

## *Tavlin Leshabbos*

### **Yakov ovinu sends to Eisav the malochim that escort us home every Leil Shabbos!**

The parsha starts by telling us that Yakov sent malochim to Eisav and Rashi says: "מלאכים ממש". There are many explanations given by the sforim hakdoshim, as to who were these malochim that Yakov sent.

We will begin by focusing on the explanation from Harav Mayer Horowitz ztza"l from Dzikov in the sefer "Imrai Noam". He says that the malochim that Yakov sent to appease Eisav were the malochim that accompany us home on leil Shabbos as described in Mesechte Shabbos (119B). The gemoro explains that when a Jew comes home from Shul on Friday night he is accompanied by 2 malochim, a good one and a bad one. If they come home and the candles are lit, the table set and the beds made, the good malach gives a bracha that the next Shabbos should be the same and the bad malach is forced to say Amen to this broche.

When Yakov said: "עם לבן גרתי", Rashi points out that גרתי has the same letters as תרי"ג (whose numerical value is 613) he was really saying: "I lived with Lavan but I did not learn from his evil ways and I kept all 613 mitzvos". But we know that he could not have kept all 613 mitzvos, since some did not apply to him such as yibum or chalitza. But it makes sense if we consider the medrash (Shmos Rabbah 25:12) that Shabbos is the equivalent of all the other mitzvos. Now we can understand that by keeping Shabbos it was as if he kept all the other mitzvohs.

When Rashi said that the malochim Yakov sent were "מלאכים ממש" and they come into the house and see if it is properly prepared for Shabbos and the good malach makes a bracha that it should be the same the following week. The bracha is made if the Neiros (Mnora) is lit, the beds are made (mita) and the table (shulcha) is set. (Mnora, mita and shulchan, start with "Mem" "Mem" and "Shin" – spelling mamesh: מ'נורה מ'טה ש'לחן – ממ"ש).

In last week's tavlin l'shabbos we pointed out that Shabbos is the heritage of Yakov and as the gemoro in Shabbos says: "whoever gives pleasure to Shabbos is given an unlimited inheritance". This fits beautifully with what we are learning now that even the bad angel has to say amen to the good malach's bracha that he will have other proper Shabbosos.

The gematriya of יעק"ב is equal to twice מלא"ך, because by keeping Shabbos properly we merit to bracho from 2 malochim, since even the one who would

like to be against us is forced to say amen to the bracha. This may be the reason for having "Lechem Mishne" to symbolize the double broche that we have on shabbos from the bad malach as well as the good one.

Yakov, by sending the malochim to Eisav was trying to appease him and to convert an enemy into a friend. As the Shlah Hakadosh says, quoting the Ramban, Yakov did this so that in the future when his descendants would be in galus they would not suffer so much at the hands of the descendants of Eisav.

When Yakov told Eisav's minister that he wanted a bracha, Rashi explains that he wanted him to agree that he was entitled to the brachos; just as in the future the bad malchah will have to say amen to the bracha that that the good malach is hopefully making in our home every Shabbos.

### **Shabbos defuses Eisav & Yishmuel**

We can take this beautiful Tavlin Leshabbos further, based on a concept explained by the Megaleh Amukos. The Torah teaches that after Yakov took Eisav's bracha, Eisav went to Yishmael and took his daughter, Machlas.

The Mekubalim explain that Yishmoel represents the chesed side of the evil forces and that is why he came from Avrohom who represents the holy side of chesed. Similarly, Eisav represents the Gevura, the strength of the evil forces since he comes from Yitzchok who represents the holy side of strength. Eisav & Yishmoel represent the waste of the holy sides of chesed and gevura.

When Eisav realized that Yakov in his holy state was able to take the brachos from him, he understood that Yakov who represented the holy Tiferes of chesed and gevura was greater than he was. So Eisav went to join forces with Yishmoel by taking Machlas. So Yakov sent 2 malochim, saying I lived with Lavan but I still kept all the mitzvos and I'm not afraid of even the combined force of Eisav & Yishmoel.

We need to understand how Yakov was able to overpower the combined evil forces of Eisav & Yishmeol. The Bnai Yisoschor quotes the Megale Amukos that Shabbos is our holy special day. Lhavdil Yishmoel's special day is Friday (to the right of Shabbos) and Eisav's special day is Sunday (to the left of Shabbos). Shabbos is like a wall between their days. As it says in Vayikra "Vnikdashti BSOCH bnai Yisroel". Shabbos has the power to destroy the evil forces that surround it. The Ariz'l points out that this concept is hinted at in both Azamer Bishvachin and in Mizmor sir lyom Hashbbos .

Yakov was able to overpower the combined forces of Eisav & Yishmeol using the awesome power of Shabbos, his heritage; Shabbos which is even stronger than Eisav & Yishmoel that surround it.

Yakov sent Eisav malchim that would later accompany every Jew as he comes home from shul on Shabbos night. Even Yakov's name, given to him by Hashem, suggests this concept, the letters of יעקב backwards are the initial letters of עִשׂוֹ יִשְׁמַעְאֵל בִּיטוֹל קְלִיפוֹת עִשׂוֹ יִשְׁמַעְאֵל. Yakov was named Yakov because he was born holding Eisav's heel – "עקב". So he really should have been called "עקב" not "יעקב", but "עקב" would only be בִּיטוֹל קְלִיפוֹת עִשׂוֹ יִשְׁמַעְאֵל. But Hashem called hm Yakov because he knew that Eisav would join forces with Yishmoel and Hashem wanted to be sure that he would have the power to counter both of them therefore he called him יעקב to mention בִּיטוֹל קְלִיפוֹת עִשׂוֹ יִשְׁמַעְאֵל.

As we prepare for Shabbos, we should be sure that when we come home from shul, the condition of our house should be such that that the good malach should give us a bracha and the bad malach will be forced to say Amen, making it a double bracha!

A sweet and lechtiken Shabbos