להתוודע ולהגלות מחמדי התורה בכל דף בש"ס

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פרשת השבוע

Chulin Daf 91

Aggadic teachings

The Malach wrestled with Yaakov

בחולין דף צ"א. רבי יהושע בן לוי אמר, אמר קרא בהאבקו עמו, כאדם שחובק את חבירו וידו מגעת לכף ימינו של חבירו. רבי שמואל בר נחמני אמר כעובד כוכבים נדמה לו, דאמר מר ישראל שנטפל לו עובד כוכבים בדרך טופלו לימינו. רב שמואל בר אחא קמיה דרב פפא משמיה דרבא בר עולא אמר כתלמיד חכם נדמה לו, דאמר מר המהלך לימין רבו הרי זה בור.

ורבנן, מאחוריה אתא ונשייה בתרוייהו. ורבנן, האי בהאבקו עמו מאי דרשי ביה. מבעי ליה לכאידך דרבי יהושע בן לוי, דאמר רבי יהושע בן לוי מלמד שהעלו אבק מרגלותם עד כסא הכבוד, כתיב הכא בהאבקו עמו, וכתיב התם וענן אבק רגליו.

ובע"ב, ויאמר שלחני כי עלה השחר, אמר לו גנב אתה או קוביוסטוס אתה שמתיירא מן השחר. אמר לו מלאך אני, ומיום שנבראתי לא הגיע זמני לומר שירה עד עכשיו.

- א -

'Vayiga b'chaf yereicho'

The kaf ha'yerech is the dwelling place of the yetzer hara / Sama'el could not overcome Yaakov at any limb, therefore he struck the socket of his thigh / The gid ha'nasheh corresponds to the laav against marrying two sisters / The gid ha'nasheh corresponds to the day of Tisha b'Av / The Saroi shel Eisav could not overcome Yaakov himself but he succeeded to cause the Churban Beis HaMikdash for the descendants of Yaakov / In the future when the Beis HaMikdash will be rebuilt gid hanasheh will be mutar ba'achilah

זוהר הק', של"ה, דרך פקודיך, רשב"א, בנין שלמה

The Torah reads:[1] "*Vayivoseir Yaakov levado* - And Yaakov was left alone – *Vayei'oveik ish imoi ad alois hashachar* - and a man wrestled with him until dawn. "*Vayar ki loi yachol loi* - When he saw that he could not overcome him - *vayiga b'chaf yereicho* - he struck the socket of his thigh - *vateika chaf yerech Yaakov b'hei'avko imoi* - and Yaakov's hip was dislocated as he wrestled with him. "*Vayoimer shalcheini ki alah hashacher* - He said, 'Let me go, for it has dawned' – *Vayoimer loi ashaleichacha ki im beirachtani* - But he replied, 'I will not let you go unless you bless me'... "*Vayizrach loi hashemesh ka'asher avar es Penueil v'hu tzolei'a al yereicho* - The sun rose for him as he passed Penueil, and he was limping upon his thigh. "*Al kein loi yoichlu Bnei Yisrael es gid ha'nasheh asher al kaf ha'yoreich ad hayoim hazeh* - Therefore, Bnei Yisrael shall not eat the *gid ha'nasheh* (sciatic nerve) that is upon the socket of the thigh until this very day - *ki naga b'chaf yerech Yaakov b'gid ha'nasheh* - because he struck the socket of Yaakov's thigh at the *gid ha'nasheh*."

Many lofty and sublime concepts are hidden in this Parshah; how the *Saroi shel Eisav* (angel of Eisav) - who is *Sama'el*, who is the *Satan* and the *Yeitzer Hara* (evil inclination) - wrestled with Yaakov Avinu - the *b'chir sheb'Avos* (choicest of the Avos), who is called *Kedoish Yisrael* - seeking to bring him down from the stature of *kedushah*. Yaakov Avinu battled him, and although the *malach* was unable to overcome him, he nevertheless struck the socket of his thigh, causing him to limp. This event is the root of the *laav* prohibiting the consumption of the *gid ha'nasheh*, as the *pasuk* states: "*Al kein loi yoichlu Bnei Yisrael es gid ha'nasheh asher al kaf*

ha'yoreich ad hayoim hazeh ki naga b'chaf yerech Yaakov b'gid ha'nasheh." [1] [2]

The Shelah HaKadosh[2] and the *sefer* Derech Pikudecha[3] cite the words of the Zohar HaKadosh[4] - with additional explanations from the *mekubalim*. The essence of their teaching is that the *malachim* that accompanied Yaakov Avinu to escort and protect him were not with him at the time the *Saroi shel Eisav* confronted him. Therefore, the *Saroi shel Eisav* thought that he would now be able to wrestle with Yaakov and overcome him. However, when he wrestled with him, the *malach* found no limb and no *gid* (sinew) by which he could overcome him, for every limb of Yaakov was strong through the fulfillment of *mitzvos*. Therefore, all his limbs assisted him in overcoming the *malach*.

Therefore, the *malach* came up with the idea to strike Yaakov specifically at the socket of his thigh, for the socket of the thigh, which is adjacent to the *bris*, is the place where the *yetzer hara* resides within a person. There it crouches ready to pounce, and from there it spreads throughout the rest of a person's limbs. It is for this reason that the Torah prohibited eating the *gid ha'nasheh*, because the *gid ha'nasheh* is the dwelling place of the *yetzer hara*. Moreover, '*gid ha'nasheh*' is related to the expression of *shikchah* (forgetfulness) – as in the *pasuk* '*ki nashani*' (for He has caused me to forget) - for one who eats the *gid ha'nasheh*, since it is the resting place of evil, forgets his acceptance of the *Malchus* (sovereignty) of Hashem. For this reason, *Sama'el* thought of striking the socket of Yaakov's thigh, for there he would find 'his own kind' by which to overpower Yaakov by striking the socket of his thigh.

And when the Torah says '*Al kein loi yoichlu 'Bnei Yisrael' es gid ha'nasheh*', even though at that time he had not yet been given the name 'Yisrael' - but was still called Yaakov, the Torah is alluding to that Bnei Yisrael don't eat the *gid ha'nasheh* - which is the dwelling place of the *yetzer hara* - because they are *kedoshim*. However, the nations of the world do eat the *gid ha'nasheh*, even though it is unfit for consumption, because *mazlaihu chazi* (their spiritual destiny perceives) that this corresponds to the power of their *taavah* (desires).

Now, the 365 *gidin* (sinews) of the human body correspond to the 365 *lo sa'aseh* in the Torah. The *gid ha'nasheh* corresponds to the *laav* against marrying two sisters. Since Yaakov Avinu married two sisters, although everything was done with the utmost *kedushah* and *taharah*, and in all of his actions he served as a *merkavah* (Divine chariot) for the loftiest spiritual levels, and although it was the will of HaKadosh Baruch Hu that Yaakov marry two sisters, nevertheless, because the Torah ultimately forbids marrying two sisters, Yaakov lacked the fulfillment of the *laav* corresponding to that particular *gid*. Therefore, *Sama'el* found an opening through which to strike Yaakov Avinu precisely at that *gid*.

Furthermore, the 365 *gidin* of the body correspond to the 365 days of the solar year, and the *gid ha'nasheh* corresponds to Tishah B'Av. By striking and weakening Yaakov through the *gid ha'nasheh*, *Sama'el* weakened Yaakov's spiritual strength with respect to Tishah B'Av. This ultimately resulted in the destruction of both Batei Mikdash on that day.

Therefore, the Torah says "*Al kein loi yoichlu Bnei Yisrael es gid ha'nasheh*' - The word '*es*' alludes to include Tishah B'Av, on which eating is likewise prohibited. Moreover, the word '*es*' (*alef taf*) is *roshei teivos* (an acronym for) Tishah B'Av. Through the blemish inflicted upon Yaakov's thigh, this day became impaired and destined for the destruction of the Beis HaMikdash, and therefore this day became forbidden for eating. The Zohar HaKadosh concludes that one who eats on Tishah B'Av is considered as though he had eaten *gid ha'nasheh*.

NOTES

The Saroi shel Eisav had a good part based on the zechus of honoring Yitzchak and a bad part based on his essential evil being

חתם סופר

[1] In Chiddushei Chasam Sofer[9] he explains the *machlokes* in which Rabi Shmuel bar Nachmeni says that the *malach* appeared to Yaakov as an *oveid kochavim*, and Rava bar Ulla says that he appeared as a *talmid chacham*. He explains that the *Saroi shel Eisav* possessed a certain holy spark by virtue of Eisav's *zechus* of *kibud av* in honoring his father Yitzchak. Therefore, insofar as he was the *Saroi shel Eisav*, he appeared as an *oveid kochavim*. However, insofar as the merit of Yitzchak shone forth within him, he appeared as a *talmid chacham*.

In Chiddushei Aggadah of the Rashba[5] he explains that the *malach* wrestled with Yaakov throughout the night until dawn because this alludes to the *malach's* desire to defeat Yaakov and uproot him entirely. However, since he was unable to overcome him, he instead harmed the socket of his thigh - that is, he harmed his descendants, who would emerge from his thigh in the future. Yaakov's limping alludes to that his descendants will be subjugated under the hands of Eisav in *galus*, which is symbolized by the night. And that which Chazal say that the dust of their struggle ascended to the Kisei HaKavod means that the *p'gam* reached as high as the Kisei HaKavod. However, all this only endured until *alois hashachar* (the break of dawn), for the dawn represents the *geulah* following the *galus*, which is compared to the night. At that time, '*V'alu moishi'im b'har zion lishpoit es har eisav v'hoisah Lashem ha'meluchah*' – The saviors shall ascend Har Tzion to judge the mountain of Eisav, and the Kingdom shall belong to Hashem. Then will be '*ha'Kisei Shalom*' - the Heavenly Throne will be complete. It is regarding that time that the *pasuk* says, '*Vayavoi Yaakov shalem ir Shechem* - Yaakov came complete to the city of Shechem – alluding to that in the final *geulah* the city of Yerushalayim will be restored completely as the eternal portion and inheritance of Klal Yisrael.

The Shelah HaKadosh,[6] after explaining that *Sama'el* could not overcome Yaakov Avinu himself and therefore struck the socket of his thigh - that is, that he harmed the children of Yaakov Avinu by that the *Saroi shel Eisav* destroyed the two Batei Mikdash. He then continues by explaining that the dust which rose to the Kisei HaKavod alludes to '*avak lashon hara*' (the subtle forms of *lashon hara*), which caused *sinas chinam* (baseless hatred), because of which the Beis HaMikdash was destroyed. This is alluded to by the initials '*A'Kamtza Bar Kamtza*'- *A'V'aK*, whose actions brought about the *Churban Beis HaMikdash*.

Shu"t Binyan Shlomo[7] offers a novel interpretation, introducing it with the expression *ilulei d'mistafina* (were I not hesitant to say so). He writes that in the future, the *issur* of *gid ha'nasheh* will once again become *mutar*. This is so even according to the opinion that *mitzvos einan beteilin l'asid lavoi* (the *mitzvos* will not be eliminated in the future). Nevertheless, the *issur* of *gid ha'nasheh* will certainly no longer apply in the future, because the entire reason for its prohibition is that the *malach* struck Yaakov's thigh, thereby granting power to the descendants of Eisav to destroy the Beis HaMikdash. This brought about the *p'gam* (blemish) that '*ein Hashem shaleim v'ein ha'Kisaei shaleim*' – 'the Name and the Throne are incomplete'. Therefore, *le'asid lavoi* (in the future), when everything will be rectified and the underlying reason will no longer exist, the *issur* of *gid ha'nasheh* will likewise cease. Although, in other *halachos* of the Torah '*loi darshinan taama di'kra*' - we do not derive halachah from the reasons given for the *mitzvos*, in this case, since the Torah itself explicitly writes the reason - '*Al kein loi yoichlu Bnei Yisrael es gid ha'nasheh*' - once that reason is eliminated, the *issur* itself will also cease.

It is therefore that the Torah writes *Al kein loi yoichlu Bnei Yisrael es gid ha'nasheh asher al kaf ha'yoreich 'ad hayoim hazeh'*. Nowhere else do we find the Torah using the expression '*hayom hazeh*' (this day) in such a context. However, this teaches that the *issur* applies only until the coming of Moshiach, a period referred to as '*hayom hazeh*'. However, in the era of Moshiach, which is called '*bayoim hahu*' (on that day), as in the *pasuk*, '*V'hayah bayoim hahu yitaka b'shofar gadol*' - And it shall be on that day that the great shofar shall be sounded - the *issur* of *gid ha'nasheh* will no longer apply.

- ב -

My time to recite Shirah has arrived

Malachim recite Shirah after they complete their mission / The malach didn't know that his mission includes bentching Yaakov / The ultimate purpose of the yetzer hara's enticement is that the person should not listen to him / No person ever subdued the yetzer hara as Yaakov did

חכמת התורה, עבודת ישראל

As our gemara teaches, the *malach* said to Yaakov, "*Shalcheini ki alah ha'shachar* – "Let me go, for it has dawned." His intention was that Yaakov should release him because the time had arrived for him to recite *shirah*. Yaakov responded, "*Lo ashalei'chacha ki im beirachtani* – "I will not let you go unless you *bentch* me."

In Chochmas HaTorah,[8] by Reb Shlomo Kluger, zt"l he asks: If the *malach's* appointed time to recite *shirah* had indeed arrived, how did Yaakov delay him from doing so until after he *bentched* him? Furthermore, it is difficult to understand how it could be that from the day the *malach* was created, his time to recite *shirah* had never arrived, and only at this moment did his time to say *shirah* arrive.

He explains that every *malach* is created for a specific *shlichus* (mission). When he completes the *shlichus* for which he was created, he then recites *shirah* in praise of Hashem for having fulfilled his task. This *malach* was created for the purpose of wrestling with Yaakov, so that it shall become known and revealed that the power of a *tzaddik* is greater than that of a *malach*. Therefore, until he had not wrestled with Yaakov and had not fulfilled his *shlichus* in this world, his time to recite *shirah* had not yet arrived. However, now that he had wrestled with Yaakov and couldn't overcome him, he told Yaakov that the time had come for him to sing *shirah*.

Yaakov Avinu, however, knew that the *malach's shlichus* had not yet been completed by wrestling with him and failing to overcome him. Rather, part of the *shlichus* for which the *malach* had been created was also to *bentch* Yaakov. Therefore, Yaakov said to him, "*Lo ashalei'chacha ki im beirachtani*," for your time to sing *shirah* has not yet arrived until after you *bentch* me.

In Avodas Yisrael on Parshas Vayishlach, this idea is explained (in the name of a certain *chacham*) with even greater depth. Every *malach* recites *shirah* before the Borei Yisborach Shmoi in gratitude for the *chesed* of having been created to carry out Hashem's *ratzoin* (His will). For example, when the *malach* Micha'el fulfills the will of Hashem by being *melamed zechus* - advocating on behalf of Klal Yisrael - and strengthening the attribute of *chesed* - for this is the purpose for which he was created - he then recites *shirah*. The same is true for all *malachim*. Now, the *Saroi shel Eisav*, is the *Samech Mem*, who is the *yetzer hara* and the *Satan*, who was created to entice man to sin and to draw him away from his Creator. This is the very purpose for which he was created. Nevertheless, although he was created to entice man, in truth this *malach* does not genuinely desire that man heed his voice and commit evil, for, on the contrary, his obligation is to perform his assigned task by attempting to lead man astray, while the true objective is that man strengthen himself, wage battle against him, and conquer him. This is the ultimate purpose of his creation, for in this way he causes *nachas ruach* (pleasure) for HaKadosh Baruch Hu by demonstrating that although the *yetzer hara* sought to persuade man to rebel against the will of Hashem, man nevertheless overcame the *yetzer hara* and guarded himself from acting contrary to the will of Hashem.

Therefore, this *malach* had never recited *shirah* from the day he was created, for since Bri'as HaOilam (the creation of the world), no person had ever completely subdued him as Yaakov Avinu did at this moment. For when the *Saroi shel Eisav* fought with Yaakov, the struggle was not a physical contest in the ordinary manner of warfare. Rather, it was entirely a spiritual battle, in which the angel sought to confuse and undermine the thoughts of Yaakov Avinu. Who can know what profound intellectual challenges and hidden snares he employed against him? This is the meaning of the *pasuk*, "*Vayar ki lo yachol lo* - that Yaakov Avinu, through the power of his *kedushah*, prevailed over him until the *malach* could only strike the socket of his thigh. Therefore, after he saw that he could not overcome the choicest of creations - Yaakov, the '*ish tam*' (perfect man) - he said, "*Shalcheini ki alah ha'shachar*," meaning, "My time has arrived to recite *shirah*, for this is the purpose for which I was created. "Baruch Hashem that I have fulfilled my mission; and I, therefore, now desire to sing *shirah*." [See there for a more extensive discussion.]

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בס"ד

על הפרויקט:

באמצעות פרויקט 'להתעודד', מקבלים הלומדים הזדמנות לחתחבר לעומק לימוד הגמרא, מתוך הבנת אמיתית בסוגיה אחת מחנלמד בדף, כולל דברי המפרשים, ראשונים ואחרונים, דבר יום ביומו. "אנחנו מרגישים כאילו חזרנו לישיבה ומסיימים עם תחושת סיפוק רב", מציין אחד הרבנים בארץ שנילה את הפרויקט באר"ב והפך למנוי קבוע, "וכל זה בפרק זמן של עד 15 דקות ליום".

מדובר במחפבה של ממש, שהצליחה לכבוש את לב לומדי הדף היומי מכל שכבות חיהדות החרדית ברחבי העולם, בשל הייתרויות שלה, בהנגשת קטעי עיון מעמיקים מסוגיות הגמרא הנלמדות על הדף, דבר יום ביומו, בשפה קלה וברורה ושווה לכל נפש. כך כותבים קבוצת עורכי דין חרדים ממנחמן, המנויים על חפרויקט: "מדי יום אנחנו לומדים את הנושאים של חדף היומי, ומנלים כי זה גרם לבולנו להתחבר ללימוד הדף היומי במידה כפולה".

עיקרי היתרונות של פרויקט 'להתעודד' רואה אור בעלון יומי המתקבל במייל, או באתר 'להתעודד' או באמצעות חוברת לשבועיים מראש בדואר, הכולל 2 עמודים בלבד ליום, בו נפרסת כשמלה מגיא אחת מהדף היומי, בשפה קלה ומובנת, שווה לכל נפש, תוך יריזה לעומק דברי הראשונים והאחרונים. "העלון מאפשר לי בצורה חדת ומהירה ללקט את כל היהלומים שיש על הדף, כדי לחתחבר לעומק חדברים שלמדנו כל יום", מסכם ראש ישיבה נודע מירושלים את התועלת שחוא מפיק מהפרויקט.

עבור לומדי דף היומי, המתגלגלים בדרכים, ישנה התאמה מיוחדת בדמות שיעורי שמע יומיים של כ-12 דקות על נושא הגליון. השיעורים מועברים על ידי מגידי שיעורים וותיקים ומבוקשים, בשפות עברית, אידיש, אנגלית ועוד.

"בשבילי זה כמו חמצן לנשימה" כותב אחד הלומדים חקבועים מלונדון, מגיד שיעור מפורסם, חזוכה לעשרות שומעים מדי יום, "חמוגיח היומית, פותחת פתח לכל אחד מחשיעור להתחבר לעומק חשיעור, לכן אני מדפיס את העלון עוד לפני ארוחת חבוקר".

כצפוי, זוכח פרויקט להתעודד' להסכמתם הנלחבת של גדולי ישראל, רבנים וראשי ישיבות, מכל חעדות והחוגים, באר"ב ובארץ. "מדובר בשיעורים נעימים וערבים על כל דף ודף בש"ס, כתובים עלי גליון על ידי צוות תלמידי חכמים מומחים ומוכשרים בעריכה במגנון צה בשפח קלה ונעימח, בנוסף על ידי השמעת אותם חשיעורים בעל פה על ידי מגידי שיעור וותיקים ומפורסמים חנאמרים בכמה שפות... לכולם יועילו מאמרים אלה לחקל עליהם הכנסת העניינים באשר הם בשפח קלה וברורה שוח לכל נפש", מציינים גדולי ישראל במכתבם חנלחב.

יצויין כי העלונים מעוצבים היטב בעריכה מקצועית ופיסוק מרווח, כדי להקל על הקורא, שיוכל להסתפק גם בקריאת קטעים בודדים מתוך התוכן הכולל, המסייע לדברי הלומדים גם לחיחדד הזכרון החשיבון. "העריכה המקצועית והפיסוק המרווח, מעניק לי את היכולת לזכור את הדברים בצורה ברורה ובחירה".

כך גם ציינו גדולי ישראל במכתבם חנלחב, כי פרויקט 'להתעודד' הינו "תכלית נפלאה לתועלת חזכרון והחזרה בעניינים חנלמדים ולהבנת השמועות באופן טוב ומועיל"... או בלשונו חציורי של אחד הרבנים במכתבו, "מחזק ומטעים את הדף היומי להאיר כל דף לראות את עמקות התורה ודברי חלכה שנתגלית מכל סגיא... עד שנתפלאתי מהדברים המאירים והנעימים בהרחבה ובקיאות מדברי ראשונים ואחרונים ובטוח אני שכל מי שילמוד ישלים את מתיקות חבלאט ויתלבלב לבו בהארת ובהבחרת חדך".

גם אנשי מקצוע וממחר הטרודים בעניניהם רוב היום, מוצאים בעלון סיפוק רב. "אותי זה מרתק באופן אישי, כיצד כל יום מקבלת סוגיא תלמודית אחרת מחדף היומי להסברה תמציתית ומובנת", מסכם רופא באחת מקופות החולים המשתתף בשיעור דף היומי וממכם את חדברים מתוך העלון.

מאותה סיבה, ישנן קחילות רבות, המוצאות עניין רב בעלוני 'להתעודד' לשימוש עבור לימוד דף הקחילת, דף אנ"ש או דף הכולל, 'דירשו' או 'אורייתא' ובדומח, כשגם הפעם המטרה זחת, למצוא עומק בתוכן חלימוד ולהתחבר ביתר שאת ללימוד. "אנחנו קוראים על זח, טעמו וראו כי טוב ה'", אומרים קבוצת אברכים מאחת הקחילות, "זה לא רק מביא לך תבלין למתיקות הלימוד, אלא אף גם זאת מונע נשירה של לומדים מהדף, כאשר כך הם זוכים להתחבר ללימוד לאורך זמן מתוך סיפוק רב".

הפרוייקט הוקם בראשות חגאון רבי אחרן רובינפעלד שליט"א, בעל מח"ס תורת חקנינים, תורת המצוה, אשר קנו חיבח יתירח אצל כלל חלומדים ברחבי העולם

כך גם מציינים גדולי ישראל במכתבם חנלחב כי מטרת הפרויקט 'להתעודד': "להרבות בחדוותא דשמעתתא ושעשוע של תורה ובכוח מפעל זה להפוך את רבבות אלפי ישראל לומדי הדף כאילו כולם כאחד יושבים בישיבה ומפלפלים בדברי תורה ובזה יתמלא דעה את ה' כמים לים מכסים".