

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

הדלקת נרות שבת - 4:18

זמן קריאת שמע/מ"א - 8:38

זמן קריאת שמע/הגד"א - 9:14

סוף זמן תפילה/הגד"א - 10:03

שקיעת החמה ליום השבת - 4:35

מוצש"ק צא"כ / מעריב - 5:25

צא"כ / לרביע תה - 5:47

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שבת קודש פרשת תולדות - ג' בסלו תשע"ג
Shabbos Parshas Toldos - November 17, 2012

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

ויתן לך האלוקים מטל השמים ומשמני הארץ ורוב דגן ותירוש (כו-כז) - בעניין הסיוע השמימי לעוסק בתורה

איתא במדרש (בראשית רבה ס"ו ג), "דבר אחר, מטל השמים זו מקרא, ומשמני הארץ זו משנה, דגן זו תלמוד, תירוש זה אגדה", וביאר בספר **'נחמד למדא'**, "פירוש, שבוכות שיעוסק בתורה-במקרא, במשנה, בתלמוד, באגדה יזכה למוזנות מרווחים - יזמן לך וגו' מטל השמים וגו', כדרוש לעיל (שם ס"ו א), 'אמר יעקב, ע"ה הייתי עוסק בתורה שנמשלה כמים, וכתי' להתברך בטל וכו', שנאמר ויתן לך האלוקים מטל השמים וגו'."

וזאת משום, שהעוסק בתורה המדוממת את האדם והעולם, ובכך הוא מקיים את תכליתם, ראוי הוא שייסעו לו בזאת מן השמים, וייסידו ממנו כל הדברים המזנועים אותו למלעסוק בה, כגון חולי ומלחמה ורעע וכיוצא בהן, וישפיעו לו כל הטובות המחזיקות את ידו לעסוק בה, כגון שובע ושולם וריבוי כסף וזהב, כדי שלא יעסוק כל ימיו בדברים שהגוף צריך להן, אלא ישב פנוי לעסוק בה" **(רמב"ם** פרק ט' מהלכות תשובה הלכה א').

ובכך אפשר לבאר את כוונת המסורה (הובאה **בבעל הטורים**, בראשית מ"א ה'), "בקנה אחד - ג' במסורת, תרי הכא - 'זהנה שבע שבלים עולות בקנה אחד בריאות וטובות ובפסוק כ"ב - 'זהנה שבע שבלים עולות בקנה אחד מלאות וטובות', ואידך גבי מנורה (שמות כ"ה, ל"ג) - 'שלושה גביעים משוקדים בקנה האחד כפתור ופרח וגו'', בהקדם מה שנמצא בדברי **ה'העמק דבר'** (שמות כ"ו כ', ד"ה ואתה תצוה) בעניין ה'מנורה', "ולוה הכוח הנפלא שנקרא תלמוד, ניתן כוח המנורה אשר נכלל בו שבע חכמות וכל הכוחות הנדרשים לפלפולה של תורה", והיינו, שה'מנורה' השפיעה אורה של תורה שבעל פה.

ולפ"י יש לבאר את כוונת המסורה, שכאשר היהודי עוסק בתורה שבעל פה שאורה מושפעת ע"י המנורה - ייעש את המנורה וגו' שלושה גביעים משוקדים בקנה האחד וגו', הוא וזכה לשובע - 'זהנה שבע שבלים עולות בקנה אחד בריאות וטובות, והנה שבע שבלים עולות בקנה אחד מלאות וטובות' ולשפע גשמי, בתור סיוע מן השמים, וכנתבאר.

וכן ביאר **ה'חת"ס על התורה'** (בראשית מ"א ה), "יש לפרש כפשוטו, על דרך הספר והזכיר ירדו כרוכים מן השמים; (עפ"י דברי המדרש ויקרא רבה ל"ה ו', "הזכיר והמקל ניתנו מכורכין מן השמים, אמר להם, אם שמרתם את התורה הרי ככר לאכול, ואם לאו הרי מקל ללקות בו"). ועל דרך 'אם אין תורה אין קמח' וכן בהיפוך (אבות ג' י"ז, והיינו, 'אם אין עסק התורה, אין קמח בתור סיוע לו, אבל אם יש עסק התורה, יש קמח בתור סיוע לו, שהרי אם אין קמח אין עסק התורה), על כן, אם יש קני מנורה בכפתור ופרח שהוא המנורה כדלעיל (אין עסק התורה כידוע ע'י שבת קמ"ה-ה) יציין ופרח ישראל, תני רב יוסף, אלו תלמידי חכמים שבבבל שעושין ציצין ופרחים לתורה", יש נמי קני שבלים המרמז על פרנסת העולם ושובעו".

רעיונות והתחזקות באמונה ובעבודת השי"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים עיה"ק

טיב התבלין

ויתרוצצו הבנים בקרבה ותאמר אם כן למה זה אנכי ותלך לדרוש את ה' (כה-כז) - ההשתדלות הנכונה והאמיתית

מדים אנו בפרשה זו אצל רבקה אמנו ע"ה, שמיד כאשר הרגישה בקושי המיוחד שיש לה בצער עיבורה לא הלכה לדרוש אצל הרופאים, אלא "ותלך לדרוש את השם", רגליה הוליכו אותה לעבר בית מדרשם של שם ועבר, בהיותה יודעת שרק משם תוכל למצוא מזור וצרי לתלואיה, ומכאן ילמד האדם לעשות אף הוא כמעשי האבות, ואם יתרגש עליו איזה חולי או מכאוב חו", אזי בראש בראשונה יתייחד עם קונוהו, ויעשה חשבון עמוק בנפשו, לדעת מה השם אלוקיו דורש מעמו, ולאחר מכן ישפוך כמים ליבו בשיח תפלה ותחנונים לפני אדון כל העולמים, ויפיל תחנונו לפניו שיעמוד לימינו בצד, להלצו מכל צרה וצוקה ומכל נגע ומחלה, ואז, לאחר מכן יוכל לעסוק גם בחלק הגשמי של ההשתדלות, ויתחיל לדרוש ברופאים ורפואות, וכמובן שבאופן הזה כל אופן השתדלותו מקבל צורה אחרת לגמרי, כאשר הוא יודע ומרגיש בכל עת ובכל רגע שהוא נתון כל כולו בידו הרחומה של הקב"ה, ואין כאן אלא ענין של השתדלות, וליבו סמוך ובטוח בהשי"ת שישלח צרי ומרפא לנפשו הדוויה.

וכן היה נוהג מין בעל **התפץ חיים ויצ'**, כאשר היה נחלה אחד מבני ביתו, לא היה פונה אל הרופא מיד, אלא היה מתבודד בעלייתו למשך זמן מה בתפלה ותחנונים, ורק לאחר מכן שם פעמיו אל הרופא אם עדיין היה צורך לכך.

באחד הימים נודמן בביתי יהודי זקן בן תשעים ומעלה, ועודנו מהלך בריא ושלם, ולפי מראוה החיצוני לא היה ניכר עליו שום רושם מיוחד, אך היה נראה כיהודי פשוט למדי, רציני לדעת בשל מה זכה היהודי דגן לאריכות ימים מופלגת כזאת בשיא הבריאות והשלמות, ושאלתי אותו הגד נא לי יקירי, במה הארכת ימים?

תשובתו של הוקן הדהימו אותי עד למאד: "מאז ומקדם הייתי נוהג שכל אימת שנתעורר איזה בעיה רפואית לאי מן מבני משפחתי, אזי הייתי טורח לברר מהו מחיר העלות של המומחה הגדול שבעולם שמשפל בתחום הזה, ואז הייתי מפרשי מכספי את הסכום הזה ומפרישו לצדקה, ואחר כך נעמדתי בתפילה לפני השי"ת ומפיל תחינתי לפניו: רבוש'ע! הרי אתה הוא הרופא לכל בשר, ועתה שהפרשתי מכספי לצדקה כסכום עלותו של הרופא המומחה הגדול ביותר שבעולם, אבקש ממך שתעלה ארוכה ומרפא למחלה זו, וכך היה פונה לרופא זוטר ומודמן שעשה את הטיפול ללא עלות, ואכן תקותו לא הכזיב, וכך היה עושה בכל ענין רפואי שנודמן לפתחו, גם כאשר היה המדובר בניתוחים ושאר טיפולים קשים ומסובכים".

השתוממתי מאד למשמע אונזי, עד היכן הגיעה אמונתו התמימה של יהודי זה אשר היה נראה למראית העין כיהודי פשוט ממש, אך זכה להעפיל לפסגות געלות וגבוהות אודות לתמימתו ופשוטותו בלי התחכמויות ותחבולות.

ויהי" ש לא נדע שום צער ומכאוב, ונתעורר מתרדמתנו הממוקת, שיהיו עינינו נשואות תמיד אל ה' אלוקינו, ואך טוב וחסד ירדפנו כל הימים אכ"ר.

צמשל: Before Rivkah was told that she was having twins, she was very worried. The child growing inside her was displaying very unusual tendencies. Sometimes, he pushed to go to the *Bais Medrash*, while at other times, it seemed he

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (8)
Giving Preference to Right over Left (cont.), Last week we mentioned that when one washes his hands upon awakening, he gives preference to his right hand over his left. This is done by picking up the washing cup in his right hand, passing it to his left hand, and then pouring water on his right hand first. The same procedure is done when washing for bread.

Kabbalistic Significance. The *Mekubalim* teach us that these acts of honor to the right over the left, bring great benefit to the world. *Hashem* also has a “Right Hand” and a “Left Hand.” His Right Hand symbolizes kindness and mercy, while His Left Hand symbolizes strict judgment. This is found in Rashi ⁽¹⁾ on the *posuk* and the **Shaar HaTziyon** ⁽²⁾.
A Related Activity. In the morning, we wash our hands twice. Once, upon arising, as mentioned before, on which we don’t recite a *beracha*. The second, is after seeing to our bodily needs and dressing for davening, we wash one time, preferably from a cup. There, we also give preference to the right hand over the left. However, this time, we make a *beracha* on the washing and we hold our hands up parallel to our head ⁽³⁾, when we make the *beracha*. One should raise his right hand a bit higher than his left, to again activate Divine mercy over judgment ⁽⁴⁾.
Other Activities Giving Honor to the Right. When one puts on a garment, he should put his right sleeve on before his left

הוא היה צמר
Dubno Maggid, R’ Yaakov Krantz ZT”L (Ohel Yaakov) would say:
There are those Jews who excel in the category of ‘*voice of Yaakov*.’ They daven and learn *Torah* exceedingly well. But when it comes to matters of the ‘hands’ - giving *tzedakah*, helping others in the community - they have, sadly, ‘*the hands of Esav*.’ They’ll kill or be killed rather than part with even one penny!”

Rabbi Joseph Ber Soloveitchik ZT”L would say:
“Avraham’s wells symbolize his teaching. The *Pelishtim* tolerated Avraham, figuring that with his death all his ideas would be forgotten. When he died, they ‘*stopped up his wells*,’ halting the spread of his beliefs. But Yitzchok reopened those wells, and continued his father’s teachings. Thus, the *Pelishtim* battled him at every turn. This is similar to modern Israeli history. When the State of Israel was founded, secularists like Ben Gurion were accommodating towards the religious community, for they were convinced that Zionism would sweep the country, eradicating what remained of *Torah* Judaism. However, like the *Pelishtim*, they failed to ‘*stop up the wells*’ of *Torah* and the vibrancy of the growing religious community. Some of these secularists’ own children have even become religious. Is it any wonder that they react in violent antagonism?”

A Wise Man would say:
“Do not follow where the path may lead, go instead where there is no path and leave a trail.”

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wished to serve idols. She needed to know which side would take precedence. When it was revealed that there were two independent “Goyim” (nations), she was relieved since this was better than one schizophrenic child! (**Maharyat”z**)

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
sleeve ⁽⁵⁾. Similarly, his right sock, shoe and boot should be put on before his left. This goes for putting on one’s pants as well. However, when removing clothes or shoes, one should take off his left side first, because doing so is also a form of giving honor to the right side by leaving it on longer ⁽⁶⁾. Also, when one washes his body, he should wash his right side before his left, i.e. right arm before left, right leg before left, right side before left.
Exceptions. When tying, we give preference to the left over the right. This is because *Tefillin* is tied on the left hand. Therefore, when putting on one’s shoes, he should put on his right shoe first, then his left shoe, then tie his left first and then tie his right last. Even a lady who does not wear *Tefillin*, should follow this way and tie her left shoe before her right ⁽⁷⁾. When taking off one’s shoes, the order is reversed. First, he unties the right, then the left, then removes the left shoe and finally removes the right shoe.
Other Garments. Some garments, especially those worn in earlier generations, have many strings and bows that were tightened and tied around the arms and legs. Even though the **Mishna Berurah** ⁽⁸⁾ writes that one can tie them any way he wants, most *Acharonim* rule that by all garments, one should tie the left before the right ⁽⁹⁾. This could be true for buttons and sleeves as well. However, we don’t find that tying items not related to garments is included. Thus, if one is tying two boxes or ropes, etc. there is no obligation to tie the left before the right.

(1) שמות טו (2) תקפה"ח (3) משנה ברורה ד"ס (4) כף החיים סימן ד' (5) א"ח ב"ד (6) שם בה (7) שו"ת דברי יהושע בקיא (8) בו (9) שו"ע הרב מ"ט ד', ערוך השלחן ב"ז, קס"ו ע' ב"ד

They daven and learn *Torah* exceedingly well. But when it comes to matters of the ‘hands’ - giving *tzedakah*, helping others in the community - they have, sadly, ‘*the hands of Esav*.’ They’ll kill or be killed rather than part with even one penny!”

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Printed by Mailway PLACE YOUR LOGO HERE (1-888-Mailway)/Dynagrafik Email:Torahtavlin@yahoo.com	This Issue Dedicated לעילוי צשמת ר' משה בן ר' יהושע ז"ל (Mr. Frank Posen) By His Family
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מעשה אבות... סימן לבנים

ואחרי כן יצא אחיו וידו אחות בעקב עשו ויקרא שמו יעקב וכו' (כה-כו)

In the early 1970's, the organization known as Hineni was founded by the renowned Rebbetzin Esther Jungreis, who saw the need for an outreach program to assist those in need of escaping the emotional vacuums of their lives. Her popular weekly classes, which focus on *Torah* teachings and the important things in life, attract thousands each week - till this very day.

A woman once came to her bemoaning her plight. Her son had gotten involved with the wrong people and left home. He was living in Las Vegas and had nothing to do with his heritage. “*Rebbetzin*,” she said excitedly, “my son is in town now but I’m very nervous. I’m so afraid that he’ll slip back and disappear again. When can we come to see you?”

“My *Torah* class tonight at Hineni, and he’ll have a chance to meet my father too. Sounds like he needs a blessing.”

That evening, mother and son were sitting in the front row. It wasn’t hard to pick him out, even had he not been sitting next to his mother, with his tall, dark, and sleek “cool” look. Despite the fact that it was night, he wore designer sunglasses.

Right after the lecture ended, his mother prodded him to the front. She was obviously very nervous. There was a lot at stake. Finally, slowly, almost painstakingly, he followed his mother to the front and she introduced him to the *Rebbetzin*.

After a formal greeting, Rebbetzin Jungreis said, “I’m pleased to meet you. What is your name?”

“Mario,” he answered. But the *Rebbetzin* shook her head all the while smiling warmly. “Mario can’t be your name. That’s just a pretense. Tell me your real name, the name your mother and father call you by. Tell me your Jewish name.”

There was a long pause. “Anshie,” he finally muttered.

“Anshie,” she repeated. “That can’t be it. Anshie always goes with something else. Give me your full name.”

“Osher Anshil,” he said reluctantly. For a moment, Rebbetzin Jungreis was speechless, to be sure a rare occurrence indeed. She stood there nonplused. Osher Anshil was the name of her great-great grandfather, **R’ Osher Anshil Jungreis ZT”L**, who was known throughout Hungary as the Miracle Rabbi. Her own son, and nephew, were named after him. In most cases, those people who carry that name are usually somehow connected to him.

“How ... how did you get that name?” the *Rebbetzin* asked eagerly. The man just shrugged and looked at his mother. “Tell me,” she turned to her, “how did you come to give that name to your son?”

“It’s a long story,” she said, her eyes full of tears. “When Mario ... er... Anshil was born, he was a twin. His sibling died, and he was very ill. I went to my rabbi and asked him for a blessing, and he suggested that I give him the name Osher Anshil, after the Hungarian Miracle Rabbi, so that he might pray in Heaven on his behalf.”

Rebbetzin Jungreis felt overwhelmed. The whole story was awesome, a jigsaw puzzle spanning oceans and continents. Here standing before her was Osher Anshil himself - named for her ancestor - looking for her help.

“Why are you wearing sunglasses at night, indoors?” she finally asked. He just stood there, unresponsive, and shrugged his shoulders. “Take off your sunglasses,” she commanded, deciding to take a tougher tone, “I want to see your eyes, the windows of your soul.” He shrugged and slowly took off his sunglasses. He gave a half smile, more like a sneer.

“Listen to me,” Rebbetzin Jungreis said in a soft, penetrating tone. “I am the great-great granddaughter of that Miracle Rabbi after whom you are named. It is no coincidence that you are here. There are no accidents in G-d’s world. The blessing that you received when your mother gave you that name has served you well. You may have been away for quite some time, but now you have come home, and we are here to help you.” With that, she took him over to her father, **R’ Avraham Halevi Jungreis ZT”L**, who was in his usual seat near the *Aron Kodesh*. His long white beard, gentle serene countenance, and warm, penetrating eyes made Anshie feel as if he were in the presence of sanctity. R’ Avraham enveloped him in his arms, kissed him, and prayed that G-d grant him the privilege of starting a new *Torah* life. And today, Osher Anshil is doing just that.

משל למת הדבר דומה

שני גרים בביתנו ושני לאמים ממעיך יפרדו וכו' (כה-כג)

משל: There was once a man who displayed enigmatic tendencies. He loved to learn *Torah*; *Chumash*, *Gemara*, *Meforshim* (commentators) and did so with great gusto and enthusiasm. And yet, he was a card-carrying Reform Jew who expressed heretical opinions regarding the necessity of observing *mitzvos* in the modern world.

The *Rabbanim* had a difficult time dealing with this scholar. It wasn’t until an itinerant *Maggid* came to town and observed the heretic up close. Then, he commented, “Two non-Jews are better than one Jew of his sort.”

When asked to explain, he said, “Regarding *Rivka Imeinu*, it is written, ‘*And the sons struggled within her.*’ Our Sages explain that when Rivka passed a house of idol worship, Esav struggled to get out, and when she passed a *yeshivah*, Yaakov struggled to get out. This worried Rivka greatly: what if she was expecting a *maskil* who would vacillate between a *Torah*-true lifestyle and a Reform one? She therefore went to ask a *tzaddik’s* advice. When she was told, *שני גרים בביתנו*, - ‘*Two nations are within you,*’ she felt relieved.

“‘Better two *goyim*,’ she said, ‘than one Jew like that!’”

ויאהב יצחק את עשו כי ציד בפיו ורבהק אהבת את יעקב וגו' (כה-כב)

In this week’s *parsha* we read the enigmatic episode of Yaakov dressing up as his brother Esav, in order to receive his father’s blessing. It is, however, difficult to understand why Yitzchok did not recognize which son was worthy of his blessings. Although, Esav was “ציד בפיו” - deceiving his father by asking him questions on religion and pretending to be righteous, nevertheless, why did Rivkah not try to explain to her husband that Yaakov was more righteous?

R’ Tzadok S. Suchard Shlit’a (Darchei Maysharim) writes that Rivkah had a difficult problem to solve: she wanted to prevent her evil son from influencing or harming her righteous son. Her mother-in-law had experienced a similar problem with two boys in her home, Yitzchok and Yishmael, so why didn’t Rivkah solve the problem in the way that Sarah did - by appealing to her husband to send the evil son away from home? Because, as the *posuk* states, “*Rivkah was the mother of Yaakov and Esav.*” Whereas only Yitzchok was Sarah’s son, Rivkah was the mother of both Yaakov and Esav. She was concerned with keeping Esav under her guidance and influence. For this reason, Rivkah as a mother, did not expose Esav for who he really was to Yitzchok earlier, as she cared for him and wished to see him repent. Now, however, that he was older, she couldn’t very well discuss it with Yitzchok, since he would wonder why he wasn’t informed earlier and why Esav did not deserve his blessing.

R’ Sholom Schwadron ZT”L tells the story of a mother who was told that her son had hurt himself. The mother ran to the scene shouting, “My Chaim! My Chaim!” Her friend, rushed along with her to console her, saying he couldn’t be badly hurt. When they reached the child, the crying mother turned to her friend and said, “It’s not my Chaim - it’s your Yankel,” at which point, the other woman began to scream, since it was her own child. Both Yaakov and Esav were Rivkah’s children, and as mother she was concerned for both.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

חולין

When we read about *Esav* and how he behaved on the day of *Avraham Avinu’s* death, we are truly disgusted by his gluttonous behavior, and his total all-consuming emphasis on eating a good meal, while completely scorning the spiritual and important things in life. And yet how many of us can say that we don’t often act the same way? How many of us look forward to *Shabbos* only because we can eat lots of delicious food and get a nice long “shluff”? How many of us make spirituality our first priority and all the other stuff - like how we dress, what we eat, how much money we spend - secondary?

If we are to profane our sanctity, make our *kodesh* into CHOL, our *Kodshim* into CHULIN, then we are not much different than Esav. (Editor’s note: The word “חול” also means sand, and perhaps one lesson from the destruction of Hurricane SANDY is that we need to “blow” some sense into our heads in order to remind us of what is truly important in life! We, as *Yidden* who are held to a higher standard, must raise ourselves above the physical, above the secular mindset of the world! We are not here to eat, drink and enjoy the material pleasures of life like Esav, but rather to truly enjoy life by infusing the CHOL with *kodesh*.)

Let us not mimic the actions of our uncle Esav or even make the same mistake as Noach, who was given an incredible opportunity to rebuild the world after the *mabul*. Instead of focusing on the spiritual nature of growth, however, Noach acted purely in a physical manner. He planted a vineyard, drank the wine, and disgraced himself by getting drunk. We, too, must repair the damage and rebuild what was destroyed by focusing on our spirituality and truly infusing holiness into the CHOL.

TORAH GEMS

כשמוע עשו את דברי אביו ויצעק צעקה גדולה ומרה עד מאד ויאמר לאביו ברכני גם אני אבי וגו' (כו-לד)

The *Medrash Tanchuma* states that when Yitzchok

realized that he had blessed Yaakov instead of Esav, he began to tremble for he feared that perhaps he had sinned by altering the correct order of lineage (סדר היחס). When Esav told him that indeed he had sold away his birthright years earlier, Yitzchok felt vindicated. Nevertheless, upon hearing his son Esav cry in pain and anguish, he allowed him to be blessed as well: “גם ברוך יהיה” - “*He, too, shall be blessed.*”

The following question has been asked: In *halacha*, there is a rule that impermissible food (*treif*) which falls into permissible food does not cause the resultant mixture to become forbidden if there is sixty times as much permitted food as forbidden food (בטול בששים). Likewise, this rule has applications in many other areas of *halacha* as well. Now, throughout the many years of exile and pain, the Jewish people have cried myriad tears of pain every day to *Hashem*. If so, why haven’t these “Jewish tears” been enough to make Esav’s tears negligible, and thereby negate the blessing that Yitzchok gave to him? Undoubtedly, our tears are much more than sixty times the amount of his tears!

The *Rebbe, R’ Shmelke of Nikolsburg ZT”L* answered that there is another *halacha* which is relevant in this context. If the two components of the mixture are of the same type (מין במינו), then that which is forbidden is not negated no matter how much permitted (food) is in the mixture. Similarly, and unfortunately, the tears of the Jews and Esav’s tears are of the same kind. Esav cried in pain over his potential loss of materialistic goods; we, too, cry for our lack of security, sustenance and material gains. Were we to cry for Heaven’s sake, asking for just what we need in order to better serve *Hashem* with them, and worrying over His distress that His people are suffering, than Esav’s tears will indeed become negligible among ours. Our tears would be of a different kind than his, and we would greatly outnumber him.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOMO

ויאכל וישת ויקם וילך ויבן את הבכורה (כה-לד)