

## Parshat Vayishlach: Edoms' Enigma

Based on a Naaleh.com shiur by Mrs. Shira Smiles

Summary by Channie Koplowitz Stein

In Jewish tradition, names carry within them tremendous meaning. We see this in the last passages in Parshat Vayishlach where the *Torah* lists the kings descended from Esau for eight generations. These verses contain 300 Jewish laws that Rabbi Yochana Ben Zakai revealed only to his two top disciples, writes the Leovdecha B'emet. What is the relevance of these names? In addition, the *Torah* states that each king died and was succeeded by the next king, until the eighth king, Hadar, whom the *Torah* does not list as having died.

The *Torah* we learn in this world is very limited compared to the *Torah* we can learn at the time of Moshiach or in *Olam Habo*. However, writes Rabbi Yoffo, the learning of the future will only be built upon the foundation of our learning in this world. The entire *Torah* is enigmatic, and we must therefore begin the process of unraveling its mysteries during our lives on this earth.

The Sifsei Chaim brings an analogy from the Ramchal. When one wants to transport valuable diamonds, one puts them into a plain piece of cloth to keep their value hidden from prying eyes. So too are valuable secrets of past and future worlds are hidden in these seemingly irrelevant verses. Rabbenu

Bachye sees hidden in the names of the nations allusions to the worlds Hashem created with strict justice, worlds that preceded our world. All these names refer to the different attributes of Hashem such as **MeTaV-El** an acronym for **Midat Tuvo shel El**, the attribute of goodness of God

While the greatness of Esau seems to be revealed in these verses, encoded in these names is also the downfall of Amalek, writes the *Emunat Etecha*. This seems to be fulfilling the prophecy to Rebecca that only one of the twins would be great at any time, and only with his downfall would the other ascend. Each generation of Esau's descendants produced a great king. Then each died and fell, only to have another rise in his place. But the *Torah* never tells us that the eighth king, Hadar, died. This would have signaled the ascendancy of Israel.

If Hadar never died, continues Rav Wolfson, he could never have been born in the first place. According to Rav Wolfson, all the greatness of Esau is then merely illusion, and in the final redemption, all will realize that everything belongs to Yaakov. This is prophesied in Ovadiah, "The saviors will ascend *Mount Zion* to judge Esau's mountain, the kingdom will be (*vehoeta Lo hamelucha*)

Hashem's. *Vehoyeta* which can also be translated as "and was" leaves open the interpretation that God was the King all along, and the wealth and sovereignty of Esau was an illusion.

Rav Wolfson notes that Hadar is the eighth king, a number denoting that which is above the natural order. The beauty, the *hadar*, of understanding this king lies in that which is above the natural order, as are the miracles associated with the eight days of Chanukah and the festival that celebrates true beauty that lies in the spiritual realm.

The Sichot Mussar explains that the world of the *yetzer hara* represented by Esau is a world of illusion and is the constant battle within ourselves first fought by our patriarch Yaakov. After Yaakov overcomes Esau's angel in battle, he asks the angel his name. The angel's response seems to avoid the question. The angel is telling Yaakov that he is inconspicuous, a no-name, and therein lies his strength. If someone were to examine what is tempting him, he would realize that all the beautiful allures of this world, the *hadar*, are an illusion that never dies but never really existed in the first place.

## Muktza Part 9: Unwanted Items- Part II

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

If the garbage is kept in a bin tucked away in a cabinet so that it doesn't smell, then it is not considered *graf shel rei* and one would not be permitted to move it. If the garbage is outside and the wife wouldn't be happy to host guests with garbage sitting around, then perhaps one would be allowed to remove it.

One would not be allowed to create a *graf shel rei*. If one purposefully choose to sit outside next to a garbage can, one would not be allowed to move it away. Dead bugs are considered *graf shel rei* and one would be permitted to remove it even with one's hands. Animals are *muktza machmat gufo*.

Therefore, a cage or a fish tank would be a

basis to the animal and would be *muktza*. Uncooked food items such as raw flour or meat are *muktza*. The plate or the jar holding it would be a basis and one would not be allowed to move it.

A corpse is *muktza machmat gufo* and one would not be allowed to move it. However, for the honor of the dead person, *chazal* instituted a leniency where one could put a loaf of bread or a baby on the stretcher and then one could move it.

Rav Yehuda says one can take the stretcher and flip the corpse on to another stretcher which would be *tiltul min hatzad*, moving with a *shinui* (change), and bring it in that way. Rav

Chanina says flipping the corpse is not respectful. Rather one should follow the leniency of placing a baby or a loaf of bread. There's a disagreement whether *tiltul min hatzad* is considered *tiltul*.

If there is a corpse in the house and a fire breaks out, one may save it by placing a baby or a loaf of bread on the stretcher, according to Rabbi Yehuda. Tana Kana disagrees and says one may not save it. This seems unclear. Everyone says you can invoke the leniency of the baby or loaf to remove the corpse. What is the disagreement? It refers to the indirect form of *tiltul*. *Tana kana* says it's prohibited while Rav Yehuda says it's not considered *tiltul*. Since a person would be anxious about the

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corpse, if one wouldn't allow him to bring it out, he might come to violate the *melacha* of *kibui* (extinguishing the fire). Therefore, Rav Yehuda offers the leniency. *Kibui* in the *mishkan* involved preparing coals and in this case it is to extinguish the fire which would make it a D'Rabanun. Why does it take priority to *muktza* which is also D'Rabanun? According to many *Rishonim*, *Melacha Sheino Tzricha L'gufa* is considered a very stringent D'Rabanun. The Mishna tells us that if a person's house is on fire one may hint to a reward, but one may not ask a gentile directly to extinguish it. The Ran is bothered, *amira l'akum, kibui*, is a D'Rabanun *shvus d'shvus*

*b'makom hefesd meruba*. Shouldn't that be permitted?

The Gemara says everyone holds *tiltul min hatzad* is considered to be *tiltul* and is prohibited. Tosfot and the *Rishonim* ask, aren't there many instances in Gemara that seem to indicate otherwise? The Gemara in Shabbat brings a case of money left mistakenly on a pillow. One may tilt the pillow so that the money falls off. Similarly, the Mishna says you can tilt a barrel so the *muktza* falls off. In *Mishnayot Zeraim* we find that it is permitted to pull out vegetables that were hidden in the ground even though it will cause dirt which is

*muktza* to be dislodged. How do we resolve this contradiction? Tosfot tells us in the name of the *Riva Merivi* that in the case of the corpse one would be doing *tiltul min hatzad* for the sake of the *muktza* which is prohibited. However, in the case of the pillow and the barrel, the *tiltul* would be for the sake of the permitted item which is permitted. Sweeping money under a closet with a broom, *tiltul min hatzad*, for the sake of *muktza* would be prohibited. Sweeping the floor clean of dirt for the sake of the floor not the dirt, would be permitted.

## Shir Shel Yom-Yom Rishon: Part II

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn

The Torah says, "*Eleh toldot shamayamim v'haretz b'hibaram*." These are the generations of heaven and earth when they were created. Chazal say, "*Al tikri b'hibaram*," but rather *b'Avraham*. The world was created for the level of clarity that Avraham attained. He grew up among people who worshipped idols, yet he came to a recognition of the Creator. When a person comes to this level, where he imagines himself witnessing the moment of creation when Hashem created something from nothing, then it is impossible to deny Him. We aren't getting up in the morning with that incredible recognition because the world as it is, is ongoing. But if you imagine nothing and then suddenly something happening, this overwhelming moment of discovery is the potential contained in the first day. Hashem created darkness for us to find the light. He wants to grant us a relationship of closeness and clarity and elevation if we take the steps to discover Him as Avraham did.

The *Torah* describes the strength of the four

mighty kings. Avraham and Eliezer were able to vanquish them because when we work to find the Creator, Hashem gives us the strength to rule over creation. After Avraham won the war, the *Torah* recalls a meeting with Avraham and Malkitzedek who came to greet him with bread and wine. Malkitzedek blesses Avraham, "Blessed is Avraham to the King above who possesses heaven and earth." This recognition that the heaven and earth were Hashem's was the accomplishment of Avraham. But what we see throughout the life events of Avraham was that other people came to this recognition and this was his life's mission, bringing other people to the clarity he gained.

When a person makes the right choice, Hashem blesses him with more blessings. This too is a test to see to whom he will attribute what he got. Avraham directed all that he got back to Hashem. He understood that this was another opportunity to connect. We say a blessing before and after we eat as recognition

that everything we're given belongs to Hashem. We're given permission to use it, but it's never ours. This was the life philosophy of Avraham. The ultimate level is to return our free choice, to come to a point where the only thing we can choose is the right choice, to want only what Hashem wants. This was Avraham Avinu and this is why his attribute was *chesed*. When he recognized Hashem, he experienced the greatest freedom and pleasure a person can achieve. When we feel very happy about something we want others to sense it too. This caused Avraham to share with others. The *Sefas Emes* says a servant of Hashem is constantly singing. Avraham Avinu was the most joyous person on earth.

The power of Sunday is to recognize the Creator, to understand that we were created by Him for a purpose, and to know that purpose. The fact that we are independent beings creates darkness and our mission is to generate light, to see reality the way it is and to live life radiating that joy.