

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

תורה תבלין

A Torah Tavlin Publication

34 Mariner Way Monsey, NY 10952

שבת קודש פרשת תולדות

Shabbos Parshas Toldos

ד' כסלו תשס"ז - November 25, 2006

הדלקת נרות שבת - 4:13	(Monsey, NY)	מנחה גדולה / שבת - 12:13
שקיעה של ערב שבת - 4:31	~~~~~	שקיעה של יום השבת - 4:31
זמן קריאת שמע / מ"א - 8:43	~~~~~	צאת הכוכבים / מעריב - 5:21
זמן קריאת שמע / הער"א - 9:19	~~~~	צאת"כ / לשיטת רבינו תם - 5:43

פתח לבי בתורתך

ויחד יצחק חרדה גדולה עד מאד ויאמר מי אפוא הצד ציד ויבא לי ואכל מכל וכו' (כו-לג)

תמוה הענין, אחרי שיצחק מגלה שיעקב בנו הוציא במרמה את הברכות, ועשו עומד עם המטעמים מוכן ומזומן ואמר "יקום אבי ואכל מציד בנו", וגם חרד יצחק חרדה גדולה עד מאד, וא"כ מה מקום דוקא עכשיו לחזק את הברכות שהוצאו כאילו במרמה, ואמר "גם ברוך יהיה"? הרי עשו פורץ בבכי מר ואביו מחזק את המרמה של אחיו?

אלא מפרש מרן הגמ"ר יוסף חיים זוננפלד זצ"ל, בס' חכמת חיים, שאמר יצחק לעשו "בא אחיך במרמה ויקח ברכתך", ותיגרם אונקלוס "במרמה" - בחוכמתא עי"ש. והרי, אם יצחק אמר "במרמה" מה ראה אונקלוס לתרגם "בחוכמתא", ומה דחקו לכך? אלא צ"ל שהיתה כאן ענין של חכמה גדולה מצד יעקב אבינו, כי הלא עשו טען שיקום אביו ואכל גם מהמטעמים שהוא הכין, ורווחא לבסומי שכיחא, ויברך גם אותו. וכן טען עשו "הברכה אחת היא לך ברכני גם אני אבי", ולא יכול עשו להבין מדוע לא יכול יצחק לברך גם אותו. מה עשה יעקב? נתן לאביו אפיקומן, כי כידוע משאחז"ל שפסח היה, והשני גדיי עזים שהביא יעקב אחד לקרבן פסח ואחד לקרבן חגיגה. וא"כ שוב לא היה יכול יצחק לאכול ממטעמיו של עשו כדי לברך אותו!

ולא עוד, אלא שדבר זה מרומז בקרא, כי "במרמה" בגימטריא "אפיקומן", והיינו החכמה של יעקב אבינו.

ויגדל האיש וילך הלוך וגדל עד כי גדל מאד וגו' (כו-יג)
יש להקשות, מה כפל הל' בקרא במה דכת' "ויגדל האיש" ואח"כ כפל הל' "וילך הלוך וגדל", ולבסוף החזיר עוד פעם ומזכיר "עד כי גדל מאד"?

והענין יובן בס"ד עפ"י דברי הבן איש חי, חכם הספרדים כמהר"ר יוסף חיים מבגדאד זצ"ל, בס' אדרת אליהו, שאם הקב"ה רוצה לשלוח לאדם ריוח אלף זהובים, אזי אם ישלחם לו בפעם אחת ישמח שמחה אחת, אמנם אם ישלחם לו בשנים ושלושה פעמים, לכן כל פעם ופעם שיריוח ישמח. גם מאחר שתבא לו בהדרגות, לא תהא ביה אינשי כל כך, כי כבר ידוע בכל שהריוח כמה וכמה פעמים.

ובכן, כתיב כאן "ויגדל האיש" - שיצחק אבינו נעשה גדול, אבל אל תחשוב שבאה לו בתכיפה אחת, אלא "וילך הלוך וגדל" - שגדל בהדרגות מעלה מעלה "עד כי גדל מאד". והיינו מה שמבואר בקרא שתחילה "ויהי לו מקנה צאן" ואח"כ "מקנה בקר" ואח"כ "ועבודה רבה" מכל מין ומין, ומהאי סיבה ראו הפלישתים "ויקנאו אותו". שאם היו רואים שבאה ליצחק הצלחתו בפעם אחת, לא היו מתקנאים בו כי היו מתנחמים בדעתם ואומרים שכמו שפעם אחת הריוח יצחק כ"כ בממון, כן אפשר שבפעם אחת יפסיד את הכל. אבל אחר שראו שבאו בהדרגות, וכל פעם שעוסק מרויח, זה הוראה שמזלו של יצחק תמיד הוא מצליח. ומש"ה נתקנאו בו.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Washing hands in the morning

There are two separate obligations of washing one's hands each morning (which technically can be fulfilled together in one wash, but in actual practice are normally done separately). 1) The first obligation is to remove the spiritual impurity left on the hands which comes from sleeping through the night. 2) The second obligation is to prepare and sanctify one's hands before starting to *daven*. We will discuss each one separately.

Removing the impurity of the night.

The *gemara* (1) teaches that sleep is one-sixtieth of death. Just as a dead body has spiritual uncleanness, so too does a sleeping body. When one wakes up in the morning this impurity leaves the rest of the body, yet it remains on one's hands. *Hashem* left it up to us to finalize our own purification process by washing our hands in the prescribed manner that *Chazal* received in the oral tradition. This is done by picking up a vessel containing water with one's right hand, passing the vessel to his left hand and pouring enough water to cover the entire right hand. He continues by pouring on his left hand and again his right, and so on. This 3- time washing process was known to the Talmudic sages as the way to remove the impurity of the night (2).

It is preferable not to walk 4 *amos* (4 cubits - approx. 7 ft.)

הלכה למעשה

מאת הגאון הרב ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

before the washing. Many people leave a washing cup full of water in a basin by the bed. Others rely on an opinion that the whole room (and possibly the whole house), will count as one 4 cubit span (3). Some people have a custom of washing 4 times - 3 times as above and once more to wash off the unclean water. Those who don't do this hold that the water remaining on the hands is unlike the water which falls off and is not considered unclean (4). The water that runs off the hands should be poured down a drain and not used for any benefit. One should not pour it onto a plant to help it grow or pour it into a vaporizer for other health benefits (5).

When one takes the washing cup in his right hand and then passes it to the left to pour water over his right hand, he is giving supremacy to his right hand, as we find the *halacha* by dressing, bathing etc. This activates *Hashem* to give supremacy to His right hand - mercy and kindness (6) - over His left hand - stern justice. The *Nefesh Hachaim* (7) discusses the source material of this exciting concept of each act, word and action activating *Hashem* to do the same.

WEEKLY CHIZUK # 6

When giving the right hand preference over the left hand during washing and dressing, a person should do so with great enthusiasm, knowing that he is activating *Hashem* to send even more of His kindness down to this world.

(1) ברכות (2) שבת קח. (3) משנה ברורה אב (4) שם ד"ט (5) אור"ח ד"ט (6) רש"י פרשת בשלח טו:ו (7) שער א'

הוא היה אומר...

R' Avrohom Yitzchok Hakohen Kook ZT"L would say:

"When one says 'לך בשלום' - '*Go in peace*' like Avimelech did to Yitzchok, one gives his friend the illusion that the road before him will be easy, that he is already in a state of peace. This is not the case, as life is full of spiritual and material stumbling blocks. A person who believes that the road of life is easy will be unprepared for it's pitfalls and will come to harm. Rather, one should say 'לך לשלום' - '*Go to peace*' - Peace can be attained eventually, but one must go to it and work to attain it. It is not an easy road."

R' Alexander Zusia Friedman ZT"L (Avnei Azel) would say:

"The fact that the statement 'הקול קול יעקב והידיים ידי עשו' - '*The voice is the voice of Yaakov, but the hands are the hands of Esav*' was made by Yitzchok in wonderment implies that it is indeed impossible. How can the '*voice of Yaakov*' and the '*hands of Esav*' go together? They are diametrically opposed one to the other."

A Wise Man would say:

"The greatest mistake you can make in life is to continually fear making mistakes and looking bad. Everyone makes mistakes. The trick is to make mistakes when nobody is looking!"

SPECIAL MAZEL TOV TO MR & MRS MORDY SPERO ON THE BIRTH OF THEIR DAUGHTER, CHANA

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200. OR SEND AN E-MAIL TO TORAH TAVLIN@YAHOO.COM.

sympathizers, who patrolled every train headed to the capital. At every approaching stop, they would board to check every passenger's papers and examine every person's face. Papers can lie but a Jewish face tells it all and they were experts in this sort of determination. Traveling by train was truly impractical - but the other alternative was even more dangerous. Every air field was controlled by the Nazis. To board an airplane, one would need a special government permit, which was impossible for a Jew to attain. Only military officials, Gestapo agents and wealthy German businessmen were allowed to fly the decidedly "unfriendly" skies.

But the *Rebbe* was pacing again, his mind working furiously. "There has to be a way," he thought. "There just has to be ..." And then, the roots of a plan began to take shape.

A few days later, a "gentleman" arrived at the government airfield, a recently purchased plane ticket in hand. While the technicians checked the military airplane, the controller announced in guttural German, and then in his native Rumanian: "Flight from Arad to Bucharest, leaving Airstrip 14 at 17:20 hours." All the passengers prepared to board their flight. A number of Army officials in full dress regalia and some others dressed in civilian clothes, milled about. Yet, they were all most obviously Nazis. Who could fail to notice their arrogant strut or their steely blue eyes? After the custom official checked their permits he left.

The "gentleman" - clean-shaven and dressed in a crisp civilian suit, found a seat on the small aircraft and breathed a sigh of relief. Obtaining the gentile papers and permits had been difficult, but that was nothing compared to what would come next. Here in the lion's den, sitting among the very officials he had been hiding from, the *Bobover Rebbe* felt an urge to *daven* to *Hashem*, but he was afraid to draw attention to himself. Putting a cigar between his lips, he began to murmur *tefillos* with all his heart and soul.

The turbulence of the flight did little to calm the *Rebbe's* nerves. "Could anyone see through his disguise?" he thought. "Did he look like a Nazi? And how was Naftulche?" Since the *Rebbe* could not possibly procure a military pass for the child, Naftulche had to travel by train escorted by a gentile women. He sat tensely for the duration of the flight and it took all his composure to maintain a calm and even casual exterior, especially when he noticed other Nazis on the plane stealing glances at his unfamiliar face.

Finally, the plane touched down in Bucharest. R' Shloime followed the other passengers off the plane, being sure to steer clear of any watchful German eyes. Just as planned and right on schedule, *Hatzoloh* activist Sammy Baraf was waiting with his car to whisk the *Rebbe* away to safety. Not until they arrived at his pre-arranged lodgings, did the *Rebbe* thankfully discard his disguise and relax. It was a truly terrifying ordeal but one, that only a man with the courage and audacity of the *Bobover Rebbe*, would be able to pull off. It wasn't until 1947, after much self-sacrifice and tremendous effort to rescue thousands of his brethren, did R' Shloime finally leave the blood-soaked shores of Europe for America, where he was reunited with his son, Naftulche, and other members of his family.

משל למח הדבר דומה

ויאמר הכי קרא שמו יעקב ויעקבני זה פעמים וכו' (כו-לו)

משל: A poor man needed to raise money to support his family. The *Rabbonim* of his city wrote letters of recommendation for him to take along as he traveled to the big city to meet with some rich relatives.

On the way, he met another pauper and confided to him his intentions. That night, the second pauper stole his valued letters of recommendation and traveled alone to the rich family members. Once there, he passed himself off as their relative and garnered tremendous sympathy and quite a bit of cash.

That night, when the two paupers met up again, the first man was unconsolable. "What's the big deal," said the second man, "Here, take your papers back!"

The first man looked at him. "What good will they do me now? Had you not used my real name, I could still go back and talk to my relatives and they would help me. But now, they think you are really me - there's nothing left to give to the real me!"

גמול: The *Dubna Maggid ZT"L* explains: Esav cried because he felt that Yaakov stole his *berachos*. Had he gone in using his correct name, Yaakov, he never would have received the special blessings which were intended for Esav. But now that he used the name Esav and took the blessings, there was nothing left for the real Esav. Thus, Esav tells his father, "*But you named him Yaakov*" - let him use his own name!

ויתרצנו הננים בקדשה ותאמר אם כן
למה זה אנכי ותלך לדרוש את ה' (פ-ס)

TORAH GEMS

ויד רעב בארץ מלכד הרעב הראשון
אשר היה בימי אברהם וכו' (א-ס)

Rivkah felt the incessant movement in her womb and wondered if something was wrong. In the spirit of *yidden* throughout the generations, she decided to seek advice and assistance from a *tzaddik* and made her way to the *Beis Medrash* of *Shem Ben Noach*. Why did Rivkah go out of her way to seek words of solace from another *tzaddik*, when she could have easily gone to her exalted father-in-law, the *Gadol Hador* and leader of his people, *Avrohom Avinu*? Who better than Avrohom to speak with and voice her concerns to about his grandchildren's future?

The **Ramba"n** writes that the word "לדרוש" is primarily used in the form of *Tefillah* - prayer. **R' Mordechai Gifter ZT"L** elucidates these words and explains that although Rivkah was praying earnestly in the confines of her own home - as the *posuk* states earlier, "ויעתר יצחק לה' לנכח אשתו" - "*And Yitzchok prayed opposite his wife*" - however, she came to the realization that her *tefillos* were not bearing fruit. (Indeed, Rashi tells us that *Hashem* only listened to Yitzchok's *tefillos* and not Rivkah's.) As a result, she decided to come to a place of worship - a *yeshivah* where the sound of *Torah* learning would enable her *tefillos* to take on greater import and effect. It was there, that she poured out her heart beseeching Heaven to guide her in the arduous task of raising her twin boys. She didn't want to bother Shem with her problems, but rather, she wanted to *daven* in the proximity of his *Torah* learning.

For this reason, Rivkah did not approach her father-in-law, *Avrohom Avinu*. He, too, was a *Rosh Yeshivah*, teaching his disciples daily and she didn't want to bother him with her problems.

Why does the *posuk* need to inform us that there was a hunger in the land, "מלכד הרעב הראשון" - "*Besides the first hunger*" which took place in the times of *Avrohom Avinu*? Also, what is the comparison between this hunger during the lifetime of Yitzchok and the first one; *Avrohom Avinu* was specifically tested (ל' ניסיונות) with the famine in the land, and he was forced to go down to Egypt. We don't find that Yitzchok was likewise put to this test?

The **Noam Elimelech, R' Elimelech of Lizhensk ZT"L**, delves into the power that a *tzaddik* controls, with which to remove the stain of sin from his generation and elevate the sinners to ever-reaching heights of *Avodas Hashem*. When the stench of misdeed has become so great that it manifests itself in controlling fashion, it takes the tremendous capacities of a *tzaddik* to lower himself down to that level in order to properly correct the iniquities from the bottom up. As *Dovid Hamelech* says in *Tehillim*: "ממעמקים קראתיך ה' - "*From the depths I call unto You, Hashem.*"

In the days of *Avrohom Avinu*, wickedness and transgression was prevalent before people came to the realization that there was one G-d. Avrohom was tested by *Hashem* and he understood that it was his mission on this world to go down to the base level of Egypt, a place where immorality and hedonism reigned supreme, in order to begin the process of elevating the masses. This was the purpose of "הרעב" - "*The first hunger.*" But once Avrohom initiated the cleansing process, it was not necessary anymore for Yitzchok to go down to Egypt as well, when he encountered the bitter famine in his days. He was an "עולה תמורה" and he was to stay in the land.

מעשה אבות סימן לבנים

ויאמר בא אחיך במרמה ויחך ברכתך וגו' (כו-לה)

The *Bobover Rebbe* was faced with a dilemma. For more than four years, **R' Shloime Halberstam ZT"L**, his young son Naftulche (**R' Naftoli Halberstam ZT"L**), and a large number of family members had been continuously on the run from the dreaded Gestapo, who were looking for them since their escape from Poland. In mid-1944, R' Shloime and his son, managed to reach Rumania, and found themselves hiding out in the city of Arad. R' Shloime urgently needed to reach the capital, Bucharest, in order to obtain legal residency papers and focus on helping his family trapped in Rumania and Hungary. The problem was getting there.

Late one night, the *Rebbe* sat with his host, R' Mottel Farkash, to discuss the limited options. "There are two ways to get there," R' Mottel said. "One is impractical and the other one is impossible!"

"You mean by train and by air," replied the *Rebbe*. R' Mottel nodded. The Rumanian police were avid Nazi