

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

4:11 הדלקת נרות שבת – מ"א

8:58 זמן קריאת שמע/ מ"א

9:34 זמן קריאת שמע/ להגר"א

10:20 סוף זמן תפילה/ להגר"א

4:29 שקיעת החמה שבת קודש – מוצע"ק צאת הכוכבים – 5:19

צאה"כ / לרבינו תם – 5:41

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שבת קודש פרשת וישלח – י"ז כסלו תשע"ז Shabbos Parshas Vayishlach - December 17, 2016

ומבוטלים אצלו לרצונו העז להעביר יומו, וכיון שידע יעקב שאין ממשות בחיי ההבל של עשו, ידע כי תיכף כשיפגוש את המלאכים, הוא יפתח תחילה בדברים, וכבר מראש הורה להם לענות על דבריו, מבלי שיוסיף להם פן נוסף שיתכן והיה עליהם להתחיל בדברים. כזאת מצאנו גם בין אלו אשר אכן זמנם באמת יקר מאוד, כי כל אשר בשם ישראל מכונה הלאו אין ערך לזמן אשר ניתן לו מן השמים, וכפי שאח"ל (אבות ד-יז) יפה שעה אחת של תשובה ומעשים טובים בעולם הזה מכל חיי עולם הבא, ועל אף שיודע האדם כל זאת נמצא שלפעמים מבטל זמנו לריק ומחפש איזה דבר שדרכה יהיה ביכולתו להעביר זמנו, והמתבונן בגודל ההפסד החמת הבטלה נטייד לפניו ציור של החשכתה ממש, ומגדיר את זה האדם היושב בטל כשעותה המאבד מה שנותנים לו, והוא הגדרה אמיתית, כי מי הוא הכופה אותו שלא לקיים את מאמרו ז"ל (עירובין נד.) 'חשוף ואכול חטוף ואכול' אין זה כי אם רוח שטות הנכנס בו ומביאו לידי הפגת החשק לתורה ולעבודה. והעצה היעוצה לאלו האנשים אשר היצר עומד על מפתחי לבם, ומבטלם מלהקדיש זמנם לעבודת הש"ת, שידאו להקטין את החר שהיצר מעמיד לפניהם, כי כך הוא דרכו של היצר, כרשואה שהאדם חפץ הוא לעשות איזה עבודה יקרה לבוראו מיד פותח הוא בדברים ומתאר את גודל הקושי שבדבר, ועל ידה חפץ הוא להפר רצון האדם, ועל כן כשרואה האדם שבשום אופן אין ביכולתו לעמוד מול טענותיו של היצר, אל לו להרים ידיו ולהכניע תיכף ליצרו, אלא עליו לענות ולומר: אני עבודה שרציתי קשה היא עבור כוחו וזמני לכלל הפתוח אעשה את מה שכן ביכולתי, ובאופן כזה על כל פנים לא יבוא ח"ו לידי בטלה.

לאחותה), ולא נשאת ליעקב באיסור ב' אחיות, ולא מתה עתה (וכמ"ש **הדמבין** [כו-ה, ויקרא יח-כה] "ששמדו אברהם ויעקב את התורה כולה... בא"י בלבד, ויעקב בחוצה לארץ נשא שתי האחיות... וה' לו לבדו נתכנו עלילות, שמתה רחל בדרך בתחלת בואם לארץ ישראל, כדי שלא ישב בארץ עם שתי אחיות, והיא היתה הנשאת באיסור האחיות"), וע"כ קראה לזה הבן שמתה בלדתה 'בן אוני' וגבורתי, וחשש יעקב שיטעה אדם ויבין בשם זה 'בן אבל', וע"כ ביאר הדבר 'בן ימין' וכוה". ולפי זה נמצא, שבשם (-המודה על מהות) שבת בנימין מוזכרת 'מעשה מסידת הסימנים' שיש בה משום 'תתחשבות בזולת' איחודו הלבבות), וזה הבטטה במה שקרא שמת כל בניו על שם צורת אחיו יוסף (ע' ברש"י [בראשית מג-ל]–ששאל יוסף לבנימין: יש לך אח מאם, אמר לו, אח היה לי ואיני יודע היכן הוא, יש לך בנים, אמר לו, יש לי עשרה, אמר לו, ומה שמם, אמר לו בלע ובכר וכו'...ושמותיהם על שם אחי והצרות אשר מצאווה וכו', ולכן גם היה ראוי שייבנה בית המקדש בחלקו (ע' רש"י דברים לג-יב, ש"בארצו [של שבט בנימין] היה בית המקדש בנוי), כיון שסידורו של בית המקדש הוא איחוד הלבבות, וכמו שכתב **המוד"ל מפראג בספרו נצח ישראל'** (רש פ"ק ד'), ש"בני ישראל מתאחדים על ידי בית המקדש, שיש להם בו כהן גדול אחד ומזבח אחד, ונאסרו להם הבמות, ולא היה פידוד וחילוק ביניהם, ונמצא, שעל ידי בית המקדש הם אומה אחת שלימה, ומפני כך נגדב הבית בשביל שנאת אחיהם שנוחלק לבבם זה מזה, והיו מחולקים, ולא היו דאונים לבית אשר הוא התאחדות ישראל".

The Torah conspicuously discusses the genealogy of Esav - his numerous wives, children and grandchildren. Yaakov, too, is mentioned, as are his children, but not nearly the same amount of elaboration is attributed to him. Rashi

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (5) - "ותלמוד תורה כנגד כולם" **Understanding Torah Study with Clarity and Depth.** With respect to the *mitzvah* of *Talmud Torah*, the *posuk* states (1): *"And you shall teach them to your children and you (yourself) shall speak of them."* Chazal derive (2) from the fact that the word "ושננתם" is used, which is similar to (sharpness), that a person should learn *Torah* with clarity. שיהיו דברי תורה מיוחדים בפך שאם ישאלך אדם דבר אל תגמגם ותאמר *"The words of Torah should be sharp and fluent in your mouth so that if someone asks you a Torah matter, do not stammer and then tell him, but rather tell him instantly."* Rashi (3) explains that a person can achieve this level of fluency by reviewing and **learning Torah in depth.** (Rashi is referring to reviewing not just to remember, but also as a way of gaining clarity with each further review, as it says in the *Gemara* (4) ור"ה) Rashi determines that *אם שמעו תשמע ... אם שמעו בשן תשמע בחדש* "attaining logic." Over there, Rashi clarifies that this means: *"Working hard with one's mind to understand the depth and reasoning of each Torah matter."* This concept of "working hard" is what Rashi means in the beginning of *Parshas Bechukosai* when he writes the famous words: "אם ברוקתי תכל ... שתהיו עמלים בתורה". **Defining Clarity and Depth.** *Tosfos* in *Kiddushin* (6) contends

הלכה למעשה

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

that this requirement (to answer without stammering) means:

1) A person should know the material well enough that if someone would ask him an inquiry in למעשה (practical *halacha*), he could answer immediately.

2) If someone would ask him to teach him a certain *Torah* topic, he would know it well enough to teach it to him on the spot.

This ability to answer a *halacha* or to teach a topic (even if one doesn't have the occasion to do so) is a barometer to know that one has fulfilled his obligation of "מיוחדים בפך" and learned the material in a way that the *Torah* calls "ושננתם".

Training the Mind in Clarity and Depth. There are two ways for a person to develop his mind and attain these skills:

1) When one learns a *Torah sugya* with the relevant *Tosfos*, *Rishonim* and *Poskim*, who bring out the depth of the *Gemara*, one conditions his mind, to a degree, to think with their clarity and depth (7).

2) Hearing *Torah* from *Talmidei Chachamim* who have already mastered the way to uncover depths of the *Torah*.

A Common Dilemma. Should a person cover less material with greater clarity? Or should he try to learn more even though he may not understand it as well? This dilemma warrants its own discussion at length, but until that time, here is a short reference from **Mekor Chaim** (8) who quotes the **Mechaber** (9) that davening less with proper concentration is better than more without *kavana*. He adds that the same holds true for *Torah* study. To be continued.

(1) דברים ו:1 קידושין ל: (2) קידושין ל: (3) שם (4) סוכה מו: (5) ברכות ו: (6) קידושין ל: (7) עיין בהקדמה לקצות החושן (8) מחבר ע"י החות יאיר (9) א"ח א"ד	הוא היה אומר ...
R' Menachem Mendel Morgenstern ז"ל (Kotzker Rebbe) would say: “לפני” (before him)? Where else would he send them? In truth, the real understanding of the word is ‘מלפני’ - ‘From before him.’ Yaakov essentially sent the angels away because he wished to rely on <i>Hashem</i>’s protection. He fully believed that <i>Hashem</i> Himself would defend him, without the use of angels as intermediaries. May <i>Hashem</i> protect <i>Yaakov Avinu</i>’s children from harm always, in any manner that He sees fit.”	Chacham Rabbeinu Chayim ben Attar ז"ל (Ohr HaChayim) would say: Why is the term 'חיים' (life) not used to describe the years of Yitzchok, as it is for Avraham, Sarah and Yaakov? The answer is that from the day that Yitzchok was born until the <i>Akeidah</i>, he had no wife, and the Sages tell us: ‘<i>A man who has no wife lives without life</i> (חיים).’ (<i>Koheles Raba</i> 9:8) During the <i>Akeidah</i>, the <i>Medrash</i> tells us that the angels cried and their tears rolled into Yitzchok’s eyes, causing them to become weak and eventually to become sightless. And our Sages further point out to us: ‘<i>A blind man is considered to be dead.</i>’ (<i>Nedarim 64b</i>) This is why the <i>posuk</i> does not use the term 'חיים' when speaking of his life.”
A Wise Man would say: “Be decisive. Make a decision. The road of life is paved with flat squirrels who couldn’t make a decision.”	Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)
Dedicated by Mr & Mrs Yankee Hirsch in Memory of his Grandparents, R' Moshe Yehuda Hirsch ז"ל (י"ז כסלו תשס"ח) R' Yitzchok Morgenstern ז"ל (תש"ס)	לזכות רפואה שלימה בעד חזוולה פנחס בן רחל לאה עמ"ש בנעך שאר חז"ל ישראל

מעשה אבות סימן לבנים

ויאמרו אליהם לא נוכל לעשות הדבר הזה לתת את אחתנו לאיש אשר לו עולה כי חרפה הוא לנו וגו' (לד-ד)

A woman once came to the **Kapischnitzer Rebbe, R' Avrohom Yehoshua Heschel ז"ל**. She was on the verge of despair. Having survived the Holocaust, she came to the U.S. and raised a family. She valued her Jewish roots; however, she was not a deeply religious person and consequently, neither were her children. Now, though, her grown-up son had gone too far; he had met a non-Jewish girl, courted her for some time and just recently, they announced their engagement. She was horrified; her son was planning to marry out of the faith! She begged, she cajoled, and she even took her son to speak with many important rabbis. It was no use. “Mama,” he would say, “don’t you want me to be happy? I have met the woman of my dreams. So what if she’s not Jewish? It’s not as if we keep the Jewish laws, anyway. Why is this so important to you?”

His mother tried to explain, but she was at a loss. Now, as she stood in front of the *Kapischnitzer Rebbe*, she broke down in a torrent of tears. The *Rebbe* looked at her with tenderness in his eyes. “Bring him to me,” he said, “I want to tell him a story.”

Mother and son came to the *Kapischnitzer Rebbe* and while the mother waited outside in the anteroom, the *Rebbe* welcomed the intrigued young man into his private study. “Much like your mother,” began the *Rebbe*, in a voice full of warmth and affection, “I, too, suffered under the boot of the Nazis, although surely not as much as she did. I was able to leave Europe in 1938, before the war began. But in the short time that I lived in Vienna, I did get a personal taste of oppression, German style.

“I recall one incident which stands out in my mind till today. We were on line, waiting for a *selektion* that would decide our fate. Jews were being sent to the right or to the left. For some it meant slave labor and work details; for others it meant a temporary respite before the next *selektion*. We were all terrified - but there was nothing to do about it. We all lined up.”

The *Rebbe* looked wistful for a moment. “Suddenly, we heard the sound of loud sobs coming from the back of the line. A man was crying hysterically. I walked over to him. ‘Please don’t cry,’ I said. ‘We are all in this together and we will all get through this together. We are all Jewish brothers, and we will share your burden.’ But the man shook his head violently. ‘No! Go away! Leave me!’ I again tried to console him, to at least get him to stop crying. And finally he did, but only long enough to tell me his story. ‘Rabbi, I was born and raised in a religious home. But I was a rebel and in my youth, I fell in with the wrong crowd. There was an Austrian girl, non-Jewish, who I became friendly with. We were young and having fun and it wasn’t long before we decided to get married. But how would that work? I was Jewish and she was Christian. Well, I saw no future as a Jew so I did the unthinkable; I converted to Christianity. We got married and lived happily together for the past twenty years.’

Now, the young man sat up in his chair. This, no doubt, was the part he was meant to hear. The *Rebbe* continued: “The man on line continued sobbing softly. ‘When the Nazis announced this *selektion* a few days ago, not only were all Jews ordered to report, but all non-Jews were warned of the consequences of hiding or not reporting a Jew. My wife got scared. She knew that I was once a Jew and in order to save herself from potentially being arrested, she went to the Gestapo and reported that I am Jewish. The Nazis came for me a short while ago and took me away from my wife and family, and threw me into this square.’

“Suddenly, the man looked up and pointed across the street. ‘Rabbi, you want to know why I’m so hysterical? Because right over there, across the street, my wife of over twenty years is standing and watching. In fact, she’s chatting with a few people, smiling even - she doesn’t look upset at all! When I look at her standing there, my heart convulses in pain. I cannot control my emotions.’ The man let out a loud cry. ‘Rabbi, this woman betrayed me not once but twice! First, she convinced me to give up my religion and turn my back on my Jewish heritage. Then, when it suited her, she decided that I was a Jew and should be taken away with all the rest of the Jews! A double betrayal by one woman! That’s why I cry so hysterically!”

A somber quiet enveloped the *Kapischnitzer Rebbe’s* study. The meeting was over. There were no more words to say. Silently, the young man stood up and let himself out of the room. His mother jumped to her feet when she saw her son emerging from the *Rebbe’s* study. Then, she noticed the ashen look on his face. “Mama,” he said quietly, before she could say a word, “the wedding is off. You were right. How can I trust a gentile with something as important as the rest of my life?”

משל למה הדבר דומה

אלה שמות בני עשו אליפו בן עדה אשת עשו רעואל בן בשמת אשת עשו וגו' (לו-י)

משל: The rabbi of South Bend, Indiana, once traveled to the local hospital to comfort a family which had just suffered the loss of a close relative, and at the same time to ensure a halachic burial for the deceased. One of the bereaved, however, objected to the rabbi’s intervention.

The man was insistent. “No rabbi is going to tell me about Jewish law. I saw the holiest of all rabbis suffer the greatest humiliation at the hands of the Nazis.”

With great emotion, the man continued. “In our village, we were all rounded up and forced to spit at and slap the face of

the rabbi. After that everyone was shot. I am the sole survivor of that town. Even the holy Rabbi Moshe Yitzchok does not have a living relative to tell his tale. What good did observing Jewish law do for him, I ask you?”

Retaining his composure, the rabbi informed the embittered man that he was wrong on two counts. “First of all,” the rabbi said, “the *Rav* you are referring to was named Moshe Yaakov. And second, I should know, because I am his grandson and I was named after him!” The man literally slid under his chair. Needless to say, a proper funeral was arranged.

Adapted from “Heroes of Spirit”
Israel Book Shop Publication

ויצב יעקב מצבה על קברתה הוא מצבת קברת רחל עד היום ... (לה-ב)

The *posuk* tells us that after *Rochel* died, *Yaakov Avinu* erected a “מצבה” (monument) over her grave. In *Parshas Shoftim*, however, the *Torah* tells us: “ולא תקים לך מצבה אשר שנה ה' אלקדך” - “*You shall not erect a monument, for Hashem your G-d hates it.*” How is it possible that Yaakov took stones to make a *matzeiva* when the *posuk* tells us not to? Furthermore, we have a *minhag* to place small stones on top of a gravestone when we leave a cemetery. This, too, constitutes a form of erecting a monument, a מצבה. If so, why do we do it? I wish to relate a *machshava* that I said at the *yahrzeit seudah* for my father ז”ל.

R’ Moshe Feinstein ז”ל explains that a מזבח (altar) which is constructed of many stones symbolizes continuous building and growth. A מצבה, on the other hand, which is erected from a single solitary stone cannot be enlarged or altered, and cannot grow. Before *Matan Torah*, erecting a *matzeiva* was the best way to honor a *niftar*, however, after *Matan Torah*, every person has a commitment of learning *Torah* and doing *mitzvos*. We are adding stones and building our own altar throughout our lives. When a person passes away, he becomes stagnant since there seemingly is no further opportunity to grow. We place a *matzeiva* over the grave of a relative, and inscribe it with a description of the *niftar’s* life of *Torah*, *mitzvos* and good deeds, which are complete once he passes from this world into the next. If, however, the *niftar* leaves a legacy of *Torah* for his children and grandchildren to follow, then his departure from this world is not an end, but a new beginning of life in *Gan Eden* through the actions of his descendants. Thus, we place small stones on the *matzeiva* to symbolize that this is not a dead monument, this person is not gone forever. Rather, he is continuing to grow, like a *mizbeach*, a sacrificial altar, which is comprised of stone upon stone. Although the *niftar* is physically gone, his *neshama* is still living. Life is an opportunity for growth, but so is death, since descendants will be able to continue to build upon the foundations that their fathers have erected.

מקדשי שמך

מאת הרב שרגא פרידמאן שליט”א
ויותר יעקב לבדו ... (לכ-ה) - ונשגב ה' לבדו ביום ההוא ... (שע"ב-א)
The *Medrash* links these two *posukim*. Yaakov’s utter purity and sanctity made him “alone,” unique and set apart from the rest of the world. In this way, he resembled *Hashem*, and it is this merit which helps bring the world closer to the day when *Hashem* will be “alone” - recognized and exalted above the entire world.

R’ Eliyahu Levine shlit’a, *Rosh Kollel of Kollel Choshen Mishpat* in Lakewood, was once traveling on a plane when the time for *Shacharis* arrived. He donned his *talis and tefillin* and began to *daven* with his usual intense *kavanah*. A non-Jewish stewardess was watching him and was stunned by the holy sight. She felt self-conscious and of her own volition, retrieved a blanket from an overhead compartment and covered herself. Then, she announced to the entire plane that breakfast would be delayed to give the rabbi a chance to

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF עקביית

דרגה יתירה

Rashi writes as follows: “עם לבן גרתי” - *The word “גרתי” has the numerical value of 613. That is to say: I (Yaakov) lived with the wicked Lavan, but I kept the 613 commandments, and I did not learn from his evil deeds.*” **R’ Yissachar Frand shlit’a** points out that Yaakov seems to be repeating himself. Of course, if he kept all the *mitzvos* in the house of Lavan, then he obviously he did not learn from the evil ways of Lavan. That would have been a violation of the *Torah*!

He quotes his *Rebbi, R’ Yaakov Yitzchok Ruderman ז”ל* who explains that Yaakov is teaching us a great principle. One can keep all *Taryag mitzvos* in the *Torah*, and still live a Lavan lifestyle! One can do *mitzvos* - but not follow the ways of the *Torah*. It is possible to eat kosher - but think *treif*! To dress modestly - but live excessively! One can make a wedding where all the guests are dressed with *tznius* - but the lavish and immodest display of excessive *Gashmius* is exposed. One can *daven* in a *shul* where the *mechitza* is high - but the volume of the discussion during *davening* and *krias haTorah* is even higher! We must be extremely grateful for the explosion of *Yiddishkeit* and *Torah* study in our circles, but we must also look deeper into our lifestyles. Is our *Torah* observance achieving the goal of coming closer to *Hashem*, or not? Are we keeping all the laws but exposing our flaws as we strive towards raising the bar in our materialism rather than raising ourselves up in true *avodas Hashem*?

Yaakov Avinu is telling us that he kept the entire *Torah* - but he also did not learn and copy the evil ways of Lavan, a man whose goal in life was to climb the ladder of material success and fulfill all his base desires. We, too, must look at ourselves and make sure that our lives are not a contradiction! We must be observant - but we must be deeply religious too!

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

יסודות נפלאות
בקדוש שם שמים

finish his prayers, and that everyone should use the restroom in the front of the plane so as not to walk past the rabbi and disturb his prayers. (Heard from an eyewitness)

The *Navi Yeshayah* (49-3) calls the Jewish people, ישראל "ישראל, *“Yisroel, in whom I will be glorified.”* The **Maharal (Gevuros Hashem)** explains that “תפארת” (glory) represents the beauty of being separated from the material world. Anything that is divorced from materialism is considered “glorious” because it is not tarnished by a connection to physicality. Thus, when the Jewish people sanctify themselves, it brings “*Tiferes*” - “glory,” to *Hashem*.

Kedushah, is one of the most powerful means for the creation of a *kiddush Hashem*. As we declare in *Mussaf* on *Rosh Hashana*, “נאה לקדוש פאר מקדושים” - “*It is proper for the Holy One (Hashem) to be glorified by holy ones.*”

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FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

בה אמר עבדך יעקב עם לבן גרתי ואחר עד עתה (לכ-ה)

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