

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



שבת קודש פרשת תולדות

Shabbos Parshas Toldos

December 3, 2005 - ב' כסלו תשס"ו

12: 16 - מנחה גדולה / שבת	(Monsey, NY)	4: 10 - הדלקת נרות שבת
4: 28 - שקיעה של יום השבת	~~~~~	4: 28 - שקיעה של ערב שבת
5: 18 - צאת הכוכבים / מעריב	~~~~~	8: 49 - זמן קריאת שמע/מ"א
5: 40 - צה"כ / לשיטת רבינו תם	~~~~~	9: 25 - זמן קריאת שמע/הגר"א



חוטמו", ויושב לו בקרן זוית כדי שלא יגיע אליו הריח, כיון שאין זה לפי "רוחו".

ועוד בדרך צחות אפשר לומר, שלפיון סמך הכתוב אל ענין הרציצה "ותלך לדרש את ה'" - כלומר, שרבה היתה בוחרת ללכת אל בית ה' מלעבור על פתחי עכו"ם מפני שקל היה לה לקבל מכות מיעקב המפרסם לקראת בית המדרש, מלקבל מכות מידי עשו הרץ ומפרסם לקראת עבודת כוכבים.

עקב אשר שמע אברהם בקולי וישמר משמרתי מצותי חקותי ותורתי וגו' (כו-ה)

איתא בגמ' (כח.) קיים אברהם כל התורה כולה ואפי' עירוב תבשילין עיי"ש. ולכאורה צריך להבין, מה הרבותא דדייקא חז"ל בעירוב תבשילין דוקא?

אלא מתוך האדמו"ר מדזיקוב, הרה"ק מו"ה מאיר הורוויץ זצ"ל, בס' אמרי נועם, דידוע דשלוש סעודות בשבת קודש כנגד הג' אבות, ואברהם הוא כנגד סעודה ראשונה שהיא בלילה. ויתכן שכשם שאברהם התפלל רק תפילת שחרית לחודא אשר הוא תיקן אותה, ולא התפלל התפילות שתיקנו יצחק ויעקב, כמו"כ לא אכל

**ויתרצו הבנים בקרבה ותאמר אם כן למה זה
אנכי ותלך לדרש את ה' וגו' (כה-כב)**

פרש"י רבותינו דרשוהו לשון ריצה. כשהיתה (רבקה) עוברת על פתחי תורה של שם ואבר, יעקב רץ ומפרס לצאת. עוברת על פתחי עבודת כוכבים עשו מפרס לצאת עכ"ל. ומקשים העולם, הרי אם עיקר הרציצה של השני תאומים היתה דוקא בשעת שרבקה עומדת או עוברת על פתחי בתי הכנסיות או בתי עכו"ם, א"כ למה היתה עוברת כלל? כדי שלא תרגיש את הצער כששניהם היו מפרסכים, למה לא ישבה בביתה בלי לצאת?

ומסביר בדרך צחות, **מֵרֵן הַגִּמּוּ'ר זְמַן סוּרֻצְקִין** **זצ"ל, בס' אַזְנִיס לַתּוֹרָה**, שרבה הוצרכה לצאת מביתה כי בבית סבלה עוד יותר. והטעם לזה משום שכשעמדה או עברה על פתחי בתי כנסיות או בתי עכו"ם, היה רק א' מפרס בתוכה - או יעקב או עשו - וגורם לה יסורים. אבל בו בזמן שהיתה יושבת בביתה, אז היו לה יסורין עוד יותר גדול מזה כי עשו היה רץ להרוג את יעקב ויעקב היה רץ להרוג את עשו, ונמצא שהיתה סובלת משניהם! משא"כ כשהיתה עוברת מחוץ לביתה היה רק א' מפרס והשני היה "סותם את

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (6)

In *Yeshiva* life, many unique circumstances regarding *Shabbos halachos* become relevant.

Washing one's clothes on Erev Shabbos

The *gemara* (1) tells us that *Ezra Hasofer* instituted a general rule that one should wash his or her clothing in honor of *Shabbos*, on Thursday. This was done for practical reasons. Laundering is not prohibited on Friday, however, since *Erev Shabbos* is generally a busy and often hectic day, one must ensure that he has clean clothes in honor of *Shabbos* and seeing to this on Thursday is more responsible and practical (2). Accordingly, *Yeshiva* students, who are not as busy as the common *Baal Habayis* on *Erev Shabbos* - their meals are prepared by the *Yeshiva*, their preparations are minimal - are permitted to launder their clothing on Friday.

In the same vein, when *Yeshiva bochurim* go home for an "off *Shabbos*," they must be careful to leave early enough so that they arrive at their destination well before the onset of *Shabbos*. In these short winter Fridays, when inclement weather and congested traffic conditions may add to one's travel time, extra care should be taken.

Candlelighting and Kiddush in Yeshiva

It is common in *Yeshivos* that one student is appointed to

(1) בבא קמא פב. (2) שער הציון רמב:טז (3) חובת הדור - שבת (לט) (4) שלחן שלמה רסג: (כ) (5) משנה ברורה שעא:מו (6) יסודי ישרון א' דף מג'



R' Pinchos Hoffman Shlit'a would say:

"Avrohom Avinu was obviously not a proponent of the large, extravagant wedding, with ostentatious trappings and a multitude of guests. Because when Avrohom made a grand feast **ביום הגמל את יצחק** - *the day he weaned Yitzchok*, many of the kings and great men of that time were invited, including Avimelech. But at the same time, Avimelech didn't even know that Rivkah was Yitzchok's wife! It must be because he wasn't present at their wedding, which would have undoubtedly been a small affair!"

R' Yisroel of Rizhin ZT"L (Rizhiner Rebbe) would say:

"A person who has problems and suffers alot in his lifetime should not think that the Almighty really wants him to do good deeds but he is simply unable to do them because of his suffering. No, sometimes *Hashem* wishes one to serve Him with his suffering!"

The Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"l would say:

"Everything a person has is allotted to him by the *Ribono Shel Olam*. Don't think that if something is not going well in a person's life, it could still be better. If it could be better, it would be better!"

MAZEL TOV TO MR & MRS MENDY SCHONBRUN ON THE BIRTH OF A BABY GIRL

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 TORAHTAVLIN@YAHOO.COM.

forgiveness and was ready to go back to his work. But R' Boruch Ber was still not finished with him. Before he turned away, R' Boruch Ber reached over and kissed him warmly on his forehead, imbuing this gesture with his love and warmth for his fellow Jew, and the simple repairman never forgot that kiss and the everlasting imprint it left on his recharged Jewish soul.

TORAH GEMS

**וימלאו ימיה ללדת והנה תומים
בבטנה וגו' (כה-כב,כד)**

The **Rashbam** notes that the word "וְהָנָה" in general signifies a new concept and quotes a number of sources where we find a *chiddush* in the *Torah* exemplified by this word. **R' Yehoshua Leib Diskin ZT"l** elucidates and says that under normal circumstances, twins share a bond that remains intact and allows them to feel a kinship toward one another all their lives. Through thick and thin, no matter how far away they may be, in most cases they always stay close at heart and share a unifying love.

Not so with the twins, Yaakov and Esav, who from the moment of their conception, were quarreling enemies who gave their parents no peace, and indeed, formed the basis of an everlasting feud between the nations that eventually they gave birth to. This is quite an unusual and unique phenomenon and is thus portrayed by the word "וְיָחָד" (V'Yachad).

The following incident demonstrates the importance of maintaining the peace and love between siblings. When the grandson of the famed *Ponovezher Rosh Yeshiva*, **R' Elazar Menachem Mann Shach ZT"L**, was blessed with twin boys, he immediately offered the respected honor of *Sandak* to his revered grandfather. Although the custom is for one person not to accept the privilege of *Sandak* for twin boys, nevertheless, R' Shach insisted on being present and performing this highly esteemed role for both boys.

Later, when questioned about this uncommon practice, R' Shach explained, "I was just thinking about the future. I didn't want one brother to be jealous of the other when he learns that his brother had a *Rosh Yeshiva* as his *Sandak*, and he didn't!"

וַיֹּאמֶר יַעֲקֹב אֶל אֲבִיו אֲנֹכִי עָשׂוּ בְכָרְךָ וְכו' (כז-יט)

Yaakov was walking a tightrope. On the one hand, he was pretending to be his older brother Esav in order to secure the all-important blessings of the *Bechorah*. On the other hand, how could Yaakov - the pillar of אמת - *Truth* - act out a falsity and trick his father into thinking he was someone else? Rashi explains that Yaakov was ultra-careful in his choice of words, when he said, "אנכי עשו בכורך" - "*I am Esav, your first-born.*" What he really meant was, "I am here, bringing you this food; although Esav is your first-born." This interpretation may fit into the actual words of Yaakov, but it still seems to be misleading.

The holy **R' Tzadok Hakohen ZT"l** gives us a glimpse into the mindset of our *Avos*. *Avrohom Avinu* embodied the *middah* of *chesed* - kindness, and although Yitzchok represented the *middah* of *Yirah* - fear, he still sought to perfect his character by incorporating his father's values. Thus, when he fathered two sons, he named his eldest "עש"י which stems from the word "עשייה" - "*action*." He truly believed that this son would elevate his actions by performing *mitzvos* and good deeds of *chesed*, thereby completing the chain from grandfather to grandson in a perfect triffecta. For this reason, too, the *Torah* tells us that Yitzchok "loved" Esav.

However, as we know, it was Yaakov who elevated his actions and maintained the spiritual link which ultimately became the nation that bore his name: *Bnei Yisroel*. Thus, Yaakov was telling the exact truth. "*I am Esav*" - I am the person who carries the purpose of the name "Esav" - the one to whom you, my father Yitzchok, intended when he gave this name. I have done as you intended for the first-born, and thus, I should receive the *berachos*.

אולם לא עשה אברהם כן, כי כל כך היה חביב בעיניו מצות דרבנן עד שהשתדל להתחייב בעירוב תבשילין, וא עשה הסעודה עד הלילה. וזה מדויק בקרא "וישמר שמרתי" - כי מצות דרבנן נקראין משמרת כמו שמובא בש"י, ואברהם היה מצפה ומשתוקק לקיים מצות דרבנן. ממילא שפיר הביאו רז"ל שקיים אברהם אבינו מצות עירוב תבשילין, כי משם נראה גודל חביבותו לקיים משמרות חז"ל.

בשבת אלא הסעודה הראשונה שהוא ותיקן ולא יותר הסעודות. ונמצא דכשחל שבת אחר יו"ט והיה צריך להכין מיו"ט לשבת, היה לו עצה טובה שלא יצטרך לעירוב תבשילין, שהרי לא היה זקוק אלא לסעודת הלילה, וא"כ היה אברהם יכול לאכול הסעודה בעוד יום, כמו שרבים עושים, ואז עדיין יו"ט ואין כאן הכנה מיו"ט לשבת כלל. משא"כ אנו זקוקין דוקא לעירוב תבשילין לצורך סעודת יום ש"ק.

מעשה אבות סימן לבנים

וַיֹּאמֶר אֱלֹהֵי יִצְחָק אֲבִיו גֵּשָׁה נָא וּשְׁקֵה לִי בְנִי. וַיֵּגֶשׁ וַיִּשְׁקָה לוֹ וַיִּרְחַם אֶת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וכו' (כז-כו, כז)

The **Malbi"m** writes that a kiss is no small matter between two people. It forges a relationship which unites their souls not just physically, but spiritually as well. When Yitzchok was prepared to bless his first-born son, he requested that he kiss him, in order to properly bestow upon him the blessings.

One man will never forget the indelible impression that a kiss planted on his forehead left him, and it indeed remained with him for the rest of his life. One cold and frosty winter, the stove in the home of the *Kaminetzer Rosh Yeshiva*, **R' Boruch Ber Lebowitz ZT"l**, inexplicably broke down and no amount of coaxing could get it to relight. The Lebowitz home quickly turned into an icebox and a messenger was dispatched to the local Jewish repairman who was urged to come over right away. The man grabbed his tools and immediately went to work.

In the early afternoon, when the *Rosh Yeshiva* came into his house, he felt the chill and noticed the man working diligently on his furnace. Not giving him much thought, he continued walking right past him offering a cursory hello in the local language (Lithuanian) to the beleaguered worker. It was only after a few minutes, that R' Boruch Ber was informed that the man working on their stove was in fact Jewish, and he recoiled in shock and embarrassment. Running back into the other room, he began apologizing profusely to the startled worker, begging him for forgiveness over the fact that he spoke to him in Lithuanian, and mistaking him for a non-Jew.

The furnace repairman was a simple man who greatly respected the *Rosh Yeshiva* and was frankly embarrassed at the scene that was unfolding in front of him. He immediately gave his forgiveness, repeating it over and over to R' Boruch Ber's constant and continuous apologies, explaining that he wasn't even hurt or upset at the *Rov's* misunderstanding. R' Boruch Ber, however, wouldn't hear of it. "You obviously don't understand what it is I am apologizing for, and thus, you are quick to give your forgiveness. Listen to me and I will explain to you my misdeed."

Over the course of the next hour, R' Boruch Ber sat with the man and explained to him the great many differences between a Jew and a non-Jew. He spoke in soothing tones, using words and examples that the simple man would readily understand. He carefully delineated how each and every Jew retains a special *neshama* - soul, and unlike the nations of the world, the Jewish people are *Hashem's* "Chosen Nation." It was after a full hour's time, that R' Boruch Ber was finally convinced that the man now understood the depth of his words and the special privilege that he maintains by being a member of *Klal Yisroel*.

R' Boruch Ber stood up and said in an unequivocal voice, "Now, *Reb Yid*, you are able to forgive me properly," and once again, the *Rosh Yeshiva* asked for forgiveness. The simple repairman pronounced his