


A LESSON FROM THE PARASHA

The Deception Connection

OUR PARASHA DETAILS THE COMPELLING NARRATIVE of the blessings of Yitzchak. Yitzchak tells Eisav to prepare a delicacy for him to enjoy and afterwards he will bless him. Meanwhile, Rivka overhears and instructs Yaakov to deceive his father and take the blessings meant for Eisav. There are many significant questions to address in understanding this story. One burning question is, if Rivka thought Eisav to be undeserving of Yitzchak's blessing, why didn't she tell him so? We find that Sarah spoke up and told Avraham to drive Yishmael

out of the house when she felt it necessary, so why did Rivka not follow suit? Did she really need to resort to deception? According to one answer, we see from here that the relationship between Yitzchak and Rivka was different than the relationship of Avraham and Sarah. From the time that Rivka fell off the camel out of awe of seeing the holiness of Yitzchak, she never lost that awe of her husband, and therefore did not have the temerity to tell her husband he was wrong in his estimation of Eisav.

Rabbi Shmshon Refael Hirsh takes a different approach. The Midrash quotes R' Yehoshua Ben Levi who makes the following statement: "Not just because Rivka loved Yaakov more than Eisav did she do this, but so that the latter [Eisav] should no longer come and deceive his old father." Says Rav Hirsh, it was not that Rivka couldn't work up the nerve to tell Yitzchak the truth that made her resort to deception—but, on the contrary, the deception was the whole point! Yitzchak refused to be swayed in his view of his Eisav. That Eisav was a different nature than the holy Yaakov was abundantly clear, but to say had fallen into completely evil ways was a fact Yitzchak would not hear of. Rivka responded by showing Yitzchak how *he* could be deceived: "The same way I can deceive you, so has Eisav been deceiving you the whole time." Her mission was for Eisav to return and Yitzchak to realize that he had, in fact, blessed Yaakov and been deceived. Rivka succeeded, as the Torah states, "Then Yitzchak trembled out of a great fear," at that moment when Yitzchak understood he had been deceived by Eisav all along. 



THE RABBI WAS ASKED

ADAPTED BY RABBI DOVID TZVI MEISSNER FROM ME'AH SHE'ARIM BY RABBI YITZCHOK ZILBERSTEIN

Yaakov parked his car in front of a synagogue to pray. When he emerged after prayers, he found his car blocked in by a taxi from the nearby station. Yaakov went to the station and politely asked the drivers to move the car that was blocking his. They responded that it was currently their lunch break; please don't disturb. When they would finish eating, one of them would move the taxi.

Yaakov was not happy. He left the station, picked up the phone, and summoned a taxi to a certain street. He hung up, then called again and summoned another taxi to a different street. The drivers suddenly ended their "lunch break" and hurried to their taxis, and Yaakov's car was soon unblocked.

Q Is Yaakov responsible to pay the taxi company for the false calls he made?

A In general, one who orders a taxi and does not travel with it must pay for the travel time or expenses incurred by the taxi company (for more details and permutations, see *Shulchan Aruch C.M. 333:1-2*).

In this instance, however, since the taxi drivers weren't moving their cars, Yaakov may take action in order to access his car. This is similar to a scenario where one blocks a path with his barrels, and we rule that one may even break some of the barrels in order to pass through (*ibid*, 412:2). Here too, Yaakov may "damage" the company (by ordering taxis to different locations) in order to allow him access to his car.

— CONTINUES ON NEXT PAGE —>

A RIDDLE FOR YOU

When is the *bracha* of "asher kidshanu b'mitzvosav v'tzivanu b'mitzvos v'chukim shel Avraham Avinu" made?

Look for the answer in two weeks!

PREVIOUS RIDDLE:


Q What blessings would be said only once in a lifetime?

A 1. *Al Pidyon Haben (Pidyon Haben for one's son)*

2. *V'tzivanu Liphdos Bechor (Pidyon Haben for oneself)*

3. *Al Kiddush Hashem (giving up one's life for Kiddush Hashem)*

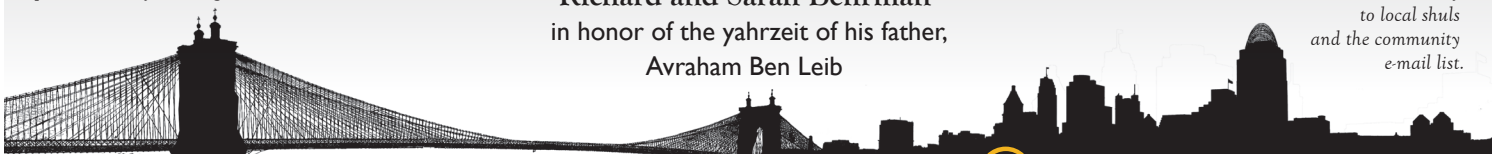
4. *L'heekanes Bivriso shel Avraham Avinu [bris on oneself (instead of l'hachniso)]*

5. When a male convert goes to the *mikvah* he says *Al Mitzvas Tevila* 

Sponsorship & feedback:
parasha@cincykollel.org

Sponsored by
Richard and Sarah Behrman
in honor of the *yahrzeit* of his father,
Avraham Ben Leib

Cincinnati Torah
is distributed weekly
to local shuls
and the community
e-mail list.



THE RABBI WAS ASKED

CONTINUED

However, the damage must be limited as much as possible. Yaakov should not order the taxis to a far-off location (see *Bava Kama* 28a). Also, when ordering the taxis, Yaakov should be careful to not lie and say, "I'm waiting on that street corner." The permissibility to order the taxis does not negate the prohibition of lying. 🕒



GREAT ACTS OF ORDINARY PEOPLE

RABBI YONASON ABRAHAM OF ENGLAND RELATES that when the *Daf Yomi* program (learning a full page of Talmud daily) completed the last cycle of the Talmud, he was invited to join on a trip to celebrate in Lublin, Poland, in the building of the Chachmei Lublin Yeshiva, whose leader, Rav Meir Shapiro, was the historic founder of the *Daf Yomi* movement. At two o'clock in the morning, 35 Jews stood in an unheated building completing the Talmud at the same time as it was happening at MetLife Stadium in New Jersey, the location where the main celebration was taking place. Following the reading of the last page, those gathered broke out in very spirited dancing. Along with those who had come from America and England were also Jews from Germany, Russia, and Hungary. Rabbi Abraham was holding the hand of a boy who seemed to be about 15 years old. An older boy soon took

Rabbi Abraham's other hand and whispered to him, "Please be gentle with the boy whose hand you are holding." When asked if everything was okay, the older boy explained that the boy had undergone a circumcision that very morning. Not wanting to miss this

momentous occasion, he had immediately hopped onto the bus going to Lublin. Now, after a twelve-hour bus ride, and after two in the morning, in a frigid building, he was not only taking part in the celebration, but dancing as well! 🕒



NEW FRIDAY NIGHT SEDER IN THE KOLLEL

לא נתנו שבתות וימים טובים
לישראל אלא לעסוק בתורה

STARTING THIS FRIDAY NIGHT PARSHAS TOLDOS

LIMUD:
Whatever
you want

Come and learn
anytime between
8:30PM and 10PM

Gourmet
cholent and
refreshments

Join the blatt-a-week Chaburah and be"H finish
Masechta Chagigah by the the end of the winter

For more information or for a chavrusa, please contact R' Epstein at (848) 210-6151

Children under 12 must be accompanied by an adult.

TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

Following the Balfour Declaration by the British government in November 1917, which stated, "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people," a series of white papers were published (an official report by a British Government commission) limiting the original declaration. The White Paper of 1939 declared that the "national home for the Jewish people" would not be a Jewish one alone, but rather a state that was neither Jewish nor Arab. The White Paper also included restrictions on Jewish immigration and land ownership. The general Jewish community raised a hue and cry in response. The Cincinnati Jewish community joined in, with a rally organized by the Knesseth Israel Synagogue to protest and to pray for the situation to change. All factions of the community were represented at the rally as one thousand Jewish Cincinnatians gathered together. In his speech, Rabbi Silver called the White Paper "betrayal" and stated that the White Paper "does not solve the problem." 🕒

SOURCE: "Calls Palestine Plan Betrayal. Rabbi Silver Speaks at Jewish Service." *Cincinnati Post*, 23 May 1939.

Cincinnati Community Kollel

2241 Losantiville Avenue, Cincinnati OH 45237 • 513-631-1118 • kollel@shul.net • cincykollel.org

Please remember the Kollel with a gift in your will, trust, retirement account, or life insurance policy.

