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הדלקת נרות שבת - 4:15
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A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

תורה תבלין

שבת קודש פרשת תולדות Shabbos Parshas Toldos ד' כסלו תש"ע - November 21, 2009

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין
ויאהב יצחק את עשו כי ציד בפיו ורבקה אהבת את יעקב וגו' (כח-כז) – להתחזק שרק האמת היא נצחית
ורבקה "אוהבת" את יעקב, משום שלשון הווה משמעותו שיש לדבר המשך כל הזמן, כי האמת נצחית היא ילמד מכאן, איפוא, האדם, שכל נסיון שעובר עליו - בסוף תצא לו ממנו טובה, ואף אם יש לאדם קשיים בראשית דרכו בעבודה, שלא כולם רואים זאת בעין טובה ורבים אף צוחקים ממנו, או אפילו יהודי שכבר שומר תורה ומצוות, כשרואה את הצד השני שאינו שומר כל כך את התורה והמצוות, חושב הוא לעצמו כמה טוב ונוח להם, חייהם יותר קלים, אך ידע נאמנה שלא לעולם כך יהיה! מה שדרך רשעים צלחה (ירמיה יב, א) הוא בסה"כ דבר זמני שלבסוף ישתנה לטובה, ויקויים בו אז "ולא יכלמו לנוצח כל החושים בך".

מאת הרב שלום פערל שליט"א
נו"נ בישיבת הגר"צ קושלבסקי
הקול קול יעקב והידים ידי עשו וגו' (כז-כח) – אור התורה דוחה את החושך – הרע'

ושמעתי ממנו"ר הגאון רבי צבי קושלבסקי שליט"א ליישב זאת, בהקדם דברי הגמרא (נדרים פ"א): "על מה אבדה הארץ וגו' על עיבם את תורתנו וגו', שלא ברכו בתורה תחילה", וכתב הר"ן "שלא היתה התורה חשובה בעיניהם כל כך, שיהא ראוי לברך עליה" (היינו להודות עליה כראוי- מעומק הלב"), והיינו שלא העריכו שהתורה היא חייהם, ולא חשקה לבבם אליה, ולא השקיעו את כל כוחותיהם בעמלה- למדו ברפיון, ולא התעלו על ידה כראוי, אלא חשקה לבבם בחומר, ומשם נמשכו אל החטאים, ואבדה הארץ בחטאיהם. ומבואר שכוונת 'עוים את תורתנו' היינו, ש'אהבתם' עזבה את התורה, והלכה אל ה'חומר', ומעתה מיושבת ראיית המכילתא מ'רחבעם', שאמנם שם מדובר שחטא רחבעם בע"ז, מ"מ מזה שכתב הנביא זאת בלשון 'עוים את ה', הבין המכילתא שבא לרמז שעליית שישקוכו שנאמר לאחר מכן, היתה רק מכוח שעזבה 'אהבתו' את התורה- רפו ידיו מן התורה, ולא היה לו 'אור' התורה שבכוחו לדחות אתה' חושך'. ולפי זה אפשר לומר שהפסוק אינו סותר את דברי המדרש, שהרי בפסוק כתוב 'הקל [חסר ו'] קול יעקב וגו', והיינו שכשקולו של יעקב נהיה רפה- קל' אז ידי עשו שולטות ונע' בפירוש היר"א ש' על התורה, וב' מנחתשי, וב' אלשיך' (שמות' יז-יח)]]

נמשל: When Esav walked into his father's room to receive his blessings, Yitzchok was overcome with "a great trembling" - a terrible fear that caused him to react this way. Chazal tell us that he saw Gehinnom open up beneath

הלכה למעשה
A SERIES IN HALACHAH LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (48)
The Beracha on Soup. When fruit and vegetables are cooked into a soup they sometimes require their original *beracha* and sometimes a "שהכל", with their own set of rules. When a meaningful amount of vegetable pieces are being eaten or fruit pieces in fruit soup, their *beracha* exempts the liquid (1), even if some liquid is left at the end and drunk separately (2). If one only partakes of the liquid soup, the *halacha* can only be understood by knowing the source material.
The Apparent Contradiction. The *Gemara Berachos* (19) states: The *beracha* on the soup of vegetables (even eaten or drunk without the vegetable pieces), is "האדמה" (or "העץ" on the equivalent case of fruit soup). This seems to contradict what is stated one page earlier (18) that on juice squeezed out of fruit, one says "שהכל". Why is juice worse than soup, that it loses its special *beracha* and is "demoted" to a "שהכל"? There are two ways to answer, both relevant in the final *halacha*. The **Rosh** (3) says that a stronger taste comes out through cooking than through squeezing and only the cooked-out taste keeps the original *beracha*. However, the weaker squeezed-out taste is demoted to "שהכל". The Rosh himself in his תשובות (4) adds that if the cooker's primary purpose was to cook and eat the vegetables and fruit, only then, can the primary *beracha* carry over to the soup, even if he drains away the soup and drinks it separately. But if his main intention was to use the vegetables

הוא היה אומר ...
R' Yisroel Meir Hakohen Kagan ZT"L (Chofetz Chaim) would say:
"Avimelech forcefully sent Yitzchok away with an admonishment: 'Go away from us for you have become much too strong for us!' In this *posuk*, the *Torah* reveals the true underlying motive for anti-semitism throughout the ages. It is not sparked by envy of Jewish wealth and possessions but by jealousy of Jewish spiritual values. The gentiles realize that we are 'too strong for them' - our spiritual power and ability is what makes us greater than any other nation!"
R' Yeshaya Halevi Hurvitz ZT"L (Shlah Hakadosh) would say:
" *Do not rebuke a scorner lest he hate you; admonish the wise and he will love you.* ' (משלי ט-ח) If you wish to reprimand someone, never tell him how bad he is because this will only cause him to despise you. *Do not rebuke a scorner* - do not degrade him by implying that he is bad, that he is a scorner. Rather, *admonish the wise* - regard him as wise and he will then love you and listen to your words of criticism."
A Wise Man would say:
"Greatness requires attention and effort. Remember, weeds grow by themselves but flowers need cultivation."
THIS ISSUE DEDICATED BY MR AND MRS IRVING AND ITTA BAUMAN
IN HONOR OF THE 30TH BIRTHDAY OF THEIR DAUGHTER, BATSHEVA LEAH SHEPS
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(1) משנה ברורה רבינו (2) שער הציון ס"ס-ס"ג
ברכות פ"ז סימן י"ח (4) מובא בב"ר"ה (5) שם (6)
משנה ברורה רבינו, נג

מעשה אבות סימן לבנים

ויקרא להן שמות כשמות אשר קרא להן אביו וגו' (כו-יה)

For over thirty-five years during the mid-to-late 19th-century, **R' Marcus (Meir) Lehmann ZT"l** was the rabbi of Mainz, Germany, and a champion of Orthodox Judaism in that country. A fine scholar and writer, he was also very involved in community affairs and enjoyed a close personal relationship with the German royal house and the Kaiser himself. Once, a terrible decree was issued by the German senate, and the rabbis of Germany called upon him to join their delegation in petitioning the king to annul this evil decree. They arranged to meet R' Lehmann at the train station in Mainz and from there to proceed together to meet the Kaiser, with whom they had already set up an appointment.

R' Lehmann prepared to join the rabbinic delegation and was about to leave for the train station when there was a knock at his door. The *Rebbetzin* answered the door and told the visitor that the rabbi could not see anyone now as he was about to depart on a very urgent mission. The man, however, insisted that it was a matter of life and death, *pikuach nefesh*. R' Lehmann heard the commotion and invited the man in thinking that it would take only a few minutes.

The man entered the rabbi's study and began to relate a long story. His eldest son had been blessed with a son. Unable to contact the local rabbi, he had taken it upon himself to act as *sandak*. However, soon after the *bris* the child died. Now, his younger son was blessed with a son, and again the local rabbi was unable to attend the *bris*. "I have come to ask you, R' Lehmann, should I again assume the role of *sandak*? Would this not pose a danger to the newborn infant?"

R' Lehmann asked him, "And if you are not the *sandak*, is there anyone else you can honor? Why take chances?" All this time, he was looking at the clock on the wall to see if he had enough time to reach the station before the train pulled out. But the man would not let go. He had another urgent question to ask the rabbi. "What name should I give the baby?"

R' Lehmann became agitated. "This is your urgent question?" he asked, already irked by the impudence of his visitor. "I don't know, call him Zevulun, Dan, Yosef, Chaim, Gad, Naftali Ber! Call him whatever you want. But please, I must go now." And with that, he rushed out of the house to the train station.

But he was too late and when he arrived at the station, he found that the train had already departed and the other rabbis were in the station despondently waiting for him. They were devastated, for they knew that there was no chance now to make their appointment with the Kaiser. As they sat stunned in the station, a railway employee came running in and told them that there had been an accident and the train that had just left had fallen off a cliff around the bend. All the passengers had perished. The rabbis were shocked and offered praise to *Hashem* for having spared their lives.

R' Lehmann was convinced that the man who had come to his door was none other than *Eliyahu Hanavi*. However, a number of years later, the same man once again appeared at R' Lehmann's door. This time, he had come to invite the rabbi to the *Bar Mitzvah* of his grandson, the boy he had had so many questions about thirteen years earlier. Of course, R' Lehmann happily agreed to attend and on *Shabbos*, he arrived at the synagogue just as the *shamash* was calling the *Bar Mitzvah* boy to the *Torah* for his *aliyah*. In a loud voice, he called out: "Yaamod, Habachur HaBar Mitzvah, Zevulun, Dan, Yosef, Chaim, Gad, Naftali Ber ben Moshe."

When the congregants heard this long list of names being read, they began to laugh with derision. R' Lehmann was also surprised at the boy's unusual designation and asked the proud grandfather, "Why does the boy have so many names?"

The man looked confused. "But rabbi, these are the names that you told me to name the child."

R' Lehman now understood that the man was by no means *Eliyahu Hanavi* but just a simple Jew who had been sent by Heavenly design to intervene and save his life and the lives of the other rabbis thirteen years ago.

משל' למה הדבר דומה

ויחדר יצחק חרדה גדולה עד מאד וכו' (כו-לג)

משל' In the *mikveh* in *Shaarei Chessed*, there are two pools of water. One contains cool water for those who prefer it that way, while the other is filled with burning hot water.

One Friday, **R' Yosef Shimsholovitz ZT"l**, one of the little known *tzaddikim* of *Shaarei Chessed* (it was revealed that each day when he would walk from his home in *Shaarei Chessed* to the old city of Jerusalem, he would review the entire *Masechta Kesubos* by heart!), was seen standing in the *mikveh* dressing area, teeth chattering and shaking from head to toe. Another concerned patron asked

if he was alright but he was so overcome with chills and shivering that he was unable to reply.

Finally, R' Yosef seemed to calm down from his shivering, but as he took a few steps in the direction of the water, he once again began trembling uncontrollably.

Again, people tried to help him and find out what was wrong. "It's nothing," said R' Yosef, through chattering teeth, "It's just ... that someone before me stuck his foot into the hot pool of water and cried out, 'Oy! It's burning like *Gehinnom*.' And then I remembered *Gehinnom*!!"

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

According to *Resh Lakish* (בראשית רבה סג-ה), the word "ויעתר" is used here to denote a reversal or change (עתרה) in nature. Through his prayers, *Yitzchok Avinu* was able to reverse the decree of עקרות (sterility) that faced his wife Rivkah, enabling her to now bear children.

R' Boruch Sorotzkin ZT"l explains that *Tefillah* - the power of prayer - follows the normal course of nature. What a person can accomplish with his prayers is already set into the flow of creation. Sometimes, however, there are obstacles which obstruct a person's course, and his prayers can help to remove these obstacles. On rare occasions, when an obstacle is immovable, a truly heartfelt prayer can reset the course of nature and overturn what was once set in stone. In Yitzchok's case, his *tefillas* on behalf of Rivkah were in the category of "ויעתר" - reversing and overturning nature to the extent that his wife who was once incapable of bearing children was now not only capable, but in fact bearing twins in her womb!

The **Trisker Maggid, R' Avrohom Twerski ZT"l**, was once asked about the famous *Medrash* (ויק"ר י-ה) that states, "פכילה עושה מחצה," - "*Prayer accomplishes half*." Meaning that *Hashem* will grant only half of what a person requests. "If *Hashem's* resources are unlimited," he was asked, "why not give a petitioner everything he asks for?"

The Maggid responded, "What the *Medrash* is telling us is that a person's desires are often far greater than his needs, but he fails to see that his desires are excessive. If one prays properly and meditates on the words of the prayer, he should come to an awareness of what is really important in life, and he will realize that many things he had thought necessary are really superfluous. 'Prayer accomplishes half' means that it reduces a person's requests by half!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בתורה

(כה-כ)

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויהי יצחק בן ארבעים שנה בקחתו את רבקה בת בואל הארמי מפרן ארם אחות לבן (כה-כ)

It is interesting to note that the *Torah* once again makes a point to tell us the background of *Rivkah Imeinu*. In the second *posuk* of the *parsha*, we are reminded that Rivkah was the daughter of Besuel and the sister of Lavan. Isn't it bad enough that Rivkah came from such a negative background; why does the *Torah* have to repeat it again? The answer, says Rashi, is to sing the praises of Rivkah. She grew up all her life surrounded by evil people and yet she remained pure.

What a tremendous lesson we can learn from this! It is very common nowadays to hear people discussing their problems and playing the "blame game." We often hear others (even ourselves if we listen carefully) excusing their faults by blaming them on their upbringing, their parents, a teacher, or friend, who made them this way and it's not their fault! This rationalization justifies their behavior and gets them off the hook toward real self-improvement.

From *Rivkah Imeinu* we learn that it is possible to grow up in a terrible environment and still be strong enough to overcome it. What we must constantly tell ourselves (and others if they wish to hear it), is that we are not in control or responsible for the actions of others (including and especially those closest to us!), but we are in control and responsible for our own reactions! This is called BECHIRA - free choice, and playing the "blame game" really doesn't get us anywhere productive. We would be wise to recognize our faults, and rather than look back at who we can blame, look forward and accept upon ourselves the responsibility to take practical steps to improve.

TORAH GEMS

כשמוע עשו את דברי אביו ויצעק צעקה גדלה ומרה עד מאד ויאמר לאביו ברכני גם אני (כו-לד)

The *Medrash* states that after Yaakov entered and received the special blessings from Yitzchok, Esav cried out sorrowfully and it was only through the tears that he shed that he gained whatever blessings Yitzchok had for him.

The *Rebbe, R' Shmelke of Nikolsburg ZT"l* asked the following question: The *halacha* states that a non-kosher or impermissible food which falls into kosher or permissible food does not cause the resultant mixture to become forbidden if there is sixty times as much permitted food as forbidden food (בטול בששים). That being the case, the Jewish People have cried myriad tears of anguish for two thousand years, each and every day throughout our long and bitter *golus*. Why haven't the tears shed by the Jews throughout the years of exile been enough to make Esav's tears negligible, and thereby negate the blessings that Yitzchok gave to him? Surely our tears are much more than sixty times the amount of his tears.

R' Shmelke answered that there is another *halacha* which is relevant in this context. If the two components of the mixture are of the same kind of food (מין במינו), then the forbidden food does not become negligible no matter how much permitted food is in the mixture. Unfortunately, for much of our history, the tears of the Jewish People and Esav's tears are of the same kind. Just as Esav tearfully requested - and received - materialistic things, so too, do we cry only for worldly goods and our temporal needs.

Were *Klal Yisroel* to cry for Heaven's sake, however, asking for necessities solely in order to be able to serve *Hashem* properly, and worrying over the Almighty's distress that His people are suffering, then Esav's tears would indeed become negligible among ours. Our tears would be of a different kind than his and would greatly outnumber his.