



לעילוי נשמת

IMASHALOM bat TOVA
DAVID ben IMASHALOM

ZILPA bat SARACH
ZEVO bat HEDVO

Sha'arei Eliyahu

Table Talk

פרשת וישלח

Dangers of Desire

This week's Parasha begins: **וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לִפְנֵי אֶל-עֵשָׂו אָחִיו:** - *Jacob sent messengers ahead to his brother Esau.* The Midrash tells us in Bereshit Rabbah 75:4 that Yaakov sent real angels. These angels came to Esav and started beating him up to a pulp. Afterwards despite the fact that he was powerless against the "guards" of Yaakov, Esav continued on his path to wage war with Yaakov knowing full well that he couldn't defeat him.

Why did Esav do this? Why did he knowingly go wage a war he knew he will lose? The answer is because Esav had a desire to kill Yaakov. This desire came from his hatred towards Yaakov which he stirred in his heart for all those years that Yaakov was in Lavan's house. Since he had this desire he couldn't stop himself from going to his own demise.

Desire is a very dangerous thing in this world. If a person follows his desire instead of his head he puts his life in danger. Sometimes [if not all the time] a person knows that he should not do something as it can cause him a lot of problems, yet he follows his heart and his desires to his own destruction.

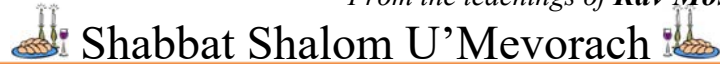
Unfortunately, in our generation, desire plays a strong role. Whether it's drugs & alcohol, gambling, anger or fighting. All these desires are known to be destructive yet once one lets it into his heart it won't let him get free. One knows that the pill or that extra shot holds high risk of pain and suffering for him and his loved ones, but the desire prevents him from saying no.

This is what is taught to us in Pirkei Avot by Rebbi Eliezer HaKapor: **הַקְנָאָה וְהַתְּאוּוּה וְהַכְּבוֹד מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם** – *Envy, Desire [lust] and Honor drive a man from this world.* We were taught to stay away from these in order to be here not just for ourselves but also for our families.

Unfortunately drugs took the lives of many people, most of whom were young, in the past couple of years. We should think twice before we try these so called escapes. Think about our children, wives and parents. Esav only went after his desire because he let that desire enter and fester inside him. We should learn from his mistake and keep these desires far away from us, and Hashem should help us get through these temptations.

~ R' Yosef Akilov

From the teachings of Rav Moshe Yoel Walkin



1. The Yetzer Hara doesn't mind if you preoccupy yourself with acts of kindness or with prayers, just as Avraham and Yitzhak did. But he hates when you learn Torah as Yaakov did, and that is what he really tries to prevent. {Kovetz Ma'amarim & Chafetz Chaim, The Midrash Says}
 2. This attack took place on Tisha B'Av. {Seder Hadorot}
 3. Of course, Yaakov was mightier than Esav. Certainly, if Esav's angel couldn't defeat Yaakov, Esav definitely couldn't. Yaakov threw the angel into the dust! Yaakov got his supernatural strength from learning Torah Lishmah – with 100% sincere intentions. {Bereshit Rabbah 77:3}
 4. Dinah was a reincarnation of her great-great-grandmother, Ametlai bat Carnevo. {Torat HaChida quoting Mekubalim}

SHABBAT SCHEDULE

Mincha	4:00 PM
Candle Lighting	4:10 PM
Friday Night Shiur	8:00 PM
Shacharit	8:30 AM
SHEMA (MA)	8:39 AM
SHEMA (GRA)	9:23 AM
Mincha	3:45 PM
SUNSET	4:28 PM
Shabbat Ends	5:14 PM
Rabbenu Tam	5:41 PM

SHORT & SWEET

הַעֲלֵנִי גַּם מִיַּד אֶחָי מִיַּד עֵשָׂו כִּי-יִרְאֵה אֹנְכִי אֵתוֹ - *"Save me from the hand of my brother, from the hand of Esav, for I am afraid of him etc."* (Bereshit 32:12)

An interesting interpretation of the seeming redundancy in the pasuk can be explained as follows. Every individual must pray that they are "saved from the hand of their brother" and are not wronged by their fellow Jew, rather if they must be punished it should be "from the hands of Esav." This is so because one must be afraid of being the cause of another Jew's punishment (for wronging them initial).

אלף המגן

1. Why did the angel attack Yaakov and not Avraham or Yitzhak?
2. On which day did the angel attack Yaakov Avinu?
3. Who was physically stronger Yaakov or Esav?
4. Of whom was Dinah a Gilgul?

מסר של שבוע - Weekly Dose of Ethics

א. בשבת באסיפת הקהל כולו לדרשה, הנה רק הדרשון עומד ודורש והקהל שמעו ובאמת אף על פי שהקהל הם שומעין בלבד, הרי נחשב שכולם עוסקים בתורה, מפני שהם נותנים ליבם אל דברי התורה שאומר הדרשן ומן התורה הזאת יהיה גם להם עטרות, אף על פי שבפיהם לא הוציא דברי תורה אלה, כי השמת ליבם אל דברי תורה תספיק לזה (דרושי חיים).

Attending the Shabbat Derasha (lecture, and all other lectures) is extremely valuable even if the speaker is the only one uttering the words of Torah and the attendees are merely listening. On the contrary, it is considered that they too are delving into the Torah because they focus their attention to the words being said and in Heaven they will receive reward for this learning as well.

ב. יש להם שכר כפל כפליים על דברי תורה שאומרים בשבת כלה. מצד הדוחק שיש לציבור, שנקבצים ריבוי עם ונדחקים זה בזה בחום היום, ויש גם כן חמה באה עליהם, ויש עומדים על רגליהם, ועם כל זה באים לשמוע דברי תורה, ובזה ניכר תפארתה של תורה, ולכך מצד זה בלבד יש להם שכר עשר ידות על לימוד תורה בשאר פעמים (דרושי חיים).

The reward for attending a Derasha (lecture) is doubled exponentially due to the limited space and the scorching heat one withstands. Others stand the entire time. Nevertheless, when one puts their discomfort aside and attends the speech it highlights the glory of the Torah. It is for this reason that the reward is so great.

ג. הפרי שיצא מן הטובה אשר הטיב ה' עמנו, הוא שהאדם צריך להוסף מעתה בעבורת ה' יותר מן הנהג. וכמו שבאה לנו בתוספת יום אחר יום יותר, כן אנחנו צריכים להוסיף בעבודתו יותר (גדולת חיים).

When Hashem bestows good upon an individual they should use that good and increase their service of Hashem. Just as Hashem gives us another day, so too we should increase our service of Hashem every day.

ד. ילמוד האדם מוסר גדול שלא לבעט ביסורין ולא לדאג, אלא יקבל הכל בשמחה ויאמן כי הכל הוא לטובתו (גדולת חיים).

The greatest lesson one can learn is to never worry about hardships and afflictions. Rather, one should strive to accept them with happiness and sincerely believe that it is for one's benefit.

ה. וכבר מנהגם של ישראל ללמוד יום זה ספר תהלים כולו לעורר זכות דוד המלך ע"ה. וגם להרבות בעסק התורה (שפתי חיים).

The custom of the Jewish nation is to learn the entire book of Tehillim in order to awaken the merits of David HaMelech as well as increasing their Torah learning

חודשים של שבוע - Weekly Dose of Insights

א. עַם־לֵבָן גִּרְתִּי - והז"ל אמרו עם לבן גרתי ותרי"ג מצות שמרתי הכונה בזה אל תאמר איך אני אומר גרתי לשון גירות וכי אדם היושב אצל אחי אמו ואבי אשתו נחשב גר ודאי תושב יחשב לז"א נחשב לי גירות ישיבה זו מפני שאני תרי"ג מצות שמרתי בביתו א"כ חלוק אני ממנו מצד הדת ואין לי תערובת עמו (בן איש חי דרשות).

"I have sojourned with Lavan etc." (Bereshit 32:5) - עַם־לֵבָן גִּרְתִּי

The Sages taught that in Yaakov's appeasement to Esav he informed him that although he lived with Lavan he nevertheless fulfilled the 613 Mitzvoth. Yaakov, who observed the Torah, never met eye to eye with Lavan, who didn't observe the Torah. Yaakov told Esav this because he wanted to show him that he was just a sojourner in Lavan's land and not a citizen, therefore there was no need bare a grudge against him for he had returned unsuccessful.

ב. כֹּה תֹאמְרוּן לְאֲדֹנָי לְעֵשָׂו - אי נמי כה תאמרון לאדוני לעשו, הלמ"ד של לאדוני נקוד בפתח, וכל למ"ד בנקודתו פתח משמש במקום תיבת לא, וא"כ קרינן ביה לא אדוני. אבל למ"ד של לעשו נקוד בשבא, ולכן הקריאה היא תאמרון לא אדרבי לעשו, ר"ל לא יש לעשו תואר אדוני (ברכת הרי"ח).

"So shall you say to my master to Esav etc." (Bereshit 32:5) - כֹּה תֹאמְרוּן לְאֲדֹנָי לְעֵשָׂו

The vowel under the "Lamed" (ל) in the word "my master" (לְאֲדֹנָי) is a "Patach." The prefix "Lamed-Patach" connotes the meaning no or not like the Hebrew word "Lah," (לָא). Thus, Yaakov was really subtly telling Esav that he is not his master.

ג. וַיֹּאמֶר לֹא יַעֲקֹב יִאֱמָר עוֹד שְׁמִי - י"ל הוא שואל שיברכהך ומשיב לו דבר שלא כעניו ונ"ל בס"ד ר"ל מה תועיל ברכה של עתה מאחר כי עתה תחול על שם יעקב וזה השם לא ישאר לך אלא נעקר ולא תקרא אלא בשם ישראל ומה תועיל לברכך עתה ואם אזכיר הברכה על שם ישראל כיון דלא נקראת בו עדיין לא תתאזו בו הברכה א"כ המתין עד שישתנה השם (בן איש חי דרשות).

"And he said, Your name shall no longer be called Yaakov etc." (Bereshit 32:29) - וַיֹּאמֶר לֹא יַעֲקֹב יִאֱמָר עוֹד שְׁמִי

Yaakov requested that the angel bless him, however, the angel's response seems to avoid this request. Why didn't the angel bless Yaakov? The explanation may be as follows. The angel informed Yaakov that his name would soon be changed to Israel. If he was to bless him now it would do no good because of the imminent name change (names effectuate the blessing). If he was to bless him using the name Israel it would also have no effect for his name was currently Yaakov at the time. Therefore, the angel simply told Yaakov that his name would be changing soon and so he had to wait before receiving a blessing.