



## Rabbi Reisman – Parshas Vayishlach 5786

### Topic – Grabbing your Wages

Firstly, I would like to remind those who *lein*, and also those who listen to the *leining*, that this week's *parshah* has a *m'leil* and *m'lra* that changes the meaning of the word and is therefore *me'akev* if pronounced incorrectly.

The *pasuk* (Bereishis 35:29) says, וָאֵת בְּנוֹתֵיהֶם שָׁבוּ—*And they took their daughters captive*. If the word שָׁבוּ would be pronounced *m'leil*, it would mean *And they returned their daughters*, which means quite the opposite. Therefore, it is important to remember to pronounce it properly, *m'lra*. Now, if the *ba'al korei* doesn't know the difference and you correct him on this pronunciation, he won't know what you want. So make sure to tell him about it in advance. And if he doesn't believe you, you can tell him that Rabbi Reisman said in his weekly *parshah shiur* that it should be pronounced “shavu” and not “**shavu**.” Hopefully he'll get it right.

Let's move on to the content of the *parshah*. Yaakov gave Eisav an extraordinarily large gift. One of the *rishonim* notes that Yaakov returned to Eretz Yisrael as a rich man from all he earned while he was by Lavan. He felt, though, that since it came to him through Lavan, there was not much *brachah* in it. He wouldn't throw it out; he didn't even throw out *pachim ketanim*. But when the opportunity arose, he was very happy to give it all to Eisav, since all the sheep and cattle were from *chutz la'aretz*, from the dishonest Lavan. He was happy to send it away. Subsequently, Hashem sent him wealth after the story of Shechem.

I would like to add, *b'derech efshar*, a possible explanation as to why these possessions were not truly proper in Yaakov's eyes. Yaakov said he earned it all honestly, as these were his wages from Lavan. But in truth, Yaakov played a trick. He made a deal with Lavan to take only the speckled or spotted sheep, etc. Then he put speckled and spotted sticks before the sheep when they warmed up to become pregnant, so that they would see those designs and give birth to similar-looking offspring. Yaakov had told Rachel, אֲחִיו אֲנִי בִרְמָאוֹת—I can deceive just like him. Yaakov was entitled to these wages. But he tricked Lavan to grab what he rightly deserved, to undo Lavan's deception, as the *pasuk* (31:8) says, וַהֲחִלִּיף אֶת מְשֹׁכֹרֹתַי עֶשְׂרֵת מֵאוֹת—*And he switched my wages a hundred times*.

Was Yaakov allowed to do that? If someone owes you wages, are you allowed to trick him into paying you? The *sefer Takfo Kohen* (*Siman* 115, also *Siman* 108 and 109) writes that this is a dispute between the Shach and the Maharshal. If you remember from your days in *yeshivah* when you learned the *yeshivishe masechtos*, this *sugya* is in *Bava Metzia* (6a) right before the *sugya* of תְּקַפּוּ כְּהֵן, which, sadly, many *yeshivah bachurim* don't even get to learn since they don't get that far.

If one knows that someone owes him money, but has no way of proving it, he will never win in *beis din*. Is he allowed to go and grab the money that is owed him? If the money owed is repayment for a loan, he may not go into the debtor's home and take a *mashkon*. But if he is owed wages, is he allowed to grab it?

The *shitah* of the Maharshal matches the *shitah* of the *Ba'al Hama'or* in *Bava Metzia*: it is *assur* to take things that are rightfully yours on your own. The Shach, however, disagrees and holds that עביד איניש דינא לנפשיה—*A person may take matters into his own hands*, even though he cannot prove it, since he has no recourse. He should be careful not to get caught by the police, as they will arrest him for theft.

Obviously, this only applies when you know with certainty that someone owes you money but forgot to pay or denies it. This does not apply when your claim is based on an argument that needs to be decided in *beis din*. The *Ketzos*, both in *Shev Shmaita* (4) and in *Ketzos Hachoshen* (4:1), *paskens* like the Shach, that it is permitted to grab.

The Maharshal proves his *shitah* from the *Shulchan Aruch* (*Siman* 4), which *paskens* עביד איניש דינא לנפשיה, but only if he can prove to *beis din* that he is right. Clearly, if he cannot prove his claim to *beis din* he may not grab on his own.

The Shach counters that the Rema disagrees, and even the *Shulchan Aruch* isn't a valid proof. If I grab someone's money in front of witnesses, he will be able to get his money back in *beis din* by claiming that I stole it from him. Therefore, the *Shulchan Aruch* says that in order to grab one needs to be able to prove his claim in *beis din*. However, if I grab when no one sees, even if he takes me to *beis din* I can claim that I am owed wages. Although I cannot prove I am owed the money, I will be believed with a *migu* that I could have denied grabbing the money altogether, since no one saw me grab it. Since I could state such a claim, I now have the ability to clarify in *beis din* that the money is mine.

The *Ketzos* there says something fascinating, which I believe he doesn't say anywhere else. He presents a scenario: you know someone owes you money (maybe his father borrowed money from you and died), and you can't prove it. This person gives you a *pikadon* to watch; for example, he says, "I'm going to Eretz Yisrael. Please watch my expensive silver *leichter* while I'm gone." So you take it to watch it for him. Then you listen to a *shiur* on Thursday *Parshas Vayishlach*, and you hear that you may grab something of value to get money you are sure is owed you. So you say to yourself, "When he comes back, I'll tell him I'm keeping it in place of the money I'm owed." The *Ketzos* says that it's *muttar*, based on the *shitah* of the Shach.

But then the *Ketzos* says something unusual. He writes that according to the *Zohar*, which I don't believe he quotes anywhere else, Hashem takes every person's *neshamah* as a *pikadon* each night, as the *pasuk* says, בידך אפקיד רוּחִי. He recharges it, and in the morning, we get it back and thank Hashem for it. You are like a new person in the morning, חדשים לבקרים. This is one of the reasons we wash *negel vasser*. The *neshamah* is a *pikadon* by Hashem. Who knows if you deserve to get it back? But Hashem, in His mercy, returns it. Therefore, the *Ketzos* says that when you accept a *pikadon* to watch you must be super careful to return it. *Min hadin* you may have a right to keep it, but maybe *min hadin* Hashem has a right not to return your *neshamah*, *chas v'shalom*! For that reason, although one is permitted to keep it, he should still give it back.

Yaakov was a shepherd, a *shomer pikadon* on Lavan's sheep. Now, through tricking Lavan, Yaakov grabbed the sheep. He was allowed to! Lavan had cheated him out of his wages! But according to the *Zohar* it wasn't correct. Therefore, Yaakov gave the sheep away to Eisav. Let Eisav have Lavan's *pikadon*; there won't be any *brachah* in it. Eisav and Lavan, מצא מין את מינו, two similar personalities.

Very *geshmak*. A little *dikduk* and a little *lomdus*.

Wishing everybody a wonderful, *heilige* Shabbos.

## **Rabbi Reisman – Parshas Vayishlach 5785**

### **1 – Topic – A thought from Rav Moshe on Malachim.**

As we prepare for Shabbos Parshas Vayishlach and we see Chanukah just around the corner B'eizras Hashem as we march forward through Sefer Beraishis. In the beginning of Parshas Vayishlach, in the very first piece on Parshas Vayishlach in Darash Moshe (first volume, page # 25 and this was also discussed in the Shiur on Parshas Vayishlach 5778 and 5781 Ayin Sham), Rav Moshe has a beautiful Yesod, which is a Yesod not just for the Parshah, but really for Kol HaTorah Kulah, especially for different types of Aggatada Gemara.

To preface Rav Moshe's Yesod, there's a rule that every time a miracle takes place, it takes away from the Zechusim of an individual. Now, the Gemara (Maseches Shabbos 53b, 31 lines from the top) says that somebody who, Rachmana Litz'lon lost his wife, and grew breasts to be able to nurse his child, the Gemara says about him, woe to such a person that he had to come on to a miracle, because (מנכין לו מזכיותיו) (as it says in Maseches Shabbos 32a, 17 lines from the top), it uses up the Zechusim of the person.

Now, this is the Hakdama, and it's a rather familiar idea. However, it seems to be contradicted in many, many places. The place that Rav Moshe is Shtelling is on 32:4 (וַיִּשְׁלַח יַעֲקֹב מַלְאָכָיו), Rashi says (מַלְאָכָיו מַמְשֵׁשׁ), that he got angels Mamesh. Now, the question is, why use miracles? There are reasons that are given, but they're not powerful reasons for Yaakov Avinu to use Zechusim, to use miracles.

As a matter of fact, when learning Gemara, there are certain difficulties that we have. One that always stuck out to me, Rav Moshe doesn't mention it, but it's the Gemara in the First Perek in Chullin. The Gemara (7a, 18 lines from the bottom) says about Rav Pinchas Ben Ya'ir, that he had to cross a river, and he caused it to split and cross the river that way. Azoi Shteit in the Gemara. The question is, Krias Yam Suf is such an extraordinary miracle. We make such a big deal about it. We talk about it at length at the Pesach Seder. Here Rav Pinchas Ben Ya'ir so that he shouldn't have to go around he says, he told his Talmidim to use the bridge down the road. And he crossed. What's going on? Why use miracles if it is (מנכין לו מזכיותיו)?

So Rav Moshe writes a fascinating Yesod. This is the Lashon that he writes. He says (דהשלום ביותר) (אין לו התפעלות מנס יותר מהטבע הקבוע). There is a certain level of a great person who reaches a point where he sees G-d's miracle in everything that happens. We call it Teva, we call it nature, that water comes down from heaven, we call it rain. If you wouldn't be used to it, we would say it's a

miracle. We need water and bang, HKB”H sends it down in droplets. Well, we call it Teva. The Ramban calls Teva, a Neis, that's repetitive.

To (אין לו התפעלות מנס יותר מהטבע), to someone like Rav Pinchas Ben Ya'ir, He has no greater Hispa'alus in seeing Yad Hashem in a miracle more than the Teva. So Rav Moshe writes this concept, this Yesod, that there is a level of a great person by whom the miracles, they're not (מנכין לו מזכיותיו), they're not taken away from his Zechusim. Because once a person enters that level, that Dargah, it's a whole different life. It's a whole different Chayim.

He brings that Rav Chanina ben Dosa says in Taanis 25a (17 lines from the top) that (מי שאמר לשמן (וידלוק הוא יאמר לחומץ וידלוק). Again, a miracle. On his level, the miracle was not (מנכין לו מזכיותיו). Says Rav Moshe, the language used is exactly the Yesod that we are saying. (מי שאמר לשמן וידלוק (הוא יאמר לחומץ וידלוק). Why does oil burn? Vinegar doesn't burn, oil burns. Isn't that a miracle that you put a wick into oil and it burns? It's also a miracle, just as much a miracle, except that we are used to it. It's Teva. Somebody who sees the Yad Hashem throughout, so then there's no tremendous difference between one and the other.

Rav Moshe says that is why Chizkiyahu Hamelech did not say Shirah on the falling of the army of Sancheriv. Chazal fault him for that. Why didn't he say Shirah? Here he is surrounded by an army and the whole army dies overnight (as is brought down in Maseches Sanhedrin 94a). Why didn't he say Shirah?

For Chizkiyahu Hamelech there was no His'pai'lus. He felt the Chessed of Hashem, but the His'pai'lus of an extraordinary miracle by him it was not something that he suddenly had to jump up and say Shirah. It was a mistake. Even on that Madreiga you have to realize that on his Madreiga it was a mistake. That is the Darga of Gedolei Olam and the miracles that happen to them. The incredible things that happen to them, things that can't be called coincidences.

If that's what the Ratzon Hashem, that I'll be saved, I'll be saved. L'ma Hadavar Dom'e, somebody who goes out and crosses the street and doesn't get hit by a car. That's a miracle. Yes! To someone on the right Madreiga he sees Yad Hashem in everything he does. So what's the difference if it was an incident that took place that looks to be miraculous or an incident that looks to be natural. No difference between them. And this is the concept that Rav Moshe shares here, a thought for the beginning of Parshas Vayishlach.

## 2 – Topic – Note to the Baal Korei

I would like to remind those of you who are Baalei Kriyah, those who Lain, that in this week's Parsha in the Shishi Aliyah we have in the death of Rochel Imainu that the Posuk says a Lashon of 35:18 (וַיָּהִי בְּצֵאת נָפְשָׁהּ, כִּי מָתָה). There is something of a question of how to translate the Posuk. (וַיָּהִי בְּצֵאת נָפְשָׁהּ, כִּי מָתָה) could mean because she died if it is Lashon Ovar or it could mean (כִּי מָתָה) because she was dying. The Nafka Mina is if it is Lashon Ovar, past tense, or if it is in present tense. Is the word pronounced Mil'ail (מָתָה) with the stress on the (מ) or (מָתָה) with the stress on the (ה).

In the Targum Unkalis he brings both Teitch as it says Arei Misas and in parentheses it says Arei Mai'sa. So it brings both Teitchen. Rav Pam was No'heig here in the Yeshiva that it was read

twice by the Baal Korei. That was in order to get both possible meanings of this Posuk much the same way as when we read Parshas Zachar.

There's a complaint that we don't find this in previous generations. The answer would be, yeah, in previous generations, they knew which one was correct. They understood. But in our generation, we are not sure which one is correct or weaker, and therefore, we try to be Yoitza.

Once I'm on the topic, we have in this week's Parsha in the Chamishi Aliyah 34:29 ( וְאֶת-נְשִׁיהֶם, (שָׁבוּ). This is talking when Shimon the Levi plundered the possessions of Shechem. We have the Posuk that uses the word (שָׁבוּ) for capturing. As Rashi says ([לפיכך טעמו מלרע]) this word is Mil'ra it is pronounced with the emphasis on the Bais. There are a few words in Chumash that when mispronounced it changes the meaning. SHAvu (emphasis on the beginning of the word) means returned. ShaVU (emphasis on the end of the word) means capturing. Therefore, please remind the Baal Koreh in your Shul about this.

So make sure to approach the Baal Korei beforehand and point out to him that the accent here is not SHAvu from the Shoresh Shuv, but shaVu from the Shoresh Shavah, which is in the Aliya of Chamishi, which has a totally different meaning.

### **3 – Topic – A Michtav Hadracha from Reb Yisrael Salanter**

I'd like to end by sharing with you a Michtav Hadracha, a letter of Reb Yisrael Salanter, which I saw printed in the Sefer Sichos of Rav Shlomo Hoffman, the original Sefer put out of his discussion. And there he has a beautiful Michtav Hadracha from Reb Yisrael Salanter. He has the Ksav of Reb Yisrael Salanter, the Michtav that he wrote in Taf Reish Chaf Tes. And the point I'd like to share with you is a very important point in dealing with people who struggle with thoughts that are very Frum thoughts. They're thinking about thoughts that they should not be having. They have Hir'hurim Ra'im and they work on it. They concentrate.

You have to know that that's not the way to work on it. The way to work on it is to make light of it, to be Mai'siach Daas from it. Now, a Frumma, you'll tell me, what are you talking about? You have to fight it all day. You know something? If somebody walks in the street, and he sees something improper, there are plenty of improperly dressed people. We're blessed with cold weather now, and they have to get dressed Baruch Hashem. But when someone sees something improper, if he fights it, I guarantee you he'll remember it all day. It'll pop up in his mind. If he makes light of it, he says, Oy Nebach New York, tries not to look at it, but he sees it, makes light of it, then he will forget it.

In the Michtav here, it says the following important words. L'zos Mai'riboi Ha'hishtadlus Lidchos Ha'hirhurim, if somebody tries very hard to push away bad thoughts, Yochol Lih'yos Livaleid L'pa'amim Sibah Gedola L'chazeik Ha'hirhurim, it has just the opposite effect. And then he adds the same thing in Shemoneh Esrei. He says, He says, Kein Gam B'tefilla. It is hard work to push away strange or foreign thoughts and that's not the way that the human mind works. The Teva Ha'adam is to fight and when you fight and you push, you get pushed back. Every reaction has an equal reaction that pushes back.

I once saw a beautiful parable about this. It was a parable about two Hindu scholars, Zen scholars, scholars in the Indian mountains, who were walking through the forest. They're walking through

the forest, and there was a woman who had to cross the stream, and she didn't want to get her feet wet. So one of these scholars picked her up and carried her across the stream and put her down. And the two of them continued walking. One thinks for a while, and he says to his friend, we're not supposed to touch women. The other one thinks for a while, and he responds, I see. When I cross the river or the stream, I put her down. You, you're still carrying her. Those words, you're still carrying her. It's very, very important for people who live in such a Fa'darbana generation as we do.

A person has to take Reb Yisrael Salanter's advice. Of course, a person has to be careful in what he does. But the overworking on Shemiras Einayim, the publication of books. Rav Pam was very against books that deal with Shemiras Einayim. I'll tell you, I once, on a Thursday night, no less, Rav Pam asked me, what's this week's Navi Shiur about (he often asked me). I told him, I'm up to Dovid Hamelech and Bas Sheva.

He said, Dovid Lo Chata Ela B'ainav. Dovid didn't sin, except when he looked where he shouldn't have looked. I wanted to talk about that Aveira. Rav Pam said, no. I said, Rebbi, it's Thursday night. I have my Shiur prepared. He said, you can't speak to a Rabbim about it. People are not the same. For some people, worrying more about it makes it worse. And therefore, a person has to know, each person has to have his Avoda and his guidance from people who know what they're talking about. People who know human nature. You get your guidance, B'ezer Hashem.

I find for the most part, that those Bachurim who make light of it, make light of it doesn't mean they look where they shouldn't. But it means when things pop up, they pop up. It's inevitable. They forget what they see as opposed to the very Frum, who try to keep their eyes to the ground. When they see something, they can't shake it from their brains afterwards. So, Chanoch L'naar Al Pi Darko. Different advice for everyone. This is the advice of Reb Yisrael Salanter to one particular individual. And with that, I want to wish everyone an absolutely wonderful, fantastic Shabbos Kodesh Parshas Vayishlach.

## **Rabbi Reisman – Parshas Vayishlach 5784**

### **1 – Topic – A Dvar Halacha and a Remez that comes from the Posuk**

As we prepare for Shabbos Parshas Vayishlach and prepare for the upcoming Yom Tov of Chanukah which we hope will be a time of great Ohr for all of Klal Yisrael. In this week's Parsha we find in 35:26 after the list of the children of Yaakov Avinu, the Posuk says (אֵלֶּה בְּנֵי יַעֲקֹב, אֲשֶׁר יָלְדָה לּוֹ בְּפָדָן אֲרָם). These are the children of Yaakov that were born to him in Padan Aram. A Peledik Posuk. What are you talking about? Binyamin was not born in Padan Aram, Binyamin was born in Eretz Yisrael! Rachel died in childbirth. We know where Rachel is buried. What do you mean (אֲשֶׁר יָלְדָה לּוֹ בְּפָדָן אֲרָם), it is a Davar Pele! It must be that some of the Meforshim talk about it.

I did see in the Taima Dikra (page Mem Daled), that Rav Chaim Kanievsky writes that it seems that the Torah considers (אֲשֶׁר יָלְדָה לּוֹ בְּפָדָן אֲרָם) because she was expecting and she became pregnant with him in Padan Aram. Rav Chaim Kanievsky is Maskim that it doesn't fit with all of the Chazals to say that that is what happened, but nevertheless it is a Pshat. If we can understand that from when they left Padan Aram until his birth was 9 months or less, then it makes sense (אֲשֶׁר יָלְדָה לּוֹ בְּפָדָן אֲרָם). This is a Pshat in the Posuk. It is more than a Pshat in the Posuk.

If we go with such a Pshat, then we have a Mekor for a Mechudush'dika idea that is brought in the Poskim. What is that? Normally I would understand that a person is alive from the time that he is born. The rest of time he is not considered to be a separate person. There is a Lashon in Chazal that U'ber Yerech Imo, that the U'ber is a piece of the mother. It is a Safeik L'halacha if we even Pasken that way. Yet, we do find in Halacha certain Halachos for a baby where the mother became pregnant still as a non-Jew and the birth was as a Jew. We do find different Halachos. The language that the Roshei Yeshiva use in the case of such a person, is a language of Yichus Yisrael B'li Kedushas Yisrael. The idea that when the pregnancy begins as a non-Jew the baby needs Geirus because he is missing Kedushas Yisrael. But since he is born to a Jewish mother he has Yichus Yisrael, he has Dinim of Yichus Yisrael. You are going to say what is the Nafka Mina?

One Nafka Mina is, that he is related to his mother. Even if the Geirus takes place later, if the mother is Megayeir too, and that is what it means Lai'daso B'Kedusha, that the mother was Megayeir. Even though the child's Geirus is not complete until the Bris Milah, but he is related to his mother. Not only that, if twins are born, Chazal say that the twins are related to each other. But they need Geirus?

That is a riddle, how can you have somebody who is born and needs a Bris Milah for Geirus and yet is related to his brother? If twins are born, and they have to have Bris Milah to complete their Geirus, nevertheless, they are related to each other. How could that be? Ger Shenisgayeir K'koton Shenolad Dami?

The answer is the person has Yichus Yisrael, a person who is born to a Jewish mother, the mother is his mother. The brother is his brother. He is missing Kedushas Yisrael. It could be that the pregnancy began in Chutz L'aretz so the beginning of the pregnancy is when Kedushas Hav'lad begins. This is a concept we find in Chazal, and this would be a nice source for it or at least an Asmachta for it. That is says that Binyamin was born in Padan Aram although he was born in Eretz Yisrael and he wasn't born in Padan Aram. So we see that L'gabey Kedushas Hav'lad the fact that the pregnancy began in Chutz L'aretz is still missing something in the full Kedusha of somebody that has the pregnancy in Eretz Yisrael and Lai'da in Eretz Yisrael, perhaps this is a Remez or an Asmachta for that concept.

## 2 – Topic – The Chashivus in Saying Nefillas Apaim

As you know, by Tachnun the main point of Tachnun is when we fall on our arm and say Tachnun. The Minhag of Ashkenazim is to say the 6th Perek of Tehillim and the Minhag of Sefardim is to say the 25th Perek of Tehillim when they say Nefillas Apaim, but one Minhag is the same. That is, before we start we say (רחום וחנון קטאתי לפניך. ר' מלא רחמים. רחם עלי וקבל תחנוני). That is not a Posuk anywhere. It is a Memra of Chazal of Techina that goes back a very long time.

Rabbeinu Chananel Derech Agav in Maseches Megillah 24b mentions that we say (רחום וחנון) by Nefillas Apaim. So this must be a very Yesodosdika sentence that we say, and I think that maybe we skip over it to callously. We should try to understand what is this (רחום וחנון) that we say.

Al Pi Zohar, a person has to say Viduy between Shemoneh Esrei and Nefillas Apaim. That is the source of the Minhag of Nusach Sfard to say (אשכננו. בנגדנו) before we say Nefillas Apaim and that is based Al Pi Zohar to say Viduy before Nefillas Apaim.

In one of the earliest Siddurim, the Siddur of Rav Shabsi which was a Talmid of the Levush who wrote one of the earliest Siddurim, he said that saying (רחום וחנון תטאתי) is based on the Zohar. It is a type of a Viduy that we say. (רחום וחנון תטאתי) is a Hakdama for Nefillas Apaim. Even if you Daven Nusach Ashkenaz it is a type of a Viduy. This is what it says there and this idea of the Viduy is a significant one.

I have a Kasha. One of the rules of Viduy is that you say it only standing. In Hilchos Yom Kippur it says that when you say Viduy you shouldn't even be leaning on something and if you are leaning fully on something it is not good. Viduy has to be said M'umad. We all stand when we say the Al Cheits. It is supposed to be said standing. Yet, in that Rabbeinu Chananel who introduces (רחום וחנון), he says that it is said B'nefila. Why is it said B'nefila? It is a Shver Kasha.

The Mekor Chaim of the Chavas Yo'ir in Siman Kuf Lamed Aleph, S'if Vav asks this Kasha. Why is it said B'nefila. That is something that really needs a satisfactory explanation to really have a good understanding of it. Perhaps, if we understand Nefillas Apaim and appreciate it better, we would understand it.

I would like to explain as follows. The Radak in Perek Vav of Tehilim, on this Kappital, says that Dovid wrote Tehillim in general and he is writing about what we say in Nefillas Apaim, he is saying that it was written by Dovid to be said by any individual about himself. Dovid wrote the language about himself, he said it regarding his feelings and (למנצח בנגינות, על-השמינית; מזמור לדוד) is how Perek Vav starts. When we say Nefillas Apaim we leave that out. Why do we leave out the first Posuk? When we say Ashrei – Uva L'tzion we say (למנצח, מזמור לדוד). Why over here shouldn't we start the whole Kappital?

The Emes is that the Radak says that that is supposed to be said as a personal Tefilla. Dovid wrote it that anybody can say it as his own Tefilla. When you say Nefillas Apaim you are supposed to say it as your own personal Bakasha to HKB"H. not as Dovid's Tehillim.

I once said publicly that you are allowed to add personal Bakashos into Nefillas Apaim and people were very surprised. You can add your own personal Bakashos in Nefillas Apaim? The Tur's language is Noflim Tzibbur Al P'neihem, Mevakshim Rachamim V'shoel Kol Echad Bakashaso. It is amazing, the Ikkur Nefillas Apaim is that it should be a personal Tefilla. It should be said Kol Echad Bakashaso. Every person his own Lashon. Therefore, Nefillas Apaim is a personal Tefilla. It is not a Tefillas Hatzibbur. Shemoneh Esrei is a Tefillas Hatzibbur. Nefillas Apaim is a Tefilla of an individual.

It is no surprise that as a personal Tefilla it is said as Nefillas Apaim, it is said in a very private way and in a way that underscores the privacy of it. Therefore, we really have to double down on the opportunity. Shemoneh Esrei is long and very often it is a challenge to have Kavana. Nefillas Apaim is a very short Tefillah, so it should be easier for a person to be able to have Kavana in Nefillas Apaim. If you want to make personal Bakashos, it is a good place to make those personal Bakashos. That idea, that Chashivas Hadavar, the Chashivas Ha'inyan of a person being able to say his own Tefillos in a Tefilla that is Mekubal B'ezras Hashem by the Ribbono Shel Olam, that tremendous opportunity, don't miss the opportunity by Nefillas Apaim.



If you have a Shul where they don't say Tachnun by Mincha or someplace Chas V'shalom where they skip it callously by Shacharis, you are missing an opportunity. Chap a' Rein. It is a Chashuve Tefilla, a Tefilla that will be answered.

And so, two significant thoughts. One is a Halachic thought regarding Horaso Shelo Bik'dusha, V'laiduso Bik'dusha. Which literally means when someone's pregnancy was as a non-Jew and birth as a Jew, and a second thought regarding the Chashivus of Nefillas Apaim. Let's use it, let's understand it, and let's make the most of it B'hatzlacha Gedola. A Gutten Shabbos to one and all!

## **Rabbi Reisman – Parshas Vayishlach 5783**

### **1 – Topic – A Thought from the Ohr Gedalyahu**

As we prepare for Shabbos Parshas Vayishlach. We find in this Parsha that subsequent to the destruction of the city of Shechem, Yaakov Avinu was told by the Ribbono Shel Olam to prepare a Mizbaiach. We find subsequent to the Maiseh of Dina that again the same thing happens. I would like to talk a little about each of those times.

Let us begin with HKB"Y telling Yaakov Avinu to build a Mizbaiach. This is after the Maiseh of Dina. Yaakov Avinu turns to the Shevatim and says to them as is found in 35:2 (הָסִירוּ אֶת-אֱלֹהֵי הַגִּבֹר, (אֲשֶׁר בְּתִכְכֶם, וְהִטְהַרְרוּ). Get rid of the idols that you have, bury them and you will be Tahor. The Ramban asks what? The Shivtei Ka had Avoda Zora? G-d forbid. He says it couldn't be because if it would be real Avoda Zora it is not enough to bury it, it has to be destroyed.

The Ramban says, Ela Mai, the Shevatim did like something that we find as the advice in the Gemara. The Gemara says what do you do when you find an Avoda Zora? What happens if you are walking down the street and you find a diamond studded cross on the floor in front of you, it is valuable. If you pick it up then it becomes a Jew's Avoda Zora and the Halacha is that it has to be destroyed. Something worthwhile, you will do a Mitzvah. However, the Gemara says, that Dovid Hamelech found an Eitza. Dovid Hamelech had come upon valuable Avoda Zora, so he called Uriah Hachiti who was a non-Jew at the time. He told him be Mevateil the Avoda Zora (the Halachos of Bitul Avoda Zora are not going to be a part of today's Shiur), but a non-Jew is able to be Mevateil an Avoda Zora, to make it lose its Avoda Zora status. But that is only if it doesn't belong to the Jew yet. So, a non-Jew can be Mevateil the Avoda Zora of a non-Jew. Says the Ramban, that is what the Shevatim did. Rather than be Kon'e (acquiring) the Avoda Zora, they had a non-Jew be Mevateil it and then they were allowed to keep it.

Now, that is 100% Muttar Al Pi Halacha. Once that happens you are definitely positively allowed to keep it. The Gemara says that Dovid Hamelech did it. So if this is what the Ramban says then it begs the question why did Yaakov Avinu say (הָסִירוּ אֶת-אֱלֹהֵי הַגִּבֹר, אֲשֶׁר בְּתִכְכֶם)?

In the Ohr Gedalyahu on the Parsha, page 116, he says something extraordinary, a big lesson for life. There could be things that an individual does when he is at a certain point in life and there is absolutely nothing wrong with doing it. But as a person goes on in life and reaches a higher point, what previously was perfectly okay could subsequently become a P'gam, (it is not an Aveira but it is something inappropriate). Therefore, after this entire episode with the Maiseh of Dina and all

that had triggered. They had now gone through, living with Lavan, living with Eisav and the Maiseh of Dina, and they understood it is time to raise the level and move to a higher point.

There is another Pshat in this Posuk, (וְהִטְהֵרוּ, אֲשֶׁר בְּתוֹכְכֶם, אֱלֹהֵי הַנֶּכֶר). Get rid of the Avoda Zora. Did they have Avoda Zora? So in the Seforim Hakedoshim quoted by Rav Schorr, it says that it didn't mean idols it meant (אֲשֶׁר בְּתוֹכְכֶם, אֱלֹהֵי הַנֶּכֶר). That which is within the person. The strange thoughts, the distant thoughts, the distractions that a person has. Get rid of those, (אֲשֶׁר בְּתוֹכְכֶם). Which is within your body. How exactly they buried it I guess also not physically, but get rid of it. Get rid of it permanently. So according to this interpretation Yaakov told them get rid of those foreign thoughts that are in your mind.

Says Rav Schorr, this Pshat in the Posuk fits well with our theme as well. There could be some foreign thoughts in a person's mind, it is not a Chisaron. There is a time when a person thinks about relaxing, about what is he going to eat for supper and it is part of his day. When a person goes to a higher Madreiga, then suddenly worrying so much about supper is a P'gam and it is not something which he should do.

The point being, when a person raises himself, a person elevates himself, he has to do things that reflect the elevated status that he has achieved. He has to do it both in his Kiyum Mitzvos, where he has to do it on a higher Madreiga and in his thoughts and his personal behavior.

Zagt Rav Schorr, the same thing happened with the Chashmonaim. The Chashmonaim were in many ways similar to the story of Dina. By the Chashmonaim too there was a Gezaira of intermarriage, of Jewish women being taken by kings or officers of the non-Jews. By the Chashmonaim too, the Yevanim said don't do Bris Milah, the body of a Jew and the body of a Goy are the same. In a way very similar to what the city of Shechem said when they said we will do Bris Milah, we will be like you.

In their similarities, just like Yaakov was told to build a Mizbaiach, the same thing, the Chashmonaim the Gemara says that the Pelishtim had ruined the Mizbaiach and it was put into Sheimos and a new Mizbaiach was built. The Chashmonaim came after everything that happened and said we can't go back to the way we were before. We went through an event. The event was Rabbim B'yad M'atim. We fought a battle and many fell into the hands of a few. Look, that is what happened with Shimon and Levi, it was Rabbim B'yad M'atim. Look afterwards, Hashem said elevate yourself and build a Mizbaiach. Yaakov said (וְהִטְהֵרוּ, אֲשֶׁר בְּתוֹכְכֶם). The Chashmonaim said we will do the same thing. After a person goes through an episode in life he has got to raise himself up, he has got to lift himself and go to a new Madreiga, a new point.

I have often mentioned what Rav Yaakov once said in this regard at an Agudah convention Drasha. He said I once went to the Mikva and I saw a Jew there and he had a very small Tallis Kotton. So afterwards I said to him you know you should get yourself a bigger Tallis Kotton. This Yid said to me when I was Bar Mitzvah that is the size Tallis Kotton that my father got me. If my father got it for me then it is good for me. Rav Yaakov said I said to him, it would be appropriate for you to grow since your Bar Mitzvah and Rav Yaakov meant it not just physically, but moving up to higher levels. Don't be happy with what you were happy with before. This is the lesson that we have from the Parsha that the Chashmonaim took from the Parsha.

## 2 – Topic – Why we make excuses for things that should be done properly? Negios!

In 36:7 we find that (ולא יָלָה אֶרֶץ מִצְרַיִם) that Eisav left Eretz Yisrael. Why did he leave Eretz Yisrael? Says Rashi, he said I don't want to go down to Mitzrayim and I don't want my Cheilek in Eretz Yisrael. In other words, don't give me the reward and don't give me the trials and tribulations. Rashi says (ומפני הבושה, שמכר בכורתו) and because he was embarrassed that he sold the Bechora. That is why he left.

Says the Sifsei Chachamim, there are two different Peshatim. Rashi is not clear. Rashi says that Eisav said I don't want Eretz Yisrael and I don't want the test that precedes it, and the Busha. The Sifsei Chachamim says the second Pshat, he also left because of the Busha. Lulai Devarav, it is possible to say the following.

Let me be Makdim something in the Even Ha'azel. The Rambam in the end of Hilchos Meilah ends with a Dvar Mussar. What is Meilah? Meilah is somebody who uses the object that belongs to Hekdish and derives benefit from it. He is obligated to take back an extra 25%, a Chomesh, and he is obligated to bring a special Korban. That is Meilah.

Says the Rambam, there is a Mussar here too. If on wood and stone that the Sheim Hashem Hekdish was placed, it would get such a level that anybody who uses it violates Meilah, violates the serious Aveira, how much more so the Mitzvos of the Torah and the Divrei Torah which Hashem put his name on, that a person should be careful not to make light of it, not to make fun of it, not to dismiss them. This is the Rambam's Mussar.

Freight the Even Ha'azel, what kind of a comparison is that? Meilah is an Aveira when you derive benefit from Hekdish and you are comparing that to someone who is dismissive of Torah and doesn't hold the Torah is Chashuv, what does that have to do?

Answers the Even Ha'azel, Gevaldig! He says you know why people are dismissive of Torah? Because of their own Negios, because they have their own benefit in it. A Yid is Maminim Bnei Maminim and inherently we would follow and believe. There is a Yeitzer Hora and it is very difficult to keep to the strict rules of Toraseinu Hakedosha. It is not an easy job to be a Frum Yid. A person has Negios, don't think when you are making light that it is a philosophical insight. No! It is because you have Negios. It is something Nogea to you, something that is difficult for you, challenging for you, know that that is why.

Coming back to the Rashi. Rashi said, Eisav said you know what I don't want Eretz Yisrael and I don't want to go down to Egypt. It is not worth it for me. It is not worth the trials and tribulations of going to Mitzrayim in order to get a part of Eretz Yisrael. A philosophical idea. A thought. He said it is not worth it. So Rashi tells us you know why he said it? (ומפני הבושה, שמכר בכורתו). He wasn't getting it anyway. He wasn't going to get it. He sold the Bechora to Yaakov, he wasn't going down to Mitzrayim. (ומפני הבושה, שמכר בכורתו). He is going to tell people I sold my Bechora, I am leaving Eretz Yisrael. No, he is not going to say that. So he makes up a philosophical excuse, he makes up a reason. You should know, the reasons are Negios. The reasons have Negios. When you tell yourself you don't need to be so Frum, you can be somewhere in middle, you have Negios and that is why you are saying it. When you tell yourself it is not so important and you make a rational reason why I have to stay up until midnight on Thursday night where does it say such a thing, it doesn't say it anywhere. You should know the reason that Jews don't stay up for Mishmar

on Thursday nights is only for one reason, because they have Negios. It is much easier to be in bed. It is much easier to be at home on the couch reading the newspaper. It is much easier to be playing with children or G-d forbid looking at the news online. You should know that that is why the Emes is take away the Negios, there is no excuse. A person has to devote himself to something more. Just like Yaakov Avinu said (הָסְרוּ אֶת-אֲלֹהֵי הַנֶּכֶר, אֲשֶׁר בְּתֻכְכֶם) so too, we have to be (הָסְרוּ אֶת-) (אֲלֹהֵי הַנֶּכֶר, אֲשֶׁר בְּתֻכְכֶם). Got to get rid of all these Narishkeitin, all these excuses and we have to really raise ourselves on a level that we are capable of living. A Gutten Shabbos to one and all!

## Rabbi Reisman – Parshas Vayishlach 5782

Welcome as we prepare for Parshas Vayishlach. This *shiur* is coming to you from Brazil. As you know, Brazil is in the southern hemisphere, and last night for the first time in my life I was able to see the moon in the northern sky. Everything here is sort of upside down; We are standing upside down relative to you, and therefore the *shiur* may sound a little garbled.

Since I'm in the Southern hemisphere, I wanted to share a thought I had. In preparation for coming, I was thinking about the halachos pertaining to *ותן טל ומטר לברכה*: how to say it and at what point in Shemoneh Esrei to say it. My intention is not to discuss these halachos, but to discuss a thought in connection to this.

Whether to say these few words, *טל ומטר*, or just *ברכה*, is *שמונה עשרה* in *מעכב*. Every time you daven you should be *מחשיב* these few words. Starting December 5<sup>th</sup>, we will begin saying *ותן טל ומטר* in New York. Actually, at that time all over the world, at least in the northern hemisphere, it will be said. And the *חשיבות* of these words should be the takeaway for me from my trip. Could be that at least in the next few *tefillos* I'll value these words more. Why in the world? What is he talking about?

Having said that, let's talk about Parshas Vayishlach.

Let me start by talking about the end of the *parsha*. From perek לו until the end of the *parsha*, which runs for 43 *pesukim*, the Torah discusses *בני עשו*. In Parshas Vayeishev, Rashi tells us that the Torah first wanted to deal with *בני עשו* briefly, and then talk at length about *בני ישראל*. This we all know.

How many sons did Esav have? Two! Elifaz, the son of Esav's wife Ada, and Re'ueil, the son of the wife Bosmas.

A number of *pesukim* deal with their descendants. Then at Sh'vi'i, the *passuk* (36:20) says, *אלה*, *בני שעיר החורי* *ישבי הארץ*, discussing non- descendants of Esav. It talks about people who lived there before Esav. Rashi (*ibid*) points out that the people mentioned here lived in Eretz Hachori before Esav settled there.

The Torah allotted 11 *pesukim* (9-19) for Esav's actual family and 24 (20-43) *pesukim* for people who aren't even related to Esav!

Why does Rashi in Vayeishev say that first the Torah treats *bnei Esav* briefly and then discusses *bnei Yaakov*, when in reality most of the discussion is about the people of Se'ir?

I don't have many *seforim* in the hotel, only the Chumash I brought along, but let me share with you a *yesod* from Tanach which may hold true here too.

We typically talk about *bnei Se'ir* as synonymous with *bnei Edom*; because Esav, who is Edom, settled in Se'ir we consider all *bnei Se'ir* to be his descendants, despite the fact that it appears from the aforementioned *pesukim* that *bnei Edom* were actually a minority in Se'ir.

When we learn Navi are almost compelled to say the following *chiddush*, and I mentioned this once many years ago in our Thursday afternoon parsha *shiur*.

We know that a non-Jew can convert and become a Jew. But the rule is that once a Jew always a Jew; a Jew can never become a non-Jew.

Can a non-Jew from one nationality "convert" to a different nationality? If a Mitzri moves to another land and assimilates, does he maintain for us the marital restrictions the Torah decreed on the Mitzrim? We don't have the *parsha* of *geirus* for non-Jews. We do have the discussion of בן סנחריב ובלבל את העולם. That is for another time.

The *yesod* I'd like to share with you is that it is possible that when one nation moves or intermingles with another nation, and takes on the character traits of that nation, then in halachah they take on the *din* of that nation. In other words, if Bnei Se'ir and Bnei Edom intermingled and Bnei Se'ir assimilated and took on the character traits of Bnei Edom, then they are all considered Bnei Esav. That would explain why Bnei Se'ir are mentioned here, even though Rashi says that the Torah is discussing Bnei Esav.

What compels this in Nach is the following.

Shaul killed all of Amalek except for Agag, as related in *Sefer Shmuel*. Yet at the end of *Sefer Shmuel I* (30:1) we find that Dovid Hamelech goes into a city of Amalekim. How can there be a city of Amalekim if Shaul just wiped them out? The only place I remember finding this question is *Moadim u'Zmanim* (2:162).

The answer would seem to be that if newcomers come to the city and call themselves Amalekim, they become Amalekim. If these settlers were to maintain their former identity then it wouldn't be so, but if they assimilate and consider themselves Amalekim then they are rightfully referred to as Amalekim. It's a form of *geirus*. Perhaps Shaul killed only the biological Amalekim, and therefore there remained "Amalekim." An entire *shiur* can be given on the subject whether there is the possibility of *geirus* among אומות העולם. For our purposes, this can explain what Rashi means when he says the Torah dealt with Bnei Esav when in reality it was mostly Bnei Se'ir.

So we have a *chizuk* on *v'sein tal umatar* and thought on the *parsha*.

A riddle: What name in the Torah was once a name of a goy, once the name of Yid, and once the name of a *ger*?

I gave it away. Re'ueil, the name of a son of Esav, was also one of Yisro's names (Shemos 2:18). Yisro was a *ger*, and Re'uei was also the father of the Nasi of shevet Gad (Bamidbar 2:14) אליסף בן רעואל.

Finally, the *passuk* says in this week's *parsha* (34:29), ואת נשיהם שבו. The word must be read with a stress on the *vais* of שבו, which is מלרע, because if the stress would be on the *shin*, then it would mean "they returned" instead of "they captured," which is the correct meaning. This is one of the times in the Torah when מלרע and מלעיל are מעכב.

With that, I wish everybody a beautiful Shabbos. I will be back in the northern hemisphere before Shabbos be"H, and hope to go out and see the sun in the northern sky.

Be well! *A gut gebenchte Shabbos!*

## **Rabbi Reisman – Parshas Vayishlach 5781**

### **1 - Topic – Why is Parshas Mikeitz not Shabbos Chanukah this year.**

As we prepare for Shabbos Parshas Vayishlach. I would like to talk a little bit about the Parsha, however, before that to get a technical piece of information out of the way. That is, next Shabbos Parshas Vayeishev will be Shabbos Chanukah. For the first time in 20 years Parshas Mikeitz is not Shabbos Chanukah and Parshas Vayeishev will be Shabbos Chanukah. I would like to explain the very simple reason why that is so and I think that everybody should be able to understand it as follows.

Parshas Mikeitz is the 10<sup>th</sup> Parsha (if you start from Parshas Beraishis). If there are 10 weeks from Simchas Torah until Mikeitz, that explains why Chanukah is Mikeitz. Now let's see. Sukkos starts on the 15<sup>th</sup>, which means that Simchas Torah is on the 22<sup>nd</sup> of Tishrei to the 25<sup>th</sup> two months later in Kisleiv is two months plus three days which is roughly 62 or 63 days which is only 9 weeks. So you have a problem. It should always be Parshas Vayeishev.

The answer is that it is really more than 9 weeks. This is because Shabbos Chanukah is not the first day of Chanukah, it is a few days into Chanukah. Simchas Torah is never on Shabbos it is usually a few days after Shabbos. So if Simchas Torah is 4 days after Shabbos and Shabbos Chanukah is 4 days from the start of Chanukah, so then it is another 8 days. So from Simchas Torah to Shabbos Beraishis and from Beraishis until here would be much more than the number of days needed.

This year Simchas Torah was Sunday and Chanukah is on Friday, so all you really have is those 63 days. Shabbos Chanukah is the 2<sup>nd</sup> day so you have 64 days. It turns out that until Shabbos Chanukah is really only 9 weeks and there is nothing to compensate for that 10<sup>th</sup> week. That is why it turns out to be this particular Shabbos.

Rabbi Dovid Heber of Baltimore who has a tremendous Bekiyus in the calendar pointed out that this unusual year continues. Parshas Tetzaveh is always the week of Zayin Adar. We remember it because it is Moshe Rabbeinu's Yahrtzeit and Parshas Tetzaveh is the one Parsha that doesn't have

Moshe Rabbeinu's name in the whole Parsha. The week that he was taken from us (his Yahrtzeit) is the week without his name.

This year just like Chanukah we push back the Parsha, Zayin Adar will be in the week of Parshas Terumah. Again consistent with the unusual fact that Simchas Torah fell out on Sunday which added many days before Beraishis could begin. So much for everyone who enjoys technicalities.

## **2 – Topic – A thought from Rav Moshe on Malachim.**

In the Darash Moshe, Rav Moshe (first volume, page # 25 in the first piece and this was also discussed in the Shiur on Parshas Vayishlach 5778 Ayin Sham) has a very important lesson, a very Klaliyasdika lesson on the first Posuk 32:4 (וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים). As you know, there are two Peshatim in Rashi from the Medrash, some say physical Sheluchim and there are some who say it was Malachim Mamash (angels). Meaning that Yaakov had the power to have angels bring his gift to Eisav.

The question is we don't do Nissim Bich'di, we don't find that miracles happen just like this. On the contrary, when someone uses a Neis, Chazal say that (מַנְכִּין מִזְכוּיּוֹתָיו), he uses up some of his Zechusim.

Ain Somchim Al Haneis, we aren't Someich on a Neis because even if a Neis will happen and who knows if it will happen, it will take away his Zechusim. So why would Yaakov use Malachim, use a manner of a Neis to perform such an act to bring gifts to Eisav. Anyone can bring gifts to Eisav, you can send it with anyone and he will be perfectly happy.

Rav Moshe writes an important Yesod. He says (דְּהַשְׁלוּם בִּיּוֹתֵר אֵין לוֹ הַתְּפַעלוֹת מִנֵּס יוֹתֵר מֵהַטְּבַע הַקְּבוֹעַ). The more Shalom a person is, the more a person is faithful and sees HKB"H all around him, the more that when miracles happen it doesn't shake him up, it doesn't move him. Because by him all of nature is miraculous. He sees Hashem in the blossoming of a tree, he see Hashem in the falling of rain from heaven. He sees HKB"H in everything. Everything is a miracle. Some is Teva and some is Neis.

When do we say that you don't do a Neis Bich'di? In a world where Nissim are astounding. Where Nissim are surprising. Where Nissim are wow. But in a world of Yaakov Avinu where the fact that human beings can walk is as miraculous as the fact that angels can walk, there is no (מַנְכִּין מִזְכוּיּוֹתָיו). There is no Nikui Mi'zechuyasav.

This is very important because we find in Chazal many times that miracles happen. I remember for example, in the first Perek of Chullin, the Gemara says that Pinchos Bein Ya'ir had to cross the river and he made the river split and he crossed. It bothered me. Kriyas Yam Suf is the miracle for the generations. Krias Yam Suf is the most astounding amazing miracle and here Pinchas Ben Ya'ir has to cross the river and he splits the river just like that. What is going on?

The answer is that by a person like Pinchas Ben Ya'ir the fact that a boat can float and a person can get into it and make it across the river is equally miraculous to splitting the river. In a world that he lived in, miracles were not astounding things, not surprising things. In the world that we live in miracles are astounding. For HKB"H to do something or reveals his presence so openly, it is not something that HKB"H does Bich'di, that HKB"H does easily.

Why do I say that this is an important Yesod? Because like the case of Reb Pinchas Ben Ya'ir there are many cases where miracles seem to happen just off the cuff, just to Gedolei Yisrael where they weren't as essential.

The answer is that their world is just a different world. We are about to spend 8 days to celebrate Chanukah which is for a miracle of the oil burning for 8 days. Yet the Gemara says in Taanis 25 (17 lines from the top) that Rav Chanina Ben Dosa (מי שאמר לשמן וידלוק הוא יאמר לחומץ וידלוק). He didn't need oil, he didn't even have one jug of oil. He took vinegar. You know vinegar doesn't burn. (מי שאמר לשמן וידלוק הוא יאמר לחומץ וידלוק). A Pele! Why are we celebrating Chanukah?

In the world of Rav Chanina Ben Dosa, Teva and miracle were the same. That is the language says Rav Moshe. (מי שאמר לשמן וידלוק). Someone who says oil should burn is an equal miracle to me as somebody who sees vinegar burn.

As a matter of fact, for someone to really understand the miracle of Chanukah, to think that the fact that oil that could burn for one day burned for eight days, just the incredibleness of it, the miracle of it, you are really missing the main message of Chanukah. It is not for now to get into the main message, but you are missing the main message of Chanukah.

I once heard a Maimar of Rav Hutner on tape and he was making this point and he said why are we celebrating Chanukah? For Kuntzin (because G-d could pull off a trick and make oil that should have lasted for one day last eight days)? Chas V'shalom! That is not Pshat in Chanukah. What was special about the Chanukah miracle? We will figure it out what was special about this miracle. It is a very important Yesod.

Rav Moshe says that is why Chizkiyahu Hamelech did not say Shirah on the falling of the army of Sancheriv. Chazal fault him for that. Why didn't he say Shirah? Here he is surrounded by an army and the whole army dies overnight (as is brought down in Maseches Sanhedrin 94a). Why didn't he say Shirah?

For Chizkiyahu Hamelech there was no His'pai'lus. He felt the Chessed of Hashem, but the His'pai'lus of an extraordinary miracle by him it was not something that he suddenly had to jump up and say Shirah. It was mistake. Even on that Madreiga you have to realize that on his Madreiga it was a mistake. That is the Darga of Gedolei Olam and the miracles that happen to them. The incredible things that happen to them, things that can't be called coincidences.

Today, we see by Gedolei Yisrael things that you just can't call it a coincidence. We call it Ruach Hakodesh, we call it incredible. Six weeks ago they were screaming in Eretz Yisrael. Rabbi Chaim Kanievsky said that all of the Yeshivas should be open. Nebach, in a world that doesn't trust Gedolei Olam, there are plenty of them. Even people with Yarmulkas in America. They don't understand what got into Rabbi Chaim Kanievsky, what is going on with him?

Here we are a few weeks later and the Governor is telling us the safest place for children is in school. In the school it is less than 1% and out in the community it is 3%, 4% or 5%. The safest place is school. Nu? Are they going to go back and apologize to Rabbi Chaim Kanievsky? Do they? I don't mean in Eretz Yisrael. No one in Eretz Yisrael is going to apologize to Rabbi Chaim Kanievsky. But in America, people with Yarmulkas who criticize Rabbi Chaim Kanievsky and



said that he doesn't know what he is doing, or they said the people around him are fooling him, are they going back and apologizing? Gedolei Olam. By them these Devarim Hanif'laim are everyday things.

### **3 – Topic – Doing a Mitzvah 100% Lishma**

It says in 32:8 (וַיֵּצֵר לוֹ) Yaakov felt pain. Rashi said (וַיִּירָא שְׂמָא יְהִרְגַּם) he was afraid he, his children, or his family shouldn't be killed. (וַיֵּצֵר לוֹ אִם יִהְיוּ הוּא אֶת אֲחֵרִים) that he shouldn't kill other people. I saw the Kasha asked that why did it pain him that he might kill someone else? If someone comes out to do battle with you and you defend yourself and you kill him, Haba L'hargecha Hargo. Why would it cause Yaakov (וַיֵּצֵר לוֹ) that he has to kill someone if it is a Mitzvah? It is a Mitzvah to go out to Milchama with someone who threatens Klal Yisrael. Here, this is Klal Yisrael. This was threatening Klal Yisrael. What is going on?

This seems to be a Raya to the Yesod of Rav Tzaddok. Rav Tzaddok says that there are some Mitzvos that are Mitzvos but B'tzuras Aveira or there are some Mitzvos that are Mitzvos like Yibum which is a Mitzvah but B'tzuras Aveira. A person has to marry his sister in law which would otherwise be a sin. It is a Mitzvah that comes B'tzuras Aveira.

Rav Tzaddok says you got to be careful with such things. It is not 100% Lishma. There is a Tzad Aveira She'bo. Rav Tzaddok says that when they give Malkus when Bais Din will return, you would think they will sell the right to give Malkus because it is a Mitzvah. Like today they do with Raishis Hageiz or Petter Chamor, they raffle off the right to grab the Mitzvah. It is a Mitzvah Asei to give Malkus, who is going to do it? Everyone is going to do it.

A Mitzvah that comes B'tzuras Aveira, where the Mitzvah is to hit somebody, be wary. Be careful. Stay away. If it is not 100% Lishmah there is a Tzad Aveira. It would seem that that was the (וַיֵּצֵר לוֹ) of Yaakov. That it is a Mitzvah to kill people, okay so there is a Mitzvah to kill people Yaakov is going to have to do it. But (וַיֵּצֵר לוֹ) he was afraid. Mitzvos that involve hurting or making other people feel bad, it happens sometimes that there are such Mitzvos, Mitzvos that make other people feel bad, no. Those Mitzvos you got to stay away from.

There are too many Mitzvos that involve making other people feel bad. 100% Lishma? Really? It is very hard. Hashem Yishmor Osanu. With that amazing thought I wish one and all an absolutely wonderful Shabbos with a preparation for the Chanukah that is about to come. Kol Tuv!

### **Rabbi Reisman - Parshas Vayishlach 5780**

#### **1 - Topic - A Dikduk point.**

As we prepare for Shabbos Parshas Vayishlach. Before I begin, I want to point out one Dikduk on the Parsha which I may have mentioned in previous years but is often forgotten. In 34:29 we find after Shimon and Levi went and destroyed the city of Shechem, the Posuk tells us (וְאֶת-כָּל-חֵילָם) (שָׁבוּ) means they captured. It is a Lashon of being a captive. If the word is pronounced SHavu with the accent on the Shin (Mil'ail) then it would mean the exact opposite. It would mean they returned. L'hashiv is to return.

ShaVU as it should be pronounced which has the accent on the VU changes the meaning totally and this is a reminder for those who Lain, or those who listen to Laining, to point this out.

## **2 - Topic - Why was Yaakov afraid that he might have to kill Eisav.**

In the beginning of the Parsha in 32:8 (וַיִּירָא יַעֲקֹב מְאֹד, וַיֵּצֵר לוֹ). Yaakov was fearful and in pain. So Rashi tells us in a very famous Rashi that (וַיִּירָא שְׂמָא יֵהֱרֵג, וַיֵּצֵר לוֹ אִם יֵהֱרֹג הוּא אֶת אַחֵרִים). Yaakov was scared that he might get killed and he was afraid that maybe he would have to kill others.

There is a difficulty because there are times when there is a Mitzvah to kill somebody like when you have to save a life. If you can kill someone to save someone else's life you don't have to do Teshuva for that. If you kill someone to save your own life you certainly don't have to do Teshuva for that. What is he afraid that he may have to kill people who come to kill him? A Pele!

In the Melo Ha'omer he answers that the whole reason that Yaakov took the Bechora from Eisav was that he should be the Kohen and that he should do the Avodah. The Halacha is that if a Kohen kills then he is no longer suitable to Duchan and presumably to do the Avodah as well. Yaakov thought to himself, I might kill someone else and I might kill B'heter but that would Pasul me. The whole reason I got the Bechora was to get the Kehuna, and now I am going to lose it, and therefore, Vayeitzer Lo. This is what it says in the Melo Ha'omer and it is a nice Chap but it is difficult because Yaakov Avinu was not alive when the Bais Hamikdash was built. He knew that he wasn't going to be alive, not by the Mishkan and not by the Bais Hamikdash, and therefore, it begs a better Teretz.

However, we have an old rule which we mentioned many times which is Rav Tzaddok's rule. Rav Tzaddok says that there are some Mitzvos which are in the form of an Aveira. Mitzva B'tzuras Aveira. It is a Mitzva to do it, but the form of the Mitzva is a sin.

For example, Yibum. It is a sin to marry one's sister in law, yet in the case of Yibum that becomes a Mitzvah. That becomes a Mitzvah B'tzuras Aveira. It is a Mitzvah in the form of an act that would otherwise be an Aveira.

Rav Tzaddok's rule is whenever you have a Mitzva B'tzuras Aveira it has to be done totally Lishmah. Since there is an aspect of Aveira, it has to be done totally Lishmah. This explains why the Gemara says we should shy away from doing Yibum.

As a matter of fact, there is one person in the Gemara who holds that it is K'ba Al Ervah. If someone does Yibum for another reason it is a sin. Anytime you are doing a Mitzvah that is B'tzuras Aveira it has to be done with the right intention.

The Chofetz Chaim says the same thing regarding Lashon Hora L'toeles. Where you are allowed to say Lashon Hora as a Mitzvah when you want to help someone else to get saved from a Tzar, but it has to be done totally L'sheim Shamayim.

Rav Tzaddok says that when Moshiach will come and there will be a Bais Din and he will have a job giving Malkus. Someone will be Chayuv Malkus and there will be a Mitzvah to give him Malkus. Can you imagine, people will line up for the Mitzvah like people run to do Shiluach Hakein or Pidyon Petter Chamor. There are rare Mitzvos that people run to do it and Bais Din will

say we have a Mitzvah for people to give Malkus. People will run for it and line up for it. Wow! Make a Beracha Asher Kidishanu B'mitzvosav Vitzivanu to give Malkus to Chaivei Malkus. Says Rav Tzaddok stay away because a Mitzva B'tzuras Aveira needs too much Lishmah. Rav Tzaddok writes in Tzidkos Hatzaddik to stay away because it has to be done totally Lishmah.

The Velt says regarding Eisav that when Eisav discovered that he lost the Bechorah he screamed Tze'aka Gedola Umara, a great cry. Because of that, many generations later Mordechai was in pain and he also screamed Tze'aka Gedola Umara. The question is why. Why does Klal Yisrael deserve a punishment that Eisav screamed Tze'aka Gedola Umara as he deserved it? There is an answer. It is the same answer along the lines that we are saying.

Yaakov stole the Berachos and he caused Eisav to scream. As long as he did it L'sheim Shamayim it was good, but Yaakov on his Madreiga got a little bit of a Geshmak from Eisav screaming Tze'aka Gedola Umara. A Mitzvah B'tzuras Aveira, that is not an ideal.

Mimeila it comes out good here as well. Over here Yaakov was scared that he would kill Eisav. Killing Eisav is a Mitzvah. If he comes to kill you try kill him. That is what you are supposed to do. But Yaakov was afraid that it was a Mitzvah B'tzuras Aveira. You have to be fearful of such Mitzvos, you have to be afraid that you won't do it properly L'sheim Shamayim.

On Motzoei Shabbos we are learning about Shimshon and we had a question. He married a Pelishti woman and the Posuk says that his parents were against it. The Posuk says 14:4 that (וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ, כִּי מִירְנָה הָיָה) V'aviv V'imo Lo Yad'u Ki Mai'Hashem Hu. In Shoftim Perek 14 it says that his parents didn't know that G-d wanted this.

So we have a Kasha. If Shimshon married a Pelishti woman because G-d wanted it why does the Gemara say that Shimshon was punished by losing his eyes because Halach Acher Einav, he married a Pelishti woman? He followed his eyes that enticed him to marry a Pelishti woman, but it was a Mitzvah that G-d wanted?

According to what we are saying it is very Geshmak. A Mitzva it is, but it is a Mitzva B'tzuras Aveira to marry a Pelishti woman and then it has to be totally Lishmah. Shimshon was punished She'halach Acher Einav, because he had some personal Geshmak in it on his Madreiga, and therefore, it explains that as well. Very Geshmak.

### **3 - Topic - Rav Druk on why Tzon is not mentioned first as is usually found.**

Let us move to another thought. In the beginning of the Parsha Yaakov sends a message 32:6 (וַיִּהְיֶה-לִּי שׂוֹר וְחָמֹר, צֹאן וְעֶבֶד וְשִׁפְחָה). Rabbeinu Bachya points out that all over the Torah when assets are mentioned Tzon (sheep) are mentioned earlier than Shor or Chamor and here the order is reversed (וַיִּהְיֶה-לִּי שׂוֹר וְחָמֹר, צֹאן וְעֶבֶד וְשִׁפְחָה). A little strange because it always mentions Tzon first. By Avraham we had as can be found in 12:16 (וַיִּהְיֶה-לוֹ צֹאן וְבָקָר, וְחֲמֹרִים, וְעֶבְדִּים). Tzon was first. By Yitzchok where it says in 26:14 (וַיִּהְיֶה-לוֹ מִקְנֶה-צֹאן וּמִקְנֶה בָּקָר). Tzon was first. Even by Yaakov earlier in 30:43 (וַיִּהְיֶה-לוֹ, צֹאן רְבוּת, וְשִׁפְחוֹת וְעֶבְדִּים, וְגִמְלִים וְחֲמֹרִים). Always Tzon first. Why here when he sends a message to Eisav is Tzon not first?

Enfert Rabbeinu Bachya a Geshmake Teretz. He says that Eisav lost the Bechora in an incident which involved Yaakov bringing Tzon (goats) to his father, bringing him to eat, and Tzon means

Behaima Daka - sheep and goats. He brought him the meat to eat. Yaakov didn't want to remind Eisav of the reason that he hates him, and therefore, he didn't start with Tzon he put it in middle. That is Rabbeinu Bachya's Teretz. A good Pshat.

Freigt Rav Druk in Darash Mordechai it is difficult because later when Yaakov sends the gift to Eisav he sends goats first as E'zim are mentioned first in the Posuk. According to Rabbeinu Bachya he didn't want to point them out and he didn't even want to mention them first. Why did he send them first?

Enfert Rav Druk, in between the message at the beginning of the Parsha and the actual sending of the gifts, Yaakov Davened. When the Avos Davened they could tell from their Davening whether everything was fine. Since in between the beginning of the Parsha and the sending of the goats he Davened and Yaakov saw that there is nothing to be afraid of, therefore, afterwards he no longer had the fear of mentioning the E'zim first. That was the power of the Tefilla of the prayers of the Avos.

He mentions other examples. Rav Druk mentions that by Binyamin it says in Perek 35 (אֲשֶׁר יָלַד-לוֹ) (בְּפֶנֶן אֶרֶם). Binyamin was not born in Padan Aram. Binyamin was born where Rachel is buried which is south of Yerushalayim, not in Padan Aram which is north of Eretz Yisrael?

The answer is that by the Imahos the birth of Binyamin came when she Davened for him. When did Rachel Daven for him when Yosef was born and she was still living by Lavan in Padan Aram and she Davened as is found in 30:24 (יִסְרָאֵל לִי, בֶן-אֶחָד). At that moment she saw that he Tefilla was Po'el, so therefore, the child is considered to be born in Padan Aram. The Avos understood the power of a Tefilla that the Tefilla is what makes something happen.

Rav Druk brings another example. The Mishna says in Berachos at the beginning of the 9<sup>th</sup> Perek that if you go to a place where a miracle occurred to Klal Yisrael you make a special Beracha. One of the numerous example is the stone that Moshe was on top of Davening with Aharon and Chur next to him by the war of Amaleik in the Midbar where Yehoshua led the army in battle. If you see the stone on which he sat that is where the miracle took place and you make a Beracha.

Freigt Rav Druk the miracle didn't take place on the stone the battle took place on the battlefield below. Enfert Rav Druk no. the Tefilla, the Davening is what is Po'el, it is what makes the Hatzlacha come, and therefore, it was the Tefilla by the Avos who understood that it is the Tefilla that makes things happen. If we could only appreciate what Tefilla could be Po'el.

I once had a Mispallel who has since moved to Eretz Yisrael, he once told me, he is a very simple Jew, simple Emunah. He told me whatever I want I ask Hashem and he gives it to me my whole life. He said it with such simplicity. So whatever I want I just Daven to Hashem and he gives it to me. When someone has that type of a faith in his Davening then the Davening comes through and the Davening is a different Davening.

Maybe if we take some Chizuk from Rav Druk's words to be Mechazeik ourselves in Tefilla as we come closer to Chanuka the Zman of the re-sanctification of the Bais Hamikdash which is the place of Avodah, the place of Tefilla. Let us be Zoche to be Mechazeik our Tefila and believe and understand that that is where it happens. That is where things happen. And with that thought I wish everyone an absolutely wonderful Shabbos!

## Rabbi Reisman Parshahs Vayishlach 5779

As we prepare for Shabbos *Parshahs Vayishlach*, let me share with you a few thoughts on the *parshah*. I'll start with a R' Tzadok in *Tzidkus Hatzaddik* with an addition to it.

R' Tzadok in *Tkidkus Hatzaddik* (אות ס), talks about the *issur* of eating the גיד הנשה. As you all know, in this week's *parshah* we have the episode with Yaakov Avinu and the *Sarei shel Eisav*. '*Vayigah b'chaf yereicho*', and because Yaakov was injured, we don't eat the *gid hanasheh*.

A simple person would read the *parshah* and understand that this is somehow a commemoration; this is what happened with a Yaakov, and we commemorate it by a *mitzvah d'Oreisa* of not eating the *gid hanasheh*.

R' Tzadok, in this piece, is not talking primarily about Yaakov Avinu. He's talking about a rule in life. He says, "*Kol echad shayach l'chafeitzav*" - everyone has a connection to whatever it is that he possesses.

Whatever a person has in this world, is part of his *avodas Hashem*. And whatever happens to a person, whether it happens to one of the items he owns, to a friend that he has, or to a part of his body, there's always a connection to the spiritual aspect of that which is taking place.

Now, that is a very esoteric and lofty idea. To give an example, R' Tzadok says, "*Al kein lo yochlu Bnei Yisroel es gid hanasheh*". Why? Because if Yaakov Avinu was injured by *Sarei shel Eisav* in the *gid hanasheh*, it's a sign that there's something about the *gid hanasheh* that has a negativity to Klal Yisroel. Therefore, we don't eat the *gid hanasheh*. This is R' Tzadok's idea.

I mention it today because it brings back a memory from over forty years ago. Over forty years ago, when I was a bochur, I had a friend named Shia Eisen *a"h*. He was a few years older than me, and a *talmid* of Yeshivas Beis Hatalmid. He, unfortunately, had leukemia.

In those days, there was little that could be done, and he was pretty much told to stay home. I learned with him twice a week; one weekday night - I would come home from the dorm to learn with him, and then I'd sleep at home - and on Shabbos.

We learned twice a week, and we learned *Masechtes Eiruv*. He wanted to learn something challenging, so this was a challenge. The first time I ever learned *Eiruv*, was with him.

As we were learning, we came upon the *Rishonim* - it's not in the *Gemara* in *Eiruv* - who mention the story of the *Sandel Hamesumar*. The *Sandel Hamesumar* is an episode mentioned in *Masechtes Shabbos*, where one Shabbos, Jews were hiding in a cave in fear of the Romans.

There was a rumor that the Roman troops were approaching, and a panic ensued. Everyone scrambled to leave. But in the panic, people were trampled to death. The style then was to wear '*sandel hamesumar*' - shoes that had spikes underneath.

In the terrible event that followed, people were trampled by others wearing spiky shoes. This incident took place on Shabbos.

As a result of this incident, Chazal made a *gezeirah* that we may not wear spiked or cleated shoes on Shabbos Kodesh.

So learning with my *yedid*, R' Shia, we said, 'How strange! What does this story have to do with Shabbos? What does this story have to do with spiked shoes? Why make a *gezeirah* in such a case?'

Shia's father was a *talmid* of R' Aharon; they'd learned in Lakewood from the earliest groups in Lakewood. He overheard our question, and he answered us in the name of R' Aharon.

He said that R' Aharon had said that there are many *takanos* and *gezeiros* that Chazal made which seem a little extra-cautious. It's something which seems, at first glance, to be an aberration, and because it took place, Chazal made a *takana*.

The reason for that is, said R' Aharon, not because Chazal were afraid that it would happen again that people would be trampled by cleated shoes on Shabbos. After all, the same trampling could have taken place on a weekday!

The reason for it is, because if such a strange and unusual incident took place with cleated shoes on Shabbos, then it's a sign that this is something that should not be.

Only *gedolei Yisroel* can make that estimation, but that was the estimation.

This is what R' Tzadok is saying. When something happens, *gedolei Yisroel* can understand that it doesn't belong.

So what R' Tzadok says in regards to *gid hanasheh*, R' Aharon says as a rule. Over the decades since then, I've used this many times to explain *gezeiros* that were made either by the *Gemara*, or even by *Rishonim*. They seem at first glance to be excessively cautious - and maybe disconnected from the idea that it may happen again - and yet, our understanding is that *B'ruach Kodsham* Chazal understood this.

So here we have a beautiful rule for *Shas*, with the explanation and the source in R' Tzadok. We're bringing together R' Tzadok, who was one of the *gedolei hachassidus*, and R' Aharon, THE *rosh yeshiva* in America, with the same idea.

Let's now move on to a second thought in the *parshah*. This comes from the Netziv on this week's *parshah*, and again, it's connected to a rule.

Let's start with the Netziv in פרק לה פסוק א. We find the episode with Eisav in the beginning of the *parshah*, then the story of Dina and Shechem, and then in *Perek* לה:

וַיֹּאמֶר אֱלֹהִים אֶל יַעֲקֹב קוּם עֲלֵה בֵּית אֵל וְשָׁב שָׁם וַעֲשֵׂה שָׁם מִזְבֵּחַ לְאֵל הַנִּצָּחָה אֲלֵיךָ בְּבִרְחֶךָ מִפְּנֵי עֲשׂוֹ אָחִיךָ:

*Hashem said to Yaakov, "Go up to Beth-el and live there, and make a mizbei'ach there for Hashem Who appeared to you when you fled from Eisav your brother."*

"Go build a *mizbei'ach*", we understand means to daven, to praise.

What bothers the Netziv is that the episode of Eisav was complete, then there was an episode with Dina, and then Hakadosh Baruch Hu says, '*Gedenkst* what happened with Eisav?'

The giving thanks for what happened with Eisav should be before the *ma'aseh* with Dina!

Says the Netziv:

ומכאן יש ללמוד שמי שאירע לו צרה ונמלט ממנה ונצרך להביא תודה או לברך הגומל, ועד שלא הגיע לזה אירע לו צרה אחרת, אין לו להביא תודה או לברך הגומל עד שיהיה ניצל גם מאותה צרה שהוא נכנס שנית:

From here we learn, that if a *tzarah* occurs, and the person was saved from it, and therefore became obligated to *bentch Gomel* - or bring a *Korban Todah* in the times of the Bais Hamikdash - if before he came to *bentch Gomel*, a different difficulty came up, he does not *bentch Gomel* until the second difficulty passed.

What this means, as an example, is if someone who has to fly to a different country for surgery, then for the flight he has to *bentch Gomel*. Says the Netziv, 'Don't *bentch Gomel* yet. Wait until the illness, or surgery, passes, and only then *bentch Gomel*.'

We learn this from Yaakov Avinu. He had the *tzarah* of Eisav, which passed, '*kaftzah alav*' the *tzarah* of Dina; it happened before he an opportunity to build the *mizbei'ach*. So don't build the *mizbei'ach* or give thanks for what happened with Eisav, until the *tzaros* are completely passed.

This is what the Netziv says in this week's *parshah*. This Netziv is a line with an idea that is quoted in numerous places, *b'shem* R' Chaim Brisker. This can be found in the *sefer Emek Bracha* (p. 110) or in the *Griz Al Hatorah* אורח קבו.

R' Chaim says that even though we have *bitachon* in Hakadosh Baruch Hu, we don't say praise or sing *shirah* until the *tzarah* has completely passed. 'ואני בחסדך בטחתי' - Hashem, I have *bitachon* in Your chessed, but 'אשירה לה' כי גמל עלי' - I will sing praise to You when You have caused a complete *yeshuah* to have come.

Many times, people have a *sheilah*; they've had surgery *lo aleinu*, but they haven't totally recovered, should they *bentch Gomel*?

R' Chaim's *shitah* is, and this is the *shitah* of many in the *olam hayeshivos*, that a person doesn't say praise until the *yeshuah* is complete.

Rav Elyashiv, in the *shiurim* on Rosh Hashana (דף לב) brings this to answer a *kashya*. The *Gemara* says we don't say *Hallel* on Rosh Hashana. '*Efshar Melech yoshev al kisei din v'omrim Hallel*' - how can we rejoice when Hakadosh Baruch Hu is sitting on the *Kisei Din*? So we don't say *Hallel* on Rosh Hashana.

*Fregt Rav Elyashiv, the Shulchan Aruch says in 597, 'Ochlin v'shosin u'smeichin v'ein misanen b' Rosh Hashana' - when we come home on Rosh Hashana, we eat and drink and rejoice, 'v'harei shesomchin ubetuchin b'yeshuos Hashem' - because we have bitachon.*

We eat and drink and rejoice, so why not say *Hallel*? Answers Rav Elyashiv, because it's a *din* in *Hallel*; *Hallel* has to be said with a clear and happy mind. When you say thank you to the Borei Olam and you sing *shirah* to Hashem, it has to be when the *yeshuah* is totally complete.

This concept, this *shitah*, the Netziv in the העמק דבר on *Beshalach* brings it as well in *Az Yashir Moshe*. He says, '*Az yashir Moshe*' - then, when the *yeshuah* was complete and they saw the Mitzrim '*meisim al sfas hayam*', then is the time to say *shirah*.

Even though Moshe Rabbeinu already told them that they were going out, אשירה לה' כי גמל עלי.

So this is a *shitah* of many of the *gedolim* in the *olam hayeshivos*. *Shirah* is when the *yeshuah* is complete.

I should mention that in the *sifrei chassidus*, it says the reverse based on the *Shelah Hakaddosh*. The *Shelah*, in *Parshahs Beshalach*, says, '*tzaddikim omrim shirah al ha'havtachos*' - a *tzaddik* should say *shirah* when he has a *havtacha* that the *yeshuah* will come and he feels *bitachon*. That is when he should say *shirah*.

So there are *chilukei dei'os* in this topic. It seems to be the type of *chilukei dei'os* between the *shitos* in *halachah* and the *shitos* of *kabbalah*.

In *halacha*, you want the *Hallel* to be as perfect as possible; you want it to be a *mehudir'dig Hallel*. A *mehudar'dig* thank you is when you can see and feel אשירה לה' כי גמל עלי.

However, in the Kabbalistic idea, then as soon as you feel the *bitachon*, it's as if it's done. Then you already say *shirah*.

So these are *chilukei dei'os*. As I said, it's *nogei'ah* to *bentching Gomer*. I know of an incident where someone had surgery, and he asked Rav Pam whether he should *bentch Gomer*. Rav Pam said - I think it was *b'shem R' Shlomo* - to wait until he recovers. Once he recovers and he feels better and already going out, then אשירה לה' כי גמל עלי.

Let us hope we're all *zocheh* to say *shirah* with the *yeshuah* of the coming of *Mashiach iy"H*. We're going to sing *shir chadash* - a brand new song - to the Ribbono Shel Olam. *Mashiach* will come and it'll be a complete *yeshuah*, a wonderful *yeshuah*, and all of *Klal Yisroel* will sing together *b'meheira v'yameinu*.

A *guten Shabbos* to one and all!



**1 - Topic - A thought from Rav Moshe on Malachim.**

As we prepare for Shabbos Parshas Vayishlach. Today I have two thoughts both Gevalidige Yesodosdikia ideas. We will start with Rav Moshe who goes on the first words of the Parsha 32:4 (וַיִּשְׁלַח יִצְחָק מַלְאָכָיִם). The Medrash says two Peshatim, either Malachim Mamash or Sheluchim. Either he sent messengers or he sent angels Mamash. For some reason, Rashi only brings the Pshat that it was Malachim Mamash. I don't know why. Rashi usually goes B'derech Hap'shat. However, that is not the Yesod that I want to share with you today. It is just a Temi'a.

Rav Moshe in the Darash Moshe (first volume, page # 25 in the first piece), why would Yaakov sent angels and do a Neis. We have a rule that Nissim are not done without a purpose. Not only that, but Yaakov himself when he returned from Lavan was afraid that all of the miracles that happened to him spent his Zechusim. When someone does a miracle it affects his Zechusim. If that is the case, why would he send Malachim Mamash, what was the purpose of sending Malachim Mamash? This is the Kasha that Rav Moshe comes to ask. Others say that he didn't want to send human beings into Eisav's camp but that is not an answer as he could have called in other people to deliver the gifts (i.e. like a car service). You can always find people.

Zagt Rav Moshe a Gevaldige Yesod. To a Baal Madreiga, to someone on a proper level, Hashalom B'yoseir, there is no bigger Hispailus in a miracle than from a Davar Tiv'i. There is no difference if something happens miraculously or with nature. G-d can do Nissim. I once heard Rav Hutner say in a Maimar which I heard on the recording, that Hashem can perform miracles, for very ordinary people that is something incredible. For great people it is not a great Chiddush that people can do a miracle than a non-miracle. When you are on that level, the concept of Neis is something else.

With this he explains other things. For example, the fact that Chizkiyahu Hamelech did not say Shirah after the great miracle of the death of the camp of Sancheriv overnight (as is brought down in Maseches Sanhedrin 94a). Why didn't he say Shirah? Zagt Rav Moshe, this is because Chizkiyahu at his level there was no difference if it happened miraculously overnight or in a battle. Mai Nafka Mina! He saw the Yad Hashem in everything.

He says that this also explains why in Shas we find many times Tannaim performing miracles which seem to be miracles without a special purpose. Rav Chanina Ben Dosa in Maseches Taanis 25a says that the G-d that says that oil can burn can say that vinegar should burn and miraculously he caused vinegar to burn. Why did he need such a miracle? The answer is that in Rav Chanina Ben Dosa's world and in Rav Shimon Bar Yochai's world whether oil burns or vinegar burns is the same miracle because of the fact that it is the Yad Hashem all of the time.

This Yesod is of extraordinary importance because we find many times that there were miracles and Hashem doesn't do miracles for no purpose and yet in the Bais Hamikdash the Aron didn't take up place. Why was it important to have that miracle?

Or we find that Rav Pinchas Ben Yair where the Gemara in the first Perek of Chullin that he made the Yam split and he crossed the Yam. Kriyas Yam is an extraordinary miracle, why would he do it just to cross. The Talmidim couldn't come with him they had to go on the bridge. Why? When

you are on the level of Rav Chanina Ben Dosa or Rav Pinchas Ben Yair this is the Holech Yeilech of life, this is life, everywhere you see Yad Hashem so things happen in a different way.

So this is Rav Moshe's Yesod that miracles are extraordinary things Menakeir Zechuyosav in a certain existence. In Yaakov Avinu's existence the fact that Malachim are available to him that is not something that is extraordinary, not something that is Menakeir Zechuyosav. Of course the fact that he was saved in the house of Lavan Menakeir Lo Zechuyosav. But otherwise that type of existence is not an extraordinary Chiddush. So this is Rav Moshe's Yesod B'derech Hamachshava on (וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים). Still don't know why Rashi chooses to say Malachim Mamash. Maybe it bothered Rashi why the Posuk says Malachim instead of Sheluchim which is (וַיִּשְׁלַח יַעֲקֹב). Aich Sheyiyeh.

## 2 - Topic - An extraordinary Vort from the Haksav V'hakabala

Let me move on to a more technical Vort and one that I find extraordinary. I'll start with a Kasha. In this week's Parsha we find that Eisav comes upon Yaakov and it says as is found in 33:4 (וַיַּחַבֵּקְהוּ) and (וַיִּשְׁקְהוּ). Rashi says (אֵלֹא שֶׁנִּכְמְרוּ רַחֲמָיו בְּאוֹתָהּ שָׁעָה וְנִשְׁקוּ בְּכָל לֵב). That Eisav even though he generally has hatred towards Yaakov but here he kissed him and hugged him with all of his heart.

The Kasha is that here by Eisav it says (וַיַּחַבֵּקְהוּ) and (וַיִּשְׁקְהוּ) he hugged him and kissed him and last week in the Parsha by Lavan it says in 29:13 (וַיַּחַבֵּק לּוֹ וַיִּנְשָׁק לּוֹ) that he hugged him and he kissed him. Why by the hugging and kissing of Eisav do we say (בְּכָל לֵב) and by Lavan we say that he was looking for hidden jewels, he was looking for things. Why? We have the (וַיַּחַבֵּק לּוֹ) (וַיִּנְשָׁק לּוֹ) twice?

The Sefer Haksav V'hakabala on this week's Parsha on 33:4 says a beautiful rule. The Haksav V'hakabala was the expert in words, the words of Tanach. Sometimes you find a verb and a pronoun separately (וַיַּחַבֵּק לּוֹ) and he hugged him (וַיִּנְשָׁק לּוֹ) and he kissed him. That is the normal way. (וַיֹּאמֶר לּוֹ) and he said to him. Occasionally you find that the pronoun and the verb go together. Instead of (וַיַּחַבֵּק לּוֹ) you have (וַיַּחַבֵּקְהוּ) and instead of (וַיִּנְשָׁק לּוֹ) it is (וַיִּשְׁקְהוּ). What does that mean? What is the significance?

The significance is when the pronoun and the verb are made into one word that means that he hugged him with the Penimios of who he was. The person and the action were one. (וַיִּשְׁקְהוּ) the person and the action were one. (אֵלֹא שֶׁנִּכְמְרוּ רַחֲמָיו בְּאוֹתָהּ שָׁעָה וְנִשְׁקוּ בְּכָל לֵב). By Lavan it doesn't say (וַיַּחַבֵּקְהוּ) it says (וַיַּחַבֵּק לּוֹ). It doesn't say (וַיִּשְׁקְהוּ) it says (וַיִּנְשָׁק לּוֹ). It was external. It was done only for Chitzonios'dika reasons.

He brings another Mashul by Dovid and Yonason in Shmuel I 20:17 (כִּי-אַהֲבַת נַפְשׁוֹ, אָהָבוֹ). He had a love for him which is a soul love. The word is (אָהָבוֹ) and not Ohav Oso. This is because the love came from the Penimios. This is his Yesod.

I would add, I was thinking, it always says (וַיֹּאמֶר לּוֹ) why not Vayomro? It says Vayidabeir Lo and not Vayidabro. Then I realized one minute there is one place that we have it. It says in 37:4 (וְלֹא יָכְלוּ, דָּבְרוּ לְיֹסֵף לְשָׁלוֹם). The brothers couldn't speak to Yosef in peace. It doesn't say V'lo Yachlu Dabru Lo L'shalom it says (וְלֹא יָכְלוּ, דָּבְרוּ לְשָׁלוֹם). Great. Of course the brothers could fake it, they can be formally nice to Yosef. They didn't fight with him every day, they said good morning. (וְלֹא יָכְלוּ,

(דָּבָר) (דָּבָר לְשָׁלֵם). is where the Dibur is from the Penimios of the person. From the Penimios of the person that they were not able to do.

I think that we find also in Shmuel comes upon Shaul Hamelech in Shmuel I 10:1 and it says there also (וַיִּשָּׁקֶהוּ) that Shmuel's kiss was with a tremendous Ahavah. Subsequently I found in the Sefer Ohev Torah from Rav Avraham Dovid Valli a Talmid of the Ramchal. He says the same Yesod. His Sefer is mostly on Kabbalah on Chumash. He says on last week's Pasha by Lavan where it says (וַיִּתְּקֶה-לוֹ) that the Lo is external that it was Lo for his own purposes. He wasn't thinking of the other person he was thinking only of himself. (וַיִּנָּשֶׁק-לוֹ) most people who kiss people they kiss somebody else, here it was Lo for his own Machshava, for his own benefit. Lavan kissed him for his own benefit. Most people interact with others for their own benefit. (וַיִּתְּקֶהוּ) and (וַיִּשָּׁקֶהוּ) by Eisav that is a different story.

So, this is a beautiful Yesod. I would like over time to collect other examples where this either answers a Kasha or the like. In Parshas Yisro it says as is found in Shemos 18:7 (וַיִּשָּׁק-לוֹ) and Rashi says that it is not clear if Yisro kissed Moshe or Moshe kissed Yisro. Shouldn't it have said (וַיִּשָּׁקֶהוּ)? That it was a kiss of love?

It could be that since someone is Chayiv Bichvod Chamav that it is like you are kissing royalty and it has to be done with a certain distance perhaps.

I would like to point out something that needs explanation. In the first Parsha of Kriyas Shema where it says (אֲשֶׁר אֲנִי מְצַנֵּה הַיּוֹם) and in the second Parsha it says (אֲשֶׁר אֲנִי מְצַנֵּה אֶתְכֶם הַיּוֹם). Now this is a very dangerous place in Kriyas Shema. Many people erroneously go from one to the other because of this type of thing.

You know that in astronomy they have a theory of a worm hole. A worm hole is a hole in outer space which defies time in space. It is a hole that is beyond its dimension that allows someone or energy to travel from one place to the other beyond the normal rules of time and space. They call it a worm hole. Whether it exists I don't know but it is an interesting theory.

In the Siddur there are some worm holes. There are places where people Daven and there is an expression in one paragraph and in another paragraph which are similar and bang they find themselves at the end of Ashrei because there is the same expression at the beginning and at the end of Ashrei. This is a worm hole.

In the first Parsha of Kriyas Shema it says (אֲשֶׁר אֲנִי מְצַנֵּה הַיּוֹם) and there are people who finish Shema very quickly because in the first Parsha they say (אֲשֶׁר אֲנִי מְצַנֵּה אֶתְכֶם הַיּוֹם) skipping a few lines. Beware.

My question is Takeh why, why does it say (מְצַנֵּה) in the first Parsha of Kabbalas Ol Malchus Shamyim and in Kabbalas Mitzvos it says (אֲשֶׁר אֲנִי מְצַנֵּה אֶתְכֶם הַיּוֹם). The pronoun and the verb are separated. Tzorech Biyur. Maybe we can figure something out based on the rule of the Ksav V'hakabbalah.

Anyway, this I find to be an extraordinary rule which I just heard about. If anybody can come up with more areas where it fits good or it might be difficult it would be wonderful. Wishing

everybody an absolutely wonderful Gevaldige Shabbos Parshas Vayishlach and a meaningful Chodesh Kisleiv as we move forward to Chanukah. Kol Tuv!

## **Rabbi Reisman - Parshas Vayishlach 5777**

### **1 - Topic - Yaakov's fear**

Parshas Vayishlach of course has the meeting of Yaakov Avinu and Eisav and their ultimate coming together which is preceded by an unusual thing to be said about the Avos. As it says in 32:8 (וַיִּצְרֹךְ לוֹ) Yaakov was very afraid (וַיִּצְרֹךְ לוֹ) and it caused him pain. The Rambam in Shemoneh Perakim writes amazingly that this is a criticism of Yaakov that Yaakov was afraid. The Rambam writes it is not a Taina that a Navi has to do everything just right, because Yaakov was afraid. A Pele! Yet we find afterwards that Yaakov went with conviction and he went with confidence. When it came to it L'mayseh, he said that he is willing to go and he is willing to do what he has to do.

There is a Yesod that Rav Schwab writes in the Parsha in his Sefer on Chumash Mayan Bais Hashoeva page # 83 and Rav Druk writes a little further in the Parsha on page 232 & 233 in his Sefer on Chumash Darash Mordechai (Ed. Note: This topic was also discussed Parshas Vayishlach 5772 Ayin Sham). They write about the Koach Hatefilla. Tefilla is what is Poel. When a person Davens properly, afterwards he can feel a confidence. Rav Schwab writes that is what it is telling us about Yaakov Avinu. Yaakov Avinu is very afraid so what did he do. He said (וַיִּצְרֹךְ לוֹ, אֶלֶּי), he Davened he said (אָבִי אֲבָרְכֶם, וְאֵלֶיךָ אָבִי יִצְחָק: יָקֹחַ הָאִמֶּר אֵלַי, שׁוּב לְאַרְצְךָ וְלִמְוֹלַדְתְּךָ--וְאִיטִיבָה עִמָּךְ הַצִּילָנִי מִיָּד אָחִי, מִיָּד עֲשׂוֹ) save me from my brother. After that, he wasn't afraid. After all, he went back all alone in middle of the night for Pachim Ketanim. The lesson is that Tefilla is Poel. Davening does things. There needs to be a Hergish, a feeling that a Davening accomplishes something.

Rav Druk writes the following incredible Nekuda from the 9<sup>th</sup> Perek of Maseches Berachos. The Mishna says that there is a Beracha when we pass a place where a miracle happened to Klal Yisrael. A number of examples are given. One is that when someone comes upon the stone on which Moshe Rabbeinu sat on during the time that Yehoshua fought Amaleik. As you know, Moshe Rabbeinu sat on a stone and raised his hands in Tefilla. So if you come upon that stone you make a Beracha She'asa Nissim La'avoseinu B'makom Hazeh.

Freight Rav Druk, the miracle wasn't by the stone, the stone is where there was Davening. The miracle was in the valley below where the battle took place. Enfert Rav Druk, Chazal is teaching us no, the victory didn't happen in the valley, the victory happened in the Davening, the victory takes place in the Shemoneh Esrei. Someone needs a Yeshua, the victory, the Hatzlacha takes place when a person is able to Daven.

Similarly, Rav Schwab brings that when we say Nefillas Apaim and in the past we have discussed having Kavana in Nefillas Apaim and its importance. Rav Schwab here gives us a form to what we say when we say Nefillas Apaim. Rav Schwab says that we start by saying that we are afraid. We say as is found in Tefillim 6 We say (כִּי נִבְהָלוּ עַצְמִי). We Daven to Hakadosh Baruch Hu because (נִבְהָלוּ עַצְמִי), my bones are in a state of disarray. (וְנַפְשִׁי נִבְהָלָה מְאֹד) and my soul is in a state of disarray, it is Fartumult. (וְאֵתָהּ ק' עַד מָתַי) and Hashem how long can I continue? Then at the end of that Perek of (נִפִּילַת אַפַּיִם) we speak with confidence, (כִּי שָׁמַעַתָּה ק') (סוּרוּ מִמֶּנִּי כָּל פְּעֻלָּתִי אֲנִי). (שָׁמַעַתָּה ק' תִּחַנְנֵתִי. ק' תִּפְלֵתִי יִקָּח) (קוֹל בְּכִי). Then we talk with confidence. We don't sound like we

are in a Behala anymore. We say ( סורו ממני, כל-פעלי און ) leave me those who want to sin. ( כי שמע ) Hashem has heard my Tefilla. ( יבשו, ויבהלו מאד--כל-אזבי; ישובו, יבשו רגע ) So that the small little Kapittal that we call Nefillas Apaim that is 10 Pesukim in all, contains all three parts the expression of fear, Tefillah and then the confidence. Confidence that a Yid has that the Ribbono Shel Olam is listening and once a person Davens he is Batuach. Sometimes you have to Daven many times to get a Yeshua. You should go with a Bitachon that whatever Tefilla could be Poel it will be Poel. A beautiful lesson in the Koach Hatefilla.

## 2 - Topic - Yaakov and the Malach

We have another episode in the Parsha and that is the fight, the battle between Yaakov Avinu and the Sar of Eisav. At the end, when Yaakov emerges victorious he gets the name Yisrael. Why Yisrael? The Posuk tells us that the name Yisrael is as it says in 32:29 ( כי-שָׁרִיתָ עִם-אֱלֹקִים וְעַם-אֲנָשִׁים ), Because ( כי-שָׁרִיתָ ) you were able to fight and ( וַתִּוָּכַל ) and win. The Kasha is he should be called Tuchsachel not Yisrael. The point isn't that he fought the point is that he won. ( שָׁרִיתָ ) you fought ( עִם-אֱלֹקִים וְעַם-אֲנָשִׁים ) and you were victorious. Call him victoryKeil or VatsachelKeil or YachalKeil, why Yisrael?

One of the Chashuvim of our neighborhood of Torah Vodaath who Davens Mincha with us daily told me a beautiful Vort from the Sfas Emes. It is a Raya from here that the Ikkur is the battle. Winning or not winning is in the hand of HKB"H. The Gevura, the Gadlus of Yaakov Avinu is ( כי-שָׁרִיתָ עִם-אֱלֹקִים וְעַם-אֲנָשִׁים ). You could fight with Malachim, and with evil people. Yisrael is the fact that you could do battle which is the Gadlus of a person.

I once heard this thought regarding Al Hanisim. We are approaching Chanukah and we will say Al Hanisim. We thank Hashem for the miracles. Of course we thank Hashem for the miracles. We thank Hashem for ( וְעַל הַפְּדוּת ) being redeemed, ( וְעַל הַגְּבוּרָה ) being mighty ( וְעַל הַתְּשׁוּעוֹת וְעַל ) the miracles. Then we thank Hashem for the battle. It is a Pele. Everything else is a Yeshua. We thank Hashem for the battle? We would rather be without the battle and have a Yeshua.

The answer is that Milchomos is also a Gadlus. We are able to be Locheim with the Kochos of Ra. That is something extremely worthy, something that makes a person grow in and of itself. It is the battle not the success. To be able to fight, it is not the victory. Life is a fight against the Yeitzer Hora. Nobody ever conquers the Yeitzer Hora. There is always a new Yeitzer Hora.

So a Vort on Yaakov's fear and a Vort on Yaakov and the angel and now a thought regarding Dina and the Maiseh in Shechem.

## 3 - Topic - Dina and the Maiseh in Shechem

Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva page # 86 on 34:7 says regarding the Gemara in Masseches Bava Basra 15b (28 lines from the top) that says that Dina married Iyov. Iyov according to at least one Man D'amar lived in the time of the Avos, married Dina. From where do we come to such a thought? It is a Gizairas Shava. It says in the Parsha 34:7 ( כי-נִבְלָה עֲשֵׂה בְיִשְׂרָאֵל ), A Nevala, an abomination took place that Shechem was Mezaneh with Bas Yaakov. It says in Iyov in the second Perek where Iyov's wife tells him in 2:9 ( עֲדָה מִחַיִּיק בְּתַמְתֵּךְ ) you are so strong ( בְּרַף אֱלֹקִים, וְנָתַת ), give up. There Iyov responds by saying to her 2:10 ( כִּדְבַר אִשָּׁה )

הַנְּבִלּוֹת הַדְּבָרִי ) you are to speaking like people who are an abomination, you are speaking improperly. So Hekeish Nevala Nevala, Dina married Iyov and we make a Gizaras Shava.

Rav Schwab comes to explain this. He explains with a Klal that Kochos Hatumah always pursue something most Tahor. The purer something is the more the Kochos Hatumah pursue it. This is why today we don't really have a problem with Shaidim or many of the spirits of Tumah that attack people because we are not on the Madreiga that they should care about us.

Rav Pam used to say that the reason that a woman who is pregnant doesn't go to a Bais Hak'vareis, there is such a custom, is because the baby in her womb is pure and the Kochos Hatumah shouldn't attach themselves. He said B'sheim the GRA that the reason why Kohanim don't go to a Bais Hak'vareis is because they have a higher level of Kedusha and there are Kochos Hatumah there. That is a Tam Hamitzvah of the Torah's prohibition for them to go.

As a matter of fact, Rav Pam related that the GRA once went with his brother to their mother's Kever on her Yahrtzeit and on the way back the Vilna Gaon mentioned to his brother did you see how happy our mother was? The GRA could see.

The next year the GRA's brother assumed that the GRA would want to go again and he came to pick him up. The GRA said that he wasn't going. He asked him why? The GRA said, do you know how much I suffered from visiting the Bais Hak'vares. Rav Pam would relate this and explain, the more Tahor something is the more the Kochos Hatumah try to attach themselves. The GRA was on such a level that to him it was Mazik. Kochos Hatahara are attacked by Kochos Hatumah.

Zagt Rav Schwab, that is why we find in the Chumash that Anashim Temaim such as Shechem, Avimelech, and Pharoh sought to take Sarah and Rivka as wives and in our Parsha to take Dina. Because the Kochos Hatumah are Mis'aveh and are Midabeik to Kedusha. To attack a Davar Shebekedusha. That explains why we find in the Torah that the greatest women were attracted to the Kochos Hatumah. We find that Esther to Achashveirosh because the Kochos Hatumah are Mis'aveh to Devarim Shebekedusha.

L'mayseh, the exposure causes Tumah to attach to Kedusha. Just like the GRA said that I suffered from it, Dina too from being attacked by Shechem as she was, she suffered. Later after she married Iyov and she said something improper (עָדָה מַחְזִיק בְּתַמְתָּהּ; בְּרָדָה אֶלְקִים, וְנָתַתָּה). Iyov was shocked and said this must come from the Tumah that touched you for a moment, the Tumah of Shechem and therefore, Iyov said (כְּדַבֵּר אַחַת הַנְּבִלּוֹת הַדְּבָרִי) you speak like a Nevala. Which Nevala? The Nevala of Shechem (כִּי-נִבְלָה עָשָׂה בְּיִשְׂרָאֵל, לִשְׁכַּב אֶת-בִּת-יִעֲקֹב). That is the connection, it is a Pshat connection not just a Gizairas Shava connection. This is Rav Schwab's insight into how the Kochos HaTumah always are Rodef Klal Yisrael. Today, Klal Yisrael with such a small family in the family of the nations. How many Yidden are there in the world? They are constantly busy with us. Amazing! The Kochos Hakedusha are attacked by the Kochos Hatumah. So there is a Vort on each of three parts of the Parsha, the beginning of the Parsha, the episode between the Malach and Yaakov, and the episode of Dina and Shechem. Gevaldig.

#### 4 - Topic - Who does the letter belong to?

Here on a desk in Yeshiva someone left a Sefer V'harev Na and I opened to Parshas Vayishlach and there is a story. The story is about a girl who got into trouble in school. She wrote a letter to

the President of the United States that I got in trouble and I got expelled; please write a letter to my teacher to let me back. To her surprise, she got a letter back from the President. The letter was addressed to the teacher and said to the teacher that said let this girl back into school. The girl got it was excited and brought it to her teacher who of course let her into class.

The Shaila is who owns the letter. The teacher wanted to keep the letter. It is a letter that will be worth money someday. The girl said no it is my letter it was written to me and therefore, there was a disagreement over whose letter it is. I had a difficulty.

Rav Zilberstein in V'harev Na tries to figure out what was the intent of the President when the President sent the letter it was his piece of paper. Who did he intend to give it to, the girl or to the teacher? Therefore, he goes into this discussion who it is meant to belong to. This is what it says there.

I don't understand. According to the story the girl was 10 years old. No matter what, it should not belong to the teacher. The President didn't know the teacher, he wasn't Makneh it to the teacher he wrote it to the girl to give it to the teacher. A Ketana can't give gifts, can't be Makneh anything, it wasn't Hefker. When the teacher picked it up there was no one giving it to her. The girl might have meant to give it to her but it would seem that there was no Kinyan. Ok. It is an interesting story and an interesting Psak. Something to argue about at the Shabbos table. Argue about Divrei Torah and Piskei Halacha.

With that I wish everybody a wonderful Shabbos. A Gutten Shabbos to one and all!

### **Rabbi Reisman - Parshas Vayishlach 5776**

1. I would like to share with you a thought an observation regarding the Parsha. During WW I as the battle raged on the Russian front, there was a movement among Gedolei Yisroel, an idea to collect all the Sifrei Torah from the different small communities and to bring them to St. Petersburg which was considered a safe city. The Ohr Sameach, Rav Meir Simcha of Dvinsk vetoed the idea, he was against the idea. As it turned out, the heaviest fighting was in St. Petersburg. Had the Sifrei Torah been there they would have been destroyed. The Ohr Sameach was asked afterwards whether he had a spurt of Nevua in making his recommendation. To that he answered no, I learned it from Chumash.

In this week's Parsha in 32:9 (אִם-יָבוֹא עָשׂוּ אֶל-הַמִּקְנֶה הָאֶחָד וְהַכֹּהֵן--וְהָיָה הַמִּקְנֶה הַנִּשְׁאָר, לְפָלִיטָה) we find that Yaakov Avinu made plans with his battle with Eisav to divide his family, his children, into two places. So that if one place is destroyed there would be another place another group that would be saved. He said the same thing with the Sifrei Torah. I understand from the Chumash that you don't put all the Sifrei Torah together in one place because Mi Yodai'a, who knows what will be. This is something said in the name of the Ohr Sameach.

I would like to point out to you something which a Ben Torah, any Ben Torah, anyone who sits and learns should notice but neglects to notice. When we learn the Rishonim and we pause for a minute, we realize that almost all of the Rishonim are Sefardim. Of course the Rif and the Rambam but beyond that, the Ramban, the Rashba, the Ritva, the Nemukai Yosef, the Ran, Rabbeinu Bachya, the Rivash, the Radvaz, all of the different Rishonim whose names we are familiar with

are for the most part Gedolei Sefarad with the exception of Rashi and his grandsons, the Baalei Tosafos. Even the Rosh who started out in Ashkenaz, fled and ended up in Sefarad as well. So it is an observation that the Rishonim for the most part are all Gedolei Sefarad, they all come from Sefardic backgrounds.

What is important or noticeable about this is the contrast. The Rishonim are from the year 1000 - 1500. The following 500 years from 1500 to the present day are what we call the Achronim. The greatest Achronim were of course in the 1600's, in the early Acharonim. If you take out a Shulchan Aruch you notice a contrast. All of the Meforshai Hashulchan Aruch are Gedolei Ashkenaz. The Magen Avraham and the Taz, the Shach, and the Sma, the Chelkas Mechokeik, and the Bais Shmuel, certainly the GRA and the Pischei Teshuva. All of the Meforshim on the page are almost without exception Gedolei Ashkenaz. What happened? How is it that in the period of the Rishonim they were virtually all Gedolei Sefarad and in the period of the Achronim, the early Achronim on who Halacha is based, they are almost all Gedolei Ashkenaz?

The answer is an observation that HKB"H did the same thing. During the period of the Rishonim it was a period of terrible oppression to the Bnei Ashkenaz. The crusades took place during those centuries. Terrible oppression and death. The Menuchas Hanefesh for Limud Hatorah was not great. The ability to publish and spread one's word certainly wasn't. At that time in Sefarad it was the golden age of Spain. So that when HKB"H gave Tzar and Tzarah in one camp, (הַמַּחֲנֶה הַנִּשְׁאָר, לְפָלִיטָה). The other camp was safe.

Of course after 1492, roles were reversed. The period of the crusades had passed and then came the period in which the Jews were chased out of Spain and they didn't last just for a few years. The running continued for a while. Some of the greatest of the Gedolei Sefarad ran from one country to another. From Turkey, to Syria to Mitzrayim. Many landed up in Eretz Yisrael. As a matter of fact, many of the original settlers in Eretz Yisrael at that period were all Gedolei Sefarad but they were running. Torah, the calm place of Torah was in Ashkenaz. (וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר, לְפָלִיטָה). It is an observation, it is something to notice, take note of in our history. How HKB"H has always looked after us. HKB"H in the terrible oppressions in our Galus always kept a Machaneh one here and one there. This is an observation from the Parsha, an important observation regarding our Mesorah.

2. Let's move on to another topic. We find that Yaakov Avinu comes to Eisav with as is found in 32:33 (וְאַתָּה-אָחִיד עִשָּׂא, וְלָדִי) the four Imahos, (וְאַתָּה-אָחִיד עִשָּׂא, וְלָדִי) and his 11 children. Rashi asks where was Dinah? To that, Rashi gives an answer that Dinah was hidden. In his Kasha how did he know that Dinah was missing? There were 11 children, it could have been one of the boys that was missing. How do we know to ask where was Dinah, that she was the one who was missing? The question should have been where is the 12th child?

The GRA in Kol Eliyahu says beautifully. The GRA says that we understand that the primary part of the Beis Hamikdash was in Cheilek Binyamin and Chazal tell us in the Medrash that because Binyamin was the only one who didn't bow down to Eisav his section in Eretz Yisrael was the place that the Beis Hamikdash would be.

Says the GRA, had Dinah been one of the 11 children and there would have been 10 other boys it would have meant that it was one other of the first 11 Shevatim who did not bow to Eisav. If that were true then certainly he would merit that the Beis Hamikdash would be in his land. Something



would have to be done to resolve the competing claims between him and Binyamin. Since only Binyamin merited having the Beis Hamikdash in his land it is obvious that the other 11 bowed to Eisav.

There is a message here. Bowing to Eisav. We live in Galus Edom, in Eisav's Galus. Nodding one's head to Eisav, to the culture around us. It is a very challenging thing. When the Jews were in Poland and the non-Jews around them were for the most part drunks and wife beaters, there was no attraction to nod one's head towards the non-Jewish world. They would sing that Shikur is a Goy.

In America it is not that way, in America there is an attraction to Eisav. Those communities that lived attracted to Eisav. Germany of the 17 and 18 hundreds, they nodded their head to Eisav, they bowed to Eisav. Kedusha could not reside among them. Even as we are fortunate to live in a Medinah Shel Chesed and in a Medinah of extraordinary kindness to Klal Yisrael, extraordinary kindness in letting us do the things that we need to do to serve HKB"H. Even as that happens, we need to take the moment and to observe that Klal Yisrael, our values are not their values. Our goals in life are not their goals in life. We don't bow to them. We live alongside them with respect. We have to be careful not to bow to Eisav.

It is interesting, HKB"H tested Yaakov with Eisav's coming. Yaakov says 32:12 (הַצִּילֵנִי מֵאֵדִי אָחִי, מִיָּד עֵשָׂו). Protect me from my brother, from Eisav. Says Rashi if he treats me like Achi, he wants to be close to me, then save me from his influence. If he treats me like Eisav, he wants to kill me, save me from him as well. Yaakov was afraid of both. At the end, the Nisayon was Achi, he didn't come to kill him. When he finally arrived he befriended him and kissed him. He said let's go together as brothers. He was his brother who kissed him and hugged him. Why didn't he go together with him? I guess he found an excuse. He said no, let's stay separate.

We live in a post holocaust generation. What the Goyim have done to us, what Eisav has done to us is so horrible. We live in a period that we are afraid of (הַצִּילָנִי נָא מִיַּד עֶשָׂו) we are afraid of an Eisav who looks to kill us physically. The (הַצִּילָנִי נָא מִיַּד אֲחֵי) is not foremost on our minds. On the contrary, we want to find favor in the eyes of the countries in which we live, the nations within which we reside. We want to be liked by them. (הַצִּילָנִי נָא מִיַּד אֲחֵי). Be careful not to bow to Eisav.

We are grateful to the country in which we live but even with that gratitude we retain that thought, that idea, the way of life that no, our way is a different way. We live alongside each other, we don't bow. We don't ask anyone to bow to us and we don't bow to them. That is the message here.

3. The question of the week: To be honest the question goes back to last week's Parsha as much as this week's Parsha. Since the question is new I will share it with you now. We find in last week's Parsha that Yaakov makes a very generous offer to the Ribbono Shel Olam as it says in 28:22 ( וְאֵשֶׁר תִּתֶּן-לִי, עֲשֹׂר אֶעֱשֶׂרְנוּ לְךָ ). If you bring me home from Lavan safe and sound I will give Maiseir. What a beautiful thing, he is going to give 10% to Maiseir. I don't understand. All Bnei Torah today give Maseir. Everyone gives Maiseir. From where did Maiseir begin?

The Rambam in Perek 9:1 of Hilchos Melachim says that the Mitzvos in the Torah came to us in the following order: (על ששה דברים נצטוו אדם הראשון). Adam Harishon had six commandments. (בא אברהם ונצטוו) which is how we come to the Sheva Mitzvos Bnei Noach. (ויצחק הפריש מעשר). Avraham added Bris Milah and Shacharis. (ויתר על אלו במילה. והוא התפלל שחרית

Yitzchok added Maiser. So it was Yitzchok who added the Mitzvah of giving Maiser. Is it a Chiddush that Yaakov gave Maiser? (והוסיף תפלה אחרת).

The Raivad in his Hagaos on the Rambam says that Avraham added Maiser as it says in 14:20 (אברהם ונצטוה במילה). Well it was either Avraham's Takana or Yitzchok's. (ניתן-לו מעשר, מכל). Is it a surprise that Yaakov practiced Milah? Avraham and Yitzchok said Shacharis and Mincha are we surprised that Yaakov Davened Shacharis and Mincha? So if either Avraham or Yitzchok or both were Mesakein Maiser, what is the generosity of such a pledge (עשר אעשרנו)? Halo Davar Hu! Wow! That is a Kasha.

With that I wish one and all an absolutely wonderful Shabbos Parshas Vayishlach. Coming closer to Chanukah to connect with those who fought off the Misyavnim and connected themselves to Torah, Avodah, Yir'as Shamayim. A Gutten Shabbos to all!

### Rabbi Reisman - Parshas Vayishlach 5775

1. I would like to share with you an Inyan of Machshava, an Inyan of Halacha, and then we will see how much time is left. The Inyan of Machshava is a very significant one, something that is really a lesson to everyone. It starts with a Vort of Rav Shamshon Refael Hirsch. A basic idea in Parshas Beraishis. In Parshas Beraishis in 4:6, the Torah introduces us to the Yeitzer Hora by way of a discussion that HKB"H has with Kayin. (ויאמר ירר, אל-קין.) Hashem says to Kayin. (הלא אדם-) (ואם לא תטיב, לפתח חטאת רבץ) If you behave everything will go well (תטיב, שאת) It depends on what you do now and he tells him (תשוקתו) (ואליך). The Yeitzer Hora has a (Teshukah) desire to convince you to do bad things. (ואתה, תמשל-בו) and you have the ability to be superior, to defeat him. Rav Shamshon Refael Hirsch Teitches as follows. He says that when HKB"H created the Yeitzer Hora, the Yeitzer Hora has a job to entice people to sin. However, the Yeitzer Hora itself Kavayochel has the will to fail. As with all of Hashem's creations, the creations want that there be a world in which the Kiyum Ratzon Hashem, in which HKB"H's Kavod and glory is obvious. So that in a sense the Yeitzer Hora is given the job to entice, however, its goal is not to succeed. The success of the Yeitzer Hora is to fail so to speak. So that, Rav Shamshon Refael Hirsch Teitches (ואליך,) (תשוקתו, ואתה, תמשל-בו) the Teshukah of the Yeitzer Hora is to entice and that you should succeed against him. It is an insight that Rav Shamshon Refael Hirsch is not unique, is not alone in offering.

Rav Schwab (in Mayan Bais Hashoeva on page # 268 - 269) brings this in Parshas Acharei Mos 16:8 in the discussion of the Azazel. There, the Ramban reveals to us what he calls the secret of the S'ir L'azazel, that Azazel is Sarei Shel Eisav. It is the Yeitzer Hora, Eisav's power. The Korban to Azazel is not a Korban on the Mizbaiach but the Azazel S'ir is destroyed and killed, it is an offering so to speak to the Sar Shel Eisav. How does that work?

Rav Schwab explains based on this Rav Shamshon Refael Hirsch. Azazel is Az Azeil, meaning the strength of the Yeitzer Hora is gone. Yom Kippur, the Yeitzer Hora, the Sar Shel Eisav is happy that his Tafkaid was done perfectly. He entices Klal Yisrael and on Yom Hakkipurim those who come to the Bais Hamikdash and successfully do Teshuva, they have in a way accomplished that which the Sar Shel Eisav, the Yeitzer Hora is created. And that is Mirumaz and symbolized by the fact that we say thank you to the Azazel, thank you to the Sar Shel Eisav having enticed us and as he wants, not succeed.

Rav Schwab says as we turn back to Parshas Vayishlach, that that is the secret to the epic battle between Yaakov Avinu and the Sar Shel Eisav which is a part of the Chumash which we don't understand. It sounds like there was some scuffle between Yaakov and this angel the Sar Shel Eisav and at the end Yaakov asked the Sar Shel Eisav for his name. To which the Sar Shel Eisav says (לָמָּה זֶה תִּשְׁאַל לִשְׁמִי; וַיִּבְרַךְ אֹתוֹ). Why do you ask my name and he gave him a blessing and as Rashi says from there he went to sing praise to HKB"H in heaven.

What took place here is that Yaakov Avinu succeeded in his battle with the Sar Shel Eisav. He succeeded in not being enticed, not being reduced by the Sar Shel Eisav. When he said what is your name, the Sar Shel Eisav replies what is the difference it doesn't matter anymore. My mission is over. Now is the time for me to go and sing the praise to HKB"H. When a person is given a job and completes it he returns to the one who sent him. The Sar Shel Eisav says you have overcome the Sar Shel Eisav and then he goes to HKB"H and says I have done what you wanted me to do. (וַיִּבְרַךְ אֹתוֹ) At that point he gave him a Beracha. The Sar Shel Eisav really wants for the success of Yaakov. This is Rav Schwab's insight into this battle.

The truth is that we all experience this. We only need to stop and think for a moment and realize it. The Sar Shel Eisav, the Yeitzer Hora is constantly in a scuffle with us. Situations come up in which we have a choice to serve Hashem or not to serve him. To behave arrogantly to other people or to behave properly.

Let's say for example that a person is in a situation where he feels justified to speak out angrily against his friend, against his wife, or against his parent's. The Sar Shel Eisav is here, he entices him to speak out angrily. Now any thinking person who thinks back and remembers a time that he wanted to speak out with Kas and he restrained himself. It must have happened to you once in your life, will remember that it was a good feeling. That being able to control oneself and not speak angrily. Being successful is a good feeling. What is that good feeling? (וַיִּבְרַךְ אֹתוֹ). That is when the Yeitzer Hora tries to entice you and you withstand it (וְאַתָּה, תִּמְשָׁל-בּוֹ). What happens then is (וַיִּבְרַךְ אֹתוֹ). The Yeitzer Hora gives you a blessing. The struggle is over and a person feels good.

A person has a Seder, he needs to go out to the Seder. He is enticed not to. A person who will remember and when he is successful with his battle against the Yeitzer Hora, when he goes and he puts aside all of his weekday thoughts and he concentrates on his learning. Afterwards there is a Geshmak, a feeling of accomplishment. What is that feeling? (וַיִּבְרַךְ אֹתוֹ) That is the Sar Shel Eisav giving a Beracha. We all need to remember that at the end result of us succeeding is an enticement not to go to a Mishmar. Remember that when you go to a Mishmar and you put in the hour or the hour and a half and you go home you feel that you have done something worthwhile, there is a certain Geshmak. That Geshmak is (וַיִּבְרַךְ אֹתוֹ). A person has to remember that, remember that there is a Geshmak so to speak at the end of the rainbow and to try to be successful by remembering the battle of Yaakov with the Sar Shel Eisav a battle which takes place over and over. Every Thursday night I would guess that there are 200 people who have the battle and about 100 of them appear at our Mishmar, the other 100 could do so as well. They fail. They could have had that Beracha. That Beracha from the Sar Shel Eisav and they failed.

2. Let's move on to a Dvar Halacha from the Parsha. You may say to me where in this week's Parsha is the Dvar Halacha. Let me first tell you the Halacha. I once asked Rav Pam about the rules of Bentching Gomel. Saying Birchah Hagomel after something has happened. The question is at what point in the struggle with the disease for example does one say Birchah Hagomel.

Rav Pam told me in the name of Rav Shlomo Heiman that Rav Shlomo struggled with a terrible disease and at one point had surgery. After the surgery, the question was whether to Bentch Gomel for having had that surgery. Rav Shlomo Heiman decided not to and he said that when the Yeshua is complete one Bentches Birchos Hagomel. The disease was something that he was still battling and needed treatments and he held this idea. One says Birchas Hagomel when the Yeshua is complete not when it is incomplete. Although he could have said Gomel for the surgery itself he decided not to.

This idea and Psak is B'feirush in the Netziv in the Haameik Davar on this week's Parsha in Perek 35. He mentions not only the episode there but as well Birchas Hagomel. We find at the beginning of Perek 35 that Hashem says to Yaakov go to Bais El (וַעֲשֵׂה-שָׁם מִזְבֵּיחַ) and build a Mizbaiach. We don't find that he did anything with this Mizbaiach. He went to Bais El and built a Mizbaiach and then the Posuk says in 35:8 that he experienced the passing of (דָּבָרָה מִיָּנֶקֶת רַבָּקָה). The Netziv says that this Parsha teaches us the following. That when a person has a Tzarah and he is ready to build a Mizbaiach and offer some type of an offering he should not do so if he still has another Tzarah. Even as he built a Mizbaiach Yaakov was struggling with Devorah Mainekes Rivka who was a very worthy person that was dying and until that Tzarah passed he would not bring a Korban. Says the Netziv, this teaches us that the Birchas Hagomel, the thank you comes at the end.

I would add by way of explanation, that by the Shiras Hayam I believe the Netziv says it there as well on (אֲזַי יִשְׂרָאֵל-מִשָּׁה). Until the Yeshua was complete, Klal Yisrael did not sing Shirah. Even though they left Mitzrayim, they did not sing Shirah until they saw the Mitzrim dead in front of them.

Rav Chaim Brisker says this idea on the Posuk in Tehillim 13:6 (אֶשְׁיִירָה לַיהוָה, כִּי גָמַל עָלַי), I will sing to Hashem when there is completion to his help for me. The reason is, that the Shirah, the Gomel should be M'hudar. It should have the beauty of someone who feels a complete Yeshua. Therefore, that was the Psak of Rav Shlomo Heiman and the Psak here of the Netziv. There may be others who argue I don't mean to Pasken for Klal Yisrael. However, this idea is something we find here in the Posuk.

3. Rav Chaim Kanievsky asks a Kasha (in his Sefer Taima Dikra on 32:27 which can be found on page # 42). The Shitta of the Vilna Gaon, the GRA, is that a one should not Daven to a Malach. This as a matter of fact was an issue of great dispute regarding the Selichos when we say Machnisai Rachamim, we Daven to the Malachim and I think is well known the Maharal and others were involved in a tremendous objection to Davening to a Malach.

Freight Rav Chaim Kanievsky in this week's Parsha, Yaakov Avinu asked the Sar Shel Eisav for a Beracha as it says (לֹא אֶשְׁלָחָךְ, כִּי אִם-בְּרִכָּתְךָ). How do you understand that? (לֹא אֶשְׁלָחָךְ, כִּי אִם-בְּרִכָּתְךָ)?

I would suggest the following answer. There is a Teshuvah in the Chasam Sofer where he asks a contradiction. On the one hand the Gemara says in Eiruvin that Eliyahu Hanavi cannot come on Shabbos and the reason is because of Eiruvin issues and because of Techum issues. He can't travel wherever it is he needs to travel. So that Gemara says that Eliyahu Hanavi is bound by Halacha. However, we have a Kabbalah that Eliyahu Hanavi goes to every Bris in Klal Yisrael. As you know, there could be a Bris in NY, a Bris in Chicago, a Bris in LA, and a Bris in Yerushalayim. How does Eliyahu go to all of them if he is bound by Hilchos Techumim?

The Chasam Sofer answers that Eliyahu Hanavi can appear in two ways. He can appear as an angel and he can appear as a person. When Eliyahu Hanavi appears as a person in a physical body then he is bound by Hilchos Eiruvim and that is the way he will come to herald Mashiach. However, when Eliyahu Hanavi comes to a Bris he comes as a Malach. A Malach is not bound by Halacha, by Hilchos Eiruvim.

Similarly I would suggest, a human being is allowed to ask another person for a Beracha. We go to an Adom Gadol and ask for a Beracha all the time. The objection was to a Tefillah to a Malach. It may then be that when an angel comes in a physical body as here where the angel came and was able to be involved in a physical fight with Yaakov Avinu then asking him for a Beracha is like asking a person for a Beracha. The objection was to asking angels which you can't see for a Beracha. And so, we have three thoughts on the Parsha. Rav Schwab, the Netziv, and this thought to answer the Kasha on the GRA.

4. I would like to end with something quite incredible. The story of Devorah Mainekes Rivka dying and Rashi says that Rivka died as well is puzzling. The story of Devorah Mainekes Rivka dying deserves a Posuk but Rivka's death doesn't? Let me tell you something incredible.

In the Drashos Chasam Sofer on page # 391 is the Drasha of the Chasam Sofer on the passing of Rav Akiva Eiger, his father in law. Incredibly, it says there that Rav Akiva Eiger died on the 13th day of Tishrei and the Chasam Sofer was not notified of the passing of Rav Akiva Eiger until Sunday of Parshas Vayishlach which is quite a while later. He said a Hespid. Part of his Hespid he said the following. He said to his children and grandchildren I wish you would have met Rav Akiva Eiger. I wish you would have been Zoche to see him and to meet him personally. That is quite incredible that their grandfather was Rav Akiva Eiger and they never travelled to meet him. Said the Chasam Sofer to them, I wish you would have travelled to meet him you would have seen him and you would have seen what he is like. But you didn't. What Nechama do I have? He said that Yaakov Avinu said the same thing to his children. He said to the Shevatim I wish you would have seen my mother Rivka. You never saw her. We are traveling now towards her but she passed away before we got there. How can I give you an idea of what Rivka was like? He said look at Devora Mainekes Rivka. She is not Rivka. But it is a M'ain, it is a little bit of a glimpse into the Tzniyus, the greatness, the Chochmas Nashim of Rivka. Therefore, the Torah describes the passing of Devora Mainekes Rivka as an example, as a Mashul to the passing of Rivka.

So too said the Chasam Sofer, you never met Rav Akiva Eiger but my wife the daughter of Rav Akiva Eiger is a M'ain of Rav Akiva Eiger. Look at her Middos, look at her abilities and you will see a glimpse of what you could have seen in Rav Akiva Eiger.

That is an incredible Drasha. It is an incredible on many fronts. Rav Akiva Eiger's grandchildren didn't see him. The Chasam Sofer was not aware of the passing of his father in law until so many weeks later. It tells us about a different time, a different age.

More importantly, we think of Rav Akiva Eiger as the great Michadeish of Chidushai Torah. The Chasam Sofer said think of Rav Akiva Eiger the way you think of my wife, his daughter. I doubt that his wife was a tremendous Michadeish Chidushai Torah but she certainly was a tremendous Oved Hashem. That is Rav Akiva Eiger. For all we know about his greatness in Torah the example

that the Chasam Sofer wanted to give his children was the example of his greatness in serving HKB"H and Yiras Shamayim in things that his wife emulated.

And with that four thoughts this week which is more than the usual three, I offer everybody an absolutely wonderful Shabbos, I hope you make the most of it. From now until Shabbos put in your time to serve HKB"H properly and the Shabbos will be all the more sweeter. A Gutten Shabbos to all!

### **Rabbi Reisman - Parshas Vayishlach 5774**

1. There are a number of different episodes that take place in Parshas Vayishlach and I would like to make a comment on each of three different parts of the Parsha. The first and I guess the most interesting of the Vertlach I am going to offer has to do with the story of Dina and Shechem. There is one aspect of what takes place that is quite puzzling. When Yaakov Avinu finds out what happened to Dina he does nothing. He is quiet. He waits until his son's return home. This is the same Yaakov who fought like a tiger when it came to Lavan and prepared with all kind of tricky ways to get ahead of Lavan. The same Yaakov who knew what to do with Eisav. Here it comes to Shechem, his own daughter is kidnapped and he doesn't know what to do, he is quiet. It is somewhat mysterious.

Rav Schwab in his Sefer Mayan Bais Hashoeva on the Parsha (page # 85 - 86) has a Yesod which takes us back to an old Yesod that we have said many times in many different parts of the Torah. The Yesod appears in Tzidkos Hatzaddik from Rav Tzaddok and as we shall see in a minute it is actually in the Chofetz Chaim's Sefer on Hilchos Lashon Hora.

The Klal is that when you have a Mitzvah which come B'tzuras Aveira, what I mean to say is that something which would otherwise be an Aveira but for whatever reason it takes on a form because of its situation to become a Mitzvah, such a Mitzvah B'tzuras Aveira must be done Lishma. If it is not done Lishma it is lacking in a Mitzvah. The best example of this is the Mitzvah of Yibbum where a man has a Mitzvah to marry his brother's wife (when the brother dies without having any children), something which would otherwise be an Issur Kareis (a very severe Aveira). Nevertheless, the situation of Yibbum where it becomes a Mitzvah, that is a Mitzvah B'tzuras Aveira. In such a situation where we have a Mitzvah B'tzuras Aveira, a person must do the Mitzvah Lishma. Otherwise the Aveira aspect is alive and of course the best example for that is Yibbum. Today we don't do Yibbum because as Abba Shaul says in the Gemara (in Maseches Yevamos 39b, Ayin Sham and on 109a 4 lines from the bottom) ( דתניא אבא שאול אומר הכונס את יבמתו לשם נוי ) (ולשום אישות ולשום דבר אחר כאילו פוגע בערוה וקרוב אני בעיני להיות הולד ממזר), nowadays we are not Mechavein to do it Lishma and since we are not Michavein to do things Lishma we don't trust ourselves to do Yibbum. It has to be Lishma and that is why the practice is that Yibbum has fallen away and we always do Chalitzah.

Another example which is in the Sefer Chofetz Chaim is Lashon Hora L'toeles. As you know, there are situations where you are not only permitted but obligated to say Lashon Hora. If someone wants to hire someone and he asks for your advice and you know that this person is a crook, that this person stole from his previous employer, you are obligated to tell the prospective employer that the one he is about to hire is a crook. That is called Lashon Hora L'toeles which is a Mitzvah B'tzuras Aveira. In listing nine conditions for this to be permissible, the Chofetz Chaim writes, that it has to be done Lishma. If you have hatred (Sin'a) for that person then you are not allowed

to pass along that information. This is because it is a Mitzvah B'tzuras Aveira and a Mitzvah B'tzuras Aveira must be done Lishma. People say so what am I supposed to do, I have to warn him. Well sometimes you can tell the person contact this other person and he will give you information. But the same Lashon Hora, the Chofetz Chaim says Yasar Hasin'a Milibo you have to take the Sin'a out of your heart before you are allowed to do it.

Rav Tzaddok writes this regarding being a person in Bais Din who gives Malkus. Again, it is an Aveira to hit people and a Mitzvah B'tzuras Aveira must be done Lishma. Another example would be hitting a child. It is Assur to hit a child just like it is Assur to hit an adult. If you hit a child for Chinuch that is permitted as per the Mishnah in Maseches Makkos 2:2 (אבא שאול אומר, מה חטבת) (עצים רשות--יצא האב המכה את בנו, והרב הרודה בתלמידו, ושלוח בית דין). Nevertheless, it is a Mitzvah B'tzuras Aveira. Hitting someone is an Aveira. If someone hits a child because of his own frustration, because of his own anger, then he is Over a Lav and he is Chayuv Malkus. Even though he is entitled to hit the child and the child needs a Patch but it must be done Lishma, it must be done Lishaim Mitzvah. If it is done for a person's own need to let out his frustrations that is a Mitzvah B'tzuras Aveira.

Here too says Rav Schwab, Yaakov Avinu had to have a tremendous Chesed to the city of Shechem. As Rashi tells us that when he came to Shechem he made certain Takanos, implemented certain things for the city that helped the city as is discussed in Maseches Shabbos 33b (3 lines from the bottom) (אמר רב מטבע תיקן להם ושמואל אמר שווקים תיקן להם ור' יוחנן אמר מרחצאות תיקן להם). He helped the city. They were Kafui Tov, they kidnapped his daughter. Yaakov Avinu felt that he had personal Negiya. Since he had personal Negiya he could not go out and take revenge from the city. This is because that would be a Mitzvah B'tzuras Aveira, saving Dina is a Mitzvah but in order to be able to do so he would have to be strict with the city which would otherwise be an Aveira and Yaakov Avinu did not want to do such a thing.

With this Yesod we can answer a question that I asked in previous years as a so called "question of the week." We have in the beginning of the Parsha in 32:8 (וַיִּירָא יַעֲקֹב מְאֹד, וַיָּצַר לוֹ) Yaakov was afraid. Rashi says (וַיִּירָא שְׂמָא יִהְיֶה, וַיָּצַר לוֹ אִם יִהְיֶה הוּא אֶת אֲחֵרִים) he was afraid that he would be killed and he had pain because he might kill those who come to kill him. We asked a Kasha, killing someone who comes to kill you is a Mitzvah. (אם בא להורגך השכם להורגו) It is a Mitzvah to kill a Rodef (as explained in Rashi to Shemos 22:1, Maseches Sanhedrin 72a 4th wide line, Maseches Berachos 58a 10 lines from the bottom, and 62b 4th wide line). Why was he afraid? The answer would be that Yaakov Avinu was afraid to do a Mitzvah B'tzuras Aveira, a Mitzvah which involves killing others, who knows if I mean it Lishma. Therefore, (וַיָּצַר לוֹ) Yaakov had Tzar. If so, we have here an old rule which is used to answer a Kasha on this week's Parsha.

2. Let us move on to another one of the topics in the Parsha. In the beginning of the Parsha Eisav says 33:9 (יֵשׁ-לִי כָּבֶד) and Yaakov says 33:11 (יֵשׁ-לִי כָּל) I have everything I need. Many Divrei Mussar were said on the (יֵשׁ-לִי כָּל) the aspect of a Tzaddik's way of looking what he has in life. He has everything he needs. I would like to add a Machshava which I saw in Meged Givos Olam a Sefer from Rav Michel Shurkin, a beautiful Vort. It is a Vort which helps me have Kavana in Shemoneh Esrei. Rav Shurkin's Yesod is the following. When you thank a Melech (a king) it is not enough to thank him for the immediate favor he did for you, you really have to thank him for all he has done for you. If you have a boss who treats you well and he goes out of his way for you and one day he sends you an ice cream and you say thank you for the ice cream, it is inappropriate. To say thank you for the ice cream is nice. But he does so much for you. You have to say to him

thank you for everything you do for me and what you did today was really special. You have to give a full Hoda'a, a full thanks.

On Pesach night we say Hallel, there is only one paragraph of Hallel (Tehillim 114) (בְּצֵאת יִשְׂרָאֵל, (מִמִּצְרַיִם) that has a reference to what takes place Pesach by night. Why do we say the whole Hallel, we say a whole Nishmas, if only one little piece of (ממצרים גאלתנו) has to do with Yetzias Mitzrayim? We say the whole thing because when you give thanks says Rav Shurkin to the Melech Malchei Ham'lachim it is not enough to thank him for Yetzias Mitzrayim you have to give thanks for everything.

This is helpful in Shemoneh Esrei and in Bentching. In both Shemoneh Esrei and in Bentching we have a Beracha which we call Hoda'a, a Beracha of thanksgiving. In Shemoneh Esrei that is what we call (מודים) and in Bentching it is (נוֹדֶה לָּךְ). In Bentching when we thank HKB"H for the food we eat, we are obligated to also thank Hashem for (וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ). We are obligated to thank Hashem for (וְעַל תּוֹרַתְךָ שֶׁלֹּמְדָתֵנוּ). We are obligated to thank Hashem for (וְעַל תּוֹבָה וְרַחֲמֶיךָ). For Eretz Yisrael, for Torah, for Bris. What do these things have to do with thanking Hashem for a meal? The Gemara in Maseches Berachos 49a (6 lines from the top) says that (וְכָל שֶׁאֵינוּ אוֹמֵר), if you leave these things out it is M'akeiv and you need to Bench again. The answer is that when you thank HKB"H for the meal it is inadequate to go to the Melech Malchei Ham'lachim and say thank you for the pizza, thank you for the sandwich that I had and not to mention all that G-d does for you, it is inappropriate. Therefore, we have to thank Hashem for everything. We say in the Nussach of Bentching (וְעַל הַכֹּל), we say that we are thanking Hashem for everything that HKB"H does for us.

The same thing is true in Shemoneh Esrei. In Shemoneh Esrei we thank Hashem by (מודים) and we thank Hashem and say (וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלִכֵנוּ תָמִיד לְעוֹלָם וָעֶד). For all this we exalt your name and praise your name. It seems to be a redundancy to say (וְעַל כָּלֶם). Nevertheless, we say it to make the point that we thank Hashem for what he has done for us now and we want to conclude (וְעַל הַכֹּל) that we thank Hashem for everything. (וְעַל כָּלֶם) to thank Hashem for all that he does for us. What a beautiful thought.

3. We find a third episode in the Parsha, the Parsha of the Sar Shel Eisav. The Sar Shel Eisav injures Yaakov Avinu. He injures him in his thigh. Therefore, even though he calls him Yisrael but Yaakov remains a name. It was not a complete victory. The Yaakov was still there as it says in 32:29 (כִּי-שָׁרִיתָ עִם-אֶלְקִים וְעַם-אֲנָשִׁים, וְתוֹכַל), it is incomplete. What was incomplete about the battle? So we know as it says in 32:33 (כִּי נָגַע בְּכַף-יָרֵךְ יַעֲקֹב) that it is a reference to Tomchei Torah. Yaakov Avinu the Tzaddik Hador he won, he was victorious over Eisav. Nevertheless, the Tomchei Torah, those who support Torah are sometimes affected by Eisav. They were injured. Their Mashul is a Mashul of the Yerech, the thigh, that which holds up the body. The thigh, the quadriceps are the strongest muscles of the body. They hold the body up. That is a reference, a hint to Tomchei Torah.

In what way are Tomchei Torah injured? I heard in the name of Rav Dovid Feinstein who spoke this week at the Tiferes Yerushalayim dinner and I was told (and I hope this was said correctly) was a beautiful thought. He said that Jews have a desire to be Tomchei Torah, to support Torah. We are by nature kind people (Gomlei Chasadim). But there is an injury, sometimes it is out of place. Jews when they give Tzedaka have to know that they have to give it in the right place it shouldn't be out of place. There are Jews who give to all kinds of causes, perhaps good causes,



national causes or causes which are a Chesed. But they are not primary causes of Tzedaka. The primary Tzedaka should be given for Aniyim (to support poor families or poor individuals), and for supporting Mosdos Hatorah (Yeshivos, places that support Torah study). That is the primary purpose of the giving of Tzedaka, the primary Zechus. Many people give to other places, sometimes to secular charities which do good things, sometimes to Jewish charities that do nice Chasadim, which do nice services for Klal Yisrael, but it doesn't come to the primary Tzedaka. The hip is out of place. The donations are out of place and are sometimes inappropriate. That is the Remez. One can only imagine somebody who tries to support Torah and keep a Yeshiva going, what frustrations there must be to see large amounts of Tzedaka that are given to other causes. The primary Tzedaka should be for the good causes.

Rav Pam used to say that it says in Kehillas Yitzchok a man donated the money for the foundation of the Maharsha's Yeshiva and a person came to him and said what Zechus do you have that you were Zoche to such a Tzedaka? A person needs Zechusim. Sometimes a person doesn't have the Zechus to give to the right Tzedaka. He ends up giving to Tzedakas that are nice, important, but they don't compare to Temichas Hatorah, it pales in comparison. Therefore, when HKB"H blesses us with the ability to give Tzedaka we should have the right priorities, the priorities in place for where we give.

4. I would like to end with a reminder. As you know there are rules of Dikduk and rarely are they actually Me'akeiv in the Kriyas Hatorah. In this week's Parsha we have a word where the Mil'ail and the Mil'ra is Me'akeiv. That is in 34:29 where we have the Posuk of (וְאֶת-נְשֵׁיהֶם, שָׁבוּ וַיִּבְזּוּ) and the children and the wives were captured. (שָׁבוּ) the accent is on the (ב). If one says SHAvu it is a different word. We have in Yirmiyahu 31:16 (וְשָׁבוּ בָנִים, לְגְבוּלָם) the children (Klal Yisrael, the children of Rachel) will return to Eretz Yisrael. To return is from the Shoreish Shin Vav Vais, according to Rashi it is Shin Vais. But either way it is not the same as capturing which is the Shoresh Shin, Vais, Hei. If you say V'SHAvu (with the stress on the Shin) that is like what we find in Parshas Beshalach. In 13:17 we find the Posuk that uses the word V'SHAvu to return which is Mil'ail (וְשָׁבוּ מִצְרָיִם). Here V'shaVU to say that they were captured, to say that you need the accent on the end of the word. This is a Shinui which is Me'akeiv, a Mil'ail and Mil'ra which is Me'akeiv.

It is interesting that the word (Devarim 11:17) (וְהָרָה אֶת-יְרֵנָה בָּכֶם) to be angry is as in (וְהָרָה) the accent is on the end of the word the (רָה). We actually find the word (הָרָה) with the accent on the (ה) in Iyov 30:30 (עוֹרִי, שָׁחַר מֵעָלַי; וְעֵצָמִי-הָרָה, מִנִּי-הָרָב) There it means to dry, therefore, it would seem that in Shema too that the stress on the end of the word (וְהָרָה אֶת-יְרֵנָה) matters. The reason these things matters is because they change the meaning of the word. Any time it changes the meaning of the word it has to be said correctly.

With that I wish all of you an absolutely wonderful delightful Shabbos, a Shabbos of Aliya, and a good Mishmar night as well.

### **Rabbi Reisman - Parshas Vayishlach 5773**

A couple of thoughts on the Parsha. Of course in the Parsha we have the story of the people of Shechem being killed by Shimon and Levi because Dina had been kidnapped and violated by the son of their king. The Rishonim discuss what the Heter might be for Shimon and Levi to kill out a whole city. What is well known is the Rambam's Shitta which can be found in Hilchos Melachim 9:14 (וכיצד מצווין הן על הדינין. חייבין להושיב דינין ושופטים בכל פלך ופלך לדון בשש מצות אלו. ולהזהיר את )

העם. ובן נח שעבר על אחת משבע מצות אלו יהרג בסייף. ומפני זה נתחייבו כל בעלי שכם הריגה. שהרי שכם גזל והם ראו וידעו ולא דנוהו. ובן נח נהרג בעד אחד ובדיין אחד בלא התראה ועל פי קרובין אבל לא בעדות אשה ולא תדון אשה (להם). It says that the Bnei Noach are commanded on the Mitzvah of Dinim, of judging those among them. Because such improper behavior was done brazenly and openly by Shechem, they should have judged him. Since they are Chayuv Misah for violating any one of the Sheva Mitzvos Bnei Noach, Dinim being one of those Sheva Mitzvos Bnei Noach, the entire city was Chayuv Misah.

The difficulty with the Rambam which is spelled out here by the Maharal on 34:13 (וַיֵּצֵנוּ בְנֵי-יִעֲקֹב (אֶת-שָׁכֶם וְאֶת-הָמֹר אֲבִיו, בְּמִרְמָה--וַיִּדְבְּרוּ: אֲשֶׁר טָמְא, אֶת דִּינָה אָחֳתָם) is that it is not logical to assume that people would be able to take the prince of their city to court. The average person on the street had no power to do that. Therefore, it is very difficult to understand that they would all be judged for Dinim.

The Maharal offers a second Pshat. In this Maharal we have really a Makar in Rishonim for a Chiddush that the Netziv says in Parshas Noach and elsewhere in his writings. The Maharal's Yesod is that an Issur of Retzicha (killing) applies only to Yechidim. When a nation does battle against another nation by way of a war, this is part of the way of the world. It is not something that is governed by the Halachos of Retzicha. Since the Posuk says in 34:16 (וְהָיִינוּ לָעַם אֶחָד), that Shechem himself recognized that Klal Yisrael is a separate nation and only if the people of Shechem would be Mal they would become part of that nation. They recognized that Klal Yisrael is an Am to itself. Therefore, this would be a battle of Umah Neged Umah and when it is a nation against a nation that falls under the rules of war not the rules of Retzicha, and totally different rules apply, there is no Issur Retzicha. This Yesod as I said is the Yesod of the Netziv. Right at the beginning of Maseches Berachos on Daf 3b (4 lines from the bottom) we have (לכו ופשטו ידיכם) (בגדוד). Dovid Hamelech tells his general that if there is a need for more money in Klal Yisrael, more financial health of the people, then you can go do battle and capture additional lands that would pay tribute. Doing battle by definition means that there will be people who are going to die. So we see that any Tzoreich Ha'uma says the Netziv, any national need is Muttar under the rules of war and not under the Halachos of Retzicha. The Netziv brings a Makar for this which until now is just a Sevara and he brings a Makar from the Posuk that prohibits Retzicha in Parshas Noach. There the Posuk reads in 9:5 (וּמִיֵּד הָאָדָם, מִיֵּד אִישׁ אָחִיו--אֶדְרֹשׁ, אֶת-נַפְשׁ הָאָדָם). The Ribbono Shel Olam said that I will collect for someone who has been murdered. I will punish one who kills another human being. But who? (מִיֵּד אִישׁ אָחִיו). When it is an individual against an individual then there is an Issur Retzicha. A nation against a nation the Issur of Retzicha doesn't apply. Here in the Maharal as I have said, we have a Makar for this Yesod that the Netziv was Mechadeish.

Moving back to the beginning of the Parsha. We have here Yaakov Avinu saying in 33:11 (יֵשׁ-לִי-), I have everything I need. When he meets Eisav he tells him I need nothing more. This completes the trilogy of using the language of Kol by the three Avos. By Avraham Avinu we find in 24:1 that (וַיִּרְוֹר בְּרֹךְ אֶת-אַבְרָהָם, בְּכָל) (צִיד וַיָּבֵא לִי וְאֶכֶל מִכָּל מִי-אֲפֹאֵה הַצֹּד-). By Yitzchok we find him saying in 27:33 (יֵשׁ-לִי-כָל). These are the three Kols. We refer to these Kols as the blessings of the Avos. In connection we say (כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם) (יִצְחָק וְיַעֲקֹב, בְּכָל. מִכָּל. כָּל. כֵּן יִבְרָךְ אוֹתָנוּ כָּלנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה). We ask that we should be Zoche to the blessings of Bakol, Mikol, Kol that are mentioned here.

There is an incredible Ramban in Parshas Chaya Sarah at the beginning of Perek 24 regarding these Pesukim. Because at first glance these Pesukim seem to be nothing more than a play on words. Bakol, Mikol, Kol. The same word is found in each place. So the Ramban writes and Zeh

Leshono. (אבל אחרים חדשו בפירוש הכתוב הזה). Others have come up with a Chiddush (a novel understanding) regarding these Pesukim. (ענין עמוק מאד) Something which has great depth. (בזה סוד מסודות התורה) We see this expression of Kol for blessing one of the great secrets of the Torah. (שיש להקב"ה מדה) That HKB"H has an attribute (שהיא יסוד הכל) that is the foundation of everything ("תקרא" כל) and this is called Kol. The Kol is somehow an attribute. The Ramban doesn't explain. (והיא המדה השמינית מ"ג מדות) In the 13 Middos of Hashem it is the 8th Midda. He writes rather mysteriously that the 8th Midda is the Midda of Kol. Since he is talking about Sodos Hatorah we would just leave it at that as we have no understanding on the depth of Sodos Hatorah.

Fortunately we do have an explanation of this Midda of Kol which is found in the Mishnas Rav Aharon from Rav Aharon Kotler. In the first volume of the Mishnas Rav Aharon page # 104 he offers an explanation which is also found in Chochmas Hamatzpun in Parshas Eikev page # 294. Both of them talk about the Midda of Kol on a simple level on a level which is revealed and that is that the Midda of Kol is a Midda of a person who feels that he needs nothing, that he lacks nothing. The Midda of Histapkus, of having enough. Kavayochel the Ribbono Shel Olam lacks nothing and one of HKB"H's Middos is this Midda of Kol which is an existence that lacks nothing. The Midda of Histapkus and as the Ramban says it is in this Midda that Kol is the foundation of everything.

We know that human beings who are unhappy are typically unhappy because they feel they need more material goods. They need more money and a nicer house... that is really disruptive to whole life of a person. The Midda of Kol is a Midda of Histapkus. (שְׁעֵשָׂה לִי כָּל צָרָתִי). We bless HKB"H who gave me everything that I need. If we just leave it at this it would be inadequate. There are people who think about what they have, think about what they need and come to a conclusion that they have what they need. With Histapkus, they are satisfied with what they have. That is not yet Hashem's Midda of Kol, not at all. The Midda of Kol is when a person needs to make no Cheshbon. Kol means that I have everything. By definition there is nothing lacking. When a person strives to a Midda of Histapkus in the true Midda, he doesn't have to make a calculation of I have this and I need that. He lives with an assumption that whatever he has is adequate. Whatever he has is what he needs.

Chassidim tell over a story about one of the great Chasiddic Rebbes who was poverty stricken, he had nothing. Someone asked him how do you make a Beracha of (שְׁעֵשָׂה לִי כָּל צָרָתִי) in the morning? Hashem has given me all my needs. To which the Rebbe responded, what are my needs? Obviously Hashem understands that I need poverty, I need Aniyus. Believe me, HKB"H has given me poverty with a full hand. The idea being that when a person exists with such an understanding that what he has is what he needs without making a Cheshbon, that is a G-dly level.

We are not done. The Ramban adds a step. He says (והיא שנקראת כלה בספר שיר השירים). In Shir Hashirim when we refer to the Kallah (the bride), the word Kallah which is related to the word Kol (all) comes from this idea. The Kallah is someone who excels in the Midda of Kol. On a simple level we understand, when a young woman is dating the whole world is available to her. Shidduchim are redt. Does she want this type of boy or that type of boy. From the moment that she becomes a Kallah, the moment that she commits to someone, she comes to the Midda of Kol. Kol meaning that there is nothing else, she is not looking around anymore. She has that which she needs. Well, there might be other areas in life where she is challenged. The Midda of a Kallah is the Midda of someone who closes the door on the pursuit of the previous years. The person may have been dating for a very long time. But there comes the time when the Shidduch is made, the

Midda of Kol is the Midda of Histapkus. I have enough, not because I have enough I make a Cheshbon and I feel that it is enough. I have enough because there is nothing else. That is the Midda of Kol the Midda of Kallah, the Midda that we try strive to have at all times.

Rav Pam used to say that HKB"H created in the world this Midda of Ohev Kesef Lo Yisba Kesef. That when people have, they are unhappy. They feel inadequate. Where is this Midda? The Midda for a typical human being is in his financial needs. Rav Pam said that this Midda was created for Limud Hatorah and for Kiyum Mitzvos. When a person goes to be Mikayem Mitzvos then he should have a Midda of Ohev Mitzvah Lo Yisba Mitzvos. That a person just always wants more. When a person uses that Midda in the right place then it is not missing and there is nothing lacking in the physical world. So these are two thoughts, one on the Kol and the other on the Netziv or the Maharal's Yesod in Dinei Retzicha and Dinei Milchama.

I want to end with a difficulty I had learning this week's Parsha. As I mentioned to you once before, every year I try to undertake to learn one Sefer on Chumash as I am Mavir Sedra every week. I have taken Rav Moshe's Sefer, Rav Schwab's Sefer, I have taken different Seferim over the years. This year I decided on something innovative and I am trying to do the Parsha with all of the Rashi's. Rashi is also a Sefer. It has been many years since I got every Rashi and in this week's Parsha I indeed have a difficulty with Rashi.

In the Mayseh Shechem and Dinah in 34:7 (וַבִּלְהָ עֲשֶׂה בִישְׂרָאֵל, לְשֹׁכֵב אֶת-בֵּת-יַעֲקֹב). What happened to Dinah was a Nivala, it was a terrible thing. Rashi says something really beautiful. He says that the world recognized that (וכן לא יעשה: לענות את הבתולות, שהאומות גדרו עצמן מן העריות על ידי המבול) to cause a Besula to be Mezaneh against her will is a terrible thing. The nations of the world had accepted upon themselves after the Mabul to be careful in immorality when it came to being M'aneh Besulos.

The Ramban asks a question on this Rashi. He says what do you mean the world was careful? Both Avimelech and Pharoh took Sarah against her will. So we see that the world was not careful. To which the Maharal in Gur Aryeh answers no, they thought that she was a single girl and not an Aishes Ish. As soon as they found out that she was an Aishes Ish they were not Mezaneh with her. So we see that there were Gidurim Min Ha'arayos. Had she been an Aishes Ish they would not have taken her. These are the words of Rashi, the Ramban, and Maharal.

I don't understand the Maharal. The Maharal is saying that Avimelech and Pharoh would not sin with an Aishes Ish. How does that answer Rashi? Rashi said that the world accepted upon themselves Shelo L'anos Besulos, not to take against their will, single women. And that Avimelech and Pharoh even according to their understanding that certainly Sarah did not go willingly to Avimelech and Pharoh. This is a question that is Tzorech Iyun Gadol!

Let me end with a reminder. In this week's Parsha 34:29 (וְאֶת-גִּישְׁיָהֶם, שָׁבוּ). We have the Posuk that uses the word (שָׁבוּ) for capturing. As Rashi says (שָׁבוּ: לשון שביה [לפיכך טעמו מלרע]) this word is Mil'ra it is pronounced with the emphasis on the Bais. There are a few words in Chumash that when mispronounced it changes the meaning. SHAvu (emphasis on the beginning of the word) means returned. ShaVU (emphasis on the end of the word) means capturing. Therefore, please remind the Baal Koreh in your Shul about this.

## Rabbi Reisman - Parshas Vayishlach 5772

Before I begin, I would like to remind those of you who are Baalei Kriyah, those who Lain, that in this week's Parsha we have in the death of Rochel Imainu that the Posuk says a Lashon of 35:18 (כִּי מָתָהּ). There is something of a question of how to translate the Posuk. (וַיָּהִי בְּצֵאת נַפְשָׁהּ, כִּי מָתָהּ) could mean because she died if it is Lashon Ovar or it could mean (וַיָּהִי בְּצֵאת נַפְשָׁהּ, כִּי מָתָהּ) because she was dying. The Nafka Mina is if it is Lashon Ovar, past tense, or if it is in present tense. Is the word pronounced Mil'ail (מֵלְאִיל) with the stress on the (מֵ) or (מָתָהּ) with the stress on the (תָּ).

In the Targum Unkalis he brings both Teitch as it says Arei Misas and in parentheses it says Arei Mai'sa. So it brings both Teitchen. Rav Pam was No'heig here in the Yeshiva that it was read twice by the Baal Korei. That was in order to get both possible meanings of this Posuk.

The first Vort of today is something that appears in two of our favorite Sefarim, both Rav Schwab in the first piece on this week's Parsha and Rav Druk in multiple places on the Parsha, say the same Rayon.

We will begin with Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva page # 83, whose idea is that we find that Yaakov Avinu was afraid as it says in 32:8 (וַיִּירָא יַעֲקֹב מְאֹד, וַיֵּצֵר לוֹ). Rav Schwab writes that the Derech of a Yid is to start out with Pachad, with fear. After that he gets up and Davens to the Ribbono Shel Olam, he does that which he has to do to take care of his situation and after that he proceeds with confidence. He feels confident that he has done that which he had to do and the fear goes away. (וַיִּירָא יַעֲקֹב מְאֹד, וַיֵּצֵר לוֹ), Yaakov was afraid, and then (וַיֵּאמֶר, יַעֲקֹב), He Davens to the Ribbono Shel Olam. After that Yaakov Avinu no longer has fear, it doesn't mention anywhere any type of fear and he goes with confidence.

Rav Schwab writes that that is the Hanhaga of a Yid. Importantly, he says that when we say (נפילת אפיים) in that Kapittel Tehillim 6 that we say during (נפילת אפיים), we find this Hanhaga. We say (וַיִּפֹּל אֲנִי). We Daven to Hakadosh Baruch Hu because (וַיִּפֹּל אֲנִי), my bones are in a state of disarray. (וַיִּפֹּשֶׁי נַפְשִׁי בְּהֵלֶה מְאֹד) and my soul is in a state of disarray, it is Fartumult. (וַיִּפֹּשֶׁי נַפְשִׁי בְּהֵלֶה מְאֹד) and Hashem how long can I continue? Then at the end of that Perek of (נפילת אפיים) we speak with confidence, (סורו ממני כל פעלי און. כי שמע ק' קול בכיי). (שָׁמַע ק' תַּחֲנֻנִּי. ק' תַּפְלִי יִקָּח). Then we talk with confidence. That is the Hanhaga of a Yid. To have fear, to turn to the Ribbono Shel Olam and Daven, and at the end to state with confidence that I am in the hands of the Ribbono Shel Olam and I could move forward without fear. This is the thought that Rav Schwab says here in the Parsha.

Rav Druk on page 232 & 233 in his Sefer on Chumash Darash Mordechai says the identical Rayon, however, he starts with a different question. Rav Druk's question is when Yaakov sends a message to Eisav he states 32:6 (וַיִּהְיֶה-לִּי שׂוֹר וְחֹמֹר, צֹאן וְעֶבֶד וְשִׁפְחָה). Yaakov Avinu describes his possessions. Rabbeinu Bachya makes a point here, he says that Tzon is usually mentioned as the first possession in the list of possessions that a person has.

He gives an example by Avraham Avinu in 12:16 where it says (וַיִּהְיֶה-לוֹ צֹאן-). By Yitzchak Avinu it says in 26:14 (וַיִּהְיֶה-לוֹ מִקְנֶה-צֹאן וּמִקְנֶה בְּקָר). It mentions the sheep first. Even by Yaakov Avinu in last week's Parsha 30:43 (וַיִּהְיֶה-לוֹ, צֹאן רְבוּת, וּשְׁפָחוֹת וְעֶבְדִּים, וּגְמָלִים וְחֹמְרִים). Again it mentions the sheep first. That is the style of the Posuk is that a person's wealth which in

those days was in having a lot of sheep and therefore, typically sheep are mentioned first in a list of possessions that a person owns. So Rabbeinu Bachya asks why here does it mention the sheep somewhere in middle? Rabbeinu Bachya answers as follows. Yaakov Avinu did not want to highlight the sheep because he stole the Bechora using 27:9 (שְׁנֵי גְדֵי עִזִּים), using this type of an animal and he didn't want to mention the Bechora having it sort of stick out in his conversation with Eisav so he put it in the middle. This is what Rabbeinu Bachya says on 32:6.

Rav Druk asks that it is interesting that Yaakov Avinu didn't want to highlight the (צֶאֱנָן) possession. But later we find B'feirush in the Posuk that when Yaakov actually sends the gift to Eisav that he sends (עִזִּים) first as it says in 32:15. It had been exactly that kind of animal that had been used to steal the Bechora. What changed?

Rav Druk answers and the quote from the Sefer is "Lifnei She'Yaakov Avinu Hispallel Haya Pachad" before Yaakov Avinu Davens he was full of fear and "Acharei Hatefila, Yaakov Avinu Batuach V'samuch B'koach Hatefilla V'aino Mis'yarei Lasim Es Ha'izim B'rosh" afterwards he no longer had fear. A beautiful Rayon in Davening.

Rav Druk adds another example. The Gemara says in Maseches Berachos at the beginning of the last Perek on 54a (top line) (הרואה מקום שנעשו בו נסים לישראל אומר ברוך שעשה נסים לאבותינו במקום הזה). There is a Beracha for when seeing where miracles took place. One of the examples mentioned is (8 lines from the bottom) (ואבן שישב עליה משה בשעה שעשה יהושע מלחמה בעמלק). The stone on which Moshe Rabbeinu sat when he did battle with Amaleik. The question is Moshe Rabbeinu sat on the stone and prayed, the miracle took place on the battlefield. Why are we putting the miracle as the Makom Hatefilla?

With this Rayon Rav Druk explains, no, the place where it switches from Pachad to Bitachon, the place where the success is, is the Makom Hatefilla. Therefore, that is a way for a person to know to Daven.

This would answer an old Kasha that we asked in a previous year. We asked Yaakov Avinu planned to split the camp into 2 Machanos 32:8 (וַיִּצְרֶה לוֹ; וַיִּסַּח אֶת-הָעָם אֲשֶׁר-אִתּוֹ, וְאֶת-) (הַצָּאן וְאֶת-הַבָּקָר וְהַגְּמִלִּים--לְשְׁנֵי מַחֲנֹת וַיֹּאמֶר, אִם-יָבוֹא עֲשׂוֹ אֶל-הַמַּחֲנֶה הָאֶחָד וְהִכָּהוּ--וְהָיָה הַמַּחֲנֶה (וַיִּשָּׂא) 33:1 (וַיַּעֲקֹב עֵינָיו, וַיֵּרָא וְהָיָה עֲשׂוֹ בָּא, וְעָמוּ, אַרְבַּע מֵאוֹת אִישׁ; וַיִּסַּח אֶת-הַיְלָדִים, עַל-לֵאָה וְעַל-רָחֵל, וְעַל, שְׁתֵּי הַשָּׁפָחוֹת) they are all there, what happened to his grand plan?

But the answer would fit. When he was afraid that was his plan. After his Davening and his sense of Bitachon then it was a whole different story. Then he had a different sense.

To this Rav Druk adds something that was very much his style. Later in the Sefer on page # 234 & 235 that we find that Yaakov Avinu slept the night before he was going to meet Eisav as can be seen in 32:14 (וַיֵּלֶן שָׁם, בְּלִילָה הַהִיא; וַיִּקַּח מִן-הַבָּא בְּיָדוֹ, מִנְחָה--לַעֲשׂוֹ אֵחָיו) (32:14). All the Avos went to sleep overnight in any episode that takes place in the Torah. Rav Druk asks why does it say here (וַיֵּלֶן) (שָׁם, בְּלִילָה הַהִיא) that he slept overnight and then he did what he had to do? It seems to be an unnecessary comment.

Rav Druk answers imagine Yaakov Avinu was afraid that they would all be killed, it was the night before he was going to meet Eisav and he was able to sleep through the night? The Posuk is telling

us (וַיִּלֶן שָׁם, בְּלֵילָה הַהוּא) he was able to sleep, he was with Yishuv Hada'as once he Davened and felt Batuach that Hakadosh Baruch Hu would guide him, he no longer had any fear.

Rav Druk mentioned a story regarding the Steipler who went as a Bachur to meet a girl in the early 20th century equivalent of a date. I am sure that they did not go anywhere, however, he went to her house to meet this woman. When he got there it was very late at night and the Steipler had not slept as he had stayed up the previous night learning and he was waiting and the woman was late. As he was waiting he decided to take a nap. He said Hamapil planning to take a nap for at least ½ an hour. After he said Hamapil the girl and her family walked in and it is almost comical to imagine, the Steipler is sitting there, the girl and the family come in and he doesn't want to speak after saying Hamapil. He motions to them that he had said Hamapil and that he has to take a nap. So they wait and he took a nap for a half hour with his head down.

Rav Druk said, amazing, he was able to fall asleep! Here he was going on a date. The girl walks in and he says to wait that he has to take a nap and he is able to fall asleep. That is the confidence that is in the heart of a Gadol B'yisrael once he Davens. This is something to learn from.

In Rav Druk's Sefer later on page # 243 he mentions something additional based on this Yesod, however, it is enough on this one Yesod, an important Yesod, something to know when you say (נפילת אפיים).

I would like to move on to an idea that Rav Chaim Shmulevitz writes in the Shiurim that he gave in the '67 war. They are printed in the new Sichos Mussar the ones that have a section L'regel Hazman. He asks a question on the Parsha. Rochel is buried at the side of the road. Why is she buried at the side of the road? Later in Parshas Vayechi, Yaakov Avinu reveals the secret as it says in Rashi to 48:7 ( [תרעומת], ) ולא הולכתיה אפילו לבית לחם להכניסה לארץ, וידעתי שיש בלבך עלי [תרעומת], אכל דע לך שעל פי הדבור קברתיה שם שתהא לעזרה לבניה כשיגלה אותם נבזראדן, והיו עוברים דרך שם, יצאת רחל על קברה ובוכה ומבקשת עליהם רחמים, שנאמר (ירמיה לא יד) קול ברמה נשמע רחל מבכה על בניה וגו', והקב"ה (משיבה ירמיה לא טו) יש שכר לפעולתך נאם ה' ושבו בנים לגבולם. That someday Klal Yisrael would go to Galus, on their way they would pass Kever Rachel and she would Daven for them. She is the one because Klal Yisrael passes her Kever.

Rav Chaim Shmulevitz asks a question. He said the Imahos in heaven know what is going on, Avraham, Yitzchok, and Yaakov know what is going on. Rochel and Leah know what is happening. What is the difference if Klal Yisrael passed the Kever or did not pass the Kever? Says Rav Chaim Shmulevitz an awesome idea. He says that from this you see the Koach Hari'ya. You might know something and be fully aware of it but until you see it, it doesn't affect you. Even the Imahos, even after death and they were buried, if the people fleeing the Churban are going to pass in front of Kever Rochel, just the fact that her Neshama sees it causes a Hisragshus, a feeling, a Hergish. It has been mentioned before (Ed. Note - in Parshas Balak 5771 and in Parshas Shelach 5770) that the eye is tied to the heart. The ear is tied to the brain, you hear things you know them. Bamidbar 15:39 (וְלֹא-תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם, וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים, אַחֲרֵיהֶם). The eye is tied to the heart, the emotion, when you see something you feel it much more.

This was mentioned also to answer a different question. Moshe Rabbeinu didn't break the Luchos until he saw the Eigel. Hakadosh Baruch Hu told him that Klal Yisrael was being Oved the Eigel at that time he should have broken the Luchos or abandoned them in Shamayim. He brought them

down and broke them in front of the Eigel? The Maharsha answer that when he saw it, it was different then when he heard it from the Ribbono Shel Olam.

To this Rav Moshe asks hearing from the Ribbono Shel Olam is the ultimate, how could seeing it be more? He answers the same. It is not more knowledge, it is that when you see something it affects the heart.

That is the idea that Chazal say Vayiyu Einecha Ro'eh Es Morecha, the idea of seeing a Rebbi. Rav Meir had a Talmid, Rebbi who said had I sat in a place where I can see his face I would have been greater. Seeing, affects a person. That is a very important Nikuda to know. Many people don't go to a Shiur because they can hear it on tape, you have to go and be there, see it and participate. That is the Hisragshus that affects the heart.

The question of the week is: The Posuk says 32:29 (כִּי-שָׁרִיתָ עִם-אֱלֹהֵי קִים וְעַם-אֲנָשִׁים, וְתוֹכַל) . You fought Malachim and people and you were successful. Who are these (אֲנָשִׁים)? Rashi says (ועם אנשים: עשו) (ולבן). This Stam Anashim is Eisav and Lavan. This seems to be a problem with something Rashi says in numerous places in Chumash. I can think of 3 places off hand. Where Rashi says that Lashon Anashim is a Lashon Chashivus. We have it in the beginning of Parshas Shelach (Bamidbar 13:3) by the Meraglim (כלם אנשים: כל אנשים שבמקרא לשון חשיבות, ואותה שעה כשרים היו) That every Anashim in the Posuk is a Lashon Chashivus.

In the end of Parshas Beshalach (Shemos 17:9) Rashi says (בחר לנו אנשים: גבורים ויראי חטא).

In Bamidbar 31:3 the Torah says (החלצו מאתכם אנשים) and Rashi says (אנשים: צדיקים). So Anashim, if it is a title that implies Chashivus, then why here is Stam Anashim used as a word to refer to Eisav and Lavan? That seems to be an inconsistency.

### **Rabbi Reisman - Parshas Vayishlach 5771**

33:16 - 17 The Posuk says after the confrontation with Eisav (וַיֵּשֶׁב בַּיּוֹם הַהוּא עָשׂוֹ לְדֶרֶכּוֹ, שְׁעִירָה) (יז וַיַּעֲקֹב נָסַע סֻכּוֹתָה, וַיָּבֹן לּוֹ בֵּית; וַיִּלְמְקְנֶהוּ עֲשֶׂה סֻכָּת, עַל-בֶּן קָרָא שֵׁם-הַמָּקוֹם סֻכּוֹת) that afterwards Eisav went to Sai'ir and Yaakov went to a place called Sukkos. This seems to be an incidental part of Yaakov's life that he went to a place called Sukkos. Yet we find that Yaakov is somehow identified with this place called Sukkos.

We know that the Sholosh Regalim are K'negged the 3 Avos. Pesach is K'negged Avraham as we find at the beginning of Parshas Vayeira. Yitchok who is Gevura is related to Shavuot. Yaakov is identified by Sukkos. The fact that this incident took place in Sukkos seems to be incidental and certainly needs explanation.

In the Sefer Yismach Yisrael there is a beautiful explanation of the confrontation between Eisav and Yaakov and the fact that it ends (יז וַיַּעֲקֹב נָסַע סֻכּוֹתָה). The Yismach Yisrael brings a Tanna D'vei Eliyahu Zuta, a B'raissa in Perek 19. Essentially, it says that Eisav and Yaakov divided the existence of Olam Hazeh and Olam Habah. Eisav chose the benefits and pleasures of Olam Hazeh and Yaakov the Schar of Olam Habah. Yaakov was willing to forgo the pleasures of Olam Hazeh for the benefit of Olam Habah. That is what he has given to us, Klal Yisrael his descendents.



For that reason says the Tanna D'vei Eliyahu, every time Yaakov or his descendents begin to have success in the pursuit of Olam Hazei or begin to seek pleasures of Olam Hazei, there is a confrontation with Eisav or his descendents.

Here too, Yaakov comes as a wealthy man and Eisav confronts Yaakov and says 33:8 ( וַיֹּאמֶר, מִי ( לָךְ כָּל-הַמָּחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי where do you get all of this, I thought Olam Hazei is mine?

The response of Yaakov and it also has to be the response of the generations is a response that Olam Hazei is a Tafeil, a means of serving Hakadosh Baruch Hu and getting to Olam Habah. The pursuit of Olam Hazei as long as it is a pursuit of a nice car for the good feeling that it is a nice car, as long as the pursuit of money for the sake of being wealthy, as long as it is a pursuit of building a home of nice fancy windows and fancy homes, that is Eisav's Cheilek in this world. We are intruding on Eisav and living the life of Eisav. To the extent that we are pursuing the benefits of Olam Hazei as a means of serving Hashem, to the extent that we use the pleasures to bring us to a Matziv Haruach to serve Hakadosh Baruch Hu better, that is fine. The condition is that the pleasures of this world have to be a Tafeil. They have to be secondary.

At the end of the confrontation (יִזְוֵעֶלְבִּי נָסַע סִכָּתָה) there is a Remez in the fact that he goes to Sukkos. The idea that the Sukka is a temporary hut. All of Olam Hazei to Yaakov, all the material pursuits whatever he had, his wealth, was only a temporary thing. It is a means of going to Olam Habah. Indeed the Posuk says (וַיֵּצֵאֵם מִן-הַבַּיִת לֵאמֹר, וַיִּבְנוּ לָהֶם בָּתִּים), for the human beings he built homes. For his flock and cattle he built Sukkos (וַיִּבְנוּ לָהֶם עֶשְׂתֵּי סִכָּת, עַל-כֵּן קָרָא שְׁם-הַמָּקוֹם סִכּוֹת). Why is he naming the place based on a building that was built for the animals? The Sukkos is the source of the naming of the city, however, since the human beings lived in a Bayis the city should have been called Batim? Why is the city named Sukkos after what he put the animals (i.e. money) into?

The Teretz is that is the whole point. All of Yaakov's material pursuits were Sukkos. In fact, throughout Tanach and even in the Siddur we find the word Sukkos meaning Olam Hazei for Klal Yisrael. The Posuk in Amos 9:11 ( בַּיּוֹם הַהוּא, אֶקִּים אֶת-סִכַּת דָּוִד הַנִּפְלֵת; וְגִדְרֹתַי אֶת-פְּרָצֶיהֶן, וְהָרַסְתִּי אֶקִּים, ) Even the Malchus Bais Dovid is a Sukka, a temporary thing, a means to an end.

Or in Tehillim 76:3 ( וַיִּהְיֶה בְּשָׁלֹם סוּכּוֹ; וּמַעֲוֹנָתוֹ בְּצִיּוֹן ) We talk about the Sukka of Klal Yisrael in the Siddur by Maariv (וּפְרוּשׁ עָלֵינוּ סִכַּת שְׁלוֹמָה). All of our pursuits of Olam Hazei are seen as temporary and this is the legacy of Yaakov. This is why Yaakov's name is known by the Yom Tov of Sukkos where this lesson is found. If so (וַיֵּצֵאֵם מִן-הַבַּיִת לֵאמֹר) is a major event with which the entire confrontation with Eisav comes to an end.

35:20 ( וַיֵּצֵאֵם מִן-הַבַּיִת לֵאמֹר, וַיִּבְנוּ לָהֶם עֶשְׂתֵּי סִכָּת, עַל-כֵּן קָרָא שְׁם-הַמָּקוֹם סִכּוֹת ) We have in this week's Parsha Rochel's death, her being buried at a place that Jews will come to visit and pray at the side of the road, and we have here that a Matzeiva is built on the final resting place of Rochel. There is a single stone that is put as a resting place. (וַיֵּצֵאֵם מִן-הַבַּיִת לֵאמֹר, וַיִּבְנוּ לָהֶם עֶשְׂתֵּי סִכָּת) Yaakov put up a Matzeivah.

We find the word Matzeivah used in a different context. In Parshas Shoftim 16:22 ( וְלֹא-תָקִים לָךְ, ) We find that as a place from which to serve Hakadosh Baruch Hu, a Mizbaiach made of many stones is desired. A Matzeivah made of one stone is hated by Hakadosh Baruch Hu. Rashi in Shoftim says ( אֲשֶׁר שָׂא: מִזְבֵּחַ אֲבָנִים וּמִזְבֵּחַ אֲדָמָה צוּה לַעֲשׂוֹת, וְאֵת זֶה שָׂא כִּי חָק הִיא ) (לכנענים). Even though in the times of the Avos a Matzeivah was a suitable place from where to serve Hakadosh Baruch

Hu, for generations it is changed. For generations it is a Mizbaiach. It is a little strange that we use the name Matzeivah which the Torah says Hakadosh Baruch Hu hates for the stone that we put on the Kevorim of the people that we love. Why use the word Matzeivah?

In the Darash Moshe in the first volume (page # 154) on Parshas Shoftim he has a very nice Kavanah in the Remez of Matzeivah and Mizbaiach, he is not talking about a Matzeivah at a cemetery, he is talking about a Matzeivah as a place from which to serve Hashem. If we learn this Rav Moshe we will have a tremendous insight into a Matzeivah in a Bais Hakvares.

Rav Moshe writes that a Matzeivah is a single stone and a Mizbaiach consists of many stones as a symbol. Something built of many stones symbolizes continued building. When something is made of many bricks one can continue to build it higher and higher. It's something that has the ability to be extended and still retain its identity. It will be a Mizbaiach no matter how many additional stones are added to it.

A Matzeivah is made out of a single stone, it can't be enlarged and still be a Matzeivah of a single stone. If you add stones it will become a Mizbaiach. Therefore, Matzeivah symbolizes an accomplishment while Mizbaiach symbolizes continuous accomplishments.

Before Matan Torah says Rav Moshe, if someone kept Mitzvos and kept the Torah, he had an accomplishment. Let's say somebody (as the Avos did) keeps Shabbos for awhile, or keeps the Mitzvah of Kashrus, he has an accomplishment. If he does it for 10 years and then stops for the rest of his life, before Matan Torah whatever he did was a set accomplishment that he had symbolized by a Matzeivah.

After Matan Torah it is not that way. If somebody keeps the Mitzvah of Kashrus for 10 years, he hasn't accomplished anything yet. If for the rest of his life he abandons it, then he does not have an accomplishment. When we keep the Mitzvos of Kashrus, Taharas Hamishpacha, Shabbos, Learning, Davening, any Mitzvah, we are adding stones to a building which we all ultimately hope will grow to great heights. All of our accomplishments can only be symbolized by a Mizbaiach. If it was before Matan Torah and there was no Chiyuv, where a person keeping Mitzvas had so to speak a Matzeivah, a set accomplishment which could not later be changed.

Says Rav Moshe, that is the reason why before Matan Torah it was (אהובה לו בימי האבות) it was something which was beloved, it was a set finished accomplishment. However, after Matan Torah, whatever we accomplish we have to see as a means to keep on building and keep on accomplishing. Ad Kan Divrei Rav Moshe, a tremendous insight into the symbolism of Matzeiva and Mizbaiach.

Let us take it to our discussion. Isn't it strange that a Matzeivah would be put on a resting place of someone who passed away when the Torah says (וְלֹא-תִקִּים לָהּ, מִצֵּבָה, אֲשֶׁר שָׁנָא, יְרֹךְ אֱלֹהִיךָ)? We can say no, it is not strange at all. During a person's lifetime his accomplishments have to keep on growing and therefore the idea of a Matzeivah of being finished is inappropriate. When someone passes away, his lifetime is done and he has finished his accomplishments and we put up a Matzeivah as if to say, Leich B'shalom, go with what you have already accomplished.

As a matter of fact this is why there is a custom to place onto the Matzeivah etchings or writings which tell us about the person's accomplishments, because that is a Matzeiva, a symbol of his

accomplishments which indeed are finished once a person passes from this world he has no further ability to accomplish. That is the purpose of the Matzeivah.

Perhaps we can add one more Nikuda which someone suggested so beautifully. There is a Minhag by Yidden that when you go visit a Kever, you place stones on the Matzeivah. Perhaps we can now understand it. The Matzeivah says that a person's accomplishments are finished. We say no. If a person passed away and we learned from his actions, even after when he is the Olam Ha'emes, he can continue to accrue benefits, because the things he did in Olam Hazeih have now accomplished more and more good. So that we are putting stones on a Matzeivah as if to say the accomplishments are not finished. There are additional accomplishments (Zechusim) that can be added. When we go to a Kever of someone we love, we say we are going to learn from your Maasim and add Zechusim and perhaps that is symbolized by the adding of the stones to the Matzeivah. This is a thought regarding the Matzeivah which Yaakov put on the Kever of Rochel.

The question of the week is: We know that this Parsha begins with Eisav out to kill Yaakov Avinu. Isn't it strange, the last time we met Eisav, it was in Parshas Toldos, 27:41 (על-את-יעקב, על-). Eisav said in his heart, (הברכה, אשר ברכו אביו; ויאמר עשו בלבו, יקרבו ימי אבלי אבי, ואהרגה, את-יעקב אחי יקרבו ימי אבלי אבי: כמשמעו, שלא אצער את אבא. ומדרש אגדה לכמה פנים יש) Rashi says, (יקרבו ימי אבלי אבי: כמשמעו, שלא אצער את אבא. ומדרש אגדה לכמה פנים יש) Eisav was genuinely a Mechabeid Av V'aime and he wouldn't kill Yaakov during Yitzchak's lifetime because that would bring pain to him.

That being the case, the beginning of this week's Parsha in Vayishlach, is so strange. Yitzchak at the time he gave the B'rachos was either 122 or 123. We know this from Rashi in Parshas Toldos 27:2 לא ידעתי יום מותי: אמר רבי יהושע בן קרחה אם מגיע אדם לפרק אבותיו ידאג חמש שנים לפנייהם וחמש לאחר (כן, ויצחק היה בן מאה עשרים ושלש, אמר שמא לפרק אמי אני מגיע, והיא מתה בת מאה עשרים ושבע והריני בן חמש (שנים סמוך לפרקה, לפיכך לא ידעתי יום מותי, שמא לפרק אמי, שמא לפרק אבא Since he was within 5 years of the Petira of his mother who had lived 127 years. Since he was within 5 years of that, he was either 122 or 123 when he gave the B'rachos. Subsequent to that, Yaakov learned in the Yeshiva Sheim V'aiver for 14 years and he spent 20 years at Beis Lavan which totals 34 years. If we add 123 + 34 we come out that Yitzchak was 157 years old. Yitzchak still lived another 23 years. What happened? Eisav had said that when Yitzchak passes away he would kill Yaakov and here we find him out to kill Yaakov before his father's Petira? Tzorech Iyun Gadol.

### Rabbi Reisman - Parshas Vayishlach 5770

In 32:29, the Sar Shel Eisav says, (ויאמר, לא יעקב יאמר עוד שמך--כי, אם-ישראל: כי-שרית עם-אֱלֹקִים וְעַם-) (אֱנָשִׁים, וְתוֹכֵל ויאמר לוֹ אֱלֹקִים, שְׁמֶךָ יַעֲקֹב: לֹא-יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב, כִּי אִם-יִשְׂרָאֵל ) (אֱנָשִׁים, וְתוֹכֵל ויאמר לוֹ אֱלֹקִים, שְׁמֶךָ יַעֲקֹב: לֹא-יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב, כִּי אִם-יִשְׂרָאֵל ).

The Chasam Sofer has a Gevaldige insight and Havana into the difference between the way Hashem and the Sar Shel Eisav gave the name. Yisrael is a name of Kedushah and Yaakov is the more Pashuta name. The 22 years that Yosef was away, since the Sh'chinah was not Sh'ruyah, Yaakov was called "Yaakov" the more Pashuta name. He starts to be called Yisroel, when he finds out that Yosef is alive.

In Parshas Vayigash in 45:27-28 (כֹּז וַיִּדְבְּרוּ אֵלָיו, אֵת כָּל-דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם, וַיֵּרָא אֶת-הָעֶגְלוֹת, אֲשֶׁר-) is when Yaakov is notified that Yosef is still alive, and that is when it says, (וַיֹּאמֶר, יִשְׂרָאֵל, רֵוַח יַעֲקֹב אֲבִיהֶם כֹּחַ וַיֹּאמֶר, יִשְׂרָאֵל, רֵוַח יוֹסֵף בְּנִי, הִי; אֵלֶיךָ וְאֶרְאֶנּוּ, בְּטָרָם אֲמוֹת וַיֹּאמֶר, יִשְׂרָאֵל, רֵוַח יוֹסֵף) (בְּנִי, הִי). There is a Gematria that Yaakov + Satan (meaning when Yaakov conquered the Satan) = Yisroel. Yisroel is Merameiz to Yeish Shishim Ribui B'Toirah, meaning Kol Hatoirah Kulai. Yaakov is Merameiz the Ayin Kuf Bais Taivos of the Aseres Hadibros. When the Sar Shel Eisav gives the name it is interesting, he says (לֹא יַעֲקֹב יֹאמֶר עוֹד שְׁמִי--כִּי, אִם-יִשְׂרָאֵל). Hakadoish Baruch Hu adds something. If we would only have the Posuk of the Sar Shel Eisav we would only have Yisroel and Yaakov would no longer be a name for him.

The Gemarah Darshuns in Maseches B'rachos on 12b (bottom line) to 13a, that what does Hashem mean by, (לֹא-יִקְרָא שְׁמִי עוֹד יַעֲקֹב)? Even though he has the name Yisroel, he shouldn't lose the name Yaakov, however, it is not the Ikur name. I would think that because of the higher Madreiga of the name Yisroel, that Hashem would only want the name to be Yisroel and Sar Shel Eisav should only want the name Yaakov?

When Klal Yisroel is Yisroel, it is a rare occurrence, as Klal Yisroel rarely has perfection. A person has to be a Yaakov also, because of times that he is falling in his Avoidas Hashem. In the Haftoirah for Parshas Sh'mois, found in Yeshayah, 27:6, it says, (הַבָּאִים יִשְׂרָשׁ יַעֲקֹב, יִצְיָן וּפְרַח יִשְׂרָאֵל). Meaning Yaakov is the Shoiresh of the people who came down to Mitzrayim. Later when they reach a higher Madreiga, to bud and become beautiful, then the Darga of Yisroel is reached.

32:15 & 32:25 We find that Rashi says on (וַיֹּתֵר יַעֲקֹב: שֶׁכָּח פְּכִים קִטְנִים וְחֹזֵר עֲלֵיהֶם) that Yaakov went back for the Pachim Ketanim. From here we learn that to a Tzaddik every Peruta is Chashuv. Earlier on we see that Yaakov sends an extraordinary gift to his brother Eisav. The Kasha that begs to be answered is, why did he have to go back for the Pachim Ketanim, why not leave off one of the 200 E'zim (goats) and no one would know the difference anyway and then he wouldn't have to worry about some Pachim Ketanim?

Rav Tzaddok writes that just like a Shidduch is Bashert, so to every piece of Gashmius that is achieved in this world is Bashert for him and it is there for him to use for Avoidas Hashem. Yaakov Avinu wasn't cheap that he wanted to save money, it was that any money he had was designated for Avoidas Hashem. He forgot Pachim Ketanim and he said he is wasting, because the Ribboinoi Shem Oilam gave him a tool for Avoidas Hashem, so he went to get it. When it came time to send a gift to Eisav, Yaakov understood that this was Ratzoin Hakadoish Baruch Hu. If so, he did it with a Hiddur Mitzvah. He sent it to him in the best way. So the behaviors of Yaakov in these 2 instances are not a Stirah.

The same thing can be said in our homes. Many times men are frustrated when after going out of the way to save a few dollars by for example going to a discount store to purchase items, their wife goes out and spends much more than that when she shops. It is frustrating to a person. However, it is only frustrating to a person who wants to save money because you like money. If a person wants to have money because it is Ratzoin Hashem that you should have money, then it is a different story and of course you should try to save in any way you can and you don't even waste Pachim Ketanim.

Not to compare our wives to the gift to Eisav, however, the idea that when it comes to Shaloim Bayis, Rav Pam would say you should spend money on Shaloim Bayis. You have to view it as something Hakadoish Baruch Hu wants you to spend money on.

35:19 Rachel is not buried in Me'oras Hamachpeila. Kever Rachel is south of Yerushalayim. Rashi in Parshas Vayechi in 48:7 tells us, Yaakov tells Yosef that ( וַאֲנִי בָבְאִי מִפָּדָן, מֵתָה עָלַי רָחֵל בְּאֶרֶץ כְּנָעַן ) (בְּדֶרֶךְ, בְּעוֹד כְּבֵרֶת-אֶרֶץ, לְבֹא אֶפְרָתָה; וְאֶקְבְּרָהָ שָׁם בְּדֶרֶךְ אֶפְרָת, הוּא בֵּית לָחֶם). Meaning, when I came from Padan, Rachel died on the road, when there was a stretch of land, before coming to Ephros, I buried her there on the road to Ephros. Why did Yaakov bury Rachel there on the road? Rashi says, ( שְׂתֵּהָא (לְעִזְרָה לְבִנֶּיהָ כְּשִׁיגְלָה אוֹתָם בְּנוֹזְרָאדֹן). Meaning, so that Rachel might help her descendants when Nevuzaradon would send them into exile and they would pass by her grave. When the Yidden were going out of Yerushalayim to Bavel why would they pass Kever Rachel, Bavel was north or east and not south?

Another problem is, the Ramban says in this weeks Parsha that Yaakov Avinu buried her there so that she should be buried in the Cheilek of Binyamin. The Cheilek of Binyamin was above Yehuda and as we know from the Gemara in Maseches Makkos, the dividing line was the Mizbaiach. So anything south of Yerushalayim is not Cheilek Binyamin it is Cheilek Yehuda. So how does the Ramban fit?

A third question is, there is another Ramban that says the Avos kept the Torah when they were in Eretz Yisrael. That is why when Yaakov Avinu came to Eretz Yisrael, he lost one of his wives. He had married sisters and that was fine for Chutz L'aretz, however, not for Eretz Yisrael. This is why when Hashem told Yaakov to leave the house of Lavan he had to ask Rishus from his wives, because he knew it was a Sakana to them, to be married to sisters in Eretz Yisrael.

The Ramban says that Rachel died when Yaakov Avinu entered Eretz Yisrael. Kever Rachel is not on the boundary of Eretz Yisrael at all. It is surrounded by plenty of Eretz Yisrael? Rachel was pregnant and was carrying Binyamin. We know from Parshas Shemos that Dinei Shamayim is not taken out on someone who is pregnant, the person doesn't die and the baby is born. Perhaps, when she entered Eretz Yisrael there was a Din that she should die, however, she had to give birth first, and that is why her death occurred later.

33:11 Rebbi was at a Hachnasas Sefer Torah where he asked the Skvere Rebbe a question. Although a person might be driving alone in a car, in Tefillas Haderech the Lashoin is plural meaning for everyone who is driving on the road including Goyim. There is a Magen Avraham in Hilchos Birchas Hamazoin that seems to be contradictory. He says if you are Bentching and there is a Goy at the table, you should say Ba'al Bris where you normally say Kulanu Yachad before Bamaroim. Meaning the Magen Avraham is saying just Daven for Klal Yisrael. Why is Bentching different than Tefillas Haderech in that you Daven for everyone on the road?

The Rebbe answered you can Daven that all human beings should be well. However, Bentching in which we are asking for the Brochois of Avraham, Yitzchok, and Yaakov of Bakoil, Mikoil, Koil, Kein Yevareich Oisanu Kulanu Yachad, we are only talking about Klal Yisrael's Brochah and we can't Daven for Goyim at this point.

## Rabbi Reisman - Parshas Vayishlach 5769

In 32:29, the Sar Shel Eisav says, (אם-ישראל: כי-שרית עם-אלקים ועם-) ויאמר, לא יעקב יאמר עוד שמך--כי, (אנשים, ותוכל ויאמר-לו אלקים, שמך יעקב: לא-יקרא שמך עוד יעקב, כי אם-ישראל ). (יהיה שמך, ויקרא את-שמו, ישראל).

The Chasam Sofer has a Gevaldige insight and Havana into the difference between the way Hashem and the Sar Shel Eisav gave the name. Yisrael is a name of Kedushah and Yaakov is the more Pashuta name. The 22 years that Yosef was away, since the Sh'chinah was not Sh'ruyah, Yaakov was called "Yaakov" the more Pashuta name. He starts to be called Yisroel, when he finds out that Yosef is alive.

In Parshas Vayigash in 45:27-28 (אשר-) כז וינדברו אליו, את כל-דברי יוסף אשר דבר אליהם, וירא את-העגלות, (אשר-) is when Yaakov is notified that Yosef is still alive, and that is when it says, (אשר, רב עוד-יוסף ) (כי, רב עוד-יוסף בני, חי; אלקה וארצנו, בטרם אמות ויאמר, ישראל, רב עוד-יוסף בני, חי). There is a Gematria that Yaakov + Satan (meaning when Yaakov conquered the Satan) = Yisroel. Yisroel is Merameiz to Yeish Shishim Ribui B'Toirah, meaning Kol Hatoirah Kulai. Yaakov is Merameiz the Ayin Kuf Bais Taivos of the Aseres Hadibros. When the Sar Shel Eisav gives the name it is interesting, he says (אם-ישראל). Hakadoish Baruch Hu adds something. If we would only have the Posuk of the Sar Shel Eisav we would only have Yisroel and Yaakov would no longer be a name for him.

The Gemarah Darshuns in Maseches B'rachois on 12b (bottom line) to 13a, that what does Hashem mean by, (לא-יקרא שמך עוד יעקב)? Even though he has the name Yisroel, he shouldn't lose the name Yaakov, however, it is not the Ikur name. I would think that because of the higher Madreiga of the name Yisroel, that Hashem would only want the name to be Yisroel and Sar Shel Eisav should only want the name Yaakov?

When Klal Yisroel is Yisroel, it is a rare occurrence, as Klal Yisroel rarely has perfection. A person has to be a Yaakov also, because of times that he is falling in his Avoidas Hashem. In the Haftoirah for Parshas Sh'mois, found in Yeshayah, 27:6, it says, (הבאים ישרש יעקב, יצוין ופרח ישראל). Meaning Yaakov is the Shoiresh of the people who came down to Mitzrayim. Later when they reach a higher Madreiga, to bud and become beautiful, then the Darga of Yisroel is reached.

We find in 33:4, that when Eisav meets Yaakov, (וישקהו), Eisav kisses Yaakov. There are dots on top of every letter in this word. Rashi brings 2 P'shotim (וישקהו: נקוד עליו, ויש חולקין בדבר הזה בברייתא) דספרי (בהעלותך ט), יש שדרשו נקודה זו לומר שלא נשקו בכל לבו. אמר ר' שמעון בן יוחאי הלכה היא בידוע שעשו (שונה ליעקב, אלא שנכמרו רחמיו באותה שעה ונשקו בכל לבו). Either 1) Eisav wanted to bite Yaakov, and the dots infer that Eisav didn't want to kiss Yaakov, or 2) (which is brought down by R' Shimon Ben Yoichoi, that it is a rule that is common knowledge, that Eisav hates Yaakov, however, his pity was aroused at that moment and he kissed him wholeheartedly. According to this P'shat, why are there dots on top of each letter of the word? The Shinui is, that in this case Eisav wanted to kiss Yaakov wholeheartedly, so there are dots on each letter of the word.

We know that Yaakov prepared for Eisav with 3 things, Tefillah, presents, and the ability to escape. In WW1 they planned on taking all the Sifrei Torah of Russia to St. Petersburg because they were afraid that the Germans would get hold of the Sifrei Torah. The Ohr Sameiach (Rav Meir Simcha) didn't allow it. Later the Germans captured St. Petersburg although they didn't capture all of Russia

and it was seen as a Ruach Nevuah. Rav Meir Simcha said it is not a Nevuah as we learn from Yaakov not to leave all your eggs in one basket. When it comes down to the encounter between Yaakov and Eisav, we see in the Pesukim which start at the beginning of Perek 33 that the whole family was there and there was no splitting up of the Machanaim. Isn't this a Peleh? (This question was left open for the participants to try to answer during the week.)

It is clear now that we are living in Y'mei Hadin. The elections here were not normal. The economy is not normal. The atrocities in India were not normal. The idea that our fellow Yidden could be killed in Batei Midrashim this year and last year is not normal. All these things are Metzayair all of us. During the Yemei Hadin the Kol Kol Yaakov has to be stronger. We have to improve our Davening. What is going on in Chevron Bifrat although it doesn't get a lot of attention in our circles is a Peleh. The Israeli government is turning against a handful of Yidden there. It is a Davar Peleh. For years Rebbe has added words, in R'ai V'anyainu, that Yehi Ratzon that Hashem should help the people of Eretz Yisroel, Uvifrat B'ir Chevroin. Rebbe asked us to be Mechazeik our Davening. One way to work on this is to learn Siman Kuf Yud Tes in the Mishnah B'rurah, which discusses adding on to davening. It is Klor that you regularly should add to davening your own Tefillos. It says an Ashir should daven in Shema Koileinu to keep his Parnasah. For a Tzarah you would add Parnasah in Boreich Aleinu. In Ata Choinen, you should add to have more Hatzlacha in your learning. In the B'rachah of Haroitzei Bis'shuvah, you should add a Bakashah for those who have children at risk that they should return B'tshuvah. It is a different Davening when you personalize your Tefillos. During times of Yemei Hadin there is a certain fear. Maybe fear for losing a job, yes. A fear of terrorists, maybe. The Ikur fear should be for when Hashem will ask you, Nu, there were Yemei Hadin. What was your response? There must be a response.

When you add Bakashois there are some Halachois to note. When davening B'yichidus, the davening must be in Lashon Koidesh, because the Malachim bring the Tefillos to the Ribbono Shel Oilam. When Davening with a Minyan, you can add in any language because the Tefillos go straight to the Kisui Hakavod. When you add a Bakashah for a Yachid, you don't add it right before Baruch Ata. You add it before Ki Keil Melech Roifei Neeman and the like. If you are Davening for a Tzibbur, you add it right before Baruch Ata. Rebbe ended the shiur with a B'rachah that Hashem should be Omed from the Kissui Shel Din and be Yoischev on the Kissui Shel Rachamim. Amen.