

**Parshat Toldot**

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**29 Cheshvan 5782**

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**May our learning today and always connect us to Ma'amad Har Sinai**

### **Too much Chessed or too much Gevurah?**

#### ***Dedications:***

- *Ruchie Ackerman li'luy nishmat Sara bat Arkeidi*
- *Jackie Nussbaum l'iluy nishmat her mother Matil bas Rav Avraham Moshe on the occasion of her second yahrtzeit*
- *Bracha Efron with deep gratitude to HKBH for successful treatments for her sister Kadima Nechama bat Chava and for a continued refuah shlaima for her and all cholai Yisrael.*

*Thank you to all the anonymous donors as well.*

We are gearing up for our **Chochma V'Chessed Chanuka Campaign**. Chanuka is a very hard time for single parents, but with our campaign, the single mothers in this group can breathe a little easier and their children will shine a little brighter. It will be our first anniversary soon and we have raised over \$30,000 for each other. **TOGETHER**

Let's see if we can double it by next year!

Please email [taniahammer@gmail.com](mailto:taniahammer@gmail.com) if you would like to donate and dedicate a shiur.

### **Which is the MOST incompatible perspective with Judaism?**

#### **1. 25:22-23**

וַיִּתְרַצְצוּ הַבָּנִים בְּקִרְבָּהּ - וַתֹּאמֶר אִם־כֵּן, לָמָּה זֶה אֶנֶכִי- וַתִּלַּךְ לְדַרְשׁ אֶת־ה':

But the children struggled in her womb, and she said, "If so, why do I exist?" She went to inquire of the LORD,

וַיֹּאמֶר ה' לָהּ - שְׁנֵי (גִּיּוֹם) [גִּוּיָם] בְּבֶטְנְךָ

וְשְׁנֵי לְאֲמִים מִמֶּעֶיךָ יִפְרְדוּ

וְלֹאֵם מִלְאֵם יֶאֱמָרְךָ

וְרַב יַעֲבֹד צְעִיר:

and the LO-D answered her,

“Two nations are in your womb,

Two separate peoples shall issue from your body;

One people shall be mightier than the other,

And the older shall serve the younger.”

## **2. Guide for the Perplexed, Part 2 41:2**

The phrase, "And the Lord said to a certain person," is employed even when this person was not really addressed by the Lord, and did not receive any prophecy, but was informed of a certain thing through a prophet. E.g., "And she went to inquire of the Lord" (Gen. 25:22); that is, according to the explanation of our Sages, she went to the college of Eiver who gave her the answer; and this is expressed by the words, "And the Lord said unto her" (ibid. ver. 23). These words have also been explained thus, God spoke to her through an angel; and by "angel" Eiver is meant here, for a prophet is sometimes called "angel," as will be explained; or the angel that appeared to Eiver in this vision is referred to, or the object of the Midrash explanation is merely to express that wherever God is introduced as directly speaking to a person, i.e., to any of the ordinary prophets, He speaks through an angel, as has been set forth by us

## **3. Kli Yakar on Bereisheet 25:22:1**

"The children agitated within her..." This agitation happened when she would pass by the entrance of the Beit ha-Midrash of Shem and Eiver. Yaakov struggled to come out, and Esav grasped his hand. And when she would pass by the entrance of the house of idols, Esav struggled to come out, and Yaakov grasped his hand. But she did not reason out the matter this way, but rather that she had only one fetus in her belly, that wanted to come out whether for a beit midrash or for a house of idols. If true, chas v'shalom, perhaps there are two authorities in existence! Therefore she said, "why am I thus?", if I am just like all the other women who worship idols? What advantage do I have over them if, chas v'shalom, there are two authorities in existence? **Therefore, "she went to inquire of ha-Shem", meaning, to inquire after the existence of God and God's essence.**

## **4. Rashi:**

**ויתרוצצו.** ע"פ המקרא הזה אומר דרשני, שפסגתם מה היא רציצה זו וכתב אם כן למה זה אנכי? רבותינו דרשוהו לשון ריצה; קשהיתה עוברת על פתחי תורה של שם ועבר יעקב רץ ומפרנס לצאת, עוברת על פתח עבודת אלילים, עשו מפרנס לצאת. דבר אחר מתרועע עם זה עם זה ומריבים בנחלת שני עולמות.

Notice the difference between **עשו מפרנס** , **יעקב רץ ומפרנס** and

### What is meant by "RATZ"?

Eretz-

Ratz=Moving towards a destination- purpose

Miphareches= modern hebrew- seizure

Aggressive expenditure of energy , but *not progressing anywhere*

### 5. --What is the most incompatible approach? וְלֹאֵם מְלֹאֵם יֶאֱמָךְ

#### Har- Sadeh- Bayit

#### Pesachim 88a:

Rebbe Elazar asked: What does the verse mean when it says ' Many nations will say 'let us go up the mountain of Hashem to the house of the God of Yakov,-- **is he the God of Yakov and not the God of Avraham and Yitzchak?**' (Yeshaya2:3)

The Gemara answers that at the time of the final redemption the Beit Hamikdash will not be the same as it was in the days of Avraham avinu, when it was called merely Har - mountain (Bereisheet 22:14), nor will it be the same as with Yitzchal Avinu when it was called sadeh - field (ibid 24:63). Rather it will be as it was in the days of yakov Avinu who called it bayit - house - 'And he called the name of the place

Avraham: Chessed- Overflow- Yichud- Har

Sara: Gevurah-

Yishmael: Too much Chessed/ overflow=Narcissism- Under emphasizing the "Mechitza"- too much "Har"

#### Devarim 20:17

וְאִישׁ אֲשֶׁר-יִקַּח אֶת-אָחִיתוֹ בֵּת-אָבִיו אֹו בֵּת-אִמּוֹ וְרָאָה אֶת-עֶרְוַתָּהּ וְהִיא-תִּרְאָה אֶת-עֶרְוַתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמּוֹ עֶרְוַת אָחִיתוֹ גְּלָה עֵינָיו יִשָּׂא:

If a man marries his sister, the daughter of either his father or his mother, so that he sees her nakedness and she sees his nakedness, it is CHESSED they shall be "cut off." in the sight of their kinsfolk. He has uncovered the nakedness of his sister, he shall bear his guilt.

## Bereisheet 16:12

וְהוּא יִהְיֶה פָּרָא אָדָם יָדוּ בְּכָל יָד כָּל בּוֹ וְעַל-פָּנָיו כָּל-אֲחָיו יִשְׂקָן:

He shall be a wild man;

His hand IN everyone (in everyone's space)

And everyone's hand will be IN/ against him; (people will resent him)

**Narcissism- Self love- self indulgence** is a self-centered personality style characterized as having an excessive interest in one's physical appearance and an excessive preoccupation with one's own needs, often at the expense of others

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדַע צֹד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ תָּם יָשֵׁב אַהֲלָיִם:

When the boys grew up, Esau became a skillful hunter, a man of the outdoors; but Jacob was a mild man who stayed in camp

Yitzchak: Gevurah- detachment, restraint, -Sadeh -

Rivka: Chesed-

Eisav: Too much Gevura/ detachment =Nihilism- Over emphasizing the "Mechitza"  
-Too much "Sadeh"

**Nihilism** (from Latin *nihil* 'nothing') is a philosophy that rejects general or fundamental aspects of human existence, such as objective truth, knowledge, morality, values or meaning. Different nihilist positions hold variously that human values are baseless, that life is meaningless, that knowledge is impossible, or that some set of entities do not exist or are meaningless or pointless

## 25:32-34

וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה-צָדָה לִי בְכֹרְתִי:

?And Esau said, "I am at the point of death, so of what use is my birthright to me

וַיֹּאמֶר יַעֲקֹב הַשְּׂבָעָה לִי כִּי־זָם וַיִּשְׁבַּע לוֹ וַיִּמְכֹּר אֶת-בְּכֹרְתוֹ לְיַעֲקֹב:

But Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob

וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכַל וַיִּשְׂתַּ וַיִּקֶּם וַיֵּלֶךְ וַיִּבֶז עֵשָׂו אֶת-הַבְּכֹרְתָהּ:

Jacob then gave Esau bread and lentil stew; he ate and drank, and he rose and went away. Thus did Esau spurn the birthright

## Bava Batra 16b:14

בא על נערה מאורסה כתיב הכא ויבא עשו מן השדה וכתיב התם כי בשדה מצאה הרג את הנפש כתיב הכא עיף  
 וכתיב התם אוי נא לי כי עיפה נפשי להרגים וכפר בעיקר כתיב הכא למה זה לי וכתיב התם זה אלי ואנוהו וכפר  
 בתחיית המתים דכתיב הנה אנכי הולך למות ושט את הבכורה דכתיב ויבז עשו את הבכורה

This Rasha, did five Aveirot on this day, He engaged in sexual intercourse with a betrothed maiden, as it is written here: "And Esau came in from the field and it is written there with regard to rape of a betrothed maiden: "For he found her in a field" Deuteronomy 22:27. He killed a person, as it is written here: "And he was faint"; and it is written there: "Woe is me, for my soul faints before the slayers" Jeremiah 4:31. And he denied the principle of God's existence, as it is written here: "What profit is this to me" (Genesis 25:32); and it is written there: "This is my God and I will glorify Him" (Exodus 15:2). When he questioned the profit of "this," he was challenging the assertion that "this is my God

And he denied resurrection of the dead, as it is written: "Behold, I am at the point of death" (Genesis 25:32), indicating that he did not believe in resurrection after death

And he despised the birthright, as it is written: "And Esau despised the birthright" Genesis 25:34

Yakov: Tamim- ohalim - Bayit  
 "Ohalim"- 2 "Ohels"  
 Lower and higher

### Takeaway Question:

In relationships which is more destructive  
 Too much Chessed or too much Gevurah?

How do we balance both?