

בראתי יצר הרע בראתי

תורה תבלין

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לכל זמן ועת (Monsey, NY).....

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מדעת עליון

יאמר עוד שמך כי אם ישראל כי שרית עם אלקים ועם אנשים ותוכל (לב-כט)
הכתוב משבח את יעקב אבינו, שראוי הוא להקרא בשם "ישראל", המורה
על שררה והתגברות נגד אנשים ומלאכים. ולכאורה, בגבורה ושררה רוחנית
מצינו ששרו של עשו הכניע א"ע ליעקב והודה לו על הברכות. אמנם גבי
אנשים, הנה מבואר במקראות כי יעקב אבינו הכניע את עצמו לפני עשו אחיו
בתכלית ההכנעה וענוה, וא"כ היכן נמצאת בזה גבורתו אשר הכתוב מעיד עליו
"כי שרית עם אלקים ועם אנשים ותוכל"?

אלא מפרש הגמ"ר יצחק אייזיק שר צ"ל, בס' לקט שיחות מוסר, שמה
שהכניע יעקב א"ע לפני עשו אחיו, לא כפי שסבור העולם שהיתה הכנעה של
חלש כלפי הגבור. אלא הכנעה של כבוד, דהיינו הכנעה שיש בה משום מתן
כבוד של גבור לחלש. וכל אותו כבוד למה? כי בכל הכבוד שנהג עשו כלפי יצחק
אביו, כיבד גם יעקב את עשו אחיו הגדול. שכן, התורה צויתה עליו "כבד את
אביך" - לרבות אחיו הגדול. והיינו משום דזהו עצמו כיבוד האב, שיהא בנו
הקטן מכבד את בנו הגדול. ומשום כך לא תמה עשו במה שיעקב השתחוה לו
ז' פעמים, אלא שהרגיש בזה שנהג יעקב עמו בעת כזאת כפי שהיה תמיד
מכבדו. וזהו אשר השכיל יעקב לדעתו של עשו והראהו שלא נשתנה כלל
בהנהגת הכבוד אליו, וכל ענין ה"בכורה" וה"ברכות" אינם נוגעים כלל ליחסי
הכבוד המגיע לאחיו הגדול. ועל כן, בראות עשו את כל הכבוד שיעקב נוהג בו,
נתעורר בלבו אהבת אחיו, וזוהי הגבורה הנפלאה שהיה לו ליעקב.

ויבא יעקב שלם עיר שכם בארץ כנען ... ויחן את פני העיר וגו' (לג-יח)
איתא בפסיקתא, "אברהם אבינו שלא כתוב בו שמירת שבת ... אבל יעקב

ותצא דינה בת לאה ... לראות בבנות הארץ. וירא אתה שכם בן חמור וכו' (נד-א)

The kidnapping of Dina was a terrible event in the annals of the family history of Yaakov Avinu. In truth, Chazal find a measure of guilt on the part of Yaakov - the slightest oversight - and tzadikim are punished for even the slightest error. What was his mistake? Rashi states that he didn't immediately fulfill the terms of his oath which he swore in בית קל, to build a מזבח - Altar. However, says R' Avigdor Miller ZT"L, this unfortunate incident had to have been brought about by a more immediate cause: "Dina went out to see the girls of the land." She heard the sounds of maidens, and she wanted to go take a look. "Shechem, the son of Chamor, saw her... and took her." His action brought about immeasurable shame and distress to her and her entire family, and, ultimately, devastation to himself and the entire city.

The message is clear: "The true honor of a princess is inside." If Yaakov had instructed Dina to remain home, not to go out when she wasn't supposed to, he would have spared them all the ensuing misery, all the anguish which they subsequently suffered. True, Dina might have complained, "What's wrong with going outside, to get some fresh air, to see what the other girls are doing?" Of course, such activity is permissible. But when the *Attribute of Justice*, is in force, when there is a prosecutor overhead working against us, like in the case of Yaakov Avinu, then it waits for any opportunity, any free moment. And then, even an innocent stroll can become an excuse, and lead to unspeakable horror. We must pay close attention, especially in such difficult times such as these.

הוא היה אומר

R' Menachem Mendel of Kotzk ZT"L would say:

"A pious person is someone who does more than the *halacha* requires of him. *Halacha* says, 'Do not deceive others.' A pious person is one who does not deceive himself!"

A Noted Authority once said:

"It is much easier to break a window, than to create one!"

R' Meir Leibish Malbi'm ZT"L would say:

"The posuk in *Mishlei* tells us, "Chasten your son for there is hope, and do not burden your spirit with his noisy wailing." (משלי יט-יח) Never despair of a son turned delinquent and give up all attempts to discipline him. There is always hope. Even if he wails on and on, do not let it get to you."

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Yankel had to go to town for supplies, so he helped the carpenter get the materials ready and then he was off. The carpenter worked hard all that day measuring, sawing, nailing. About sunset when the farmer returned, the carpenter had just finished his job. Yankel's eyes opened wide, his jaw dropped. There was no fence there at all. It was a bridge, a bridge stretching from one side of the creek to the other! A fine piece of work, handrails and all, and his brother Chaim, was coming across, his hand outstretched.

"You are quite a fellow to build this bridge after all I've said and done," said Chaim, with a big, beaming smile. The two men met at the middle of the bridge, hugging, kissing and clasping each other's hand. They turned just in time to see the carpenter, toolbox on his shoulder, walking out into the distant horizon. "No, wait! Stay a few days. I've a lot of other projects for you," said Yankel, attempting to call the man back. But Chaim grabbed his arm. "I think he's busy, Yankel. He's got many more bridges to build!"

TORAH GEMS

ויותר יעקב לבדו ויאבק איש עמו עד עלות השחר וגו' (לב-כד)

Rashi explains that Yaakov was alone because he recrossed the river to retrieve a few little jugs that he had forgotten. *"From here we learn that money is more precious to tzadikim than their physical safety. All this why? Because they do not deal in theft."* (חולין צא.) We see from the *Medrash*, however, that Yaakov gave all his gold and silver to Esav, and forfeited his share of the inheritance, to buy out Esav's burial spot in the *Me'aras HaMachpela*! Thus we see that Yaakov did, on occasion spend freely, and was not all that fiscally tight. So, why here was Yaakov so worried about his little jugs and the appearance of possible stealing?

R' Aharon Kotler ZT"l explains that Yaakov understood that by being extra careful with even low-value objects was a way to create a *fence* - סג, in this case a spiritual barrier to protect him from theft. Yaakov was willing to give up his personal safety rather than lose a little money, for this would further protect him from any hint of stealing. Yet, for matters of *Ruchmiyus* - spirituality, Yaakov was willing to forfeit all of his money. That was why Yaakov was so amenable to giving all of his money to Esav in the case of the burial spot. Because this was different in that it involved something with spiritual value. Yaakov was willing to spend to keep Esav out of the holy *Me'aras HaMachpela*. What does that say about his commitment? Esav, however, was just the opposite, willing to sell off any item of spirituality that was his - the בכורה - *Birthright*, and *kever* in *Me'aras HaMachpela*.

שכתבו בו שמירת שבת, שנאמר "ויתן את פני העיר" - נכנס עם דמדומי חמה וקבע תחומים ע"כ. וביאר הגמ"ר מאיר שמחה הכהן מדווינסק זצ"ל, בס' משך חכמה, שמצינו כי יעקב אבינו הקפיד על ענין תחומי שבת יותר מאשר אברהם אבינו, דהא התורה רומזת על ענין שבת אצל יעקב ולא אצל אברהם. ויש לפרש שאברהם חיפש להפיץ שיטתו ודיעותיו באלקות לכל באי העולם, באשר חשב שהקב"ה הוא יחידי, ולכן נטע אשל להכניס כל באי עולם לברית. וזה היה גייכ בכוונתו של אברהם אבינו שהלך למצרים בשעת הרעב כי מצרים היה מקום החכמה והחרטומים, ורצה לפלפל ולקרבם לשיטותיו באחדות ה'. אמנם לא כן יעקב אבינו, שראה שמיטתו שלמה, וחשב להיפוך, כי בניו יהיו נפרדים מעמים אחרים, מוגבלים בתחום. ומשום כך היו יושבים במצרים בארץ גשן, נפרדים מהעמים. והיינו מליצת חז"ל שאברהם קיים "עירובי תבשילין" - להכניס אורחים ולקבל גרים תחת כנפי השכינה, אבל לא "קבע תחומים", שמא ימנע א' מלבוא לשמוע דיעותיו. משא"כ יעקב היה "קבע תחומים" - להגביל ולתחום בין עם ישראל לבין אומות העולם.

מעשה אבות סימן לבנים

וירץ עשו לקראתו ויחבקו ויפל על צוארו וישקו ויבכו וגו' (לג-ד)

The story is told of two brothers, who lived on adjoining farms, who fell into serious conflict. It was the first major rift in 40 years between the siblings; farming side by side, sharing machinery, and trading labor and goods as needed, without a hitch. But then, without warning, the kinship and long collaboration fell apart. It began with a small misunderstanding and it grew into a major difference, and finally it exploded into an exchange of bitter words followed by weeks of silence.

One morning there was a knock on Yankel's door. He opened it to find a man with a carpenter's toolbox. "Hi. I'm looking for a few days work," he said. "Perhaps you would have a few small jobs here and there. Is there anything I could do for you?" "Actually, yes," said Yankel. "I do have a job for you. Look across the creek at that farm. That's my brother, in fact, we used to be friends and partners. Last week there was a meadow between us and he took his bulldozer to the river levee and now there is a creek between us. Well, he may have done this to spite me, but I'll go him one better. See that pile of lumber sitting by the barn? I want you to build me a fence, an 8-foot high fence, so I won't need to see his place anymore. That should teach him a lesson."

The carpenter looked across the creek and nodded. "I think I understand the situation. Show me the nails and the post-hole digger and I'll be able to do a job that pleases you."