

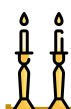


Shabbos Chizzuk

Inspirational & Interactive Divrei Torah
for the Shabbos Table












Issue #16

Parshas Vayishlach



City	Candle-Lighting	Shabbos Ends
Jerusalem	3:55 PM	5:15 PM
Beitar Illit	3:56 PM	5:16 PM
Los Angeles	4:26 PM	5:25 PM
Seattle	4:00 PM	5:10 PM
New York City	4:10 PM	5:14 PM
Chicago	3:59 PM	5:06 PM
London, England	3:34 PM	4:50 PM



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Parsha Summary

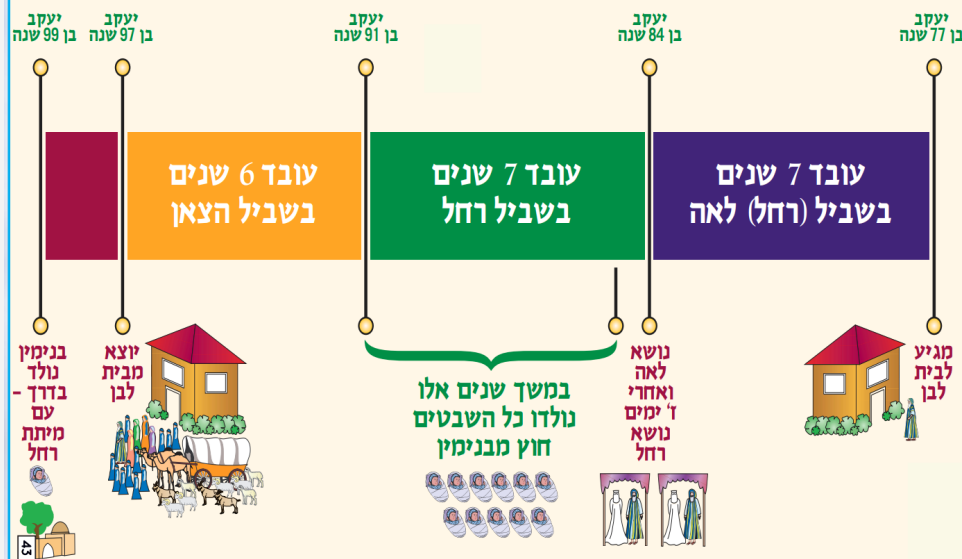
- **וישלח יעקב** Yaakov sends angel-emissaries ahead to check on his spiteful and vicious brother Esav approaching with 400 men. Yaakov takes 3 practical measures to prepare for their confrontation: assembling an army, praying to G-d, and offering gifts. They meet, reunite peacefully, and part ways. Esav travels ahead to Seir and Yaakov journeys to Shechem, Canaan and builds an altar.
- **ויאבק איש עמו** Yaakov wrestles and overcomes the guardian angel of Esav. Yaakov is struck and dislocates his hip-socket and is given a blessing and a prophecy that Hashem is going to change his name to "Yisrael."
- **ותצא דינה בתלצאה** Yaakov and Leah's daughter, Dina, is abducted by Shechem the Hivvite. In response to his wrongdoing, Shimon and Levi take revenge on all the males of Shechem.
- **אלון בכות** Devorah, Rivkah's nurse, and Rivkah pass away and are buried at Alon-bechus.
- **ותלד רחל** The birth of Binyamin and the passing of Rachel after experiencing difficulty during labor.
- **ויבא יעקב אל-יצחק** Yaakov reunited with his father Yitzchak in Chevron. Yitzchak passes away and is buried by his sons Esav and Yaakov
- **ואלה תלדות עשו** The geneology of Esav.



Visions of History | By R' Hillel Haber שליט"א, Rosh Yeshiva Shaare Torah

(To receive a copy, please contact Yeshivas Shaare Torah)

Birth of the שבטים



Sefer HaChinuch Mitzvah Count

1

שלא לאכול גיד הנֶשֶׁה

The negative commandment to not eat the "gid hanasheh" – the sciatic nerve or tendon of an animal's thigh.



Parsha Trivia

Test your family at the Shabbos table with these trivia questions on the Parsha!

From *Torah Teasers* by R' Rabbi Moshe Atik זצ"ל and *Chabad.org* by R' Menachem Posner שליט"א

Q What does "Vayishlach" mean?

A And he (Yaakov) sent

Q Where did the angel injure Yaakov?

A On his hip-socket.

Q What name was Yaakov given by Hashem?

A Yisrael

Q What 3 things did Yaakov do when he was told Esav was approaching him?

A He prepared for war, prayed to Hashem, and gave gifts.

Q What does Yaakov call the place that he wrestled with the angel?

A Peniel

Q Where in the Parsha is the number 400 mentioned?

A The Malachim (angels) returned from Esav and they informed Yaakov that Esav was coming

with 400 men.

- H
A
R
D**
- ❑ **Where in the Parsha is there a passuk that has 8 words in a row ending with the letters, "ים"?**
- Ⓐ In the passuk (32:15) where the gifts of Yaakov to Esav are described it states, "עֵימָם מִאֲתָיִים וְהִנְשִׂים עֲשָׂרִים רְחֵלִים מִאֲתָיִים וְאֵילִים עֲשָׂרִים"
- ❑ **Where in the Parsha is there a type of Tefillah mentioned?**
- Ⓐ The gifts that Yaakov gave to Esav are called a "mincha"(32:19). Mincha is also the name of the Tefillah said in the afternoon.



A SHORT IDEA

From the Lubavitcher Rebbe, R' Menachem Mendel Scheerson זצ"ל from *Lekutei Sichos* (vol. 1) and *Sichos Kodesh 5737*¹

Yaakov's Jewish Pride

עִם־לֶבֶן נִרְתִּי וְאַחַר עַד־עֵתָהּ

"I stayed with Lavan and remained until now" (Bereishis 32:5).

At the beginning of this week's Parsha, we are told that Yaakov sent emissaries to his brother Esav to tell him that he had lived with Lavan. *Rashi* focuses on the words, "I stayed with Lavan," and explains that the word "נִרְתִּי" (I lived) has the numerical value of 613. Yaakov was instructing his emissaries to inform Esav that despite living with Lavan all these years, I still did not learn from his ways, and faithfully kept all the 613 Torah commandments. The word for living also can mean, "foreigner." Yaakov was alluding to the fact that Lavan's ways were foreign to him and his priority was the Torah and its commandments.

All the commentaries ask, when Yaakov was sending his first message to Esav, shouldn't he be saying something to appease him just like he sent gifts in order to find favor in his eyes?

Yaakov's first message to Esav about Torah observance teaches us how we are to present ourselves to the non-Jewish world. We might have thought that to find favor in the eyes of non-Jews we should first highlight our commonality, by downplaying our Jewishness and Jewish practice. From Yaakov we learn that we should not be ashamed of our Torah observance – in fact, we should highlight it. Showing pride in our Godly mission not only doesn't undermine our esteem in the eyes of the world, it enhances it!

¹ From the Kehot Chumash and JEM video 19 Kislev 5741



Hilchos Shabbos

by R' Mordechai Lebar שליט"א author *Magen Avot*, Rosh Kollel
Link Kollel Los Angeles

Redacted by Dr. Emile Amzallag

May one benefit from a non-Jew on Shabbat?

Based on the *Mishna* (*Shabbat 16:8*), the *Shulchan Aruch* (*O.H. 276:1*) rules that a Jew may not benefit from a light that was lit by a non-Jew on Shabbat, even if it was done on behalf of another Jew. This precept is a Rabbinic injunction and applies not only to lighting but, generally speaking, all the forbidden labors of Shabbat. In the context of this discussion, benefit refers to something that is absolute, not simply an improvement of a current state. For example, if one is sitting in the dark on Shabbat and a non-Jew turns on the light, one may not benefit from such an act. However, if one was in a room that had dim light and the non-Jew simply increased the intensity or amount of light, one may derive benefit. It should be noted that even in the latter case, one may not ask a non-Jew to perform this act. The *Rama* (*ibid.*) adds that if a

non-Jew turned on the light for a Jew, even though it is forbidden to benefit from this, the Sages did not mandate that one leave one's home just so as not to benefit from the light. One may benefit from the light of a non-Jew if it was lit for the non-Jew or if it was lit on behalf of an ill Jew, even if the illness is not life-threatening. *Rabbi Yehuda Ayash (Mate Yehuda)* adds that one may benefit from the light that was lit for a child that is in the dark.

The *Shulchan Aruch (ibid:2)* goes on to say that it is also permissible for a Jew to benefit from the lighting of a non-Jew if the majority of those present are non-Jews. However, if half of those present were Jews (and certainly if they were the majority), and half were non-Jews it is forbidden for the Jews to benefit from the light.

One practical application of these laws is sharing an elevator with a non-Jew on Shabbat (the nuances and propriety of using an elevator on Shabbat will be discussed elsewhere). If asked by a non-Jew to which floor one is going, one may not respond since this would constitute benefitting from the act of a non-Jew. Rather, it is preferable to get off on the same floor as the non-Jew and figure out a way to get to one's floor, such as the stairs. It goes without saying that one should not do this if it will cause suspicion on the part of the non-Jews. If one happens to be going to the same floor as the non-Jew, then the act of pressing the floor is done for both parties. In such a case, the *Rashba* rules that this too would be forbidden. On the other hand, the *Biur Halacha* (§ 276, "Ve'im Yesh Hochacha") rules that as long as the non-Jew is doing it for him/herself as well, then the Jew would be able to benefit.

Summary: A Jew may not benefit from a Melacha that was done by a non-Jew on Shabbat. One may benefit if the act was done specifically for a non-Jew, or if it was done for a Jew who is ill.



Stories of Tzadikim | From Sefer *Peninim Al HaTorah* from the Yeshiva Academy of Cleveland

Everything We Have Is A Gift From Hashem

Yaakov Avinu had forgotten his *pachim k'tanim* (small jars) and went back for them.¹ R' Chaim Vital zt"l quotes his Rebbe, the *Arizal*, who explains that tzaddikim understand that whatever material possessions they have are gifted to them by Hashem. R' Matisyahu Solomon נ"ו'ל"ש gave an analogy:

There was a man who lived in abject poverty. Yet, despite all of the hardship, his greatest desire was to observe mitzvos fully. He commented that due to his economically-challenged status, he was unable to even begin the day properly. Upon arising in the morning, a Jew should wash his hands to remove any impure (spiritually contaminated) spirit attached to him (*negel vasser*). Due to his extreme poverty, he could not even fulfill this most simple mitzvah, since he had no cup! One night, he dreamt that Hashem had heard his plea and had blessed him with a cup and bowl, so that he could now wash *negel vasser*. When he woke up that morning, he was excited to see the realization of his dream. There, next to his bed was a cup and bowl. His excitement was palpable. He could now wash in the morning!

Over the years, the poor man's fortune changed, and he no longer was poor. He purchased furniture and various materialistic articles which most of us take for granted. At one point, his dingy abode did not suffice for the many things he had purchased. His wife suggested that they purchase a new and larger home, as befits someone of their newly-acquired status. He agreed and, after making the necessary arrangements, they decided to move. He called a moving company to move his material belongings to their new upscale home.

When the movers completed the job, they presented their bill and asked to be paid. The man said that he must first make certain that everything had been transferred from his old apartment. After going through everything, he declared that something was missing. The workers disagreed, claiming that they had removed everything from the apartment. "That is not true," he said. "Something is missing." He returned with the movers to his apartment and began to search. Finally, after a few hours he located his cup and bowl. "This is what concerned you?" they asked. "Is it nothing more than an old cup and bowl. Who would care about something such as this?"

"You do not understand," the man explained. "This cup is very dear to me, since I received it as a gift from G-d."

This analogy illustrates for us the attitude of the righteous towards everything they own. It is a gift from G-d. True, it has been purchased with money, but it is enabled by Hashem, thereby rendering it invaluable. The Mashgiach adds: "This is only when one appropriates the article through pure means, acting with integrity to the full letter of the law. Otherwise, if he commits any form of thievery (G-d forbid), obtaining his material possessions in less than an honest manner, it is really not his. Thus, it is not considered a gift from Hashem.

¹ Rashi, Bereishis 32:25



Maase Shehaya - Hashgacha Pratis Stories | From R' Daniel Kalish שליט"א, Rosh Yeshiva and Menahel of the Mesivta of Waterbury

Everything Is Hashgacha

Dr. Maggid z"l was someone with great emuna and love and joy of Torah. Minyanim were very important to Dr. Maggid and he would shuffle into all the minyanim in the Waterbury Yeshiva. He was very close to Hashem and always said about everything, *"It's hashgacha, it really is!"*

After the 12th Siyum HaShas, hosted at the MetLife-Giants Stadium, there was tremendous traffic leaving the stadium. People returned to Waterbury, Connecticut at 4 AM. Dr. Maggid was a man who davened in the Yeshiva of Waterbury minyan every day and was never late to Minyamin. On the morning after the Siyum, he arrived at the Yeshiva Beis Midrash at 10 AM and asked a few people learning if there will be another minyan even though he was an *ones* (he was exempt because the circumstance was beyond his control and Hashem gives reward as if he actually davened in a minyan). There was no 10 AM minyan in Waterbury and he was disappointed and gave a small sigh.

Within 7 minutes later, a busload of Chassidim showed up who were on their way to Massachusetts and asked the Yeshiva if they could use the Beis Midrash to daven. Dr. Maggid had the biggest minyan in the summer. Dr. Maggid, said as if he almost wasn't surprised, "Hashem really runs the world, it's all *hashgacha!*"



Scenes for the Soul | by Ami Adler

In his blog, "Scenes for the Soul," (<https://scenesforthesoul.com/blog>) Ami shares a photo he has taken, along with some background details and a spiritual message that we can apply in our daily lives.



Moonscape Overlook - Utah Badlands

The Background: This shot was taken at Moonscape Overlook in the Utah Badlands. The location was definitely off the beaten path and the scene that we observed was completely out of this world. We were on a plateau overlooking this valley as the sun was rising and it was difficult to choose an area of this beautiful landscape to focus on. This was my favorite shot from the area - I love how this photo captured the amazing rock formations in the background along with the patterns, textures and paths in the foreground.

The Message: One of the elements that really draws me into this picture are the many paths that wind through the scene like rivers in the dry and barren landscape. Sometimes in life we can feel like we are on a very winding path. Nothing is straight forward or easy - life seems to take us in so many different directions - and we wonder where we are really going. Thankfully, every once in a while, we can look back and see why some of those detours were necessary and were part of our growth or part of our larger mission. Sometimes we needed to make mistakes to truly learn certain lessons. Other times we just had to try different approaches until we found one that worked. Ultimately, life is about the journey, and it is important to remind ourselves that we don't always know what our destination is - but we can be confident that the twists and turns are an integral part of our unique path.



Zemiros | Katonti By. Yonatan Razel



Before Shabbos, scan the QR-Code below to listen and prepare this week's song for the Shabbos table!

*Katonti mikol hachasadim umikol haemet
asher asita et avdecha (x4)*

*Ki vemakli avarti et hayarden hazeh veatah hayiti
lishnei machanot. Hatzileini na, hatzileini na,
hatzileini na (x2)*

*Ki chasdecha gadol alay, ki chasdecha gadol alay, vehitzalta
nafshi mishol tachteyha.*



Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

1. Chanukah Party

Q) Why was the broom late to the Chanukah party?

A) *It over-swept!*

2. Potato Pancakes

Q) How many potatoes does it take to make potato pancakes?

A) *A latke!*



Reader Submissions

We are super excited to announce the newest addition to the *Shabbos Chizzuk* Newsletter! We welcome and would love to include your Divrei Torah, art, stories, jokes, or any other idea you may have!

This Week's Challenge

Submit a Dvar Torah, art, story, or joke, and we will send you a free Hashem Loves U wristband of your choice! Please submit entries to info@HashemLovesU.com.

KEEP SHTEIGING!
#Torah is my life!

Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh!

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