

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

12:14 - úáù / àìãää äçðî	(Monsey, NY)	4:10 - úáù úáøð ú÷ìãä
4:28 - úáùä íáé ìù äðé÷ù	~~~~~	4:28 - úáù áøð ìù äðé÷ù
5:18 - áéøðî / íéääëää úàö	~~~~~	8:56 - à"î/ðîù úáéø÷ îîæ
5:40 - í ú äðéäø úéèùì / ë"äö	~~~~~	9:32 - à"øää/ðîù úáéø÷ îîæ

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yeshivos survived and flourished until the Holocaust.

"When I saw this with my own eyes," concluded the lawyer in awe, "I realized that this was no ordinary man. We truly see the extent to which a wise man can anticipate the shifting tides of history."

TORAH GEMS

(èë-ái) 'ǎǎ ìàøùé íà éë êî ù ãǎø øîàé á÷òé àì

The entire dialogue between *Yaakov Avinu* and the אֱלֹהֵי הַשָּׂדֶה - *Guardian Angel of Esav*, seems a bit bizarre. Did the angel really have to ask Yaakov what his name was - as if he didn't know? And his response, "*Not Yaakov, shall you be called anymore, but rather Yisroel will be your name,*" appears to be a strange way of saying, "*Your name shall be Yisroel*"!?

From here we can discern, says **R' Shmuel Yaakov Roth ZT"l**, the correct manner in which one comes to a *Rov* or *Rebbe* to ask for a blessing. As is the case when bringing a *kvittel* to a *Chassidishe Rebbe* or a *Sephardic Chacham*, one writes his name followed by his mother's name on a paper with his request, and in this manner is the *kvittel* delivered to the *rebbe*. This *minhag* can possibly be traced to the words of the *Sar Shel Esav*. When Yaakov held on to the angel and would not let him go, "עֲשֵׂהָ לִּי אֵל" - "*Unless you bless me,*" he seized upon this opportunity to receive a blessing from a *יְהוָה אֱלֹהֵי* - *An Angel of G-d* - obviously not an everyday occurrence. The angel, not having much of a choice, acquiesced and asked for his name. "Yaakov" was the terse reply. To this, the angel of Esav responded, "In order to bless you, I need your name and your mother's name. Your name 'Yaakov' alone is not correct; you must be called 'Yisroel' to receive my blessing." The *gematria* of 'Yisroel' is 541 - equal to the name "אֱלֹהֵי אֵל" . Thus, *Bnei Yisroel* are always prepared to receive blessings from on high, since the name itself - *יְהוָה אֱלֹהֵי* - evinces our patriarch Yaakov, son of his mother Rivkah, which is the correct way to request a blessing.

(æë-ãì) í úâçà ààîè øùà ... í éì ì çä ìò ààá á÷òé éóá

To what extent can a whole community be held responsible for the crime of a few? Ostensibly, the the actions of Shimon and Levi seem extreme - wiping out all the male inhabitants of the city of Shechem after the abduction of their sister, Dina, by the prince of the region.

R' Meir Leibish Malbim ZT"L explains why the sons of Yaakov were justified. Shechem, the prince, had abducted Dina and the people of the city had not meted out the judgment due to him, i.e. the death penalty. According to the *Ramba"m*, a *qō ĩă* - a non-Jew, is punished with death for violating any one of the Seven Commandments which non-Jews must observe. Kidnapping is one of them. Therefore, the people of the city were held accountable for the wrong-doing of one individual and collective punishment was meted out.

This idea is supported by the Ramba"m (Rambam) (1135-1198). He states there are 24 categories of action that prevent a person from doing *Teshuvah*. Included in these is a situation where it is possible to stop someone from sinning - whether it be an individual or a group of people - and one does not protest but leaves them to their downfall. This is counted as if he had carried out the act himself! This is the responsibility of society as a whole to behave in a morally correct manner. If it fails in this task, then it must assume the full consequences.

Thus, the rationale of Shimon and Levi was to hold the whole population accountable for the deeds of their leader. They remained silent when they should have punished Shechem. This is our moral duty in today's society, whether as teachers, parents or just human beings.

ééáà éáèùî úéìò éé ðúáú àà íéíē ¢çò" àø÷ä ìò éòääíä øðìà éáø - (ä-èì éçéá) "àìò éòòòé ùììç ¢à äçðò áúòòðä áúòòðò áúòòää äáéúä úä éàòä øíäà áúéíä ááèùì íääàø èìäù, ùäøéò. ù"ééò àèç èíî àì úíäà íäà, áíä íääìò òääúì éäé áéäà á÷òé ìù øåíéä íáúä ä"ç ìùéé àìù ìäää äçòä íà éé èìä àèç íääàø øíäàù éí ìèä àèç íáù íù äéä àì è"ää äòäé àìä äòéä	ìù àìääàì áéäää ùääìí ñðèð äéä íääàø úíäáù ääìä ìù äéíä ìòä íù äéäù äéíä ìò äéùä ääìä .òòíä íù ìáìáùð áúáéèüä íäà, áéí í÷ä òäø áíē ìääìä äàøéä äòéää á÷òé áááéùèù éäé íòèä äø ìèä íéäù úääøäì, íù äéäù øçä ùéä äéäù íééé, áúéí ,íääàø ìù áíä àéäù, ääì áúùä ìòä àìä áíä÷í äò .é"ùòòù áíēä (íù) ì"¢ç øíäàù äíä äää äòäéé äòíð äòäèìä
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מעשה אבות... סימן לבנים

(ç-àì) 'âââ úâðç î éðùì íèì îâââ ø÷ââ úââ îàöâ úââ âúâ øùâ íòâ úâ õçââ âì øöéâ ââ î á÷òé àøéââ

A non-religious lawyer was very outspoken in his praise and unbounded respect and admiration for **R' Meir Simcha Hakohen ZT"L**, of **Dvinsk**. It was unusual to see such effusiveness from this man, especially for a religious rabbi and an observant *Torah* Jew. The lawyer was once asked what had made such a strong impression on him, and he responded with the following story:

During World War I, a committee was organized to care for Jewish refugees who were fleeing from the battlefield into the depths of Russia. This committee was convened in St. Petersburg and decided, among other things, to try to rescue the *Sifrei Torah* from those areas where the fighting was fiercest. Soldiers on both sides shared a hatred for Jews, and whichever side conquered a town often made the desecration of the local synagogue their first priority. Therefore, the committee sought to gather all the *Sifrei Torah* in a central location in St. Petersburg. This way, it would be safer and easier to keep track of all the *seforim* and avoid a catastrophic loss and desecration.

The committee decided to approach R' Meir Simcha for approval. Without the backing of the author of the world-renowned *Ohr Sameach*, who even as a young man of 25 was already considered one of the greatest scholars of the generation and was greatly respected by all segments of Russian Jewry, there was little likelihood of communities relinquishing their *Sifrei Torah*. To the committee's surprise, however, R' Meir Simcha did not approve the plan. The committee members could not understand how ordinary people like themselves could be so eager to protect the *Sifrei Torah* while the *gadol hador* was not equally concerned. They questioned him about his reluctance to grant approval to their plan.

R' Meir Simcha explained his objection: "We Jews have a long history in these matters. Our holy father *Yaakov Avinu* taught us the foolishness of such a strategy. His preparations before meeting his brother Esav, and the division of his camp, teaches us a profound lesson: Experience belies the need to never become too concentrated in one place, so that if one area comes under attack another one will always be spared. *Chazal* tell us that for this reason, '*Hashem did a favor for Yisroel when he scattered them among the nations*' (':ꜥð íéçñð). It would be foolhardy for us not to heed the words of *Chazal* and follow the example of *Yaakov Avinu*."

In the end, R' Meir Simcha's words proved to be prophetic. St. Petersburg, indeed, fell into the hands of the Communists, who closed the *Batei Midrashim* and confiscated all the *Sifrei Torah* they found. After the war, however, the cities from which the committee wished to remove the *Sifrei Torah* came under Polish rule, and it was there that the communities of *Torah* and some of the great European