Mecocuses (C. AL. L. Al לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל בראתי יצר הרע ובראתי לו ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ **Monsey Edition** 

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שבת קודש פרשת וישלח - ט"ז כסלו תשפ"ג Shabbos Parshas Vavishlach - December 10, 2022

וסוף זמו תפילה/הגר"א – 10.8 ומן קריאת שמע / מ"א – 1854 ומן קריאת שמע / הגר"א – 19.9 וסוף זמו תפילה/הגר"א – 10.6 זמו לתפילת מנחה גדולה - 12:9 שקיעת החמה שבת קודש - 4:28 ו מוצש"ק צאת הכוכבים - 5:18 צאה"כ / לרבינו תם - 5:40

עשו ביקש להרגו. ובאותה שעה שהסיר אליפז את בגדי יעקב לא היה ביכולתו של יעקב לזוז ממקומו, והיה זה סמוך לנהר, ומסבב הסיבות הראה ליעקב איך שבא לו אחד מחיילי המלך. ומסיר בגדיו כדי להיכנס לנהר. ומרחוק הבחיז יעקב איר שאחר רידתו אל הנהר נטבע למוות. אז ידע יעקב שההשגחה העליונה זימנה לפניו בגדים. והלר עד המקום שבו היו מונחים והלבישם. כעת התיירא שמא יחפשו אחר אותו חייל שנטבע, וכשימצאו את יעקב הולך בבגדי צבא יחשדו בו כי הוא זה שהרגו. על כן התחבא י"ד שנים בבית מדרשם של שם ועבר. ורק בהיותו כבן ע"ז קם לצאת לבית לבז. כעת התחיל סבל של רמאות שהתמשר משר כ' שנים. סבל נורא היה זה אחר שלבז לא עמד בדבריו. ובתחילה החליף את נשותיו של יעקב. וגם משך השנים שהיו הצאן משכורתו, החליף את משכורתו מאה פעמים. וכעת עומד הוא אחר תשעים ושבע שנות חיים. ועדיין צרת עשיו בתוקפה. ואף על פי כן בבואו לבקש על נפשו אומר: 'קטנתי'! נתמעטו זכויותי'! למה? כי זכיתי לשני מחנות! על אף שהוכרח לעמול קשות על כר. ולשהות בביתו הטמא של לבז. ומי יודע אם היה עוד אחר בעולם שהוצרך לעמול על זיווגיו משר י״ד שנים כמותו. אעפ״כ היה ירא

שעבר אחר שלפני זמז מה העיד על עצמו 'ותרי"ג מצוות שמרתי'. אכן לימד אותנו יעקב עד כמה צריך האדם להתיירא מז החטא. כי גם אחד שהקב"ה בעצמו דיבר עמו והבטיחו לשמרו. וגם אם רבו זכיותיו כי זכה לשמור על תרי"ג מצוות, אעפ"כ אם המרה אי פעם את רצון בוראו כבר איבד את כל מעלותיו. שהרי בסופו של דבר הינו 'מורד במלכות שמים' ושוב איז טעם לבוא לפני הקב"ה ולבקשו בזכות. רק עליו להתבייש ולבקש רק מתנת חינם.

שמא בעבור זה נתמעטו כבר זכויותיו. וגם ההבטחה שהבטיחו הקב"ה אפשר שכבר

אינה בתוקפה. שמא נתלכלר בחטא. וכבר יכולים אנו לתאר לעצמינו מהו החטא

בהשי״ת אינו תלוי כלל וכלל בזכותיו של האדם. ואפילו אם עשה האדם כמה וכמה עבירות. מ"מ אם יבטח בהשי"ת. השי"ת יעשה עמו חסד חגם. ויזכה במדת בטחונו להינצל מכל רעות שבעולם. וע"כ איז שום סיבה כלל שיהיה ירא ופחד.

הנה **החובת הלבבות** (שער ד', פ"א) כתב: "אך מהות הבטחון היא מנוחת נפש הבוטח ... אבל העיקר, אשר בעבורו יהיה הבטחון מן הבוטח, ואם יפקד, לא ימצא הבטחוז. הוא שיהיה לבו בטוח במי שיבטח בו. שיקיים מה שאמר ויעשה מה שערב ויחשב עליו הטוב במה שלא התנה לו ולא ערב עשוהו. שיעשהו נדבה וחסר". עכ"ל. וכתב **המרפא לנפש** לבאר דברו וז"ל: "ר"ל, לבד שמקיים מה שהבטיחו, אלא אף מה גם שיצשה עמו טובות אף שלא הבטיחו ולא היה חייב לו. רק בחסדו וטובו. דאל"כ יהיה לבו נוקפו תמיד שמא אינו ראוי לטובות ההם, ויניח מלבטוח עליו". עכ"ל.

הרי מבואר כאז יסוד גדול בענין בטחון בהשי"ת. שהרי אפשר שיטעה טעות גמור ולומר. שהרי השי"ת לא הבטיחני שיעשה מה שאני בטוח עליו. והוא ית' אינו חייב לטשותו. מהיכא תיתי שאכטה בהשי"ת שיטורני. וע"ז נתחדש כאו בדברי החובת הלבבות שזהו בכלל עיקר מהותו של בטחוז. דמי שבוטח במדת החסר של השי"ת. בוראי יעשה הקב"ה מה שבוטח בו, מצר מדת חסרו וטובו. הגם שהשי"ת לא ערב לו לעשותו. מ"מ אם אחד בוטח בהשי"ת באמת. זוכה שהשי״ת יעשה לכל מה שבטח עליו.

## מאת הגח"צ רבי גמליאל חכדון רבעוביץ שליט"א, ר"י שער השמים ירושלים עיח"ק

קטנתי מכל החסדים ומכל האמת אשר עשית את עבדך כי במקלי עברתי את הירדן הזה ... (לב-יא) – חומרת החמא

לרש"י: נתמעטו זכיותי ע"י החסדים והאמת שעשית עמי. לכר אני ירא. שמא משהבטחתני נתלכלכתי בחטא ויגרום לי להמסר ביד עשיו. מבואר בדברי רש"י שכך אמר יעקב לפני הקב"ה: איני מבקש כי אם מתנת חינם. ועל אף שכבר הבטחתני שמרני בכל עת ובכל מקום. שמא אין ההבטחה בתוקפה, מאחר שנתלכלכתי בחטא. בנוסף אין בידי זכות מאחר שהיטבת עמדי מאוד. כשנתבונן האיך עברו ימיו של יעקב מיום שנטשה בז י"ג ועד אותו יום שבו אמר דבריו אלו. ניווכח שלאמיתו של דבר לא יאה יום אחד של טובה. מאותו יום שבו נעשו יעקב ועשו בני י"ג נפרדו דרכיהם, עשו נעשה בן עולם הזה, ויצא להשתעשע בצידת בעלי חיים בשדות וביערות. ואילו יעקב נעשה בז עולם הבא. התנזר מכל מחמדי עולם וקיבל עליו עול תורה ונעשה יושב אוהלים. וכיוז שכבש את יצרו ביקש זה האחרוז להתגרות בו, ובעלילותיו נתחבב עשיו על יצחק. ועיני יעקב רואות וכלות. הוא הצדיק המתנזר מכל מחמדי עולם. ועשיו הוא המשתעשע במחמדי עולם הזה. ודוקא בו בחר יצחק לאהוב.

לא יום אחד ולא יומיים ולא חודש ולא שנה. הצטער יעקב על כר כי אם יובל שלם! משר חמישים שנה לא השתנה המצב. משר כל אלו השנים זכה עשיו במעמדו הרם. יעקב היה ספוז באהלו מבלי שיזכה להערכה מצד אביו. רק בסופן של ימי היובל כשביקש יצחק לברך את עשיו נתגלגלה זכות ע"י רבקה והורה ליעקב לחטוף את הברכות. ואז נתגלגלו הדברים עד שנודע ליצחק מיהו הצדיק מביז שני אלו.

מאז אכז נסתיימה צרה זו. אר תחתיה באתה צרה אחרת מעתה נעשה יעקב 'נרדף'

ויירא יעקב מאד ויצר לו ויחץ את העם אשר אתו ואת הצאו ואת

ים לשני מחנות (לכ-ח) – בענין כח של מדת הבמחון בה' הקדושה אמרה על יעקב שהיה ירא ופחד מפגישת עשו אחיו. **ר' אלחנו** וסרמז זצ"ל הי"ד הביא מדברי **הרמב"ם** (בשמונה פרקים פ"ז) שיעקב אבינו עשה שלא הגוז. ווחו"ש להרהר אחר האבות העולם. אבל באים אנו רק ללמוד מדברי חז"ל.] "איתא בברכות (ד:): "דרבי יעקב בר אידי רמי. כתיב: והנה אנכי עמר ושמרתיר בכל אשר תלך וכתיב: ויירא יעקב מאד! אמר: שמא יגרום החטא". ע"כ. הרי מבואר, שהסיבה שיעקב היה ירא, הגם שהקב"ה הבטיחו שיהיה עמו וישמור אותו מכל רע. מ"מ החטא הוא סיבה להפסיד הבטחתו של הקב"ה. וכתב ר' אלחנז לבאר דברי הרמב"ם מדוע יעקב עשה שלא כהגון בזה שהיה ירא ופחד. היינו משום דמ"מ היה לו ליעקב ארינו לכטוח בהשי"ח. שאפילו אם לא הכטיח לאדם איזה דבר. אם האדם בעצמו שם מחונו בהשי"ת, ובוטח בה' שיעשה עמו חסר, אותו בטחון בהשי"ת לא תלוי בזכותיו אם עשה עבירות, ואפילו אם עשה עבירות מ"מ השי"ת יעשה עמו חסד, וינצל מכל עה. ואיז שום סיבה שתהא ירא כלל שמא יגרום החטא. והביא ר' אלחנז דברי המדרש הידועים "אפילו רשע ובוטח בה' חסד יסובבנו". הרי מפורש בדברי המדרש דמדת הבטחוז

## A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (57), Separation of Meat and Fish.

Last week, we started the subject of separating meat and fish, which according to the tradition of *Chazal*, is deemed hazardous to one's health. Therefore, one is not permitted to cook them together in the same pot and then eat them, or even eat them cold together. However, one is permitted to eat them, one after the other, if he eats and drinks something *pareve* in between.

Baking and Cooking Together in Two Pots. One should not bake meat and fish, even in separate pots, together in the same oven. Even if they are both covered, this still should not be done. If either of these was done, it may still be eaten (1).

However, if one cooked meat and fish in two separate pots, both uncovered, and they are the types of food that are juicy and moist enough to give off steam, one should ask a *shaila* because some say that the food items are not permitted and should be thrown out according to the conditions and positioning of the pots. The reason why this is worse than baking the items together is because steam can do more damage to the food than the smell from dry baking

מאת הגאון מו"ר הרב ברוך הירשפלר שליט"א,

Using Clean Meat Utensils to Cook or Eat Fish. The only actual health problem is with meat and fish, and not with their tastes that have penetrated into the pot or pan. Therefore, one may take a pot that meat was cooked in, clean it out well, and cook fish in it. This can be done even within twenty-four hours of the meat cooking, and even one minute later. Similarly one can take a clean meat knife and fork and eat hot fish with them. Likewise, one is permitted to grind fish in a "meat" grinder that has been cleaned well. This is, in fact, done in many kosher establishments with a *hechsher*. This even helps by sharp items.

Here are some common examples. One may cut onions with a clean meat knife and put them together with fish or tuna fish salad. Also, one may fry onions in a clean meat pan to eat with fish. One may cut herring with a clean meat knife. [There are some families that are stricter regarding this like a minority opinion and have a separate fish pot and separate knife for cutting sharp items so as not to even have a mixture of taste, see Darkei **Teshuva** (2). However, this is really only a *chumra* and not halacha, as in Pri Megadim (3) and P'sakim U'tshuvos (4).

בלן הרלחלים – תבלין מדף היומל – נדרים מג.

and they are both traveling on the road and his friend, the מנדר הנאה מחבלירו The *Mishnah* states in a case where one was מנדר הנאה מחבלירו מתר doesn't have anything to eat, the מדיר may place some food on a rock and state that it is חבקה. Now his friend can take it off the rock and eat it and it's not considered benefiting from the יוסי. מדיר savs this is ייוסע, אסור explains that R' Yosi holds that הפקר works like a in it. Therefore, the בישות המפקיר until the בישות המפקיר, the gift it is still in the אוכה או מקבל until the מתקבל until someone else is מקבל. and he would be benefiting from him. מדיר) מפקיר and he would be benefiting from him.

The ביסול א'I r's when discussing ביטול חמץ asks: we see that ביטול שעם הפקר works מטעם הפקר. if so, how according to ביטול חמץ accomplish anything? It's still considered mine until someone else is אול (עד דאיתיה ברשות האכה). The מיני explains that יני explains that אולינים ברשות האכה)? Since the אילוי דעת isn't really in our אילוי דעת anymore, just the Torah considers it still ours, all that is needed is a אילוי דעת that I don't want to have any rights to it anymore, and for that, this סיניסת of bitul is enough. The אר"ח תכ"ד ו מרי חדש brings the above ה"י and savs that's why when ערב we may still do ביטול חמץ. Even though it works as hefker, and to make something שבת no הפקר (according to some), since this isn't the standard type of הפקר, it is permitted to be done on שבת.

The משנ"ב points out that although normally one may appoint a משנ"ב for him. The משנ"ב points out that although normally one may not appoint a מיפקיר to be מיפקיר his behalf. since this is a different type of מיפקיר explained. המיפקיר will work.

"רעפרא דערעא" brings in the name of the ב"ד that it is proper, when being ושם ס"ק ה'ו **משנ"ב** the *chametz*, to add the words "כעפרא דערעא" The ב"ח explains that since (according to R' Yosi) the מפקיר still has ownership of the *chametz*, we say להוי ליבטל כעפרא דערעא. to show that we are not making it הפקר like a regular דין הפקר but a *hefker* that's like עפר.

The פרי"מ רע"ג, ט'ן **שו"ע paskens** that if one is מפקיר his field, for the first three days, the owner may change his mind and take it back. After three days if he wants it back, he would need to make a new וה קונין in it. If, however, someone was זו ווו ווכה in it. the owner may not change his mind, even within the first three days. This is also how the שיטת points out that this follows שיטת points out that this follows שיטת in our *suava* and not like the ר"ז that holds within the first three days the מפקיר could still be חזר even if someone else was מפקיר in it.

הוא היה אומו

1) רמ"א יו"ד קטוּב (2) דרכי תשובה קטוּכו (3) פמ"ג

Rabbi Joseph Ber Soloveitchik zt"l (Nefesh HaRav) would say:

יסטנתי מכל החסדים ומכל האמת אשר עשית את עבדד<sup>ייי</sup> The Land of Israel is the land of *chessed -* kindness, because without it, the land and the world becomes filled with hatred. At the same time, it needs to also be a land of *emes* - truth, because without truth, it would become filled with impurity and deceit. Thus, the Land of Israel is a land that mimics the Raison d'Etra of the Jewish people - to maximize the elements of truth and kindness in the world, just as Yaakov Avinu did."

A Wise Man would say:

"One day, in retrospect, your years of struggle will strike you as the most beautiful."

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תהא נשמתם צרורות בצרור החיים By Yankee Hirsch & Family

עשו לקח את נשיו מבנות כנען ... ואת בשמת בת ישמעאל אחות נביות וגו' (לו-בג)

The end of the parsha goes into great detail about the family of Esay Harasha. In fact, we are taught that Esay was actually forgiven for his many sins when he got married to Basmas, the daughter of Yishmael. Rashi explains: "Elsewhere, the posuk calls her Machalas. I have found in the Aggadic Medrash on Sefer Shmuel [243]: There are three people, all of whose sins are pardoned: a ger (proselyte) upon conversion, one who is promoted to a high position, and a man on the day of his marriage. It derives the proof for the latter from here. The reason (Esav's wife Basmas) was called Machalas (from the word mechilah), is that Esav's sins were pardoned when he married her."

In the year 5684 (1924), an event of huge proportions took place in the thriving Polish metropolis of Piotrkov. In the spring of that year, the entire community of Piotrkov began preparations for a great festivity all its own. The Jewish quarter became a beehive of activity, as ideas were proffered, discussed and adopted, with one purpose in mind: how to make the reception of the new Ray of the city truly imposing and impressive. For the new spiritual leader of Piotrkov was to be the renowned Talmid Chacham and wondrous speaker, R' Meir Shapiro z''l, who was at present the rabbinic head of Sonik. As the preparations got under way, the city became bathed in decorations, with gala ornamentation everywhere. A general holiday mood prevailed everywhere in the community, as day by day the feverish activities gathered momentum.

It was the first time in Jewish history that a community in Congress Poland took a person of eminence from Galicia to be its spiritual leader - and with so much regal pomp and tempestuous parading to boot. Moreover, it was no secret that the incoming rabbi, R' Meir Shapiro, was incredibly young for a position of such eminence. He was only thirty-seven. One would have to go back a long way in the community records to find another brilliant *Torah* authority who had been chosen for the post at such an early age. In short, this was an event of glory in the *Torah* world, that was to be celebrated to the hilt.

Among the early acts of ceremony, upon R' Meir's celebrated arrival in Piotrkov, was a formal visit that he made to one of the city's most eminent Jewish residents, when that gentleman arranged a courtly reception to receive him. It may have been there, or perhaps at another such reception that was arranged in his honor soon after his arrival, that he aired a light-hearted thought, as he began developing his own brand of friendly, easy-going relations with the people he met.

"You must surely be wondering," he said to the little informal gathering, "how a fairly young man like myself has come to be appointed the Ray of such a major city as Piotrkov. Well, I am going to explain it to you; but first we need to understand why as a rule a young learned scholar generally accepts a rabbinic post in a small townlet, while an older man of learning is appointed to the position in a large city. Logically, it should be the other way around. A young man usually has his robust youthful energy, and so he has the strength for the tasks he would have to face in a large city. For an older person, as his strength ebbs and wanes, surely a modest little community would be appropriate?" The question was met with approval.

"Indeed, we have a teaching in the Yerushalmi (Bikkurim 3:3), however," continued R' Meir, "that when a person is promoted to parnas, the managing head of a community, all his transgressions are forgiven. Whatever sins, misdeeds or wrongdoings there may be on his Heavenly record, his slate is wiped clean. Well, an older man probably has more sins on his record than a younger man so he needs the heavy burden of the rabbinate in a big city to earn him full forgiveness. For a young man, with a small number of sins to account for, a small, unburdensome position should be enough for his complete forgiveness.

"Now I," concluded R' Meir, "apparently have too many sins to my discredit. I must, therefore, have a really large city's community to earn me any serious degree of forgiveness. So I had to come to Piotrkov. Still, though," he went on with a smile, "since we see that the wicked, with heavy loads of sin, really succeed in this world. For this reason, I've left over some SINS ON MY RECORD, SO that maybe I too, can do well in this World!" (Adapted from A Blaze in the Darkening Gloom, by R' Yehoshua Baumel)

חזון עבדיה כה אמר ה' ... לאדום וכו' (עובדיה א-א)

## A PENETRATING ANALYSIS OF THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN

Edom is addressed, and he describes Edom's past violent actions against Klal Yisroel. Sefer Ovadiah is by far the shortest *sefer* in *Tanach*, yet it contains many pivotal messages and insights with great relevance for our times. Among them is the message of the greatness of a convert and how even though it is rare for a person to obtain the level of prophecy, nevertheless even a convert can reach that level. But why are we discussing the topic of conversion at this time? What relevance does it have to the topics of this week?

The correlation between this week's Parsha and Haftorah, says R' Avraham HaKohen Pam zt"l is indeed

Ovadiah HaNavi prophecies about the ultimate destruction how similar Yaakov Avinu's situation was to a convert. In of his birth nation, Edom. In it, the arrogance of the Nation of fact, the very essence of a convert is that he has severed ties with his previous life; his father, mother, brothers, sisters, etc. and has taken on a new family – the family of Klal Yisroel. Yaakov, too, left behind his family and ran away to a foreign land with little to no means, yet he managed to amass a fortune and build a large and thriving family.

> The lesson for us is that while we don't encourage gentiles to convert to Judaism, if and when they do, it is our utmost responsibility to make them feel as much a part of us as possible, and we must also ensure that they are taken care of physically, socially, financially, emotionally, and of course spiritually. A *Ger* is the responsibility of every Jew.

ויותר יעקב לבדו ויאבק איש

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZI"L

Yaakov Avinu crossed over the river to retrieve "small jars" and faced a formidable foe in the Sar shel Esav. As they were pitted against each other, avak, dust, arose from their feet (see **Rashi**). It is impossible for us to fathom what exactly transpired and the levels of *kedusha* that Yaakov attained as he vanguished an angel! However, the **Ben Yehovada** cites a *Medrash* that gives us a tiny inkling as to the benefits we are still reaping till this day from that battle.

The Medrash in Shir Hashirim says as follows on the posuk, "מקוטרת מור ולבונה מכל אבקת רוכל": Rav Yudan says all "roichlos" - loosely translated as business - that Klal Yisrael succeeds in, is due to the avak from Yaakov Avinu. Ray Azarya says all the battles that Klal Yisrael are victorious in are due to Yaakov's dust in his victory. Rav Avahu goes even further and states that *Hashem* places this special and unique dust under the *kisei hakavod*.

Now these concepts are indeed mystical. Yet on a practical level, perhaps we can glean the following *machshava*. The aforementioned zechusim that we have, didn't come from the actual victory of Yaakov. Rather the Medrash stresses that it came from the avak, the dust, the battle, the perseverance of Yaakov and this is what Hashem cherishes the most; the trying, the attempts, that we do to so valiantly, to ward off the yetzer hara. That is so chashuv and so beloved to HKB"H.

The word avak has the gematria of 103, same as the words Mincha and Machane. In the middle of a busy workday, when people stop to daven Mincha, that is avak and it is so very precious to Hashem. Our children are our machane, our camps. Our efforts expended on behalf of our children are priceless regardless of the outcome. Hashem keeps this "dust" close to him.

May we all be zoche to keep on trying in all areas of avodas Hashem with yiddishe nachas - not the nachas of Esav!

משל למה הדבר דומה בי חנני אלקים וכי יש לי כל ... (לג-יא)

agent in Northern Israel, the area where he lived. Due to the nature of his job, Moshe was always on call. Every missed phone call could spell the difference between a gain or a loss, as a client might move on to a different agent.

For this reason, Moshe always had to be on top of his game and promptly return every phone call. That is, except for one hour a day. Between 8-9 pm, Moshe shut his phone for his daily learning session. Nobody could reach him, whatsoever, and he never budged from this regimen.

question for him. Being in a rush, she forgot to take her phone, so she borrowed a stranger's phone. However, the

to reach someone who gave the message over to her husband

After his learning period was over, Moshe saw that he had מסיל Agent Moshe, as he became known, was a real estate a few missed phone calls from an unknown number. He promptly called back the number. "Hi, this is Moshe's property management agency, did you try to reach me?" he asked. He was hoping he was not too late on a potential sale.

"Actually," came the reply, "someone else borrowed my phone. But once you're on the line anyway, it happens to be I am looking for an apartment in the area ...." It was a wealthy individual, and it didn't take too long before they struck a deal from which Moshe profited guite nicely!

נמשל: Yaakov told Esav, "I have everything I need." These One evening his wife called with an important and urgent words serve as a reminder in our own personal lives. Do we work to have "everything we need" and then dedicate a substantial amount of time to the service of *Hashem*? Or do time was 8:30 and Moshe didn't hear or see his phone. She we spend that extra time indulging in superfluous and maybe tried a few times but nothing doing. Eventually, she managed even luxurious activities that have no value or purpose?

על כן לא יאכלו בני ישראל את גיד הנשה אשר על כף הירך עד היום הזה ... (ל-א)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUITMAN - RAMAT SHLOMO

In Parshas Vayishlach, we are commanded not to eat the Gid Hanashe, the displaced nerve (sciatica nerve), because Yaakov was hit in the thigh by the angel of Esay when he wrestled with him all night. The Me'am Lo'ez says the reason it is called the displaced nerve is because eating it causes one's thoughts to be misplaced and takes away one's *Yiras Shamayim*! In fact, this is why eating kosher is so important for the Jewish neshama. When one eats something that is not kosher, he is literally blocking his ability to connect to *Hashem*. We can understand this in a physical sense. When one eats unhealthy food that is bad for him, he is clogging up his arteries. Unfortunately, people abuse their bodies so that they eventually need a double or triple bypass surgery to unclog those arteries. This is easy for us to comprehend because we are physical beings who can relate to physical things. It is the same thing, however, with our spiritual selves. We know that *Emunah*, belief in *Hashem*, is a hereditary thing! We are מאמינים בני מאמינים ב believers, children of believers, because we got the *Emunah* gene way back from our Zaida Avraham Avinu! It is part of our spiritual DNA! So why do so many Jews claim to be atheists? The answer is that they have literally blocked their spiritual arteries, not allowing the flow of *Emunah* to penetrate their minds and hearts. They justify their behavior and rationalize their actions because they have desensitized themselves from their own core essence, their spiritual selves!

**Sefer HaChinuch** explains that the root of the *mitzvah* of *Gid Hanashe* is to be a constant reminder for all *Yidden* in all generations, that even though we will suffer torture and persecution from our enemies, the descendants of Esay, we should know that we will never be totally destroyed. This *mitzyah* is meant to instill within us the *Emunah* that we may be hurt, just as Yaakov was hit in the leg, but he emerged victorious! And just as the sun came out early and healed Yaakov's thigh, so too, the light of *Moshiach* will shine upon us and heal all of our pain and bring us all out of this *Golus*! May it be speedily in our days!