

evil and wicked ways!” How would this have any effect on Esav? Because Yaakov knew that if he can reach inside and touch a positive nerve with his brother, perhaps he can bring him around to good. He told Esav, “Look, I could do it for so many years. If I can do it, then you can do it too!”

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

rule on halachic queries and *pasken sheilos*).”

A Morah Horo’ah. The learning of a “*Morah Horo’ah*” is on a special level of clarity, knowing the responsibility of ruling correctly when asked a *halacha* question. The **Rambam** ⁽¹⁾, teaches us an amazing *halacha* which opens up a whole new depth to our topic (and might have great relevance to many *Poskim*). One who drinks wine and is under its influence cannot rule on a halachic question because his mind is not fully clear. He is still permitted to learn *Torah*. However, if he is one who steadily answers halachic questions (a “*Morah Horo’ah*”), **he cannot even learn while under the influence of wine (alcohol) because all his learning is used for issuing Halachic rulings!** The **Rambam** derives this from a *Gemara* ⁽²⁾ which he explains in a different fashion than the way **Rashi** does there. As we go along, we will see that this pertains not only to recognized *Rabbanim* and *Poskim*, but also has potential relevance to many people.

A Few Questions. When should a person aim for this lofty level in learning? At what point does a person know that he is fit to *pasken* a halachic question? When one needs to ask a *sheila*, is there any specific criteria of choosing who to ask? Is there any advice on how to accurately ask or answer a *sheila*?

We will discuss these topics and try to answer these questions in the coming issues IY”H.

(1) הל' ביאת המקדש אד', הובא בש"ך י"ד רמבי"ט (נפרש בב"ח שם (2) כריתות יג'

הוא היה אומר ...

Rabbeinu Moshe ben Nachman zt”l (Ramban) writes:

It is possible that of the five sons of Eliphaz, he knew that he had begotten them from his wives, but Amalek who was his son from a concubine was not included in name with his brothers. He is included here because he was an offspring, but the *posuk* had to say who his mother was in order to show that he was not a true son of Esav who will sit with them on Mount Seir, for he would call them a seed (זרע) and not a son of the concubine; because this son will not inherit with his sons, as his father did. In fact, we are commanded not to despise the sons of Esav and not to usurp their land, for they are called ‘Edom’ however, the son of the concubine is not included among the sons of Esav, nor in their land; on the contrary, we are ordered to despise him (Amalek) and to erase his name.”

Gerrer Rebbe, R’ Yehuda Aryeh Leib Alter zt”l (Sefas Emes) would say:

When one views himself as unworthy and only capable of receiving good as a *chessed*, then *Hashem* will give him what he needs. But when one considers himself as worthy, then he will only receive the good when he truly deserves it on his own merit. Yaakov was saying that the fact that I have become smaller and more humble is also a *chessed* from *Hashem*.”

A Wise Man would say:

“There is so much opportunity out there. In a world where you can be anything, be kind.”

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שבת קודש פרשת וישלח – י"ד כסלו תשע"ח

Shabbos Parshas Vayishlach - December 2, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עיר הק'.

ותגש גם לאה וילדיה וישתחוו ואחר נגש יוסף ורחל

וישתחוּו (ל-2) - שמירת עינים – חיובה ותועלתה

פ'רש"י: נגש יוסף ורחל, בכלול האמהות נגשות לפני הבנים, אבל ברחל יוסף ניגש לפניה. אמר אמי פת תאר, שמא תלה בה עיניו אותו רשע, אעמוד כנגדה ואעכבנו מלהסתכל בה, מכאן זכה יוסף לברכת (מט, כב) עלי עין. מכאן אתה למד עד כמה חביבה מצות שמירת עינים לפני הקב"ה, כי יוסף לא זכה בשכר זה בזכות מעלת קדושת עצמו, אלא בזכות שמנע פגם הקדושה מזולתו, ואת מי מנע? את עשו הרשע! משמעות הדברים הם, כי אפילו רשע כעשו, שבלאו הכי היו מעשיו פגומים, בכל זאת לא רצה הקב"ה שיחטאו בעניני הקדושה ועד כדי כך הגיעו פני הדברים שזכה בזכות זה לטובה גדולה שבו ובדודו אינו שולט עין הרע. ומכאן אתה לומד קל וחומר, למי שאינו רשע כעשו, ובעצמו שומר על קדושת עיניו כי שכרו כפול ומכופל.

מאידך עלינו לדעת עד כמה היא השפעתה והשלכותיה של פגם הראות, והאים אצל אברהם אבינו ע"ה שבבואו למצרים התעורר בו דיאה גדולה, שמא יכשלו המצריים בהסתכלות על שרה אמנו. וכשמדייקים במאמר הכתוב (בראשית יב, יב) ז'הרגו אותי ואותך יחיו' יכולים אנו להבין היטב ענין דאגתו. כי לא היה זה רק דאגה על איבוד נפשו, דאם כן מה כיוון באמרו 'ואותך יחיו' מה אכפת לו שיקימו את שרה? אלא עיקר חששותיו היה על העבדות שיכשלו עי"ו, כשיהרגו אותו יעברו על איסור שפיכות דמים. וכשרחו אותה יהיה זה למטרות נותן ר"ל. ולא רצה שמחברתו הטוהרה תהיה סיבה להכשיל בני אדם לעבדה, ומכאן למדים אנו עד היכן מגעת השפעה של

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד משרים בבוקר בית שמש

ויותר יעקב לבדו ויאבק איש עמו עד עלות השחר

(ל-2) - בעניין 'מאבק שרו של עשו עם יעקב'

תב רש"י: "פידשו רח"ל, שהוא שרו של עשו". ובספר 'קובץ הערות' (למחן רבי אלחנן בונם וסרמן זצ"ל. דוגמאות לביאורי אגדות ע"ד הפשט ו-1) הקשה, "וצריך להבין במה שכתוב 'ויאבק איש עמו', והאיש הוא סמא-ל כפרש"י שם, דלמה המתן סמא-ל מללחום עד יעקב שהיה כבר חוט המשוש, היה לו ללחום כבר עם אברהם (ראש המאמנים, שהודיע את מלכות הש"ת בעולם [ע' ברש"י בראשית כ"ד ז, 'אמר לו [אברהם] לאליעזר עבדו], עכשיו הוא 'אלוקי השמים ואלוקי הארץ' כיון שהרגלתיו בפי הבריות[. מה שהיהה בסתירה גמורה לשיטתו] ויצחק' (ממשך בדרך אביו).

ויישב, "והנה **אדירל** [ע' בירושלמי תניגה פ"א ה"ו, ש"ויתר הקב"ה על עוון עבודה זרה גילוי עריות ושפיכות דמים ולא ויתר על עוון ביטול תורה, שנאמר 'על מה אברה הארץ, על עזבם את תורת', אמר הקב"ה, הלאו אותי עזבו ותורתי שמר', ובטעם הדבר נראה, דכששני צדדין נלחמים זה עם זה, אפילו אם יהיה לצד אחד זעזוע על תבירו, מ"מ, עדיין לא נגמרה המלחמה, דאפשר שהיום ניצח זה ומחר ניצח הצידו, אבל אם אחד מהם חטף מחבירו את הכלי וזין שהיה בידו, ותבירו נשברת ו'לא כלי כלי זין, בזה נגמרה המלחמה, כי א"א להילחם בלא כלי זין, ודוגמת זה במלחמת יצה"ד, אשר

מעשה אבות סימן לבנים

ואעשה שם מוכח לא-ל הענה אתי ביום צרתי ויהי עמדי בדרך אשר הלכתי וגו' (לה-ג)

What is *Hashgacha Pratis*? Sometimes it is *Hashem* protecting an individual from harm in ways he never saw coming. The life of a *Yungerman* learning in *kollel* is generally one that keeps to a set schedule. Many young men learn three *sedorim* a day in their *yeshivah* or *kollel* and come home in between *sedorim* (בין הסדרים) to help out around the house, watch the little ones, or just to eat a quiet meal with their wives. A regular pattern tends to develop and continues in this manner, usually until one of the holiday seasons arrive or *Bein Hazmanim* (vacation period) is upon them.

R’ Yitzchok Zilberstein *shlit’a* tells an incident that occurred to one *Yungerman* learning in a Jerusalem *kollel*. The man’s day started out like any other and he learned with a number of *chavrusos* (study partners) during the morning, afternoon and evening *sedorim*. When the last *seder* was over, the weary young man donned his hat and jacket and began to walk home. Suddenly, a boy no more than eleven-years-old met him in the street and asked if he can join him in his house for a *siyum*. His older brother had just completed a *masechta* and it was quite a big *simcha* in the family. They were short just one man for a *minyan* and he asked if the *kollel* man could stop in for a few minutes.

The *Yungerman* was quite tired and eager to get home to spend time with his wife and children, but the simple look of pleading on the boy’s face was too much to resist. As much as he wanted to get home, he could not disappoint this boy and his family who apparently were making a big deal about the *siyum* for one reason or another. He agreed to join them.

Well, the *siyum* took a bit longer than he would have liked, but he was happy to complete the *minyan* and the family was quite appreciative. Finally, the *siyum* was over and the man walked out again into the night sky to make his way home. This time, he hurried with an extra bounce in his step and he was just about home, when he heard a voice call to him from an upstairs apartment. “Excuse me, please. We need one more for a *minyan* so an *avel* (mourner) can say *Kaddish*. Do you mind, please, to come upstairs and join us for the *minyan*? It’ll only take a few short minutes and you’ll be on your way!”

The *Yungerman* stood still, unsure of what to do. He really, really wanted to get home! Why, his wife is probably worried about him - but his silent reverie was cut short as the pleading voice called out to him once again, “Please, it is really important. Please come upstairs and complete the *minyan*. I know it’s late - but it will only be for a few minutes!”

How could he say no? Twice in one night, he was called in to complete a *minyan*. *Hashem* was obviously sending him these *zechusim* (merits) although he had no idea why. Good-naturedly, he trudged up the stairs and was the tenth man for the *minyan* in the *Bais Avel* (mourner’s house). When *Maariv* was over and he paid his respects, he was once again on his way.

This time he actually made it home. The moment he opened the door, his wife and children came running towards him, whitefaced and panic-stricken. His wife looked like she’d seen a ghost and she was so happy to see that he was alright.

“What happened?” he asked with concern, and a torrent of words came flowing out. It seems that at precisely the time he would normally walk in the door from night *seder*, there was a loud, insistent banging on the door. When she opened the door, three burly men burst into the house and began asking for her husband. These men were not from around these parts - in fact, they looked like tough-guy gangsters who were there to “rough up” the man of the house. They insisted on searching for him throughout the apartment and when he was not to be found, they hustled his wife and children into the living room and forced them to sit there, terrified, while they all waited together. They claimed, the man of the house owed them money and needed to pay his debt, and as much as she tried to explain that her husband was a *kollel* man with very little money and did not even own the apartment, they continued to sit and terrorize the family. Finally, after waiting for over thirty minutes, they decided that they probably had the wrong house and stormed out in search of their next victim.

“Had you come home on time,” she exclaimed, “they would have beaten you up and asked questions later!” Obviously, *Hashem* made sure that he would not come home when he normally did - and he even picked up a few *zechusim* to boot!

משל למא הדבר דומה

בה תאמרון לאדני לעשו כה אמר עבדך יעקב עם לבן גרתי ואחר עד עתה וגו' (לב-ה)

משל: A father and son once entered the home of the **Baba Sali זצ”ל** in Netivot. The father kept *Torah* and *mitzvos*, and had a sincere fear of *Hashem*. The son, on the other hand, was casually dressed; his appearance spoke of shirking the yoke of *Torah* and its values. The father complained about his son who was desecrating the *Shabbat* publicly. His brazenness was clear to all; even in the home of the holy Baba Sali, he did not bother to cover his head. The *Tzaddik* looked at the young man and asked him, “Why do you not repent?” The boy stared back defiantly and then left the house, mounted his motorcycle and was on his way.

Within moments, the terrible noise of a crash was heard. A passing car had hit the young man causing him to fly off the motorcycle. People ran into the street to see what had happened and to help the victim. The Baba Sali maintained his composure, and told his assistant to go out to the street and bring the injured unconscious young man to him. He was placed on the couch as the Baba Sali had instructed.

The Baba Sali looked into his face, lifted his stick, and tapped the son who opened his eyes. “Was that enough?” he asked. The young man nodded. The Baba Sali then ordered him to stand up and handed him a *kippah* to cover his head.

ויבא יעקב שלם עיר שכם אשר בארץ כנען
בבואו מפארץ ארם וידון את פני העיר וגו' (לב-ה)

Rashi quotes the *Gemara Shabbos* (לג:) which tells us that *Yaakov Avinu* arrived in Shechem (physically intact) since he was healed from the injury sustained in the battle with the *Malach* of Esav, “שלם בממונו” (financially complete) since his wealth was fully replenished by *Hashem* after the gifts he gave Esav, and “שלם בתורתו” - he forgot nothing of the *Torah* he learned during the fourteen years in the *Yeshivah* of *Shem v’Ever*.

The *Medrash* (עט:ג) tells us that it was only possible for *Yaakov Avinu* to retain his *Torah* knowledge over the many years living with Lavan since he was an “איש תם ישב אהלים” - a complete ben Torah who never left the *Yeshivah* world. Another interesting *Medrash* teaches us that Yaakov’s three attributes of “שלם” would be worthless had he been unable to raise his children successfully, despite the negative influences he encountered in the home of Lavan. We see that the greatest gift *Hashem* gives to a person is to bring up בנים ובנות עוסקים בתורה ובמצות. This is due to the strong foundation one receives while young, and it transmits to his children so that they can raise their children successfully, despite any outside influences.

My *machshava* here is a thought based on the words of the beautiful song which is sung at many weddings: “בזרא עולם בקנין ... השלם זה הבנין” In a homiletic fashion, we can derive that we are singing a *tefillah* to the *Ribbono shel Olam* asking Him, “help this young couple complete their “בנין עדי עד” - their everlasting *Bayis Ne’eman B’Yisroel*, with the three attributes of “שלם” like *Yaakov Avinu* - not only giving them *parnassa*, health and *Torah*, but also the “שלמות” of beautiful, healthy children who will follow the *Torah* values they see growing up from their parents and grandparents. May we all be *zocheh* to **בנים ובני בנים**, children and grandchildren, who provide us the true *nachas* that we all hope and pray for.

DRUSH V’CHIDDUSH

ויאמר רבנונה יעשה את אחותנו ... (לד-לא)

The entire episode with Dinah and Shechem is mystifying and *Chazal* spend numerous quills of ink to explain the sequence of events and what may be derived from them. **Targum Yonason ben Uziel** enlightens us with one short sentence that makes its mark on the entire incident. When the two brothers of Dinah stood before their father Yaakov, and rationalized their actions, they said, “הכזונה יעשה את אחותנו” - “*Shall he make our sister like a harlot?*” The *Targum Yonason* writes: “*It would not have been fit to be said in the congregations of Israel (בכנסתהון דישראל) that the worshippers of idols debased the daughter of Yaakov.*”

R’ Eliezer Friedman *shlit’a* (Minchas Yirmiyah) notes that *Shechem ben Chamor* was precise in choosing Dinah to kidnap and debase, for he saw this as a way to pollute and contaminate the children of Yaakov and the future nation that will become *Klal Yisroel*. He was not a carefree

EDITORIAL AND INSIGHTS ON THE MIDDAH חטבה נפשית

When *Yaakov Avinu* fought with the *malach* of Esav and was injured in his thigh, he was disturbed since he felt that a very important part of his body is now incapacitated. *Hashem* wished to set his mind at ease and tell him it is not so bad. By forbidding the *Gid Hanashe*, *Hashem* was saying to him, “Yaakov, do not feel bad that your thigh was hurt. It is not consequential and to prove it, from now on your descendants, the Jewish people, will not eat this part of an animal!” This is incredible, says the **Tolna Rebbe *shlit’a***! Look how far the *Torah* will go to make sure that Yaakov has peace of mind! All of *Klal Yisroel* for all future generations are forbidden to eat the thigh just so that *Yaakov Avinu* will not feel bad! What a lesson this is for us! Just see to what great extent we all must go in order that a fellow Jew should be calm and happy! The *Gemara* (כתובות קיא:) teaches that it is better to “*show your white teeth than to supply someone with milk.*” In other words, it is more important to smile at a person than to feed him, to take care of another’s emotional and mental health than his physical needs!

When it comes to helping others - our children, our spouses or our friends - we often spend much time, energy and resources to provide them with the best of everything; the most comfortable furniture, the most beautiful clothing, and the most delicious food. We often buy our loved one’s costly gifts and ensure that they are technologically up to the minute! But the question is: Do we smile at them enough? Do we spend quality time with them and LISTEN when they talk? Are we there for them emotionally, do we feed their souls with compliments and kind words? Do we spend as much time adorning their insides with love and joy as we do adorning their outsides with designer clothing? The *Torah* teaches us that it is way more important to make others feel good than to make other’s look good! We MUST avoid the poison of criticism and negativity so that we build rather than destroy!

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

“שלם בגופו” (physically intact) since he was healed from the injury sustained in the battle with the *Malach* of Esav, “שלם בממונו” (financially complete) since his wealth was fully replenished by *Hashem* after the gifts he gave Esav, and “שלם בתורתו” - he forgot nothing of the *Torah* he learned during the fourteen years in the *Yeshivah* of *Shem v’Ever*.

The *Medrash* (עט:ג) tells us that it was only possible for *Yaakov Avinu* to retain his *Torah* knowledge over the many years living with Lavan since he was an “איש תם ישב אהלים” - a complete ben Torah who never left the *Yeshivah* world. Another interesting *Medrash* teaches us that Yaakov’s three attributes of “שלם” would be worthless had he been unable to raise his children successfully, despite the negative influences he encountered in the home of Lavan. We see that the greatest gift *Hashem* gives to a person is to bring up בנים ובנות עוסקים בתורה ובמצות. This is due to the strong foundation one receives while young, and it transmits to his children so that they can raise their children successfully, despite any outside influences.

My *machshava* here is a thought based on the words of the beautiful song which is sung at many weddings: “בזרא עולם בקנין ... השלם זה הבנין” In a homiletic fashion, we can derive that we are singing a *tefillah* to the *Ribbono shel Olam* asking Him, “help this young couple complete their “בנין עדי עד” - their everlasting *Bayis Ne’eman B’Yisroel*, with the three attributes of “שלם” like *Yaakov Avinu* - not only giving them *parnassa*, health and *Torah*, but also the “שלמות” of beautiful, healthy children who will follow the *Torah* values they see growing up from their parents and grandparents. May we all be *zocheh* to **בנים ובני בנים**, children and grandchildren, who provide us the true *nachas* that we all hope and pray for.

innocent youth who seized on an opportunity to enjoy himself and later fell for his victim; rather, he was a calculated villain who understood what he was doing and how his action today can affect the purity of a future nation for all time. As a result, the sons of Yaakov recognized that they must fight “fire with fire” - the future of their nation is at stake - and they issued a death sentence upon him. This was not something that can be swept under the rug. They knew they needed to destroy Shechem, his city, his potential accomplices, and all those who would rejoice in this debasement of their father and his good name. Thus, in order that such an action should not leave a stain of impurity and should never be spoken about again - in the study halls and synagogues of Israel where the *Torah* must reign supreme and pure - they felt the need to uproot and eradicate anything associated with this incident. Had Shechem and the story lived on, it could never be erased, leaving a mark of shame that would haunt and contaminate the Jewish people and their *Torah* forever.

דרגה יתירה

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