Shiurim of the Ichud B'chidud are available
on Torah Anytime by R' Yitzchok Aryeh Epstein
This week's Shiurim can be accessed at
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האיחוד - בחידוד

בס"ד
פרשת תולדת תשפ"ז
הדלקת נרות 4:24
סזק"ש 8:35/9:11
זמנים are for Lakewood, NJ
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לז"נ הרב שמעון יהודה בן הרה"ג ר' אברהם יעקב (זיידיל) עפשטיין זצ"ל

LAST WEEK'S RIDDLE

How is it שייך that two people would like to eat Pareve food cooked in a pot and for one the food is כשר and for the other it is not? (בזמה"ז, no כהונה or תרומות ומעשרות involved.)

ANSWER

When someone cooks something on שבת, the חז"ל decreed that whether this was done purposely or accidentally, he can't benefit on שבת from what he had done. But there is a difference between the two. If his חילול שבת was done purposely, then he can't benefit from the food forever. This is because קנסוהו רבנן, he was penalized for what he had done purposely in violation of שבת.

If his violation was done accidentally, however, he cannot eat the food on שבת because one may not benefit from מעשה שבת but he can benefit from the food immediately after שבת because his עבירה was done בשוגג. Others, too, who were not involved in the 'cooking', while not permitted to benefit on שבת from what had been done because no one is permitted to benefit from מעשה שבת, may benefit from the cooked food immediately after שבת.

(The well-known rule of having to wait after שבת until בכדי שיעשה – the time it takes to cook the food – before benefitting from what was cooked on שבת, only applies to when a מלאכה is done by a גוי on שבת for a Yid. In that case, the חז"ל were worried that since many people think that it is מותר for a Yid to tell a גוי to do a מלאכה for a Yid on שבת, they might tell the גוי to cook on שבת so that they can have the food ready immediately after שבת.)

The משנה ברורה סי' שי"ח סק"ד quotes the מגן אברהם who says that when the חכמים penalized the person who deliberately cooked on שבת and forbade him to benefit from the food forever, they also decreed that the vessel in which he cooked the food has become Treif for him as well since it absorbed what to him was Treife food. He therefore cannot use this vessel even after שבת to cook other food in it as well. However, for others who didn't cook in this vessel on שבת, the vessel is כשר and may be used for cooking. This is specifically stated in the שולחן ערוך הרב סעיף א' – וז"ל וגם הקדירה שבישל בה אסורה לו אבל לאחרים מותר.

It is thus possible for food to be cooked in one pot and for one person the food is כשר and for the other the food is אסור.

We received an unexpected answer from ר' יששכר אינהארן שליט"א, one of our readers. The מחבר in יו"ד ס' צ"ח סעיף א' says that if something אסור falls into a pot of something that is מותר, and we don't know that there is שישים – 60 x as much – in the pot to nullify the איסור, then you can give it to a גוי a to taste. If he says that it doesn't have the taste of the דבר האסור, then you can believe him and the mixture is permitted. However, the רמ"א says, אין נוהגים עכשיו לסמוך על עובד כוכבים and we can't depend on what the גוי says.

Accordingly, a ספרדי who follows the מחבר, may eat from the mixture, but an אשכנזי may not!

דבר תורה

וַיֹּאמֶר ד' לָהּ שְׁנֵי גיים גוֹיִם בִּבְטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר...בראשית כ"ה כ"ג

We notice that the word **גוים** is written as **גיים**. **רש"י** tells us that it's referring to **רבי אנטונינוס &**, that their table was never missing, neither radishes nor lettuce, not in the summer & nor in the winter!

Fregt **תוספות (ע"ז י"א ד"ה צנון)**, when **רבי** was about to be **נפטר** from this world, he raised his 10 fingers towards **שמים** and said, **רבש"ע**, You know that I toiled with my 10 fingers in **תורה**, and I didn't derive any benefit in this world, **אפילו באצבע קטנה**. Yet here it seems that **רבי** had every imaginable delicacy at his fingertips at all times? Enfert **תוספות**, while **רבי** had no **הנאה** from anything in this world, he made sure that his guests that frequented his home, had the best of the best!

The question is; **רבקה** came to **שם** to inquire, what is the essence of my future baby? She was told that she was having twins. But why does she have to know now about the great-great-great-grandsons of each of these twins, that they will have these treats always available at their tables? What value does this news have?

ר' אברהם סבע writes in his **צרור המור (בראשית פ"ו)** a fascinating **פשט ע"פ דרוש**! What **שם** wanted to tell **רבקה** was that these two 'Einiklach' will be **חברותות**, learning **תורה**. **חז"ל** tell us that there was an underground tunnel between their houses & **אנטונינוס** would secretly come to **רבי** to learn **תורה**, **על דרך הנגלה ועל דרך הנסתר**! This is **מרומז** with **צנון & חזרת**. Radishes, the edible part is in the ground while the leaves are out in the open. Lettuce, is the opposite, we eat what's out in the open, and we throw out what's buried. They are being **מרמז** to **תורת הנגלה ותורת הנסתר**!

ר' יצחק קארו (תולדות יצחק בראשית פכ"ה) says, the norm in the homes of kings & officers is to give the staff items that will curtail their appetite, like soup. But **רבי & אנטונינוס** were so rich & benevolent, that **אדרבה**, they gave radishes which whet the eaters appetite, and lettuce which helps to digest the food that they eat!

The **של"ה הקדוש** also says that these foods were given **דרך רפואה** to be **מחזיק** the **גוף**, so one should be strong to do **עבודת הבורא**! If so, even if **רב** ate it, he didn't have **הנאה** from it but rather, he used it to strengthen himself!

Even more so, the **שבט מוסר** says in his **אזור אליהו סימן א'**, that **תוספות** says in **ד"ה שלא**, that the **צנון & חזרת** was eaten at their table in order to **לחתך ולהפך מאכל ולהרחיב בני מעיים**! A digestive aid, not to have **הנאה**! We find this idea when **חז"ל** said that the Yidden deserved the **גזירה** because they were **נהנה מסעודת אחשורוש**! It doesn't say **אכלו** but rather **נהנו**! Even if they ate, they should have felt bad about it, instead of having **הנאה**!

RIDDLE OF THE WEEK

Two people said קריאת שמע properly at the same time and in the same proper place.
Yet one is יוצא the מצוה and one isn't. How come?

PARSHA MYSTERY

כיצד קראו לשוויגער של יעקב אבינו?

ANSWER

וזה לשון **ספר הישר** (בפרשתינו), ובשנת חמישים ושש לחיי יעקב באו אנשים מחרן ויגידו לרבקה על אודות לבן...כי היתה אשת לבן עקרה בימים ההם ולא ילדה. וגם כל אמהותיו לא ילדו לו. ויזכור ד' את עדינה אשת לבן אחרי כן ותלד שתי בנות תאומות ויקרא לבן את שמות בנותיו את שם הבכירה לאה ושם הקטנה רחל...

If you have any comments or answers to the riddles or the דבר תורה, please email me at ichudbchidud@gmail.com. If you would like the English or Hebrew איחוד בחידוד emailed to you at no charge, please send us a request at ichudbchidud@gmail.com !!

Riddles of the week & the answers are written by R' Michoel Levi of Bais Yaakov D'Rav Meir