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תורה תבלין

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שבת קודש פרשת וישלח – ו'ד כסלו תשע"ה

Shabbos Parshas Vayishlach - December 6, 2014

מאוצרותיו של המגיד

וישלח יעקב מלאכים לפניו אל עשו אחיו ארצה שעיר שדה אדום וגו' (לב-ד) - כיצד ידעו חו"ל ששלח יעקב 'מלאכים ממש' (תב רש"י, "וישלח יעקב מלאכים - מלאכים ממש", וביאר ב**שפתי חכמים** (א) "דאל"כ מילת 'לפניו' למה לי, אבל השתא דאיירי ב'מלאכים ממש' הכי פירושו, 'וישלח יעקב מלאכים לפניו', ר"ל מאותן שנזכרו לפני השליחות, והיינו מאותן שנאמר עליהם לפני כתוב זה 'ויפגעו בו מלאכי אלוקים'".

וכן מפורש בדברי המדרש (בראשית רבה ע"ה י'), "וישלח יעקב מלאכים לפניו, בוא וראה מה כתיב למעלה מן העניין 'ויאמר יעקב כאשר ראם מחנה אלוקים זה וכו'", וכמו שבאידם ה'**מוזרחי**' (בראשית ל"ב ד', בסוף דבריו - "עוד מצאתי וכו'"), "עוד מצאתי בבראשית רבה, 'וישלח יעקב מלאכים לפניו, מה כתיב למעלה מן העניין וכו', ונראה לי שכך פירושו, מאי 'לפניו', מאותן הכתובים לפני השליחות הוואת שהן מלאכי אלוקים, דאם לא כן 'לפניו' למה לי, הוה ליה למיכתב 'וישלח יעקב מלאכים אל עשו', דומיא ד'וישלח ישראל מלאכים אל סיחון' - 'וישלח משה מלאכים אל מלך אדום' - 'וישלח יהושע שנים אנשים מרגלים', שאין בשום אחד מהם מילת 'לפניו'".

אולם ב**גור אריה** (אות ב') הביא אלה שהכריחו דאיירי ב'מלאכים ממש' באופן אחר, "איתא בבראשית רבה (שם ד') דרבנן אמרי מלאכים ממש, ולא כמאן אחר (שם) שלוחים שהם בשר ודם". ויש מפרשים טעמיהו ורלבנן, דהווא משום דלעיל אמרינן (ע' רש"י בראשית כ"ח י"ב) 'זהנה מלאכי אלוקים עולים ויורדים בו - עולים תחילה ואח"כ יורדים, מלאכים שליווהו בארץ אין יוצאים חוצה לארץ ועלו לרקיע, וירדו מלאכי חוצה לארץ ללוותו', וא"כ שי להבין מדוע היו כאן שני מחנות - 'מלאכי ארץ ישראל ומלאכי חוצה לארץ ביחד', (וכמו שנאמר [שם ל"ב ג'] 'ויקרא שם המקום ההוא מחניים, וביאר רש"י, 'מחניים-שתי מחנות, של חוצה לארץ שבאו עמו עד כאן, ושל ארץ ישראל שבאו לקראתו'), הלא היה על מלאכי חוצה לארץ לעלות לשמם ולהסתלק ממנו, כאשר ירדו מלאכי ארץ ישראל כדי ללוותו, ומוזה הכריחו דאיירי ב'מלאכים ממש', והיינו במלאכי חוצה לארץ שהוצרכו להישאר עמו כדי שיוכל לשלחם 'אל עשו אחיו ארצה שעיר שדה אדום' שהיא בחוצה לארץ.

וגם הביא אלו שהכריחו כך בדרך נוספת, "ויש מפרשים טעמיהו דרבנן, דהווא משום שהוקשה להו מה שהקשה ה**רמב"ן** (שם ב'), 'ואני תמה בזה (שכתב רש"י, שעכשיו באו מלאכי ארץ ישראל לקראתו), שהרי עדיין לא הגיע יעקב לארץ, ורחוק היה משם, ושלח מלאכים אל עשו מרחוק וכו', ועדיין שי לו לעבור גבול בני עמון ומואב ואחד כך ארץ אדום, ותחילת ביאתו בארץ בשכם היה וכו', ומוזה הכריחו דאיירי ב'מלאכים ממש', והיינו במלאכי ארץ ישראל שהוצרכו להגיע אליו כבר מעכשיו כדי שיוכל לשלחם אל עשו אחיו, כי הוא רצה למנוע אותו מהלכנס לארץ ישראל שנתן לו אביו (ע' שם כ"ח ד' - 'ויתן לך וגו'), ועל מלאכי ארץ' לדאוג לסלק ממנו מניעה זו".

נמשל: All the riches that a person acquires by his own hand is never enough, because the nature of a person is to always want more, as it says, *“One who loves money is never satisfied with money.”* (קהלת ה-ט) However, when a person recognizes that everything in his life comes from *Hashem*,

A SERIES IN HALACHA LIVING A "TORAH" DAY
הלכה למעשה
Keeping the Jewish Camp Holy (30)
"והיה מחניך קדוש"
Eating in the Bathroom. Last week we discussed how it is undesirable to talk in a lavatory and the reasons for it. The **Be’er Heitev** there ⁽¹⁾ adds that certainly one cannot eat in a restroom. Even if one already made a *beracha* and began eating outside, he cannot continue eating inside the bathroom. He does not provide an explanation, but it would seem that the act of eating is an exalted activity (one’s table is likened to a *Mitzbeach*) and a bathroom is not a fitting place for such an exalted activity.

Food Taken into a Bathroom. Is there any problem with eating food that was brought in and out of a lavatory, once a person is outside the lavatory? Does the "רוח רעה" (impure spirit) prevalent in a bathroom attach itself to the food and prohibit it from being eaten? Many *Poskim* ⁽²⁾ prove from the above-quoted *Be’er Heitev* that there is no prohibition against eating such food for if there would be an *issur*, why did he explicitly say that one cannot eat inside a bathroom, the very food that he is prohibited to eat outside? The reason why it is indeed permitted is explained in **Mahari Algazi** ⁽³⁾ who says that the רוח רעה only attaches itself to the hands of a Jewish person but not to the rest of his body (just like the רוח רעה of a sleeping person only remains on the hands), and certainly does not attach itself to the

הוא היה אומר ...

R’ Simcha Bunim of P’shischa ZT”L (Kol Simcha) would say:

“The *posuk* tells us that when *Yaakov Avinu* ordered his entire household to rid themselves of any foreign deities or impure items they may have in their possession, they all complied by handing over the *‘idols in their hands and the rings in their ears.’* If Yaakov asked for the *Avodah Zara*, why did they give him all of their jewelry? The answer is that the *Torah* equates jewelry with extravagance, since people expend excessive amounts of money and energy to buy prettier, gaudier and fancier items for their personal pleasure! Obviously, this is nothing less than *Avodah Zara!*”

R’ Yisroel Chaim Hirsch ZT”L (Badishele Rov) would say:

The **Ohr HaChaim HaKadosh** explains that *Yaakov Avinu* listed 'חסדים' before (לה-ז) *Iyov*: "because one can never repay *Hashem* for all the kindness (חסד) He bestows upon him. As it says in *Even*) *‘(If you are righteous, what do you give Him?’* Not only that, but even if one were to be extremely diligent about learning *Torah* and performing *mitzvos*, there is no way to repay *Hashem* for His *chassadim* because those deeds are themselves beneficial to us. We see this from the words of *Rav Chananya ben Akashya* who taught: את רצה הקב"ה ליכות את: *The Holy One, blessed be He, wanted to give Israel merit; therefore He gave them an abundance of Torah and mitzvos, as it says, ‘Hashem wanted, for (Israel’s) righteousness, to make the Torah great and mighty.’*”

A Wise Man would say:

“One who opens his heart to hatred soon finds that he has a tenant who pays no rent and cannot easily be evicted!”		
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לע"נ ר' יצחק מנחם ב"ר יעקב מרגלשטרין ז"ל ור' משה יהודה ב"ר יוחנן לויש ז"ל (י"ז כסלו) תשנב"ה. נרבת משפח' הירש

מעשה אבות סימן לבנים

אלה בני שקיר ההרי ישרי הארץ ... ואלה בני ענה דישה ואהליבמה בת ענה וגו' (לז-כמה)

In the early 18th century, more Jews lived in the city of Prague than in any other city in the world. In 1708, Jews accounted for one-fourth of Prague's population and they were prosperous, influential, learned and thriving. Unfortunately, the golden age ended with the ascension of the Archduchess of the Austrian-Hapsburg empire, Empress Maria Theresa, who was considered the most anti-Semitic monarch of her time, having inherited the traditional prejudices of her ancestors and acquired new ones. Hers was a product of deep Christian devotion and was not kept secret in her time. She imposed extremely harsh taxes on her Jewish subjects and, in December 1744, proposed expelling the Jews from her hereditary dominion. Her first intention was to expel all the Jews of Prague by January 1, 1745, but having accepted the advice of her ministers who were concerned by the number of future refugees, she relented and ordered them expelled by the following June. Her evil decree was put forth with a declaration: "No Jew is to be tolerated in our inherited duchy of Bohemia."

The Jews of Prague were frantic with worry and looked for every angle of opportunity to head off the decree. It was learned that the chancellor, one of the highest ranking ministers in the land, maintained a secret residence in the imperial capital of Vienna, in which resided a Jewish woman, and a plan of action was hatched. One of the prominent *dayanim* (judges) of the Prague *Beis Din*, a learned and educated man by the name of R' Zalman, was dispatched to Vienna to meet with the chancellor and ask for mercy on behalf of the Prague community. Upon arriving in Vienna, however, R' Zalman discovered that an audience with the influential chancellor was nothing short of impossible. People waited years to gain entry and there was no way he would see him on such short notice. R' Zalman realized that he needed to take advantage of the inside information he obtained and come up with an unconventional way to gain access to the chancellor.

R' Zalman located the house belonging to the chancellor where the Jewish woman lived and after introducing himself to her, pitched an emotional plea on behalf of her fellow Jews. Indeed, living a privileged life, she had not been aware of the imminent tragedy and she was overcome with a need to help her brethren. She promised that she would alert R' Zalman the next time the chancellor paid her a visit. R' Zalman would come to the house when he arrived and she would do her best to convince the minister to revoke the expulsion order. The woman kept her word, and together, she and R' Zalman confronted the chancellor. They begged for clemency and urged him to speak to the Empress, however, the chancellor became very angry, and despite the woman's urgent pleas and cries, he refused to do anything about the decree.

The chancellor was about to call his gendarmes and have R' Zalman taken away but before he did, he inquired how the rabbi had known to meet him at this house, and why he had not sought him out at his office. Believing that all hope of mercy was gone and with nothing to lose, R' Zalman decided to reply sharply. He asked the chancellor if he was a scholar and the minister responded that he was a student of the old testament and could quote scriptures, chapter and verse.

R' Zalman nodded and asked him a question. "The bible tells us that Jacob sent messengers to the land of Seir to speak to his brother, Esav. Why did Jacob send them to Seir when he knew that his brother lived in Canaan? After all, the bible specifically states: '*Esav took his wives, his sons, his daughters ... and all the possessions that he had acquired in the land of Canaan.*' The answer," said, R' Zalman, "is that Esav had a wife who was a Seirite. Her name was Ahalivamah, the daughter of Anah. The bible says that Anah was from Seir and Jacob sent his messengers to Seir to wait there for Esav, who was bound to visit Ahalivamah. Jacob was certain that Esav would conduct himself in a more kindly manner in the presence of his beloved wife. I used the same logic and expected the chancellor to behave similarly in this house."

This response, sharp as it was, actually impressed the chancellor and his demeanor toward the rabbi changed immediately. Now, he agreed to listen to their pleas and even offered to do what he could to rescind the order of expulsion for Bohemian Jewry. It took a few years but finally, in 1748, the decree was rescinded and Jews were permitted to return.

משל למח הדבר דומה

קח נא את ברכתי אשר הבאת לך כי חנני אלהים וכי יש לי בל וכו' (לז-יא)

משל: A rich and successful man wished to show his only son how less fortunate people lived. One day, he took the boy in his fancy sports car and they headed out to the countryside where he knew some folks who lived on a farm. They were welcomed into the farmhouse and spent a day and a night with a kind, but impoverished family.

When they got back from their trip, the boy's mother asked her son, "Well, how was your trip?"

The boy was in great spirits. "It was great!" he said.

"Did you see how poor people lived?" she asked.

The boy nodded his head and said, "Yes, and I learned a lot." She asked, "Really? And what did you learn?"

The son answered, "Well, I saw that we have a dog at home, and they have four dogs. We have a pool that reaches to the middle of our garden; they have a creek that has no end. We have crystal lamps in the house; they have the stars. Our patio reaches to the front yard; they have the whole horizon!" When the little boy was finished, his parents were speechless. Turning to his father, the boy added, "Thanks Dad, for showing me how poor we are!"

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

The *Torah* tells us that *Yaakov Avinu* was so afraid of meeting Esav that he prepared himself with three things: לדור: "הנה אנכי עמך ושמרתך בכל אשר תלך" - *Hashem* promised *Yaakov Avinu* so afraid? He just received a *beracha* from *Hashem*: "כיבוד אב" (מאד) of the 20 years that he didn't have the *zechus* of אב. Do the math: the word "מאד" is the same *gematria* as "כיבוד אב" - 45. Therefore, *Yaakov Avinu* was afraid of the "מאד" - of the *zechus* that he was lacking.

The **Vilna Gaon ZT"l** writes that the word "נתנו" ("and they gave") written by the donations to the *Mishkan*, is a palindrome - a phrase, number, or other sequence of letters which reads the same backward or forward. Says the *Gaon*, this alludes to the הבטחה (guarantee) when a person gives *Tzedaka*, that whatever he gives will come back to him. In *Parshas Toldos*, when both *Yaakov* and *Esav* brought food to their father, in order to receive the *bechorah*, the *posuk* says by *Yaakov* "ויבא אל אבי" whereas by *Esav* the *posuk* says "ויבא לאבי". What is the difference? Well, I thought that perhaps the phrase "ויבא לאבי" said by *Esav* is a palindrome as well, signifying the important life lesson that whatever one "brings" or does for his parents in the area of כיבוד אב, will come back to him in the form of great שכר (reward) - with interest!

* DRUSH V'CHIDDUSH *

כי נבנה עשה בישראל לשכב את בת יעקב וכן לא יעשה ... (לז-ד)

Before confronting his brother *Esav* after many years of estrangement, *Yaakov* quietly transfers his four wives and eleven sons to the other side of the river *Yabok*. *Rashi* famously asks, "*And Dinah - where was she?*" He cites a *Medrash* that *Yaakov* had placed *Dinah* in a sealed box so that *Esav* would not lay eyes on her and seek to marry the young girl. Despite the fact that *Yaakov* was trying to protect his daughter from an evil man, *Yaakov* was punished for preventing his pious daughter from possibly influencing *Esav* and returning him to goodness. Instead, she fell into the hands of *Shechem* where unspeakable actions were done to her.

How could *Dinah* be made to suffer for *Yaakov's* failure to allow her to positively influence his brother? Does the *Torah* not state (דברים כד:טז) "איש בחטאו ימתו" - "Every person is responsible for his own sin!" There is no such thing as an innocent person punished for the sin of another!

Rabbi E. Buchwald Shlit'a provides an interesting insight

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

* תועפות *

In this week's *parsha*, *Yaakov's* name is changed to *Yisroel*. *Yaakov* himself changed from an individual, to a representative of the entire nation, since every member of *Klal Yisroel* is called by this name. A name signifies a person's very essence. The name "Yisroel" is derived from the root "שָׁרַר" which means to control or overcome. As much as we feel downtrodden and harassed by our enemies, we must realize that our strength lies in the knowledge that WE have the upper hand. WE are the leaders of the world, a light unto the nations, and WE are the representatives of everything holy and divine in this world.

The name "Yisroel" also stands for: "יש ששים רבוא אותיות לתורה" - "There are 600,000 letters in the Torah." Each letter represents another *Yiddishe neshama*. Each letter of a *Sefer Torah* is precious and must be perfectly intact, otherwise the *Sefer Torah* is *posul*. Likewise, every member of *Klal Yisroel* is precious and we must ensure that every Jew is properly respected. Our STRENGTH comes from our connection to *Torah* and to one another and this unity and love is the greatness of *Yisroel*.

Additionally, the letters of "ישראל" contain the first letters of all the names of our *Avos* and *Imahos*. "י" for *Yitzchok* and *Yaakov*. "ש" for *Sarah*. "ר" for *Rivkah* and *Rochel*. "א" for *Avraham* and "ל" for *Leah*. The inborn strength of every *Yid* comes from our great fathers and mothers who passed down the powerful genes of *emunah*, *mesirus nefesh* and *middos tovos* to every member of *Klal Yisroel*. We live and benefit from our *Zechus Avos* and we must constantly look back at the actions of our illustrious ancestors and strive to emulate them. *B'ezeras Hashem*, may we all live up to our great name - "Yisroel" - and come to realize the beautiful words of Divine origin: "*How fortunate are you, Yisroel, through whom I am Glorified.*"

מחשבת הלב

ידיד יעקב מאד ויצר לו (לז-ה)

The *Torah* tells us that *Yaakov Avinu* was so afraid of meeting *Esav* that he prepared himself with three things: לדור: "הנה אנכי עמך ושמרתך בכל אשר תלך" - *Hashem* promised *Yaakov Avinu* so afraid? He just received a *beracha* from *Hashem*: "כיבוד אב" (מאד) of the 20 years that he didn't have the *zechus* of אב. Do the math: the word "מאד" is the same *gematria* as "כיבוד אב" - 45. Therefore, *Yaakov Avinu* was afraid of the "מאד" - of the *zechus* that he was lacking.

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in the name of the **Darshan of Jerusalem**. According to the *Medrash*, when *Yaakov* put *Dinah* in the box, she was six years old and *Esav* was 97 years old. How would it be possible for such a young girl to influence a grown man whose fierce attitudes had already been shaped? After all, his own father *Yitzchok* was unable to influence him, nor was his mother *Rivkah*, or his brother *Yaakov*? How then could this little child be expected to influence *Esav*?

The *Darshan* of Jerusalem answers with three simple words: "*A Yiddishe veib!*" A Jewish wife. When a *Yiddishe veib* - and a *Yiddishe Mama* (mother) for that matter - puts her mind to something, is there anything she can't accomplish? She has the strength of character, the wisdom of the ages, and the power of her position to get anything done! If she wishes to influence her husband, she has the ability to turn him from bad to good, from harsh to kind, from negative to positive. A Jewish wife can have more influence on her husband than even *Yitzchok*, *Rivkah* or *Yaakov*! Any Jewish wife - even one so young as *Dinah* - has the power to change the world!

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל (לז-כב)

On behalf of thousands of Shomer Shabbos Jews - www.chickenofshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz Yisroel with zero overhead