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Shabbos Parshas Vayishlach
י"ג כסלו תשע"א - November 20, 2010

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

יעבר נא אדני לפני עבדו ואני אתנהלה לאסי וכו' (ג-יד) – בענין אל תתחבר לרשע

אבל יעקב אבינו מלמד אותנו שאין האחדות כ"כ טוב בכל מקום, וצריך האדם להתרחק כפי יכולתו מידי ה"עשו" - מידי הרשעים. לכן יבדוק כל אדם היטב עם מי הוא מתחבר ועם מי הוא יושב על שלחן אחד, וכאשר"ל (סנהדרין כג' ע"א) על אנשי ירושלים שלא ישבו בסעודה עד שידעו מי הולך לישב עמם. וכל פעם יבדוק האדם א"ע אם עושה טוב או לא וכן בכל דבר ודבר, ולא יחיה עם ההנחות שלמד, כי לא כל מה שעושה יש עליו למדוד זכות, אלא כל דבר צריך למדוד לגופו של ענין. מי שלא ינהג כך ויתחבר עם כל אדם מחמת השלום ואפילו רשע גמור שמוריד אותו עד שאול תחתית - עלול להגיע לידי כפירה ממש, כי רואים שאבדו דור ההפלה גם את חלקם בעולם הבא, וכמו שאר"ל (סנהדרין ק' ע"ב): "דור הפלגה אין להם חלק לעולם הבא, והכל הגיע להם מחמת שהיו להם חברים רעים. ולכן יראה האדם לא להיות כלל בקשר עם רשעים, רק עם יראי ה' האמיתיים, שאיתם מצוה עלינו להתאחד.

מאת הרב שלום פערל שליט"א
מגיד מישורים בק"ק בית שמש

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדורו עפ"י פרשיות השבוע

ותגש גם ללאה וילדיה וישתחוו ואחר נגש יוסף ורחל וישתחוו וגו' (ג-ז) – מדוע נבנה בחלקו של בנימין ליה לרש"י שדינה נחסרה, שמא היא נחשבת עם 'אחד עשר ילדיו', ואחד מהשבים נחסר, וי"ל, דהנה איתא בתרגום שני, שהטעם שנבנה בית המקדש בחלקו של בנימין, הוא משום שלא השתחוה לעשו - 'אנוש', שהרי עדיין לא נולד באותו הזמן, לפי זה, אי נימא דאחד מן השבטים נחסר, נמצא שגם הוא לא השתחוה לעשו, וא"כ קשה למה לא נבנה בית המקדש בחלקו של אותו השבט שנחסר אז, ומדוע נבנה דוקא בחלקו של בנימין, אלא על כרחך צריך לומר, שכל השבטים היו שם עם יעקב, וכולם השתחוו לעשו, זולת בנימין שלא נולד עדיין, ורק דינה נחסרה, ודינה היא נקבה ואינה נחשבת בכלל השבטים, ולא שייך להקשות שייבנה בהמ"ק בחלקה, ושפיר מקשה 'ודינה היכן היתה'." ויש להוסיף, שהשגחה זו גם עמדה למרדכי שהוא צאצאו של בנימין שלא ישתחוה להמן, (ע' תרגום שני' שם), ועי"כ יתקן את עוון ישראל ש'השתחוה לצלם שלם נבוכדנצר' שבלגלו נגזרה גזירת כליה עליהם (מגילה יב. ועי' 'בני יששכר' מאמרי חודש אדר, מאמר ו', אות ט"ו) בשם ה'מנות הלוי', ותתבטל הגזירה, ויזכו ישראל לישועה גשמית והתרוממות רוחנית עצומה (ע' גמרא שבת פ"ח-ה'דר קיבלוה' (באהבה) בימי אחשוורוש'), ויתבטל כוחו של המן ועמלק, ויוכל בהמ"ק השני להיבנות.

ואחדות היא מהדברים הגדולים והחשובים ביותר בעולם, וכמו שהאריכו הרבה חז"ל במעלת השלום, ואף על פי כן רואים ששלום יכול להיות יסוד החורבן, שהרי מצונו שכל צרת דור הפלגה באה להם על ידי שהיו באחדות. והיינו משום שכל דבר בעולם יש בו דבר והיפוכו, ואמרו רז"ל (סנהדרין כו' ע"א), להדיא דקשר רשעים אינו מן המנין, כלומר: עם רשעים אסור להתאחד. ומש"ה בקש יעקב שלא יסע עשו עמו כדפרש"י בדברי יעקב "עבור כפי דרכך - ואף אם תתרחק". למדנו מכאן, שבכל דבר בעולם צריכים סייעתא דשמיא מיוחדת והרבה תפילה, ובלאו הכי האדם אינו יודע כלל איך להתנהג. הנה, אדם רואה בכל הספרים הקדושים המדברים כולם בשבח ובגדולת האחדות, והולך לקיים דבריהם כפשוטם ומתאחד אפילו עם הרשעים, או יושב באסיפות שמדברים שם לשון הרע ורכילות, והכל מכח חשיבות האחדות, ואינו יודע שכאן האחדות היא לרעתו ממש.

לקחי חיים ודברי התעוררות
נסדורו עפ"י פרשיות השבוע
ותגש גם ללאה וילדיה וישתחוו ואחר נגש יוסף ורחל וישתחוו וגו' (ג-ז) – מדוע נבנה בחלקו של בנימין ליה לרש"י שדינה נחסרה, שמא היא נחשבת עם 'אחד עשר ילדיו', ואחד מהשבים נחסר, וי"ל, דהנה איתא בתרגום שני, שהטעם שנבנה בית המקדש בחלקו של בנימין, הוא משום שלא השתחוה לעשו - 'אנוש', שהרי עדיין לא נולד באותו הזמן, לפי זה, אי נימא דאחד מן השבטים נחסר, נמצא שגם הוא לא השתחוה לעשו, וא"כ קשה למה לא נבנה בית המקדש בחלקו של אותו השבט שנחסר אז, ומדוע נבנה דוקא בחלקו של בנימין, אלא על כרחך צריך לומר, שכל השבטים היו שם עם יעקב, וכולם השתחוו לעשו, זולת בנימין שלא נולד עדיין, ורק דינה נחסרה, ודינה היא נקבה ואינה נחשבת בכלל השבטים, ולא שייך להקשות שייבנה בהמ"ק בחלקה, ושפיר מקשה 'ודינה היכן היתה'." ויש להוסיף, שהשגחה זו גם עמדה למרדכי שהוא צאצאו של בנימין שלא ישתחוה להמן, (ע' תרגום שני' שם), ועי"כ יתקן את עוון ישראל ש'השתחוה לצלם שלם נבוכדנצר' שבלגלו נגזרה גזירת כליה עליהם (מגילה יב. ועי' 'בני יששכר' מאמרי חודש אדר, מאמר ו', אות ט"ו) בשם ה'מנות הלוי', ותתבטל הגזירה, ויזכו ישראל לישועה גשמית והתרוממות רוחנית עצומה (ע' גמרא שבת פ"ח-ה'דר קיבלוה' (באהבה) בימי אחשוורוש'), ויתבטל כוחו של המן ועמלק, ויוכל בהמ"ק השני להיבנות.

interrupted us in the middle of explaining a *Tosfos*!"
גמסל: A non-Jew taking advantage of a Jew is nothing new. Pogroms, massacres and holocausts have been perpetrated against the Children of Israel for thousands of

למעשה
A SERIES IN HALACHA
LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (24)

Davening For the Sick or ... (cont.) As we mentioned last week, it can happen that praying for the sick might clash with some other *mitzvah* activity or *halacha* and one must know which one takes priority.
Davening For the Sick or Learning Torah? Many times, a person might find himself in a dilemma. He has two *mitzvos* to perform but he doesn't know which of the two should he do. Here are two common examples of this.

- 1) One has a short time to learn *mishnayos* every morning after davening, and one day the *shul* is saying *Tehillim* for a sick person. Should he forgo his learning to say *Tehillim* or not?
 - 2) A group organizes a public *Tehillim* recital and it clashes with one of his set times for learning. What should he do?
- Davening for the sick is part of the *mitzvah* of doing kindness (תלמוד תורה) (גמילות חסדים), both on a steady basis and for a contingency (once-in-a-while emergency) that comes up.
Learning or Doing a Mitzvah that Just Came Up. The *Gemara* (2) and *Shulchan Aruch* (3) give us the following rule: If a *mitzvah* (such as taking care of a guest - הכנסת אורחים) comes to you while you are learning (or about to go learn); if it can be done by someone who is not learning then, the one not

years, and one thing is for certain: there is no way to reason with our enemies. Yaakov's sons have taught us that only blunt force and a willingness to defend ourselves against the attacks of our enemies, will teach them to leave us alone.

הלכה
מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

learning should do it; if there is no one else to do it, though, he himself should do the *mitzvah* even at the expense of his learning. (If such things happen time after time causing a drastic affect on his entire ability to learn properly, of course that is different (4.)) Davening for the sick is considered a *mitzvah* that cannot be done by someone else, since every additional person who is praying adds to the power of the *Tefillah*.
Conclusion. In both of the above mentioned cases, and in similar situations, one should, therefore, **do the act of chessed of davening for the sick and forgo the learning.** In reality, he will not lose out in learning because the *chedsed* that he does will open his heart and mind to understand his learning better, as is mentioned in quite a number of sources (5). Of course, that person should nevertheless still make sure to learn a little bit of *Torah* (e.g. a *mishna*) each day and night, in order to fulfill the requirement of "והגית בו יומם ולילה".

Torah Study vs. Chessed on an Ongoing Basis. All of the above applies to common situations that come up once in a while or in a case of an emergency. Sometimes, however, there are "crossroads" decisions: when a person needs to make a long-term decision if he should continue an ongoing *chedsed* effort or project, which will take much time away from his *Torah* study, or to maximize his *Torah* study at the expense of the *chedsed*. This will be discussed next week *IV"H* based on the words of the *Netziv* at the end of *Parshas Shlach*.

הוא היה אומר

R' Avraham Weinberg ZT"L of Slonim (Bais Avraham) would say:

"Whenever a person is tested in the physical world, it is a sign that his soul is under attack in the spiritual world above. When Yaakov saw Esav's strength, he knew that a great spiritual challenge faced him. Thus, he said, *I fear him, lest he come and strike me down, mother and children* (mother is a reference to man's power of thought, the 'mother' of action, and children refers to one's actions and deeds).' In other words, Yaakov prayed that the *yetzer hara* (evil inclination) symbolized by Esav, not contaminate the thoughts and deeds of *Bnei Yisroel*."

A Rabbinic Figure once told his congregation:

"Yaakov's sons were sufficiently strong and brave to overcome the people of Shechem even had they not circumcised themselves. They were, however, fearful of the other nations in the area. The brothers, therefore, commanded the people of Shechem to circumcise themselves so that they would be considered Jews. That way there was nothing to fear from the surrounding nations. The nations of the world never get involved when Jewish blood is spilled!"

A Wise Man would say:

"Knowledge is important for another reason: Heads that are filled with wisdom have little space left for conceit."
DEDICATED BY MR & MRS YANKEE HIRSCH IN MEMORY OF HIS GRANDPARENTS, R' MOSHE YEHUDA B"R YOCHANON HIRSCH (5768) & R' YITZCHOK MENACHEM B"R YAAKOV MORGENSTERN (5760) - 17 KISLEV
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מעשה אבות סימן לבנים

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

The amazing aspect of Yaakov's preparation to meet his brother Esav, was his calm and calculated approach. He was well aware that his brother intended to do him harm, but rather than lose control, Yaakov came up with a plan. His every move was coordinated in a methodical manner, which eventually led to a peaceful and successful reunion.

In the year 1812, when the French Emperor Napoleon invaded Russia, the **Baal HaTanya, R' Shneur Zalman of Liadi ZT"l** sent a secret missive to one of his loyal *chassidim*, Reb Moshe Meisels. Reb Moshe had been an antagonist to the chassidic movement in his youth, but eventually he was drawn to the teachings of the Baal HaTanya, rising to become one of his choicest disciples. In the letter, the *Rebbe* informed his trusted *chasid* that at all costs, it was important for the spiritual well-being of the Jews of Russia, that Czar Alexander win the war against Napoleon.

When Napoleon's armies reached the gates of Vilna, Reb Moshe found himself in the occupied zone. He was an educated man and became friendly with the French officers who were impressed with his wide knowledge of languages and general education. When an interpreter was needed to question captured soldiers and officers, or to issue public notices and proclamations, Reb Moshe was much in demand to help carry out these tasks. It did not take long before Reb Moshe enjoyed the fullest confidence of the French general staff.

In this way, Reb Moshe served as a "double-spy" - learning important military secrets from the French, and transmitting information through his Jewish contacts, to the Russian generals on the battlefield.

Once, when Reb Moshe happened to be in the French general's headquarters, the generals were making plans about their next attack. Huge maps were spread out on the table, and the generals debated heatedly about the various possibilities of distributing their military forces on the battlefield in order to hand the Russians an unexpected blow.

Reb Moshe pretended not to hear or see what was going on, and the generals paid him no mind.

Suddenly, the door burst open and in strode Napoleon himself. The generals sprang to their feet and stood at attention. With one glance, Napoleon took in the whole scene. "What is this stranger doing here?" he demanded, pointing to Reb Moshe. Without waiting for a reply, Napoleon, a notorious paranoid, rushed up to him, exclaiming, "You are a spy!" He pressed his hand to Reb Moshe's chest to feel if his heart was beating rapidly at having been exposed as a spy.

But Reb Moshe's heart was not pounding and his face did not pale, as he calmly replied in perfect French, "Your Majesty, your generals appointed me to be their interpreter, and I await their orders." His cool manner and calm voice completely disarmed Napoleon, and his suspicions were dispelled. Reb Moshe was saved from certain death.

When Reb Moshe related the episode of his encounter with Napoleon to **R' Isaac of Homel ZT"l**, he declared that it was the "Alef-Bais" of *Chassidus* that saved his life at that particular moment. He explained: "A Jew is required to use his natural abilities for the service of *Hashem*. One of these abilities is that the brain rules the heart. In other words, according to the nature which *Hashem* created in man, reason is basically stronger than feeling; a person has the power to control his emotions. However, it is not enough for a man to know this; he must persistently train himself to exercise this power in his daily life and conduct, until it becomes a natural habit with him.

"Thus I have schooled myself to achieve absolute self-control, so that I allow my mind rule my heart. And where it is important for the heart to express its feelings, my mind must make sure that my feelings do not get out of control. And so I trained myself to control my feelings, not to get too excited or lose control under any circumstances, and not to be overwhelmed by anyone or anybody. It was this 'Alef' of *chassidus* that saved my life!"

משל למא הדבר דומא

ואת חמור ואת שכם בנו הרגו לפי חרב ויקחו את דינה מבית שכם ויצאו וגו' (לד-כו)

משל: In previous times, the Russian army used to kidnap children and take them away from their families for many years. The kidnappings took place at fixed times of the year and during those weeks, children were kept hidden in basements to avoid detection by the Czar's agents.

R' Dovid Blinder ZT"l (Rebbi of R' Chaim Brisker) was unwilling to allow his students' studies to lapse for such a long time and he would go around learning with them in their various hiding places. Once a Cantonist agent heard the sound of *Torah* coming out of a basement. There, he

found a Jewish boy learning *Torah* with R' Dovid. As the Russian agent began to drag the boy away, R' Dovid punched him in the face with all his might. Such an act bordered on rebellion against the Russian Empire, and only with the greatest effort was R' Dovid spared from prison.

"Where did you get the courage to punch an agent?" R' Dovid was asked, but he did not act the hero. "I had no idea what I was doing! It's just that I was in the middle of explaining a *Tosfos* to the boy when suddenly someone grabbed him and started to drag him out. Don't you see, he

ויאמר אם יבוא עשו אל המקחנה האחת וזכרו חזיה המקחנה הנשאר לפליטה וגו' (לב-ט)

The **Ramban** in his introduction to *Parshas Vayishlach* discusses how *Hashem* saved Yaakov from the powerful forces of Esav and how Yaakov did not rely on his virtue for salvation, but made every effort to defend himself in a natural manner. This *parsha*, says the Ramban, alludes to the future in that everything that occurred to Yaakov during this encounter with Esav will continue to happen to us in our dealings with Esav's descendants. We must follow Yaakov's lead, and prepare ourselves in the three ways that Yaakov prepared himself: דורון, תפילה, מלחמה - prayer, tribute, and "*salvation through warfare, flee and be saved.*"

R' Dovid Cohen Shlit'a explains that what the Ramban intends to convey, is that in the case of Yaakov, the purpose of waging war was to ensure that at least part of his family would "*flee and be saved.*" He split up into two camps, for if one camp were to be vanquished, perhaps the other would escape; perhaps Esav's wrath would subside; perhaps *Hashem* Himself would intercede on their behalf. Yaakov knew that all his descendants would not fall into Esav's hands, and that "one camp" would always be saved.

This assurance speaks to us across the ages. It tells us that in whatever lands and under whatever regimes we may reside, "Esav" will not succeed in eradicating us. Oppressors may harm a portion of the Jewish people in different lands. They may enact decrees against us physically or take our material possessions. But there will always be another king to offer us succor, another land to provide asylum. Yaakov's intent is proven by his action of dividing his camp in two. For if victory was his ultimate goal, he would have kept his forces consolidated. He split them up out of self-preservation and survival. We, too, must learn to survive under the thumb of "Esav" until the arrival of our redeemer, *Moshiach*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בדילות

The *Gemara* in *Brochos* asks the question: why was Yaakov so afraid? Didn't *Hashem* promise him full protection - "וישמרתך בכל אשר תלך"? **R' Simcha Sheps ZT"l** makes an interesting observation. For his own personal safety, Yaakov was not worried. He knew that *Hashem* would not allow any harm to come to him. But he looked off to the distance and "*saw his brother Esav coming.*" In other words, Yaakov looked into the future and saw how Esav would act towards his descendants. He would act as if he were their "brother" - and this is the most dangerous behavior of a *goy* to a Jew!

Rabi Shimon bar Yochai tells us: "הלכה בידוע שעשו שונא ליעקב" - It is a known fact that Esav hates Yaakov, and when Esav puts on a facade and doesn't outwardly show the hatred that is in his heart - it always blows up in the face of the Jew!

For this reason, Yaakov immediately cried out: "הצילני נא מיד אחי מיד עשו" - Save me from my brother, from Esav. Since he acts like a brother, I need extra protection from him for all the future generations of *Yidden* who might fall for the trap of the nations of the world. They will pretend to be friendly and act with brotherly love, showing great interest in the participation of the Jews in business, social circles and family life; only later to stab their Jewish brothers in the back.

Millions of Americans are assimilated with absolutely no connection to their rich Jewish heritage because of the play-acting brotherly-love of Esav. A Jew must live with the *middah* of "בדוד" - he must stand apart from the nations of the world and not fall for their phony displays of brotherhood. Yaakov saw this millenium ago - and is warning us still!

TORAH GEMS

ויקחו שני בני יעקב שמעון ולוי אחי דינה איש וחרבו ויבאו על העיר בשח ויחרגו כל זכר (לא-לב)

Chazal (רש"י נזיר כט:) calculate that the younger of the two brothers, Levi, was exactly thirteen years old at the time that they wreaked havoc on the city of Shechem. The fact that the *Torah* refers to him as "איש" - "*man*" is one of the sources that 13 is the age at which a Jewish male attains the age of manhood and דעת (intellectual maturity), rendering him a *bar mitzvah*, one who is bound by the *mitzvos*. On the face of it, this seems a rather inappropriate context in which to convey the law of *bar mitzvah*. Shimon and Levi's act seems the very antithesis of reason and דעת. Indeed, Yaakov denounced their deed as irresponsible and of questionable legitimacy under *Torah* law. Yet this is the event that the *Torah* chooses to teach us the age of reason, responsibility and commitment to the fulfillment of the *mitzvos*!

Shimon and Levi had no choice but to act, points out the **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"l**. The kidnapping of Dina, that prompted their action did not allow them the luxury of rational contemplation of its consequences. The integrity of *Bnei Yisroel* was at stake, and the brothers needed to act without personal consideration to the results of their violent deed. It all came down to instinct, a reaction that emanates from deep within - deeper than reason, deeper than self-consideration. Indeed, in the end, *Hashem* condoned their deed and came to their aid.

This is what the *Torah* wishes to convey when establishing the age of reason and the obligation of *mitzvos*. Our every *mitzvah* should be saturated with self-sacrifice and a depth of commitment that is motivated by the purest ideals and an instinct to act. Just as the brothers of Dina were just now coming into their own as responsible "men," so too, must every 13-year old boy recognize that it his purity of intent and commitment that will truly transform him into a "man."

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וירא יעקב מאד ויצר לו וגו' (לב-ה)