

# אור הצפון

Weekly

Parshas Vayishlach | 11/19-11/20 |

ט"ז כסלו | תשפ"ב | Issue 20



Candle Lighting 4:16 PM	Mincha/Maariv 4:20 PM	Shacharis 7:45 & 8:45 AM	Zman Shema 9:14 AM	Daf Yomi 3:25 PM	Maariv 5:11 PM	Havdalah 5:17 PM
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## The Rabbi's Drasha

Rabbi Lebowitz

It is common for Chazal to equate certain Aveiros with others. In psychological jargon this is referred to as "schema" – using a point of reference that we know about to illustrate something new to us. For instance, if I were describing LeBron James to somebody who had never heard of him, I would say "he is like Magic Johnson's talent in Karl Malone's body with Michael Jordan's killer instinct". For those of us who stopped watching NBA basketball when the 1980s ended, this would give a very clear picture of what kind of player he is. We can imagine how angry and betrayed God must feel when somebody turns to other gods, and we use that as a model to understand God's attitude toward one who gets angry. The Zohar writes anybody who eats on Tisha Be'av is considered like he ate a Gid Hanashe. What is the connection between the two? In what way is eating the Gid Hanashe different than eating any other type of Maachalos Asuros?

The moments that lead up to the battle with the Saro shel Eisav are described as "Vayoter Yaakov Levado". Yakov's aloneness is what left him vulnerable to attack. This would make perfect sense if we were speaking about a physical attack, but we are talking about a spiritual attack. How does the loneliness in any way make him more vulnerable to the attack of an angel?

When trying to pinpoint the ideological battlefield where Yaakov and Eisav met, we receive mixed messages: on the one hand the Midrash says that apparently, Yaakov was more than willing to forego all of Olam Hazeh for the sake of Olam Habah. Yet, Rashi in Parshas Toldos told us that Yaakov and Eisav were fighting over both worlds. Apparently, Yaakov was interested in this world! Which Medrash accurately depicts Yaakov's attitude toward this world?

To answer these questions it is important to understand the relationship between the physical world and the spiritual world. To that end let's make two important points: First, the Ramchal explains the idea that had Adam Harishon not sinned, he would have stayed in Gan Eiden forever without dying. This idea is perplexing – would there have been nothing more to life than what we see here on earth? The Ramchal explains, and this is implicit in the Rambam as well, that the ideal of Adom Kodem Hacheit reveals that this world has the potential to be an Olam Hanitzchi. The combination of Ruchniyos and Gashmiyos does not have to be a dichotomy but could have been a perfect fusion. Once Adam sinned, all that changed. Ruchniyos and Gashmiyos are two distinct forces, which brings me to our second point: The Gemara in Sanhedrin Daf 91 relates the idea of viewing the Neshama and Guf like a crippled person and a blind person respectively, is a beautiful imagery of the tension that human beings face in this world. We are made up of two parts – one of which can see and dream and desire, the other which can physically do things. Every person deals with both elements of his being, but the question is what precisely the relationship between the two is: Eisav has the crippled person working for the blind man. The Ikkur is the body, and all of his dreams, hopes and vision is Meshubad to achieving his desires. In essence, he is a pair of legs

### Youth Corner

The first 4 children from each group who tell Rabbi Klein the answer to the question will receive an extra 3 raffle tickets each!

### QUESTION:

**Who was born along with Bin-yamin? (35:17)**

(Answer for Vayeitzei : Dan.)

that goes and gets things for himself, and he just uses the eyes to achieve that. Yaakov, on the other hand, has the blind man working for the crippled man. He defines himself by his spiritual vision and desire for more in life – he yearns for קודם הטהא. However, the reality of this world is that he needs legs to achieve his goals. In essence, he is a spiritual being that would love to see outside of himself, share and give, but lacks the ability to do so without legs to bring him there.

As it turns out, both Yaakov and Eisav are interested in Olam Hazeh, but they want entirely different types of Olam Hazeh. Yakkov yearns for Olam Hazeh Kodem Cheit Adam Harishon and Eisav yearns to give the man with legs some eyes to get what he wants..

Yakkov is most vulnerable when he is alone because that is when he is unable to give to others. He is spiritually crippled because the way to use this physical world for spiritual advantage is by using it to give. Tisha B'Av happened because we looked at the holy land with Gashmiyos glasses. We saw a physical land that may have spiritual potential and not a spiritual place that may also have physical character. Failure of this sort is like Gid Hanashe – failing to understand the battle between Yaakov and the Saro Shel Eisav.

What does it mean for a person to make his Neshama the Ikkur and his body the Tafel?

There was a Jew (**Said a few years ago**) who was recently Niftar who certainly knew what it meant to have the Berachos of Olam Hazeh. Paul Reichman was the biggest holder of New York real estate in his prime. He was a multi-billionaire. According to the New York Times, “the net personal worth of the Reichmanns reached \$10 billion, making them at one point among the 10 wealthiest families in the world.” Yet, according to the NYT obituary “At the height of his business career, Mr. Reichmann sometimes spoke wistfully of the Talmudic studies and religious school building projects he undertook as a young man. “I think that what I did in those years was a greater achievement than what I’ve done since,” he was quoted as saying in a 1996 biography of his family. In fact, I can tell you a story in my wife’s family that demonstrates this point of having the blind man serve the cripple. My uncle, Julius Berman, had just become a partner at Kaye Schoeler when he received a phone call from Rav Moshe Feinstein. Rav Moshe told him that some Lakewood boys had gotten into some trouble with a business deal with some mafiosos and they needed a lawyer to help out. Uncle Julie said that he can’t take this on as a new partner, spending all this time on pro bono work. Rav Moshe called him back and said that Paul Reichmann has agreed to transfer a significant amount of his business to Kaye Scholer, on the condition that Julie take care of this private matter. The other partners just knew that Mr. Berman was working on a special project for Mr. Reichmann and that Mr. Berman had brought in the Reichmann account, no small achievement for a newly minted partner. All the other business, the millions of dollars he brought to the firm, was simply a cover for a Chesed. With Mr. Reichmann, there was no doubt that the Neshama was in charge, no matter how strong and powerful the Guf became.

## Teen Inspiration

### The Fight

By: Eli Eisenberg

"Yaakov was left alone and a man wrestled with him until the break of dawn." The Midrash explains that this man was really Eisav's guardian angel, otherwise known as the Satan. Why did this Malach only pick a fight with Yaakov - why didn't he attack Avraham or Yitzchak?

Avraham represented gemillus chassadim and Yitzchak represented avodah, Gemillus chassadim and avodah are two of the three pillars on which the world stands, but the third pillar, Torah, which Yaakov represented, is the most crucial one for the Jewish nation's success in carrying out its mission on earth. The Satan was aware of this, and therefore only attacked Yaakov. He knew the most effective way to harm the Jewish people would be to deter them from learning Torah.

A person may feel that he is not cut out for learning, and would rather do anything but learn. He would rather do acts of Chessed all day than sit down and learn. Furthermore, when one finally 'sits down' to learn he suddenly remembers everything that he has to take care of, and he has to take care of it NOW. This is the Satan's approach - he is doing everything he can to prevent you from learning! The evil inclination doesn't mind if a Jew fasts, davens, and gives tzedaka all day long, provided that he does not learn Torah. This is because the Torah is what gives us the energy to help us overcome our instincts and climb the spiritual ladder towards perfection.

## Torah From The BKNW Family

### Following Yaakov Avinu Will Make You Happy

By: Eli Weisfeld

“With my walking-staff, I passed over this Jordan, and now I have become two camps” (32:11).

As Yaakov and his family make their way back to Eretz Canaan after more than twenty years in Aram Nahara'im, Yaakov prepared for his meeting with his Eisav. He began by planning a gift that would express his peaceful intentions and appease Eisav. Due to the danger that Eisav posed, he also made plans for an escape, by dividing his family into two camps and hoping for at least partial salvation. Lastly, Yaakov davened to Hashem for His protection.

As Yaakov approached the Yardein, the border of Eretz Canaan, he called out to Hashem: “With my walking-staff, I passed over this Jordan, and now I have become two camps.” Why did Yaakov not say more simply, “Many years ago, I left my father’s home”? Why did Yaakov mention the Yardein that stood before him? And why mention the walking-staff that had surely been discarded a long time ago?

Rabbi Avigdor Miller zt”l learns from these two important lessons that both lead a person to happiness. The first lesson is to utilize the opportunity of contrasting one’s present situation to difficult days of the past. It was now more than twenty years since Yaakov had made his way across the Yardein in flight from Eisav. And he now found himself at the same river-crossing once again. This time, however, his situation was very different than 20 years before. Back then, he crossed over alone. And now he was loaded down with wealth. The wealth of wives and children, as well as herds and flocks. “I was lonely back then. And afraid. And I didn’t know what would be! And now look at me! וועתה הייתי לשיני מחנות. It’s remarkable, Hashem, what You’ve done with me!” And these weren’t hollow thoughts. Yaakov felt it! It was real! Utilizing the device of associating events with specific places, for the purpose of better remembering the kindness of Hashem, is an important method to awaken an intense feeling of gratitude. And that’s what Yaakov did here when he saw the Yardein. Before he even began his supplications to Hashem, he put his mind to appreciating his change of fortune. By contrasting his present success and happiness with the difficulties of the past that he had once experienced, he produced an even stronger feeling of gratitude to Hashem. As we pass by our old neighborhood, think: I was a little boy growing up, a teenager in that house; then a young newlywed in that apartment. And now I’m a family man. I have a wife and children, a family and home of my own, a job. Ve'atah Hayiissi Leshnei Machanos. Think about what I've become since then. “I have this child, and I have that child. I have a car now, and my own home to live in. I have this and I have that. Thank You, Hashem, for all this happiness.” And that’s using the Avodah of Yaakov Avinu. The second lesson is learning to appreciate the burdens of life. When Yaakov first ran away from Eisav, he was a lone traveler without many possessions and was easily able to make a quick escape. The burden of a family now made that impossible. Had Yaakov now been burdened down with only one wife, a child or two, and a few sheep and cows, he would have had a much simpler time escaping and hiding from Eisav and his army of four hundred men. But things are much more difficult when you are responsible for four large families, as well as the wealth of animals, goods, and supplies that Yaakov was caring for. And it wasn’t easy to cross over the Yardein with such a large group. It was a very difficult moment for Yaakov. But Yaakov used that extra difficulty to become more and more appreciative of Hashem’s kindness. “Yes, it’s specifically because of all the extra good I have, that I have this extra burden.” The burdens caused him to realize how much he had. So many of the difficulties and day-to-day struggles that we all face are actually wonderful opportunities for greatness. How

many people would love to go through our regular everyday burdens!? It takes time and money and effort to raise a family. But the wise man will use these difficulties, to recognize how much he has gained over the years. He says Ve'atah Hayiissi Leshnei Machanos. All of my hard work, my bills, my Tzaar Gadol Banim, is all because Hashem gave me so many gifts. The daily burden that we carry is the result of the happy gift of children. We say "Boruch Hashem I have these troubles" and we use the difficulties to remind us of the kindness that Hashem has bestowed upon us. By following in the path of Yaakov, of recognizing all the kindness that Hashem has given us since our youth, and then using our "burdens and difficulties" that come along with the gifts of Hashem to remember His kindness, we'll be on our way to a happy, successful life.  
Have a Great Shabbos.

## Staff

Mara De'Asrah

Rabbi Aryeh Lebowitz

Editors in Chief

Donny Simcha Guttman

Ezra Yarmush

Teen Outreach Coordinators

Daniel Lebowitz

Eli Eisenberg

Distributor Manager

Daniel Lebowitz

Printing Head

Tani Sussman

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## The Parsha Corner

Rabbi Balsam

1. When davening to Hashem and stating that he had received much Chesed, what did Yaakov say he had when crossing the Yardein: a) his shirt, b) very little, c) his stick, d) his trust in Hashem.
2. What river did Yaakov help his family cross before he remained alone and wrestled with the Malach: a) Yardein, b) Yabok, c) Chidekel, d) Nilus.
3. When Yaakov asked the Malach what his name was, the Malach responded: a) why are you asking my name, b) it is Pelei, c) it changes based on my Shelichus, d) I am the Sar Shel Eisav.
4. Which of the following behaviors does the Torah NOT say that Eisav did upon greeting Yaakov: a) hugged him, b) kissed him, c) cried, d) bit him.
5. When Eisav suggested that they travel together, Yaakov responded that he was concerned for: a) the children, b) the sheep, c) the influence that 'ש' men would have, d) both a & b.
6. When Yaakov found out what happened to Dinah, he: a) remained silent until his sons returned, b) screamed at Chamor, c) screamed at Shechem, d) demanded that Shechem receive a Bris Milah.
7. Shimon and Levi are referred to as: a) mighty warriors, b) sons of Yaakov, c) brothers of Dinah, d) tricksters.
8. According to the words of the Torah, who dies and is buried in Beis El: a) Rachel, b) Bilhah, c) Zilpah, d) Devorah.
9. Rachel is buried on the road to: a) Efrat, b) Chevron, c) Beis Lechem, d) Yerushalayim.
10. Yitzchak lives until: a) 176, b) 185, c) 120, d) 127.

Answers: 1) c, 2) b, 3) a, 4) d, 5) d, 6) a, 7) c, 8) d, 9) a, 10) b.