

Parsha Press

PARSHAT VAYISHLACH

Thanksgiving Edition

Editorial Board

Faculty Advisors

Dr. Tzipora Meier
Rabbi Jeff Rothman

Editors-in-Chief

Daniella Dobe Friedman
Batya Matla Herzberg

Weekly Editors

Tzipora Kuperman
Leora Sperber

The Real Tzadik Tzipora Kuperman

In *Lilmode U'ilamed* by Rabbi Mordechai Katz the subject of Yaacov's immense humility is explored. When Yaccov heard that Eisav was coming we find that he was quite anxious. One can wonder- was our great father Yaacov nervous that Hashem would not live up to the promise he made, that he would protect Yaacov always? We find this to be incorrect. Yaacov was not doubting Hashem in the slightest; he was simply afraid that he had not lived up to Hashem's expectations thus not deserving of Hashem's protection. This is the nature of a real tzadik. He has complete emunah in Hashem and Hashem's word, but he knows as well that he must be deserving of Hashem's kindness, thus checks his actions constantly to make sure they are befitting of a ben torah.

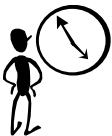


INSIDE THIS ISSUE:

The Real Tzadik	1
Having It All	1-2
News From Israel	2
Jumping At Opportunities	3
Shmirat Halashon	3
Parsha Quiz	4
Mazel Tov	4

HAVING IT ALL Elyssa Zangre

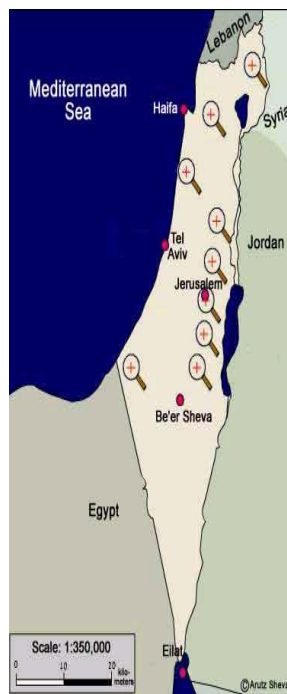
Yaakov and *Eisav* finally meet after years of separation. They have both grown older, developed families, and gained tremendous wealth. They may have been brought up in the same house, but their outlook on life is radically different. The two brothers greet each other warmly, and in the course of their conversation, a few words tell us exactly who these men have become and the legacy they will leave over to their children. *Pasuk* 9 in *perek* 33 reads, "*Eisav* said, 'I have plenty'."- *Yesh Li Rav*. A few *pasukim* later, *pasuk* 11 reads, "[*Yaakov* said], 'I have everything'."- *Yesh Li Kol*. These quotes only differ by two tiny words. Yet, those words help us clarify two diverse



Shabbat Starts:
4:13 PM

News From Israel

- Rafael Eitan, Ex-Chief of Staff, drowned in Ashdod port Tuesday
- A terrorist was apprehended in Bethlehem, thus preventing a terror attack
- Aziz Salha, the man who displayed his blood soaked hands after killing 2 Israelis in Ramallah in 2001, was sentenced to life in prison on Sunday



approaches to life.

Rashi, on these verses, explains *Eisav*'s wording to mean, having much much more than one needs. This defines the quality of one who has the money to acquire whatever his eyes behold. But those acquisitions have no limit. The *Yetzer Hara* instills in man a constant craving for more possessions. "For one who has one hundred will yearn for two hundred". When one has this desire, there is never satisfaction; there will never be happiness. Through this love of money, man can be compelled to lie, steal, or humiliate in order to attain what he craves. One lives with constant thoughts of jealousy. When this person sees someone else possess what he does not yet have, that object defines his definition of happiness. He will not be happy until he acquires it. That is not happiness.

Returning to *Yaakov*, *Rashi* explains his wording as, having all that one needs. *Yaakov* saw everything he had in life as a gift from *Hashem*. Only the *Ribbono Shel Olam* can give you exactly what you need, nothing more, nothing less. *Pirkei Avos* (4:1) says: "Who is rich? He who is happy with his lot." *Yaakov* did not only possess the sheep, the servants, and the money but he had the most valuable commodity of all. He had happiness. Rabbi Rietti says, "Money is there to teach us how to enjoy what we earn in order that we can improve our quality of life for a higher purpose and for giving for others." We do not possess money to show off who we are. Jews are above that. Our true happiness is from the understanding that what we have is great. We must be happy with what *Hashem* gives us. We spend money not for what we are going to get back, but rather for what we are going to give. Our money helps to feed, clothe, and shelter our families and to give others what they do not have.

Yaakov had to run away from home because his brother was in hot pursuit of him. His father-in-law swindled him more times than can be imagined. He will later have his favorite son disappear from him for decades. Yet, through all the troubles he endured, he felt he had all he needed. The positive and negative go hand in hand and a Jew knows how to deal with each.

Leah's son *Yehuda*, whose name means thankfulness, is blessed with the descendant *Dovid HaMelech*. *Dovid*, a ruddy man of the field like *Eisav*, had a life that was anything but peaceful. His brothers did not think much of him, his father-in-law wanted him dead, and his son led a rebellion against him. He had what seemed like the opportunity to rebel against *Hashem* for giving him such a difficult life. He could have also cried a deep cry like *Eisav* had, but he didn't. *Dovid* channeled every event in his life, the good and the bad, into a *perek of tehillim*. He sang out to *Hashem* for all he had. In doing so, each and every Jew has an opportunity to open up a *tehillim* and cry out to *Hashem* for every situation that arises in their life. It is not a bitter cry like *Eisav*'s. We know there is a purpose to our sufferings and pleasures. Everything is here to make us grow into better people. We have it all.

Jumping at Opportunities Michal Jager

When Yaakov meets up with his brother Eisav, he says, "*Im Lavan Garti, V'achar Ad Ata.*" Meaning, "I lived with Lavan, and I have lingered until now."

Rashi explains that the Gematria of the word *Garti* is equal to that of *taryag*, the 613 mitzvot. He takes this to mean that Yaakov is saying, "Although I lived with Lavan, the *rasha*, I still kept all of the 613 mitzvot, and did not follow his evil ways.

The Chofetz Chaim says that in truth, Yaakov was finding fault with himself. Lavan was so evil that, whenever an opportunity arose to do a bad deed, he was filled with excitement and enthusiasm. Yaakov wished that he could have learnt from this trait of zeal. He wished that he could have the same fervor for mitzvot as Lavan had for aveirot.

Rav Yisrael Slanter zt"l used to say that we do not hate the wicked as much as the wicked hate the righteous because we are not as righteous as they are wicked!

When we see someone jumping at the opportunity to do an evil deed, we must ask ourselves if we can run to do good with as much enthusiasm. In reality, we are also living with Lavan, in a society that runs toward evil. We must use their enthusiasm for physical pleasure as an example for us when we engage in spiritual pursuits.
Shabbat Shalom!

"Quote of the Week"

"No Pessimist ever discovered the secret of the stars, or sailed to an uncharted land, or opened a new doorway for the human spirit."

-Helen Keller

SHMIRAT HALASHON

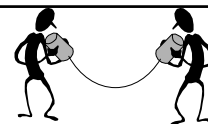
When someone speaks without proper forethought, his emotions override his intentions

Chofetz Chaim:
A Daily Companion

Story of a Gadol

One Shabbat, the elderly Steipler Gaon insisted on going to a particular synagogue a considerable distance away. His family tried to dissuade him because the long walk seemed too strenuous for the elderly man, but he insisted on it and proceeded to make the difficult walk to shul. The Gaon later explained that some time earlier, he had chided a young boy for placing a volume of the Talmud into the bookcase upside down, which was a disrespectful manner to handle such a holy book. The boy then showed the Gaon that the volume was bound incorrectly; the cover was upside down, but the book itself was put away upright. The Gaon then apologized to the young boy. However, the Gaon explained, the boy was a minor, thus rendering him unfit to grant forgiveness according to halacha. Therefore, the Gaon deemed it necessary to go to the shul where the boy was becoming a bar mitzva that particular shabbat and beg his forgiveness now that he was able to forgive.

-Anshei Emes



FAST (*halachic*) THANKSGIVING FACTS Batya Matla Herzberg

- Because there is no reference to Thanksgiving in religious texts, there is no *issur* in participating in a Thanksgiving meal
- There is no “religious” obligation to engage in a meal on Thanksgiving and therefore one may do so
- Thanksgiving’s purpose is to acknowledge the people who came to this country in the past and the people who come here now so it does not have religious affiliation
- It is forbidden to establish Thanksgiving as an obligation upon oneself, rather one should view it as a permitted holiday
- One may engage in a Thanksgiving meal with turkey as long as he/she doesn’t set the holiday as an absolute precedent



-Based on the writings of R' Moshe Feinstein

Mazel Tov



November 22– Sarina Ellner

November 23–

Rivkie Bauer

Aviva Aryeh

November 24–Shani Siegel

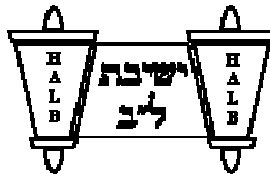
November 27–

Carrie Rabinowitz

Gila Schreier

November 29– Goldie Markowitz

Stella K Abraham High School for Girls



Mrs. Helen Spirn

Principal

Dr. Tzipora Meier

Associate Principal

Rabbi Yosef Zakutinsky

Dir. Of Admissions and Student Programs

291 Meadowview Avenue
Hewlett Bay Park, New York 11557

(516) 374-7195

Fax (516) 374-2532

Email info@skahalb.org

Mrs. Sandi Pomerantz

Assistant Administrator

Rabbi Jeffrey Rothman

Assistant Administrator

Mrs. Elisheva Kaminetsky

Dir. Of Religious Guidance