

## Separate Twins

By: Ariel Kunin, 11th Grade

Dear Readers,

In our issue for Parshas Toldos, there were mistakes in the Dvar Torah by Ariel Kunin that were our fault, not his. We have put his Dvar Torah here again to make sure that he receives the proper credit for what he actually wrote. We apologize for the error, and hope you enjoy what he has to share.

- Zach and Ephraim

**I**n Parshas Toldos Perek 25 Pasuk 23, Hashem tells Rivka that she will have twins leading to two different nations; "One will overpower the other, and the older will serve the younger." In the next pasuk it is written "Vayimli'u Yameha Laledes Vehenai Tomim Bevitnah", that "Her time to give birth came, and, behold, there were twins in her womb." Rivka gives birth and finds out that she had twins. The Rashbam writes that the word Vehenai is used when a previously unknown event took place. Seemingly, it was unknown to Rivka that she would give birth to twins. But how can that be when in the previous Pasuk Hashem explicitly tells her that she will have twins?

In the pasuk, the twins are referred to as Tomim and not T'Omim, which is the correct Hebrew word for twins. Rashi explains that the Pasuk shortened the word because only one of the children would be a Tzaddik.

The Netziv explains that when Rivka was told by Hashem that she was having twins, she thought that they would separate in their righteousness when

(Continued on page 5)

## Yashar-El

By Freddie Grunsfeld, 11th Grade

**D**espite having sent the fabulous gifts to his brother Esau, Jacob remained apprehensive. He rose in the middle of the night to move his family and belongings to a safer spot across the nearby Jabbok field. Now that he realized he was responsible to make amends to Esau, he also realized that his efforts earlier that night were inadequate.. Sure enough, at a moment when he was alone, an unnamed "man" wrestled with him until dawn. Others have viewed the passage as an allegorical struggle occurring deep within Jacob. Along these lines, some sages have interpreted the adversary as being the heavenly minister of Esau[Gen. Rab. 77:3; Tanh. Vayishlah 8]. This is an application of the ancient concept, allegorical in Scripture, that each nation has a cosmic representative, a guardian angel, who defends it's rights and interests in the heavenly sphere that affects the corresponding earthly sphere in which we live time had come for Esau's position to be represented fairly. Jacob must contend with the issue of his brother's legitimate rights. Jacob's deception to his father and causing the redirecting of his blessings had stopped the normal transmittal of those rights. Signif-

(Continued on page 4)

To sponsor an issue of  
דברים היוצאים מן הל"ב

email us at:

[ephraim.herrmann@drshalb.org](mailto:ephraim.herrmann@drshalb.org)

or

[zachary.rosenberg@drshalb.org](mailto:zachary.rosenberg@drshalb.org)

PARSHAS VAYISHLACH  
16 KISLEV 5782  
NOVEMBER 19, 2021

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

Candle Lighting: 4:15pm  
Latest קריאת שמע: 9:13am  
שבת Ends: 5:17pm

### 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)
7. In the Torah, what names are types of animals? (5 answers)
8. In this parsha, Shchem and Chamor who are killed "at the point of a sword." Who else in the Torah is killed "at the point of a sword"? (2 answers)
9. In this parsha, who dies during childbirth? Where else in Tanach does a woman die during childbirth?

## 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).
7. Tachash, which means "dolphin" (Genesis 22:24). Becher the son of Benjamin, means "young camel" (Genesis 46:21). Tzipporah (bird) is the wife of Moshe (Exodus 2:21). Tzippor (bird) is the father of Balak (Numbers 22:2). Chaglah, one of the daughters of Tzelofchad, means "partridge" (Numbers 26:33).
8. The nation of Amalek is killed "at the point of a sword" (Exodus 17:13), as is Sichon (Numbers 21:24). Bilaam is also killed by sword but the verse states "with the sword," not "at the point of a sword" (Numbers 31:8).
9. Rachel dies when giving birth to Benyamin (Genesis 35:18). In Tanach, the wife of Pinchas ben Eli dies in childbirth (1-Shmuel 4:20).
10. Esav is married to Ada, both beginning with *ayin* (Genesis 36:2). Aaron married Elisheva, both beginning with *aleph* (Exodus 6:23). The wife of Noach is Na'ama, both beginning with *nun* (Genesis 4:22 with Rashi).

# ALIYAH SUMMARY

**First Aliyah:** On his way home to his father, Yaakov sent messengers to Eisav. The messengers reported back that Eisav is coming to greet Yaakov with 400 men. In response Yaakov divided his family and belongings into two groups so one group could flee if the other faced a battle. He also prayed to Hashem to protect him.

**Second Aliyah:** Yaakov sent Eisav gifts, in the form of hundreds of heads of cattle and sheep, in order to appease him. That night, Yaakov crossed a river with his family after which he encountered Eisav's angel who wrestled with him until dawn. Although Yaakov won, he was injured by his sciatic nerve. When the angel wished to leave, Yaakov refused to let him go until he got blessed by the angel. The angel blessed Yaakov and informed him that his name would eventually be changed to Yisrael.

**Third Aliyah:** The Torah tells us that we do not eat the sciatic nerve (*gid hanashe*) of any animal because of the wrestle between Eisav's angel and Yaakov. When Eisav and Yaakov finally met up they embraced and wept.

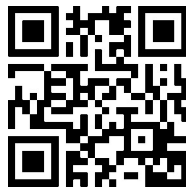
**Fourth Aliyah:** Yaakov's family approached and greeted Eisav. Yaakov pushed Eisav to take the gift he had sent him. Eisav offered to accompany Yaakov on his trip home, but Yaakov declined the gesture. Eisav returned to his home in Se'ir, and Yaakov proceeded to the city of Sukkot. Eventually Yaakov arrived at the outskirts of the city of Shechem, where he purchased a plot of land and built an altar to God.

**Fifth Aliyah:** Yaakov's daughter, Dinah, was abducted and violated by Shechem. Chamor, the governor of the city and father of Shechem, informed Yaakov that his son wanted to marry Dinah. Yaakov's sons slyly agreed to the proposition, provided that all the men of the city would circumcise themselves to which they agreed. On the third day following their mass circumcision, Dinah's two brothers, Shimon and Levi, killed all the city's male inhabitants and saved Dinah. Yaakov was displeased by this act, fearing reprisal from the neighboring Canaanites. Yaakov arrived in Beis El, and Hashem appeared to him, blessed him, and changed his name to Yisrael.

**Sixth Aliyah:** On the way to Chevron Rachel passed away while giving birth to Binyamin; Yaakov buried her there. Later, Reuven interfered with his father's marital life. Finally, Yaakov arrived in Chevron. Yitzchak died, and was buried in Maras HaMachpeilah alongside his wife Rivkah and his parents. The Torah now lists the wives and descendants of Eisav who settled in Se'ir.

**Seventh Aliyah:** The Torah continues its listing of the family of Eisav in Se'ir.

Adapted from Chabad.org



The complete edition of  
**Rabbi Moshe Atik's Torah Teasers**  
is available on **AMAZON**  
(keyword Torah Teasers)

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Yoni Sheinman

## Which Days May One Recite Kiddush Levana

When is the earliest in the month that one can say kiddush levana? The Rambam seems to say that you should say kiddush levana right after Rosh Chodesh. The Beit Yosef argues and says that there are 2 explanations to the following language of the masechet sofrim: “ain mivarchim al halivana ad shetisbasame”. What does that mean? Either it means until motzei shabbos when you say a bracha on besamim or it means when the moon expands and you can benefit from its light (about 2-3 days into the month) (quoted from the Rabienu Yonah). Therefore you seemingly can't do kiddush levana on the first day of the month since there is not enough light from the moon to benefit. The Beit Yosef quotes from the Mekubalim that you must wait 7 days to say kiddush levana. So the opinions seem to be either 1 day, 2-3 days, or 7 days. The Bach vaguely explains that kiddush levana is kabbalat binai shechinah and the only way that the moon is a representation of the shechinah is if the moon got the light from all 7 days (whatever that means). This shita of the mekubalim is difficult since there is a shita in the Gemara that 7 days is the latest one can say kiddush levana. So even though we don't hold like that shita in the Gemara, it is still hard to say that the 7th day would be the first time to say it. The Teshuvot Harama says that in that Gemara, the 7 days is really the earliest to say kiddush levana and it's not a machloket. The Shulchan Aruch paskins like the mekubalim that the earliest to say kiddush levana is 7 days. But how can the Shulchan Aruch ignore the Rambam? The Chidah says that usually the Shulchan Aruch paskins like the Rambam, but here the Shulchan Aruch didn't even mention him since the mekubalim say 7 days. The Shulchan Aruch says that if the Rambam knew that the mekubalim paskined on this, he would agree with them. In general, when there is a machloket, you should try to do something that fulfills both shitas. Therefore, in the Gemara, if you were to say it before the 7th day, you would be fulfilling both shitas. The Sefer Be'er Yaakov says based on the Rosh that whenever there is a machloket and we paskin one way, even if the way we paskin is a kula, you davka should do that way to show that you know how to paskin and that you know it is the psak halacha. Maybe based on this we should davka wait till after 7 days to show that we know how to paskin and we say the latest time is 16 days. This idea is based on the gemara brachot about the bracha on bread. The bracha on bread is either “Hamotzi lechem min haaretz” or “motzi lechem min haaretz”. The gemara says that everyone agrees that motzei lechem min haaretz works. The machlokes is whether hamotzi works. In this case we do hamotzi. The Rosh explains that this is because we want to show that we know how to paskin halacha. The Zohar Chai says that the entire shita of 7 days is a mistake and a misunderstanding of the kabbalah. The Arizal said kiddush levana on Rosh Chodesh. The Radvaz says that when kabbalah goes against halacha, we should be machmir for the kabbalah as long as it doesn't violate the halacha. Here it doesn't violate the halacha, so we should follow the kabbalah.

So what is the bottom line? The Shulchan Aruch says that we should wait for 7 days. The Aruch Hashulchan points out that it's very strange for the Shulchan Aruch to ignore all the Rishonim and find one mekubal and say that that is the way to paskin. But that is what the Shulchan Aruch does. The Chidah therefore says that the minhag of the sephardim is to wait for 7 days before saying kiddush levana. The Magan Avraham says that mitzvah min hamuvchar is to say it on the first day of the month (like the Rambam). But then he comes around and says like many of the other rishonim that we shouldn't wait till the 7th day, but you can't say it on the first day. Therefore we should wait for at least 3 days to say kiddush levana. The Mishna Berurah says that even if you generally like to be machmir like mekubalim, you should still say kiddush levana if it's winter time since you have to take into account that you may not be able to say it another night due to cloudiness. The Yeshivat Yaakov says that in the summer he would wait till 7 days but in the winter he would not take the chances of waiting so he does it after 3 days. Halacha L'maaseh, the practiced minhag (except for the sephardim and the chasidim) is 3 days and up until the night of the 15th of the month. The minhag is not to wait till the night of the 16th of the month, but if you forgot, there is to say like the Biur Halacha that you could say it without the shem malchut.

# SPARKS OF CHASSIDUS



With Noah Birnbaum



As we all know, Parshat Vayishlach tells the story of Dina, Yaakov's only daughter, getting attacked by the prince of Shchem. Shimon and Levi proceed to get angry about this and create a ruse: they create a condition for the prince of Shchem to marry Dina to get everyone in the town circumcised. In an effort to build relations with the House of Yaakov, the prince agrees. On the third and most painful day preceding the circumcision, Shimon and Levi come into Shchem and kill all the people. The rest of Yaakov sons follow and loot Shchem as well. Next, we see Yaakov disciplining the Shvatim, telling them how badly they ruined his reputation. Following that, the Shvatim reject this criticism, rhetorically asking him if they should let her be unprotected, to which there is no response.

This story is very different from others found in the Torah because it doesn't appear to have a clear hero or villain: the prince attacked Dina, all the citizens sat by and watched, the Shvatim killed and looted Shchem which they were reprimanded for, and Yaakov seems to take a very passive stance by not telling his children what to do until after the fact. In fact, the hero and villain of this story are so controversial that there have been many major debates about this very question: from the Rambam and the Ramban, and Mayer Sternberg and Rabbi Elchanan Samot, in more recent days. However, the question still remains: who is the hero, who is the villain, and what is the moral of this story?

Andrew Shmukler, who created the book *The Parable of The Tribes*, told a parable about 5 tribes who all lived next to each other. They were all peaceful with each other, yet one was very violent and started to attempt to infiltrate all the other tribes' camps. In response, one tribe doesn't fight back and gets obliterated, the next tribe gets conquered, the next one flees, and the one after that fights back. No matter what reaction you have, the evil will seep through those good societies and create evil within them.

Based on this Mashul, Rabbi Lord Johnathan Sacks derives the moral of the story in Parshat Vayishlach. He believes that the fact that there is no absolute right or wrong may actually be the moral of the story. He says that the prince of Shchem's wrongdoings caused everyone around him to be bad. He claims that that is the moral of the story: evil is a contaminant. When you come into contact with it, it spreads, and you should do everything you can to prevent it. The Torah does not hide the fact that there was no clear hero or villain to emphasize this point.

I believe that this story can be applied to our own lives as functioning members of society. Not only do we not want to surround ourselves with bad people, but we should also prevent any sort of negative or mean comments in our conversations among our friends, family, ect. If we follow that guideline, we can ensure that our lives will be filled with positivity and joy.



(Grunsfeld-Continued from page 1)

icantly, the encounter takes place at the Jabbok field, perpendicular to the Jordan River on its east, the well-established border of the land of Israel (Num. 21:24; Deut. 3:16; Josh. 12:2; Judg. 11:13, 22). Wrestling with Esau's heavenly angel indicates that the struggle takes place at the deepest level of mind. When an individual sheds his psychological defense mechanisms and rises above his ego he has access to this deeper sphere of reality. His encounter would then be a continuation and amplification of the process set in motion by Jacob's struggle with his conscience earlier that night, a struggle in the inner recesses of his mind, engaging in thorough introspection of his moral standing.. He would have come to recognize Esau's legitimate rights. It was a struggle to prove to the angel of Esau that he, Jacob, truly renounces his past deviousness and exploitation, that he is no longer "crooked" but is now "straight" and is now worthy of the blessings of the family heritage. They were struggling until dawn, the angel realizing that he cannot vanquish Jacob. Doing what he can, obvi-

(Continued on page 8)

JoBe Silver

You Are What You Eat

12th Grade

It is scientifically proven that our food choices affect our health. The old adage “We are what we eat” is very true. Every part of our body benefits from the food we eat, the water we drink, and the air we breathe. However food does not only nourish our bodies, but it also affects our moods, energy, and the quality of our lives.

The Malbim comments that the concept of “We are what we eat” actually has deeper ramifications. He says that one of the reasons given for abstaining from non-kosher animals is that they are typically predatory, cruel, and repulsive, and if one eats meat from a beheima temeah he is actually absorbing the middos of the animal into his personality.

The Malbim explains this by the issur of eating the gid hanasheh. He says that when the angel of Esav fought with Yaakov, the angel was only successful in striking him in the gid hanasheh, the area that is most associated with gashmiyus and bodily desires. The fact that Yaakov remained vulnerable at the gid hanasheh indicates that even as spiritual as Yaakov was, there was still a small part of him that remained intertwined with physicality. All the more so regarding the gid hanasheh of an animal, If one would eat the gid hanasheh they would be allowing something that represents gashmiyus and bodily desires into their body, making it more difficult for us to continue on the path of becoming Kadosh l’HaShem

Adapted from Derachim Beparsha

*(Kunin-Continued from page 1)*

they entered into the world, but that in her stomach they would still be equal. But the word Vehenai means that they were separate even in her stomach. The Netziv can’t be telling us that the word Vehenai meant that inside her stomach one was wicked and one was a Tzaddik because Rashi explained based on the Pasuk two pesukim earlier that Yaakov kicked when Rivka passed Yeshivat Shem V’Ever, and Esav kicked when Rivka passed by a place of Avodah Zarah. So we already know that inside her stomach one was wicked and one was a Tzaddik. So what exactly is the Netziv trying to tell us?

Rav Schachter (quoted and paraphrased from Torahweb.org) writes that Esav attempted to imitate Yaakov to prove to everyone that he was on the same level as Yaakov. “When Yaakov left to Padan Aram to marry a girl from the family, Esav followed suit and also married a girl ‘from the family’ but did not divorce his non-Jewish wives. This act of marrying a "girl from the family" was solely in order to appear as though he was following in the footsteps of Jewish tradition.” In many ways we see that, “Despite the fact that the two brothers were twins, and had a lot in common biologically, they had very little in common in terms of lifestyle. There is an often-quoted Midrash which states, "Why is the pig called a 'chazir?' Because someday in the future God will return it ("lehachziro") to the Jewish people." The Rishonim ask how this can be! The Rambam postulates, as one of the thirteen principles of our faith, that the laws of the Torah will never change! Can it be that someday it will be

*(Continued on page 8)*



FOLLOW US ON  
twitter

@dvarimhayotzim

@tenminutehalach

@torahteachers

## STORIES OF GREATNESS

TOLD OVER BY: ARIEL KORORI

A Jew living in Poland was suffering from a lung ailment, from which his doctors informed him he would not survive. They said that he'd better just relax and settle his affairs, while awaiting his inevitable, imminent death.

But the man refused to yield to such harsh judgment, and began making his rounds among famous, holy rabbis, seeking their blessing for a recovery.

One rabbi he met said: "I cannot assure you recovery. But, I have a colleague living in Selish, in Hungary's Carpathian Mountains, named Rabbi Shmuel Shmelke. He and I studied together under the famed Chozeh of Lublin. He can help you. Do not leave him without receiving an assurance that you will recover. Even if it means sticking around there for a few months, do so, and participate in the classes he gives to the yeshiva students."

The Jew did as he was told, and traveled to Hungary to seek the great rabbi's blessing. The rabbi questioned why he had come. "I cannot give you any better assurances," he said.

The Jew remembered what the first rabbi had told him, and he found himself accommodations for an extended stay. As instructed, he attended the rabbi's classes at the yeshivah.

One day, the rabbi delivered a Talmud class about the exact lung ailment that this man was experiencing, and quoted the opinion of the foremost commentator on the Talmud, Rashi, who mentions that this ailment is considered fatal. Then the rabbi said, "One moment, there is also the opinion of Rabbeinu Tam, who says seemingly in passing that even though this ailment is considered fatal in an animal, it is not considered fatal in a human. This is because a person possesses a mazal".

After saying this, the rabbi turned to the Jew and said: "Do you hear? Rabbeinu Tam assures you that you will have a long life. Go home. You will be well."

The man went home and lived a long and happy life.

# LIMITING OUR RISK

By Mishael Lalehzari, 9th Grade

Parshat Vayishlach sets the stage for one of the greatest secrets of the Jewish People's survival and recurring prosperity, which is our unconditional love for the Land of Israel and in exile as a Diaspora.

Yaakov has a very dramatic story on his return to Israel. He meets Esav again after leaving him because Yitzchak gave him the Bracha of the firstborn, and he went to exile for many years. At that moment, he was struck with fear of Esav's revenge which could have killed his entire family. So, Yaakov decided to split his camp into two, so that if one was attacked, the other would live and would have the chance to escape. The Torah says (Bereshit 32: 8-11): "Yaakov became very frightened and was distressed; so he divided the people who were with him and the flocks and the cattle and the camels into two camps; And he said, "If Esav comes to one camp and strikes it down, the remaining camp will escape."; and Yaakov said, "O God of my father Avraham and God of my father Yitzchak, the Lord, Who said to me, 'Return to your land and to your birthplace, and I will do good to you; I have become small from all the kindnesses and from all the truth that You have rendered Your servant, for with my staff I crossed this Jordan, and now I have become two camps"

There are two important ideas here. First, the structure of the relationship of the Jewish People to the Land of Israel was established by this story. It is about the idea of the 'promised land'. By this point, the Land of Israel was already proven to be a hard place to live in because of its politics and climate. However, in the same way that the Land of Israel is not all good, it is also not all bad; even though it has its challenges, it also has its merits. Both Avraham and Yaakov experienced hardships in Israel, yet they went back with great fortunes.

The second important idea that is given in this Parsha is the division of the camp, which was done to ensure that at least one of them would survive. Yaakov divided the camp to ensure that his family stayed together.

These two ideas are closely connected: Diasporic existence and life in the Land of Israel are forever intertwined as two important conditions of Jewish life. Together they create the supreme resilience of the Jewish People. Some of the best times of Jewish history took place outside of the Land of Israel and some of the greatest ideas of Judaism took place in the Diaspora. In the late times of the Second Beit Hamikdash, the Land of Israel experienced a big crisis of ethics and politics. Hillel traveled from the greatest Diaspora of his time in Babylon with his amazing ideas that would eventually transform the Jewish People and help start Rabbinical Judaism.

Furthermore, the idea of spreading out to limit risks has repeatedly proven itself. Big Jewish communities declined and were even destroyed in the Land of Israel, Alexandria, Babylon, Spain, Poland, and Germany, but the Jewish People were able to survive and thrive through the rise of other communities. In other words, being organized as a world-wide -web of communities has been one of the true secrets of Jewish resilience, recurring prosperity, and permanent leadership.

There is a very important message in this Parsha to all of us. Since our beginning, the Jewish people denied the existence of the Diaspora and wanted all Jews to gather in Israel. Our goal was to serve the long-term survival of the Jewish People; however, in doing so, we challenged one of the pillars of Jewish resilience.

JOIN OUR WHATSAPP GROUP  
TO GET DEVARIM HAYOTZIM MIN HALEV  
WEEKLY VIA WHATSAPP

SCAN THE QR CODE  
OR JOIN THIS LINK

[https://chat.whatsapp.com/  
FpJMF5EeGq8G3BcnZXgGtB](https://chat.whatsapp.com/FpJMF5EeGq8G3BcnZXgGtB)

FEEL FREE TO SEND TO FRIENDS AND FAMILY



CLICK [HERE](#) TO JOIN

*(Grunsfeld-Continued from page 4)*

ously what is appropriate at the deeper level of reality that this event represents, he strikes a blow to Jacob's thigh, bringing about a wrenching of his hip that causes him to limp. The impairment of Jacob's mobility perhaps symbolizes the subduing of the materialistic dimension within him, that which Jacob had no right to usurp from Esau, a necessary condition for true reconciliation. The angel requests to be released since dawn has arrived, but Jacob insists that he first give him a blessing. We may assume that the blessing he has in mind was connected with acknowledgment of his having renounced his past deceitfulness and is now worthy of carrying on the heritage of Abraham and Isaac. Before the blessing, the angel asks Jacob, "What is your name?" (32:28). The blessing has a connection to Jacob's name. Upon receiving the answer, "Jacob," he announces that Jacob's name will be changed to Israel. When not long after the angel leaves, God appears to Jacob at Bethel (35:10), blesses him and changes his name to Israel. Some see the significance of the angel asks Jacob for his name before blessing him in the fact that when he deceived his father to obtain his blessing, he stated his name was Esau. The act of stating his name in association with the blessing is symbolic of the larger correction occurring at the time. However, it appears there is much more involved in stating his name. The change in name from Jacob to Israel reflects the transformation that had taken place in Jacob. Jacob's name in Hebrew Ya'aqob is associated with the word heel, as "his hand was grasping the heel of Esau" (Gen. 25:26). Here is a positive connotation to the name, for it is the basis of the idea of "faithfully following [in the footsteps of]" (cf. Song 1:8) and by extension, as attested in ancient Near Eastern writings, "being protected." However, the root "Beis-Kuf-Ayin" is also the basis of words that translate as crooked, wily and deceitful. Upon discovering Jacob's deceit Esau declared: הָיָה לְיַעֲקֹב כִּי יָדָה עַתָּה לְיַעֲקֹב כִּי יָדָה עַתָּה לְיַעֲקֹב (Gen. 27:35). Esau's heavenly representative blessing Jacob by declaring he is to receive a new name signifies that Jacob will henceforth no longer be described as Esau had labeled him, crooked or deceitful. His new name, Israel, has many possible interpretations. The heavenly minister described it thus: "For you have contended with mighty ones and with men and have prevailed" (v. 29). This alludes to Jacob's having proved his worthiness in his battle against the contentions of Esau's representative. In contrast to the case of God changing Abram's name to Abraham, which was a permanent change, Jacob retained both names. The name "Jacob" need not be interpreted as "crooked," as we pointed out earlier, but since it may be so expounded, the duality serves as a permanent reminder of vulnerability. Jacob's mighty struggle to correct himself of his past regrettable behavior and be acknowledged by Esau's representative, and then by God, as worthy of carrying on the family heritage was a matter of historic importance in Israel's national history. As a remembrance of this milestone, Torah law prohibits Israelites from eating, the sciatic nerve within the thigh muscle on the hip socket, the spot where the angel struck Jacob (32:33)

*(Kunin-Continued from page 5)*

permissible for us to eat Pork? Some of the Rishonim explained that "The return of the pig does not refer to eating pork, but rather to the restoration of the Jewish government in place of a Non-Jewish one." The 'pig' is the faker who makes believe that he is kosher by showing his split hooves, just as others claim that theirs is a twin-religion with ours, just as Esav was a twin brother of Yaakov."

Maybe this is what the Netziv was trying to teach us. Originally Rivka thought that while Yaakov and Esav would have different actions and expressions in the world, that fundamentally at their core they were both the same. But that wasn't the case. Rivka understood that Yaakov fundamentally signified avodas hashem and Kedushah, and Esav fundamentally signified wickedness and beastiality. They were not fundamentally the same and even in the womb (at their core) they were different. Similarly, we have to understand that Judaism and the Jewish people are fundamentally different. Hashem tells us "Ve'atem Teyu Li Mamleches Kohanim, VeGoi Kadosh" ("You shall be to Me a kingdom of Kohanim and a holy nation"). We are a holy nation, and we have to view ourselves as such. We have to realize that although we are twins with Esav biologically, we are on a different level spiritually.



**PUBLICATION STAFF**

*Editors in Chief*

Ephraim Herrmann  
Zachary Rosenberg

*Associate Editors*

Moshe Acobas  
Josh Aryeh  
*Assistant Editors*

Moti Schreck  
Daniel Lebowitz  
*Layout Editors*

Ephraim Boczko  
Elisha Weissman  
Eli Avezov  
Aryeh Sacks  
Ezra Cohen  
Aharon Reyhanian  
Ari Zelefsky  
Matthew Rosenberg  
*Student Articles*

*Production Staff*

JoBe Silver  
David Kohn  
Eitan Eckman  
Binyamin Shabatian  
*Head of Distribution*

**סופרים / Authors**

Joseph Abittan  
Yosef Adler  
Yoni Aharon  
Doniel Austein  
Eli Avezov  
Avi Beylus  
Baer Boczko  
Isaac Butler  
Ezra Cohen  
Aaron Danesh  
Nathaniel Danesh  
Eliyahu Friedman  
Netanel Fruchter  
Asher Fogel  
Freddie Grunfeld  
Dovi Hirsch  
Yoel Horwitz  
Uzi Jacobson  
Mordechai Khan  
Ariel Korori  
Ariel Kunin  
Mishaal Lalehzari  
Tani Leitner  
Akiva Mehlman  
Mordechai Ostreicher  
Ariel Rogoff  
Daniel Rosner  
Ari Saffra  
Eitan Schafler  
Hillel Schein  
JoBe Silver  
Mordecai Simhae  
Isaac Wilamowsky  
Ari Zelefsky

*Weekly Writers*

Noah Birnbaum  
Ari Ivry  
Shmuel Maltz  
Yoni Sheinman

*Maggidim of DRS*

Yoel Horwitz  
Ariel Korori

*Menahel*

Rabbi Y. Kaminetzky

*Faculty Advisors*

Rabbi E. Brazil  
Rabbi M. Erlbaum

Doniel Austein

10th Grade

**The Joy of a Mitzvah**

**“Im Lavan Garti”**

Rashi notes that the word garti has the gematria of 613, just like the 613 mitzvos. Yaakov said, “I lived with Lavan and kept all of the mitzvos, and was not influenced by his bad actions.”

The simple meaning of this statement is that even someone as great as Yaakov Avinu can be prone to bad influences. Yaakov's ability to withstand Lavan's influence was a tremendous accomplishment. However, the Chofetz Chayim says that this can be understood to mean that Yaakov realized that he made a mistake. When Lavan did something wrong, he did it with energy, and a lot of enthusiasm. Yaakov realized his enthusiasm, and joy of doing a mitzvah didn't come close to the amount that Lavan had when doing something bad.

Whenever we see someone run to do an aveirah, we need to ask ourselves, “Do I run this fast when go-

ing to do a Mitzvah?” Whenever we see someone doing an action for his own pleasure, with enthusiasm and excitement, we need to make sure that we do spiritual actions with the same amount.

R' Moshe once told a story about his father, that when he lived in Russia he made a deal with a rabbi in a neighboring town; whoever dies first should come to the other one in a dream, and tell them what shamayim is like. The other Rabbi died first, and told the Rav Moshe's father in the dream that the Bes Din shel Malla judged him based on three questions. The first two questions were: did you do Mitzvos Asei, and did you do Mitzvos Lo Sasay, and he answered yes to both of them. But the third question was did you do every mitzvah with a full heart, and he failed this test! We must do every mitzvah with a passion, and extreme joy! (Adapted from Growth Through Torah)

*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 [ephraim.herrmann@drshalb.org](mailto:ephraim.herrmann@drshalb.org) or [zachary.rosenberg@drshalb.org](mailto:zachary.rosenberg@drshalb.org)