva Shalit along with her meal: a dollar that she had received many years before from the Lubavitcher Rebbe that was to be given to a worthy charity. “Take this dollar,” said Chana, “and may it be a merit that Gilad be released this year.” Aviva accepted the dollar gratefully and carried it with her wherever she went.

Rebbetzin Canterman didn’t hear anything more about the dollar until she received a text from Aviva Shalit on Wednesday, the 19th of October (21st of *Tishrei*), the day after her son, Gilad, had been released from the clutches of the murderers and had finally come home. In the text, Aviva thanked her for all of her assistance during the previous five years of trying and uncertain times. She also inquired about the dollar bill that Chana had given her months before. She was curious to know if the *Rebbetzin* remembered when she had received the dollar from the *Rebbe*.

Well, Chana Canterman couldn’t remember specifically the day, but she did know that it was over twenty years ago and not long after the summer. Then she remembered that, as with all dollars given by the *Rebbe* to be distributed to charity, the date should be written on the dollar itself.

Aviva Shalit looked at the dollar and was stunned. She remained speechless for quite some time. The date on the dollar that Rebbetzin Canterman had received from the Lubavitcher Rebbe twenty years ago and gave to Aviva Shalit before Purim, was *Chaf* (the twentieth of) *Tishrei*, the exact date that Gilad Shalit came home to his family and his people!

משל למא הדבר דומא

ויענו בני יעקב את שכם ואת חמור אביו במרמה וידברו וכו' (לד-יג)

משל: An anti-semitic priest once got into a discussion with **R' Yonason Eibenschutz ZT"l** and felt the need to show off his knowledge of the bible while at the same time, hurl vile accusations against the Jewish people.

“I really don’t understand you Jews,” he sneered. “You consider yourselves so clever and smart. Well, even the bible attests to the fact that Simon and Levi, the two sons of Jacob, tricked the residents of a large city into circumcising themselves, and then three days later, when the people were weak and feeble, they went out and slaughtered them. I

don’t think that’s clever - that’s just downright sneaky!”

R’ Yonason recognized the caliber of his questioner and decided to answer him accordingly. “Of course Simon and Levi were strong enough to wipe out the people alone, but they were fearful of what the other nations would say or if they would retaliate. As a result, they ordered the people of Shechem to circumcise themselves so that they would be considered Jews. That way, there was nothing to fear from the surrounding nations for as we all know, the nations would never get involved when Jewish blood is being spilled!”

ויאמר שלחני כי עלה השחר ויאמר לא אשחרך כי אם ברכתני וגו' (לב-כו)

The Jewish nation - *Klal Yisroel* - is named after the famous struggle between Yaakov and the Angel of Esav: “*Because you struggled* (שררית) *with G-d and with man and prevailed.*” However, when Yaakov said to the angel, “*I will not let you go until you bless me,*” the patriarch was delivering a powerful life lesson: Within every crisis lies the possibility of blessing. Events that at the time were the most painful, are also those that in retrospect allowed us to grow the most. It is crisis, explains the **Chief Rabbi of Great Britain, Lord Jonathan Sacks Shlit'a**, which forces us to make difficult but necessary decisions. It plunges us from the surface to the depths, where we discover strengths we previously didn’t know we had, and a clarity of purpose we had hitherto lacked. One must say to every crisis, “I will not let you go until you bless me!”

The struggle isn’t easy. Although *Yaakov Avinu* was not defeated, he “limped.” Battles leave scars. Yet *Hashem* is with us even when He seems to be against us. For if we refuse to let go of Him, He refuses to let go of us, giving us the strength to survive and emerge stronger, wiser, blessed.

The famous question is asked: “Why do bad things happen to good people?” (צדיק ורע לו, רשע וטוב לו) But there are two ways of asking this question. The first is, “Why has *Hashem* done this to me?” Never ask this question, because we will never know the answer. We think of now; *Hashem* thinks of eternity. We could never see the universe from His point of view. So we will never find the answer to “Why me?”

But there is another way to ask it. “What does *Hashem* want me to learn from it? How is He challenging me to grow? How must I respond?” Asking it this way involves looking forward, not back. And that is how to deal with crisis. Wrestle with it, refusing to let it go until it blesses you, until you emerge stronger, better or wiser than before. To be a Jew is not to accept defeat. That is the meaning of faith.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

הסתפקות

The *Torah* depicts Esav as “יש לירב” - having “*a great deal*” and Yaakov as “יש לי כל” - having “*everything.*” Indeed, this is the sign of Yaakov’s moral superiority over Esav. But if Yaakov has “everything,” why doesn’t Esav see this and be influenced in his way of life? In fact, why doesn’t the *Torah* way of life - so authentic and spiritual - influence all of those otherwise wonderful Jews when it comes to matters of observance and a Jewish way of life? Why do they not see this?

R’ Berel Wein Shlit'a explains that it may very well be that Yaakov has everything and Esav only has a great deal, but that is not quite how it appears to the rest of the world. Yaakov is alone, while Esav is popular. Yaakov is burdened, and persecuted, while Esav is strong and respected. Yaakov limps and apologizes, while Esav struts and issues orders. The world short-sightedly prefers Esav’s “ירב” to Yaakov’s “כל”. Therefore, Yaakov’s way is never an enviable one. Nevertheless, wise people see life in the long range and not just for its temporary satisfaction. Their definition of “כל” - “everything” carries spiritual and moral appeal and is not measured solely by material criteria.

Our holy sages assure us that living a moral, observant *Torah* way of life, is the way to really have “everything.” In a world that singlemindedly pursues financial and social ambition to the max, where it sometimes seems that nothing is ever enough, it is essential that we reestablish within our lives the priorities of *Yaakov Avinu*, a satisfaction with our share in life, an appreciation of our glorious history and tradition, and a sense of fulfillment in striving to be a holy people.

TORAH GEMS

ויהי בצאת נפשה כי מתה ותקרא שמו בן אוני ואביו קרא לו בנימין וגו' (לה-יח)

Although Rochel named her second child “בן אוני” *“son of my affliction”* in the final moments before she passed away, the *posuk* states that “*his father called him Binyamin.*” Rashi explains that he was called by this name to allude to the fact that he was the only one of Yaakov’s twelve sons to be born in the Land of Canaan. The name “Binyamin” is made up of two words - “בן ימין” - which means “*the son of the south,*” a reference to Canaan, which is located south of the city of *Aram Naharayim*, from whence Yaakov had just arrived on his way back to *Eretz Yisroel*.

R’ Shlomo Ganzfried ZT"l (Sefer Aperion) gives a second explanation for the name Binyamin that ties into Rashi’s interpretation. In *Megillas Esther, Mordechai Hatzaddik* is referred to as “איש ימיני” (ב-ה) - a man from the tribe of Binyamin. Why does it not simply say that he was from Binyamin? Why was he called “*Ish Yemini*”?

The *Medrash* explains that people asked Mordechai why he was transgressing the edict of the king by not bowing down to Haman. Mordechai replied that while the other tribes’ ancestors were born outside of the Land of Israel, his antecedent was born inside the land. Similarly, Haman himself asked Mordechai why he did not bow to him, since his forbearers - the twelve tribes - had bowed down to his ancestor Esav upon Yaakov’s return from the house of Lavan. To this Mordechai replied that Binyamin, his ancestor, had not bowed down since he had yet to be born. By calling Mordechai an “איש ימיני” the *posuk* in the *Megillah* alludes to the fact that salvation came appropriately through Mordechai, as it was the merit of his precursor Binyamin being born in *Eretz Yisroel* that helped them. This is why the *posuk* says, “ואביו קרא לו בנימין” - the superfluous word comes to teach us that Binyamin was so called - “לר” - for his own benefit. The merit of the idea which the name contains would help his descendant Mordechai in the future.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

קח נא את ברכתני אשר הבאת לך כי חנני אלקים וכי יש לי כל ... (לג-יא)

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