

AT THE ARTSCROLL SHABBOS TABLE

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פרשת וישלח
"ט כסלו תשפ"א

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RABBI YITZCHOK
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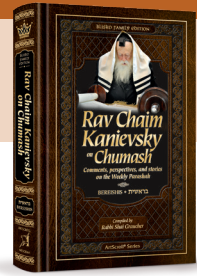
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AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PARASHAH

SMALL JUGS

Rav Chaim Kanievsky on Chumash
compiled by Rabbi Shai Graucher




וַיִּתֵּר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ
עִמּוֹ עַד עֲלֹת הַשָּׁחַר.

**And Yaakov was left alone;
and a man wrestled with him until the break of
dawn (32:25).**

Why was Yaakov Avinu alone? *Rashi* explains that he had forgotten some small jugs on the other side of the river and he returned to retrieve them.

The *Gemara* (*Chullin* 91a) adds that we see from here that righteous people's possessions are very dear to them. Rav Chaim Kanievsky noted that we have seen how disdainful many great *tzaddikim* were of any material possessions. How, then, are we to understand this statement of *Chazal*?

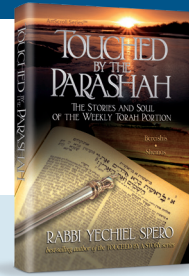
Rav Chaim explained that the two things are really one and the same: The truly righteous man fully trusts in Hashem, relying on His guidance implicitly. He therefore has no desire for, or interest in, gaining fortune or property, having pure faith that Hashem will give him whatever he needs. By the same token, however, he takes great care of that which he already possesses in his certainty that Hashem gave them to him for a good reason. Yaakov therefore saw fit to go back even for small jugs, for if Hashem had put them in his possession, he would surely have need for them. 

**THE TRULY
RIGHTEOUS
TAKE GREAT
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ALREADY
POSSESS.**

PARASHAH

THE BATTLE OF A LIFETIME

Touched by the Parashah
by Rabbi Yechiel Spero



In this week's *parashah*, Eisav, together with 400 soldiers, went to fight Yaakov. Although Yaakov managed to avoid physical war with his brother, he had to fight against the *Sar Shel Eisav*, Eisav's angel, Samael, in an epic battle that has repercussions until the end of time, for in actuality, Samael is the *yeitzer hara*. Only after this monumental battle did Yaakov earn the name Yisrael. Although he was maimed in the fray, he was ultimately victorious, thus providing his children with the guidance and tools to overcome the *yeitzer hara* in the various areas of life in which it presents itself.

When he heard that Eisav was on his way, Yaakov prayed, "*Hatzileini na miyad achi miyad Eisav — Rescue me, please, from the hand of my brother, from the hand of Eisav*" (32:12). The *Beis Halevi* notes that there are times when the *yeitzer hara* appears as *achi*, my *frum* brother, looking to help me and assist me in any manner possible. Rav David of Lelov once said, "The *yeitzer hara* gives us such a push to do *mitzvos* that we are prepared to destroy everything in our way to do them." In fact, when the *Sar Shel Eisav* encountered Yaakov, the *Gemara* (*Chullin* 91a) describes two scenarios. The first is the description of an *oveid kochavim*, an idol worshiper. But the second explanation is that of a *talmid chacham*, thus warning us that we must constantly be aware of Eisav's sly and cunning plots.

The *Ksav Sofer* explains the two views brought in *Rashi* (32:25) for the word *vayei'aveik* (wrestled). The root of the

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Hashem has no need for the light that the *menorah* provided, so why did we light the *menorah* in the *Beis Hamikdash*?

The *Gemara* tells us that there was a daily miracle associated with the *menorah*. Each day, despite equal amounts of oil having been placed in each lamp, the westernmost lamp (*ner maaravi*) was the first candle that was lit, and it miraculously lasted longer than any of the other candles. This, says the *Gemara*, was a display to all that the *Shechinah* was present — “*eidus hee*,” it testified that the *Shechinah* resided in the midst of *Klal Yisrael*. The *menorah* was the one part of the *Beis*

Hamikdash that served as *eidus*, testimony, that Hashem’s *Shechinah* was in fact amongst us, resting only on the Jewish people.

This is the message of the *menorah* in the *Beis Hamikdash*. Hashem’s interest lies only with us, His

HASHEM'S SHECHINAH WAS IN FACT AMONGST US, RESTING ONLY ON THE JEWISH PEOPLE.



Rabbi Daniel Glatstein

chosen nation. The *Yevanim* took *Shabbos*, *milah*, and *Rosh Chodesh* away from us, thereby severing our connection with the *Ribbono Shel Olam* and making us feel

that *ein lanu chelek b'Elokei Yisrael*. Furthermore, adds the *Pnei Yehoshua*, in the time period leading up to *Chanukah*, after the death of Shimon Hatzaddik, the *ner maaravi*, that flame that never extinguished, began to flicker and fade. This served to further increase the feeling the Jews were experiencing, that the *Shechinah* was no longer among us. Hashem countered this by performing a miracle to declare emphatically to all that the *Shechinah* is still with *Klal Yisrael*.

THE BATTLE OF A LIFETIME

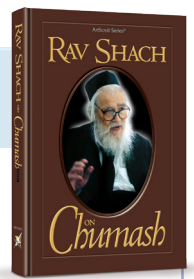
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word is *avak*, dust, alluding to the dust that rises from the scuffling and movement. Additionally, *Rashi* explains that *avak* connotes an embrace of sorts, as will happen when people wrestle. The *Ksav Sofer* says that these two explanations describe the two different tactics of the *yeitzer hara*. One is the description of a battle. The other is the deceiving embrace of friendship, the dynamic of *miyad achi*.

On this note, the *Baal Shem Tov*, brought in *Ben Poras Yosef*, explains the *Gemara* (*Shabbos* 75a) that cites a disagreement between Rav and Shmuel regarding the *melachah* of *shochet*, slaughtering, and its prohibited outcome according to the Torah. Rav says that one who slaughters on *Shabbos* is guilty because of *tzovei'a*, dyeing; Shmuel argues that he is guilty of *netilas neshamah*, taking a life. The *Baal Shem Tov* explains that the *shochet* to whom we are referring is the *yeitzer hara*, who is the *Malach Hamavess*, the slaugh-

YOU WILL NEVER BE ABLE TO NAIL ME DOWN.

terer of This World, who will ultimately be brought to judgment (*Succah* 52a), because although he may argue that he is merely doing his job, he goes beyond the call of duty. And the two opinions can be used in this application, as well. According to Rav, he is guilty of *tzovei'a*, since he dyes the *aveiros* and disguises them as *mitzvos*. According to Shmuel, he comes with force against humanity, tries to throw them down, and snatches their souls by causing them to do much more serious *aveiros* than listed in his original job description. It is when the *yeitzer hara* disguises the sins as *mitzvos* that he is so dangerous. At the moment we think that we have identified the evil inclination, he changes his identity. Indeed, when Yaakov asks the *Sar Shel Eisav* for his name, he responds, “*Lamah zeh tishal leshmi* — Why is it that you ask my name?” (32:30). The *Sar* is responding, “My ‘name’ is always changing, always evolving, morphing into something new and something different. You will never be able to nail me down.”



וַיִּשֶׂם אֶת הַשְּׁפָחוֹת וְאֶת יְלָדֵיהֶן רִאשֹׁנָה וְאֶת לֵאָה וְיַלְדֵיהָ אַחֲרָיִם וְאֶת יוֹסֵף אַחֲרָיִם.
 — He put the handmaids and the children first, and Leah and her children later, and Rachel and Yosef last (33:2).

Is it not strange that Yaakov Avinu would so differentiate between his children, apparently endangering the lives of the children of the handmaidens by placing them first and protecting Yosef and Rachel by placing them last?

Rav Elazar Menachem Man Shach explained as follows:

We find that Yosef brought evil reports to his father about how the brothers belittled the children of the handmaidens (see *Rashi* 37:2). Presumably, these children suffered from this be-



Rav Elazar Menachem Man Shach zt"l

littlement, and we know that suffering atones for sin. Accordingly, we can assume that they had greater merits,

THEY WERE MORE HUMBLE AND THUS MORE WORTHY OF SALVATION.

which would protect them, and he could therefore put them first. He then put Leah and her children who, feeling less loved than Rachel and Yosef, were more humble and thus more worthy of salvation. Finally, he put Rachel and Yosef who, being the most

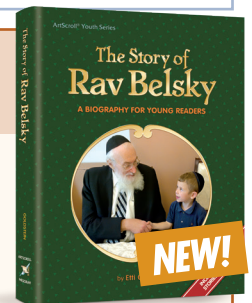
loved, suffered least and thus had the least merits.

“This,” stated Rav Shach, “is the true understanding of the verse.”

SENSITIVITY

A PATENT PROBLEM

The Story of Rav Belsky by Etti Goldstein



One day, Rav Yisroel Belsky and Rabbi Yaakov Feinzeig were sitting together, bent over their *sefarim*. As they murmured back and forth, fanning the flames of Torah with each word, a *bachur* ran into the room, shattering their concentration.

“Rebbi!”

The boy had a panicked look on his face.

“I am so sorry to interrupt, but I have a serious *kashrus* concern that cannot wait!”

Rav Belsky nodded at the boy, prompting him to speak.

As he held up a white plate, the young boy breathlessly blurted, “I only saw this right now, but it says ‘covered by patent’ and I already used this plate to eat and I didn’t realize it — and, *rebbi*, is patent *treif*?”

Almost without pausing for breath, the *bachur* continued, “This plate could be covered in a *treife* coating



Rav Yisroel Belsky zt"l with his son-in-law, Reb Shlomo Yehuda Rechnitz.

THE BOY WATCHED AS HIS REBBI CONTEMPLATED THE SITUATION.

and I didn’t know and I never even really heard of patent before, so as soon as I saw this, I came to ask!”

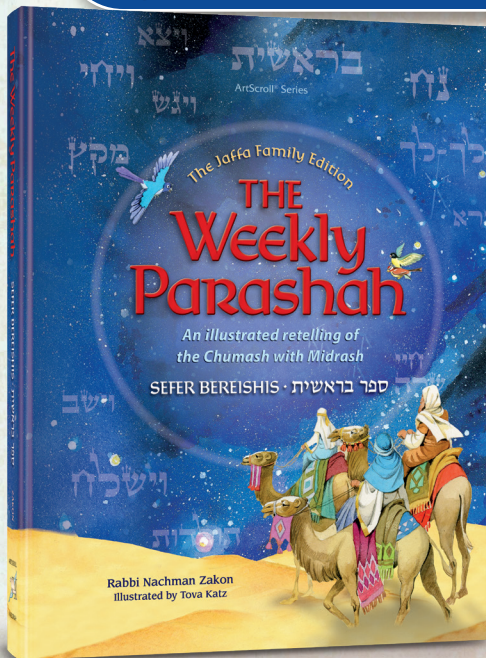
Of course, Rav Belsky knew that “patent” is not a coating at all. It simply gives a company the right to manufacture a product. However, Rav Belsky did not give that away for even a second. The boy, weak with relief at having asked his important halachic *she’eilah*, watched his *rebbi* as the latter contemplated the situation. Finally, Rav Belsky spoke.

“It’s a good question,” he assured the boy. “But I don’t think that it’s a

problem. What they probably meant was...” and Rav Belsky proceeded to explain what the word meant. Because of Rav Belsky’s patience and kindness, that boy always felt comfortable returning to his *rebbi* with any other questions he might have.



Parashah for Children



פרשת וישלח

FASCINATING FACTS

According to some opinions, one jar Yaakov went back for was very valuable. It was the small jar of miraculous oil that, far in the future, would last for eight days instead of just one. It was the small jar of oil the Chashmonaim found in the Chanukah story.



What day in the year did Yaakov fight with the angel?

Seder night. The same night the angels were beating up Eisav's men.

FASCINATING FACTS

Remember how the sun set early when Yaakov left home to go to Lavan, so that he would go to sleep on Mount Moriah? That day the night started two hours early.

Now the sun rose two hours earlier, so it could heal Yaakov after his fight with the angel. Hashem gave the world back the two hours of daylight it had lost years before.



How do we know that a boy becomes obligated in *mitzvos* when he is 13?

Rashi says it's because here the Torah says that Shimon and Levi were "men," even though they were only 13. This teaches us that a *bar mitzvah* boy is a man, obligated in all the *mitzvos*.

A girl becomes *bas mitzvah* at the age of 12. This is a law given to us by Moshe at Har Sinai ("*Halachah L'Moshe MiSinai*").

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