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הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א

ראש ישיבת שער השמים בירושלים עיה"ק

הענינות ופירושים לעורך את האדם לעבודת השמים

טיב התבלין

על ידי היסורים מגיע האדם לאמונה

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הענינות ופירושים לעורך את האדם לעבודת השמים

בנסיון, וכמו שידוע על אחד החסידים הגדולים בדורות הקודמים שפעם נצרך לנעליים חדשות, והתפלל ואמר לבורא: אנא עזור לי באחד מהשנים: או שתתן לי נעליים חדשות, או שתזכני לקבל דעת שאיני צריך נעליים חדשות. כל זאת הואיל וכבר היה חי במדרגה קצת יותר גבוהה, וידע כי העולם הזה מאוס הוא.

וזה שרואים ברבקה כאן, שכשראתה שהיסורים מפריעים לה, הבינה ששוב אינה חיה רק עם ה"אין עוד מלבדו" בלבד, שהרי היסורים אינם מביאים אותה לתכלית היסורים שהיא האמונה, וכמו שפירש רש"י: "למה זה אנכי" - מתאוה ומתפללת על ההריון עכ"ל. הרי שממה שהרגישה את יסוריה, הרגישה שיש לה קצת חולשה במידת האמונה, היינו בה"אנכי ה' אלקיך" (שמות כ, ב), ולכך היתה מוכנה אפילו לוותר על הריונה ועל בניה שכל כך הרבה שנים ציפתה להם!

והואיל ולא הרגישה עכשיו די את ה"אנכי" שהוא האמונה, והיתה מוכנה לתת כל חייה בעד זה שתחזור אליה האמונה בחזרה, לכן מיד הלכה לבית מדרשו של שם, כי ידעה שרק משם תבוא ישועתה לחזור אל האמונה, שרק ע"י התורה הקדושה ניתן לחזור אל האמונה הטהורה.

מאת הרב שלום פערל שליט"א

גור"י בשיבת הגר"צ קושליבסקי

אל תרד מצרימה שכן בארץ אשר אמר אליך. גור בארץ הזאת וכו' (כז,ג).

ויש לומר שמחשבה זו יש לקיימה לא רק באכילתו, אלא בכל מעשיו הגשמיים יש לו להכיר ולדעת שה' הביאו להשתמש במעשה גשמי זה, אך ורק כדי לרוממו לשם שמים, ובה מקיים "כל מעשיו יהיו לשם שמים" (אבות ב' י"ב), והחומר מתרומם.

ולפי זה יש לפרש את הפסוק, "אל תרד מצרימה", היינו כשאתה משתמש בחומר, לא תהיה מחשבתך לשם מילוי תאוותך [מצרים היינו מקום התאוות החומריות], שבכך תהיה לך ירידה רוחנית ותתגשם, אלא "שכן בארץ", היינו תרומם את הארציות אל השכינה, וזה כשתשתמש בו בדרך "אשר אמר אלקיך" - כפי הדרכת - לשם שמים.

ואיך תגיע לדרגה זו? רק ע"י "גור בארץ", היינו אם תזכור שבעולם הזה אתה רק גר - "היום כאן ומחר בקבר" (ברכות כ"ח:) - וכל חיך אינם אלא הכנה לחיי הנצח, אזי תשתמש בגשמיות רק כאמצעי לעבודת ה'. ורווח נוסף, שאף תקבל על מעשה גשמי זה, שכר נצח.

לכאורה קשה, דבתחילה נאמר "שכן בארץ" - לשון קביעות, ולאחר מכן נאמר "גור בארץ" - לשון גרות וארעיות (ע' כלי יקר שהקשה כך).

ואיננו ב"עבודת ישראל" (מהמגיד מקונוץ ז"ע) על הפסוק (במדבר ט"ו) יח: "בבואכם אל הארץ, אשר אני מביא אתכם שמה וגו'." והיה באכלכם מלחם הארץ, תרימו תרומה לה", שמפרש בשם הרבי ר' זושא ז"ע, כשהאדם אוכל, צריך שיאמר בלבו: הלא בודא, אם הבורא יתברך היה רוצה שנחיה בלי שנאכל, היינו יכולים לחיות גם אם לא נאכל, אלא שרצון הבורא שנאכל כדי שיתרומם החומר ע"י אכילה לשם שמים. וכשיחשוב כך, יאכל לשם שמים, ויורמם עולם החומר אל ה' יתברך.

וזהו "בבואכם אל הארץ", היינו אל הארציות, ותדעו נאמנה "אשר אני מביא אתכם שמה", שאני הבאתי אתכם לזה, שבראיתי אתכם באופן שתוכלו לחיות רק ע"י אכילה, אז "והיה באכלכם מלחם הארץ, תרימו תרומה לה", היינו שתאכלו לשם שמים, ויתרומם עולם החומר אל ה'.

לכחי חיים ודגרי התעוררות נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

אל תרד מצרימה שכן בארץ אשר אמר אליך. גור בארץ הזאת וכו' (כז,ג).

and he was now within five years of her lifespan. Yitzchok felt that he could not put off passing the blessings of the *Bechorah* over to his first-born son any longer. Thus, he

A SERIES IN HALACHAH LIVING A "TORAH" DAY

למעשה הלכה

Halachos Pertaining to the "Torah" Table (6)

Washing for Bread. *Shlomo Hamelech* and his *Beis Din* decreed that one should wash his hands in a special way before eating bread. There are two reasons: 1) To keep *Kohanim* in the habit of washing for *Teruma* (the portion of grain given by the Jewish farmers to *Kohanim*). 2) To sanctify and add holiness to the act of eating by being clean and sanitary (1). This also includes the concept that a *Torah* table is like an altar and eating is like bringing a *Korbon*, which requires preparatory washing as was done in the *Mikdash* before *Korbonos* were offered.

The "Perfect" Hand-Washing. Before explaining the detailed *halachos*, let us recount the various steps of a perfect washing. (Regarding items listed as only a preference, if one has a clear family custom to be lenient, he can do so.)

- 1) Have everything ready on the table (bread, knife, salt) before starting to wash so as to minimize the time between drying the hands and the *Birchas Hamotzi* on the bread (2).
- 2) Check hands and nails and remove any dirt, etc., that may be an obstruction (*chatzitza*) between the water and hands (3).
- 3) Make sure that the washing cup has no leaks or cracks; has no spout that is higher or lower than the rest of the rim (4); is preferably not a disposable item (5).
- 4) Verify that the water's natural color has not changed, e.g. after a hydrant flushing, water may change colors, or some colored detergent fell into it (6). Also, be aware not to use water that was already used for something else (7).
- 5) If one had just washed his hands from a cup for another reason, i.e. before davening or leaving the toilet, and right

מאת מו"ה ברוך הירשפלד שליט"א

רב וקהל אהבת ישראל, קליבלנד הייטס

afterwards, or after the davening, one would like to wash for bread, he should touch a covered part of the body or scratch his scalp, to make sure that he is truly obligated to wash again and say the *beracha* (8).

- 6) Have in mind to fulfill the Rabbinic *mitzvah* of washing for bread connected to the *posuk*, "ורתקד שתם", (ויקרא יא-מד)
- 7) Dry hands are preferred before washing. If hands got wet from the cup handles one should dry them before washing (9)
- 8) Pick up the washing cup in the right hand and pass it to the left hand (10). Pour at least 3 oz. of water on the right hand making sure to cover the whole hand all around till the wrist, and between all the fingers.
- 9) Do not speak out from the beginning of the pouring till finishing the first swallow of the bread (11).
- 10) Many are meticulous to fulfill the opinion of the **RAVA'D** to pour twice on each hand (12).
- 11) Pass the cup to the right hand, being careful that the washed and unwashed hands do not touch (13). Pour on the left hand.
- 12) Rub both wet hands together for extra cleanliness (14).
- 13) Raise both hands to one's head-height with fingers pointing upwards and say the *beracha* **before starting to dry**.
- 14) Dry both hands thoroughly with a towel or paper and not under a hot air hand dryer.
- 15) After drying do not do any activity until after swallowing part of the *Hamotzi* bread.
- 16) During the whole meal, one should try to ensure that he does not touch the covered parts of the body. If one did touch there, one should wash again without a *beracha*.

הוא היה אומר ...

R' Tzvi Elimelech Shapira ZT" L of Dinov (Igra D'kallah) would say:

"Why did *Hashem* appear to Yitzchok at night and not by day like by most prophets? Kabbalists teach that on the first night after a person arrives in *Eretz Yisroel*, his soul is exchanged for a loftier one. Yitzchok was returning from the territory of the Pelishtim which, although technically part of *Eretz Yisroel*, is on a lower spiritual level. Thus, *Hashem* appeared to Yitzchok on the first night after his return when is soul was 'exchanged' and elevated."

R' Meir Premishlaner ZT" L (Divrei Meir) would say:

"Yitzchok recognized Esav for who he was but loved him nonetheless in order to have what to say later on. For should *Hashem* ever seek to punish *Klal Yisroel*, י"ר, for neglecting the *Torah*, Yitzchok could say, 'Merciful G-d, I also had a rebellious son to whom I, of flesh and blood, showed love and compassion. Surely, You can do the same!'"

A Wise Man would say:

"Talk about humble beginnings! Today's mighty oak tree began as yesterday's nut that held its ground!"

A SPECIAL MAZEL TOV TO MR & MRS PINNY GRUNFELD ON THE BAR MITZVAH OF THEIR SON YECHIEL י"י

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1) מ"ב קנחא 2) אור"ח קס"א 3) שם קס"א 4) שם קנ"ב 5) אנ"מ אור"ח ג"לט 6) אור"ח קס"א 7) שם ב 8) שר"ת תשובות והנהגות אקע 9) פסקי תשובות קס"ב, יג 10) מ"ב קנח"ד 11) פסקי תשובות קנח"ג 12) מ"ב קס"בא 13) אור"ח קס"בד 14) רמ"א קס"בב

מעשה אבות ... סימן לבנים

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ועקב איש תם ישב אהלים וגו' (כח-כו)

In 1937, R' Yaakov Kamenetzky ZT"l was asked to travel to America to solicit funds for the Kovno yeshivah. Through this, he could also earn some money for his family. One of the first stops on his fund-raising mission in America, was the Manhattan office of a renowned manufacturer. R' Yaakov handed a copy of the receipt for the previous year's donation to the secretary, and then took a seat in the waiting room. After an unusually long delay, the manufacturer returned with a check made out for a smaller amount than the receipt had recorded for the previous year.

When R' Yaakov looked at him questioningly, the man explained, "It's really the same as last year's contribution but the receipt was for a larger amount. It was purposely done that way by your office in the hope that I might duplicate that amount this year, but I knew what I gave last year, so I checked my records. This is the same amount as last year."

R' Yaakov was shocked and decided right then and there that he would not work for an institution that runs a dishonest office. He even refused to accept the proffered check from which he was to make a percentage. "Since I am no longer the yeshiva's *meshulach*, as I resigned a minute ago, I am not authorized to accept monies on its behalf," he explained to the stunned manufacturer.

But what was he to do now and how was he to make a living? R' Yaakov placed his full trust in *Hashem* and only needed to wait a short time before his trust was realized. The following day, he bumped into an old-time colleague from Slobodka, R' Alter Poplack Z"l, who recommended him for the position of interim Rabbi for Congregation Bikur Cholim in Seattle, Washington. The regular rabbi, R' Shlomo Wohlgeleter ZT"l, was taking a leave of absence for six months and R' Yaakov was more than happy - and capable - to fill the position.

But it wasn't such an easy job. R' Wohlgeleter was a dynamic individual and he left a large number of obligations to perform, including participation in the Board of Directors of the local *Talmud Torah*. The school was then faced with a severe financial crisis, and at the first meeting one of the directors suggested that the *Gemara* class be eliminated.

"When I was a youngster," he explained, "my mother told me that when we enjoy good fortune, we can eat our bread with butter; but when we suffer poverty, we must cut back and eat bread without butter. We are suffering poverty, so we must eliminate butter from our menu. *Chumash* is bread. *Gemara* is butter. We must close down the *Gemara* class."

Much to R' Yaakov's dismay, his argument carried the day. But R' Yaakov felt the need to voice his displeasure and he took advantage of an opportunity that presented itself the following *Shabbos*. The occasion was the rabbi's weekly sermon in *shul* which was addressed to a young man on the *Shabbos* of his *Bar Mitzvah*, *Parshas Toldos*.

R' Yaakov began his sermon by describing in detail how Yaakov and Esav each went their different ways at the age of *Bar Mitzvah*. "It is interesting to note," he intoned, "that this parting of the ways was not apparent until the death of their grandfather, *Avrohom Avinu*, when they were fifteen. Why the two-year delay? Apparently, the change in Esav did not fully reveal itself in his character until he reached the degree of maturity marked by the *Mishna*: 'Age fifteen for *Gemara*.' (אבות-כא) It was then that the latent differences surfaced, for at that age a human's intelligence is developed sufficiently to explore good and evil. When a fifteen-year old studies *Gemara*, he is directed toward a healthy productive maturity. Should the young man not be directed towards *Gemara*, however, he potentially becomes the fifteen-year old Esav!"

R' Yaakov's words made a tremendous impression on the assemblage and even the proponent of cutting the *Gemara* class approached to tell him that he appreciated the remarks and he already realized the faults of his reasoning. The class was quickly restored.

משל' למזה הדבר דומה

ויאמר הנה נא זקנתי לא ידעתי יום מותי וגו' (כז-כ)

משל: In the city of Frankfurt, the communal bylaws dictated that the salary of the Rabbi would be paid in good prompt German fashion on January 1, the first day of the new year. When R' Shamshon Raphael Hirsch ZT"l became the leader of the Frankfurt Jewish community, this custom was upheld and the rabbi received his full annual salary year after year on the first day of January.

As R' Hirsch got older, however, he felt that it may be improper for him to receive the entire salary ahead of time as one never knows how long one will live and should he

take all the money up front without living out the year, it may become a question of *gezel* - receiving improper funds. Thus, he requested that his salary be paid at the beginning of each quarter of the year, four times per year.

Of course, *Hashem* fulfills the will of a *tzaddik* and history will show that R' Shamshon Raphael Hirsch passed away on December 31, 1889.

במשל: Rashi tells us that *Yitzchok Avinu* was 123 years old when he began to worry that his life may soon be coming to an end. His mother Sarah had lived to be 127 years old

ויעתר יצחק לה' לנכה אשתו כי עקרה היא ויעתר לה' ותהר רבקה אשתו וגו' (כח-כא)

Yitzchok and Rivkah both prayed for children. In a symbolic and unique manner, they each stood in their own personal "corner" and poured out their hearts in the way they knew best. Yet, as Rashi points out, *Hashem* listened to, "him, and not to her, since the prayers of a righteous person who is the child of a righteous person cannot be compared (is greater) than the prayers of a righteous person who is the child of wicked person." For this reason, *Hashem* listened to Yitzchok's prayers and not to Rivkah's. Well and good, but in the end, Rivkah gave birth to twins, so in fact, her fervent *tefillos* for children were answered! Why, then, is only Yitzchok credited?

In his inimitably sharp style, the **Kotzker Rebbe, R' Menachem Mendel Morgenstern ZT"l**, gives the following response: Through the power of their *Ruach Hakodesh* (Divine Intuition), Yitzchok and Rivkah both divined that they were eventually to become the parents of two children, one righteous and one evil. Yitzchok, though, through his attribute of גבורה - *Strength*, recognized that only one child would remain righteous and prayed that the righteous one should become totally righteous, even if, as a result, the evil one would remain totally evil. Rivkah, on the other hand, had the soft heart of a loving mother. Her prayer was that her one son who was not the righteous one, not become thoroughly evil, even if this meant that the other son's righteousness may become diminished.

Obviously, there could be no diminishing of the spiritual holiness and righteousness of *Yaakov Avinu*. Thus, Rashi comments that *Hashem* listened to him - Yitzchok - over his wife, Rivkah. For the prayer of the righteous one concerning her evil son cannot be compared to the prayer of the righteous one concerning his righteous son.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חזק רע

How influential are the people we choose to hang around with? Well, just look and see how Yaakov was pushing to get out of Rivkah's womb even though he was learning *Torah* inside with an angel! Why? TO GET AWAY FROM ESAV!

The very first and most important idea that *Dovid Hamelech* chooses to begin *Sefer Tehillim* with, is the importance of choosing the right *chevra* and the danger of negative influences: לא עמד בעצת רשעים ובדרך חטאים לא עמד "Fortunate is the one who does not follow the advice of the wicked, and does not stand in the path of sinners, and does not sit in a group of mockers." In fact, *Chazal* echo this sentiment: "החולך סופו לעמוד, והעומד סופו לישב" - If one is a "חולך" - going out with the wrong crowd, he will go nowhere and end up "עומד" - just standing around doing nothing! If a person stands around doing nothing for too long, he will end up as a "יושב" - sitting down and becoming one of the gang!!

When Esav married wives who were idol-worshippers, the *posuk* tells us: "ותהיין מרת רוח ליצחק ולרבקה" - "*They were a source of grief to Yitzchok and to Rivkah.*" It says "ולרבקה" because it only bothered her after it bothered Yitzchok. Otherwise, it would've said "ליצחק ולרבקה" - "*To Yitzchok and Rivkah.*" This is to teach us that Rivkah wasn't immediately appalled by the idols that adorned Esav's wives. Why not? Because she grew up with them. She was used to seeing idols and it took her longer to react because she was accustomed to them, whereas Yitzchok was not! No matter how righteous one is, negative influences can - and most certainly will - affect that person. Once it gets absorbed - it is so difficult to remove!

וישב יצחק ויחפר את בארת המים ... ויקרא להן שמות כשמת אשר קרא להן אביו וגו' (כז-יח)

The entire episode of the *Wells*, is mystifying. The *Torah* elaborates in great detail how the servants of Yitzchok and Avimelech clashed over the wells which were dug in the times of *Avrohom Avinu*. Some were alternately dug, filled in with earth and then redug. Then, new wells were dug and new quarrels broke out with Yitzchok ceding control to the local tribesmen. In the end, there is no great honor here for Yitzchok so why is the entire affair mentioned?

Rabbeinu Saadia Gaon ZT"l learns from here a great lesson - a *Mussar Haskel* - which we must perpetuate. *Yitzchok Avinu* inherited from his father the wells of fresh water which gave life to so many people. In his lifetime, Avrohom had given them individual names for people to recognize them. When Yitzchok gained control of these wells, he made it clear that he had no intention of changing these names since his father, in his spiritually exalted level, had given them spiritually relevant names. Yitzchok's intention was to perpetuate his father's every action, especially when his father had given specific orders.

We, too, must strive to perpetuate the ways of our fathers before us and never waver in continuing the lessons and guidance that they have taught. The Jewish People honor, admire, and most importantly learn from the actions of our ancestors, since their spiritual abilities far exceed ours and by following their examples, we learn to grow and become examples for our children.

For this very reason, *Hashem* did not change Yitzchok's name, like he changed Avrohom and Yaakov's. Since Yitzchok refused to change the names of the wells that his father issued, thereby commemorating and perpetuating the ways of his father, *Hashem* did not change his name so that he remains today a source of inspiration to his descendants.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויתרצו הבנים בקרבה ותאמר אם כן למה זה אנכי וכו' (כח-כב)