

בראתי יצר הרע ובראתי לו
תורה תבלין
A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

12:14 - úáu / ä!ää äçðî	(Monsey, NY)	4:11 - úáu úåðð ú÷!ää
4:29 - úáuä íäé !ù äðé÷ù	~~~~~	4:29 - úáu áðð !ù äðé÷ù
5:19 - áéððî / íéääëää úää	~~~~~	8:46 - à"î/ðîù úääð÷ îîæ
5:41 - í ú äðéåð úéèù! / ë"ää	~~~~~	9:22 - à"ðää/ðîù úääð÷ îîæ

מדעת עליון

[illegible]

הוא היה אומר....

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It is preferable to use one's Jewish name, instead of a secular name ⁽¹⁵⁾. Since "יִצְחָק" is considered one of *Hashem's* names (for this reason one should not say יִצְחָק יִצְחָק to another inside a bathhouse), a person with this name should not be called by name there, but rather by some sort of variation ⁽¹⁶⁾.

my grandfather, and my great-grandfather, of blessed memory," said the *Rebbe* as his eyes searched the black skies above. "But tell me, my friend, how is it that you reached the other side of the pit?"

"I was holding on to you!" replied the *Rebbe's* newly religious friend.

TORAH GEMS

(çé-äë) 'äëå í äøáà ïá ÷çöé úãìåú äìåå

Parshas Toldos derives its name from its opening words: "*And these are the generations (toldos) of Yitzchok.*" The earlier *parsha*, *Noach*, begins with a similar expression: "*These are the generations of Noach.*" What is the essential difference between these two *parshiyos*, as reflected in the *Torah's* choice of names?

R' Menachem Mendel Schneerson ZT"LL, the **Lubavitcher Rebbe** explains: *Parshas Toldos* emphasizes the concept of descendents. "וְאֵלֶּיךָ לֵאמֹר" related to the word "לֵאמֹר" - *birth*, implies both physical offspring and spiritual heirs. When we help a fellow Jew by teaching him about the beauty and warmth of *yiddishkeit*, we create new "generations" - new spiritual children. The name "*Noach*" comes from word "נָח" meaning rest and repose. Noah is symbolic of a person who is tranquil. However, it is a state that is less elevated than the level implied by the name "*Yitzchok*," which is translated to mean laughter. Yitzchok is a symbol of the joyful person, one who is filled with laughter and delight. Enjoyment is obviously a more desirable state than relaxation, for the person is not only at rest but is also happy. Thus, the "generations" we create must be "*generations of Yitzchok*"; it is not enough that we produce "*generations of Noach*."

The message is clear: It isn't enough for a Jew to share the light of *Torah* and *mitzvos* throughout the world in a sedate and quiet manner. Rather, as we learn from the *parsha* called *Toldos*, our efforts to inspire our fellow Jews and be a "light unto the nations" must be carried out with joy and happiness, as alluded to by the name "÷CÖë".

ão ãøîâ ãìîää ã÷òò ÷òòëá áéää éøää úà áùò òâî ùë
 (ãì-æë) 'ääá éää éðä íá éðëøä áéääì øîîéää äàî

The *Medrash*, when discussing Esav's reaction to the news that his brother Yaakov, tricked him and was bestowed with the blessings of the First-born, cites, *"One cry Yaakov elicited from Esav. And when was the retribution (for this cry)? In the city of Shushan."* How incredible! *Yaakov Avinu* was fulfilling the command of his mother, Rivkah, and even more than that, was rightfully entitled to receive these all-encompassing blessings. Still, as a result of his actions, his descendants were punished with the awful decree of *וְאֵלֶּיךָ יָשׁוּבִים וְאֵתְּכָם יִשְׁרָאֵל וְיִשְׁמָדְךָ יִשְׂרָאֵל וְיִשְׁמָדְךָ יִשְׂרָאֵל* *"To destroy, to kill and to eradicate all the Jews."* All on account of Yaakov causing Esav, a wicked and ruthless man, to cry!

Explains **R' Reuven Grozovsky ZT"l**, that *Chazal* are teaching us how far-reaching and stringent the act of causing another human being pain is, even a non-Jew, even a wicked *Rasha*! Every person is created to live a life pain-free and one who causes others to suffer, even if that person truly deserves to suffer, is considered as if he personally lifted a sword and plunged it into the victim. Therefore, a person who is a messenger of *Hashem*, should be so fortunate as to be blessed with a message of peace and kindness unto others, and woe unto him if he is the cause that brings about the wrath of *Hashem*, the instrument that is used to effect affliction and punishment upon other human beings. Thus, we see that even a righteous *tzadik* like *Yaakov Avinu* was held accountable for the fact that he caused his brother pain, and *Bnei Yisroel* nearly saw their own extinction, in the story of *Purim* and Haman's wicked plans.

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מעשה אבות... סימן לבנים

(èé-äë) 'ååå ÷çöé úà æéìåå í äøåå í äøåå íä ÷çöé úååìåú äìåå

It was a cold, dark, wintery night in the Janowska Death camp. Suddenly, a shout pierced the air: "You are all to evacuate the barracks immediately and report to the vacant lot. Anyone remaining inside will be shot on the spot!" Pandemonium broke out in the barracks. People pushed their way to the doors while screaming the names of friends and relatives. In a panic-stricken stampede, the prisoners ran in the direction of a big, open field. In the middle were two huge pits. Suddenly, the inmates realized where they were rushing that dark night deep in the Polish countryside, in a nightmare known as Janowska.

Once more, the cold, healthy, German voice roared into the night: "Each of you who values his life and wants to cling to it must jump over one of the pits and land on the other side. Those who miss will get what they rightfully deserve." Imitating the sound of a machine gun, the voice trailed off into the night followed by wild, coarse laughter. It was clear to the inmates that they would all end up in the pits. Even during the best of times it would have been near impossible to jump over them, all the more so that cold night. The prisoners standing at the edge of the pits were skeletons, feverish from disease and starvation, exhausted from slave labor and sleepless nights. Though the challenge that had been given them was a matter of life and death, they knew that for the S.S. and the Ukrainian guards it was merely another devilish game.

Among the thousands of Jews on that field in Janowska was the **Bluzhover Rebbe, R' Yisroel Spira ZT"l**. He was standing with a friend, a non-religious, freethinking Jew from a large Polish town whom the rabbi had met in the camp. A deep friendship had developed between the two and they looked out for each other. "Rabbi, all our efforts to jump over the pits are in vain," said the friend to the rabbi. "We only entertain the Germans. Let's sit down in the pits and wait for the bullets to end our wretched existence."

"My friend," said the *Bluzhover Rebbe*, as they walked in the direction of the pits, "man must obey the will of G-d. If it was decreed from Heaven that we be commanded to jump, then jump we must. If we fail and fall into the pits, we will reach the World of Truth one second later. So, my friend, we must jump." The *Rebbe* and his friend were nearing the edge of the pits; the pits were rapidly filling up with bodies.

As they reached the pit, R' Yisroel closed his eyes and commanded in a powerful whisper, "We are jumping!" When they opened their eyes, they found themselves standing on the other side of the pit.

"We are here, we made it, we are alive!" the friend repeated over and over again, "Rabbi, for your sake, I am alive; indeed, there must be a G-d in heaven. Tell me, how did you do it?"

The Bluzhvoer paused. "I was holding on to my ancestral merit, clinging to the coattails of my father,