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DAF KESHER

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This week's Daf Keshar is dedicated to the refuah shleimah of Freidel bas Reizel, בתוך כל חולי ישראל.

DVAR TORAH DEVELOPING PERSON, DEVELOPING NATION

Yaakov interacts with angels in both Parshat Vayeitzei and Parshat Vayishlach, but there is a strong contrast between the two parshiot, especially according to Rashi's commentary.

The angels of Vayeitzei protected Yaakov. The angels Yaakov saw in his dream, says Rashi (Bereishit 28:12), were those of Eretz Yisrael (the Land of Israel) who had been escorting him, and those of Chutz Laaretz (outside of the Land of Israel) who now descended to accompany him. Hashem, in Yaakov's vision, told him, "I will be with you and protect you wherever you go ..." (Bereishit 28:15). That protection works through Hashem's angels. At the end of Vayeitzei, Yaakov sees two camps of angels: the angels of Chutz Laaretz who had been accompanying him until now and the angels of Eretz Yisrael who now began to escort him. In the middle of Vayeitzei we see one of those angels in action. As Yaakov told Rachel and Leah, an angel appeared to him in a dream and told him how he was being protected from Lavan's trickery.

Yaakov related to the angels of Parshat Vayishlach very differently than he did in Vayeitzei. "וישלח יעקב מלאכים" – Yaakov **sends** מלאכים (Bereishit 32:4). Rashi says that those מלאכים were actual heavenly angels – מלאכים ממשי, messengers he was not afraid would be killed by Esav. The Yaakov of Parshat Vayishlach was not only protected by angels, he sent them on a mission and **commanded** them – "ויצו אותם" (Bereishit 32:5).

As the narrative progresses, Yaakov not only sent and commanded angels, but **struggled** with them. He met a "man" and wrestled with him all night. As that episode unfolds verse by verse, the "man" emerges as really an angel. Why would a mere man change Yaakov's name to Yisrael, "for you struggled with man and angel and prevailed" (Bereishit 32:29)? Why would a man say "send me for the dawn has broken" (Bereishit 32:27)? And, lastly, if he only wrestled with a man, why did Yaakov call that place Peniel, for "I have seen an angel face to face" (Bereishit 32:31)? That angel, says Rashi (in his comments on Bereishit 32:25), was the spiritual power behind Esav; Yaakov struggled with him and, though limping, prevailed. The angel blessed him there.

This contrast between the Yaakov of Vayeitzei and the Yaakov of Vayishlach illustrates the contrast between Yaakov and Esav. Esav was, as Rashi explains (on Bereishit 25:25), fully formed at birth. Esav was static, but Yaakov developed. He grew from a Yaakov to whom Hashem sends angels for protection, to a Yaakov to whom Hashem trusts to send angels on a mission, to a Yaakov who struggles with angels.

One verse, near the end of the account of the meeting between Yaakov and Esav, describes Yaakov's character. After Esav offered to accompany Yaakov, and, perhaps, join forces with him, Yaakov explained: "יַעֲבֹר נָא אֲדֹנָי לְפָנַי עַבְדְּךָ וְנֹאֲנִי אֶתְנַהֵלָה לְאִטִּי לְרֵגֶל הַמְּלָאכָה אֲשֶׁר לְפָנַי וּלְרֵגֶל הַיְלָדִים עַד אֲשֶׁר אָבָא אֵל אֲדֹנָי שְׁעִירָה – Let my master pass before his servant, and I will progress according to my slow pace, because of the work before me and because of the children – until I reach my master in Se'ir" (Bereishit 33:14). Yaakov said to Esav: I need to go slowly. I am little by little cultivating a nation and we are only in our beginning stages. I am a developing person and will build, throughout history, a developing nation. But we will meet up one day at the very end of time.

Also in this week's Daf Keshar: Source Guide – "People and Place" · "Struggling with Identity" by Rabbi Fyvel Shuster

SOURCE GUIDE: PEOPLE AND PLACE

In one of his essays on Parshat Vayishlach, the author of the Sfat Emet discusses the special connection particular people have with particular places. His starting point is the verse describing Yaakov's arrival to the outskirts of Shechem. That essay is the basis of this source guide.

After his struggle with the angel, Yaakov entered the Land of Israel and reached Shechem:

<p>1. Bereishit 33:18 Yaakov came, whole and complete, to the city of Shechem in the Land of Canaan when he came from Padan Aram, and he encamped on the outskirts of the city.</p>	<p>בראשית לג:יח וַיָּבֹא יַעֲקֹב שְׁלֵם עִיר שָׁקֵם אֲשֶׁר בְּאֶרֶץ כְּנַעַן בְּבֹאוֹ מִפַּדַן אֲרָם וַיַּחֵן אֶת פְּנֵי הָעִיר.</p>
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The author of the Sfat Emet, Harav Yehudah Aryeh Leib Alter, זצ"ל (the Gerrer Rebbe, 1847-1905), builds on the association between the word "ויחן – he encamped," and the word חן, that describes a special affinity, and is often translated as charm, grace, or favor:

<p>2. Sotah 47a Rabbi Yochanan said: There are three instances of favor – the favor of a place [in the eyes of] its inhabitants, the favor of a woman [in the eyes of] her husband, and the the favor of a purchase [in the eyes of] its purchaser.</p>	<p>סוטה מז. אמר רבי יוחנן שלשה חנינות הן: חן מקום על יושביו; חן אשה על בעלה; חן מקח על מקחו.</p>
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Rabbi Yochanan here describes a special connection any person has for his or her place of residence – even the way Bostonians might feel about Boston, Londoners about London, or Brazilians about Brazil. The Torah, in this verse, hints at Yaakov's special affinity for the Land of Israel.

Hashem chose Tzion (which the author of the Sfat Emet perhaps understands as referring not only to Yerushalayim and the Beit Hamikdash but also to the entire Land of Israel they are within):

<p>3. Tehillim 132:13 For Hashem chose Tzion; He desired it as a dwelling place for Him.</p>	<p>תהילים קלב:יג כִּי בָחַר ה' בְּצִיּוֹן אֲנִי לְמוֹשָׁב לוֹ.</p>
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And Hashem similarly chose Yaakov:

<p>4. Tehillim 135:4 For Hashem chose Yaakov, [he chose] Yisrael his treasured one.</p>	<p>תהילים קלה:ד כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ:</p>
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Hashem's two chosen ones are therefore linked together:

<p>5. Tehillim 94:14 For Hashem will not desert His nation, and He will not leave His inheritance.</p>	<p>תהילים צד:יד כִּי לֹא יַטֹּשׁ ה' עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזֹב.</p>
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Our forefathers cultivated this connection and elevated the Land of Israel to a new level:

<p>6. Sfat Emet Parshat Vayishlach – 5752 Through the power of the forefathers the Holy Land became a place sanctified to become the dwelling place of Hashem's Honor, may He be blessed. This is what is meant by the verse, "Fortunate are those who dwell in Your house" (Tehillim 84:5).</p>	<p>שפת אמת פרשת וישלח - שנת תרנ"ב ובכח האבות נעשה ארץ הקדושה מקום קדוש להיות בו משכן כבודו ית"ש. וז"ש "אשרי יושבי ביתך" (תהילים פד:ה).</p>
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Other nations are also connected with their respective lands – but in a different way:

<p>7. Shabbat 85a Rabbi Shmuel bar Nachmani quoted Rabbi Yonatan: What is meant by the verse, "These are the people of Se'ir, the</p>	<p>שבת פה. אמר רבי שמואל בר נחמני אמר רבי יונתן: [מאי] דכתיב "אלה בני שעיר החורי יושבי</p>
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Chorites dwellers of the land” (Bereishit 36:20)? Does the rest of the world dwell in the sky? Rather, it means that they were experts in cultivating the land. They would say, “This measure is appropriate for olives. This measure is appropriate for grape vines. This appropriate is fit for figs.” The name “Chori” hints at their ability to smell the land [and know its agricultural benefits]. The name “Chivi” – Rav Pappa said: [This name hints at their ability to taste the land like a snake [and know its agricultural benefits].

הארץ” (בראשית לו: כ) ? אטו כולי עלמא יושבי רקיע נינהו ? אלא שהיו בקיאיין בישובה של ארץ, שהיו אומרים “מלא קנה זה לזית. מלא קנה זה לגפנים. מלא קנה זה לתאנים. ” ו”חרי” שמריחים את הארץ, ו”חוי” – אמר רב פפא : שהיו טועמין את הארץ כחויא.

The Chorites and the Chivites had a great sensitivity to their particular places:

8. Sfat Emet Parshat Vayishlach – 5752

They understood the physical side of the land in order to make it habitable. The Children of Israel knows how to create the inner side of habitation. They are therefore called “dwellers of Your house,” for they know and understand which places are primed for holiness.

שפת אמת פרשת וישלח - שנת תרנ”ב
שהם היו מבינים בגשמיות הארץ לעשותו ישוב. ובני ישראל עושין ישוב הפנימי, ולכן נקראין “יושבי ביתך, ” שידועין ומבינים המקום המוכן לקדושה.

The forefathers laid the groundwork for Israel’s connection with the Land of Israel and Hashem’s dwelling place on the Temple Mount in Yerushalayim. But it was David Hamelech who actualized the connection between the place Hashem chose and the People Hashem chose. He was possessed with a powerful desire to build the Beit Hamikdash. He expressed his quest through Tehillim’s Mizmor 132, that begins with these five verses:

9. Tehillim 132:5

- (1) A song of ascents. Remember, Hashem, to David all of his affliction.
- (2) That he swore to Hashem, vowed to the Mighty One of Yaakov;
- (3) “That I shall not come into the tent of my house, and I shall not go up on the bed that was spread for me.
- (4) I shall not give sleep to my eyes nor slumber to my pupils,
- (5) Until I find a place for Hashem, dwellings for the Mighty One of Yaakov.”

תהילים קלב:ה:
(א) שיר המעלות זכור ה' לדוד את כל ענותו.
(ב) אשר נשבע לה' נדר לאביר יעקב.
(ג) אם אבא באהל ביתי אם אעלה על ערש יצועי.
(ד) אם אהן שנת לעיני לעפעפי תנומה.
(ה) עד אמצא מקום לה' משכנות לאביר יעקב.

STRUGGLING WITH IDENTITY BY RABBI FYVEL SHUSTER

Yaakov Avinu had his name changed to Yisrael after his struggle with the angel, who Chazal identify as the Sar (patron angel) of Esav (Bereishis Rabbah 77:3). Yet, unlike Avraham Avinu’s and Sarah Imeinu’s changes, from Avram to Avraham and from Sarai to Sarah, Yaakov is referred to throughout history both as Yaakov and as Yisrael (Berachos 13a). His name change was not permanent and total at that point in his life and at that time in history.

In his fifth essay in the Pachad Yitzchak on Chanukah, Harav Yitzchak Hutner, זצ”ל (1906-1980, the Rosh Yeshiva of Yeshiva Chaim Berlin), relates this to the fact that Yaakov Avinu’s victory over the angel – that which precipitated the name change – was also not a complete victory at its time. We find – ויגע בכף ירך ירכו” – [the angel] touched that sciatic nerve” (Bereishis 32:26) and somehow dislocated Yaakov’s leg, leaving him “צולע על ירכו” – limping on his thigh” (Bereishis 32:32). Yaakov was victorious, but he was limping in his victory.

Only at a later stage did “the sun rise up for him and heal him” (Bereishis 32:32 – see Rashi’s comment on that verse). Eventually “ויבא יעקב שלם” – Yaakov came whole” (Bereishis 33:18); the sun came out, healed him, and he was fully whole.

Avraham Avinu’s struggles and battles were always ones of total victory. Yitzchak Avinu’s struggles and battles

were ones of total victory. But Yaakov Avinu's victories were and are temporarily incomplete but eventually are total. What does this represent about the nature of Yaakov Avinu and the Jewish People?

Yaakov Avinu's uniqueness among the forefathers is, as Chazal say, "מטתו שלימה": Yaakov Avinu's family, his descendants, were whole and complete (Vayikra Rabbah 36:5). This means that all of them were considered part of עם ישראל, the Jewish Nation, and from that point on all Jews remain Jews.

Unlike Avraham Avinu whose son Yishmael did not continue on as part of his nation; unlike Yitzchak whose son Esav did not continue on; the children of Yaakov will remain part of the Jewish People – no matter what. The Gemara says: "ישראל אף על פי שחטא ישראל הוא – A Jew, even if he sins, is still a Jew" (Sanhedrin 44a) and is part of that Jewish body. He is part of the entire Jewish People no matter how he acts.

Esav, who is described as a "ישראל מומר - an apostate Jew" by Chazal (Kiddushin 18a), did not continue on as part of the Jewish People. But a theoretical Jew who would behave like Esav, willingly and knowingly, would still remain part of the Jewish People. That reality was created by Yaakov Avinu.

This explains Yaakov's limping. The advantage of Yaakov Avinu – the tremendous gift Yaakov Avinu gave us of creating a Jewish People that will always be part of him – also means that there will be Jews who are part of that body of the Jewish People who are painful and negative. This causes that entire body of Yisrael, of the Jewish People, to limp – until the end of days when there will be a repairing of all of those as well, when "יעקב שלם."

That struggle between Yaakov and the angel ties in to Chanukah in a very interesting way. "וירא כי לא יכול לו" – [The angel] saw that he could not defeat Yaakov Avinu" (Bereishis 32:26). What did he see? Chazal say that he saw that even in a "generation of שמד" there will be צדיקים and צדקניות, righteous men and righteous women in the Jewish People, who would not give in and would not be able to be defeated by the Yevanim, the Syrio-Greeks. Because of them the angel saw that he could not defeat Yaakov. What was the "generation of שמד"? שמד is often used to describe the attempt to remove a Jew from Judaism – not necessarily through a specific action, but to remove a Jew from his definition as a Jew separate from the other nations, as a Jew who has a unique ברית, a covenant with הקדוש ברוך הוא, the Holy One, blessed be He.

The struggle between Yaakov and the angel played itself out in that first generation of שמד, when Jews reacted to the Syrio-Greeks' decrees aimed at destroying the Jews' connection with their unique Jewishness. There were Jews who left the Jewish People limping. They were referred to as the מתיונים, the Hellenized Jews who gave in and compromised their identity. Rav Hutner observes that in previous exiles we did not find מתמצרים or מתבבלים – only מתיונים. But even though we limped because of the מתיונים, we were not able to be overcome because of the righteous men and women who resisted the attack on our identity and stood up to both the יוונים and the מתיונים. And our victory over the יוונים included the ability to stay protected against the מתיונים.

Chanukah celebrates the victory of Yaakov over the angel. The light of Chanukah leads to the healing sun, to the time when the Jewish People, Yisrael, will eventually be totally complete: "ויבא יעקב שלם."

שבת שלום ומבורך

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The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet: DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, Hebrewbooks.org, and the Tanach section of Chabad.org.

We continue to pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.