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

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**Monsey Edition** 

## שבת קודש פרשת וישלח - י"ט כסלו תשפ"ד Shabbos Kodesh Parshas Vayishlach - December 2, 2023

. 1910 שבת - 1410 ומן קריאת שמע / מ"א - 1848 ומן קריאת שמע / הגר"א - 1924 וחוף זמו תפילה/הגר"א - 1901 הדלקת נרות שבת - 1910 ומן קריאת שמע / הגר"א - 1901 ומן קריאת שמע / מ"א - 1948 ומן קריאת שמע / הגר"א - 1901 ומן קריאת שמע / מ"א - 1948 ומן קריאת שמע / מן קריאת שמע / מ"א - 1948 ומן מ"א - זמו לתפילת מנחה גדולה – 12:16 שקיעת החמה שבת קודש – 4:28 ו מוצש"ק צאת הכוכבים – 5:18 צאה"כ / לרבינו תם – 5:40

משר כל שעת אמירת ההגדה עד בוא שעת הסעודה. כשהגיעו לשעת דחצה

מוציא מצה' קיוה שכבר הגיע קץ להמתנתו וכעת יגישו כבר לפניו את המעדנים, אר לאכזבתו ראה שתיכף ל'מוציא מצה' בא 'מרור'. כעת כבר פקעה סבלנותו הוא תפס את רגליו וברח כשטעם מרור בגרונו. למחרת פגש את ידידו היהודי שהציע לו לטעום את טעם הסדר. וטעז באוזניו: 'למה רימתני?' ותיאר לפניו את התלאות שעברו עליו בבית מארחו, חייך היהודי ואמר לו: אם היית מחכה עוד מעט – היית מגיע ל'שולחן עורך' והיית נהנה מכל המטעמים הערבים לחיר. אבל מה אעשה שאתם הגויים אינכם סובלים שום סבל. והנכם דוגלים עם שיטת ה'דילוג'. והנכם מפסידים על ידי זה גם הטובה הבא בעטיו של הרע. לא כז אנו היהודים מוכנים אנו תמיד לקבל מה שגזר עלינו בוראינו. זהו אחר מיסורותיו של העם הישראלי ומתוך כך זוכים אנו גם כן אל הטובות הבאים בעקבות הרעות.

הבדל זה הוא בגדר 'מצשה אבות סימו לבנים' שכו כבר מוצאים אנו כזאת באבות האומות. וכפי שמבואר ברש"י שלפנינו. ששניהם ידעו על גזירת הגלות הרובצת על זרע אברהם. וכפי שאמר הקב״ה לאברהם ׳ידוע תדע כי גר יהיה זרער׳ וטו. יגו וגלות זה אכז היה מר כלענה, וכאן הוכר ההבדל בין השנים, יעקב שהחכמה היתה נר לרגליו. זכה באמצעותה להתגבר על רצונותיו החומריים. וקיבל טול הגלות על אאוורו. בהכינו שכדאי הוא לו הסכל הזמני הזה אם יזכו כניו על ידי זה למורא שכינה ולקבלת התורה, שהרי המה 'תכלית הבריאה' ומבלעדה איז ערך לחיי האדם. עשו לעומתו לא השתמש כי אם בעיני הבשר. וכיוז שראה שלעת עתה ברידתו בגלות יסבולו זרעו נוראות. פרק העול מעליו ומאס בקשיים גם אם בצידה שכר אשר לא יסולא בפז. ואכז שוטה זה איבד טובה מרובה הו בעולם הזה שאיז לו בה לא תורה ולא תכלית. וגם בעולם העתיד שבו יורש גיהנום.

הקב"ה הוא המוליכו, ולפיכר המתיירא ממנו הרי הוא דומה למחזיק באזני כלב עובר, שבאחיזתו הוא מעוררו לישוך אותו, ואף כאן הפחד וה״אחיזה באזני עשו״ היא שנתנה לו את הכח לישור, ושוב הוא באמת בסכנה", עכ"ל.

מבואר כאן יסוד גדול שנוגע לכל אחד. עיקר כח ההצלחה נתון בידינו. יש לכל אדם בחירה. לבחור אם יצליח או יפול ויענש. אם בוטח בה' ואינו ירא כלל משום ארה שת כא עליו. זו סיכה שיואל מכל ארה שרעולם. ואם חו"ש לא כוטם כה'. וירא שמא יבואו עליו צרות. זו סיבה שתבא עליו אותה צרה שירא ממנה. וזו כוונת דברי המדרש, שכיון שיעקב אבינו לא היה בטחונו שלם בהשי״ת, זו סיבה שעלול ליפול בידי עשו אחיו. והגם שהיה מקום לומר שהיתה סיבה על פי דרר הטבע שישלח יעקב שלוחים לעשו, כי הוא בא עם צבא גדול מאוד ע"מ להרגו על שלקח ממנו הברכות. ובדרד הטבע צריד יעקב לעשות מה שעשה.

מ"מ מבואר במדרש שאיז זה נכוז. הדרך הטבע אינה תלויה כלל במה שעינינו רואות. גם דרר הטבע תלויה בידי הקב"ה. ואילו היה יעקב אבינו בוטח בשלימות בה' ולא היה מפחד כלל מעשו. בטחונו היה סיבה שלא יבא עליו עשו וצבאו. ולא יעשה לו שום רע.

ועלינו ללמוד מכאז, שבידינו לבחור אם יצליח או לא, אם יבטח האדם בה' יזכה שיצליח. ואם לא יבטח האדם בה'יהיה סיבה שלא יצליח.

## טאת הגה"צ רבי גמליאל הכתן רביעוביץ שליט"א, ר"י שער השמים ירושלים עיה"ק

ולא יכלה ארץ מגוריהם לשאת אתם מפני מקניהם ... (לו-ז) - צדיקים תחילתם יסורין וסופם שלוה

לרש"י: להספיה מרעה לבהמות שלהם. ומדרש אגדה מפני יעקב אחיו (פסוק ו), חוב של גזירת כי גר יהיה זרער (טו. יג). המוטל על זרעו של יצחק. אמר אלר לי מכאז. איז לי חלק לא במתנה שנתנה לו הארץ הזאת. ולא בפרעוז השטר. מפני הבושה. שמכר בכורתו ע"כ. אחד החילוקים שבין יהודי לגוי הוא, שהגוי רוצה קבל את הטוב, אבל אינו מוכן לסבול עבורו כלל, אבל היהודי יודע ומאמין שזוהי סידורו של עולם בכל פרט ועניז. שמקודם צריכים לעבור את ה'ויהי ערב' ורק אח"כ גיעים ל'ויהי בוקר' (בראשית א. ה). קודם חשוכא והדר נהורא. ואיז דבר מתוק שבא בלי שתוקדם לה מרירות. ואכן רואים אנו שהטובות העקריים שבעולם הזה נתנו רק ישראל. כי טובה כרוכה ביסורים. ולא היה מי שמוכז לכר מלבד ישראל. וכדאיתא בגמרא (ברכות ה.): ׳תניא. רבי שמעוז בז יוחאי אומר: שלש מתנות טובות נתז הקב״ה ישראל. וכולו לא נתנז אלא על ידי יסוריז.' עכ"ל הגמרא.

רגיל הוא בפי העולם להמחיש את הדברים בדרר משל לגוי ששמע מידידו היהודי ניאורים נפלאים אודות המטעמים העולים על שולחנם של היהודים בליל הסדר. כיוז שכז נתעורר גם בהגוי חשק לטעום מז המטעמים המיוחדים המוגשים בזה הלילה. מה צשה? התחפש ליהודי עני והופיע בבית הכנסת בתפילת ליל פסח כדי שירחם עליו יהודים ויארחו על שולחנו. מזימתו אכן הצליחה, ובעל הבית הזמינו לערור את הסדר צל שולחנו. מלכתחילה לא ידע הגוי שיצטרר להמתיז כמה שעות עד שיגישו את מטעמים לפני המסובים, ובלית ברירה הסתיר את אכזבתו בלבו, והמתין בסבלנות

לשוש מאת חוב אבוחם זנשל א בעום או אבוחם אבוחם אבוחם

יירא יעקב מאד ויצר לו ויחץ את העם אשר אתו ... (לב-ח) - בענין האופן לזכות להצלחה

יתא במדרש רבה (פ' ע"ה): "ר"ה פתח (משלי כו-יו): "מחזיק באזני כלב עובר"  $ilde{\mathcal{K}}$ מתעבר על ריב לא לו". שמואל בר נחמז אמר משל לארכי לסטים ולשר הגזלנים! היה ישו בפרשת דרכים. עבר חד ושרי מעיר ליה. א"ל קום לר דבישא שכיח הכא. קם ושרי מקפח ביה, א"ל ניער בישא א"ל דמיר הוה ועוררתניה. כר א"ל הקב"ה לדרכו יה מהלך ואתה משלח אצלו וא"ל: "כה אמר עבדך יעקב", ע"כ.

וכתב **ר' חיים שמואלביץ** (שיחות מוסר. מאמר לד) לבאר דברי מדרש אלו וז"ל: "לימדונו חז"ל שהיתה בזה תביעה על יעקב אבינו ע"ה, כי לאמיתו של דבר אין כאן סכנה כלל. שאף כשהוא רואה את עשו בא לקראתו להלחם וארבע מאות איש עמו. וכל אחד מאותם ד' מאות ממונה על ארבע מאות איש. כמו שאמרו חז"ל (ילקוט שמעוני רמז לב). נמצא שהוא צועד לקראתו בראש צבא של ק"ס אלף אנשים. אעפ"כ איז לו לירא. וגם על סכנה גדולה כזו אמרו שעשו "לדרכו" הוא הולר. והריב הוא "לא וֹ״. כי כז הוא האמת. גם כשעשו הולר להלחם בו בראש צבא גדול ועצום איז זה נוגע אליו כלום - "לדרכו" הוא הולך, כי האם יש בכח האדם לסבב ולהניע משהו. אלא

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

Important Upcoming and Relevant Chanukah Halachos Chanukah Foods. Let us discuss some foods that are customarily eaten on *Chanukah* which have interesting *berachos* questions.

Latkes. Due to the miracle that happened to the oil of the menorah in the Bais HaMikdash, it has become a custom to commemorate it by eating food items that are made with oil. Some make *latkes* from potatoes. If they are shredded, there are full strands of uncrushed potato and the beracha is "Borei Pri Hoadama." If applesauce or sour cream is added, it is secondary to the *latkes* and the *beracha* on the *latkes* covers them. Even if some applesauce or sour cream is left over and one eats it, no new beracha is necessary as it keeps its secondary status even after the latkes are finished. If the potatoes are ground up completely, or mashed well, there are two opinions. Some say that since they can be recognized as potatoes due to their texture and appearance. the correct *beracha* is still "Hoadama" and that seems to be the *minhag*. Others say that since the solidity of the original item has been changed, one should preferably say "Shehakol." If he said a four-minute span and then he makes an "Al Hamichya."

בין הריחיים - תבלין מדף היומיי - בבא קמא כב.

that travels and damages property of ר' יוחנו וריש לקיש between אש f ס מייק - There is a אשר בשום חציוי. others. יורעו ה' says the fire is viewed like a direct ר' שלקיש [אשר משרם רצית] holds the fire shot by the owner ה' יורעו is viewed like property of the owner ואשר משום ממונין and it's as if his ox escaped and did damage. מסיכונא. R' Yochanan also agrees that אשר secaped and did damage. אין אשר R' Yochanan also agrees that אשר secaped and did damage. also מייק בידים and (like our *Gemara* says) he is אייב משום ממונט מאונז and (like our *Gemara* says) he is מייק בידים and (like our *Gemara* says) he is אייב משום ממונט to pay ד' דברים - נזכ, צער. רפוי, שבת because one needs to have had and rules רמב"ם here the מעשה so he is מתשה so he is מינה הייב and not משה and rules ה"ד ברים and rules רמב"ם here the מעשה and rules you would be בישת for איב also, even though there wasn't a specific היום מצויה but in a case where one was blown off of a roof by a מישת and hurt someone below, there the בריעה (and שר"ע) pasken he is בועה because he didn't have ברישה answers that we must say the he should have watched it better and it's considered a מב"ם, he should have watched it better and it's considered a משא"כ. כמנה with his היכה he should have watched it better and it's considered a who was blown off the roof, although it was a בושת it is considered more of an אונס and he is therefore פטור

The **נמוקי יוסף** asks, according to נמוקי יוסר) that we view the fire as if the owner is burning it **נמוקי יוסף**, how may one light a candle on ערב שבת will remain lit on שבת ? Since it's still lit on Shabbos, why isn't it viewed as if he is lighting it on שבת ? He explains that although we view the fire as the owner's continuous act, the fire is not viewed as if it was lit now by the owner, rather anything it will eventually burn later, is included in the original kindling of the fire and is his power. So, when one lights a candle on y. all the burning it will do, is considered as if done at the time of the initial lighting and that was completed on ע"ש. Based on this, he savs that if one starts a fire and dies before it damages, the מיכן may still collect from כסים משועבדים because the jincurred the liability of all future burning at the time of initially lighting the fire, which was prior to his death.

Many מענית בע.] ר' יוחנו ask: אחרונים savs that "אי הואי התם" savs that "אי הואי התם" ask. וענית בע.] הענית באב 6 תענית פנים ור' יוחנו that is when the majority of the היכל was burnt. According to the מנוקי יוסף, in the שיטה of שיטה. he views the eventual burning of the fire as if it started at the initial igniting. so it's proper to have the תענית at the time of the initial kindling which was on מקראי קודש חעכה יז' ור' צ.פ. פרנס ?תשיעי explains that the נמוקי יוסף says that all potential burning is viewed as if it happened at the time of kindling, only regrading אדם המעביר, to say the is at the time of ignition. But when the item is burning, of course it's burning at the time it's on fire and we are not saying that the actua is happening earlier. So, regarding the burning of the אריפה it actually burned on the 10th, so אים שריפה would prefer to have the בינם on that day.

Alter of Marinover shlita would say:

'יישאל יעקב ויאמר הגידה נא שמך:" - Why did *Yaakov Avinu* ask the *malach* what his name is? Doesn't Yaakov know that he is a malach, and an angel doesn't have a set name? Based on the Ohr HaChayim, it would seem that Yaakov really wanted to know the malach's name before - what was the purpose of your mission - 'הגידה נא שמך'? After they fought, now Yaakov wants to know if he is still on the same mission as before, or did he win and now the *malach* don't have a set name?"

A Wise Man would say: "There's no real ending. It's just the place where you stop the story."

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Cheese Latkes. Some have a *minhag* to eat cheese at some point

*Hoadama*" it is valid even according to the second opinion.

מאת תגאון מו"ד חרב ברוך הירשפלד שליט"א, ראש כולל עטרת חיים ברוך, קליבלגד הייטס

on Chanukah to commemorate the episode when one of the Greek generals was given cheese to eat and got thirsty enough to drink great quantities of wine which made him drunk. He was then able to be killed and many of his troops fled. The beracha on a cottage cheese latke is "Shehakol." Sometimes binders are added in order to stop the cheese from falling apart. If one uses almond flour or potato flakes as the binder, it is still "Shehakol." If one uses grain as the binder, the beracha depends on the following: If it is just a minimal amount of flour, the beracha is "Shehakol." Some suggest that this means 25 percent or less of flour [see Birkos Bashana pg. 193]. However, if the flour is added as a filler or for nutrition [usually close to half the mix], the

beracha will then be "Mezonos." For beracha acharona on the mezonos latke, one should make sure he eats half an egg of the flour content [according to the percentage volume of the flour] in

והוא עבר לפניהם וישתחו ארצה שבע פעמים עד גשתו עד אחיו ... (לג-ג)

The posuk relates that Yaakov Avinu bowed to Esay seven times. His sons, the shevatim, also bowed and were looked upon by Hashem with dissatisfaction for this act. Yet, strangely enough, Yaakov himself was not criticized. The Nefesh HaChaim (shaar 3:12) states that by establishing and concentrating in one's heart the principle of the supremacy of Hashem, that there is nothing in the world with any intrinsic significance except *Hashem* and His power, one can unshackle himself from any potential threat of danger. The power and strength of this protection is in correlation to the strength of one's ability to focus on this thought. Thus, when Yaakov Avinu appeared to be bowing down to Esay, his true focus was "Ein od Milvado" - Hashem is the Supreme Ruler. Yaakov was in actuality "wrestling" with Esav and subduing him under his control with these thoughts. As **Rashi** states here: "Rabbi Shimon ben Yochai declared, 'Halacha B'yeduah, it is a fact that Esav hates Yaakov.' However, at this moment his pity was aroused and he kissed Yaakov with all his heart." That was some control that Yaakov exercised!

A number of years ago, a shiny new car driven by an Arab youth pulled up at the Erez checkpoint on its way into the tightly controlled Gaza Strip. The soldiers on duty made their routine inspection to determine that it was not a stolen vehicle. The driver produced all the proper documents and the soldiers were about to let him drive away when they suddenly heard the commander calling out to them, ordering them to wait. Coming from behind the car, the commander approached the Arab and demanded to know where the vehicle was from and if it belonged to him. The youth insisted that it was, but he was warned by the commander that if he did not admit the truth, his punishment would be quite severe. After a few moments of haggling, his confidence was shattered and the Arab youth confessed that he had stolen the car in Ma'aleh Adumim.

The soldiers standing about were all amazed. "How did you know it wasn't his?" they asked the commander. "What are you, some kind of prophet?" "I'm no prophet," he replied, chuckling, "just look at the bumper sticker."

On the back of the car, in big bold letters, were written three Hebrew words that explained everything: "אמן עוד מלבדו"!

Another story in a similar vein occurred years later. An avreich who lives in a new neighborhood in the Ramat Beit Shemesh area told the following story: "There are many Arabs working near my home on the still uncompleted buildings around me. There are many thefts each week so residents are careful to not leave anything outside. But since there's no elevator in my building, the residents of the top floors have no choice but to leave their strollers downstairs.

"One day, one of my neighbors from the sixth floor knocked on my door and asked to make an urgent phone call. He said he left his stroller at the entrance to the building and ten minutes later, he realized that he left his bag in the stroller. He had withdrawn money from the bank that day and inside the bag were his cell phone, cash, credit card, and important documents. He ran downstairs but not only was his bag missing, the stroller was missing as well. He didn't know what to do.

"He used my phone to call his cell phone in the hope that someone would answer but it just rang and rang. He persisted and kept calling it over and over. Ten minutes later, a man who identified himself as a police officer called my phone and said: 'Did you lose a stroller?' Shortly later, the police officer appeared at his home with the stroller and bag in hand.

"The police officer explained: 'I was driving near the exit to the city and I saw a group of Arab workers, including one hauling an expensive stroller. I stopped the Arab and asked him: 'Where's the stroller from?' He responded: 'I found it in the garbage.' Of course, I suspected that he wasn't telling the truth but I didn't have any proof that he stole it so I couldn't search him. Suddenly, the phone inside the bag he was holding began ringing to a song that only a Jew would play: 'Reb Yeshaya ben Reb Moshe, po'alt far Klal Yisroel.' The police officer immediately understood that an Arab worker wouldn't have set his ringtone to 'Reb Yeshaya ben Reb Moshe' so he had his proof. He ordered the Arab to hand over the stroller and bag and immediately called back the last number on the phone!" (Excerpt from Heroes of Courage by Rabbi D. Hoffman)

מחמם אחיך יעקב תכסך בושה

A PENETRATING ANALYSIS OF THE WEEKLY THE HAFTORAH BY AN UNEQUALLED HISTORIAN THE PROPERTY OF THE WEEKLY THE WEEKLY THE PROPERTY OF THE WEEKLY THE WEEKLY THE WEEKLY THE PROPERTY OF THE WEEKLY THE WEEKLY

birth nation. Ovadiah even explains that because of Esav's (the ancestor of Edom) "Outrage to your brother, Yaakov, disgrace shall engulf you, and you shall perish forever." But why indeed should Esav be destroyed completely for simply being angry at Yaakoy?

R' Yosef Patzanovsky zt"l (Pardes Yosef) explains with a mashal. There was once a father who had two sons; a good son and a troublesome one. Every day the good son would report to his father on the good things he did as well as how his brother had hit him and tortured him. However, one day the troubled son came to his father and complained that his

Ovadiah HaNavi, an Edomite convert, was given the brother, the good son, had hit him. Instead of taking his side, divine task of prophecying regarding the downfall of his the father proceeded to lash out at his troubled son. The father explained to his bewildered family that the troubled son must have done something horrible to provoke the good son, otherwise he would not have lashed out.

> Yaakov was an "איש תם" who had one goal in mind - to serve *Hashem* with all his heart. Esay hated Yaakov for taking the berachos that were slated for him, but for the righteous Yaakov to go to such lengths as to steal what wasn't meant for him, he had to have been provoked - and not just this one time, rather over the course of his entire life. Therefore, Esav's outrage at Yaakov was the last straw for him and *Hashem* decided to exact retribution for it all

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שרית עם אלקים ועם אנשים ותוכל ... (לב-כם) CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZI"L

The **Ramban** writes 3 times that this week's *parsha* is symbolic. He says it is "מעשה אבות סימן לבנים" and refers to it as the parsha of galus, teaching us how to deal with Esay's descendants in future trying times. Additionally, he says, there lies herein a comforting lesson: Hashem will save us from our stronger and mightier enemies. As we say in davening: "זאאלו מיד חזק ממני" The way Yaakov dealt with Esay sets a precedent for us. Chazal teach us that Yaakov and his family armed themselves in preparation for battle, sent presents and davened. The Medrash tells us that Amoraim would study this parsha before embarking towards Rome, to Esav's progeny. With this introduction, it would behoove us, as well, to take a lesson from the 'Parsha of Galus' as we, more than ever, feel so fragile. In the parsha, the Torah relates the encounter between Yaakov and the Sar shel Esay, a malach. It would seem that their fight had to precede Yaakov's meeting with Esay. The question is why?

After Yaakov succeeded in "vanquishing" the malach, his name was changed to Yisroel. The posuk says the reason is on account אנשים" refers to Lavan and Esav. But, if Esav had not yet arrived, how can the *posuk* say, "You defeated אנשים" - referring to Esay?

The Brisker Ray zt''l explains that the main fight isn't waged here on earth, but rather in heaven. If we are zoche to win "upstairs" with siyata d'shmaya, then no harm can befall us down here. Hence, Yaakov defeating the Sar shel Esav was foreshadowing his impending defeat of Esay, even though they hadn't yet met. Therefore, the Torah aptly states "אנשים" including עשו. This machshava should be a source of chizuk as we now face a cruel enemy. As we know, "תשובה תפילה וצדקה מעבירץ את רוע הגזירה". Our renewed tefillos, along with our improved Torah learning, increased mitzvos and tremendous achdus, must pierce the heavens. Remember! The war is being fought "upstairs" and we are on the front lines!

משל למה הדבר דומה הצלני נא מיד אחי מיד עשו ... (לב-יב)

משר **R' Mottel of Chernobyl** z''l, was known for his my only hope. I beg of you, please give me a child!''' extraordinary pious traits. In addition to his intense avodas Hashem, he was exceptionally kind and benevolent to everyone he encountered. Once, however, when a woman came to him pleading for a blessing to have a child, he not only refused to bless her, but to the amazement of all bystanders, he brusquely said to her, "I'm sorry but I cannot help you." The woman left the room tearful and broken hearted. Noting the bewilderment of his *chassidim*, R' Mottel told them, "Just wait a little and you'll understand."

A short while later R' Mottel asked them to find the woman and bring her back. The *chassidim* did as they were told, and when the woman came back, R' Mottel asked her, brethren live without *Torah* and *mitzvos*, we must know, "What did you do when you left here?"

The woman replied, "I turned my eyes to the heaven and I said, 'Almighty, the Rabbi refuses to help me. Now you are

R' Mottel turned to the *chassidim*, "This woman believed that I have magical powers, and placed her trust in me. When I refused her request, she returned her full and complete trust to where it belongs. Now she will be blessed with a child!"

נמשל: Chazal tell us that Yaakov prepared himself with three strategies to fight Esav: Doron (flattery), Milchamah (war), and Tefillah (prayer). However, Yaakov Avinu needed no strategy other than *tefillah*. He simply drew close to *Hashem*. For our sake, though, he prepared to encounter Esay, in order to demonstrate for future generations the pathways of milchamah and doron. Nowadays, when so many of our these are the only choices we have.

וישלח יעקב מלאכים לפניו אל עשו אחיו ארצה שעיר שדה אדום (לב-ד) EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Parshas Vayishlach is the parsha that teaches us how to handle ourselves when we have to deal with gentiles. The Maharal writes that one should say the words of *Parshas Vayishlach* when meeting with a goy. It is a shemira. Whenever **Rabbeinu HaKadosh** would meet the Roman Caesar, he would say this *parsha*. One time he was in the midst of meeting with the Caesar and realized that he did not say the parsha. He asked if he may be excused and hurried home to properly say the parsha, when a group of bandits attacked him. He attributed this incident to the fact that he did not say *Parshas Vavishlach* before he left.

The **Ramban** writes that this *parsha* was written to teach us that *Hashem* saved Yaakov from a hand that was stronger than his. Additionally, we learn that whatever happened to our father Yaakov with Esay, will happen to us and it is incumbent upon us to follow our father Yaakov who prepared himself in three ways. They are Tefillah, prayer, Doron, giving gifts and *Milchamah*, war tactics. These three activities are actually the three necessary steps for a person to become complete. These are the things we must do to achieve *shleimus*, perfection in ourselves, so that we can fulfill our true mission which is to be a light unto the nations. It is not always what one does, but rather who one is that has the greatest influence on others.

Tefillah is one of the greatest ways to achieve perfection bein adam l'Makom, between man and Hashem. It bonds one to his Creator and achieves the goal of kirvas Hashem. Giving gifts is a great way to achieve perfection bein adam l'chavero, between man and his fellow man. Gifts can be a smile, a kind word, a gesture that brings a person to a lofty level in his dealings with others. Going out of one's way to give to another creates a bond and helps one become unselfish and a truly giving person.

Milchama is the best way to achieve perfection between man and himself! It is the war against one's desires and the ability to fight and overcome the temptation to sin that truly makes a person great. Let us use these tactics and shine our light for all to see.