



שבת קודש פרשת תולדות
Shabbos Parshas Toldos
כ"ט חשוון תשע"א - November 6, 2010

הגהע"ר רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שערי השמים בירושלים עה"ה

טיב התבלין

אין לך דבר העומד בפני הרצון

להימצא בסביבה טובה, ואף מי שזכה להיות מקורב אצל אנשים גדולים בישראל, הרי אין בזה שום הכרח שילמד לעשות כמעשיהם אם יחסר לו את הרצון.

ואותו הדבר מי שנגזר עליו להימצא בסביבה שאינה מתאימה אל יפול רוחו בקרבו ואל יתייאש, כי אם יתעקש לעמוד על משמרתו ויכל להתעלות באותו מצב גם כן.

אך בודאי שאין מילתו אמורות לזלזל ולו במקצת בגודל האחריות והחויב להימצא בקרבת אנשים טובים וצדיקים, ולהתרחק מחבורה רעה ומסביבה רעה אשר יכולים להוות השפעה שלילית על האדם, ואף אחד לא יוכל לסמוך על עצמו לומר שהוא מרגיש בעצמו שלא יושפע מן האוירה, אך אם בכל זאת סיבבה ההשגחה על אי מי שמוכרח הוא להימצא בין אנשים אשר אינה להולכים בדרך ה', הרי עליו לדעת כי עדיין יש לו מנוס אף במצב כזה להתעלות בדרגות גבוהות ונשגבות.

מאת הרב שלום פערל שליט"א
מגיד מישורים בק"ק בית שמש

המגיד

האדם צריך למשול על מידותיו כדי לנצלן כראוי

הרמאות, אלא רק כאשר יש צורך להשתמש בה (וכן פירש ב'מלכה של תורה'). ולפי זה יש לפרש כוונה נוספת במילים '**איש תם**', דהיינו שהיה בעלים -איש- בעל' על מידת התמימות להשתמש עמו כפי הנצרך.

וכ"כ ב'**מעיינה של תורה**', "אדם צריך להיות אדון ומושל על מידותיו, כדי שיוכל להשתמש עמהם במקום ובאופן הראוי, שכן לפעמים יש צורך להשתמש עם מידה רעה לשם שמים, וכפי שאמרו חכמינו (קה"ר ז, ד), "כל מי שנעשה רחמן במקום אכזרי, לבסוף נעשה אכזר במקום רחמני". לכך נקרא יעקב 'איש תם', שהיה מושל ואדון על התמימות כדי לנצלה כראוי, ולכן כאשר היה צריך להתנהג ברמאות, אכן התנהג כך".

נמצא, שמתבעו היה ביכולתו של יעקב לרמות, אלא שהתנהג בדרך של תמימות ואמת. ומן הראוי לציין את דברי **הגר"א** (משלי ח' י"ב) שכתב להיפך, שאכן מטבעו היה יעקב איש תם-אינו בקי בכל אלה וכו', מי שאינו חריף לרמות קרוי תם, ולא היה ביכולתו לרמות, אלא שע"י שעסק בתורה נכנסה בו ערמוניות ונהיה 'חריף לרמות', שכתב על הפסוק (שם), "אני חכמה, שכנתי ערמה", וז"ל, "כלומר, במקום שאני חכמה שוכנת, שם שוכנת ערמה, כי מה'ת יוולד לו ערמה, וכמו אצל יעקב, שהיה מטבעו איש תם, ואח"כ היה ביכולתו לרמות את עשו ולבן".

הדלקות נרות לשבת - 5:29

זמן קריאת שמע/מ"א - 9:30

זמן קריאת שמע/הגר"א - 10:06

סוף זמן תפילה / הגר"א - 10:57

שקיעת החמה ליום השבת - 5:46

מוצג"ק צאה"כ/ מעדים - 6:36

צאה"כ/ לשיטת רבינו תם - 6:58

שבת מברכים חודש כסלו
מולד: מוצאי שבת קודש
9:04 AM מ"ט 3 חלקים

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה וכו' (כה-כז) - אין לך דבר העומד בפני הרצון

אשר מתבוננים בפרשה זו יש לנו ללמוד מוסר גדול עד כמה שעיקר הצלחתו ועליותו של האדם תלוי במידת הרצון שיש בו, ואף אם יהיה שרוי בסביבה טובה בין אנשים צדיקים, לא יועיל לו כל זה באם יחסר לו את הרצון העצמי, וכמו שאנו רואים אצל עשו הרשע שהיה משמש את אביו, ואף היה מאמין בכח קדושתו, וכמו שמצינו בפרשה זו כאשר שמע כי יעקב לקח את ברכתו ממנו ויעקב זעקה גדולה ומרה, כי ידע עד כמה שווה ברכתו של אביו, אך בכל זאת נשאר הוא אותו עשו הרשע.

ומאידך אנו רואים אצל יעקב אביו שהוכרח לגלות אצל לבן הארמי, אשר עלה ברשעותו על פרעה, כמו שאנו אומרים בהגדה 'לבן ביקש לעקור את הכל', ועל אף כל הנסיגונות שעמדו שם בדרכו עמד בכולו, ובתוך מקום החושך הלזה זכה לגדל כל השנים עשר שבטי י-ה והתעלה בדרגותיו הנשגבות.

והדברים האלו מחייבים את כל אחד ואחד, שאף אם זכה האדם

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ויעקב איש תם יושב אהלים וגו' (כה-כז) - האדם צריך למשול על מידותיו כדי לנצלן כראוי

ר"ש"י מפרש מהי מילת 'תם'. "אינו בקי בכל אלה (היינו בכל ענייני הרמאות), אלא כליבו כן פיו, מי שאינו חריף לרמות קרוי תם", והיינו "תם" מורה על שלמות, שלא היה חיסרון בכוונת לבו, ולא אמר דבר שמשמעותו סותרת את כוונת לבו, אלא 'כליבו כן פיו'.

והנה לפום ריהטא היה נראה לפרש בכוונתו, שלא היה ביכולתו של יעקב אביו לרמות, וכמו שכתב 'אינו בקי בכל אלה וכו', מי שאינו חריף לרמות קרוי תם, אבל לא יתכן לפרש כן, שהרי פירש לקמן (כ"ט י"ב) את כוונת הפסוק, "ויגד יעקב לרחל, כי אחי אביה הוא וגו'", שהיינו "ומדרשו, אם לרמאות הוא בא, גם אני אחיו ברמאות וכו", ומבואר שאכן ביכולתו לרמות. ולכן מוכרחים לומר, שהיה בו הנהגה של דרך ישרה, שהיה נראה ממנה שאינו בקי בענייני רמאות ואינו חריף לרמות, אך באמת כשהוצרך להשתמש במידת הרמאות, הראה בקיאות בה, והיה חריף לרמות, וכמו אצל לבן.

ויש להוסיף ולפרש בכוונת רש"י 'אינו חריף לרמות', ע"פ דברי הגמרא [ב"מ מ"ז]-: 'כספא דחריף וכו' (יוצא בהוצאה ועובר לסוחר [רש"י]), ומבואר שמשמעות המילה 'חריף' היינו, השתמשות תמידית בדבר מסויים, ולפי"ז כוונת רש"י היינו, שבאופן תמידי אינו משתמש במידת

במשל: When Yitzchok blessed his son, Yaakov, he began with the words: "ויתן לך האלקים": In other words, he was blessing him with "אלקים" - *Middas Hadin*, in the sense that Yaakov should use his power and holiness as a *Tzaddik*

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (22)

Informing of Good Tidings (בשורות טובות). Previously, we discussed the directive of *Chazal* about seeking *Talmidei Chachamim* and *Tzadikim* to daven for an ill person. However, after the patient begins to see marked improvement or an operation was successful, people often forget to inform these important people of the good tidings. Many *Gedolim* have expressed dissatisfaction about this for a number of reasons:

- 1) The *Gedolim* take these *Tefillos* very seriously and keep davening, often 3 times a day, with real pain and concern. Personally, I know of someone who asked the **Manchester R"Y, R' Y. Z. Segal ZT"l** to daven for him. Years later, they met and the *Rosh Yeshiva* immediately remembered him and told him that he is still davening for him! If indeed a salvation had come, it is not right to let a *Gadol* continue davening, with such pain and concern, unnecessarily.
- 2) It is unfair to burden a *Tzaddik* with sad tidings, yet withhold from him the true **אהבת ישראל** and joy he will experience when he hears that things are better.
- 3) By not informing a *Gadol* of good news, he is precluding him from expressing his thanks to *Hashem* that the problem has been solved. Obviously, it is important that one goes back and reports *besuros tovos* to a *Tzaddik* after a *yeshua* (salvation) has occurred (1).

The Amazing Words of the Sefer Chasidim and Tzioni. The words of the **Sefer Chasidim** take this conduct of informing a

אומר

Chacham Rabbeinu Chaim Vital ZT"l would say:

"Yitzchok spoke to Esav, his older son, asking him to take his bow and arrow, go out to the wild countryside and hunt for him. Why did he send Esav to hunt with such light weapons? Was he not going to the habitat of lions, bears and leopards? Yitzchok was telling his son that when he goes out to hunt for the sake of a *mitzvah*, he does not need extra protection or even the clothing of *Adam Harishon (Medrash)*, which caused all the wild beasts to submit to him. *Mitzvah* messengers are not hurt! You will enjoy Divine assistance so that you will not be harmed or hurt!"

R' Moshe Alshich ZT"l (Toras Moshe) would say:

"The *posuk* says: 'Charm is deceitful and beauty is vain.' Indeed, charm and beauty is false, if it is not combined with, 'אשה יראת ה' - 'A woman who fears Hashem,' for only when a G-d-fearing woman possesses beauty, is her beauty praised. Thus, *Chazal* tell us (יבמות סג): 'A beautiful wife is a joy to her husband, the number of his days shall be doubled' - every day spent with a G-d-fearing wife is as good as two in his eyes."

A Wise Man would say:

"One should always be prepared for life since 'expecting the unexpected' makes the unexpected expected!"
MAZEL TOV TO THE BLONDER AND KAHAN FAMILIES ON THE MARRIAGE OF PESSI TO DOVID KAHAN
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to affect the manner in which the Almighty rules the world, for the good. Since a *Tzaddik* has the power to annul a Divine decree, to a certain extent he has control over the *Middas Hadin*! What greater blessing could Yitzchok have given?

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

mispalles, to new levels The *Sefer Chasidim* (2) says: "If one sent a request to his friend asking that he should please daven for a cure for him and he was cured, he should let his friend know so that he should not daven **א תפילת שוא** - a prayer in vain."

The expression "תפילת שוא" (3) would seem to mean that it's not just unnecessary, but rather totally undesirable. The **Sefer Tzioni** (an early commentator around the times of the *Rishonim*) adds insight and explanation (4) to this concept by writing: 'אם נענים שלא יתפלל עוד **ויריד שפע ללא צורך**'. Loosely translated, this means that if a cure happened and one is still davening for it, he brings down healing potential from Heaven without need, which can cause a serious spiritual imbalance. Obviously, this is not just unnecessary, but totally uncalled for.

Question. Why is this different then what we quoted previously that prayers said for a sick person that did not effect a cure, are saved for use at another time? Why can't these "extra" *tefillos* also accomplish something at a later time? The answer is that davening for a live **חולה** is a bonafide *tefillah*, and even if it didn't work to cure this **חולה**, it may help elsewhere. But here, when it was said, it was a prayer in vain. Even though we quoted from the **Aruch Hashulchan** (5) that the custom is to keep davening and assume the situation is still the same, if indeed there is a change either way that makes it inappropriate to keep davening, those who know should inform all those who are still davening.

Conclusion. Every effort should be made to update those who need to know to stop davening when it becomes unnecessary.

הוא היה אומר

(1) עיין מדרש לחק טוב-במדבר יז-ט, הליכות שלמה

הל תפילה חס, שפתי חיים-מידות חלק א (2) סי' תתתכב

(3) כדאיאם בברכות נד. (4) פרשת קרח (5) י"ד שלה

מעשה אבות סימן לבנים

ויעתר יצחק לה' לנכח אשתו כי עקרה היא ויעתר לו ה' ותהר רבקה אשתו וגו' (כה-כא)

One of the most well-known attributes of the Land of Israel, is the frankness and friendliness of the myriad taxi drivers that hurtle their cabs with daredevil speed up and down the clogged arteries of the country. It is almost unheard of to get into a taxi without the driver engaging his passengers in conversations that range from political, international, religious, weather-related or downright silly. But the heart of a Sabra (an Israeli-born Jew), as most Israeli taxi drivers are, is famously compared to the actual sabra fruit - prickly and rough on the outside, yet soft and sweet on the inside - and every experience in an Israeli taxi cab usually leaves one with a good memory, and often a valuable lesson in life.

A few years after **R' Avraham Yeshaya Karelitz ZT"l (Chazon Ish)** died, two religious Jews were riding in the back seat of a taxi heading from Bnei Brak to Jerusalem. The men were lamenting the void which the passing of the Chazon Ish had left. Overhearing their conversation, the driver, who sported an open khaki shirt, Bermuda shorts and no *yarmulka*, turned around to look at his passengers and exclaimed, “You say the Chazon Ish is gone! You don’t know what you are talking about!” The driver went on to relate an amazing story as his intrigued passengers listened.

A number of years back, the cab driver’s daughter had been experiencing a long, difficult labor. Doctors were hovering over her for hours but could do nothing to relieve her agony. There were no signs that birth was imminent. The cab driver was in the hospital’s waiting room, anxious to hear that his grandchild had been born and that all was well. An old nurse, aware of the situation and seeing the man’s anxiety, went over to him and said, “Why don’t you go to the Chazon Ish?”

The man did not know what the nurse was talking about. “The Chazon Ish,” she repeated. “He is a great rabbi and *Tzaddik*. His blessings have helped many people. He lives in Bnei Brak. Any child in the street will direct you to his home.”

Hesitant at first, the man eventually got into his cab and drove to Bnei Brak. It was late at night when he knocked at the Chazon Ish’s door. R’ Avraham Yeshaya answered the knock and in his congenial way, asked how he could be of help. Quietly, he listened until the man finished his tale. Then, he smiled pleasantly and said, “Go back to the hospital. The baby was just born.” Warmly, he shook his visitor’s hand, wished him *Mazel Tov* and bade him good night.

The cab driver’s heart leaped with excitement, but he found it hard to believe that what he had just heard was true. He dashed back to the hospital. Sure enough, the baby had already been born. Mother and child were doing fine.

Two years later, the man’s daughter was again undergoing a difficult labor. This time he did not wait for the nurse’s advice. He headed for Bnei Brak. But this time, things were different. A secularist who was totally out of touch with the religious world, the cab driver was unaware that the man they called the “Chazon Ish” was no longer alive.

The man who answered his knock stared at the cab driver incredulously. Could there really be people in *Eretz Yisroel* who did not know that the *Gadol Hador*, the greatest Jew of their time was no longer in their midst? The driver was stunned and crushed. He was counting on the *Tzaddik’s* blessing. Desperately, he cried out, “It’s an emergency. What should I do?”

After a long pause, he was told to go to the grave of the Chazon Ish and pray. Skeptical, he was assured that many people had received salvation after praying at the gravesite. Directions to the cemetery were given and the cab driver headed there at breakneck speed. At the cemetery, he jumped a fence and ran to the grave. Weeping uncontrollably, he prostrated himself on the gravestone and cried out, “*Rebbi*, you saved my daughter once before. Please save her again.”

The man was sure that there, in the cemetery, he heard the faint voice of the Chazon Ish saying once again, “*Mazel Tov*, the child has been born.” He returned to the hospital. Indeed, the child had been born and all was well.

“Trust me,” said the cab driver to his awestruck passengers, “As far as I’m concerned, the Chazon Ish is still alive!”

משל' למא הדבר דומא

ויתן לך האלקים מטל השמים ומשמני הארץ וגו' (כו-כח)

משל' It is told that the daughter of **R' Boruch'l of Mezhibuzh ZT"l** once came to the city of Rizhin, where she was requested by **R' Yisroel Rizhiner ZT"l** himself, to relate something that she saw or heard from her father.

She thought for a moment and then responded, “I once heard my holy father say: וויי איז פאר די וועלט וואס דו ביסט (Woe unto the world that You [*Hashem*] is the ruler)! But I cannot understand what he meant.”

All those present gasped at hearing these words and even the Rizhiner was taken aback. After a few moments

of silence, however, he finally nodded in agreement.

“Yes, yes, it’s true,” agreed the Rebbe. “For as we know, a *Tzaddik* holds a special power in this world which enables him to annul Heavenly decrees. As *Chazal* teach us: ‘A *Tzaddik decrees and The Holy One fulfills. The Holy One decrees and a Tzaddik is able to annul.*’ (מור"קט"ז:) However, if there is no *Tzaddik* in this world, then the Almighty rules with His *Middas Hadin* (Attribute of Strict Justice), and as such, His rule is absolute. Thus, woe to the world, when *Hashem* is the Ruler in such a harsh and strict manner!”

ויהאב יצחק את עשו כי ציד בפיו ורבקה אהבת את יעקב וגו' (כה-כח)

The *gemara* (שבת פט:) cites a remarkable exchange: “*In the future, the Holy One blessed be He, will say to Avraham (and later to Yaakov), ‘Your children have sinned against Me.’ He (They) shall answer Him, ‘Sovereign of the Universe, let them be wiped out for the sanctification of Your Name.’ The Almighty will respond, ‘There is no reason in old men and no counsel in children.’*”

The *meforshim* explain that when *Hashem* responded, “*There is no reason in old men,*” he was referring to *Avraham Avinu*, the eldest of the Patriarchs, and when He said, “*And no counsel in children,*” this was a reference to *Yaakov Avinu*, the youngest Patriarch. *Chazal* go on to describe how only *Yitzchok Avinu*, the second of the Patriarchs, will have the wisdom to argue in defense of *Klal Yisroel* and persuade the Almighty not to destroy the Jewish People.

The famed *Tzaddik*, **R' Meir'l of Premishlan ZT"l**, explains why from all the *Avos*, it will only be Yitzchok who is capable of defending his children. As we know, Yitzchok had a son, Esav, who was less than good. In fact, he is described as pure evil - a *rasha* - a wicked individual who sinned greatly and caused harm and pain to others. Still, his father Yitzchok loved him and even sought to bless him. He realized that Yaakov was the one who followed in his footsteps in terms of piety, righteousness and *Torah* study, and yet he didn’t want to lose Esav altogether, to “throw him out” of his home and his life, and therefore he showed him love. Consequently, when *Hashem* becomes angry with His children - *Klal Yisroel* - and wishes to rid them from His world, it can only be Yitzchok who will demand of *Hashem* that He, too, should overlook the iniquities of His children and forgive them.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תרדה

The *Torah* describes the trembling of Yitzchok in an extraordinarily extreme fashion. **R' Chaim Shmuleveitz ZT"l** quotes *Chazal* who explain that the fear and trembling that Yitzchok experienced when Esav walked in, was even greater than what he felt at the *akeida*! As he was bound on the altar, about to be sacrificed, he was calm and eager to do the will of *Hashem*. Here however, Yitzchok realized that he made a mistake. This was not a one-time mistake. This was a life-long error! Yitzchok believed that Esav deserved the *berachos* more than Yaakov! The terrible awareness that he was wrong his entire life, was a tremendous source of pain. *Chazal* explain that he saw *gehinnom* open up in front of him! *Yitzchok Avinu*, who was so exacting in his *avodas Hashem*, who constantly introspected to ensure that he was not mistaken in any area, now realized that with his very own son he was wrong! One can literally experience the terrible pain of *Yitzchok Avinu*, says R' Chaim. When a person finds out that something they believed in all their life is incorrect, it hurts so terribly!

There are times that we think it is so obvious that another person’s viewpoint is wrong and all one has to do is tell him he is mistaken and he will surely realize the error of his ways. This is not true. Pointing out other people’s mistakes, no matter how clear it is to you, is hurtful for them. We can avoid a lot of strife if we would be sensitive to the feelings of others and weigh our words carefully before we point out another’s error. Never start with, “You are wrong!” but rather, “I could be mistaken but” The more sensitive you are to the feelings of others the more effective your words of rebuke will be.

TORAH GEMS

וישטם עשו את יעקב ויאמר עשו בלבו יקרבו ימי אבל אבי ואחורגה את יעקב אחי וגו' (כו-מא)

Esav vowed to kill his brother Yaakov for taking the *bechorah* away from him. However, he refused to commit the murder while his father, Yitzchok, was alive since this would cause him excessive pain. The **Sefer Chasidim** learns from here, that one must avoid family disputes between siblings at all cost, so as not to cause anguish to parents, as this is in direct contravention to the *mitzvah* of אב ואם כיבוד.

In the city of Brisk, a dispute broke out one morning in *shul*, when two men who were reciting *kaddish* for a loved one in the year of *avelus*, each insisted on being the one to lead the *tefillos*. The arguments turned to shouts, rants, threats and finally fisticuffs. Only after the **Beis Halevi, R' Yosef Dov Halevi Soloveitchik ZT"l** entered the *shul*, did the two stop fighting long enough to bring it to him.

R' Yosef Dov listened. Then he said, “I now understand a *posuk* in the *Torah* which was always enigmatic to me. The *Torah* tells us that Esav was furious with Yaakov for his deceptive acquisition of Yitzchok’s blessings and said, ‘(*I will*) wait until my father dies and then I will kill Yaakov.’ The question is: Why did Esav need to wait? He hated Yaakov so much; how was he able to control himself?”

The Beis Halevi smiled. “Esav masqueraded as a pious person, but in truth, he could not jeopardize his reputation by committing a flagrant crime, killing his own brother. Thus, he said, ‘Just wait until my father dies. Then, I can dispute priority rights to say *kaddish* with Yaakov, and I will kill him. In that context, it will appear as if I was acting in defense of my father’s honor! In fact, many people will take my side and say that I was justified in doing what I did!’”

The Beis Halevi turned serious and admonished the mourning combatants, “Shame on you! We do not honor the memories of our loved ones by causing disputes.”

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויתרד יצחק חרדה גדולה עד מאד וגו' (כו-לג)