



Divrei Torah



Parshat Vayishlach

16 Kislev 5780 / December 14, 2019

Daf Yomi: Nidah 52; Nach Yomi: 2 Divrei Hayamim 11

Weekly Dvar Torah

A project of the

NATIONAL COUNCIL OF YOUNG ISRAEL

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And the Angel Descended

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Yaakov Avinu had just spent an entire day preparing for war with his brother, setting up his camps, sending out his messengers and gifts. After that, he spent the rest of the day ferrying his family and property across a river. When he finally finished, he remembered that he left a few small jugs on the other side of the river. What did Yaakov do? He went back for them, alone, in the dark of night. That's when he met a "man" who began to fight with him.

Rashi, and most other commentators, explain that this "man" was not a human. Rather, he was the angel of Esav, who came down from heaven to fight with Yaakov.

What provoked this angel to come at this particular time to fight with Yaakov? Let us understand what Yaakov was doing alone. Rashi says that Yaakov went back across the river to get *pachim kitanim*, small jugs. This leads to the next question: why was it so important for Yaakov to go back and get these small jars, disregarding the dangers inherent in the darkness of night? Many commentators answer this with the Talmudic saying that *tzadikim* consider their money to be more precious than their bodies. This is further explained as follows: righteous people are cautious not to be even slightly involved with *gezei* (robbery), so that every bit of property they have is precious to them twofold. First – because every piece of property they have keeps them that much further from *the temptation to steal*. And second – since every piece of property is painstakingly acquired without any form of stealing, it is especially pure. Thus, it is precious to the righteous man, in the way a lulav and esrog or a Sefer Torah is considered precious.

That is why returning for the *pachim* he had left behind was so important to Yaakov. The Chasam Sofer says that for Yaakov, who was an *Ish emes* (a man of truth), even a small, seemingly insignificant lapse in regard to his possessions deviated from his pure truthfulness. Therefore he had to fix it immediately. The Chasam Sofer points out that the *gematria*, (numerical values of the letters of the Hebrew alphabet), of *pach, jug*, is 100 and the numerical value of *emes* is 441. When added together, they reach the sum of 541 which is the numerical value of Yisrael meaning "the officer of HaShem." This leads us back to the angel of Esav. The fact that Yaakov went back for the small jugs, numerical value 100, reflected on Yaakov's lofty level of pure truthfulness. *It placed him on such a great level that, due to this act, HaShem deemed him worthy to receive the name "Yisrael."* The angel of Esav was afraid; he didn't want Yaakov to reach the lofty level of Yisrael. So, the angel came and hit Yaakov in his *kof* (also numerical value 100), trying to prevent Yaakov from *getting* the jugs. Yaakov, however, prevailed and, in the end, the angel complied with this point by *acknowledging Yaakov's greatness*.

But the angel of Esav was not yet finished. With his parting words, he had attempted to harm Yaakov further. The Chasam Sofer reasons this point from another gematria. Together, the numerical value of the letters in the words Yaakov and Yisrael equal the words *k'ra Satan*, destroy the prosecutor. The merit of Yaakov and Yisrael, together, gives the Jewish people the power to silence the heavenly prosecutor who is none other than the angel of Esav. In his parting words to Yaakov the angel said "no longer will it be said that your name is Yaakov, but Yisrael." (The angel wanted to refer to Yaakov simply as Yisrael, without the name Yaakov, so that Yaakov couldn't earn the tremendous merit of *k'ra satan*.) But, HaShem thwarted the Satan's plans and personally called Yaakov by both names: Yaakov and Yisrael. Shabbat Shalom

The Weekly Parsha "Afraid and Distressed"

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About to confront his brother Aisav in a short while, the Torah tells us this of Ya'akov Avinu:

"Then Ya'akov was greatly afraid and distressed; and he divided the people who were with him, and the flocks, and herds, and the camels, in two bands." (B'raishis 32:8)

In this mailing, we shall examine several interesting perspectives of Ya'akov's fear.

On this Passuk (verse) the Midrash *B'raishis Rabbah* 76-2 (and the *Tanchumah* (Warsaw) Vayishlach chapter 4) have the following to say:

"Then Ya'akov was greatly afraid and distressed..... Rabbi Y'huda son of Rabbi Ilai said, 'Are not fear and distress identical? The meaning, however, is that he was afraid lest he should be slain. And, was distressed lest he should slay.'"

Rashi, who cites these Midrashim, adds one word:

"And, was distressed lest he should slay others."

Why in fact, did *Rashi* see fit to add this word 'others'? We shall shortly see that *Rashi* meant to tell us something that was hitherto un-realized. Let us begin however, with the renown Gemarah *Gittin* 56a, which discusses Rome sending a mighty army against Y'rushalayim:

"He (the Emperor of Rome) sent against them Nero the Caesar. As he was coming, he shot an arrow towards the east, and it fell in Y'rushalayim. He then shot one towards the west, and it again fell in Y'rushalayim. He shot towards all four points of the compass, and each time it fell in Y'rushalayim. He said to a certain (Jewish) boy, 'Repeat to me (the last) verse of Scripture you have learned.' He said, 'And I will lay My vengeance upon Edom (Rome, the descendants of Aisav) by the hand of My people Yisroel (Y'chezkel 25:14).' He (Nero) said, HaKadosh Baruch Hu desires to lay waste to His House (Bais HaMikdash- Temple), and to lay the blame on me!' So he stripped off his armor, and ran away, and became a proselyte, and Rabbi Meir was descended from him."

Concerning this Gemarah, the commentary of the *P'ninim Y'karim* (Rav Shmuel B'tzalel Naiman 1860- 1942 of blessed memory) cites the Gemarah in *Horiyos* 13b which states:

"Rabbi Meir was designated as 'others.'"

That is, in a certain debate in this Gemarah which included Rabbi Yossi, Rabban Shimon Ben Gamliel, and others, the latter term referred to Rabbi Meir. Therefore, concludes the *P'ninim Y'karim*, what *Rashi* was telling us is that Ya'akov Avinu, who with his *Ruach HaKodesh* (holy spirit), saw that Rabbi Meir would eventually descend from Aisav. And, Ya'akov's true fear was that by perhaps having to slay Aisav in self-defense, the great Rabbi Meir would never come into the world with all the Torah that he was destined to teach.

A second perspective is offered from the *M'lai Ha'Omer* (Rav Aryeh Leib Zunz 1768-1833 of blessed memory).

As is true of all Tzadikim (righteous persons), Ya'akov Avinu was distressed that his own failings would cause him to come to harm through his brother Aisav. For a period of twenty two years Ya'akov had been away from his home fleeing the wrath of his brother. Now, while Aisav lived with his parents, he fulfilled the Mitzvah of honoring and fearing them, while Ya'akov was unavailable to do so.

In our original Passuk we are told, "Then Ya'akov was greatly afraid." And, when the Mitzvah of fearing parents is presented in the Torah, we are told, "You shall fear every man his mother, and his father, and keep My Shabbosos; I am HaShem your G-d." (Vayikra 19:3) Hence, Ya'akov's fear alludes to the fact that he might be found wanting for not being in the position to fear his parents, as was his brother.

As well, Ya'akov was terrified that perhaps, by marrying two living sisters, Leah and Rochail, he was again found wanting. And, due to this shortcoming he was

distressed that Aisav would have the advantage over him in their impending confrontation. In our original Passuk we are told that Ya'akov was distressed. And, the Torah warns, "Neither shall you take a rival wife to her sister, to distress and uncover her nakedness, beside the other in her life time." (Vayikra 18:18)

And so, from the *M'lai Ha'Omer*, we have a further glimpse of why Ya'akov Avinu was afraid and distressed at his impending meeting with his brother Aisav.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

Practicing Restraint

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Bar Kapara expounded: What is a short verse upon which all rudiments of the Torah depend? It is this pasuk **בְּכֹל דַּרְכֵיךָ דַּעְהוּ וְהוּא יִישֵׁר אֹרְחוֹתֶיךָ** – Know Him in all your ways, and He will straighten your paths. The intent of this verse is to serve Hashem in all our actions, from the most mundane to the most sublime. Normally this is understood to apply to all of our routine actions even those such as eating, sleeping etc. By sleeping or eating in order to have strength to serve Hashem one has elevated the ordinary to something spiritual. However, there may also be a more profound interpretation.

Upon Yaakov's return to the Land of Israel he sent messengers to Eisav saying: **עַם יְהוּדָה לָבֵן גַּרְתִּי וְאָחֵר עַד עַתָּה וְכֹן** – I have sojourned (garti) with Lavan and tarried until now. Rashi interprets this to mean 'I lived in Lavan's house but I did not become a great prince, I was merely a sojourner'. Therefore, Eisav, you need not be envious of me for receiving our father's blessing, as it has not yet come to pass. Rashi continues with another explanation brought by the Medrash. The numerical value of garti (I have sojourned) equals six hundred and thirteen, indicating that Yaakov meant to imply that although Yaakov resided at the nefarious Lavan's house he still observed the six hundred and thirteen mitzvohs of the Torah (a requirement of each and every Jew), and was not influenced by his wicked ways.

The obvious dilemma caused by these words of Chazal (our Rabbis) is how was it possible to keep all six hundred and thirteen mitzvohs in Lavan's house? There are many mitzvohs that can only be performed in Eretz Yisroel and other Mitzvohs are only required to be performed under certain circumstances. If so, how was it feasible for Yaakov to have fulfilled all of them?

There is a simple solution to this predicament given by the Minchas Yehuda. The Gemarah says that there are certain mitzvohs whose performance is considered as if one performed all six hundred and thirteen mitzvohs. An example of this would be the mitzvah of tzitzis.

The Gemarah teaches us that **כֹּל הַכּוֹפֵר בֵּה כְּמוֹדָה בְּכֹל הַתּוֹרָה כּוֹלָה** – anyone who renounces idolatry is like one who acknowledges the truth of the entire Torah. A story related to this is told about the Ba'al Shem Tov HaKadosh. He was once in a

non-Jew's home that was crammed full of idols. Upon exiting the residence the Ba'al Shem Tov conveyed to his disciples his extreme joy on being able to fulfill the entire Torah in one moment! He continued with an explanation of his puzzling words. "There is a prohibition which states that one may not reflect on Torah thoughts where there are wastes in close proximity. Idols, such as we were surrounded with, have the halachic significance of sewage. Therefore, by guarding myself from even pondering over Torah ideas while in the non-Jew's home, I fulfilled the entire Torah in one moment!"

Reb Dovid of Dinov explains that this is what Rashi means 'I resided at the sinful Lavan's house yet I still observed the six hundred and thirteen mitzvohs of the Torah'. Lavan's house was full of idols as is evident from last week's Parsha where we read that Rachel stole her father Lavan's seraphim (idols). Thus Yaakov could not learn or even think Torah thoughts in Lavan's house. By refraining from studying Torah it was as if Yaakov was constantly fulfilling all the six hundred and thirteen mitzvohs of the Torah.

Perhaps this is also what the words Rashi ends off with insinuate. "And I did not learn from his wicked ways." How did I fulfill all the 613 mitzvohs? Because I did not learn - [meaning, could not study Torah] - from "his wicked ways" - [meaning, because of the proximity of his idols], therefore it is as if I have performed all the six hundred and thirteen mitzvohs.

We acquire great insight from this unique interpretation. Not only must we serve Hashem through our ordinary daily acts, but remembering Hashem in all of our ways also indicates service of Hashem under all circumstances. Even at a time that serving Him seems completely impossible (at a time that one must remove from his mind thoughts of holiness) he must do so solely for the reason that it is forbidden by Hashem.

We can now gain introspection to the nature of Yaakov's message to Eisav. What did Eisav care whether Yaakov carried out all six hundred and thirteen mitzvohs or not? The Klei Ya'akar explains that both of Rashi's understandings were in this message that he sent to Eisav. It was a two-fold message. One was said in a beseeching manner- 'I, Yaakov did not become a great prince in Lavan's house, I was merely a sojourner'.

The blessing that our father gave to me obviously did not come to fruition. Therefore, I come to you Eisav begging you to forgive me. The other message was- "Beware Eisav! Although I resided at Lavan's house, I still managed to observe all the six hundred and thirteen mitzvohs of the Torah. You must therefore be careful not to engage me in battle because I have gained great merit as a result of my fulfillment of the entire Torah.

We know the great worth of Torah study that even after one has finished studying the merit of the Torah guards him. Mitzvohs, although they are very exalted, do not stand on the same level as Torah study. They only protect a person while he is in the process of performing them. Yaakov understood that Esav would perceive himself as having the upper hand based on the fact that Yaakov was not able to study Torah in Lavan's house. He therefore sent a message to Eisav with the following implication:

There is a verse that says עת לעשות לה' הפרו תורתך - for it is a time to act for

Hashem, they have voided your Torah. Rashi explains this pasuk as follows. It is continuously a time to serve Hashem, however, it is not always the appropriate time to take action on His behalf. At times His commandments are better fulfilled through inaction and restraint. Therefore Yaakov sent Eisav the message, "Since I kept all six hundred and thirteen mitzvohs through refraining from Torah study in a place where it was forbidden for me to learn, it is consequently as if I have actually learnt and I thus have the Merit of Torah study on my side". Good Shabbos.

Come See For Yourself

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During the Yom Kippur war in 1973, the State of Israel faced its most difficult military challenge and saw its very survival threatened by a coalition of Arab states. At that time our gedolim encouraged everyone to daven for the success of the soldiers and for the safety of the Jews in Eretz Yisroel.

The war began on Yom Kippur and ended a week after Succos. On Erev Succos, Rav Chaim Shmulevitz gave a mussar shmuess in which he asked a question on this week's parsha. The Torah tells us that when Rochel died, Yaakov chose to bury her on the side of the road rather than transporting her body to the nearby city of Beis Lechem for a more respectable burial. Yaakov Avinu would certainly not withhold the proper dignity from any person's funeral, certainly not from his beloved wife Rochel. Why didn't he provide her with a more respectable burial? The gemara explains that Yaakov's intention was to provide for the needs of Klal Yisroel in future generations. When the Beis Hamikdash would be destroyed and the Jews would be driven into golus, they would pass by Kever Rochel and daven there. Rochel Imeinu would see her children crying at her grave and she would beseech Hashem to have compassion on them and return them from golus.

In response to Rochel's heartfelt tefillos, Hashem responded that He will indeed return them to Eretz Yisroel one day. And so, Yaakov buried her there on the side of the very road which the Jews would travel on their way out of Eretz Yisroel.

Rav Chaim Shmulevitz asked an obvious question: If after her death Rochel is able to see what is happening in this world, if she is aware of her children's suffering and she can daven for them, why is it necessary for the Jews to daven at the particular spot where she is buried? Even if her body had been buried somewhere else, up in heaven she would still know what is happening in this world. She would still know about their tragic exile from Eretz Yisroel and she would still daven for them? Why would the Jews have to be in close proximity to her grave in order for her to daven for them?

Rav Chaim explained that the way neshamos of the deceased interact with events in this world is similar to the way people react to events we experience. There is a great difference between the impact of an event you hear about from the distance and one that happens in front of your own eyes. When a person knows of a tragedy that occurred, he feels bad for the parties involved. But when he sees the destruction firsthand, his heart is moved in a different, deeper way. We have all

heard about the recent terrorist attacks in Eretz Yisroel, but when one sees the images firsthand, when one meets the people who have lost loved ones, it becomes more real, and one's heart resonates with the human tragedy that has occurred. When we hear about a young mother who passed away suddenly, our hearts are filled with sadness. But when you go the Shul and see three young children saying kaddish for their departed mother, the tragedy hits home in a different way. Suddenly you can't help but imagine what life will be like for the children who will be growing up without a mother to take care of them.

Rav Chaim explained that this concept applies to neshamos as well. Rochel Imeinu would certainly daven that her children should be saved from any danger they were in. But it wouldn't be the same. The powerful prayers that Klal Yisroel needed at that moment would only be aroused by Rochel seeing her children crying at her own doorstep, begging her to intervene with Hashem on their behalf.

The gemara tells us that this is one of the reasons for the mitzvah of bikur cholim – visiting the sick. Even if you know your friend is sick, when you see his suffering with your own eyes, you will daven more passionately that he should have a *refuah shleima*.

Sometimes we feel that we would prefer not be bothered to get too involved in the problems of others. Hearing about the suffering of other people causes us discomfort, and so we prefer to help from the distance. We would rather send funds than witness and experience the difficulty and tragedy ourselves. But one of the ways we can help other Jews in need is by davening for them. And our tefillos are directly affected by how deeply we feel the suffering of the people we are praying for.

This concept – the power of seeing and experiencing something yourself - also applies to learning Torah. Sometimes it is difficult to attend a shiur so we tell ourselves that we can learn the same thing from a recorded download. But the gemara tells us that an important component of learning comes from seeing and interacting with one's Rebbe. The gemara recounts the well known incident in which Hillel climbed on top of the roof of the Beis Midrash in order to see and hear through the skylight Shmaya and Avtalyon teaching torah. Certainly there were easier ways! He could have avoided the danger and the cold by simply asking someone to repeat the shiur over for him. He risked his health in the freezing snow because he wanted that additional dimension of seeing and hearing the words of Torah for himself. Apparently, Hillel felt that the extra benefit of being part of the action, was worth the great sacrifice of spending the night out in the cold.

We are not called upon to make the types of sacrifices that earlier generations required, but we do make choices that reflect our commitment to torah and mitzvos. If something is important, we shouldn't rely on hearing or knowing about it, but we should try to deepen the impression by seeing and participating ourselves. Whether to enable us to feel and daven for others properly, or to gain the most out of our own learning, it's always better to come and see for yourself.

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Parshas Vayishlach: How To Deal With Eisav and Tragedy

Мошиаха Ваишлах: Как бороться с Эйсавом и трагедии

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На этой неделе в главе, мы видим две очень разные подходы, как взаимодействовать с врагом. С одной стороны паршу открывается Яков отправки шестиве углов и посланников с подарками к брату Эйсаву в попытке успокоить Эйсав. Нахманид пишет, что подход Якова включала в себя план из трех стадий. Во-первых, он предложил подарки и дипломатические слова мира с целью показать, что Яков подчинены Эйсаву. Во-вторых, он молился Аль-могучий помощи и спасения. В-третьих, он подготовил себя и свою семью за военные и бежать стратегий. Нахманид пишет, что это верный подход для борьбы с угрозами народов мира, и что мы должны подражать подход Якова, как рассказы предков это признак, потому что сыновья следовать.

С другой стороны, мы читаем историю в плену Дины и неортодоксальные миссию спасения проведенного Шимон и Леви. На самом деле все братья пришли к согласию, чтобы обмануть народ Sh'chem выполнить обрезание для того, чтобы ослабить их и спасти Дина. Тем не менее, Шимон и Леви взял план шаг дальше и использовали возможность взять реванш со всего города и уничтожить их. Яков был против Шимона и решительных действий Леви, но он не возражал против обмана людей Sh'chem пройти обрезание.

По сей день мы наблюдаем это конкурирующие подходы в израильской политике. Есть твердость правые группировки, которые выступают изгнания арабов и аннексировать всю Западный берег и Восточный Иерусалим. Они утверждают, что любая попытка сделать мир с арабами бесполезно и будет стоить более еврейская кровь будет пролита. В то время как другие, которые поощряют заключения мира с арабами и дать им территорию для создания палестинского государства. Они считают, что только долгосрочное решение, чтобы сделать мир как такие договоры работали в Египте и Иордании. Есть также некоторые евреи, которые находятся где-то между этими двумя идеологиями.

Какой подход является более правильным? Разве мы не должны следовать пути наших предков Яков?

В дополнение к трагедии, которая постигла Дина, мы узнаем в этой главе, что Рахель умирает во время родов. Он должен был огромную травму Якова и его семьи, чтобы похоронить его любимую жену в таком молодом возрасте. Я уверен, что они сцепились с вопросами, почему Рошель скоротать так рано. Какой грех или преступление она совершает?Талмуд учит нас, что она скончалась в результате Якова присяге Лаван тем, кого когда-либо украл его кумирами не будет жить. Но мы можем еще исследовать этот ответ, так как она не виноват, по которой забирали идолов своего отца, когда она пыталась

помочь ему покаяться, то почему бы Рошель быть наказаны?

Midrach говорит нам, что это было на благо еврейского народа в будущем, что Рахель погребена на пути ближайшее Ephrat и не в погребении месте в Кирьят-Арбу, как Рахель молится за своих детей, которые пойдут в изгнание.

Возможно, мы можем предположить, что преждевременная смерть Рахель была для непосредственной пользы, а также. Он сказал, что люди, которые испытывают трудности в начале своей жизни много раз более подготовлены к вызовам жизни на протяжении всей их жизни. Вполне возможно, что Иосиф разработан, чтобы быть могущественным правителем в Египте, как прямой результат его трудности растущих сиротой. Яков выступает Иосифа над другими братьями в результате компенсируется Иосиф не имея его мать, чтобы заботиться о нем. Ряд событий, которые в конечном счете гарантируется еврейский народ, приезжающих в Египет в удобном порядке, не произошло бы, если Рошель был еще жив.

Это трудно понять, какой подход мы должны взять с арабами в сегодняшних сложностей, однако мы должны понимать, что все ужасные события, которые поражают еврейского народа для наших силах. Как трудно, как это себе представить боль и страдания двадцать четыре сироты испытывают в результате резни в синагоге Хар Ноф, мы молимся и надеемся, что это в интересах и благо этих детей и семей.

Может Аль-могучий дать нам мудрость и проницательность, как бороться с нашими врагами и мы можем испытать только simchos. Хорошие Шаббат!

Meafar Kumi

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וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל עֵשָׂו אָחִיו אֲרֻצָּה שְׂעִיר שָׂדֵה אֱדוֹם. וַיֵּצֵא אֹתָם לְאָמֵר: "כְּתוּב בְּפִרְשֵׁינוּ כֹּה תֹאמְרוּן לְאֵדִי לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם לְבֹן גֵּרְתִי וְאַחֵר עַד עֵתָה. וַיְהִי לִי שׁוֹר וְחִמּוֹר צֹאן (בראשית לב, ד-ו) וְעַבְדְּךָ וְשִׁפְחָתָה וְאֶשְׁלָחָה לְהַגִּיד לְאֵדִי לְמַצֵּא חֵן בְּעֵינָיֶיךָ.

ג. י – גרתי בגימטריא תרי"פירש רש, "עם לבן גרתי" המפרשים הקשו כאן מספר קושיות: א. כתיב ש. וקשה (אור"ג מצוות שמרתי ולא למדתי ממעשיו הרעים, ע"כ לומר עם לבן הרשע גרתי ותרי"ג החיים, כתב סופר, ערבי נחל), מדוע יעקב מודיע דבר זה לעשיו, מה לעשיו אם יעקב שמר תרי"ג – מלאכים ממש. וקשה (אור החיים, באר מים"פירש רש, "וישלח יעקב מלאכים" מצוות? ב. כתיב "ויהי לי שור" חיים), מדוע יעקב שלח מלאכים ממש, ולא סגי בבני אדם? ג. יעקב מודיע לעשיו הקשה הברך. "בכור שורו הדר לו" מפרש המדרש (בראשית רבה, עה יב), שור זה יוסף, שנאמר משה (עמ' רא), מדוע יעקב מודיע לעשיו אודות יוסף? ד. יעקב מודיע לעשיו שיש לו שור וחמור צאן וקשה (כתב סופר, באר מים חיים, ערבי נחל), איך זה יגרום, "למצוא חן בעיניך" עבד ושפחה כדי לעשיו שימצא חן בעיניו, ולהפך, עושרו וכבודו של יעקב עלול להגדיל את שנאת עשיו אליו? ועוד, יש להבין, מה הקשר בין "וימל" ראשי תיבות "וישלח יעקב מלאכים לפניו", "אוהב ישראל" כתב ה' פירשתנו למצוות המילה?

איתא בגמרא (עבודה זרה יז.): ר' חנינא ור' יונתן הלכו בדרך והיו לפניהם שתי דרכים, אחת פתוחה לפתח עבודה זרה, ואחת פתוחה לפתח בית פריצות. אמר האחד לחבירו, נלך בדרך הפתוחה, כיון שאין לנו תאוה לעבודה זרה לא ישלוט בנו היצר. אמר לו חבירו, נלך "לעבודה זרה. פירש רש

כ. מפרש הגאון רבי מאיר יחיאל הלוי "בדרך הפתוחה לבית פריצות, נכוף את יצרנו ונקבל שכר, ע ג, עמ' לד. בית מאיר, פרשת ויצא), לכאורה מבואר שישן "ח" מאיר עיני חכמים" מאוסטראווצא שתי דרכים במלחמת היצר: דרך אחת – להתרחק ולברוח מהיצר הרע. דרך שניה – להתקרב ליצר הרע ולכבוש אותו. אך באמת אלו ואלו דברי אלקים חיים. ראשית, צריך האדם להתרחק ולנוס מהרע צריך לגשת לרע כדי לתקנו ולהפכו, ככל האפשר, אבל לאחר שהתרחק מהרע וכבש את יצרו לגמרי לטוב (והלואי שנזכה אנו להתרחק מהרע. ומי ימלאו לבו לומר שלגמרי כבש את יצרו, ועבודתו לגשת תהלים לד, טו), ("סור מרע ועשה טוב" לרע ולתקנו, וכי בודאי אין זו עבודתנו). וזו כוונת הפסוק דהיינו קודם צריך לסור מהרע, אבל אחר כך צריך לחזור אל הרע כדי לתקנו ולעשות ממנו טוב

ממשיך הרבי מאוסטראווצא, עשוי מרמז על היצר הרע. לכן, ראשית יעקב ברח ממנו, אבל אחר כך ד להוסיף רמז "ונראה לי בס". "סור מרע ועשה טוב" חזר אל עשיו כדי לתקנו ולהפכו לטוב, לקיים וזה ממש מרמז על דברי. "סור מרע ועשה טוב בקש שלום ורדפהו" נפלא, שהפסוק במלואו הוא "ועשה טוב" ולכן מבאר הפסוק שהדרך לקיים, "עשו" בגימטריא "שלום" הרבי מאוסטראווצא, שהרי לחזור אל הרע כדי לתקנו, "דהיינו עשו – ורדפהו – בקש שלום" הוא גופא על ידי

ויהי פאָשר "ממשיך הרבי מאוסטראווצא, במה כוחו של יעקב לתקן את עשיו (היצר הרע)? כתוב בראשית ל, כה). פירש ("לְדָה רָחֵל אֶת יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל לְבָן שְׁלַחְנִי וְאֶלְכָה אֶל מְקוֹמִי וְלֵארוֹצִי, י עד עתה יעקב היה ירא לשוב לארצו שמא יפגע בו עשיו. אבל משנולד שטנו של עשו (פירוש: "רש ש. מדוע דווקא יוסף הוא "ה רוצה לשוב, ע"ה הכח העומד כנגד עשיו), שהוא יוסף, בטח יעקב בהקב שטנו של עשיו? פירש הרבי מאוסטראווצא, עבודת יוסף הצדיק הייתה גופא לגשת אל הרע כדי ל (בראשית רבה, פד ז) שיוסף היה עושה מעשה נערו, "לתקנו ולהפכו לטוב. וזה שאמר חז ממשמש בעיניו, מתלה בעקביו, מסלסל בשערו וכו', והכוונה שהיה ניגש אל הרע כדי לתקנו ולהפכו לטוב. ולכן, ראשית, יעקב ברח מעשיו, אבל לא זו התכלית, אלא צריך להפוך את הרע לטוב, ולכן כשנולד יוסף, שבכוחו להפוך הרע לטוב, מיד רצה יעקב לחזור אל עשיו, כדי לתקנו ולהפכו לטוב, עד כאן דברי הרבי מאוסטראווצא

מקשה רבי שמעלקא מנקשלבורג. "על חטא שחטאנו לפניך ביצר הרע" ביום כיפור אנו מתוודים ט, עמ' שיב), וכי יש חטא שאינו על ידי היצר הרע? ומבאר ("הובא בשיחות התחזקות, תשרי תשס רבי שמעלקא, בשעה שהיצר הרע מסית אותנו לעבור עבירות, באמת, אין ברצונו שנשמע לו ונעבור על רצונו ה'. אלא אדרבה, הוא מתחנן אלינו שלא נשמע בקולו. ובכל עת ששומעים בקולו של היצר וחוטאים, גורמים לו צער גדול מאוד. לכן, כשאדם עושה עבירה, חוץ מעצם העבירה, יש בעשייתה גם על חטא שחטאנו "שהרי מצער מאוד את היצר הרע. ועל זה אנו מתוודים, "בין אדם לחבירו" משום דהיינו שבחטאינו פגענו ביצר הרע, "לפניך ביצר הרע

עתה נבוא לתרץ את כל קושיותנו. יעקב אבינו בא לפייס את עשיו, שהוא היצר הרע. והרי היצר הרע ג מצוות ולא שומע לו כלל. "באמת מצטער כשאדם חוטא, ואדרבה, שמח כשרואה אדם שומר תרי כי זה גופא ישמח את עשיו. אבל אין זו, "ג מצוות שמרתי" תרי"לכן, ראשית כל, יעקב מודיע לעשיו התכלית, כי לא מספיק רק לנוס מהיצר הרע ולא לחטוא, אלא צריך גם לחזור אליו כדי לתקנו ולהפכו דהיינו יוסף, שהוא הכח - "ויהי לי שור" לטוב. ולכן כדי שיעקב ימצא חן בעיני עשיו בשלימות, אמר לו לתקן את עשיו ולהפכו לטוב, ושפיר ימצא חן בעיניו מחמת כן

ועתה נבין מדוע יעקב שלח לעשיו מלאכים ממש. נראה לי לפרש, שאותם מלאכים שיעקב שלח רבי אליעזר בן יעקב אומר "לעשיו היו מלאכים שנבראו מהמצוות שיעקב קיים, וכדברי המשנה אבות ד, יב). (וברוך ה', זכיתי לכוון בזה לדברי) "העושה מצוה אחת קונה לו פרקליט (מלאך) אחד שכתב כן בפירוש, שהמלאכים שיעקב שלח לעשיו היו אלו שנבראו מהמצוות שקיים – "אבני נזר"ה יושלח) "וימל" הובא בשם משמואל, פרשת וישלח עמ' כא). ונראה, שעל כן נרמז כאן ראשי תיבות יַעֲקֹב מְלָאכִים לְפָנָיו) ללמד שיעקב שלח לעשיו דווקא המלאכים שנבראו ממצוות המילה שקיים. ושלח דווקא מלאכים אלו, שהרי מצוות המילה כוללת בתוכה שתי מצוות: חיתוך הערלה ופריעה. והם כנגד חיתוך הערלה ענינו הסרת הרע, ופריעה ענינה התגלות הטוב (תיקון הרע. "סור מרע ועשה טוב" שלח לו מלאכים, "סור מרע ועשה טוב" והיפוכו לטוב). ומכיון שיעקב גופא בא לעשיו כדי לקיים בו עולה "מצות מילה פריעה": ורמז נאה לדברינו. "סור מרע ועשה טוב" ממצוות המילה שמהותם עם הכולל) [מם למד אלף כף יוד מם, מם מם שיין] (986) – "מלאכים ממש" בגימטריא למילוי של

ראשי "ממש" (ואפשר). לרמוז שיעקב שלח את המלאכים שנבראו ממצות מילה ופריעה שקיים
(תיבות ממצות מילה שקיים)

מאמר החכם

**מי שחסר לו שלמות ומבקש זאת מהבורא באמת, לא יתכן שה' לא יענהו
רבי צדוק הכהן מלובלין**

**NCYI Divrei Torah Bulletin - a Project of the Young Israel
Council of Rabbis**
