

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

(Monsey, NY)

הדלקת נרות שבת - 4:11

זמן קריאת שמע/מ"א - 4:48

זמן קריאת שמע/הגר"א - 9:24

סוף זמן תפילה/הגר"א - 10:11

שקיעת החמה ליום השבת - 4:28

מוצש"ק צא"כ / מעריב - 5:18

צא"כ / לרביע תג - 5:40

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Shabbos Parshas Vayishlach - December 1, 2012

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

מאצרותיו של המגיד

קמנתי מכל החסדים ומכל האמת אשר עשית את עברך וכו' (לב-יא) - בכוונת 'קמנתי מכל החסדים' אלתא בגמרא (שבת לב), "ואם עושין לאדם נס, מנכין לו מזכויותיו, מאי קרא, 'קטונתי מכל החסדים וגו', וכתב רש"י (ד"ה קטונתי), 'קטונתי מכל החסדים-הוקטנו ונתמעטו זכויותי, בשביל 'החסדים אשר עשית וגו''. וע"פ דברי הגמרא האלו, פירש רש"י את הכתוב, 'קטונתי מכל החסדים-נתמעטו זכויותי ע"י החסדים וכו' שעשית עמי, לכך אני ידא, שמא משהבטחתיני נתלכלכתי בחטא, ויגרם לי להימסר ביד עשו'.

ומקור דבריו 'שמא משהבטחתיני נתלכלכתי בחטא, ויגרם לי להימסר ביד עשו', הוא מהא דאיתא בגמרא (ברכות ד), 'כתיב 'והנה אנכי עמר, ושמרתיו בכל אשר תלך', וכתבי 'ויידא יעקב מאד', אמר, שמא יגרם החטא". וכתב **המהרש"א** (שם) ד"ה שמא יגרם החטא, "שמא יגרם החטא-ויש לדקדק, דאימא שהיה ידא יעקב בשביל שנתמעטו זכויותיו, וכדאמרין במסכת שבת 'ואם עושין וכו', וי"ל, דבשביל שנתמעטו זכויותיו לחוד, ודאי דלא היה מתיידא שתתבטל ההבטחה והמידה טובה שיצא מפי הקב"ה, כיון שלא תלה אותן בריבוי זכויותיו, אבל ב'שמא יגרם החטא' מסתבר שתלה אותן, ומשום 'שמא יגרם החטא' לחודיה, לא היה מתיידא, כיון שריבוי הזכויות מגן עליו לקיום ההבטחה אף במקום חטא.

ודוד שאמר 'כי חסיד אני', והרי שהיו לו ריבוי זכויות, ואעפ"כ היה ידא שמא יגרם החטא, (וכהגמ' ברכות שם), וכן אב"י שאמר לרבה 'הא תורה והא גמ'ח', והיה ידא שמא יגרם החטא, (וכיעויין בגמרא סנהדרין צ"ח), היינו נמי, שע"י חסדים שנעשו עמם, ינכו להם מזכויותיהם, ושוב יגרם החטא, וכן פירש"י פרשת וישלח וכו', וכל מקום דאמרין 'שמא יגרם החטא', היינו, אחר שנתמעטו זכויותיו וכו'.

וכן ביאר **הגור אריה'** את דברי רש"י על הכתוב, 'פירוש, שאין לומר שמפני מעוט זכויות בלבד יש לו לירא, דסוף סוף, כשהבטיחו הקב"ה לא הבטיחו שאם יעשה לו טובות שתתבטל ההבטחה (ע"י שיתמעטו זכויותיו, כיון שלא תלה הבטחתו בריבוי זכויותיו), אלא רק שאם יתלכלך בחטא תתבטל ההבטחה, ולכלוך בחטא' נמי לא הוי מיד, אם היו לו את ריבוי זכויותיו, שהיו מגינות על חטאיו, והיה מנכה מעוט עבירות כנגד הזכויות הרבות שלו, אבל יש לחוש, שנתלכלך השתא בחטא, וזכויותיו נתמעטו, ולכך היה ידא'.

ואילו ב'**חומת אנ"ר (להרחי"א)** הביא ביאור אחר בכתוב, ע"פ דברי ה"לקוט שמעוני' (בראשית פרק י"ח, רמז פ"ב, ד"ה משום אדם אחד אמרו וכו'), "יעקב לא נשתבה אלא בצדקה, שנאמר 'קטונתי מכל החסדים', אין קטונתי אלא מעט, ואין מעט אלא צדקה, שנאמר 'שוב מעט בצדקה'-היינו, למעט ממונו ע"י נתנית צדקה", וא"כ כוונת הכתוב היא, "הנה כתב רבינו הארי"ל, דבעת צרה יזכיר את זכויותיו, ולכן יעקב אבינו הוכיז בעת צרה, את מה שעשה צדקה ונתמעט ממונו ע"י הצדקה, וזה שאמר 'קטונתי'-היינו, שנתמעט ממוני' מכל החסדים' שעשיתי".

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commanded his servants to maintain a distance between each of the flocks in order that the gift should seem greater and more satisfying in the eyes of his wicked brother. One might ask why Yaakov seemingly acted so stingy? Why did he not just add more animals to the flocks that he sent in

A SERIES IN HALACHA LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (10)
What Can We Do For Peace In Eretz Yisroel? As we are all aware, the situation in *Eretz Yisroel* is unsettling and therefore each one of us should ask him or herself what he or she can do as a merit for our people in the Holy Land. In *sefer Yarim Moshe* a historic event is recorded. There was a harsh decree looming over Italian Jewry. The **RAMCHAL, R' Moshe Chaim Luzzatto ZT"l**, gathered a small group of *talmidim* and they all signed a paper that they will give away the complete reward for their *Torah* learning, and the merit of giving away their learning for the protection of the Jewish people. They then began a non-stop rotation of learning all throughout the day and night. While some learned, others slept, ate and davened, and in this manner they continued this *Torah*-learning rotation straight without any breaks until the decree was lifted, B"H.

- Practical Suggestions We Can All Do.**
- 1) One should say these words: השומר עמו, הקב"ה, השומר עמו: "תברך שמו של הקב"ה, השומר עמו: "Blessed is the name of Hashem who has guarded His people Am Yisroel since the nation began." (1)
 - 2) Give a coin to charity, to a needy person or into a *pushka*.
 - 3) Say chapter 121 of *Tehillim* which is about Hashem watching over *Klal Yisroel*, and concludes with the *Posuk* "ה' ישמור" *May Hashem watch your* - צאתך ובואך מעתה ועד עולם"

הוא היה עמר
Chacham Rabbeinu Dovid Pardo ZT"l (Maskil L'Dovid) would say: "Yaakov was left alone, and a man wrestled with him." Yaakov Avinu went back to retrieve a small jug of oil, as is the way of the righteous. Since this jug was intended for use in the fulfillment of Yaakov's vow, thus rendering his oil *hekdes* (sacred property), Yaakov endangered his life for it. He was willing to go back by himself in the dark of night because he feared that others will find it and use it for mundane purposes. Since he returned for the purposes of a *mitzvah*, and *'those going to perform a mitzvah are not harmed,*' he defeated the angel who attacked him. However, since he did forget a jug of sacred oil, he was temporarily wounded in his hip."

R' Shmuel Aharon Yudelevitch ZT"l would say: Yaakov asked the angel what his name is, but the angel refused to answer. Why? Because immediately prior to this conversation the angel told Yaakov that he has a new name in honor of his victory over the angel. If so, surely the angel had a new name to commemorate this event as well. Yaakov wanted to know what you call a angel that is defeated by a human. This shame, the angel did not want to reveal to him."

A Wise Man would say: "How much more painful are the consequences of anger than the causes of it."

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order to actually make the gift greater? R' Elchanan explained that indeed Yaakov could have done so but he recognized that Esav was an idol-worshiper and he did not want to transgress the law of "*Lo Sichanem*" by giving any extra flocks to him - more than he absolutely had to.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
goings and comings from now until forever."
 4) Say the following short prayer: יהי רצון מלפניך שתשמור כל בני ישראל מכל תאוה ומכל מחבלים ואויבים ופרס עלינו סוכת שלומך - "Let it be Your will that You will guard all Yidden from accidents, enemies and terrorists, and please spread over us your tent of peace." (2)
 5) Say the nightly prayer of "השכיבו" in *Maariv* and in *sefer Yarim Moshe* slowly and clearly with concentration and feeling.
 6) Say once a week: "I'm giving away the merit of the first five minutes of my daily learning for peace in *Eretz Yisroel* and for Hashem to guard Yidden always." (3)

Basis For The Above Suggestions.

- 1) One should always thank Hashem for the past and then ask for the future (4).
- 2) The famous *posuk* in *Mishlei* states: "צדקה תציל ממות" - "Charity saves one from death." (5)
- 3) There are certain chapters in *Tehillim* that mention Hashem's protection and how He is watching over and guarding the Jewish people constantly. Reciting these chapters activates Heavenly שמירה (6).
- 4) The *beracha* of "השכיבו" in *Maariv* nightly is the blessing of how Hashem guards the Jewish people.
- 5) The study of *Torah* protects (7)

(1) ברכות נד. (2) ד"ע (3) מספר ירים משה הנוכר (4) ברכות נד. (5) משלי יב (6) פשוט (7) מכות י.

This Issue Dedicated By:
 משפ' הירש לעי"נ אביהם ר' משה יהודה ב"ר יוחנן ז"ל (י"ז כסלו תשס"ח) ור' יצחק מנחם ב"ר יעקב ז"ל (י"ז כסלו תשנ"א) - תנצב"ה

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מעשה אבות... סימן לבנים

כי במקלי עברתי את הירדן הזה ועתה הייתי לשני מחנות וגו' (לב-יא)

World War I broke out on *Tisha B'Av* 5674 (1914) and lasted until the 7th of *Kislev*, 5769 (November 11, 1918). The “Great War” as it was known, pitted the armies of Germany, Austria-Hungary and the Ottoman Empire (the Central Powers) against Great Britain, France, Russia, Italy and Japan (the Allied Powers). The Allies were joined after 1917 by the United States. The four years of the Great War saw unprecedented levels of carnage and destruction, thanks to grueling trench warfare and the introduction of modern weaponry such as machine guns, tanks and chemical weapons. By the time World War I ended in the defeat of the Central Powers in November 1918, more than nine million soldiers had been killed and twenty-one million more civilians wounded.

During the Ten Days of Repentance of 5674, the advancing German army drew close to the Polish town of Radin, home of **R’ Yisroel Meir Hakohen Kagan ZT”L**, the **Chofetz Chaim**, and confusion reigned. No one wished to remain in the battle zone or anywhere near the war-front. The civilian population knew that their food and other vital supplies would be commandeered by one side or the other. No one could know in whose favor the fighting would go, and being at the mercy of an enemy army was an unpleasant prospect to say the least.

On the other hand, for hundreds of *yeshivah* students to suddenly take flight was itself fraught with danger. Non-military transportation was in turmoil and military forces were everywhere. Roads were clogged and passenger trains were almost non-existent. No one could know in which direction safety lay or where a Jewish community capable of harboring a large group of *bochurim* might be found. Shortages of vital commodities such as food and clothing existed everywhere, and no community would be able to accommodate a sudden mass influx of *Torah* students. The responsibility weighed heavily on the shoulders of the *Roshei Yeshivah* and the fate of hundreds of students rested in their hands.

As the front drew nearer and the critical time drew close, a clear directive was imperative, yet no decision had been made. Finally a delegation of students went to the *Rosh Yeshivah*, **R’ Tzvi Hirsch Levinson ZT”L**, the esteemed son-in-law of the Chofetz Chaim, to ask what they should do and where they should go, but he was at a loss as to how to answer them. He went to confer with his father-in-law, the Chofetz Chaim. He explained the entire situation in great detail and the Chofetz Chaim listened intently. But he too said that he was unsure what the correct plan of action should be.

The next morning R’ Tzvi Hirsch decided that the time had come for him to cast a *Goral HaGra* (a technique of seemingly random page-turning in a *Tanach* done after proper spiritual preparation. The *posuk* that comes up gives the answer to a person’s question) to determine the proper course of action. Normally the commandment, “תמים תהיה” - “*You shall be complete with Hashem, your G-d*” (דברים יח-ג) prohibits attempts to foretell the future, but in a situation where the correct course of action is totally unclear and so much is at stake, there was little other choice.

The *Goral* was cast and it came out on the *posuk*, “*For with my staff I crossed this Jordan and now I have become two camps.*” This seemed a clear indication that the *yeshivah* should split in two. Just then the Chofetz Chaim entered R’ Tzvi Hirsch’s home and announced that he had come to a decision as to what should be done. He had prayed with intense concentration and the following *posuk* from the *Torah* had come to him: “*For with my staff I crossed this Jordan and now I have become two camps!*” The *yeshivah* must split into two groups and flee, intoned the Chofetz Chaim.

Amazed, R’ Tzvi Hirsch informed the Chofetz Chaim that he had just performed a *Goral HaGra*, and the result had been the exact same *posuk* from the *Torah*. The Chofetz Chaim was heartened when he heard this, and declared, “If so, then it is very good!” Nevertheless, since the stakes were so high and the situation was so dangerous, R’ Tzvi Hirsch suggested that the *Goral HaGra* be performed again, by the Chofetz Chaim himself. But the Chofetz Chaim demurred telling them, “*Ich vil nit matriach zayn der Eibershter tzvei mol.*” (“I don’t want to trouble the Almighty a second time.”)

משל למת הדבר דומה

ויאמר אל עבריו עברו לפני ורוח תשימו בין עדר ובין עדר וגו' (לב-יז)

משל: During one of his fundraising trips on behalf of *Yeshivas Ohel Torah* in Baranovich, **R’ Elchanan Wasserman ZT”L** visited the city of Riga, Latvia. He was accompanied by his cousin, Reb Hirsch Wasserman Z”L, and the two stayed for a few nights in a local hotel. When they were leaving the hotel, Reb Hirsch informed his cousin, the *Rosh Yeshivah*, about the custom of leaving the chambermaid a tip, which at that time was referred to in the vernacular as “whiskey money” - for obvious reasons.

R’ Elchanan had never heard of this before and inquired,

“How much ‘whiskey money’ am I expected to leave her? Is one coin enough?” His cousin was surprised by this suggestion and indicated that perhaps it was stingy to leave such a small tip. R’ Elchanan replied, “This isn’t a question of stingy. In truth, I would give more, but since the chambermaid is a gentile, I do not want to transgress the prohibition of ‘*Lo Sichanem*’ (דברים ו-ב) (not currying favor with gentiles through giving them gifts) and therefore I want to give her exactly what I must - and not a penny more!”

צמשל: When Yaakov sent gifts to his brother Esav, he

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

Chazal teach us a brief but interesting prayer: “*May it be Your will Hashem, that Your people Israel not be dependent upon one another, nor upon other nations.*” In its most obvious meaning, it is a prayer for sustenance and self- sufficiency; that we not be reduced to the level of “*schnorrers*” neither from one another nor from other, wealthier nations.

R’ Levi Yitzchok of Berditchev ZT”L sees a deeper meaning here. When Jews are judged before *Hashem*, they are judged by their actual performance measured against their own potential. If they are found wanting, their case is not lost. They are then judged relative to other Jews in their circumstances. If one can act a little better than those around him, then in truth he is righteous, relative to the others. But even if he is found wanting there, there is still hope. He is judged relative to other peoples of the world, and if he is found to be righteous, then he is saved. The ethics and morals of the Jewish People relative to those of the other nations, are truly most commendable. But, says the Berditchever, our purpose is to be good people, not just “relative” to other individuals, or “relative” to other nations. Why? Because, one who is “relatively” right can still be wrong. One who is “relatively” good can still be evil. Something that is “relatively” true can still be false doctrine.

Yaakov Avinu’s great concern before facing Esav, was that he was unworthy before *Hashem*. Of course, he knew he was better than many others. Relative to Lavan, he was perfectly honest. Relative to Esav, he was surely righteous. Relative to Noach, he displayed greater faith. But relative to *Hashem*’s gifts to him, to His goodness in the past, to His truth, what was he? In the absolute sense, he felt he was clearly unworthy. Thus, he said “קטנת” - “*I am diminished.*”

And Yaakov prayed, “*Save me from the hand of my brother, from the hand of Esav.*” Here he found the strength and assurance to strive forward against the difficulties that beset him, and against the uncertainty of his own merit.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

רוח

The *Medrash* tells us that *Yaakov Avinu* pleaded to *Hashem* and said: “Master of the world, if calamities are meant to befall my children, please don’t bring them one immediately after the other. Let there be space (רוח) between the tragedies.”

R’ Yaakov Galinsky Shlit’a shares a beautiful insight that he heard in the name of the **Steipler Gaon ZT”L** in the town of Bialystok. The Steipler quoted the *gemara* (ברכות ה) that describes the discussion between Rabbi Elazar who was very ill and Rabbi Yochanan who came to visit him. After asking Rabbi Elazar various questions about his life, his *Torah* learning, his livelihood, etc., and giving words of *chizuk* in each area, did Rabbi Yochanan give his hand to Rabbi Elazar and heal him! Why didn’t he heal him immediately if he had such an awesome power? Why did he need to ask so many questions? Explains the Steipler, had he simply asked about his health and whether he wished to be healed, Rabbi Elazar might feel overwhelmed by his difficulties and answer, “No, let me just die in peace.” Rabbi Yochanan wanted to give Rabbi Elazar a boost, and he first discussed each of his *tzaros* and how he can handle them. Only after he showed Rabbi Elazar that he should not feel like he is drowning in problems, that each difficulty is manageable if he will tackle each one at a time, did he finally heal him.

Very often people feel depressed because they see their burdens as a big “peckel” - a gigantic and insurmountable mountain. This robs us of our spirit to go on. To hold onto our “רוח” (spirit), we must put a “רוח” (space) between all our problems. We must tackle each hardship with a strong RUACH. Let’s take the advice of *Yaakov Avinu* and create a REVACH between our problems.

אלה אלופי אדום למשבתם בארץ אחותם הוא עשו אבי אדום וגו' (לו-מג)

The *Torah* devotes an entire chapter at the end of *Parshas Vayishlach* to the wives and progeny of Esav, as opposed to the end of *Parshas Chayei Sarah*, where we find a mere five *posukim* detailing the legacy and offspring of Yishmael, the son of Avraham. In fact, there was a great difference between the nations that came from Esav and those that emanated from Yishmael. Esav was blessed with an inheritance, and his tribes rested, “*by their settlements, in the land of their heritage.*” Similarly, we find clearly, “*an inheritance to Esav, I gave the mountain of Seir.*” (דברים ב-ה) Yishmael, on the other hand, had no land of his own and was not given any inheritance whatsoever. As the *posuk* states: “*Divorce this maid (Hagar) and her son (Yishmael) for this maid’s child will not inherit.*” (כא-ז) Thus, Esav’s offspring had a land to settle in (מושבתם) and a place for them to dwell, whereas Yishmael lived “*in their courtyards* (בצרירות) *and their strongholds,*” (כה-טז) with no land to call their own.

In the summer of 1970, **R’ Yitzchok Hutner ZT”L** was returning to New York from *Eretz Yisroel* when Arab terrorists hijacked his flight. The plane sat on a hot runway in Jordan for over a week, while the PLO negotiated for release of Palestinian prisoners being held in Israeli prisons. When the ordeal was over, R’ Hutner spoke about his experience. Among other things, he explained the difference between the descendants of Esav and the descendants of Yishmael. Even though both of them have persecuted and tortured Jews, the descendants of Esav never thought of taking our land since they were given a land. Yishmael, however, was thrown out of Avraham’s home without an inheritance and he still feels as if we have his land. He is left with tents and refugee camps; he has thousands of square miles in the Middle East, but he does not have a land. Unfortunately, this is something Yishmael will never get over until the end of days and we are still suffering from this resentment to this day.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ורוח תשימו בין עדר ובין עדר (לב-יז)