Parshat Vayishlach
November 22, 2018

Please continue to daven for Miriam bat Chaya.

Shabbat Davening Schedule

'In' Shabbat With Rav Mark Mays and Family

Friday Night
4:01 PM       Candle Lighting
4:15 PM       Mincha, Kabbalat Shabbat and Maariv

Shabbat Day
5:40 AM       Vatikin at the Home of Rav Bina
8:30 AM       Second Shachrit in Room 301
4:00 PM       Mincha in Porat Yosef

Charidy Wrap-Up

Baruch Hashem with your help we reached our goals, and then some!
In Israel

In New York

Rav Bina on "JM in the AM" with Nachum Segal on the morning of Charidy. [Click to listen.]

Pic of the Week

While Charidy was running at the Yeshiva, our Shana Alef students were down 'South' on an overnight Tiyul.

Quote of the Week

THE IMPORTANCE OF GRATITUDE

It is now Thanksgiving. Rav Nebenzahl once said that perhaps we in Israel should also celebrate Thanksgiving, after all America is very good to us. The Baba Sali used to say that America is the source of chesed. Whenever someone does chesed to you, it is imperative that you remember it and feel a sense of gratitude. This is what makes Judaism different, gratitude is one of the pillars of our religion.

I would like to thank all those involved in the charidy campaign, you are all tzaddikim and I'm sure
that Hashem will repay you - Hashem repays every chesed.

R' Yeruchem used to speak about this from the negative perspective: when he would travel to collect money he would never stay in people's houses because he then felt that he owed them a debt of gratitude for generations and he had no guarantee that his grandchildren would live up to this. He therefore insisted on lodging in a youth hostel or something similar. We find in the Gemara and the Rambam that if one does not have appreciation what another does for him then he will not appreciate what Hashem did for him. R' Chaim Shmuelevitz would say it slightly differently - if one does not appreciate what Hashem has done for him then Hashem is not interested in him.

The Ramban in his introduction to this week's parsha states that whatever happened with Yaakov and Esav will occur throughout the generations with the descendants of Esav. It would be appropriate, says the Ramban, that we follow in the ways of Yaakov Avinu by preparing ourselves through prayer, gifts, and battle. We must remember that Esav will always hate us. How else do you explain that the Germans did to Am Yisrael. My wife needed to go to Germany for medical treatment and they treated her first class, they were extremely nice. The fact is that they have a nice side to them, just when it comes to Jews they are blinded - we must never forget that Esav sonei leYaakov. Remembering the Holocaust is not just something we do once a year but should be done every day like Kriat Shema.

I saw in the newspaper that the Israeli president wants to visit the Pope, it made me sick. I would meet Arafat before the Pope - without Christianity there would not have been a Holocaust because they were the "ra'v hamachshir". I remember Rav Herzog once went in to speak to him along with the chief Rabbi of Rome. At a certain point Rav Herzog said: there is so much tumah here we need a mikveh now. Keep in mind Rav Herzog was a litvak in every sense of the word and I would not be surprised if he did not even go to the mikveh on Erev Yom Kippur like many other gedolim. Today we read of people who want to form a relationship with the church - I will tell you that Rav Soloveichik who was known to be open-minded and said we have nothing in common with them, nothing.

All the Best,

Love You,

Shabbat Shalom.

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**Life Events**

**Mazal Tovs**

Yeshivat Netiv Aryeh would like to wish a mazal tov to:

- **Solomon** (5761) and Rachel Redlich on the birth of twin boys.
- **Michael** (5767) and Cara Shapiro on the birth of a baby boy.
- **Sammy** (5765-66) and Abby Goldsmith on the birth of a baby boy.
- **Yoni Sacknovitz** (5777-78) on his engagement to Rachel Luxenberg.
- **Jeremy** (5774-75) and Rina Bienenfeld on the birth of a baby boy.

**Baruch Dayan Emet**

**CORRECTION:** We regret to inform you of the passing of our dear alumnus Phil Machlin (5742).

Please, if you have any smachot or chas v'shalom, less happy occasions, send us your announcements so we can keep everybody updated.
Yaakov Avinu is blessed: "a nation and a congregation of nations shall descend from you, and kings shall issue from your loins" (Bereishit 35:11). Chazal explain that the "kings shall issue" is a reference to kings descending from the tribe of Binyamin who is the only one who was not yet born. Avner expounded this pasuk to crown Ish Boshet, Shaul's son, following the death of Shaul Hamelech. Ish Boshet reasoned that "kings" is plural, therefore two kings were to descend from the tribe of Binyamin, the first was Shaul clearly the second one should be Ish Boshet.

However, there is an opinion in Chazal that Avner, who was later killed by Yoav, was being punished for crowning Ish Boshet as king because this meant that he usurped the kingdom from David for two and a half years. If Hashem promised Yaakov that at least two kings would descend from Binyamin, what was wrong with Avner's crowning Ish Boshet? Was Avner not fulfilling Hashem's will?

Hashem had blessed Yaakov that there would be at least two kings from Binyamin, but Hashem did not say that it must be Ish Boshet. Although, after the fact, Ish Boshet was the second king to descend from Binyamin and this was Hashem's will, it was not up to Avner to decide how to fulfill this promise. Perhaps Hashem would have crowned Mordechai Hatzaddik or some other righteous person as king.

Chazal also teach us that Avner did not sufficiently honor David Hamelech and not even Ish Boshet, perhaps he felt that he had the right to decide who was king and this made him somewhat haughty. This is another reason he was king. There are things that Hashem says will happen but it is not your obligation to carry out Hashem's decree.

We also read in that same promise: "a nation and a congregation of nations shall descend from you". Chazal teach us that this refers to one day when the Jewish people will bring offerings in the manner of other nations - outside the Beit Hamikdash. We are taught that this was fulfilled by Eliyahu at Har Hacarmel, he brought an offering outside the Beit Hamikdash. The difference is that, unlike Avner, Eliyahu was not punished for this act. Eliyahu was a prophet and therefore he knew that it was his task to bring this offering. What Hashem says comes true but it is not up to man to fulfill that promise. In the end Hakadosh Baruch Hu's will is fulfilled but it is not up to us to insure that it does.

The prophet Chaggai had a prophecy that three things were to take place on the 24th of Kislev - the oil in the Beit Hamikdash will be pure, they will cleanse the Beit Hamikdash, and there will be victory in war. All these took place on the 25th of Kislev. However, I do not believe that the Chashmonaim were searching for victory specifically on that day - they were looking for each of these things to occur as soon as possible. We see that in fact the prophecy was fulfilled but it was not up to the Chashmonaim or anyone else to try to fulfill it.

The prophet Zechariah prophesied regarding the battle with the Greeks: "For I will bend Yehuda [as a bow] for Me, I will fill [the hand of] Ephraim with a bow, and I will stir up your children, O Zion, against your children, O Greece, and I will make you like the sword of a warrior" (Zechariah 9:13). When will this war take place? The word for "bow", keshet, also means a rainbow - the symbol for the month of Kislev. I don't believe that the Jewish people hoped for victory in Kislev specifically, they would have been happy for victory in any month, Hashem made it that it occurred during Kislev as the prophet predicted. The prophecies will be fulfilled whether we have them in mind or not, it is not up to us to try to fulfill them.
THE CONFLICTING MESSAGES OF THE MASSACRE OF SHECHEM

The word Torah implies instructions. If you were to ask people what is the Torah, they would probably answer: "a book of laws". If that were true would it not look more like a Shulchan Aruch, classified by laws and broken down into details? Our Torah is a Torat Chaim, "instructions for life", the stories in the Torah are as instructive as the mitzvoth.

When we confront a story in the Torah, the question we should ask ourselves is not how do I view the situation, rather it should be how does the Torah view the situation.

There are times when the lesson is quite straightforward. For example: "Kayin rose up against his brother Hevel and killed him" (Bereishit 4:8) is followed shortly by: "you shall become a vagrant and a wanderer on earth" (ibid. 12). The interpretation and the punishment for the act are not so difficult for us to understand.

But what about stories that appear to present an ethical dilemma, yet we see no clear resolution. For example, how are we to understand the way Sarah treated Hagar: "Sarai dealt harshly with her (Hagar), so she fled from her" (Bereishit 16:6), or when Sarah instructs Avraham "drive out this slave woman with her son" (Bereishit 21:10). What about the fact that Avraham lied when he said that Sarah was his sister, and what about what we recently read about Yaakov taking the brachot that were intended for his brother Esav.

In our parsha we find the incident involving Shimon and Levi and their killing many of the inhabitants of Shechem - were they heroes or were they villians? On the one hand Yaakov rebukes them, however they feel justified in their conduct. If it was left up to us, we would analyze based on the sense of justice. However, a closer look at the Torah's description of the incident can shed some light on how we are supposed to view this incident.

1) Shimon and Levi have the last word in their discussion of the incident with their father Yaakov: "should he treat our sister like a harlot?" (Bereishit 34:31).

2) Even though Yaakov is worried that this may endanger the family, we read later on: "they did not pursue Yaakov's sons" (35:5), this served to protect the family.

3) The Torah uses a subjective clause to justify their actions - the sons were outraged because "he had committed an outrage in Israel ... such a thing may not be done" (34:7). Similarly, when explaining why the brothers deceived Shechem and Chamor we read: "because he had defiled their sister Dina" (34:13). Once again, the justification for plundering the city is: "they plundered the city which had defiled their sister" (34:27).

4) The emphasis is on Dina being their sister because they felt that Yaakov was not doing what he should have done as her father. At first we read Dina described as Yaakov's daughter (see 34:5 and 34:7), but after that she is identified as their sister.

Yet, many years later, on his deathbed Yaakov is still unable to give them berachot because even if the action may have been noble, he felt they exhibited rage and this is a negative character trait. One could argue that there is no such thing as a negative character trait, we are taught to worship Hashem with both our good and negative inclinations, this means that every trait we have can be used appropriately.
Yaakov divides them among their brothers. According to the Netziv it is because passion is needed to accomplish things. Levi uses this to become the tribe of teachers as do Shimon (according to Rashi). The Alshich teaches that the message gets delivered if the student sees the passion of the teacher. May we all use every trait we have to serve Hakadosh Baruch Hu and Am Yisrael.

Shabbat Shalom

The Story Of The Jewish People by Rav Shai Gerson

The story of the Jewish people as told by Tanach through the eyes of Chazal.

SEFER SHMUEL I XXVIII - Part 2
DAVID AND HIS MEN WITH THE ENEMY

The Plishtim initiate a war. Achish prepared David for this possibility and would find himself fighting against his own people. It is noteworthy to point out that at the outset of the book of Shmuel we find the term "Ivrim" and (based on the context) it refers to Jewish people who are joining forces or beholden to the Plishtim. Similarly, Yosef is referred to as the "Ivri lad". This is a different usage from its description of Avraham Avinu (Avram the Ivri).

Here as well, David's men in the Plishtim army are referred to as "Ivrim" and one of Shaul's goals is for the "Ivrim" to agree to rid himself of the burden of the Plishtim from above the Jewish people. Perhaps we should mention here that during the days of Shimshon, he was captured by the people of the tribe of Yehudah in Selah Itam who tell Shimshon that the Plishtim are ruling over them. Perhaps this is the reason they did not fear David. Only when he crowned himself did they understand that David is not under their rule and they viewed this as a reason to go out to war.

David pledges his loyalty but in a mysterious manner: "therefore ('lachen') you shall see what your servant will do" (28:2). The meaning of this sentence is very unclear. The Targum explains by using the word "bechen" rather than "lachen" - rather than "therefore", he explains it as "in this way" - you will see, implying a certain commitment to certain acts during war.

The Metzudot explains that the reason is because you placed your trust in me, you will see the great might that I will show. Achish responds: "therefore I will appoint you as my permanent bodyguard". Metzudot understands this as a promise to advance David's status in accordance with the acts of might he will perform.

Tehilim List

The following members of our extended YNA family need our tefilot:

- Chaim Avishalom ben Blanka (the Chalban)
- Miriam bat Chana Reitza
- Tsharna bat Sheina
- Shlomo Ben Gittel
- Yekutiel Zalman ben Sara
- Reuven Eitan ben Chava Breina
- Zev Eliezer ben Chaya Shaindel
- Rav Avigdor Yechezkel ben Hilda Sheincha
- Chaya Dina bat Etel
- Shira Neshama bat Malka
- Eliana Ita Bat Hinda Ariella
- Binyamin Netanel ben Bracha Tova
- Yonatan Zev ben Tirzah Raizah
- Zev ben Leah
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**Submit Names** to the tehillim list.

Shabbat Shalom,
Rav Bina,
Yeshivat Netiv Aryeh

**Riddle Answer:** The sun. See Rashi 28:11 and 32:32.