

Ohr SHABBOS

Parshas Toldos

R' Shmuel Young



In Bereishis 28:19 We learn that Yitzchak was forty years old when he married Rivka. Rashi explains that Yitzchak had a heter to wait so long to marry because Rivka wasn't of marriageable age until Yitzchak was forty. The Maharal in Sefer Gur Aryeh brings Rashi and says that Yakov's heter for marrying at the age of 84 was that he was learning in the batei midrash of Shem and Ever. The Maharal explains that surely Yitzchak was learning for his forty years as well, but his learning didn't absolve him of his chiyuv to marry, as he was learning in his home.

Parshas Toldos contains three interactions of the Avos with batei medrashim. First, when Rivka's unborn babies get excited by both avodas HaShem and idolatry, she goes to the beis medrash of Shem. For the first forty years of his life, Yaakov learns in the beis medrash of Shem and Ever. And when Yaakov flees from Esav, he stops for fourteen years in the beis medrash of Ever.

The Sifsei Chachamim explains that Rivka went specifically to Shem because he was Ever's great grandfather, and we have a rule that we don't go to a katan in place of a gadol. If so, how was Yaakov able to learn by Ever in Shem's lifetime? He answers that this rule only applies to one who's confronted with a specific question. When it comes to Torah learning, however, a person must go and seek the best approach that will work for him regardless of stature.

Parshas Toldos underscores the importance of learning in an environment that is most conducive to learning. One must not merely pick the most convenient or prestigious of beis medrash or shiur. Rather, he should ensure that his learning is done in the way that maximizes his growth in Torah and Avodas HaShem.

Inspiring Stories

It was a bright, clear day. The usually busy house of Rav Yaakov Yisroel Kanievsky, better known as the Steipler Gaon, was quiet in this early hour of the morning. Suddenly, Rebbetzin Barzam, the Steipler's daughter, entered his room. "Abba, Rav Chaim is suffering from terrible back pain" she said. "Perhaps Abba has an idea that can help?" The Steipler was renowned for his deep understanding of human anatomy, which he had gleaned from intense study of halachah. He swiftly went to the house of his son, Rav Chaim. Rav Chaim was surprised by the unexpected arrival of his father, and hurried to stand up in respect. "Oy, don't stand up!" exclaimed the Steipler, worried that his son should not suffer added pain. "Lie quietly on the bed." Rav Chaim quickly obeyed, and his father gently began to massage his back. With sure, expert hands, he aligned the vertebrae, kneaded the muscles, and pushed the pressure points. When he was finished, he instructed Rav Chaim, "Be sure to lie on your back with your knees bent for three hours, then turn to your side and straighten your legs for another three hours." The Steipler blessed his son with a refuah sheleimah, and returned to his studies. A few hours later; Rebbetzin Barzam again entered in her father's study. The Steipler was sure that she had come to tell him that Rav Chaim was feeling better, but to his surprise, she said, "Perhaps Abba was busy, but Rav Chaim is still waiting in unbearable pain, could Abba please come visit him and see if he can help?" "What do you mean?" asked the Steipler, in

astonishment, "immediately after you left this morning I visited Rav Chaim, gave him a massage, and left him with specific instructions to ease his back pain!" All at once, they realized what had happened. When Rebbetzin Barzam had said that Rav Chaim was suffering from back pain, the Steipler assumed that she was referring to her brother, his son Rav Chaim Kanievsky, when she was actually talking about her son-in-law, Rav Chaim Kluff! One Rav Chaim was lying in pain, waiting for his wife's grandfather, while the other Rav Chaim had been the beneficiary of a completely unnecessary massage, without saying anything to correct his father! Rebbetzin Barzam hurried to her brother's house to apologize for the mix-up. To her complete bewilderment, she saw an unprecedented sight: Rav Chaim Kanievsky lying in bed in the middle of the day, in the precise position that his father had dictated! Can you imagine? Rav Chaim was perfectly healthy, his back wasn't bothering him at all. He is an extremely busy person - reviewing the entire Torah every year is no easy task, and his every moment is carefully accounted for, to allow him to complete this monumental undertaking. Moreover, his personality is not one that allows him to remain lying motionless for extended periods of time. Yet when his father instructed him to do so - that's what he did, without calculations, excuses, or questions! Because honoring one's parents is a fact, independent of whether the instructions make sense or not. The Torah commands that a parent be obeyed - so that is what we must do.

Riddle

Rachel Imeinu's Yahrtzeit is the eleventh of Cheshvan. Who else in Chumash has this Yahrtzeit?

Last Week: Which קריאת התורה is the shortest קריאה of the year? **Answer:** Purim



My son came home from school and reported that his friend's family does not eat Mike & Ikes because they are coated with beetle juice. Is that true? And if it is true, how can they be kosher?

Surprisingly, it is indeed true: many confections are coated with "beetle juice." Take a look at the ingredient panel of a shiny confection, and you will likely see confectioner's glaze listed. Confectioner's glaze, also known as shellac, is a coating application that ensures that the bright candy colour does not fade. The glaze is produced from a resin that is secreted by the female lac bug. For commercial use, the resin is collected from trees, processed, and purified to create a transparent food glaze.

So how can it be kosher certified? There is a principle of kol hayotzei min hatamei tamei, whatever derives from a non-kosher source is not kosher. Accordingly, shellac, which is secreted by an insect, should be not-kosher?

The truth is that many poskim maintain that the glaze is not kosher. Heimishe hechsherim, and

mehadrin hechsherim in Eretz Yisroel do not allow confectioner's glaze on their products. (And my son's friend's family is machmir like these shitos).

Rav Moshe Feinstein (Igros Moshe Y.D. 2:24) offers several reasons why shellac is permitted for food use. One rationale is that we can equate the resin secreted by the lac bug with honey that is produced by bees. Honey is kosher even though it is the product of a non-kosher insect. Chazal explain that the bee never digests the nectar to produce honey; rather, its enzymes merely transform the nectar into honey. Since the honey was not produced by the bee's digestive system, it is not considered the product of a non-kosher insect. Similarly, the sap that the lac bug uses to produce the resin is never digested. Another justification is that the shellac is inedible and is only applied to the surface of the food to produce a shine. Since it is inherently inedible, it does not take on the non-kosher status of the bug.

So while some are stringent, most kashrus agencies, including COR, consider shellac to be permissible.

Knowing Our Sages

Maharam Alshich - Rav Moshe Alshich

Maharam Alshich was born in Adrianople (now Edirne), Turkey in 1508, to Rav Chaim Alshich from Spain. He was a student of the Beis Yosef and later moved to Tzfas with him, where the Beis Yosef granted him semicha. He subsequently became a dayan and was a popular lecturer – so much so that his Shabbos drashos were attended by none other than the Arizal. Maharam Alshich was the teacher of Rav Chaim Vital in nigleh, but did not have the opportunity to learn kabbalah from the Arizal like his student did. When he approached the Arizal about learning kabbalah from him, the latter told him that he is only alive in this gilgul to learn drash. His sefarim include a perush on Chumash called Toras Moshe based on his drashos, perushim on the rest of Nach, a collection of Sheelos uTeshuvos, and sefer Meah Shearim, which was lost. Maharam Alshich died on the 13th of Nissan, 1600, in Tzfas. Rav Chaim Vital said of his teacher that he was a gilgul of Ravina.

Shabbos Schedule

Mincha & Candlelighting - EC	4:26
Shkiah	4:44
Maariv	5:13
Shacharis - EC	8:15
Shacharis - 601 Clark	8:45
Sof Zman Krias Shema - 1	9:09
Sof Zman Krias Shema - 2	9:45
Mincha #1 - EC Cafeteria	3:30
Mincha #2 - EC	4:09
Shkiah	4:44
Maariv #1 - EC	5:34
Maariv #2 - EC	5:44
72 Minutes	5:56