

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו
תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת וישלח

Shabbos Parshas Vayishlach

י"ח כסלו תשס"ז - December 9, 2006

הדלקת נרות שבת - 4:09	(Monsey, NY)	מנחה גדולה / שבת - 12:19
שקיעה של ערב שבת - 4:27	~~~~~	שקיעה של יום השבת - 4:27
זמן קריאת שמע / מ"א - 8:53	~~~~~	צאת הכוכבים / מעריב - 5:17
זמן קריאת שמע / הער"א - 9:29	~~~~	צאת"כ / לשיטת רבינו תם - 5:39

פתח לבי בתורתך

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

פרש"י נקוד עליו. ויש חולקין בדבר הזה בברייתא דספר"י ש שדרשו נקודה זו לומר שלא נשקו בכל לבו. אמר ר"ש בן יוחאי, הלכה היא בידוע שעשו שונא לעקב, אלא שנכמרו רחמיו באותה הפעם ונשקו בכל לבו עכ"ל. וצ"ע, מה ענין "הלכה" לכאן?

אלא הענין מוסבר עפ"י דברי מרן הרה"ק מו"ה מנחם זעמבא זצ"ל הי"ד, שבאמת ישנם אנשים שמבקשים למצוא נימוקים והסברים לשנאתם של הגוים את היהודים, למה שהם מצערים ומלעיגים עלינו תמיד. אולם המציאות הוכיחה כי אין אף סיבה אחת נכונה להבין פשר הענין, כי שנאה זו חסרה כל סיבה וכל נימוק, אלא הוא מה שאמר דוד המלך ע"ה "הפך לבס לשנוא עמו להתנכל בעבדיו" (תהילים קה-כה). והמציאות היא כך, כי כאן שונאים את היהודים על שום שהם "קפיטליסטים" ובעלי רכוש, ושם שונאים על שום שהם זריזים וחרוצים יתר על המדה, ובמקום אחר - על שום שהם מעמסה על החברה בלי להביא כל תועלת, ושם - על שום שהם חרדים וקנאים יתר על המדה, וכאן - על שום שהם מתקדמים ומפיצים דעות מהפכניותתמיד סותרים הנימוקים זא"ז ללא קורטוב של הגיון ושיקול הדעת. והנה ר' שמעון דורש תמיד "טעמא דקרא", ולכך אמר "הלכה היא בידוע שעשו שונא לעקב" - כלומר, שנאתו של עשו לעקב היא בבחינת "הלכה פסוקה" - ללא כל טעם ונימוק.

וישלח יעקב מלאכים לפניו אל עשו אחיו וכו' (לב-ד)

הנה יעקב אבינו הכין עצמו לדורון ולתפילה ולמלחמה, אבל אל תחשוב שיעקב היה חלש מעשו ולא היה לו עצה איך להתגבר על אחיו, כי זה ודאי אינו. דכבר אחז"ל שיעקב אבינו הסיר את האבן שכל הרועים היו צריכים להתעסף לגלגל, וכדומה. אלא כתב מרן הגמור"י יהודה ליב חסמן זצ"ל, בס' אור יהל, שזוהי גבורתו של יעקב אבינו, שאע"פ שכחו גדול, מ"מ לא רצה במלחמה אלא בפיוס והכנעה. והוא עפ"י מאחז"ל "איהו גבור הכובש את יצרו" (אבות ד). להתגבר על עצמו ולשבר לבו ומדותיו, ולהכניע א"ע - זוהי עיקר הגבורה!

בשמונה עשרה אנו אומרים "אתה גבור לעולם ה'" - מהי מדת הגבורה של הקב"ה? "מחיה מתים אתה" - הגבורה היא להחיות מתים, לא להמית חיים! וראה גדולי האומות בכל דור יושבים ודנים איך להשבית המלחמות והמרירות בעולם, ואינם יודעים מקור הרעה. כי כל המלחמות והשנאה נובעים ממדת הגאווה ותאוות הכבוד, וכדו', ואם באמת רוצים להניא כל זה, אדרבה לא יחקרו איך להגביר כח ונשק, אלא להכנע מעט אחד לחבירו, יכוף כ"א ממדותיו, והכל על מקומו יבא בשלום.

ודבר גדול זה למדנו מיעקב אבינו, שעם כל גבורתו שהיה יכול לנצח את עשו במלחמה, בכ"ז נכנע לפניו, ובגבורה זו גבר על אחיו וקנהו לעבד ממש, שיעקב השתחוה וקרא לעשו "אדוני", אבל העבד האמיתי הוא עשו שהוכרח להכנע מחרון אפו על יעקב.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

ותן טל ומטר

This Monday night, *Parshas Vayishlach*, December 4, we begin saying "ותן טל ומטר לברכה" in the ninth *beracha* of *Shemona Esrai*. This is the *beracha* of *Sustenance* - *Sustenance*, which depends so much on rain and water. Therefore, *Chazal* inserted these words in this *beracha*. This phrase is a request both for dew and for rain, yet if one missed the request for dew, it does not invalidate the entire *Shemona Esrai*, whereas omitting the request for rain, does invalidate the *Shemona Esrai*, and it must be repeated (1).

If one caught his mistake:

- 1) While within the *beracha* of "ברך עלינו", he must go back, insert the above phrase, and then continue on.
- 2) After saying *Hashem's* Name at the end of the ninth *beracha*, he continues and inserts this phrase in the middle of the sixteenth *beracha* (שמע קולנו). This is because "שמע קולנו" is a general *beracha* for any requests that one may have. Thus, right before saying the words "ותן טל ומטר", he should say "כי אתה שומע".
- 3) After saying *Hashem's* Name at the end of the sixteenth *beracha*, he should finish off with the words "למדי חקך" then go back a line, and insert "ותן טל ומטר" as mentioned above in # 2.

(1) כל הענין מובא משו"ע או"ח סימן קי"ד

הוא היה אומר...

R' Chaim Yosef Dovid Azulai ZT"l (Chid"i) would say:

"Esav was not entirely wicked, as there was a spark of *kedushah* found within him. After all, he was the son of Yitzchok and his head was buried in *Mearas Hamachpela*. But his wickedness was what ruled him and conquered his good side. Thus, Yaakov prayed to *Hashem*, 'Save me from the hand of my brother' - a brother in the sense that they were both sons of Yitzchok, with a spark of *kedushah*, 'From the hand of Esav,' the overwhelming majority of which was truly wicked."

R' Schneur Zalman of Liadi ZT"l (Baal HaTanya) would say:

"The word 'קטנת' - 'I am not worthy,' can also be translated, 'I have become small.' Yaakov Avinu was saying: The great mercy which *Hashem* has done for me has caused me to become small and humble. The mercy which *Hashem* shows towards a person brings him closer to *Hashem*, and the closer one is to *Hashem*, the more humble he becomes."

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:

"I am who I am because of me. You are who you are because of you. But if I am who I am because of you and you are who you are because of me - then I am not me and you are not you!"

SPECIAL THANKS TO MR & MRS ELI GOLDBAUM, FOR SPONSORING THIS ISSUE

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- 4) After finishing the *beracha* of "שומע תפילה", he inserts the words "ותן טל ומטר" before starting the next *beracha*.
- 5) If he already started "רצה" (or anywhere from there on until he is ready to step back at the end of *Shemona Esrai*), he must go back to the *beracha* of "ברך עלינו".
- 6) If he is ready to step back and certainly if he has already stepped back, he must repeat the entire *Shemona Esrai*.

Introduction to the Weekly Chizuk

Water, after oxygen, is our most precious commodity. In fact, two-thirds of the human body is comprised of water. This water cleans, lubricates and transports all that is necessary for the endless amount of human function in a person's body. It has no color, no smell, no taste, no adhesiveness, no calories and does its many jobs before harmlessly evaporating. Therefore, we use water to clean our bodies and clothes, cook our foods and irrigate our plants with no unwanted residue. Water also brings spiritual purity via *Mikveh* and נטילת ידים before *davening* and eating bread.

WEEKLY CHIZUK # 8

This week, as we begin saying "ותן טל ומטר", use water in our daily lives and see rain falling, let us thank *Hashem* enthusiastically for the miraculous cycle of evaporation/clouds/rain, which supplies us with an inexpensive and unlimited supply of water

grandfather, R' Dovid Reichmann, living in a small village in Hungary, had sustained a serious stroke and obviously was unable to travel to Vienna. The family was stunned and dismayed. All their preparations and the great joy and celebration would be very much lacking if they were unable to share it with the patriarch of the family. They were at a loss as to what to do. Should they cancel the event so close before it was to take place? Or should they hold the *Bar Mitzvah* celebration in Vienna and after *Shabbos*, they would go to Hungary to take care of their grandfather?

Only days before the grand affair, Eli's father, Shmayahu, made a decision: They could not possibly celebrate a family *simcha* without his father present. Without another moment's hesitation, Mr. Reichmann called the hall and the caterer to cancel the event. He attempted to notify as many of his guests as possible that the event in Vienna was being called off. Then, he, his wife, the *Bar Mitzvah* boy and one of his brothers traveled to the little Hungarian village of Beled, where his father was convalescing comfortably, while the rest of the Reichmann children remained in Vienna with a nanny. They arrived a few days early and instead of a huge catered event in a beautiful Vienna ballroom, Eli Reichmann celebrated his *Bar Mitzvah* in the small *shtiebel* in Beled where his grandfather *davened*, and a modest feast was enjoyed in the grateful presence of his beloved grandfather.

This all took place on March 12, 1938, the same day that the Nazis YM"S entered Austria unopposed and initiated pogroms in the streets of Vienna. Sunday morning, Shmayahu Reichmann decided to check in on his family and business interests back home, to see if there were any messages for him, and make sure everything was running smoothly in his absence. He managed to locate a telephone at a neighbor's home in Hungary and called his house back in Vienna.

The gentile nanny answered the phone and relayed to Mr. Reichmann all the relevant information that he needed to know. Everything was okay, she said, nothing new. "Oh, by the way," the secretary hastened to add before Mr. Reichmann could hang up the phone, "You did have a few visitors last night."

"Visitors?" he asked, thinking that perhaps some of the unnotified guests had mistakenly come to his house looking for the *Baal Simcha*. "Who were they?" he asked.

She paused for a moment. "Mr. Reichmann, it was the Gestapo. A group of German agents, looking for you and your family," she said. "When they couldn't locate you, they left quite upset."

The Gestapo had been to his house! Mr. Reichmann found out that the Nazis had begun rounding up wealthy and prominent members of the Vienna Jewish community that Saturday night, and had they caught up with him, he too, would have been arrested. If not for the *mitzvah* of *Kibbud Av*, not wanting to celebrate a *simcha* without his father, who knows if the Reichmann family - and their many accomplishments on behalf of *Klal Yisroel* - would have ever escaped the Nazi inferno.

משל למא הדבר דומה

כה אמר עבדך יעקב עם לבן גרתי – ותר"ג מצות שמרתי (לב-ה)

משל: In the city of Rizhin, an advertisement was posted whereby a performer was going to walk a tightrope suspended over a deep chasm. To watch the feat, people had to pay an admission. When the holy **Rizhiner Rebbe, R' Yisroel Friedman ZT"l** heard about the event, he encouraged some of his followers to attend and watch the performance. The *chassidim* were surprised, for the *Rebbe* was not one to allow a moment to pass without involvement in *Torah* or *mitzvos*. Nevertheless, they paid their admission fee and watched the man successfully accomplish the feat.

After they returned, the *Rebbe* explained the reason for his unusual insistence. "The performer knew he

would get paid. However, when he was walking the tightrope, he thought about nothing other than keeping his balance and crossing the chasm. He did not dare think about how much money this performance would bring him. The slightest deviation of attention from what he was doing might cause him to lose his delicate balance and be killed."

נמשל: Explained the Rizhiner, "We know that we will receive reward for our *mitzvos*. However, like the tightrope walker, we should concentrate on nothing other than what we do and how we do it, making certain to do it properly. Thinking about the reward will distract from the quality of our performance."

ועבר את מעבר יבק. וקחם ויעברם את

A number of *Meforshim* disagree over which river, in fact, Yaakov crossed his entire family and all his possessions, in a failed attempt to elude his brother Esav. The **Chizkuni** quotes sources that this was the Jordan River (יַרְדֵּן), as Yaakov himself refers to later. This would give reason to why the *posuk* reiterates itself and states, "ויקחם ויעברם" - "And he took them and he crossed them," as the *Torah* seems to reference the times of Yehoshua, when *Klal Yisroel* crossed the Jordan River and entered *Eretz Yisroel* for the very first time. Rashi, however, is of the opinion that the name of the river was "Yabok" just as the *posuk* writes it. According to this opinion, we must understand, what is the *chiddush* of the *posuk* and what is the redundancy of the word "ויעברם"?

An amazing exposition is found in the words of the famed **Plotzker Gaon, R' Aryeh Leib Tzintz ZT"l**. He notes the unusual wording of the *posuk* and explains that the *Torah* is alluding to a great miracle that took place on behalf of *Yaakov Avinu*. Yaakov ventured forward alone and in his merit, the river split, in much the same way that the Red Sea and the Jordan River split later on for the Jewish People. When Yaakov saw the river remaining apart, he hastened to bring his entire family and his many possessions through the dry land (יבשה) and onto the banks on the other side.

This is hinted to in the name "יבק" which stems from the word "יבקע" - "to split." Just as many years later, the waters split - "ויבקעו המים" - and the people passed through on dry land - "ויעברו בתוך הים ביבשה" - similarly, in the *zechus* of *Yaakov Avinu*, the "Yabok" split and his family passed through safely.

מעשה אבות ... סימן לבנים

וירא יעקב מאד ויצר לו וכו' (לב-ה) – ובדעת זקנים: ירא היה שיועיל לעשו זכות שכבר אב ואם עכ"ל

The Reichmann family was gearing up for a grand celebration of the *Bar Mitzvah* of young Eli (Edward) Reichmann. The city of Vienna was expecting quite a bash from the well-to-do Reichmann family, and a prominent hall in one of the grandest hotels in Vienna, was reserved for the big day. Residents of Vienna as well as many out-of-town guests were expected, and just two weeks before the *Bar Mitzvah*, preparations and travel arrangements were at a feverish pitch.

In 1938, not very many families had their own private telephone line in their home, but the Reichmann's were one of the fortunate ones. Due to their successful business operations and the many communal functions that they were involved in, they were in constant need and use of their telephone. Just a few days before the big *simcha*, the family received an urgent call. They were informed that the *Bar Mitzvah* boy's paternal

ולא אחד הנער לעשות הדבר כי חפץ בבת יעקב וכו' (ד-ט)

One is struck by the intensity of the reaction that Shechem the son of Chamor had when he was told what he needed to do in order to marry Dinah, daughter of Yaakov. He was absolutely prepared to do anything, including having a *Bris Milah* and requiring all his subjects in the city that was his namesake, to do the same. Some point to the alacrity and eagerness of this non-Jew, as something that every *Torah* and *mitzvah*-observing Jew should strive to attain in their own performance, and encourage others to learn from the ways of Shechem. Yet, in all truth, the *posuk* is very clear as to the reason for his eagerness: "כי חפץ" "For he desired the daughter of Yaakov." There was no piety or righteousness here; just a sanctimonious and self-serving response which was that Shechem would do - and force others to do - whatever it took to achieve what he wanted.

R' Moshe Mordechai Epstein ZT"l, was once walking with his *talmidim* in a park in Berlin when they observed a man playing with his dog. The man was rolling around on the ground with his pet, hugging the dog and kissing it as if it was his own child.

R' Moshe Mordechai quoted a *posuk* from *Hoshea*: "וזבחי אדם עגלים ישקון" (יג-ב) - "The sacrifices of man, their calves they kiss." "Don't think," he said, "that because you see a man kissing his pet, that he is a merciful person who looks out for the welfare of all living creatures. No! This same person, who displays such kindness and mercy to his animals can very well be the same person who has no qualms about slaughtering other human beings in cold blood!"

Decades before the onslaught of the Holocaust, how true and prophetic were the *Rosh Yeshiva's* words.