

AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!

TORAH TAVLIN
Publication

34 MARINER WAY
MONSEY, NY 10952

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

הדלקת נרות לשבת – 4:13
זמן קריאת שמע/מ"א – 8:44
זמן קריאת שמע/הג"א – 9:20
סוף זמן תפילה / הג"א – 10:08
שקיעת החמה ליום השבת – 4:30
מוצג'ק צאד"כ/ כועריב – 5:20
צאד"כ/לשית רבינו תם- 5:42

מבכים חודש כסלו מולד: שבת קודש
6:36 PM מ"ס 16 חלקים

תורה תבלין

בראתי יצ הרע ובראתי לו

Shabbos Parshas Toldos - שבת קודש פרשת תולדות November 26, 2011 - כ"ט מרחשון תשע"ב

העז'רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה

טיב התבלין

וענינת ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת

ואלה תולדות יצחק בן אברהם אברהם הוליד את יצחק (כה-ט) – ההליכה בדרכי אבות מיסודות העיקריים של היהדות

בקריאת השמות, או לכל הפחות לשנות מן השם המקורי בכינויים שונים ומשונים שהצד השוה שבהם להתרחק מן השם היהודי המקורי והטהור. ואם כי יש בזה גם מצד הזהירות בכבוד האב, כי ברצותו לשנות את השם ממה שהם היו נקראים הרי יש בזה זלזול עמוק בכבודם, אך בנוסף לכך הרי הוא מנתק את כל הקשר עם הדורות הקודמים, ואל לנו לשכוח כי כל עיקר זכות קיומנו אינו אלא מצד זכות אבות שמגן עלינו, וכמו שאנו אומרים שלש פעמים בכל יום בתפילת שמונה עשרה 'אלוקינו ואלוקי אבותינו', כל הקשר שיש לנו עם אברהם יצחק ויעקב הוא כעין שרשרת ארוכה שמשתלשלת מאבותינו ואבות אבותינו עד לדורות הראשונים של ראשוני האומה, אך אם ירצה לנתק את הקשר באמצע ורואה בושה לעצמו להמשיך עם מסורת אבותינו עד כדי כך שאינו מתאים לו להיקרא בשמם כי אם בכינויים מכינויים שונים, לא כאלו שהיו נהוגים בקרב בית ישראל במשך כל הדורות, באיזה זכות יבוא אח"כ לבקש שיחזו לו בזכות אבותינו אם הוא עצמו במדור דור וזכות אבות אין עליו שטחה להיושע בקרוב. הישרה המסורה לו ממדור דור וזכות אבות אין עליו שטחה להיושע בקרוב.

לקחי חיים ודברי התעוררות וסדרו עפ"י פרשיות השבוע

ואחרי כן יצא אחיו וידו אחות בעקב עשו ויקרא שמו יעקב (כה-כז) – עלייתם של ישראל לגדולה לעתיד לבוא שלא בהדרגה

את המלכות מהם, גדולותו של עקב הותפס את המלכות אחריו לא תהיה כסדר הזה, דלא ילך וגדל לאט לאט, אלא שבסופה של מלכות עשו אז יוולד בעולם כגדול ביותר, וכמ"ש, 'ואחרי כן יצא אחיו, וידו אחות בעקב עשו', ונרמז בזה, שבסופה של מלכות עשו, יוולד יעקב כגדול ביותר, ועד אז יהיה בתכלית השפלות, וכמי שאינו כלל בעולם, ולא נוכל עדיין. וא"כ לא שייך לו להשיב על שאלתו, ולומר לו מי היא האומה שתתפוס אחריו את המלכות, כיון שעדיין נחשבת היא כאינה בעולם כלל, ולכן הבא נייר חלק, שעדיין לא נכתב עליו כלום, וכתב עליו הקרא "ואחרי כן", כדי לרמוז על עם ישראל שנחשבים כאילו עדיין לא נמצאים בעולם. ולפי שישרו דבריו בעיניו, השיב לו דרך צחות מעין תשובתו, ואמר, ראו דברים ישנים מפי זקן חדש, דכיון שהסביר לו, שבאומה הישראלית תהיה הלידה והגידול כאחת, ונמצא שיהיו גם זקנים וגם חדשים, על כן קראו זקן חדש". וממשיך ה'בית הלוי', וזהו שאמר ה' לעקב, 'והיה זרעך כעפר הארץ, ופרצת ימה וקדמה', שלא יעלה בהדרגה, אלא שכשיחיו בשפלות המדרגה-כעפר הארץ, אז 'ופרצת ימה וקדמה וגו'."

במשל: When we send our children off to school, *yeshivah*, *cheder*, each morning, we anticipate that they will grow in *Torah* knowledge, *Yiras Shamayim* and *middos tovos*. Our children's friends as well as the atmosphere that he or she is

A SERIES IN HALACHA LIVING A "TORAH" DAY
Laws and Customs that Merit a Good Parnassa (33)
Honest Money (Cont.) In the last few weeks we discussed honesty in money matters as a merit for good *parnassa*. Now, let us continue with other areas of monetary activity that have positive and negative effects on *parnassa*.
Ribbis - Interest. The *Gemara* ⁽¹⁾ states that one who lends money and takes *Ribbis* will suffer a permanent collapse of his assets. From the *Gemara* and *Tosfos* there ⁽²⁾ it seems that this happens even if one transgresses the Rabbinic prohibition of *Ribbis*, and even if he took the forbidden money without knowing it was forbidden. Whether this financial collapse happens only to the lender or even to the borrower, is a discussion among the *Poskim*. The **Knesses Hagdolah** ⁽³⁾ says that it applies only to the lender, while the **Tzlach (יהי לנפש ציון)** in his *derashos* ⁽⁴⁾ writes that even the borrower will lose.
A Prime Example. Even though we cannot go through all the *halachos* of *Ribbis* in this series, there are some relevant, but not well known, *halachos* that many people transgress, while trying to do favors for others. For example, using someone else's credit card. Many times a person (Reuven) needs to borrow money but doesn't have a good credit rating and his friend or relative (Shimon) is nice enough to let Reuven use his credit card. This is

הוא היה אומר

Chacham Rabbeinu Chaim ibn Attar ZT"l (Ohr HaChaim) would say:
“*And the Lord (אלקים) shall give you from the dew of the heavens and from the fat of the land.*” Yitzchok invokes the Name ‘*Elokim*’ which refers to the divine attribute of strict justice. Just as with the creation of the world, when the Almighty combined ‘*Elokim*’ and ‘*Hashem*’ (divine attribute of mercy), because He first intended to create the world with the attribute of justice, but upon seeing that the world could not be sustained in this way, He combined it with the attribute of compassion. Fortunate is the one who can live up to the demands of the attribute of justice; however, most people require the protection afforded by the attribute of mercy. How beautiful, therefore, is Yitzchok's blessing to Yaakov: ‘*The Lord shall give you*’ meaning, may it be His will that you will be a complete *tzadik* to the point where even the attribute of justice (אלקים) will agree to confer the blessings upon you, as you have rightfully earned them!”

R' Moshe Teitelbaum ZT"l (Yismach Moshe) would say:
“In *Tehillim* (ב-יא) we say: ‘*Serve Hashem in awe and rejoice with trembling.*’ A righteous man can coexist with ‘rejoicing’ and ‘trembling’ at the same time. Since he is on a higher spiritual level each day, he can rejoice in his heightened awareness of the Almighty, and yet he trembles each day with the pain and realization of how defective his true understanding of *Hashem* was until now. Thus, it states: ‘*In the place of rejoicing (גילה), there is also dread (רעה).*”

A Wise Man would say:
“Don't own too much. A man with one watch knows what time it is. A man with two watches is never quite sure!”
DEDICATED AS A ZECHUS FOR HABOCHR AHARON ELIEZER FLEISCHMAN ז"ל ON HIS UPCOMING BAR MITZVAH
TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

in literally “makes” the child. One must constantly monitor a child's social situation, as well as the environment he or she is in, for if one is oblivious, a child may end up in a *cheder* or hanging out with the likes of an “Esav.”

מאת מנ"ה ברוך הירשפלך שליט"א
רב דקלה אהבת ישראל, קליבלנד הייטס
done with the “understanding of fairness” that Reuven will pay the bank all the payments including the interest, and/or penalties in the event of late - and often times - even timely payments. This is “Prime Ribbis” because since the bank will only go after Shimon as it is his account, it is deemed in *halacha* as one loan from the bank to Shimon and another loan from Shimon to Reuven. Now, if Reuven pays out \$1 more than he borrowed, even if his payment went straight to the bank, he has in effect paid *Ribbis*. This is based on the words of the **Shulchan Aruch** ⁽⁵⁾ and is probably the most common stumbling block that people transgress in the laws of *Ribbis*.

Other Concerns. Notwithstanding the many *halachos* of *Ribbis*, it is worthwhile to mention other situations of concern, in order that that one should know when to consult a *Rav*.

- 1) Doing favors for the lender.
- 2) Returning bigger packages of food than what was borrowed.
- 3) Purchases or services where paying later costs more.
- 4) Being a guarantor for a debt that has *Ribbis*.
- 5) Partners that take a joint loan from a bank.
- 6) Renting items like jewelry that do not decrease in value from usage.
- 7) Understanding a *Heter Iska* when participating in one.

(1) בבא מציעא ס"ט. (2) ד"ה אוגר (3) טור י"ד
ק"ס (4) סימן מ' על שבת הגדול אות ח (5) יו"ד קסח"ו

מעשה אבות סימן לבנים

ותקח רבקה את בגדי עשו בנה הגדול החמודות אשר אותה בבית ותלבוש את יעקב בנה הקטן וגו' (כו-טו)

The story of the daring escape of the **Belzer Rebbe, R' Aharon Rokeach ZT"l**, from Nazi Germany, is one replete with open miracles, unnatural occurrences and inspiration which clearly portrayed the *Yad Hashem* (Hand of G-d) at every turn. Just the idea of whisking the *tzaddik*, a thin, gaunt saintly man, who was so weak from continuous fasting, praying and sleep deprivation, out of the jaws of the hideous Nazi beast was a daunting task, but due to the heroic efforts of a host of righteous individuals, the chassidic dynasty of Belz survived to establish a glorious link to pre-war *Yiddishkeit*.

As late as May 1943, the Belzer Rebbe, along with his distinguished brother, **R' Mordechai ZT"l**, the **Bilgoray Rov**, was still hiding out in the Bochnia ghetto. "Hiding" is a relative term since there were very few people, including the Nazi commandant, his evil cohorts, the Jewish policemen, the Judenrat, and most of the ghetto residents, who did not know that the "*Wunder Rabbiner*" was in their midst. In fact, the chief Nazi, a sadistic tyrant by the name of Muller, went so far as to visit the Belzer Rebbe, receive a blessing from him and offer to double his rations and release him from forced labor! Such was the esteem that even the Nazis held for the saintly *Rebbe* and they believed that keeping him contained within their midst was a "good luck charm" of sorts. As a result, sneaking the *Rebbe* out from under their very noses was doubly difficult since they were specifically looking after him to make sure that he remained.

Eventually a plan was hatched which called for the *Rebbe* and his brother to sneak out of their home in the early morning hours, climb through a loose plank in the ghetto wall behind their building, and take sanctuary in an apartment until daybreak. Then, a horse-drawn wagon would transport them to the village of Baczkow where they would wait in seclusion until after nightfall when an official car driven by Captain Shtaiar, a legitimate and heavily bribed officer of the Hungarian Army Counterintelligence staff, was to collect them and smuggle them out of Poland and into Hungary.

It would have gone off without a hitch if not for the fact that as their wagon rolled through the village of Baczkow early on the morning of May 13, a group of Jewish laborers on their way to work in the factory noticed the wagon and thought they spotted the Belzer Rebbe. Immediately, a rumor circulated in the ghetto that the holy *Rebbe* was escaping!

The *Rebbe's gabbaim* refuted this rumor but many people wanted to see for themselves. The *gabbaim* had no choice but to devise an ingenious scheme. A young Belzer Chasid by the name of Reuven Walkin disguised himself as the Belzer Rebbe, donning his distinctive silk *kapota*, white socks, half shoes, woolen *Talis* and *Tefillin*, all the while imitating the *Rebbe's* voice to perfection. Since the *Rebbe* spent most of his day in his inner chamber and only his *gabbaim* and closest *chassidim* were allowed to enter to talk to him and give *kvitlach*, by sitting in the *Rebbe's* customary chair facing the wall with his *Talis* over his head in prayer, Reuven Walkin was indistinguishable from the real thing. The *gabbaim* purposely left the door to the inner room open a bit so all those in the outer waiting area could see the "Rebbe" praying as usual by his *shtender* while they continued to run in and out of the room, bringing petitions, pitchers of water and tea at regular intervals to foster the deception. It worked, and throughout the day, many people were convinced that they saw the Belzer Rebbe in his room all the while, the real Belzer Rebbe was buying valuable time for his escape.

All that day and into the next, the deception continued. Some Judenrat officials recognized the deception but decided to keep their doubts strictly to themselves. Other less scrupulous members, however, passed on their suspicions to the Gestapo. The Commandant decided to see for himself. Luckily, the *gabbaim* were tipped off. "Muller, Rosen and Weiss (the Lagerfuehrer, Jewish police chief and Judenrat head) are coming! They're already in the building, officially checking if everyone's at work!" Reuven Walkin hastily tore off the *Rebbe's* garments and they all ran out into an abandoned ruin in Ghetto Two. The Nazi screamed with rage but could do nothing as the holy Belzer Rebbe escaped his evil clutches.

משל למא הדבר דומא

ויתרצצו הבנים בקרבה ותאמר אם כן למא זה אנכי ותלך לדרש את ה' וגו' (כה-כב)

משל: At a well-attended public gathering on *Chinuch*, the **Rav of Krakow, R' Shimon Sofer ZT"l**, spoke about the importance of sending one's children to a school attended by good children and well-behaved students. No matter how upright and G-d-fearing the *rebbe* is, R' Shimon stressed, the company of frivolous, freethinking students could have a devastating effect on an innocent child.

"We see this from the *Medrash*," he said, "which relates that when our matriarch Rivka was carrying Yaakov and Esav, she would feel Yaakov kicking to get out whenever

she passed a *Beis Medrash*, whereas Esav kicked violently whenever she passed a place of idol worship. Now, as you can imagine, Esav obviously could not fulfill his desire to worship idols while still in his mother's womb so we know why he tried to get out, but Yaakov was learning *Torah* with an angel. Why, then, did he want so much to go out and study *Torah* from a mortal man?"

"The answer," said R' Shimon, "is that even though the teacher was a Heavenly Angel, Yaakov did not want to learn in the same '*cheder*' as Esav!"

וחפרו עבדי יצחק בנחל וימצאו שם באר מים חיים. ויריבו רעי גרד עם רעי יצחק לאמר לנו המים (כו-ט)

The *Rebbe, R' Elimelech of Lizhensk ZT"l*, once told his students, "*Yerushalayim shel Maalah* (Jerusalem of the Heavens) is in corresponding position to *Yerushalayim shel Matah* (Jerusalem on Earth). The *Bais Hamikdash* of the Heavens is in corresponding position to the *Bais Hamikdash* here on earth. Every *mitzvah* that we fulfill is a brick placed on the Temple in Heaven. Every word of *Torah* study, every utterance of faith, every prayer and every blessing adds a stone, another level. The walls have already been erected, the building stands, and a bit more construction is required. When it is completed, the redemption will come!"

His *talmid, R' Yaakov Yitzchok (Chozeh) of Lublin ZT"l*, responded, "Surely the *Rebbe's* sacred devotion to *Hashem* will soon complete whatever is missing!"

The *Tzaddik* suddenly became agitated. "Believe me - I know no rest! I work with all my strength, adding brick after brick, building layer after layer! But what can I do? On the other side, those who seek to undermine all of my work, are shattering and destroying, uprooting and demolishing!"

Avraham Avinu dug wells from which he provided water to those in need. The malicious *Plishtim* filled them in with dirt, and then Yitzchok dug them up once again. Twice this happened until the *Plishtim* made the criminal claim that the wells belonged to them! This tells of the ongoing battle waged between good and evil, between those who "dig wells" and those who stuff them up. If we are interested in bringing the redemption closer, then we must dig the wells anew so that they give forth fresh waters to provide spiritual life, bring an end to our troubles and open the gates of salvation. Every sin dislodges a brick and brings about disaster, while every good deed, every act of kindness and charity, every smile and warm greeting - adds a brick and strengthens the reconstruction effort of our sacred *Mikdash*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

הפעמות

Yaakov Avinu takes the *berachos* away from Esav. Rivka tells him to pretend to be his brother and take his blessing with trickery. How do we understand this? How could Yaakov, the ultimate man of truth, do something like this? **R' Avigdor Miller ZT"l** explains that this entire episode is meant to be a lesson to us for all time. *Hashem* wants us to see that the world is really a place of darkness, where things are not always what they appear to be. Our judgment of other people can be greatly mistaken and we never really know what another person is like inside. But, he says, there is an even bigger lesson here.

A person can live one hundred years and fool himself into thinking that he is a good person who really tries to do the best he can, oblivious to the truth of who he really is. Just as Yitzchok was blinded by Esav's show of piety, how often do we pretend to be what we are not? On the day of judgment we will all be shown the truth: that we are blind to our own flaws and self-assured righteousness. The fact that Yitzchok was blind to his own son's wickedness is a lesson for us to see past the external - even past the internal - and get to know ourselves on the deepest level. To know who we really are, and what makes us do the things we do. And how do we do this, asks R' Miller? "Only through learning *Torah* and applying its timeless messages to our lives, will we get to know ourselves on the deepest level. *Torah* is a light meant to illuminate the minds of men in order for them to see the truth." Rivka in her wisdom, dressed up Yaakov to be what he was not in order for Yitzchok to realize, that all these years, Esav was really not who he thought he was. We, too, must stop "acting" and strive to bring out our true selves.

וחגש וישקל לו ויחא את ריח בגדיו ויברכוה ויאמר ראח ריח בני כריח שדה אשר ברכו ה' וגו' (כו-כ)

The *Yalkut Shimoni* explains this *posuk* as follows: "*Do not read 'the scent of בגדיו' (his clothing) but rather 'the scent of בגדיו' (his traitors).*" Yitzchok sensed the marvelous fragrance of even the worst of the rebels (sinners) of Israel, like Yosi Mishisa. During the destruction of Jerusalem, the Romans sought to enter the Temple. "Let one of the Jewish traitors enter," they said, "and be the first to desecrate their sacred vessels." They told Yosi Mishisa that if he went in he could keep whatever he found. He entered and came out with the golden *Menorah*. "This is not for you," they told him, and took it away. "Go in again, and take something else." But he refused to enter a second time. They promised him the taxes of the entire city for the next three years, but he still refused. "Isn't it enough that I angered G-d once," he said, "must I anger Him again?" He was tied to a plank and his flesh was sawed, but he cried, "Woe to me that I angered my Creator!"

When the **Ponovezher Rov, R' Yosef Shlomo Kahaneman ZT"l**, discussed this *Medrash*, he observed that not a single non-Jew dared be the first to enter the holy *Bais Hamikdash*. Only one Jew agreed to enter the *Har Habayis* - Yosi Mishisa. He was clearly a *rasha* - one of the lowest of the low, a person devoid of *Torah* and fear of Heaven. What then caused his dramatic change in attitude after he entered the *Bais Hamikdash*, that even when was tortured, he would not agree to repeat the act? Evidently, Yosi Mishisa was evil because he was influenced by wicked people, however, when he entered the *Har Habayis*, in those few brief moments, he was transformed by the holiness that was present there. He was so influenced by the *kedusha*, that he changed from being a wicked sinner, to being so holy that he was willing to give his life to sanctify *Hashem's* Name! About him it was said, "*And he smelled the smell of his traitors.*" How wonderful and pleasant is that smell!

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויהי כי און יצחק ותכחז עיניו מראות (כו-א)

דרגה יתירה

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead