

## Parshat VaYishlach

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### Dedications:

- *Melissa Groman liluy nishmat her father Yosef Leib ben Shlomo*
- *Toby Kinderlehrer liluy nishmat Breindel Leah ben Aharon*
- *Alissa Grill liluy nishmat her parents*  
*Nechama bas Moshe Gershon HaCohen & Chasya*  
*Shmuel Mordechai ben Yitzchak Gedalia & Malka*
- *Tania for a refuah shelaima for Talia bat Sara Rut*

The Chanuka campaign is in full swing. We have requests to help single parents, let's make this Chanuka a happy one for everyone.

And of course, if you know someone who needs help, please let us know.

If you would like to donate to our tzedaka campaign Chochma v'Chessed, please email [taniahammer@gmail.com](mailto:taniahammer@gmail.com)

## The Eisav- Yakov Love- Hate Relationship

### 1. Halacha of Hate

#### a) 33:4

וַיֵּרָץ עֵשָׂו לִקְרַאתוֹ וַיִּחַבְקֵהוּ וַיִּפֹּל עַל-צַוְאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ׃

Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept

#### Rashi

וישקהו. נקוד עליו; ויש חולקין בדבר הזה בברייתא דספרי, יש שדרשו נקדה זו שלא נשקו בכל לבו, אמר רבי שמעון בן יוחאי, הלכה היא בידוע שעשו שונא ליעקב, אלא שנכמרו רחמיו באותה שעה ונשקו בכל לבו (ספרי במדבר)

#### b) Halacha:

Its not one of the 7 mitzvot, if it were they wouldn't keep it !

Halacha = Holech= the way through which Hashem's purpose for creation "goes"/ unfolds or proceeds to be revealed in the world

### 2. The Torah begins with a Beit

The reality of 2 forces- “good” and “evil”

The world is always divided into 2

Kain- Hevel

Examples:

### **Iyov 10:7:**

עַל־דַּעְתְּךָ כִּי־לֹא אֶרְשָׁע- וְאִין מִיְדָךְ מִצִּיל:

It is up to you that I not become a Rasha, and there is none that can save from your hand

Bava Batra 16a

Rava says: Job sought to exempt the whole world from judgment, claiming that all of a person’s actions are directed by God, and therefore one cannot be held culpable for his misdeeds. Job said before God: Master of the Universe, You created the ox with split hooves, making it kosher, and You created the donkey with closed hooves, making it forbidden; You created the Garden of Eden, and You created Gehenna; and similarly, You created righteous people and You created wicked people; who can restrain You? Seeing that You created people as either righteous or wicked, You cannot later complain about their actions.

And how did Job’s friends answer him? “You do away with fear, and impair devotion before God” (Job 15:4) with such statements. True, the Holy One, Blessed be He, created the “Yetzer Ha Ra” but He also created the Torah as an antidote to counter its effects and prevent it from gaining control of a person.

### **3. Torah is the “Name” of Hashem**

Ramban: The Torah is entirely the Names of Hashem:

One only needs a Name in the context of a relationship with others

Rav Moshe Vayishlach 5770 Page 7:

Knowing the Name

Calling in the Name

Being called by the Name

## Bava Batra 75b

And Rabba says that Rabbi Yoḥanan says: In the future, the righteous will be called by the name of the Holy One, Blessed be He; as it is stated: "Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him" (Isaiah 43:7). This indicates that one who was created by God and causes Him glory is called by His name. Rabbi Shmuel bar Naḥmani says that Rabbi Yoḥanan says: Three were called by the name of the Holy One, Blessed be He, and they are: The righteous, and the Messiah, and Jerusalem.

### 4. Calling in the Name Hashem- two ways

Torah is divided into 2: Aseh and Lo Taaseh, chessed and Gevurah.

"Punishment" = extraction of truth from defiance - when sheker CONCEDES that it has been vanquished Truth is revealed in its greatest clarity.

Directly= Clarity of truth

Indirectly= negating falsehood

Both methods were built into creation , both reveal the Name

"The other side" or "sitra Acra" or "samael" will concede, therefore the more sheker spreads to engulf all of the world the more the concession will reveal the Name

Page 11: The negative substantiation of truth is stronger than the positive

Page 12:

שׁוֹנֵי = sonei=7 x edom

### 5. Which path is more effective?

Bereisheet Rabba 2:5

R' Abahu and R' Chiya Raba. R' Abahu said - from the beginning of the creation of the world the Holy One saw the actions of the righteous and the actions of the wicked. This is what is written "For the Lord knows the way of the righteous..." (Psalms 1:6) "Now the earth was astonishingly empty..."

(Genesis 1:2) these are the actions of the wicked, “And God said, Let there be light...” (Genesis 1:3) these are the actions of the righteous. **But I don’t know which one of them He desired, the actions of these or the actions of those.** Since it is written “And God saw the light that it was good...” (Genesis 1:4). He desires the actions of the righteous and not the actions of the wicked.

## 6. Which Name is preferred?

וַיִּזְתַּר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

Jacob was left alone. And a man wrestled with him until the break of dawn

### Rambam 2:42:2

....The same, I hold, is the case when it is said in reference to Jacob, "And a man wrestled with him" (Gen. 32:25); this took place in a prophetic vision, since it is expressly stated in the end (ver. 31) that it was an angel. The circumstances are here exactly the same as those in the vision of Abraham, where the general statement, "And the Lord appeared to him," etc., is followed by a detailed description. Similarly the account of the vision of Jacob begins, "And the angels of God met him" (Gen. 32:2); then follows a detailed description how it came to pass that they met him; namely, Jacob sent messengers, and after having prepared and done certain things, "he was left alone," etc., "and a man wrestled with him" (ibid. ver. 24). By this term "man" [one of] the angels of God is meant, mentioned in the phrase, "And angels of God met him"; the wrestling and speaking was entirely a prophetic vision.

### Rabbeinu Bahya, Bereisheet 32:25:2

עמו, ויאבק איש עמו, “a man wrestled with him.” According to the plain meaning of the text, the meaning of ויאבק is the same as ויחבק seeing that the letters אהע"ח are frequently interchangeable. Our sages in Sotah 21 use the word אבוקה and חבוקה interchangeably. An אבוקה, torch, is so called as it is composed of pieces of wood which “embrace” each other, i.e. חבוקה.

### Rashi on Bereisheet 32:25:2

איש AND A MAN WRESTLED — Menachem (ben Seruk) explains: “a man covered himself with dust”, taking the verb as connected in sense with אבק “dust”. It would mean that they were raising the dust with their feet through their movements. I, however, am of opinion that it means “he fastened himself on”, and that it is an Aramaic word, as (Sanhedrin 63b) “after they

have joined (אביקו) it", and (Menachot 42a) "and he twined (the "Fringes") with loops". It denotes "intertwining", for such is the manner of two people who make strong efforts to throw each other — one clasps the other and twines himself round him with his arms. Our Rabbis of blessed memory explained that he was Esau's guardian angel (Genesis Rabbah 77:3).

### **Baal Haturim:**

**ויאבק** בגימטריא כסא הכבוד מלמד שהעלו האבק עד כסא הכבוד:

וַיֹּאמֶר שְׁלַחְנִי כִּי עֹלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחְךָ כִּי אִם-בְּרַכְתָּנִי:

Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me."

Rashi

כי עלה השחר

FOR THE DAY BREAKS, and I have to sing God's praise on the day (Chullin .(91b; Genesis Rabbah 78:1

ברכתני

EXCEPT YOU BLESS ME — admit my right to the blessings which my father] gave and to which Esau lays claim

וַיֹּאמֶר אֵלָיו מַה-שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב:

Said the other, "What is your name?" He replied, "Yacov."

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמֶךָ כִּי אִם-יִשְׂרָאֵל כִּי-שָׁרִיתָ עִם-אֱלֹהִים וְעִם-אָנָשִׁים וַתִּזְכָּק:

Said he, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human,<sup>d</sup> and have prevailed."

וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה-נָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי וַיְבָרַךְ אֹתוֹ שָׁם

Jacob asked, "Pray tell me your name." But he said, "You must not ask my : .name!" And he took leave of him there

## 7. Yitron Ohr MIN Hachoshech

### Shenei Luchot HaBrit, Aseret HaDibrot, Taanit, Torah Ohr 1:12


..... כלומר חורבן בית ראשון היה חטא נגד אלהים, דהיינו עבודה זרה. ובית שני נגד אנשים. אבל לעתיד שרית ותהיה עם אל ותהי' עם אנשים, כי יהיה השלימות בכל. ועדיין לא נתפייס יעקב, כי הבין מתוך דבריו בשעת אבל אבל, ובשעת חדוה חדוה, כלומר לעתיד אז תהיה השמחה והשררה והגדולה בישראל, אבל בשעת גלותם מר במאוד. ועל זה שאל לו להודיע מה שמו, כדי שיהיה יכול להשביעו בעת צרה. וכן מצאתי כתוב בציוני.

על זה השיב לו המלאך (שם ל),

למה זה תשאל לשמי, אינך צריך לזה, כי אף רעות החורבנות והגלויות אף שהם רע וקללה לפי הנראה, באמת הם סיבת הברכה, כי יהיה יתרון אור מכח החשך שיסבלו ישראל. וזהו סוד

(שם) ויברך אותו שם, כלומר אפילו שם שהוא זמן קללה, תתהפך לברכה ויהיו לששון ולשמחה

Shiur on Leah crying

 Purim'21 (DH)