

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



שבת קודש פרשת וישלח

Shabbos Parshas Vayishlach

ט"ז כסלו תשס"ו - December 17, 2005

12: 23 - מנחה גדולה / שבת	(Monsey, NY)	4: 11 - הדלקת נרות שבת
4: 29 - שקיעה של יום השבת	~~~~~	4: 29 - שקיעה של ערב שבת
5: 19 - צאת הכוכבים / מעריב	~~~~~	8: 58 - זמן קריאת שמע/מ"א
5: 41 - צה"כ / לשיטת רבינו תם	~~~~~	9: 34 - זמן קריאת שמע/הגר"א



השלשומות, שהרי אחז"ל שסגר יעקב את דינה לבל יתרבה עיניו עשו הרשע. ואולם מפני אנשי שכס לא שמר עליה כלל ובפרט בעיר מלאה שחיתות כשכס. וא"כ אם יעקב היה סוגרה בתיבה ויוצא משם מיד לקיים את נדרו ולהגיע לתכלית השלימות אפשר והגזירה היתה מתבטלת, כי בזה יגלה דעתו שאין ברצונו להתעכב, אבל כשהגיע לשכס הריהו מתעכב שם ואינו מקיים הבטחתו. והיינו עומק הדין בשל חסרון בשלימות.

**ויתעצבו האנשים ויחר להם מאד
כי נבלה עשה בישראל וכו' (לד-ז)**

אחז"ל הרבה יסורין עברו על יעקב אבינו עד שאמר בעצמו "לא שקטתי מצרת דינה, צרת יוסף, צרת לבן וכו'" (תנחומא פרשת מקץ). וצריך להבין, מדוע יעקב אבינו ע"ה, בחיר שבאבות שזכה ממנו י"ב שבטי קה- עדות לישראל, וצרותו חקוקה בכסא הכבוד, באו עליו יסורין וצרות רבות, ובפרט צרת דינה שנתענתה ע"י גוי כשכם - הרי מה לו ליעקב אבינו לכל הצרות הללו?

ונראה **להחכם כמהו"ר דוד חנניה פינטו שליט"א**,
בס' פחד דוד, שמכאן לומדים עד כמה עומק הדין, כי
הנה יעקב אבינו הגיע עתה אל השלימות שהתגבר על
שרו של עשו, וגם לא שמע לעצתו של עשו שרצה
להלוותו ולהזיקו, וא"כ מיד היה עליו להמשיך ולקיים
את נדרו של "ושבתי בשלום אל בית אבי", כדי להגיע
לתכלית השלימות, מכיון שאין סוף לשלימות האדם,
ובאותה שעה היה עליו להוסיף ולא לעצור. אמנם
התביעה עליו היותו בשכם, כי שם נחשב הדבר אצלו
כחטירה ורידה, דק מן הדק, וגם נעשו בצרת דינה כי
קפצה עליו מדת הדין באשר גם כלפי דינה לא הגיע אל

**ותמת דבורה מינקת רבקה ותקבר מתחת לבית ק-
תחת האלון ויקרא שמו אלון בכות וגו' (לה-ח)**
פרש"י ז"ל ואגדה נתבשר שם באבל שני שהוגד
ל אמו שמתה, ואלון בלי יוני אחר עכ"ל. וכבר הקש
ל המפרשים, שהרי בודאי על מינקת זקנה לא הי
עקב מתאבל כ"כ ולא היה קורא מקום על שמה, ואי
מה לא נכתב בפירוש שנפטרה רבקה?

אלא מפרש הגמ"ר שמואל יפה אשכנזי זצ"ל, בס' **יפה תואר**, שבאמת תוך שלשה ימים ממות דבורה ייונקת רבקה, הגיעה ליעקב השמועה שגם אמו נפטרה, ומנם קבורתה היתה בצינעה באמצע הלילה. והטעם

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (8)

Proper Respect for Seforim

Seforim have a *kedusha* imbued within them, as they contain holy words of *Torah*, and a person must show them proper respect. Consequently, writing mundane and unrelated items within the margins of a *sefer*, are forbidden. Students who write *gemara* notes and/or related references on the margins of their *seforim* are permitted to do so since this will aid them in their learning (1) and is not considered a form of disrespect toward the holy books. Similarly, if one began writing *Torah* notes on a sheet of paper, it is forbidden to write mundane words on the entire sheet (2). If one plans to write a letter containing words of *Torah* and other messages, he should not begin the letter with words of *Torah* (3).

When a student is writing *Torah* notes on a sheet of paper, he is permitted to place the paper on the surface of the *gemara* in order to provide a hard and smooth surface underneath the paper which is necessary for writing.

After writing *Torah* notes on paper, one is permitted to store the paper inside a *sefer*. An unused blank sheet of paper is not permitted, even if one intends to write *Torah* thoughts on that paper at a later time (4). There is an additional problem with storing blank paper in a *sefer*. On

(1) מגן אברהם מג:ט (2) משנה ברורה קנד:לא (3) עיני גמ' כתובות סט. (4) שו"ת תורה לשמה ש"ו (5) מנחת שבת פח:סז (6) שלמי יהודה יב:ג (7) יו"ד רפב: (8) שו"ת אמרי יוסר ב:קעא (9) ספר החסידים קט (משנה ברורה רו:יח) (10) אליהו רבה מ:ה



R' Yeshie'le Rokeach of Belz ZT"L would say:

"Why did Yaakov use his children as an excuse in response to Esav's invitation to join him? Because being in Esav's proximity was much more of a threat to his impressionable children than it was to himself. Maintaining his children's spiritual purity was Yaakov's number one priority and under no circumstances could he allow Esav's influence to permeate his precious children's minds."

R' Avrohom Yeshaya Karelitz ZT"L (Chazon Ish) would say:

"*Yisurim* - tribulations, are messengers from *Hashem*. Their purpose is to tighten the knot between the creator and those who He created, since it lifts one up to a world that is completely light uplifted from all human and earthly endeavors."

R' Meir Sholom of Porisov ZT"L would say:

"Sometimes we are meant to suffer. But this need not deter us from serving the Almighty. *Dovid Hamelech* wrote beautiful, uplifting chapters in *Tehillim* while he was in the most difficult of situations."

תננדב לזכות רפואה שלימה בעד החולה אסתר בת טויבע - רפואת הנפש ורפואת הגוף בתוך שאר ח"י
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Witnesses report that on many occasions, the officers would haughtily prance through the apartment, opening door after door - and then wordlessly leave! There was no logical explanation, but the home of the <i>Brisker Rov</i> was never confiscated by the Communists. Furthermore, within days after the entire family left Vilna, a senior U.S.S.R. general arrived and immediately settled in the spacious apartment!		משום שלא היה אז מי שילווח את רבקה וילך לפני ארונה. כי כבר נפטר אברהם אבינו, ועיני יצחק היה כחות ולא היה יכול לצאת מן הבית. ויעקב אבינו היה אז בפדן ארם ולא ידע שמתה, ובודאי אין ראוי שעשו הרשע ילך לפני מטתה, כי יאמרו הבריות ארורים השדים שהניקו בן רשע כזה. ולכן הוצרכו הם לקבורה את רבקה בלילה שלא ידע איש. והיינו משרשי"י בשם המדרש שנקרא המקום הזה	
TORAH GEMS		מעשה אבות סימן לבנים	
ויירא יעקב מאד וייצר לו וכו' (לב-)		ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם אלקים ועם אנשים ותוכל וגו' (לב-כט)	
The <i>posuk</i> seems repetitive: " <i>Yaakov feared and was disturbed.</i> " Obviously being afraid is disturbing.		For the first two years of World War II, under the terms of the non-agression pact between Germany and Russia, the Jews of Vilna lived in relative comfort. Indeed, thousands of refugees streamed into Vilna continuously, including many <i>yeshivos</i> and great <i>Rabbanim</i> . Although uncomparable to what the Jews of Poland were enduring already under the yoke of the evil Nazis YM"S, the Jews of Vilna did not have an easy life under the tyrannical rule of the Russian Communists, who gave preferential treatment to any Russian soldier and his family by confiscating Jewish homes and supplanting their own soldiers there. Addresses of Jewish homes that were potentially "available" at the whim and desire of any Russian officer, were posted publicly and even printed in the local papers, and the Jews were given 48 hours to relocate to other living quarters outside the city in the event their homes were chosen for displacement.	
When asked why he was so harsh on himself in spiritual matters, R' Elimelech of Lizhensk ZT"L replied with a <i>moshol</i> - parable: A king decided to build a new palace. While digging the ditch for the foundation, one worker who had a grudge against the king, purposely dug the ditch several meters off course. When this was discovered, he was given several lashes and made to fill up the ditch with earth.		The Brisker Rov, R' Yitzchok Zev Halevi Soloveitchik ZT"L , had already been living with his family in Vilna in a large and centrally located apartment, one that would no doubt be quickly snapped up by some Communist official. When the family saw the notices and found their own address prominently displayed as "available," they frantically ran to their father imploring, " <i>Tateh</i> , will we have to move from Vilna also? What is to be with us?"	
The king also wanted a new crown. A huge diamond was needed as its centerpiece and an expert jeweler was engaged to cut the diamond. But the jeweler was a bit negligent, and deviated just one millimeter from where the cut should have been. This ruined the beauty of the diamond and the jeweler was given a harsh prison sentence for his negligence. But why? The jeweler deviated only a millimeter unintentionally, whereas the laborer deviated several thousand millimeters intentionally. Yet the jeweler's punishment was much more severe.		R' Yitzchok Zev was learning in his study and he immediately got up and took out a <i>chumash</i> . Turning to <i>Parshas Vayishlach</i> , he said, "Yaakov was running away from his brother Esav and his large army of four hundred soldiers. He split his camp in two and carefully transferred them over the river, hopefully away from the imminent danger. When he went back to retrieve some items, he struggled through the night in hand-to-hand combat with the שר של עשו - (<i>protective</i>) <i>angel of Esav</i> , and held his own. The angel told him, 'כי שרית עם אלקים ועם אנשים ותוכל' - ' <i>For you have become great before G-d and before men, and you have prevailed.</i> ' Rashi tells us that ' <i>before men</i> ' is referring to Lavan and Esav. Now, Lavan we understand - Yaakov just left him, fully intact. But he hadn't yet dealt with Esav. Why, then, does the angel assume that <i>Yaakov Avinu</i> had already prevailed over his mighty brother Esav?"	
Says R' Elimelech, that's the difference between a lowly field-worker digging ground and a master craftsman cutting a crown jewel. A few centimeters off course in the ground is a minor offense and might not even be noticeable. A single millimeter deviation in the crown jewel is a serious defect.		"The answer," said the <i>Brisker Rov</i> , "is that we do not control what happens on this world. If one is to be successful and strong here, it has already been decided up in Heaven that this is to be so. Thus, it was quite clear that just as Yaakov had bested the Heavenly protector of Esav, so too, would he have no problem prevailing over the physical and earthly element of Esav and his minions." Looking ruefully at his family, he added, "So what can we do here? Nothing. Our only hope is to prevail in Heaven with our spiritual weaponry, so that all is well here physically."	
Yaakov was a <i>tzaddik</i> and in his heart he realized that being afraid of his brother was inappropriate for him - how could he fear anyone other than <i>Hashem</i> ? Thus, says R' Dov Ber of Ospecin ZT"L , immediately, " <i>he was disturbed.</i> " It was disturbing to him that someone on his level of spirituality should fear another human being. Wise people know who they are and behave accordingly.		Over the course of the entire length of time that the <i>Brisker Rov</i> and his family lived in Vilna, multitudes of Russian officers and their finicky wives came by to inspect their coveted apartment.	