

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

הדלקת נרות לשבת - 5:34
זמן קריאת שמע/המ"א - 9:28
זמן קריאת שמע/הגר"א - 10:04
סוף זמן תפילה/הגר"א - 10:56
שקיעת חממה ליום השבת - 5:50
מוצק' צאת הכוכבים - 6:40
צאת' / לרבי' תג - 7:02

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Shabbos Parshas Toldos - November 2, 2013

מברכים חודש כסלו
מולד: יום א' (זונסאג)
12:14 PM מיש 4 חלק

לקחי חיים ודברי התעוררות צדור 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. יעבדוך עמים וגו' (כו-כחב) - בעניין 'כל המקבל עליו עול תורה, מעבדין ממנו עול מלכות ועול דרך ארץ' אלתא במדרש (בראשית רבה ס"ז ג'), 'מטל השמים זו מקרא, ומשמני הארץ זו משנה, דגן זו תלמוד, תירוש זה אגדה', והיינו, שיצאו מהלצ'ך עוסקים במקרא ובמשנה ובתלמוד ובאגדה, ומבי צדוק הכהן מבראשית אדרת עמלי תורה. ולפי' מבאר המפרש צדק (מפרי צדוק הכהן מבראשית אדרת עמלי תורה), את המשך הכתוב, "יעבדוך עמים וגו", שכל המקבל עליו עול (עמלות ב) תורה, מעבדין ממנו עול מלכות ועול דרך ארץ (אבות ג' ה'), וכדאיתא בגמרא (ברכות ל"ה), "דבי שמעון בן יוחי אומר, אפשר אדם חורש בשעת חרישה חורע בשעת זריעה וקוצר בשעת קצירה ורש בשעת דישא חורה בשעת זרות, תורה מה תהא עליה, אלא בזמן שישראל עושין רצונו של מקום (- והיינו, שעמלים בתורה, שררי 'המקום מתאוה שיהיו ישראל עמלים בתורה' [תורת כהנים ריש פרשת בחוקת]). מלאכתו נעשית על ידי אחרים שנאמר ועמדו זרים ורעו צאנכם וגו'". ובאמת י"ל שענין זה גם כן נרמז בכתוב, "כי יקח איש אשה חדשה - בגימטריה זו תורה", לא יצא בצבא וגו'" (דברים כ"ד ו'), וכן כתב בספר **שפני כוהן** שם, "כי יקח איש אשה חדשה - בגימטריא זה תורה", לא יצא בצבא ולא יעבד עליו לכל דבר וגו', (ולא יעבד עליו - דבר הצבא, לכל דבר - שהוא צורך הצבא, לא לספק מים ומזון, ולא לתקן דרכים [עיי' רש"י]). לומר לך, שמי שלומד תורה פטור ממסים וארנוניות, וכמו שאמר התנא 'כל המקבל עליו עול תורה, מעבדין ממנו עול מלכות וכו', וכדאיתא נמי בבבא בתרא (ח), 'מנדה בלו ודלך, לא שליש למרמא עליהם - ואמר רב יהודה, מנדה זו מנת המלך, בלו זו כסף גולגלתא, ודלך זו ארנונא, ופירש שם רש"י, 'מנדה בלו ודלך - דריש ציוה את פחת עבר הנדה, על אנשי כנסת הגדולה מנת המלך - מגבת מסים שהן משילין תמיד על בני המדינה. ארנונא - עישורי תבואות וברכות ממדי שנה בשנה'.

וכמו כן כתב ה**אסרנבאל** (במדרב ר"ט, א), 'אמר ה' למשה ולאחרן כשרצה ללמדם אופן קיום מצות פרה אדומה: זאת חוקת התורה, ואח"כ אמר להם עניין הפרה, להודיע שדומה הוא מה שיצוה ויהיה בעניין הפרה, במה שראוי לעשות בתורה ... ודוגמת מה שיעשו בפרה, הוא החוק שיעשו לתורה, ולכן בא זאת חוקת התורה' קודם 'דבר אל בני ישראל ויקחו אליך פרה אדומה וגו', ובכיוון זה, כי כמו ש'תורת ה' תמימה' מבלי מום, כך ציוה שתהיה הפרה 'תמימה אשר אין בה מום' וכו', וכמו שמי שמקבל עליו עול תורה מעבדין ממנו עול מלכות ועול דרך ארץ, כי לא יעלה עול על התורה, כך ציוה בפרה אדומה 'אשר לא עלה עליה עול'.¹

לעמוד על שלו, דיא לבסוף שזה היצו היצו כדי להבדילו ולמנוע עליותיו. וכך הוא בכל ידוריו באשר הוא שם, אם ראה שמעבודתו זה האדם היה נותן רוח גדול במרום, מעמיד עליו קשיים גדולים וחוקים כדי לטרונו ולהשביתו מעבודת בוראו.

Rivkah understood that the clothing she was dressing her son Yaakov with, were "בגדי תמדות" - valuable garments that were appropriate for a person of her son's caliber. Not only was it necessary for Yaakov to wear these garments so as

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

yet, it is not deemed a חפץ של מצוה and can be used for anything. **(תשמיש של מצוה)** **Used Mitzvah Item**, This refers to an item that was used for a *mitzvah* but will not be used any more, i.e., it became invalid, old, worn-out, or the owner decided not to use it for a *mitzvah* any more. (Note: For items of *Kedusha* such as *Tefillin* and *Mezuzos*, the words "תשמיש קדושה" have a different connotation and refer to an accessory, such as a *Tefillin* container box.) A *Lulav* and *Esrog* after *Sukkos*, or an old *Shofar* that the owner has decided not to blow any more, are prime examples. These items may now be used for any mundane purpose, but not for a shameful purpose. They can be thrown away but not where they will be trampled on, or left unwrapped and lumped together with repulsive items in a garbage bin. Some people put these items away in honorable storage and the **RM'A** ⁽¹⁾ praises this action. **(תשמיש ותשמיש מצוה)** **Accessory to Mitzvah Item**, An accessory item that touched a *mitzvah* item such as the cups used to hold the burning *Chanukah* lamps, the candelabra which holds the *Shabbos* candles, a *Talis* bag, an *Esrog* box or *Lulav* container, have no holiness at all and may be thrown into the trash unwrapped. If it is clear from the appearance of the item that it was used for an accessory to a *mitzvah*, some say it should be treated with more respect and at least be wrapped before being thrown away. (Note: For items of *Kedusha*, the term "תשמיש ותשמיש קדושה" has a different connotation, and refers to the accessory of an accessory of a *Kedusha* item, such as a box over the cover of a *Mezuza*.) ⁽²⁾

הזאת היא אומר

R' Akiva Eiger ZT"l (Amirah Yafeh) would say:

The power of *Klal Yisroel* is fire (והיה בית יעקב אש') whereas the nations of the world are compared to water (מים רבים לא יוכלו לכבות את האהבה'), and as we know, water is the substance used to put out fire when it comes in direct contact with the flames. However, if something comes between them; if water in a pot is placed upon a flame, not only does the water not douse the fire, but the fire heats up the water and makes it hot. So too, a Jew cannot overcome a gentile when he comes in direct contact with him. The only way that the Jewish people can become stronger than the nations is by creating a barrier to come between them, thereby protecting their core values."

Chacham Yaakov Chaim Sofer ZT"l (Kaf HaChaim) would say:

"When greatness comes to a man all at once, without progression, in one fell swoop; he finds himself above others – in regard to money, honor, or power – such greatness will not endure, either because of jealousy or other reasons. Thus, 'The man became great, and kept becoming greater until he was very great,' means that the greatness of *Yitzchok Avinu* endured because it did not come all at once, but rather progressively, one step after another and thus it was permanent."

A Wise Man would say:

"Life is not to be measured by the number of breaths we take, but rather by the moments that take our breath away."

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מעשה אבות... סימן לבנים

ויהפירו עבדי יצחק בנחל וימצאו שם באר מים חיים וגו' (כו-ט)

During the early years of the Chassidic movement, one of the great luminaries who attracted numerous adherents and produced many great disciples, was the **Zhiditchover Rebbe, R' Tzvi Hirsch Eichenstein ZT"l**. R' Tzvi Hirsh was a known miracle worker who was very passionate about the study of *Kabbalah* and the *Zohar*. He felt it was impossible to grasp or understand the teachings of the **Baal Shem Tov ZT"l** if an individual lacks knowledge of the *Zohar* and *Kisvei Ari*, which are the source and root of *Chassidus*. He said, “One who never saw the light of the *Zohar*, never saw a light in his life.”

On one occasion, a simple villager came to Zhiditchov to discuss an important business venture with him. The villager explained that he saw an opportunity in leasing an inn from the local *poritz* (landowner), since the inn was stationed on a country road between two larger cities. Although presently, the road was not frequented and most travelers took a more circuitous route that was populated with inns and markets, he felt that if he were to open up in this spot, it could draw local peasants and travelers to his inn, and be very lucrative. There was one major drawback, however, said the villager, and this was his greatest fear and hesitation: there was no steady water supply in the immediate area - no rivers, lakes or even wells.

R' Tzvi Hirsch listened attentively and then spoke. “I wish you much success in your new venture. Lease the inn as you say, and dig a well nearby. After you have dug down a number of meters, come back to me and I'll tell you how to proceed.”

The man did as the *Rebbe* said. He signed a lease with the *poritz* with very favorable terms and before he even began fixing up the inn, he dug a well in the back yard. After digging a few meters, he traveled back to Zhiditchov, where the *Rebbe* told him as follows: “Take a scrap of paper and write these words, ויבאו עבדי יצחק ויגידו לו על אודות הבאר אשר חפרו, *And the servants of Yitzchok came and informed him about the well they had dug and they said to him, ‘We found water.’*”). Then, take the paper and place it in the hole you dug and leave it there.”

The villager may have been a simple man but he also had a simple faith (אמונה פשוטה) in the words of the *Tzaddik*. He did exactly as R' Tzvi Hirsch told him and almost immediately, he heard and saw the pit filling up with water! As the *Rebbe* had promised, his inn became an instant success, as many travelers now took the straighter route to the markets, inevitably stopping over at his “watering hole” to replenish, refresh and relax. His miraculous well made him very rich.

Of course, the success of a competitor - and a Jew no less - made the gentile tavern owners jealous. Especially the ones who had previously been busy and were now forced to watch all their business traveling down a different road. One ambitious gentile approached the *poritz* and offered to pay a higher lease price for the rights to the inn and the *poritz* had no qualms about breaking his contract with the Jew and awarding the land to the gentile. What was the Jewish entrepreneur to do? After learning how his livelihood was just pulled out from under him - he immediately set off for Zhiditchov.

Arriving at the *Rebbe's* home, he broke down in tears as he recounted the incredible rise and precipitous fall of his fortune. R' Tzvi Hirsch comforted the man and told him not to worry. Take another slip of paper, said the *Rebbe*, and this time write on it, “*All the wells that his father's servants dug in the days of Avraham his father, were sealed up by the Pelishtim and filled in with dirt.*”). Then, throw the paper into the well and see what happens. Of course, the man lost no time in fulfilling the *Rebbe's* directive and not suprisingly, the well in back of the inn suddenly stopped flowing. Within days, travelers stopped patronizing the inn as the plentiful water had been a major attraction, not only for them but also for the animals who pulled their wagons.

It wasn't long before the *poritz* called the Jew and offered to lease him back the inn. Once again, the Jew took off for Zhiditchov, and this time the *Rebbe* told him to write, לו, ויחפר באר אחרת ולא רבו עליה ויקרא שמה רחובת ויאמר כי עתה הרחיב ה' לו, (“*They dug another well and did not fight over it. And he called it Rechovos and he said, ‘for now Hashem has expanded and made us fruitful in the land.*”) and throw it into the well. Lo and behold, the well filled up once again with a plentiful supply of water.

משל למת הדבך דומת

ותקח רבקה את בנדי עשו בנה הגדול החמוד אשר אתה בבית ותלכש את יעקב בנה הקטן וגו' (כו-ט)

משל: Over forty years ago, the *Baltimore Rosh Yeshivah, R' Yitzchok Ruderman ZT"l* visited *Eretz Yisroel*. He was so enthused by all that he saw and the people he met that he spoke in glowing terms about his experience. He related to a fellow *Rosh Yeshivah* that he was most excited about the fact that he was afforded an opportunity to perform a special *mitzvah*; he purchased an outer covering - a *mantel*, for a *Sefer Torah*! His friend didn't understand the significance. “You can buy a *mantel* in America as well,” he said. “What is so special about this one?”

R' Ruderman couldn't help but smile. With a glowing countenance, he explained. “The other day, I was in *Bnei Brak* and I visited the *Gaon, R' Chaim Kanievski Shlit'a*. We spoke for quite some time in various areas of *Torah* and I came away with the real impression that he is truly a *lebedika Sefer Torah*, a live *Torah* scroll. I also noticed that his coat was worn and frayed and I insisted on buying him a new coat, which after much debate, he finally accepted. In this way, I bought a *mantel* for a real *Sefer Torah*, and undoubtedly, my whole trip was worth it just for this!”

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

On a visit to the burgeoning *yeshivah* community of Lakewood, N.J., in 1956 (תשט"ז), the future **Gerrer Rebbe, R' Simcha Bunim Alter ZT"l**, spoke of the glorious future of *Torah* in the small, out-of-town suburb and its impact on the Jewish world. As he walked down one of the larger blocks, R' Simcha Bunim, followed by a modest contingent of *chassidim* and *Bnei Torah* told over a *dvar Torah* he heard in the name of his grandfather, the **Sefas Emes**.

“The *Medrash* tells us that when Rivkah was expecting twins, she could feel them struggling inside of her. When she walked passed *Batei Knessios* (synagogues) and *Batei Medrashos* (houses of study), Yaakov pushed to get out and when she walked past places of idol-worship, Esav kicked and struggled to burst free. The question is, were there numerous synagogues and study houses in those days? In fact, there was only one - the *Yeshivah* of Shem and Aver, to which Rivkah herself went for Divine inspiration and advice. Why does the *Medrash* indicate that she walked past many such houses if there was only one?”

The group continued walking down the dusty Lakewood street as the Lev Simcha explained. “My *Zaida* gave an answer which I feel is appropriate to this city as well. He said, that although at the time there was only one house of *Torah* study, Yaakov in his purity and sanctity, was able to feel the places in the future that would produce *kedusha* and holiness. As Rivkah would walk down the street, he could inherently feel a spiritual jolt whenever she walked past a site that would eventually host a synagogue or *Beis Medrash* and he struggled to get out when he felt the *kedusha* in that spot. This city, too, will host many future sites of *Torah U'kedusha*.”

One of those people present noted that the very street that the Lev Simcha was walking down as he told over this *vort* from the Sefas Emes, is the same street where many years later, the current *Gerrer Shtiebel* in Lakewood opened!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
לב טוב

Rivkah tells Yaakov to run to Charan, “*until your brother's anger subsides from you*” - in other words, until the anger that YOU (Yaakov) feel towards your brother subsides. Feelings are reciprocal. *Shlomo Hamelech* tells us in *Mishlei* (כו-יט): “*Like one's reflection is seen in the water, so too, does one heart reflect another.*” Why is this so? Is it not possible for one person to have negative feelings toward someone else, even if that person has positive feelings toward him?

R' Pinchos Horowitz ZT"l (Baal Hafla'ah) explains by detailing a concept known as “אור החור” - which literally means “*returning light.*” When one thinks positively about another person, he mentally sends that person a positive message. This is all taking place in the sub-conscience of the recipient's mind, but surprisingly so, there are times when we really do get the message, even on a conscious level. Do you ever suddenly think that you must call your mother and suddenly the phone rings and it is her? That is the “returning light.” You thought about her - so she thought about you! You can use this power to cultivate positive feelings, by sending positive messages to people all over the world. When your child is in school taking a test, daven that she should do well and then send her a positive mental message: “Relax, *Mammala*, you know all the answers and you will be successful!” You'd be surprised how much this can help them to succeed! You can send positive messages to people all day long and not only will it cause you to feel warm and fuzzy about them, but it will create a wonderful feeling in them about you! This is what Rivkah meant when she said these words to Yaakov! Try it, you just might be “positively” surprised!

ויהגדלו הנערים וידו עשו איש ידע ציד איש
שרה ויעקב איש תם ישב אהלים וגו' (כה-כז)

R' Shamshon Raphael Hirsch ZT"l presents a general rule that our sages do not hesitate to point out a fault in our *Avos* and great leaders throughout history. To the contrary, it is what makes our *Torah* great and glorious, thereby teaching us some of the greatest lessons to be learned.

With regard to the upbringing of Yaakov and Esav, says R' Hirsch, one might determine that the foundation of *chinuch* upon which *Shlomo Hamelech* encourages us to raise a Jewish child - “חנך לער על פי דרכו” (משלי כב-ו) - “*Train the child in accordance with his way*” - was not employed. Yaakov and Esav were provided an identical education; the same teachers teaching the same methods, resulting inevitably in one of the two children not realizing his fullest potential. Had Esav been taught to channel his unique quality of גבורה - great courage and strength, in the pursuit and service of the Almighty, perhaps the *Torah* would be referring to him not as a “גיבור ציד” - a hunter, but rather a “גיבור לפני ה'” - a mighty man before *Hashem*. Woe to the educator who “paints” all his charges with the same brush!

Furthermore, the fact that Esav felt a closer relationship to Yitzchok while Rivkah's sympathies were with Yaakov, can be attributed to the attraction of opposites. We see that Yitzchok had risen to new life from the altar of the *Akeidah*, preferring to dwell near areas of quiet solitude, rather than amidst the bustling traffic of humanity. It would not be unlikely, therefore, that Esav's hearty, audacious way should have appealed to Yitzchok and that, perhaps, he saw in Esav the strength, which he himself lacked, to be the mainstay of his household. Rivkah, on the other hand, saw in Yaakov's nature the unfolding of a life-style she had never known in the home of her own parents. But while parental sympathies can be explained in this manner, parents should not permit such primeval emotions to determine their attitude towards their children.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וישבת עמו ימים אחדים וכו' עד שוב אף אחיך ממך (כו-מד-מה)