

קהל בני ישראל
זבארוב זאלאזיץ

K'HAL B'NEI YISRAEL

RABBI TZVI MANDEL

מורינו הרב צבי מאנדעל

SPERLING ADULT LEARNING CENTER

885 EAST 7TH STREET

BROOKLYN, NY 11230

(between Avenue H and Foster Avenue)

TEL.: (718) 258-2004 Fax (718) 338-2075

www.rabitzimandel.org

Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Vayishlach

Commentaries

Mazal Tov

to

Alti & Dovi

May you build a Bayis Neeman B'Yisrael.

Have a great and joyous Shabbos!

PARSHA COMMENTARIES

Vayishlach

1. Ramban derives from this parsha that the Jewish People must emulate our ancestor Jacob and prepare ourselves by way of prayer, appeasement and to rescue ourselves (war) just as Jacob did not rely on his righteousness, though in the end, Hashem rescued him from Esau.
2. "Angels..." (32)
Kli Yakar and Ohr HaChaim mention a number of reasons for the use of angels: either because Jacob always had the angels in front of him—even when they went to Esau—only angels can be in two places at the same time, or because since he wanted to know whether Esau was still holding a grudge against him or not and only an angel can know what was on Esau's agenda. Therefore, he used angels.
3. "...to Esau his brother, to the land Seir," (32:4)
Ramban says the Torah hints to us about our falling into hands of Edom. We find [Sefer HaChashmanaem 1:8] that when the Kings during the Second Temple made a covenant with the Romans which eventually caused their falling prey to them, our Sages mentioned this as well [see Josephus Ch. 65]
4. "My master," (32:5)
Daas Z'Keinim quotes the Midrash that says, "Hashem says, 'I said, *the older one will be enslaved to the younger one* and you call him 'master' eight times in this parsha. I swear to you that eight kings descended from Esau will reign before the first Jewish King."
5. "Now [*atah*, Heb.]" (32:5)
Baal HaTurim says, "The *ayin* represents the seventy years of exile in Babylon; the *tof* represents four hundred years in Egypt; and the *hay* represents five thousand and after that, in the year 6,000 Moshiach will come."
6. "My master," (32:5) Ramban says Jacob warned them not to refer to Esau with the title 'master' except when speaking directly to him. This title was used in order to take away Esau's hatred from his heart. Since the correct way for a younger brother to speak to his oldest brother is by calling him 'master', this way, he felt he could make Esau realize that he regrets robbing his blessings and firstborn rights from him.
7. "I lived with Laban." (32:5) Ohr HaChaim says two brothers that trust and love each other tell each other all they have been through—both the good and the bad. This shows the 'closeness of hearts'. This way, Jacob wanted to find favor in Esau's eyes by showing he believed in him and in their brotherhood.

8. "I lived with Laban." (32:5)

Rashi quotes two interpretations: a) Though I lived with Laban, I was only a stranger; I have not become a minister or respected member of the community; b) Though I lived with Laban, I still kept the 613 commandments. Kli Yakar says there seems to be a contradiction between these two interpretations: If Jacob was trying to convey the message that he wasn't a minister (he is humble), why does he say he kept the commandments, which would seem to convey a message of not fearing Laban and Esau—since their father Isaac said that if he (Jacob) adheres to the Torah, he would be higher than Esau? Kli Yakar therefore, offers an alternative interpretation in which he says perhaps both views in Rashi are one: Jacob meant to say to Esau that though, "I have not become a minister while living with Laban, this was not because our father's blessing was not valid, since though I should have become a minister according to his blessing, because I adhered to the Torah, still my whole reason for receiving the blessings was through lying to our father and blessings are valid according to whom the one who blesses wants them to go to. Therefore, you are the real recipient of the blessings, not me. One cannot receive a blessing through a lie."

9. "To find favor in your eyes," (32:6)

Seforno says Jacob was saying in a sense, "There is no question in my mind that you will rejoice in my success in acquiring riches and honor that will bring me to find favor in your eyes when I tell you this."

10. "And Jacob feared..." [see Rashi] Daas Z'Keinim says Jacob's fear was due to his not having been home for 20 years and since Esau was home all this time and gave honor to his father, perhaps the merit of this good deed will defend him and deem him victorious in case of a war against Jacob.

11. In another interpretation, Daas Z'Keinim points out that Esau was living in the Land of Israel and this merit might help him.

12. Rambam says Jacob realized how serious the situation was when the angels (messengers) returned without any verbal message in return from Esau. In fact, Esau didn't even allow them to meet with him and relay Jacob's humble request. They just sensed animosity and when they inquired from amongst his camp as to what Esau was up to, the response was, "He is coming towards Jacob with 400 men." Though later, we find Esau's heart became merciful after he saw all the honor and Jacob's bowing seven times before him, in conclusion, Rambam says, "Hashem controls the human heart to feel the way He wishes it to feel."

13. (32:8) Baal HaTurim explains Jacob's fear: Even though Hashem promised him that, "his seed will be like the dust of the earth," perhaps that refers to future children he will have, but these must die.

14. "And the leftover camp."(32:9) Ramban says this alludes to the future generations of Jacob's children, one king will decree against their money, another will decree against their lives, while still another king will allow them to enter his country. Still and all, there will always be a Jewish Nation and it will never be completely wiped out.
15. "I am smaller (not worthy of) than all the loving kindness and all the truth." (32:11) Seforno explains that this means as follows: the 'loving kindness' which I was not worthy of and 'all the truth' since You helped me in the merit of my ancestors. However, since You have helped me, I beseech your help now, too, though I am still not worthy of it.
16. "All the loving kindness and all the truth." (32:11) Ohr HaChaim points out that whenever Hashem does 'loving kindness' to us, it is with 'truth' i.e., it is impossible for humans to repay Him for all the good He bestows upon us. Therefore, the kindness is deemed 'true' as in the verse, "If you (person) were righteous, what have you given Hashem?" [Job 35:7] For this reason, when one does loving kindness for the deceased, it is referred to as 'loving kindness of truth' because the recipient cannot reciprocate the kindness. (My father, Reb Pinchas ben Zeev Kehas Moshe, z'l" H.K.M. practiced this kindness throughout his business all his years—may his memory be a blessing for his children, grandchildren, great-grandchildren and all their children.)
17. Ohr HaChaim also points out that sometimes, when a person is robbed by another person (and since people have choice, one can choose to rob and be successful in doing so) Hashem has mercy on the robbed person and repays him his loss. However, this person still always feels that someone wrongfully has his possessions. In the case of Laban, however, Hashem returned to Jacob the exact object that was almost stolen from him (see 31:9). This way, Jacob was not left with that bad feeling.
18. "Rescue me...a mother on her children." (32) Baal HaTurim says this refers to Haman, who wanted to destroy, "babies and women," [Megilas Esther] and the first letters of, "Rescue..." in Hebrew spells Haman—*hey, nun, mem*.
19. "Your seed like the sand near the ocean." (32:13) Kli Yakar enumerates three parables Hashem gives when He blesses us: a) dust, b) sand, and c) stars:
- a) Dust—when we are lowly and treaded upon by others (24:14), then He promised us we will spread to the four corners of the Earth;
 - b) Sand near the ocean—when we are not at peace and Hashem rescues us from our enemies, which, is like the sand that protects the water from flooding—Jacob's prayer that Hashem rescue him from Esau; and
 - c) Stars—when we are at peace and successful, just like the stars are high and exalted.