



## Preliminary Prayer

By Moishy Rothman, Editor of Student Articles, 12th Grade

As Jews, one of the most important tools in life is the power of prayer and its significance towards the outcome of events. Yaakov Avinu exemplified the true power of prayer during his confrontation with Eisav. Rashi comments that before the brothers' reunion, Yaakov did three things: paid tribute, prayed, and prepared for war. It's interesting that the Ramban, when listing the three, places the idea of prayer first. Prayer must be the focal point of any Jewish person, especially when antagonized with challenges.

How does one achieve such strength in prayer? Rabbainu Bachiya answers this question by analyzing the passuk that deals with Yaakov's outcry, the mere introduction to prayer, to Hashem. The passuk says, "קטונתי מכל החסידים" (I am small from all the disciples). The Ramban explains that Yaakov was exclaiming that he was "too lowly" to deserve the blessings and gifts that Hashem gave to him. Though Yaakov certainly deserved these blessings, he still humbled himself and understood where all his greatness came from. Even after toiling for 20 years by Lavan and putting in all effort possible to avoid being swindled, Yaakov still proclaims that all of his achievements are through Hashem.

Later in the passuk, Yaakov says to Hashem that he was not worthy of

(Continued on page 2)

This week's issue and every issue of  
דברים היוצאים מן הל"ב  
is sponsored by

**GOURMET GLATT**  
EMPORIUM

GourmetGlatt.com • 516-569-2662

PARSHAS VAYISHLACH  
12 KISLEV, 5774  
NOVEMBER 15, 2013

All Zmanim are calculated by myzmanim.com for  
Woodmere, NY (11598)

Candle Lighting: 4:18 pm  
Latest קריאת שפע: 8:28 am  
Ends: 5:20 pm

To sponsor an issue of  
דברים היוצאים מן הל"ב,  
email us at: [info@havotzaim.com](mailto:info@havotzaim.com)

## Our Everyday Struggle

By Binyamin Davidson, 12th Grade

In this week's *sedra*, the Torah relates an episode about Yaakov spending an entire night wrestling with a malach, whom Rashi identifies as the *Saro Shel Eisav*. R' Elchonon Wasserman, in his *Kovetz Maamarim*, ponders: why did this malach choose to fight only with Yaakov Avinu? Why didn't he do combat with his predecessors, Avraham and Yitzchak?

Each of the *Avos* represented a different characteristic of Judaism. Avraham's was *chesed*, Yitzchak's was *avodah*, and Yaakov's was Torah. So the attack on Yaakov was, in fact, an attack on Torah. This then is the essence of R' Elchonon's real question: why did the *Saro Shel Eisav* feel it necessary to attack the Torah more than any of the other *middos*?

R' Elchonon prefaces his answer by describing the importance of the Torah and Torah study. He states, "[At times] *Hakodosh Baruch Hu* is prepared to tolerate [even] idolatry, immorality, and murder, but is never willing to condone *bitul talmud Torah*." He supports this teaching with a *posuk* from *Neviim*: "על מה אבדה הארץ... על" – "Why was the land destroyed?...because they abandoned My Torah" (*Yirmiyahu* 9:11-12). *Chazal*

(Continued on page 7)

**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

### Parshas Vayishlach Questions

1. This parsha begins: "And Yaakov sent messengers" to Esav. Where does the Torah state: "And Yisrael sent messengers"?
2. In this parsha, what verse has 8 words in a row ending with the letters *yud-mem*?
3. What competitive sport is mentioned in this parsha?
4. Where in this parsha is a question used as an answer? (2 answers)
5. Who is mentioned in the Torah as walking with a limp?
6. In this parsha, who has a name that is also the name of an animal? (5 answers)

### Answers

1. Numbers 21:21 states that "Yisrael sent messengers" - i.e. the Jews sent messengers to the Emorite king for permission to cross his land.
2. In Genesis 32:15, the gifts of Yaakov to Esav are enumerated, with 8 words in a row ending with the letters *yud-mem*.
3. Wrestling is mentioned in Genesis 32:25: "And a man wrestled with him [Yaakov]."
4. After the unknown "Ish" changes Yaakov's name to Yisrael, Yaakov asks his name. The "Ish" responds with a question: "Why do you inquire of my name?" (Genesis 32:30). After Yaakov berates Shimon and Levi for killing the city of Shchem, they respond, "Should he treat our sister like a harlot?" (Genesis 34:31).
5. Yaakov walks with a limp after he is injured in the wrestling match (Genesis 32:32).
6. The following people have names of animals: Chamor (donkey) is the father of Shchem (Genesis 33:19). Devorah (bee) is the wet-nurse of Rivka (Genesis 35:8). Rachel (sheep) is one of the Matriarchs. Aya, which means "buzzard" (Genesis 36:24). Dishon, which means "elk" (Genesis 36:25).

(Moishy Rothman — Continued from page 1)

the "kindness and truth that Hashem gave him." What was the kindness and truth that Yaakov received? The Ramban explains truth to mean the things guaranteed to Yaakov through a promise, and kindness is a gift that was not included in the promise. Rabbainu Bechiya adds that Yaakov's prayer was more of an admission than an investigation on what types of blessings Yaakov received. He was asserting that the true nature of anything bestowed from Heaven is purely out of the attribute of kindness. It's not because of Yaakov's great acts that Hashem granted him blessings, but rather out of the ultimate kindness.

The lesson of the prequel to Yaakov's prayer is the necessity of the admission of the omnipotence of Hashem. When praying, a person is speaking directly to the Creator. One must realize that all that he or she has is due to Him. This humility in fact makes up the first three blessings in the Shemoneh Esrei. They all include the power and greatness of Hashem, creating a sense of awe and modesty in the eyes of the person. Only after this proclamation does one start to express his deepest requests and wishes. Implementing this idea makes the entire prayer more valuable, since it's asked with full dependence of the benefactor for a response. The Ramban famously says, Maaseh Avos Siman Labanim, it's our responsibility to follow in the footsteps of our fathers and imitate their deeds. May it be that we all accept this attitude towards the meager preliminary steps of prayer, and hopefully follow through in creating a new sense of concentration towards the entire process of prayer.

(Yoni Fenster — Continued from page 4)

"Why do you ask my name?" the angel replied. "It is a pointless endeavor to prepare your descendants for their encounters with me. My mission is to test people, and in order to do this, I change form in every generation. The situations change, the temptations change, and I change. In one generation, the temptation may be idol worship, and that is where I concentrate my efforts. In another generation, it may be the heresies of so-called "enlightenment", and that is where I concentrate my efforts. I am always taking on a different form and changing my essence. Telling you what my name is now would not help your descendants in the future."

In our times, it seems that the changed form of the *yetzer hara* is the pursuit of wealth and worldly pleasures. Materialism is the bane of our generation. And the chameleon known as the *yetzer hara* is working actively to promote it. It is our job to make sure that he fails.

Taken from *Rabbi Frand on the Parsha*

**THE COMPLETE EDITION OF  
RABBI MOSHE ATIK'S TORAH TEASERS  
IS NOW AVAILABLE ON AMAZON  
(KEYWORD TORAH TEASERS)**

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Uri Himelstein

## Tashlumin Part II

*Two weeks ago, we began a two part series on Tefillas Tashlumin. Last time, we began by discussing the general inyan of tefillas tashlumin, and this week we will continue with some more unique cases of tefillas tashlumin.*

### VII. Special Circumstances

- a. The Shulchan Aruch writes that if one doesn't daven mincha on Erev Shabbos or Yom Tov, then he should make it up through a second Shemoneh Esrei that night by the Shabbos or Yom Tov Shmoneh Esrei.
- b. However, the Mishna Brurah paskens that if one just didn't say ya'ale veyavo (if Erev Shabbos was Rosh Chodesh) and therefore wasn't yotzie, he may not be mashlim it that night. This is actually a question in general, even if it was not on Erev Shabbos. Rav Schachter quotes Rav Chaim Solevietchik as explaining that the machlokes was really about whether one wasn't yotzie tefillah at all (therefore one would have to be mashlim), or if it's just that one was yotzei tefillah but not the additional chiyuv of Hazkarass Me'ein Hameorah (in which case one would not have to be mashlim the Tefilla because in the tashlumin one isn't even accomplishing hazkarah).
- c. If one is Mekabel Shabbos early and has yet to daven mincha, since one isn't allowed to daven a weekday amidah anymore, the Mishna Brurah paskens that it would be considered a regular case of tashlumin.
- d. Similarly, the Mishna Brurah paskens that if a woman lit her candles without davening mincha then she is able to daven two maarivs. However, as we already mentioned, this is not so simple, because we mentioned a psak of R' Shlomo Zalman that women might not have to say a tefillas tashlumin during a tefillah that they don't normally daven, because it only works after a tefillah chiyuvis.
- e. If a person doesn't daven mincha on Shabbos or Yom Tov, then one davens maariv twice and says Havdalah in the first one. The Shulchan Aruch and Gemara go further to say that if one was mavdil in the second Shmoneh Esrei, they are not yotzei and must go back. This is a very strange Halacha because if one just misses Havdalah in general, then they don't have to go back again; however, where one messes up the order, they must repeat it. Rav Schachter explains that this is because if one says Havdalah in one and not the other, then he is showing that he switched the order, which isn't permissible.
- f. If one didn't say maariv on Motzei Shabbos or Yom Tov, then he would say an extra shacharis the next day. If one was mavdil on the Kos, then one would not say anything at all, but if one wasn't mavdil at all, then the Mishna Brurah paskens that he would say Havdalah in the second one.
- g. If one didn't daven shacharis on a day with mussaf, then one may not say two mussafim. The Pri Megadim explains that this is because one may not say "Umussafin K'hilchasan" twice, because there was only one mussaf brought. In-

(Continued on page 4)

# THE NAME OF AN ANGEL

By Yoni Fenster, 12th Grade

וישאל יעקב ויאמר הגידה נא שמך ויאמר למה זה תשאל לשמי

And Yaakov asked and said, "What is your name?" And [the angel] replied, "Why do you ask my name?" (32:30)

Throughout the night, Yaakov struggles with the angel of Eisav, and in the end, he is victorious. Towards morning, the angel asks Yaakov to release him, but Yaakov refuses unless the angel blesses him. The angel informs Yaakov that his name will be changed to Yisrael. "And what is your name?" Yaakov asks the angel. But the angel's only response is a cryptic question, "Why do you ask my name?"

What is the implication of this dialogue?

According to our Sages, this angel was the guardian angel of Eisav, also known as the Satan, also known as the *yetzer hara*, the evil inclination. Rav Leib Chasman explains that since the name of a person or being reflects his essence, when Yaakov asked the angel for his name, he was actually trying to discover his essence. He was actually saying, "What are you, the *yetzer hara*, all about? What makes you tick? What is the secret of your power over people?"

And the angel replied, "Why do you ask my name?" In other words, explains Rav Leib Chasman, there is no point in asking this question. The *yetzer hara* is not a reality, only a figment of the imagination. It is an image that is conjured in the mind when a person is consumed by desire. But in reality, there is no separate entity called the *yetzer hara*. It's each person himself.

Sometimes, a person lies in the dark and sees huge shadows forming on the wall. He is terrified. Perhaps it's a bear, or perhaps it's an intruder. But then he flicks on the light and sees that it was nothing, only his own overactive imagination. This is the *yetzer hara*, a shadow in the night, a figure of fantasy, without reality, without essence. And when you flick the light on, you discover that nothing was there in the first place.

Rav Chaim Dov Keller offers a different interpretation of the dialogue between Yaakov and the angel. He interprets Yaakov's question along the same lines as does Rav Chasman. Yaakov wanted to know the essence of the *yetzer hara* because he wanted to forewarn his descendants and fortify them against this formidable foe.

(Continued on page 2)

(10 Minute Halacha — Continued from page 3)

- stead, one would just say two minchas.
- h. If one missed both shacharis and mussaf, then one would say mincha, then mussaf, and then tashlumin of shacharis.
  - i. If one missed Neillah on Yom Kippur, then he must say two weekday maarivs, and if one missed mincha too, then he must say a third maariv (the Mishna Brurah explains in the name of the Pri Megadim that here one may daven three tefilos at once, even though normally one may be able to make up only one at a time, because normally there is only one tefilla per zman, unlike here where mincha and neillah occupy only one zman).
  - j. If one had forgotten to say mincha on Erev Rosh Chodesh, then the Rama paskens that one would say two Shmoneh Esrei's at maariv and say ya'aleh veyavo in both of them. The Shulchan Shlomo extends this concept to even apply to Erev Chanuka or Purim, where one would say two al hanisims at maariv.

(Continued on page 7)

## Fighting for What's Right

By Natan Alper, 10th Grade

In Parshas Vayishlach, there's a violent occurrence when Shechem assaults Dina and proposes that he marries Dina and that Yaakov and his family come live with the people of Shechem. However, Yaakov and his family say that first, everyone must be circumcised in order for them to intermarry. Shechem, agreeing to these terms, commands the whole city to circumcise themselves. And on the third day after the circumcision, when the people are most weak, Shimon and Levi wipe out the whole city and free Dina from Shechem. After this happening, Yaakov condemns Shimon and Levi for their actions, but they respond, "Shall our sister be treated as a harlot?"

Were Shimon and Levi correct in their response of wiping out the whole city of Shechem, or even killing just Shechem, the prince, to avenge the assault upon their sister?

There are many approaches that we can use to answer this question, but I'll present two possibilities.

The nations of the world are responsible for the seven mitzvos from Noach, and if not carried out, they are punishable by death. The assault upon Dina was a violation of one of the Noachide laws known as abduction. However, according to the Rambam, the entire nation of Shechem was guilty by this incident, since they were responsible to establish judicial systems (another Noachide law), and by not bringing their prince to justice, they abandoned their responsibility of demoting immoral actions through judgment. Therefore, Shimon and Levi were allowed to carry out the rescue for Dina and "sweep the whole city on the way".

On the other hand, the Ramban disagrees. First of all, the requirement to make a judicial system is regarding money issues, not to enforce the other Noachide laws. Also, a person is only punishable by death if he actively committed an action (not if he passively didn't do an action). The people of Shechem may have been guilty for other capital crimes, but Shimon and Levi had no right to kill the people of Shechem for those sins.

*(Continued on page 9)*

*(Simon Afriat — Continued from page 6)*

would fall where a מת was buried, the מת rose to the top of the ground, and they were able to tell where the מתים were buried. After all the מתים were found, the ground was marked where they were buried, and the כהנים were now able to walk through the marketplace to get into town.

We learn from here the important aspect of the הכרת הטוב, gratitude. For example, when a person receives a promotion in a job at work, he must realize that a good thing was done to him, and he must appreciate it, instead as thinking, "I got a promotion, I deserve it, I worked for it, and earned it." He must realize that his boss or whoever gave him the promotion gave it as an incentive to make him a better, more reliable person, and he must show his appreciation.

We can also learn from here the way to express and show appreciation to others. Saying thank you may not be enough sometimes. A person must do something positive like רבי שמעון בר יוחאי and יעקב אבינו. Say thank you by doing an action. Clean up the siddurs at your shul, collect צדקה for a charity organization, help your parents around the house. This is true הכרת הטוב.

Hopefully, may everyone be zoche to build on their הכרת הטוב, their gratitude towards others, and to serve Hashem to our greatest abilities, and with the help of Hashem, we will B'ezrat Hashem have משיח and be in במהרה בימינו with the Beit Hamikdash, ירושלים אמן.

Given over by Rabbi Libman

דברים הוצאים מן הלייב

You can get  
דברים היוצאים מן הלייב  
weekly by email!

Visit [hayotzim.com](http://hayotzim.com) or scan the barcode with your  
Smartphone to subscribe



# Gratitude Towards Others

By Simon Afriat, 11th Grade

It says in "ויבא יעקב שלם עיר שכם": פרשת וישלח פרק ל"ג פסוק י"ג

"And יעקב arrived in the city of שכם complete."

יעקב went through some specific difficulties. He was met by עשו and his army, he lived with לבן, etc. However, when יעקב arrived in שכם, he had not lost any of his תורה, his money, or his בריאות, health. יעקב arrived "שלם", complete, to the city of שכם.

The גמרא in in גמרא ב says that in order to give thanks to Hashem for this great חסד that he received, יעקב decided to do something to show gratitude, הכרת הטוב, to הקדוש ברוך הוא. He wanted to do a חסד for the people of שכם, like doing a חסד to the world that Hashem created.

ר' יוחנן says that יעקב made bath houses, and שמואל says that יעקב made marketplaces for the people of שכם. We see from this act of kindness that יעקב אבינו performed the הכרת הטוב that he possessed. After יעקב אבינו arrived safely in the city of שכם, he took it upon himself to do a חסד, something special or unique for the world of Hashem.

The same situation and idea had also occurred with רבי שמעון בר יוחאי. During the Roman rule, רבי שמעון בר יוחאי hid in a cave for 13 years. After רבי שמעון בר יוחאי was aware that the Romans were not searching for him anymore, he left the cave and went to the city of טבריה. When רבי שמעון בר יוחאי arrived in טבריה, he said, "When יעקב אבינו arrived in the city of שכם, he did something for the city, so I would also like to do something for the people living in this city." רבי שמעון בר יוחאי was told of a marketplace that encountered a specific problem. This certain marketplace in טבריה had troubled the כהנים of the city, since מתים were buried there, and no one knew exactly where they were buried; the כהנים were not able to walk through this marketplace.

רבי שמעון בר יוחאי knowledgeably took some beans and threw them around the marketplace. When a bean

(Continued on page 5)

(Stories Of Greatness — Continued from page 10)

where you see fit. I have just one request: on my gravestone, I want it to be inscribed 'Here lies Yisrael the Goy.'"

The members of the society exchanged glances: was the old man out of his mind? They spent a few more minutes at his bedside hoping to secure at least a modest sum for the community poor, but finally left his house in exasperation.

The entire town was abuzz with this latest show of miserliness by "Yisrael the Goy." How low can a man sink! Even at death's door, he's hoarding his wealth, refusing to share his blessings with the needy.

Yisrael's funeral was a sorry affair. It was difficult to even scrape together the needed minyan of ten to conduct a proper Jewish burial. He was buried off to the side, on the outskirts of the cemetery. No eulogies were held, for what could be said of such a man?

The following Thursday evening, there was a knock on the door of the chief Rabbi of Krakow, the famed Rabbi Yomtov Lipman Heller, known as the author of Tosophot Yom Tov. In the doorway stood a man who ex-

(Continued on page 8)



FOLLOW US ON

twitter

@dvarimhayotzim

@tenminutahalach

@torahteachers

(Binyamin Davidson — Continued from page 1)

emphasize this by explaining that had we only forsaken the *Ribono Shel Olam* but not His Torah, we would not have been exiled, since Torah would have led us back onto the right path.

Obviously, the above statements require some explanation. R' Elchonon, to do so, creates the following analogy: A nation in war may lose a battle or two yet still recover and win the war as a whole; however, if its weaponry were to be wiped out by the enemy, it would immediately be consigned to lose the war. This parable can be applied to our everyday struggle with our *Yetzer Hara*. If we lose some battles to our *Yetzer Hara* – even major ones, such as idolatry, immorality, or murder – we can still bounce back and ultimately win the war. But, if the *Yetzer Hara* were to remove our ammunition – the Torah – all would be lost. In fact, the Gemara in Kiddushin (30b) says that the *Ribono Shel Olam* has attested to this fact Himself, stating “בראתי יצר הרע ובראתי לו תורה תבלין” – “I have created the *Yetzer Hara*, and I have created Torah as the perfect remedy for it!”

The Minchas Elazar, in his *Shaar Yisoschor*, makes mention of the *minhag* of Chassidim and Anshei Maaseh to specifically make a *siyyum* during the 9 Days and eat a meat meal. This certainly wasn't because they wanted meat so badly, especially since these people were always so *medakdek* in keeping *chumrahs*. So what was the reason behind this *minhag*?

To answer, he quotes the *Megaleh Amukos*, who says that the months of Tammuz, Av, and Elul, which correspond to Avraham, Yitzchak, and Yaakov respectively, (in fact, the Gematriya of Avraham + Yitzchak = Tammuz + Av) were all given to Eisav. When Yaakov battled with the *Saro Shel Eisav*, they were fighting for control over Elul, which Yaakov managed to win back, something Avraham and Yitzchak were unable to do. Since each of the three *Batei Mikdash* corresponds to one of the *Avos*, the first to Avraham, the second to Yitzchak, and the third to Yaakov, Eisav was able to destroy Avraham's and Yitzchak's *Batei Mikdash* because they did not have power over him; whereas Yaakov, who won the battle with Eisav, will never have his (the 3<sup>rd</sup>) *Bais Hamikdash* destroyed. The reason for making *siyyumim* during the 9 Days and having a fully-fledged celebration with meat is because being *mesayaim* a part of Torah weakens the *Saro Shel Eisav*, who doesn't want us to learn Torah.

The Torah also mentions a couple of specific details regarding this episode: that it took until just before sunrise and that the malach struck Yaakov in his thigh. R' Elchonon writes elsewhere that since the thigh supports the rest of the body, it symbolizes the supporters of Torah study, which in turn supports *Klal Yisrael*. It is during *galus* that the willingness to support institutions is muted. Analogously speaking, sunrise is equivalent to *bias haMoshiach*, when support for Torah will be at its weakest. Therefore, we can conclude that when we see the diminishment of the support of Torah study, it is a sign that we are approaching the coming of Moshiach, *bimheira viyameinu amen*.

(10 Minute Halacha — Continued from page 4)

- k. If one missed maariv on Rosh Chodesh night, then he should say ya'aleh veyavo in both Shmoneh Esrei's by shacharis. However, since by maariv he would not have to repeat Shmoneh Esrei if he missed ya'aleh veyavo, if he forgets to say it in the second Shmoneh Esrei in the morning, he need not go back.
- l. If one didn't daven mincha on Rosh Chodesh and that night isn't Rosh Chodesh, one wouldn't say ya'aleh veyavo, but if that night is Rosh Chodesh, one would say ya'aleh veyavo.
- m. If one missed mincha and aneinu at a Taanis Tzibbur, then one would not have to say it at maariv.
- n. Lastly, as we mentioned, if one forgot to say ya'aleh veyavo at mincha, since there is a machlokes whether he is chayiv in tashlumin, then he should make a tenai during the second Shemoneh Esrei that if he is chayiv, then it should be a tashlumin, and if not, it should be a nedavah.

*(Stories Of Greatnes — Continued from page 6)*

plained that he had nothing with which to purchase wine, candles, challah, and food for the Shabbos. The Rabbi gave him a few coins from his private charity fund and wished him a "Good Shabbos."

A few minutes later, there was another knock on the door, heralding a similar request. A third petitioner followed, and then a fourth and a fifth. Within the hour, no less than twenty families came to ask for the Rabbi's aid to meet their Shabbos expenses. The Rabbi was mystified: nothing like this had happened before in all his years in Krakow. Why this sudden plague of poverty?

Rabbi Heller called an emergency meeting of the trustees of the community's charity funds, but they could not explain the phenomenon. They, too, had been deluged with hundreds of requests for aid in the last few hours. The communal coffers had been virtually emptied!

As if on cue, there was another knock on the door. "Tell me," asked the Rabbi after handing a few coins to the latest petitioner, "how did you manage until now? What did you do last week?"

"We bought on credit at the grocer's," replied the pauper. "Whenever we needed food and did not have with what to pay, the merchant said it was not a problem. He just wrote it down in his ledger. He didn't even bother us about payment. But now he says that this arrangement is over."

Investigation revealed that hundreds of families in Krakow had subsisted this way up until now. For some reason, none of the grocers, fishmongers, and butchers were willing to extend credit any longer to the town's poor.

The Rabbi called the town's food merchants to his study and demanded to know what was going on. At first they refused to tell him. But Rabbi Heller was adamant. "You're not leaving this room," he insisted, "until you tell me what this is all about."

Finally, the truth came out. For years, Yisrael had supported hundreds of the poorest families in Krakow. Every week the town's merchants would present the bill to him, and he paid in full. His only condition was that not a soul, not even their closest family members, should know. "If any one of you breathes a word of this to anyone," he threatened, "you won't see another copper from me ever again."

Rabbi Yomtov Lipman was shattered. Such a special person had lived in their midst, and they, in their haste to judge him, had insulted him and reviled him.

The Rabbi announced that the shloshim of Yisrael shall be a public fast day. All adults will neither eat nor drink from morning to evening, and all will gather at the cemetery to beg for forgiveness from the deceased.

The Rabbi himself eulogized Yisrael. "You," he cried, "fulfilled the mitzvah of tzedakah in its most perfect form, without taking any credit for the deed and ensuring that no recipient of your generosity should ever stand ashamed before his benefactor or feel indebted to him. And we repaid you with derision and scorn..." The Rabbi expressed the wish that when his own time came, he should be laid to rest next to Yisrael. "We buried you near the fence, like an outcast, but I shall consider it a great honor and privilege to be buried near you!"

The Rabbi also instructed that the rich man's last wish be fulfilled. On the marker raised above the grave were etched the words "Here lies Yisrael the Goy". However, one word was added to the inscription: the word kadosh, "holy one". And so the inscription reads to this day on the gravestone adjoining that of the famed Rabbi Yomtov Lipman Heller in the old Jewish cemetery of Krakow: "Here lies Yisrael Goy Kadosh."



Visit [YUTorah.org](http://YUTorah.org)  
and Search DRS

DH is on  
The Marcos and Adina Katz  
**YU Torah Online**  
A Project of Yeshiva University  
Center for the Jewish Future



**"VAYISHAKEHU"****BY BENYAMIN PLESHTY, 10TH GRADE**

In this week's Parsha, in the episode when Yaakov meets Esav, the Torah says, "*Esav ran to meet [Yaakov]. He hugged him and fell on his neck and kissed him.*" (Bereishit, 33:4)

Interestingly, in the Torah, there are dots on top of the word "Vayishakehu" (And he kissed him).

Within Rashi there are some explanations as to why there are dots on "Vayishakehu". Dots on top of a word change the usual meaning of the word. There are those who explained these dots as saying that he did not kiss him wholeheartedly. However, R' Shimon bar Yochai said, "It is common knowledge that Esav hates Yaakov, but his pity aroused at that moment and he kissed him wholeheartedly."

The Midrash cites two interpretations: 1) The Torah is telling us that it was not a true kiss. Esav was trying to kill Yaakov by biting his throat. However, Yaakov's throat miraculously became solid as marble and Esav's teeth had a hard time, so instead Esav kissed him. 2) Esav kissed Yaakov with all his heart - that was the abnormality about the kiss, since we know that Esav hates Yaakov.

Esav can be two-faced. He can be the Esav that wants to kill you, throw you out of his country, or put you in concentration camps. We have lost many Jews from the Esav that wants to kill us. There is another face of Esav that loves you. This other character of Esav wants to marry our sons and daughters and offer us "salvation from love". The loving part of Esav is as dangerous to us as the Esav who wants to kill us – we have lost millions of Jews through the loving Esav. Along these lines, Yaakov pleads with Hashem, "Save me from Esav *and* save me from my brother."

The Pardes Yosef quotes a Yalkut that Esav said, "I won't kill Yaakov with bows and arrows, but with my mouth and my teeth..." In other words, Esav is saying that he will kiss him to death. Esav tries two approaches here. First he tries biting Yaakov, but when that doesn't work, the other choice is to kiss him. Chazal are telling us, "We need to be on guard against both the Esav who wants to shoot arrows at us and against the Esav who wants to stretch out his hand."

(Natan Alper — Continued from page 5)

Therefore, the Ramban poses a different opinion as to the story of Shechem. He suggests that when Yaakov made a statement that all the people of Shechem had to be circumcised, they assumed that the people wouldn't agree on such terms, and that Dina would be returned because of the disagreement. However, if they did agree, Shimon and Levi would arrive on the third day (which they did) and "steal" Dina back from Shechem. What wasn't planned was that Shimon and Levi would kill everyone while rescuing Dina. This was why Yaakov was upset at them; they didn't execute the plan correctly.

No matter which opinion you prefer, both would agree that it was right to rescue Dina and punish prince Shechem. In life, there are people that try to avoid any sort of confrontation that may come to violence. We should learn that one should fight (not necessarily physically) for what's right, even if he is required to confront a person and argue his point.

Taken from "*Unlocking the Torah Text*", by Rabbi Shmuel Goldin

## STORIES OF GREATNESS

TOLD OVER BY: NOAM LEVY

*This week's story is very famous one that most people probably know. However, I think it's important to refresh in our minds some concepts that can change our lives everyday, this one being Dan L'kaf Zechus. Hopefully, if we judge more L'kaf Zechus and view everyone in a more positive light, we can bring back the Beis Hamikdash very soon. Have a Great Shabbos!!*

- Noam

In the city of Krakow, Poland, there lived a rich Jew by the name of Yisrael who was famous for his stinginess. The local beggars had long since given up trying to knock at his door. All attempts by the trustees of the community's various charity funds to elicit at least a token contribution from him were met with polite but adamant refusals.

Yisrael's utter heartlessness outraged and mystified the Jews of Krakow. Ever since the days of the days of Avraham, charity had been the hallmark of the Jew; in 17th-century Europe, where Jews were subject to frequent confiscations of their property and expulsions from their homes, it was essential to the community's very survival that those of means should aid their impoverished fellows. How could a Jew be so indifferent to the needs of his brothers and sisters? People started referring to the rich miser in their midst as "Yisrael the Goy", and the epithet stuck.

Years passed, and the rich man grew old and frail. One day, the Krakow Burial Society received a summons to Yisrael's home. "I feel that my days are numbered," he told them when they came, "and I would like to discuss with you my burial arrangements. I have already had shrouds sewn for me and I've hired a man to recite the kaddish for my soul. There is just one thing remaining: I need to purchase a plot for my grave."

The members of the Burial Society decided that this was their opportunity to collect the debt owed by Yisrael to the community. "As you know," they said to him, "there is no set price for a cemetery plot. Each Jew pays according to his ability, and the money is used for charitable purposes. Since you are a wealthy man, and since, if you will excuse our bluntness, you have not been very forthcoming over the years in sharing the burdens of the community, we think it appropriate to charge you 1000 guildens."

The rich man calmly replied: "For my deeds I shall be judged in the heavenly court. It is not for you to judge what I did or did not do in the course of my life. I had planned to pay 100 guildens for my plot, quite a respectable sum, and that is what I shall pay, not a penny more. I'm not asking for any special location or a fancy gravestone. Bury me

(Continued on page 6)

## PUBLICATION

### STAFF

#### Editors in Chief

Eli Alter  
Yitzie Scheinman

#### Associate Editors

Matthew Haller  
Eitan Kaszovitz  
layout editors

Daniel Aharon  
rabbinic articles

Ariel Axelrod  
Moshe Lonner  
Moishy Rothman  
student articles

#### Production Staff

Moshe Spirn  
Avi Weingarten  
directors of production

David Billet  
Danny Fried  
Ariel Sacknovitz

#### סופרים / Authors

Akiva Ackerman  
Simon Afriat  
Chaim Leib Alper  
Natan Alper  
Zachary Blisko  
Ari Brandspiegel  
Avi Bulka  
Brian Chernigoff  
Binyamin Davidson  
Yoni Fenster  
Shalom Gelbtuch  
Zachary Goldberg  
Yoni Gutenmacher  
Yehuda Inslight  
Zack Kalatsky  
Yaakov Kaminetsky  
Yosef Naiman  
Benjamin Ramras  
Yakov Schwalb  
Jacob Skolnick  
Eli Stahler  
Jeremy Weiss

#### 10-Minute Halacha

Rabbi A. Lebowitz  
Orator  
Uri Himelstein  
Transcriber

#### Maggid of DRS

Noam Levy

#### Menahel

Rabbi Y. Kaminetsky

#### Faculty Advisors

Rabbi E. Brazil  
Rabbi M. Erlbaum  
Rabbi A. Lebowitz

*The DRS Yeshiva High School For Boys*  
700 Ibsen Street, Woodmere, NY 11598  
Phone: (516) 295-7700 - Fax: (516) 295-4790

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

IF YOU HAVE ANY COMMENTS, QUESTIONS, OR SUGGESTIONS,  
FEEL FREE TO EMAIL US AT [INFO@HAYOTZIM.COM](mailto:INFO@HAYOTZIM.COM)

דברים היוצאים מן הל"ב זכנסיים אל הל"ב