

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

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לקחי חיים ודברי התעוררות צדורי עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

ויאמר אם יבוא עשו אל המחנה האחת והכרו והיה המחנה הנשאר לפליטה וגו' (לכ-ט) - ביאור כונת המילים 'והיה המחנה הנשאר לפליטה'

פרש"י, 'והיה המחנה הנשאר לפליטה' - על כרחו, כי אולם עמו. התקין עצמו לשלושה דברים, לדורון לתפילה ולמלחמה, לדורון - 'ותעבור המנחה על פניו, לתפלה' - 'אלוקי אבי אברהם, נמלחמה' - 'והיה המחנה הנשאר לפליטה', וביאר בשפתיו **הכמים** (אות ט'), 'דצה לומר, על כרחו, כי (-הינו, אשר) אולם עמו, ואזי בוודאי יהיה פנאי למחנה השני להימלט, ובוודאי תהיה לפליטה, (וכן פירשו הרש"ם והספרנו).

והרש"ל כתב, נראה דמדקדק, מדלא כתיב 'אולי' וכתיב 'והיה' משמע שבוודאי יהיה לפליטה. וכל זה מדקדק כדי לקיים הדרש שהתקין עצמו לשלושה דברים...ולמלחמה, וגם משום דאי אפשר לפרש 'אולי', דא"כ יותר היה מסתבר לקבץ כולם למחנה אחד ולהילחם עמו, אולי יתגבר עליו ברוב עם, דשבלמא אם המחנה הנשאר בוודאי יהיה לפליטה, שפיר עבר שחלק לשני מחנות, כי מוטב לתפוס את ודאי ההצלה למחנה הנשאר, אע"פ שהמחנה האחת יהיה יותר בסכנה, מלכבוס בספק סכנה לכולם וספק הצלה לכולם'.

אבל **ה'אבן עזרא**, **והרמב"ן** (לפי דרך הפשט), פירשו בכונתו 'והיה', שתהיה לה אפשרות להינצל, 'והיה המחנה הנשאר לפליטה-אולי תהיה לפליטה, כיון שיברחו, או תשוך חמת אחיו בהכותו המחנה האחת, או יבוא להם ריווח והצלה מהשם, וכמוהו 'אם תחוק ממני אדם, והיית לי לישועה' (-היינו, שתשתדל להושיע אותי). ומה שאמר רבינו שלמה שבוודאי תהיה לפליטה, הוא דרך דרש, שאם השם אמר לו 'והיה ודעך כעפר הארץ', לא ידע אם על אלה או על אחרים, כי הנה, יוסף כאשר נמכר, לא ידע יעקב שהוא חי, כי אין הנביא יודע הנסתרות אם לא יגלה לו השם, ואלישע אמר 'והשם הולכים ממני'.

וואת תשובה לשואלים איך פחד יעקב והשם הבטיחו, והוא אמרו 'זאחיה עמך', שזה פירוש מה שאמר יעקב לה' שהבטיח לו 'זאטיבה עמך', שיתכן שימלט הוא לבדו, ועוד ידענו, כי כל עוון, קטן וגדול כנגד העושה, ועל כן, העוון הקל לגדול ויקרא גדול, ויעקב פחד שמא חטא או שגג במחשבתו, ובעבור זה לא יהיה השם עמו, ואל תתמה על כך, כי הנה משה שאין למעלה ממנו, והוא שלחו להוציא את ישראל ממצרים. בעבור שגגתו של מלאך להמיתו, וכן איתא בגמרא (ברכות ד.), 'כתיב 'לולא האמנתי לראות בטוב ה' בארץ חיים, ותנא משמיה דרבי יוסי, למה נקוד על 'לולא', אמר דוד לפני הקדוש ברוך הוא, רבינו של עולם, מובטח אני בך שאתה משלם שכר טוב לצדיקים לעתיד לבוא, אבל אני יודע אם יש לי חלק בניהם אם לא, ואני גירום החטא, כדרי יעקב בר אבי, דרבי יעקב בר אידי רמי, כתיב 'זונה אנוני עמך, ושמתך בכל אשר תלך', וכתיב 'זיידא יעקב מאד', אמר, שמא יגרם החטא וכו'.

Yaakov sent angels לפני" ahead of him to Esav. The **Kotzker Rebbe ZT"l** explains that this word is used to imply that he sent them away, dismissing them. Although he did send them on an important mission, Yaakov really had no use for their assistance; he did what he had to do but his

הלכה למעשה
A SERIES IN HALACHA LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (57)
Laws of Tashmishei Kedusha (cont.), Last week we discussed items deemed as “*Tashmishei Kedusha*” which have *Hashem's* Name in them (and why they differ from “*Tashmishei Mitzvah*” which do not, i.e. *Lulav*, etc.), and two applications of the general rule that applies to them: “מעלץ בקודש ואין מורידין” - one can only elevate them to a higher spiritual usage but not demote them to a lower usage, and most certainly not to a mundane usage.
Examples of Not Demoting Tashmishei Kedusha.
1) If an *Aron Hakodesh* becomes worn out, or is replaced with a new one, one cannot use the materials from the *Aron* to make a *shtender* for learning. (There is a famous **Taz** ⁽¹⁾ that holds that if one is faced with the choice of having no use for it at all [storing it away], or giving it a chance to be used in a less holy way than before, one may be lenient and demote it. The **Maharsham** ⁽²⁾ holds that one can rely on the *Taz*, but the **Chofetz Chaim** rules ⁽³⁾ not like this *Taz*.)
2) The *Atzei Chaim* (wooden handles) of a *Sefer Torah* sometimes crack, get repaired, and there is a reason to change one from the right side to the left side, or from the top to the bottom of the *Sefer Torah*. Both these changes are permitted and it is not called demoting them ⁽⁴⁾. However, to change them to become the handles of a *Navi* scroll is prohibited. This last detail is based on what the **Mishna Berura** ⁽⁵⁾ rules

הוא היה צמר
R' Elya Meir Bloch ZT"l (Pninei Daas) would say:
“When Shimon and Levi wiped out the city of Shechem, which was responsible for their sister’s defilement, Yaakov feared the neighbors’ revenge and voiced his displeasure. His sons responded, ‘*A harlot was made out of our sister.*’ What type of answer is this? It is a response for all future generations! Lest this despicable act seep into the collective composition of *Klal Yisroel*, causing the holy daughters of Israel to relax their standards in *Tznius*, the two sons of Yaakov took a stand! Even at the expense of our physical safety, we will never relent on the spiritual dignity of a *Bas Yisroel!*”
R' Mordechai Kamenetzky Shlit'a (Parsha Parables) would say:
“The reason why Jews add the word, ‘*Yiddishe*’ when blessing someone with ‘*Nachas*,’ is because there was once another ‘*Nachas*’ in the *Torah*: ‘*The sons of Reuel: Nachas, Zerach, Shama and Miza. These were grandsons of Esav's wife, Busmas.*’ Thus, we see that there was a gentile named Nachas, or you might say, a ‘*Goyishe Nachas!*’ Since that Nachas did not bode well for the Children of Yaakov, thus we bless our fellow Jews with only ‘*Yiddishe Nachas!*’”

A Wise Man would say:
“Happiness in life has nothing to do with what you have; it is completely dependant on your choice of perception!”

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לע"ר יצחק מנחם ב"ר יעקב מרגנשטרין ז"ל, ור' משה יהודה ב"ר יוחנן הירש ז"ל, זיו כסלו תשצ"ה. נרבת משפחת הירש

מעשה אבות... סימן לבנים

ויצב יעקב מצבה על קברתה היא מצבת קבורת רחל עד היום וגו' (לה-ה)

During Israel’s War of Independence, the Old City and the Jewish Quarter of Jerusalem, officially fell on May 27, 1948. Under Jordanian control, the Jewish Quarter was completely vandalized and virtually destroyed. The magnitude of the devastation brought about at the hands of the Jordanian soldiers in the Jewish Quarter, was only discovered at the conclusion of the Six Day War, when Israel regained control of the ancient city. All but one of the thirty-five (some say fifty-eight) houses of worship that graced the Old City for centuries were in shambles (the most famous of which was the *Churva* Synagogue of *Rabbi Yehudah HaChassid* and *Yeshivah Porat Yosef*). Hundreds of *Torah* scrolls, reverently preserved for generations, were plundered and burned to ashes; thousands of holy books committed to the flames; synagogues razed to the ground or converted into hollow shells of their glorious former selves, their interiors used as hen houses and stables filled with dung-heaps, garbage and carcasses, or as sites for latrines and sewage canals.

The state of the ancient Jewish graveyard on *Har Hazeisim* (Mount of Olives) did not fare much better. It, too, was left in complete disarray. This cemetery, where Jews have been burying their dead for over 2500 years, was ransacked, graves were desecrated; thousands of tombstones were smashed and used as building material, paving stones or for latrines in Arab Legion army camps. A luxury hotel, the Intercontinental Hotel, was built at the top of the cemetery and graves were demolished to clear a path for the new establishment. Tens of thousands of tombstones were broken into pieces or used as flagstones, steps and building materials; large areas of the cemetery were leveled and converted into parking lots and a filling station; graves were ripped apart and skeletal remains were scattered in the wind.

Although the Arabs succeeded by and large to lay waste to the revered Jewish cemetery, one incident stood out that became legendary among the residents of Jerusalem. In their utter brazenness, the Jordanians built an asphalt road that cut directly through the pitiful remains of destroyed burial stones, to provide a shorter, more direct route up to the new grand hotel built incongruously at the top of the mountain. In order to do this, they contracted a tractor crew to begin flattening the earth. One tombstone after another was shattered by the tractor, and the wrecked stones were strewn in all directions. The tractor continued on a straight path up the hill which led it on a direct course to the gravestone of the holy **Ohr HaChayim Hakadosh, Chacham Rabbeinu Chayim ben Attar ZT”L**.

But as the tractor approached the grave of the holy *Tzaddik*, something went wrong. The tractor had come within inches of the grave when the engine suddenly spluttered and died. No amount of mechanical tinkering could get it to work again, and a new tractor was required to be brought in. The following day, a second tractor arrived and work was resumed. The second tractor began to approach the gravestone of the *Ohr HaChayim*. Suddenly, and without warning, it lunged forward at full speed, its driver unable to gain control over it. The man was screaming in terror; it looked as if the tractor was possessed, as if it had a mind of its own. It approached the stone and as its forked steel shovel nipped the side of the holy grave, the bulldozer flipped upside down, rolled over and plunged down into the Valley of Kidron, killing the driver instantly.

Again, the Jordanians thought that this was due to a mechanical problem with the tractor, believing that the motor was at fault. They might have sensed that what they were doing was wrong and the grave they were attempting to destroy belonged to a holy man. But they were arrogant and self-assured, and their earlier failures made them want to destroy this tombstone at all costs. To that end, one man picked up a large hammer to crack the stone with his own hand. However, as soon as he lifted the hammer in the air, it slipped from his hand and smashed him in his head, cracking his skull.

This time the Jordanians were afraid. It was clear to them that something mysterious was going on, that this gravestone was not to be meddled with, and they immediately moved to another area to complete the road. Nobody ever dared touch the *Ohr HaChayim*’s holy tombstone again, and it remains standing in its place till this very day.

משל למת הדבר דומה

וישלח יעקב מלאכים לפניו אל עשו אחיו ארצה שעיר שדה אדום וגו' (לב-ד)

משל: On one occasion, **R’ Gamliel Rabinowitz Shlit’a** came to the home of a well-known *Talmid Chacham* to be *mevaker choleh* (visit the sick). The scholar had some medical issues which caused him to be in excruciating pain, and he was overjoyed when R’ Gamliel came to visit.

“My condition is unfortunately getting worse,” said the scholar, “and my family is urging me to go for surgery. But I am so frustrated with dealing with doctors that I am almost ready to give up. I’ve gone to so many doctors and specialists and all they do is send me someplace else. It’s so

hard to get an appointment by the top doctors and then when I do, they can’t figure out how to treat me.” He looked at R’ Gamliel with a pleading expression. “Tell me, *Rebbe*, should I continue to try seeing these specialists or should I just place my trust in *Hashem*, and see what happens?”

R’ Gamliel thought for a moment before responding. “My advice is this: Listen to your family and don’t give up on doctors. Instead, go to see the “second-best” specialist and then ... *Luz iber far dem Ribono shel Olam* (leave something over for the Master of the World to do)!”

ויאמר אם יבוא עשו אל המחנה החדת והכתי וידעה המחנה הנשאר לפליטה וגו' (לב-ט)

The *Medrash* (ב”ר ע”ג) teaches: “*A man should not put all his money in one corner.*” In other words, one should not put his “eggs in one basket” and hope for success and deliverance. Rather, he should spread his wealth, just as *Yaakov* divided his family and possessions into two camps, reasoning, “*If Esav comes to one camp and attacks it, the other camp may yet escape.*” In fact, the *gemara* (פסחים פ”א) takes this notion even further: “*The Holy One blessed be He, showed righteousness (mercy) unto Yisroel by scattering them among the nations.*” This was so that our enemies would be unable to annihilate us, for we are scattered all over the globe.

In 1933, the final year of the holy **Chofetz Chaim’s** life, the elderly and weak sage summoned his former *Talmid*, **R’ Yosef Shlomo Kahaneman ZT”L** to Radin, and spoke with him privately for many hours. That very same year, the Nazi party had risen to power in Germany, and the Chofetz Chaim foretold that the dark clouds of impending disaster for European Jewry, were hovering in the air. The future *Rosh Yeshivah* of Ponovezh asked his mentor, “What will be the destiny of European Jewry after the wicked one has made good on his intention of destroying the Jewish people?”

“Heaven forbid,” answered the Chofetz Chaim, “for anyone to conceive the idea of annihilating the Jews, for it is written, ‘*If Esav attacks one camp, the other will be for a refuge.*’”

R’ Kahaneman understood the implication, but nevertheless pressed the elderly sage. “Where? Where will the place of refuge for the other camp be?” The Chofetz Chaim answered that this is also written explicitly in the *Navi* (עובדיה א”ו): “*And on Mount Zion there will be a refuge and a sanctity.*” These prophetic words declared that the terrible destruction that would overrun Europe in the coming years would not reach the Holy Land. And indeed, as is well known, the Nazi forces advanced only as far as the border of *Eretz Yisroel*, and did not penetrate within.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... ציפיה

Yaakov Avinu says “קטנתי” - I am small and undeserving of all the kindness that *Hashem* has done for me! When I was a 64-year old *bochur*, says *Yaakov*, running away from my own brother *Esav* who wished to kill me, who robbed me of all my possessions at the hands of his wicked son, *Elifaz*, I crossed over this *Yarden* with only a stick in my hand. Now, however, I have become two camps, between my 4 wives and 12 children - and I feel undeserving of all this. The key word here is “קטנתי” - I am small, meaning *Yaakov Avinu* had no expectations about how his life should and would turn out.

The main reason for the “mass depression” in today’s society is because we all feel entitled, that things must work out just the way we want them. When life does not follow the exact patterns we have cut out, we feel as if we’ve been given a “raw-deal” - and thus we become depressed. Expectation leads to disappointment. *Hashem* has given every one of us the power and opportunity in life to be happy, says **R’ Avraham Pam ZT”L**, and that all takes place in our own minds!

Perhaps the main lesson to be learned from *Yaakov Avinu* is from his STICK. A stick can be used to hit and break, or a stick can be used to lean on and support. It is the choices we make with our proverbial STICK that will determine our happiness in life. R’ Pam also points out that there are two judgments in the world: On the *Yom HaDin*, *Rosh Hashana*, when *Hashem* decides our fate for the coming year, and the daily judgment (ר”ה ט”ז). This is when *Hashem* judges us on how we perceive and accept all that we are given daily. Attitude is EVERYTHING. The key word is ... “קטנתי”!

TORAH GEMS

ויקדם ויעברם את הנחל ויעבר את אשר לו (לב-כד)

Rashi writes: “*He transferred what was his; his animals and possessions. He (Yaakov) made himself like a bridge, taking from one side and putting on the other side.*” How do we understand these words of Rashi - *Yaakov* made himself into a “bridge” - what is the significance of a bridge?

R’ Benzion Halberstam Shlit’a (Bobover Rebbe) elaborates on this theme and says that the goal of every Jewish parent is to teach and instill in his children the importance of following in the ways of our illustrious ancestors, to keep the *מסורה*, the tradition of our forefathers alive from generation to generation. This is the source of our survival as a nation. *Yaakov Avinu* was the standard bearer for this ideal, as he bequeathed the rich legacy of *Torah* and *Avodah* that he inherited from his father and grandfather, to his children, the progenitors of the twelve tribes from whom emerged the nation known as the Children of Israel.

Yaakov literally “bridged the gap” between old and new, between the *Avos* and the *Shevatim*, between the past and the future. This ideal which elevated his status to the “בארץ האבות” - “*chosen one of the forefathers,*” is clearly embodied in the words of the *posuk*, “*He transferred what was his*” - in other words, *Yaakov* passed the tradition of his father and grandfather - all that became his legacy and heritage - over to his children by becoming a literal “bridge” that allows for transfer from one side to the other. This one single word encapsulates the ideals of our holiest forefather, *Yaakov*.

When a fire broke out on *Isru Chag Sukkos*, 5649 (1888), and destroyed the home and many precious manuscripts of the first **Bobover Rebbe, R’ Shloime Halberstam ZT”L**, he concluded that the reason for his punishment was because that year, at the behest of a prominent *Rav* to join him, he ate in the *sukkah* on *Shemini Atzeres* - which is against the *minhag* of his grandfather, **R’ Chaim Halberstam ZT”L of Sanz**. He was being shown to never change his *mesorah*!

דרכת יצירת

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

קטנתי מכל החסדים ומכל האמת אשר עשית את עבדך כי במקלי עברתי את הירדן הזה (לב-יא)

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