

תורה תבלין

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שבת קודש פרשת תולדות - מברכים חודש כסלו
Shabbos Parshas Toldos - Rosh Chodesh Bentsching
כ"ט מר חשו תשס"ה - 2004
November 13

- חלקת נרות שבת - 4:22 (Monsey, NY)
- שקיעה של יום השבת - 4:39
- זמן קריאת שמע/מ"א - 8:27
- זמן קריאת שמע/הגרי"א - 9:03

מדעת עליון

ויאמר יעקב אל עשו השבעה לי וישבע לו וימכר את בכרתו ליעקב ויג' (כה-לג)
איתא במדרש וז"ל מה ראה אבינו יעקב שנתן נפשו על הבכורה? דתני עד שלא הוקם המשכן היו הבמות מותרות ועבודה בבורים, משהוקם המשכן נאסרו הבמות ועבודה בכהנים. אמר (יעקב) יהיה רשע זה עומד ומקריב? לפיכך נתן נפשו על הבכורה עכ"ל. ויש לדקדק, וכי איזה סכנת נפשות היה לו ליעקב בשעת קניית הבכורה שהקשה המדרש שמסר נפשו? מה היתה המסירות נפשו ועוד קשה, דהיה לו לבעל המדרש להקשות קושיא זו תיכף על הפסוק "מכרה לי כיום", ומדוע חכה עד אחרי זה?
ומתוך הרה"ק מ"ר אברהם יהושע העשיל זצ"ל, בס' הנוכת התורה, על פי מה דאיתא בגמ' (שבועות לט.) על כל עבירות שבתורה נפרעין ממנו וכאן (שבועות שוא) נפרעין ממנו וממשפחתו עיי"ש. והטעם לזה משום שמשפחתו של בעל עבירה זו מחפץ עליו ונעשים גם הם חייבים בעונש. ולפי"ז יובן דדוקא כאן כשיעקב אבינו מביע את עשו על קנין הבכורה הקשה במדרש "מה ראה יעקב למסור נפשו על הבכורה?" דאמר לעשו וזלמן אויערבאך זצ"ל, שהאדם זוכה למחילת כל עונות

לישבע לו אבל אם עשו יעבור על השבועה שנעשה נמצא שיחא נפרעין גם ממשפחתו. אם כן היה יעקב גם כן בסכנה גדולה דכיון שהוא אחיו של עשו ומשפחתו, אפשר שיענש מעונו של אחיו. ועל זה יהיה צריך למסור את נפשו מחמת הסכנה ההיא.
זה עומד ומקריב? וכיון דהיה קורא לאחיו רשע, נמצא דלא היה מחפה עליו כלל ויהיה בטוח שלא יענש מחמת עון אחיו. ואם כן לא מסר נפשו כלום.

ויקח את מחלת בת יעשועאל... על נשיו לולאשה (כה-ט)
איתא במדרש וז"ל מחלת שמחל לו הקב"ה על כל עונותיו. והנה ידוע מכאן שכל הנושא אשה מוחלים לו על כל עונותיו, וכמו"כ דרשו כל העולה לגדולה מוחלים לו על כל עונותיו ע"כ. ויש להבין, למה נמחל על כל העונות, ומה פתאום שיתקנה כ"ז אטו רחניות זה שבשמים טבעת על יד האשה, מרזח חטאים רבים ואשמות גדולות?
אלא מביאר משנאי מפי השמועה מאת הגמ"ר שלמה זלמן אויערבאך זצ"ל, שהאדם זוכה למחילת כל עונות

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio
הלכות שבת in series in THE SHORT PREV SHABBOSES - A series in

During the short Winter Fridays, every Jewish household must be extra careful that they do not enter into any questions of *Desecration of Shabbos*. Those who return home from work/school late in the afternoon, and do not have alot of time for normal *Shabbos* preparations, must wash up, cut nails, etc. to ensure earlier in the day or even the night before, to ensure that these things get done in time. Preferably, they should be done closer to *Shabbos* to increase *Kavod Shabbos* (1), yet in these cases earlier is better.

Shabbos officially begins at sunset (2). There is a *mitzvah* to fulfill *Shabbos*, by refraining from all work even before sunset. **R' Moshe Feinstein ZT"L** writes (3) that the absolute minimum time is no less than 2 minutes, although more is preferable (4).

Candle Lighting on an early Friday
It is customary for ladies to light candles and accept *Shabbos* 18-20 minutes before sunset. This is commonly known as "*Licht bentsching*" time. This practice is in accordance with the opinion of the *Sfari* who holds that that is the official start of *Shabbos* (5). בדיעבד, a lady may light after this time, however, this is not a first option (לכתחילה) to rely upon, and no lady should treat it as such. If a husband sees that his wife is running late and will not make it before *shkiah*, he should (with or without asking) light the candles for her well before sunset (6).

- (1) ביאור הלכה דס"א: (2) משנה ביומא דמא (3) אורחות משה אה"ח: (4) משנה ביומא דמא: (5) ביאור הלכה דס"ב: (6) משנה ביומא דמא: (7) שם דס"א: (8) ביאור הלכה דס"ב: (9) משנה ביומא דמא: (10) שם דס"א: (11) ענין רמ"א דס"א: (12) שם דס"א: (13) שם דס"א: (14) שם דס"א: (15) שם דס"א: (16) שם דס"א: (17) שם דס"א: (18) שם דס"א: (19) שם דס"א: (20) שם דס"א: (21) שם דס"א: (22) שם דס"א: (23) שם דס"א: (24) שם דס"א: (25) שם דס"א: (26) שם דס"א: (27) שם דס"א: (28) שם דס"א: (29) שם דס"א: (30) שם דס"א: (31) שם דס"א: (32) שם דס"א: (33) שם דס"א: (34) שם דס"א: (35) שם דס"א: (36) שם דס"א: (37) שם דס"א: (38) שם דס"א: (39) שם דס"א: (40) שם דס"א: (41) שם דס"א: (42) שם דס"א: (43) שם דס"א: (44) שם דס"א: (45) שם דס"א: (46) שם דס"א: (47) שם דס"א: (48) שם דס"א: (49) שם דס"א: (50) שם דס"א: (51) שם דס"א: (52) שם דס"א: (53) שם דס"א: (54) שם דס"א: (55) שם דס"א: (56) שם דס"א: (57) שם דס"א: (58) שם דס"א: (59) שם דס"א: (60) שם דס"א: (61) שם דס"א: (62) שם דס"א: (63) שם דס"א: (64) שם דס"א: (65) שם דס"א: (66) שם דס"א: (67) שם דס"א: (68) שם דס"א: (69) שם דס"א: (70) שם דס"א: (71) שם דס"א: (72) שם דס"א: (73) שם דס"א: (74) שם דס"א: (75) שם דס"א: (76) שם דס"א: (77) שם דס"א: (78) שם דס"א: (79) שם דס"א: (80) שם דס"א: (81) שם דס"א: (82) שם דס"א: (83) שם דס"א: (84) שם דס"א: (85) שם דס"א: (86) שם דס"א: (87) שם דס"א: (88) שם דס"א: (89) שם דס"א: (90) שם דס"א: (91) שם דס"א: (92) שם דס"א: (93) שם דס"א: (94) שם דס"א: (95) שם דס"א: (96) שם דס"א: (97) שם דס"א: (98) שם דס"א: (99) שם דס"א: (100) שם דס"א:

הוא היה אומר.....

R' Pinchos Halevi Hurvitz ZT"L (Baal Haflaah) would say:

"Rivka advised her son Yaakov: 'Run away to my brother Lavan and wait until your brother gets over his anger. How will you know when he is no longer angry at you? When you yourself stop holding a grudge against him.' Love is reciprocated with love, and hatred elicits a similar response in others."

R' Simcha Bunim of Pshischah ZT"L would say:

"Even after having partaken of a meal with Yitzchok, Avimelech still departed convinced of his own self-importance. This is something that a Jew would have been unable to do. A Jew, when in the presence of a *tzaddik*, realizes his own shortcomings and is humbled."

A Successful Businessman once said:

"A friendship founded on business is better than a business founded on friendship."

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two pieces of bread, just to be sure. She just gave birth to twins!" the beaming father concluded.

R' Shmuel was deeply moved. "Know that there was a Divine decree that your wife would never have children. Thus, I tried to put her off. But because of her pure and simple faith in the power of a blessing the decree was annulled and you and your wife have been blessed with children."

TORAH GEMS

יידלו הנערים ויהי עשו איש יודע ציד איש שדה ויעקב איש תם יושב האלים וגוי (כה-כז)

How could two brothers, twins no less, born to the same parents and raised in the same household under the same conditions have turned out so different from one another? Do the varying natures of Yaakov and Esav predetermine the outcome of their own individual lifestyles?

The principle that **R' Shamshon Raphael Hirsch ZT"L** learns from this *parsha* echoes much of *Chazal's* attitude toward education throughout the ages: "*Teach a child according to his own way.*" (משלי כז-ו) The striking contrast in the grandchildren of *Avrohom Avinu* may have been due not so much to a difference in their temperaments, as to a mistake in the way they were brought up. No attention was paid to their differences while they were little; both were given the same upbringing and educational treatment.

Individualized training in accordance with the tendencies latent in Esav, as opposed to those of Yaakov, were forgotten. For had Yitzchok and Rivka studied the nature of Esav, the strength, skills and courage that he possessed, and spoken to that nature in an attempt to channel it for the service of *Hashem*, who can say how different the history of the ages may have been recorded. Yaakov and Esav, despite their tendencies, could have remained twins in spirit as well as in flesh.

As it were, though, "יידלו הנערים" - "*The lads grew up*" - only after they had grown to manhood, was it abundantly clear that these two brothers had grown into such diametrical opposites.

ויהאמר בא אחיך במרמה ויקח ברכתך וגוי (כז-לה) Esav realizes that he's been tricked. Yaakov had

come early, pretending to be the older brother, and received the coveted blessing of the Firstborn from their holy father, Yitzchok. Esav cries out, with a mixture of pain and anger, and begs for another blessing. He is upset, hurt and desperate. Yet, it is

Yitzchok *Avinu* who decries Yaakov's action by saying, "*Your brother came with deceit.*" Why was Yitzchok the one to speak these words?

TORAH GEMS

Improper clothing can have a detrimental and injurious effect on their wearer. It distills an impurity which is transmitted to the person wearing them. **R' Moshe Sofer ZT"L**, the **Chasam Sofer**, writes that Yaakov, who always spoke only the truth, would have found it very difficult if not impossible to deviate from the truth and utter the words "אני עשוי בכזב" - "*I am Esav your firstborn.*" It was totally anathema to everything that Yaakov stood for and was brought up to believe. Therefore, in order to help him overcome this difficulty, Rivka advised him to dress in the clothes of his wicked brother Esav. She knew that the negative effect of such clothes would enable Yaakov to stand down from his lofty position in the service of *Hashem* and do something which he otherwise would have found almost impossible to do. Such is the all-powerful influence of the *tumah* - impurity, that can be transmitted by clothes.

This, then, is the meaning of the *posuk*, "בא אחיך במרמה" - "*Your brother came with deceit.*" Yaakov, who was totally incapable of treachery and duplicitous action of his own volition, could have only done so through, quite literally, donning a "cloak of deceit" - clothing that was fully absorbed with deceit, by one who is full of deceit. It was only by wearing Esav's impure clothing, that Yaakov was able to pull off this act of trickery.

משא עונותיו ליום אחד, כדי שיפתח לו פתח של תשובה. והיה, אם תפס התבל וניצל את השעה ושב בתשובה ונטהר, הרי הרויח עיניו שהוקל לו להתנער מבט אחת מכל אשמותיו בלא שיפריע לו כובד המשא מהם. אך אם נשאר בתרדמתו ולא עשה דבר, מלבד ששינן בלשונו ש"כל הנשוא אשה מוחליו לו עונותיו", מימ תיכף כשיעבור יום חופתו או יום עלייתו לגדולה, מחזירים לו מיד את כל חבילותו.

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מעשה אבות.....סימן לבנים

יחיד יצחק חרדה גדולה עד מאד ואברכהו גם ברוך יהיה וגוי (כז-לג)

In St. Petersburg, the highest officials in the land were drawing up an evil decree against the Jews of Russia. The **Tzemach Tzedek, R' Menachem Mendel of Lubavitch ZT"L**, dispatched his son R' Shmuel to the capital to ensure the decree wouldn't pass. His older brother, R' Yehuda Leib, accompanied him as well. They were given strict orders not to delay their trip for any reason, even to grant blessings and spiritual solace to the villagers that were sure to come upon them on their way. Their father was the *Rebbe*, and only he should be the one to give blessings. Although they were accustomed to granting requests for blessings and assistance in matters of health, livelihood or any of the myriad of problems that plagued people in those harsh times, under the circumstances, they had no choice but to agree.

In one village they encountered an especially persistent woman. Stationing herself in front of R' Yehuda Leib, she begged him to bless her unrelentingly. She had no children, and was determined not to budge until she was blessed with a child. R' Yehuda Leib was moved by her tears, but he steadfastly refused to give a blessing. The woman refused to be put off, and her wailing could be heard throughout the entire village. Finally, in utter desperation, he cried, "Go to my brother, perhaps he will bless you!"

The woman soon appeared before R' Shmuel who was certainly not impervious to her agony, but continuously insisted, "Go to my father, he will surely bless you." Unable to resist her any further, R' Shmuel turned to his brother and said, "Call the coachman so that we may leave this place!" The driver leapt to his seat and urged the horses forward, but the wheels didn't budge. The resourceful woman had placed a stick between the spokes of the wheel and the coach was immobilized.

Now R' Shmuel reached the limit of his patience. He descended from the coach and barked uncharacteristically at the woman in Yiddish, "*Gay ess broidt!*" - "Go eat bread!" - roughly the equivalent of telling her to go away and leave them alone. In a flash, however, the woman was gone and the two brothers continued in peace on their way to do battle in St. Petersburg.

A year passed and the incident with the distraught woman was long forgotten. In the interim the *Tzemach Tzedek* had passed away, and R' Shmuel was named his successor. One day a man arrived in Lubavitch and appeared before the new *Rebbe* bearing two cakes. "Last year, the *Rebbe* blessed my wife that she would have a child and she has just given birth. She asked me to bring these cakes to the *Rebbe* to thank him for his blessing." R' Shmuel did not remember the incident. "Well, my wife saw the *Rebbe* in a village and you told her, 'Go eat bread!' And *Rebbe*, my wife ran to do exactly what you told her."

"I am very happy to hear your good news," replied R' Shmuel. "Tell me, though, why are you bringing me two cakes? Surely one would be thanks enough."

"*Rebbe*, my wife was very anxious for your holy blessing to take hold. And so, instead of one, she ate