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(Monsey, NY)
הדפוס: 4:10
זמן קריאת שיבוץ/מ"א: 8:51
זמן קריאת שיבוץ/הגה"א: 9:27
סוף זמן תפילה / הגה"א: 10:13
שקיעת הנומה של יום השבת: 4:28
מוצאי"ק צאת הכוכבים/ מולדים: 5:18
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תורה תבלין
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שבת קודש פרשת וישלח
Shabbos Parshas Vayishlach
ז"י כסלו תש"ע - December 5, 2009

תורה תבלין

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק
ואמרת לעבדך ליעקב מנחה הוא שלוחה לאדני לעשו והנה גם הוא אחרינו (לג-יט) - להכניע את עצמו אפילו כשהוא צודק

העונות ופירושים לעורר את האדם לעבודת
הש"י והתחזקות באמונה ובשתון מאת
ואמרת לעבדך ליעקב מנחה הוא שלוחה לאדני לעשו והנה גם הוא אחרינו (לג-יט) - להכניע את עצמו אפילו כשהוא צודק

והוא מוכן דרך בעבודת ה', שאם יש לאדם ח"ו שנאה על חבירו, ורואה שעלול לצאת מכך מחלוקת - ישתדל להכניע את עצמו לחבירו, ולא יעמוד חלילה בתקיפות וימשיך במחלוקת, הגם שהצדק איתו, וכמו שרואים כאן אצל יעקב אבינו ע"ה, שהגם שהצדק היה איתו, שהרי לעשו לא הגיעו לא הבכורה ולא הברכות, כיון שכבר מכר את בכורתו, אף על פי כן רואים שהכניע יעקב את עצמו לפניו ואמר לו כל הזמן "עבדך", ועוד הוסיף לשלוח אליו מתנות, והיא כעין עצת שלמה המלך ע"ה (משליכה, כא) "אם רעב שונאך האכילהו לחם". ואם יטען אדם שמדריגה זו שייכת רק ליעקב אבינו, וכיצד נוכל אנו להגיע למדריגה זו - יביט ויראה מה שכתב המרגניתא טבא (להרה"ק ר'

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבע
ואתה אמרת היטיב איטיב עמך וכו' (לג-יג) - סגולת קבלת התפילה ע"י שנתפלל למען ה'

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

(תב הרשב"ם, "אע"פ שאין אתה מחויב לקיים לי הבטחתך, שהרי קטנתי מכל החסדים וגו', אעפ"כ עשה למען כבוד שמך, שתתקיים הבטחתך (היינו, שאם לא יקיים את דברו, יהיה חסרון בכבוד שמים), כמו שאמר משה להקב"ה כשרצה ללכות את ישראל, 'למה יאמרו מצרים ברעה וגו', ואז 'וינחם ה' על הרעה', ובמקום אחר, 'ושמעו מצרים וגו' ואמרו וגו' מבטלי יכולת ה' וגו' וישחטם במדבר וגו', ואמר לו הקב"ה, 'סלחתי כדברך'." (וע' ספורנו). והיינו, כיון שיעקב אבינו חשש שאינו ראוי שתקבל הקב"ה את תפלתו, מ"מ התפלל על הצלתו למען כבוד שמים, ואזי התקבלה בקשתו. וכן מצינו פעמיים אצל משה רבנו, שהתפלל על הצלת ישראל למען כבוד שמים, ומכיון שכן התקבלה תפלתו. הרי שיש כאן עצה נפלאה שתתקבל תפלתו של אדם, שיתפלל למען כבוד שמים ותיענה תפלתו. ועל דרך זה שיעקב לא התפלל למען עצמו אלא למען ה', כתב ה'בית הלוי', "ונראה לומר, דהך 'ואתה אמרת וגו', קאי על 'כי ירא אנכי אותו', והיינו, שאמר יעקב בתפלתו, שעיקר יראתו הוא שלא יתקיים רצונו יתברך שרוצה להיטיב לו ולרעו. הרי שוב רואים שהתפלל יעקב למען ה', שתתקיים רצונו להיטיב עמו ועם זרעו. ולפי זה מפרש ה'משלי יעקב' (פרשת נבאים, ד"ה והשבות אל

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Yaakov Avinu recognized the nature of his brother, Esav. He knew that honor and adulation would appease him and cause him to be more amenable when they came face to face. Thus, Yaakov sent him gifts with words of

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (50)
The Beracha on Juices. Only שהכל - Shehakol. Regular squeezed-out juice from a fruit or vegetable requires a "שהכל" (1). To recite "בורא פרי העץ" or "בורא פרי האדמה" is not appropriate because the juice is not the essence of the fruit (פרי) but rather an extraction of moisture from the (flesh of the) fruit (2). Therefore, if one says "העץ" on apple or coconut juice, it doesn't count. One should say "ברוך שם כבוד מלכותו לעולם ועד" for the beracha said in vain (3) and then say the correct beracha. Preferably שהכל. There are 3 types of juices that one should preferably say "שהכל" on to keep out of doubt. However if one says "העץ" it suffices because on each of the 3 types (PCG - Pulverized, Cooked, Grown for) there is an opinion that the beracha is "העץ" and it can be relied upon if one mistakenly said "העץ". The logic will be soon be made apparent. Pulverized. Certain juices such as tomato juice, some orange juices and fruit nectars, are made by pulverizing - with extreme pressure - the entire flesh of the fruit into juice. According to the Chazon Ish (4) these require "העץ". Even though many argue on this, and the prevalent custom is like them (5), if one said "העץ" he should not say another beracha. This is also relevant to those who make their own health vegetable juices (carrot, celery, etc.) with power blenders that pulverize them completely into juice leaving no (or little amounts of) separated flesh. If one mistakenly said "האדמה" it suffices.

הוא היה אומר ...
R' Elchanan Wasserman ZT" L (in the name of the Vilna Gaon ZT" L) would say: "We find a remez (allusion) in the parsha to the final generation before Moshiach, when Chazal tell us, the world will be in disarray. The posuk says: 'And the servants and their offspring were placed in front' - servants allude to the lower class who will be first - leaders and rulers. 'And Leah and her children after them - the bulk of Am Yisroel who will be made to serve. 'And Rochel and Yosef last' - the Talmidei Chachamim and righteous who will come last in importance." R' Yisroel Salanter ZT" L would say: "Just as a bird will soar ever higher only as long as it vigorously beats its wings, but will begin to fall and descend to earth just as soon as it stops its vigorous activity, so too, is it with man. As long as he is actively engaged in a vigorous program of character refinement and self-improvement, he will soar to ever-higher spheres of spiritual attainment. When he discontinues his determined efforts, however, and slackens in his quest for self-improvement, he will begin to fall from his previously high plateau of spiritual attainment." A Wise Man would say: "Take a life-lesson from the shopkeeper: It takes months to earn a customer - but seconds to lose one."

(1) אר"ח רבח (2) מ"ב רבמו (3) אר"ח ריו (4) אר"ח לגה (5) אר"ח מ"ד בכה, שבת הלוי דייט (6) ברכות ויח (7) מ"ב רביד (8) ברכות לחא"מ (9) ע"י רא"ש ב"ר ויג (10) מנח"י חיד (11) מ"ב רביד

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מעשה אבות ... סימן לבנים

ויאמר אם יבוא עשו אל המחנה האחת והכרו והיה המחנה הנשאר לפליטה וגו' (ל-ט)

Yaakov Avinu teaches us how a Jew prepares himself for war. He first attempts to appease his enemy; then he employs sound battlefield strategies. But most important of all - he davens to *Hashem*. When a Jew realizes the awesome power that emanates from the sound of his lips in prayer, he would win the battle without even having to lift a weapon.

In 1948 the Jews of *Tzefas* (Safed) were outnumbered by Arabs eight to one. The city's population then was about 1500 Jews and 12,000 Arabs, with another 40,000 Arabs settled in the surrounding area. As the War of Independence loomed, the Jews of *Tzefas* nevertheless refused to evacuate the city when the departing British advised them to do so. The British even offered to provide trucks for safe passage but the Jews did not leave. On April 16, the British evacuated *Tzefas*, and the small contingent of Jews faced off against the overwhelming presence of the Arab fighters.

The Jewish residents were largely elderly religious people and when the war broke out, there were only 221 Jews of fighting age, with an additional 136 who were brought in to augment their numbers. 10,700 Arab soldiers were deployed to meet them. It looked hopeless. Yet, the Jews stood their ground, even in the face of severe food shortages.

On May 6, 1948, Arab forces positioned artillery on Mount Meron, and began to bombard the Jewish Quarter of *Tzefas*. Jewish intelligence sources learned that the Mufti of Jerusalem, then in Lebanon, meant to launch a final attack on May 11 and establish Safed as his temporary capital until he conquered Jerusalem.

The Jewish fighters drew up their battle plans and on May 10, the Jews were set to launch an attack on three key Arab positions in the city: the Canaan and Jerusalem Street police stations and the Citadel. But suddenly and without warning, *Tzefas*' entire Arab population suddenly fled the city. The battle was over practically before it had begun!

Analysis of the battle provided a startling discovery. The Yiftach brigade of the Palmach and the Irgun fighters combined forces during the night of May 9-10, and employed a new weapon called the Davidka, a primitive mortar or cannon that was very inaccurate. Its designer, David Leibowitch, came up with the design in secret during the pre-independence period. As a home-made weapon, its effectiveness was more in the amount of noise it made, rather than on its ability to deliver a decisive blow. The three inch shell that was placed inside of the Davidka launcher was filled with whatever the fighters were able to get hold of, and its bark was definitely more than its bite.

During the battle for the Citadel, the fighters set up the Davidka in front of the Ari Synagogue in the Jewish Quarter of the city and attempted to shell the Arab positions. Due to its ineffectiveness as a weapon, however, most historians are unsure about how much actual damage the Davidka caused. However, when the Arab fighters and residents of the city heard the Davidka fire, the noise that was produced was so terrifying that they thought it was a new secret weapon of the Jews. In fact, a Reuters report from Amman, Jordan, shortly thereafter reported: "The Jews have a new secret weapon."

A further remarkable occurrence happened that night when an unusual rain shower began to fall shortly after the cannon blast. How often does it rain in Israel in May? The Arabs became convinced that the Jews had acquired an atom bomb and the rain was radioactive fallout. So they fled the city entirely, Arab civilians and soldiers alike, in pure panic, in the midst of a battle in which they had the upper hand. As many as 10,000 Arabs fled town at this time. Among those who left was the family of Palestinian Authority President Mahmoud Abbas. By the morning of May 11, *Tzefas* was free.

In recognition of the importance of the Davidka in the liberation of *Tzefas*, the Davidka monument was installed in *Tzefas* on the 29th April 1956, and in Jerusalem's Davidka Square. Every year there is a memorial ceremony in front of the Davidka cannon in *Tzefas*, when the city honors its dead, and a wreath is laid on the cannon itself.

משל' למה הדבר דומה

והוא עבר לפנייהם וישתחו ארצה טבע פעמים עד גשתו עד אחיו וגו' (לג-ג)

משל' One evening, the **Chazon Ish, R' Avrohom Yeshaya Karelitz ZT"L**, was invited to attend the *bar mitzvah* celebration of the grandson of one of the elder *rabbanim* of the generation, someone who exercised a great deal of influence, especially within the circles of those close to the Chief Rabbinate of the State of Israel. Not only did the Chazon Ish travel outside of Bnei Brak to attend, he even stayed much longer and participated much more than he usually did at such affairs.

As he was leaving, he was accompanied by **Rav Shlomo**

Lorincz Z"L, who expressed his surprise at how long the Chazon Ish had stayed - something he almost never did.

The *tzaddik* shrugged as he explained. "You know very well that we are in the middle of a war over Sherut Leumi (The Chazon Ish took an uncompromising stand against mandatory national service for religious girls). The *bar mitzvah* boy's grandfather is someone with alot of influence in the matter, who values my opinion and my presence. I want to make sure that he remains on my side so I 'bribed' him with honor by prolonging my stay."

ורא כי לא וכל לו ויגע בכך דיכו ותקע
כף ירך יעקב בהאבקו עמו וגו' (לב-כו)

Chazal tell us (ברכות סא.) that the *yetzer hara* resembles a fly (זבוב), which locates every wound and is attracted to every bit of dirt. Similarly, when Yaakov wrestled with Samael, Esav's heavenly angel, the *Satan* tried to find Yaakov's Achilles' heel, his weakest point, in order to defeat him. The angel tried, but to no avail; Yaakov was too powerful. **R' Shamshon Raphael Hirsch ZT"L** writes that Yaakov's successful fight with the angel assures us that the spirit of Esav will not be able to conquer the children of Yaakov throughout the long ages of *golus* and darkness on earth. Nevertheless, Esav will manage to hamper us, symbolized by the angel dislodging Yaakov's hip, to prevent him from standing firmly on both feet. It is true that we are few and often find ourselves in an inferior position vis a vis the physical powers in the world. It is important that we realize that our strength lies in other, higher factors which cannot be weakened by Esav.

The *Medrash* clues us in to another little trick that is a trademark of the *yetzer hara*: "*At first he is like a guest and then like the master of the house.*" At first, the *Satan* has little authority over man and is likened to a guest who visits his friend's home. Once, however, he succeeds in causing man to yield to temptation, he becomes more "authoritative" - much like the master of the house.

R' Eliyohu ZT"L, the **Gaon of Vilna**, adds that the way the Evil Inclination entices a man is by having him study *Torah* and at the same time having him fulfill his desires. For if he were to persuade him to neglect studying *Torah* completely, the man would never listen. Once, though, the man has accustomed himself to physical pleasure and enjoyment, he instantly ceases to study *Torah*, for he is constantly occupied with the fulfillment of his desires.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

ידאח

The *Torah* tells us that when *Yaakov Avinu* heard that his brother Esav was coming to greet him with an army of 400 men, he was very afraid. This seems to contradict the tremendous *emunah* that Yaakov, the great and pure *tzaddik*, had in *Hakadosh Boruch Hu*. Do we not read clearly that *Hashem* Himself promised Yaakov that He will be with him and protect him wherever he will go (כז-ט)? The simple answer is that a *tzaddik* is not a *Malach*! He is not an Angel!

Rashi explains that Yaakov was afraid that due to the many years that he spent in Lavan's house, he believed that perhaps he lost his merit to *Hashem's* special protection! That he may have "used up" his *zechusim* while being protected from the designs of Lavan. So what did Yaakov do? He did what a *tzaddik* does. He looked into himself, davened to *Hashem* and took immediate action to correct his situation. *Tzaddikim* also have human emotions. They can be afraid just like regular individuals. It is what one does with that feeling of fear that determines the type of person he really is. A *tzaddik* sets himself apart by conducting introspection on his own self and righting the wrong!

The *Medrash* contrasts Yaakov's fear of meeting Esav, to the fear the Jewish People had of Haman many years later. **R' Henech Lebowitz ZT"L** points out that Yaakov's fear led to *teshuva* and hope, whereas *Bnei Yisroel's* fear of the wicked Haman led to despair. Pain, fear and sadness are all normal human emotions. It is one's reaction and subsequent actions that prove his true level in *Avodas Hashem*. This must be our reaction as well in order for us to truly grow.

TORAH GEMS

ויהי ביום השלישי בהיותם טאבים וקחו
שני בני איש חדרו ... ויהרגו כל זכר (לד-כה)

The entire episode of how Shimon and Levi, the two sons of Yaakov, destroyed the male population of the city of Shechem would appear to be a travesty. Here, Yaakov's children assure the townsfolk that if they were to circumcise themselves and accept the lifestyle of the Bnei Yaakov, they would be welcome to join them and would have no problem giving their daughters' hands in marriage to the others' sons. And then suddenly, in a flash, three days after the entire city's population made good on their word, the sons of Yaakov go out with a vengeance and wipe out every man present. What happened to the deal? Is this the integrity of Shimon and Levi that they cannot be trusted to keep their word? It would appear that they never intended to honor the agreement; if so, why did they make the men of Shechem circumcise themselves altogether? Was it all a ruse?

The **Shinover Rov, R' Yechezkel Halberstam ZT"L** answers that *Chas V'sholom*, there was no lack of integrity on the part of the sons of Yaakov. Rather, it was the men of Shechem who were not to be trusted. The deal that was struck was contingent on the fact that the citizenry of Shechem would accept the lifestyle of Yaakov and his family. The *Bris Milah* was a test - a gesture of good faith so to speak - to prove the sincerity of Shechem. Had they performed the circumcision without complaint, it would prove that they were to be trusted. However, they did not embrace it without complaint. As the *posuk* states: "*And it was on the third day, while they were in pain* (כואבים)." The usage of the word "כואב" indicates that the pain was more psychological than physical. It pained them to have to make such concessions in order to marry the daughters of Yaakov. They didn't truly accept the deal and would revert back at the first opportunity. It was then that they were wiped out.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וירא יעקב מאד ויצר לו וכו' (ל-ה)