בראתי יצר הרע ובראתי לו

TORAH TAVLIN IS ALSO AVAILABLE ONLINE TO VIEW ARCHIVES, STORIES.ARTICLES OF INTEREST OR TO SUBSCRIBE TO RECEIVE THIS TORAH SHEET WEEKLY. ORSENDANEMAILTO

שבת קודש פרשת תולדות – ב' כסלו תשפ"ו Shabbos Parshas Toldos - November 22, 2025

יקה אשה את יהודית בת בארי החתי ואת בשמת בת אילן החתי. ותהיין מרת רוח ליצחק ולרבקה ... (כו-לדלה) - בנתיבות החינוד

רש״י: עשו היה נמשל לחזיר. שנאמר יכרסמנה חזיר מיער (תהלים פ. יד.). החזיר ${\cal P}$ זה. כשהוא שוכב פושט טלפיו לומר ראו שאני טהור. כר אלו גוזלים וחומסים. ומראים צצמם כשרים. כל מ' שנה היה עשו צד נשים מתחת יד בעליהן, ומענה אותם. כשהיה ' ארבעים, אמר, אבא בן מ' שנה נשא אשה, אף אני כן: מורת רוח, לשון המראת רוח, במו ממרים הייתם (דברים ט. כד.). כל מעשיהו היו להכעיס ולעצבוו: ליצחק ולרבקה. זהיו עובדות עבודת אלילים (ב"ר סה. ד.). דברי רש"י אלו מעוררים תמיהה. כי בדבריו מגלה שני עובדות שבסיבתו היה מן הראוי שיצחק יכיר שעשו בנו אינו מן הישרים. בתחילה מביא שעשו עצמו עשה מעשים מגונים מאוד משך עשרות שנים. וצריכים רצת כי איז זה בנמצא שאי מי יכשל בחמורות כאלו ולא יודע הדבר לרבים. וכיוו שיצא עליו שם רע מן הסתם כבר היה מי שיודיע ליצחק שעליו להשגיח על המועד שברשותו. ומאחר שידע מדוע החריש ולא הוכיחו על גודל רעתו?

אולם דבר זה עוד יכולים ליישב בדוחק. שהרי בסופו של דבר לא עשה זאת בפדרסיא. גם בני דורו היו פחותים מאוד. ולא הכירו שמדובר בעוול נורא כל כר. ולכז לא נתוודע הדבר ליצחק. אולם לאחר שנשא עשו נשים. כבר הוצרכו אלו לשמש בסיבה לחשוד בו. שמא איז הוא תמים במעשיו. שהרי התורה מספרת לנו שנשותיו לא סתירו מעשיהו כמותו. וגרמו בכר 'מורת רוח' ליצחק ולרבקה. ומדברי רש"י אתה למד מה לא הסתירו, באמרו: 'כל מעשיהן להכעים ולעצבון', כלומר, יצחק ורבקה גילו שנשים אלו אדוקות מאוד בַּרְשַׁע, וכל תנועה ופעולה שעשו היו כרוכות בחטא, ולא היו אלו חטאים לתיאבוז, כי אם 'להכעיס ולצער', ובהמשך רואים ברש"י שהגיעו עד

ויחפר באר אחרת ולא רבו עליה (כו-כב) - השתדל השתדל והשתדל!

תורה הקדושה מספרת לנו המעשה שאירע עם עבדי יצחק שחפרו באר, והיה ריב יז רעי גרר ורעי יצחק. והם טענו 'לנו המים'. ויחפורו באר אחרת. והיה ג"כ ריב. חפורו עוד באר. ולא היה ריב על אותה באר. והיה להם מים. וכאז הבז שאול. מה בא תורה ללמדנו? התורה אינו מספר סיפורים בעלמא. כל מילה ומילה בהתורה קדושה יש לימודים נפלאים. ומה בא התורה ללמדנו ממעשה זה.

הגאון **ר' משה פיינשטיין זצ"ל (קול רם)** מבאר הענין, שהתורה בא ללמדנו, דחזינן ומעשה זה דאל יתייאש האדם אם אינו מצליח מיד באיזה דבר שרוצה לעשות. אלא שתדל כמה פעמים ולבסוף יצליח. להרחיב הדיבורים. שאם אחד השתדל באיזה השתדל שהיא. ורואה שאינו מצליח בהשתדלותו. יכול לעלות המחשבה על דעתו. "יתייאש". ולא שתדל עוד להצליח בעסקו, ע"ז בא התורה הק' ומספרת לנו האי מעשה עם עבדי יצחק, שהם השתדלו לחפור באר. ולא הצליח שני פעמים. ולבסוף הצליחו. וזהו להורות שאל נייאש האדם אפילו אם רואה האדם שהשתדלות אינו אינו מצליח מיד.

ונראה שיש להוסיף עוד נקודה כאן, דהנה התורה מלמדנו יסוד זה שאל יתייאש אדם בעסק השתדלות, שעבדי יצחק השתדלו לחפור באר מים, ומים הוא דבר גשמי

A SERIES IN HALACHA LIVING A "TORAH" DAY

Monetary, Interpersonal Laws and Din Torah (54)

Question: Reuven asked Shimon, who was driving to another city, to lay out cash or use his credit card, to buy an item for him. and bring it back. Shimon bought the item and left it in his locked car but a thief broke in and stole the item. Does Reuven still have to pay Shimon for the money he laid out for him, or can Reuven say that since he never got the item, he doesn't have to pay?

Answer: If Reuven believes Shimon that he indeed laid out the money for him, he has to pay in full. The reason is that as soon as Shimon purchased the item, it became Reuven's item wherever Reuven is - "zochin l'adam shalo befonov" - one can acquire an item for another person even in his absence. Therefore, it was Reuven's item that was stolen. Shimon was a shomer chinam - an unpaid guardian - and is exempt from responsibility for theft and unforeseeable circumstances. If he was negligent and left the car unlocked, it is called "pshia" and he must pay for the item; in other words, Reuven does not have to pay him back for the money that he laid out. If Reuven gave pockets and wallets, it could be considered a *pshia* (negligence).

Shimon permission to use the item while traveling, such as a GPS, etc., and Shimon indeed used it, he becomes a *shoel* who is obligated even for an *oness* while he is still using it. If he finishes using it, he becomes a *shomer sachar* till the item is returned, and is obligated to pay for theft and not for *oness* (1).

מאת הגאון מייר הדב ברוך הירטפלו טליטיא, ראט כולל עטרת חיים ברוך, קליבלגד הייטס

Ouestion: Reuven asked Shimon to cash some checks at the bank for him. Shimon did it and put the cash in an envelope in his car. While driving home, he stopped for *Mincha* at a local *shul*, leaving the cash in the car with the doors locked. A thief broke into the car and stole all the cash. Does Shimon have to pay Reuven back for the stolen amount of cash?

Answer: There is no obligation for *shomrim* (guardians) of documents (2). Even though checks are documents, once Shimon cashed them, he is now an appointed *shomer* to watch the cash. The *halacha* is that an unpaid guardian [*shomer chinam*] is *patur* for theft, however, in this case, there is a strong logic to make him pay. Since people don't leave cash in locked cars, but rather in

בין הריחיים – תבליז מדף היומי – זבחים סב:

The braisa says, the source that the ramp for the אינבת הרצען, "was on the sourn (צפנו) side of the מינבת קדים", is from the pasuk, "נמעלתהו פנות קדים" lt's ramp turns towards the east and "כל פינות שאתה פונה לא יהו אלא דרד ימיו ולמזרח". This means, the ramp should be placed in a position that when the rap ascends it and turns right, he will be facing east. This is only possible if the ramp is on the south side. The pasuk doesn't mention making a right turn; maybe it means he can make a left turn, as long as he ends up facing east? This would put the ramp placement on the north side? The *Gemara* answers, all turns must be right turns. The pasuk describes that he built a huge basin and placed it in the עזרה to be used as a מקוה. Its base consisted of 12 statues resembling oxen. There were 4 groups of 3 oxen each. The that each set of 3 oxen were facing outwards and to a different direction, 3 were facing North, 3 were facing West, 3 to the South, and 3 to the East.

The Gemara learns that by stating the directions specifically in this order which is counterclockwise, when one circles an item, he should face and keep circling in this direction. Thus, he will always be making right turns. This *Limud* has many ramifications. The אי"ח תרע"ו סי ה'ן **שו"ע** says: we always start lighting the מניכה מעורה from the furthermost candle to the left (which is the new one for that night) and continue towards our right. ' translates a little differently. He learns that ii כינות שאתה פונה" translates a little differently. He learns that ii ב**יאור הלכה** doesn't mean we should go towards our right, rather it means we should start from the right. He brings a proof from ברגיבת לשור קודיש. that it's written from right to left. He therefore holds to start from the right candle and continue towards the left. The אברש from the candle and continue towards the left. The אברש from the candle and continue towards the left. The אברש from the candle and continue towards the left. The אברש from the candle and continue towards the left. The אברש from the candle and continue towards the left. The אברש from the candle and continue towards the left. The אברש from the candle and continue towards the left. The same from the candle and continue towards the left.

The או"ח ס' המא. סי' זו **שי"ע one** should take the shortest route. If all routes are equal, one should go towards his right. The **משנ"ב explains**, this is to fulfill, "כל פינות שאתה פונה לא יהו אלא דרך ימין" מא"ב explains, this is to fulfill, "כל פינות שאתה פונה לא יהו אלא דרך ימין" מא"ח פכ"ח סי' יז] שו"ע before the ציבור start בהנים they should be facing the ארוו קודש with their backs to the ציבור. As they turn around to face us. they should turn towards their right. When they are finished, they should turn back towards the ארון and again turn towards their right.

The דתרנ"א י'ז שו"ש states regarding the ולרלב ונענעים: one should circle in all 4 directions starting with east which is in front of him and circling to his right to continue in all directions. The באיז **מגן אברהם (כא') מגן אברהם says:** A lefty should turn in this direction as well like everyone else. He brings a ראים a mishnah ומדות פ"ב.ב" that when one goes up to the הר הבית he goes up towards the right. When one leaves the הר הבית ה. he circles around to the left and leaves. If one is an אבל or in אבל or in אבל, when he goes up, he changes and goes up towards the left. The Mishnah explains, since he's going

R' Moshe Sofer zt"l (Chasam Sofer) would say:

- אברהם הוליד את יצחקיי' - Why does the *Torah* use this expression - *'Avraham gave birth to Yitzchok'* - which makes it sound like it just happened recently? When Yitzchok and Rivka were davening for children, Chazal tell us that Hashem listened to Yitzchok's tefillah because he was a tzaddik ben tzaddik. Therefore, the direct cause of Yitzchok meriting to have children is because Avraham gave birth to Yitzchok, and now he was a tzaddik ben tzadik."

A Wise Man would say: "It is easier to rise from defeat than to rise from ignorance."

Printed By: Quality Printing **Graphic Copy & Printing** (845)352-8533



Cut Away ALL distractions between you and '7! We CAN! We MUST! Be M'Kabel too!

855 400 5164 / Text 323 376 7607 / kyodshomavim.org

Dedicated by the Safrin Family n memory of: Chava Bas Ray Menachém Mendel (Clara) Safrina"h, Yahrzeit 3 Kislev. Sheinspiredandmotivated others. Tehi Zichrah Baruch!

דיוטה התחתונה, ועברו גם על עוון עבודה זרה החמור מכל החטאים. ולא היה חטאתו כרוב עובדי עבודה זרה שנמשכו אחר יצרא דעבודה זרה ועשו מעשיהם רק לתיאבוז. שהרי על אלו העיד רש"י שכל מעשיהם להכעיס נעשו...

MONSEY EDITION

הדלקת נרות שבת – 4:15

זמן קריאת טמע/ מ"א – 8:41

זמו הריאת שמע /הגר"א – 9:17

סוף זמן תפילה/להגר"א – 10:06

זמז לתפילת מנחה גדולה – 12:12

שקיעת החמה שבת קודטי – 4:32

מוצטו"ק צאת הכוכבים – 5:22

צאה"כ / לרבינו תם – 5:44

ומאחר שכל זה לא נעלם מידיעתו של יצחק נשאלת השאלה. האיך יכול להיות שעדייו לא הסתפק שמא גם עשו הוא 'צדיק' כנשיו. הרי לא יתכן שאיש צדיק ישכיז בביתו עולה. ובפרט נשים כאלו שכל מהותז זועקת 'רשעות'. ומז הסתם גם פסיליהן החזיקו בביתן, הוי אומר בבית בעליהן עשו. וכי אין דברים אלו מעוררים תהיה?! ואפשר שלכך לא חשר יצחק בְּעֲשַׂו, כי יצחק היכיר היטב את עֲשָׂו, וכפי שרואים הלאה בפרשתו. שכשנכנס יעקב לקבל את הברכות מיצחק. היה יצחק מתפלא ואומר (כז. כא): 'גשה נא ואמושר בני האתה זה בני עשו'? וברש"י: 'אמר יצחק בלבו, איז דרך עשו להיות שם שמים שגור בפיו, וזה אמר כי הקרה ה' אלהיר'... גם בפסוק שלאחריו (כב) נאמר: 'הקול קול יעקב והידים ידי עשו'.

ואם אכז ידע מדוע מנע מלהוכיחו? התשובה לכר נאמר בריש פרשתו: 'זיהי עשו איש יודע ציד'. גם יצחק השיג את פירושו של רש"י על מקרא שלפנינו. וכשהתחיל עשו לשאול אותו 'האיך מעשרין את התבן'. ירד תיכף לסוף דעתו, והבין שמבקש להסתיר את זהותו האמיתי, ואז אמר יצחק בלבו, אם רשע זה מבקש למצוא חז בעיני. עדייז יש לו תקוה. ובתנאי שאכז אקרב אותו ואראה לו אותות של חיבה. כי אז ישמח לשהות במחיצתי. וכר אוכל לדבר עימו בדברי תורה ולעוררו ליישר העקמומיות שבלבו מבלי שידע שאני מכיר במומו, וברבות הימים אכן ישמע לי וייטיב דרכו. וזאת גם במקרה שלא אצליח לנטוע יראת שמים בקרבו. בכל זאת יבקש על כל פנים להיות ראוי למצוא חן בעיני, ורצון זה יעשה רושם במעשיו. אולם אם אוכיח אותו בפניו. ויביז שבמקום חז יש לו בזיוז. יתבייש מאוד מלהיות הרוב אלי. וימציא לעצמו מחסה מחוץ לביתי. ושוב לא יהיה מחסום לרשעותו.. שצריר האדם לחיות. אמנם יש דבר שהוא יותר נחוצה לכל יהודי. והוא התורה הקרושה. וזהו התכלית של כל יהודי בהאי עלמא. ללמוד התורה הקרושה. ולעבוד את השי"ת. ולקיים כל המצות. ואפשר שיכול להאדם להשתדל בעבדות ה', ורואה שאינו מצליח, כגון שמשתדל ללמוד התורה, ואינו מצליח להבין לימוד. או שמשתדל לעשות איזה מצוה. ואינו מצליח באותו מצוה. או שמשתדל ללחום כנגד יצרו. אבל עדייז היצר הרע מתגבר עליו. ואחר שרואה שאינו מצליח יכול להעלות המחשבה על דעתו ״יתייאש״. ע״ז. יכול לעשות הו״ח בז בנו של הו״ח. שאם התורה הקדושה מלמדנו דלגבי דברי גשמי. שאם אחד משתדל וראה שאינו מצליח. שלא יתייאש. אלא ישתדל עוד ולבסוף יצליח. א"כ בודאי אם אדם משתדל בעבדות ה' שלא שיתייאש. ולבסוף בודאי יצליח.

וכדאי להביא כאז המעשה היודע (אבות דר' נתן פ"ו) עם ר' עקיבא: "אמרו בן מ' שנה היה ולא שנה כלום. פעם אחת היה עומד על פי הבאר אמר מי חקק אבן זו אמרו לו המים שתדיר נופלים עליה בכל יום... מיד היה רבי עקיבא דז ק"ו בעצמו מה רך פסל את הקשה דברי תורה שקשין כברזל עאכ"ו שיחקקו את לבי שהוא בשר ודם מיד חזר ללמוד תורה". הרי ר"ע, למד ממעשה זה, שאפ' אם בפעם הראשוז אינו מצליח. כמו הטיפה הראשונה של המים על האבו. אינו סיבה שלא יצליח בהשתדלות בפעמים אחרים. ועי"ז התעורר ללמוד התורה הגם שלא למד כלום.

אם תעשה עמנו רעה כאשר לא נגענוך וכאשר עשינו עמך רק מוב ונשלחך בשלום ... (כו-כמ)

The winter of 1945 was bitter and long, but the U.S. Third Army pressed forward. Under General George S. Patton's command, they had carved a relentless path through France and into Germany, liberating town after town from Nazi control. Their mission was clear: crush the last vestiges of Hitler's regime and bring freedom to those who had suffered under its boot.

But as the Third Army advanced, they began to uncover something far darker than enemy resistance. Whispers turned into reports - of camps, of prisoners, of horrors too cruel to imagine. These weren't just military targets. They were places where humanity had been buried under barbed wire and ash.

On April 4, 1945, the Third Army liberated Ohrdruf, the first concentration camp encountered by American forces. The soldiers were stunned. General Eisenhower himself visited the site, insisting that journalists and members of Congress come see it too. "Let the world know," he said. "Let no one ever say this didn't happen."

One week later, the Third Army reached the gates of Buchenwald. The camp sat on a wooded hill near Weimar. The gates bore the cruel inscription: Jedem das Seine - "To each his own." Inside, the stench of death hung heavy. Thousands of prisoners had perished. Thousands more clung to life by a thread.

Among the liberators was a Black soldier from Harlem. His name was Ferdinand L. Alcindor. He had marched with the Third Army through the mud and fire, carrying not just a rifle but the weight of his own country's contradictions. He fought for freedom abroad while being denied it at home. But nothing in his life had prepared him for Buchenwald.

As the gates crashed open, Ferdinand stepped into a nightmare. Emaciated bodies. Hollow eyes. Children with limbs like twigs. He had seen hatred before, but this was its final form.

Then he saw the boy. Seven years old, maybe. Barefoot, Silent, Shaking, The child didn't cry, he couldn't, Ferdinand knelt and lifted him onto his shoulders. The boy clung to him, unsure whether this towering figure was real or imagined. Nearby, German townspeople had been forced to witness the camp's horrors. Eisenhower had ordered it. "They must see what they allowed," he said. Ferdinand turned to them, his voice rising above the silence. "Look at this little one," he said. "This boy? This is the enemy you feared? This innocent child, and millions like him, is who you tried to wipe from the earth?"

That moment never left him. Years later, on his deathbed, Ferdinand asked his son, "Promise me you'll find that boy."

His son, Ferdinand Lewis Alcindor Jr., carried that promise like a torch. He grew tall, towering, in fact. At age 12, he was already 6'8" - eventually rising like a spire to a height of 7'2". He became a basketball legend, known to the world as Kareem Abdul-Jabbar. But fame never dulled the fire of his father's words. He was not only one of the greatest basketball players in history but also a colossal figure in the fight for social justice, using his platform to speak out against racism, antisemitism, and inequality. From boycotting the 1968 Olympics in solidarity with civil rights protests to writing powerful essays on systemic injustice, Kareem has consistently championed truth and compassion over silence and complacency.

In 2011, Kareem flew to Israel. He had learned that the boy his father lifted up had survived. That he had grown into a man of wisdom and faith. That he was now known as **R' Yisroel Meir Lau shlita**, former Chief Rabbi of Israel.

Their meeting was quiet, reverent. Two men - one Jewish, one Black - linked by a moment of compassion in a place of unimaginable cruelty, Rabbi Lau remembered the Black soldiers. He remembered being lifted. Whether it was Ferdinand Alcindor or another liberator, the gesture had stayed with him. Kareem didn't need confirmation. The story had already shaped his life. He had stood on his father's shoulders, just as his father had once lifted a child toward the sky.

The path of the Third Army was paved with sacrifice and resolve. But it also carried moments of grace. In the ruins of Buchenwald, a soldier from Harlem lifted a child not just to safety, but toward hope. Because the road to liberation didn't end at the gates of a camp. It continues wherever people stand against hate. (The Road to Buchenwald: A Soldier's Promise)

ואתנם לו מורא וייראני ומפני שמי נחת הוא ... (מלאכי ב-ה)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN THE WEEKLY TO THE WEEKLY TO

this great love with the Almighty's equally great hatred for the children of Esav. Malachi states, "And I gave the place a fear in their hearts and they will fear Me (Hashem)." Chazal ask: what indeed is so praiseworthy of Shevet Levi if they adhere to the covenant out of fear? Surely, all the *Shevatim* would be careful to safeguard these special stringencies if they were under such fear as well.

R' Yisroel Salanter zt"l (Even Yisroel) explains that this is a lesson for all of *Klal Yisroel* to learn. For a person was put on this world to toil. He may toil in *Torah* and

In the *Haftorah*, *Hashem's* love for the children of *mitzvos*. He may toil in *chessed*. He may also toil in other Yaakov Avinu is on full display. Malachi HaNavi contrasts things unconnected to Torah. Either way, a person is designed to always want to toil.

However, if one chooses to expend his energy and toil in covenant and its assurances ... to Shevet Levi ... and I will Torah, then that person will be exempt from toiling in mundane matters. He will then not only gain incredible knowledge from the *Torah*, and the insightful words of *Chazal*, but he will also experience true peace and serenity in life. Therefore, the fear that *Hashem* places upon *Klai Yisroel* is a healthy fear designed to help a person choose to toil in *Torah* and *mitzvos* and only fear *Hashem*. However, if he chooses to toil in other matters, then he will begin to fear all the other things in the world.

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ויעקב איש תם ישב אהלים ... (כה-כו)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

I heard the following powerful insight from R' Chaim Kaufman z''l. Why, regarding Esay, does it say the word "איש" two times, while when describing Yaakov it just says"w" once? He explained based on an incident that happened to him. Years ago when people were dreaming about going to the moon, R' Sholom M'Shatz zt''l, said it will never happen, because the *posuk* states: "השמים שמים לה' והארץ נתן לבני אדם". The heaven is exclusively for *Hashem*, while the earth is given to humans. However, after a few years, the impossible actually happened and the dream became a reality. People landed on the moon. R' Chaim was troubled. How do we reconcile the tzaddik's words with the hard facts?

Shortly thereafter, he met a *choshuva Yid* who offered him the following resolution to his problem: "When astronauts and their spaceships ascend out of the earth's orbit, they take a great deal of gear along with them. This includes food, space suits, and even oxygen. Now, we see that they can reach outer space, but they cannot live there. Only in a place in which one can function fully, using the gifts Hashem graciously supplied, can we call it "living." That was what the Rebbe meant.

Based on this, said R' Chaim, we can explain the *posuk*. Esav led a double life. One, was "איש שדה" - hunting and killing; the other of "איש ציד" - he was יאחד בפה ואחד בלב", trapping and tricking his father Yitzchok into believing that he was pious. Yaakov, on the other hand, led one solid, uniform and consistent life of "יושב אהלים" - 24/7. That is the ideal life.

R' Yitzchok Hutner zt"l commented on the words of Chazal: "כל המאריך באחד מאריכין לו ימיו ושנותיו". If one lives a life of אחד - with one central theme, where every facet of their lives is אחד , he will be zoche to arichas yomim v'shanim. יה"ך that we will all be zoche to lead such productive lives b'siyata d'shmaya.

משל למה הדבר דומה ותלך לדרש את ה' ... (כה-כב)

משל: Chacham Harav Yisroel Abuchatzeira zt"l, better known as the **Baba Sali** (literally meaning? 'Praying Father') was renowned for his ability to work miracles through his prayers. People came from all over to seek his guidance and blessing, and quite often they were in for a surprise.

Once, after assisting someone in dire need of help, the man came back with a pickup truck full of produce as a gift. Instead of thanking the fellow, the *Baba Sali* harshly rebuked the man, who was startled. He refused to take the fruit and eventually ordered the man to leave. The man, distressed and humiliated, followed suit, and despite being utterly baffled by the turn of events, he loaded his produce back onto his truck and drove home without asking any questions.

On his way, an Arab shot an explosive in his direction, and fate as the will of *Hashem*, as told to her by the *tzaddik*.

the missile fell directly into the back of his pickup truck!

Miraculously though, the explosive landed inside one of the crates containing fruits and vegetables, exploding there. The produce absorbed the blast, saving the man's life.

Later, the Baba Sali explained that the man had entered his home with a decree of death hanging over him. Only through the "humiliations" he received and accepted in good faith, could the decree be overturned.

נמשל: The *Torah* records the bewildering issue that Rivka had and she went to seek the advice of a wise, G-dly sage. The answer, however, didn't resolve the issue. It was merely a "brush off" instructing her to just let things play themselves out. Even worse, the reply she received wasn't gracious. One of the two children was doomed for disaster! Yet the Torah doesn't record any complaint from Rivka. She accepted her

אולי ימשני אבי והייתי בעיניו כמתעתע והבאתי עלי קללה ולא ברכה ... (כז-יב)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

Before passing himself off to his father Yitzchok as his brother, Esav, Yaakov expressed his sincere concern and worry that his father will catch him in his deception and expose him as a fraud. The Baalei Mussar extract from this statement an extraordinary mussar haskel. Many of us walk around in disguise, conforming our behavior to fit the perceptions of the people around us and focusing on our external persona and appearance, rather than focusing on our inner avodah.

R' Elya Ber Wachtfogel shlita related an episode witnessed by his father R' Nosson zt"l, legendary Mashgiach of BMG, depicting the high level of introspection of the saintly Mirrer Mashgiach, R' Yerucham Levovitz zt'l. Although Maariv on the first night of Rosh Hashanah is considered one of the most solemn tefillos of the year, in the Mir Yeshivah this was especially true, following a month of serious preparation for the Yom Hadin. R' Yerucham would daven Shemonah Esrei with intense kavanah for hours. After the Yeshivah finished Maariv, since R' Yerucham would still be davening, the talmidim would first go to their respective hosts to eat the Yom Tov meal, and only afterward return to receive a beracha from their revered rebbi.

Once, R' Nosson rushed back and hid under a bench in the back of the *beis medrash* to observe his holy *rebbi*. When R' Yerucham finished Shemonah Esrei, he turned around to scan the room, and, after ensuring nobody was there, burst into bitter tears. Choked with sobs, he cried out the words uttered by Yaakov Avinu: "Ulai yimusheini avi v'havisi b'einav kimsatei'a!" Despite R' Yerucham's passionate *avodah*, he was afraid it was not totally pure, and for this he was brokenhearted!

The eitza for this is one thing: Limud HaMussar. Learning Mussar, by definition, hones one's inner-self and develops it, little by little, day by day, until the person becomes תוכו כברן, dignified - not only in outer appearance, but possessing a deep inner world to match. It takes only a few moments a day - a Mesillas Yesharim, a Shaarei Teshuvah, or Chovos HaLevavos; perhaps the occasional fiery shmuess - but it can change your life.