

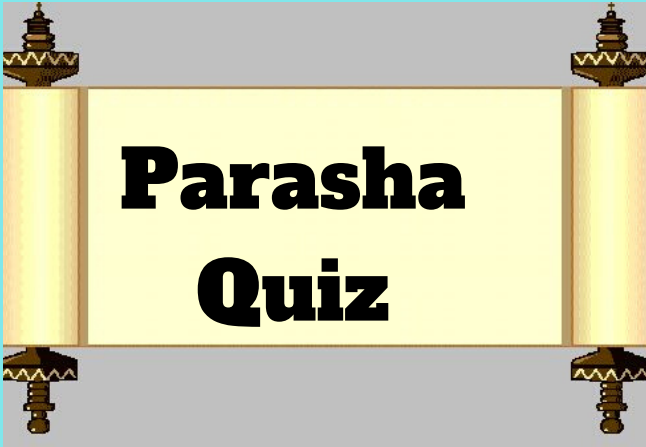


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

VaYishlach: וַיִּשְׁלַח

12.14.19



Elementary:

- 1) According to Rashi 32:9 In what three ways did Yaakov prepare for his encounter with Esav?
- 2) Who gave Yaakov a new name and what was the new name?
- 3) What is the Gid HaNashe and (based on this parasha) why don't Jews eat it?
- 4) Why does Yaakov get upset at his sons Shimon and Levi?
- 5) Where is Kevel Rachel?

Middle/High School:

- 1) What hint does Rashi (32:5) find that Yaakov kept the 613 mitzvot while living with Lavan?
- 2) What does Rashi (35:22) learn from the phrase "וַיְהִי בְנֵי-יַעֲקֹב שְׁנַיִם עָשָׂר"?
- 3) According to Rashi (36:3) what 3 types of people have their sins pardoned?
- 4) Explain the concept of "אֵין מְקַדְּמִים וּמֵאַחַר בְּתוֹרָה". How does Rashi (35:29) prove it here?
- 5) This week's Haftara comes from the book of Ovadiah, the shortest Sefer in Tanach. How many perakim are in this Sefer?

What would you do?

Discussion starter for your Shabbat table..

Would you rather never get angry or never get jealous?

Did You Know?

Because the angel wounded Yaakov in his thigh, Jews may not eat the sciatic nerve (Gen. 32:33). Will this prohibition always be in effect?

Rabbi Shlomo HaKohen of Vilna (Shu"t Binyan Shlomo) writes that in the Messianic era the consumption of the sciatic nerve will be permitted. He explains that there are 365 sinews in the human body, each of which is associated with one of the days of the solar calendar. The Zohar teaches that the sciatic nerve corresponds to Tisha B'Av. By dislodging it, Eisav's angel gave strength to his descendants to destroy the Holy Temple twice on that day.

In the times of Moshiach, this damage will be reversed as the Temple will be permanently rebuilt, and the sciatic nerve will become permitted. The Torah alludes to this concept in stating that as a result of the angel's wounding Yaakov in that place, the Jewish people don't eat it until the present day, implying that there will come a time after the present day when it will be eaten.

However, the S'dei Chemed (Klalim Gimmel 36) disagrees and brings several proofs that it will be forbidden even in the Messianic era. (Rabbi Ozer Alport - Aish.com)

“Then Jacob was left alone; and a Man wrestled with him until the breaking of day”



In War, There Are No Winners - Chief Rabbi Ephraim Mirvis

Parashat Vayishlach describes Yaakov's feelings just before his fateful encounter with his twin brother Eisav - Vayirah Yaakov meod vayeizer lo, Yaakov was afraid and he was distressed. Why is it necessary for both descriptions? Surely, if he was afraid he was distressed and if he was distressed then he was afraid?

The Netziv explains as follows: Yaakov was afraid lest he be killed and he was distressed because he was afraid. He knew that God had instructed him to make his way to the Holy Land. He knew that God would protect him, and yet, he still was nervous, he was full of fear and that distressed him because he felt that he should have conducted himself in a better way and he was letting himself down.

Rashi, as always, gives a masterful explanation. He explains, Yaakov was afraid lest he be killed and he was distressed lest he be forced to kill. It was Yaakov who realized that in war, there are no winners. Either your life is taken or for the rest of your life you have blood on your hands.

And so it is in every form of conflict, including domestic and communal conflict. Even when one is fighting lesheim shamayim, for the sake of heaven, there will always be pieces to pick up. There will be matters that one will regret.

Let us recall how even when facing a war which was inevitable and which he had to engage in, Yaakov was ever conscious of the destructive nature of conflict. Let us always strive to love peace and to pursue it.