

Rabbi Reisman – Parshas Toldos 5787

Topic – The History of Klal Yisrael

As we prepare for Shabbos Parshas Toldos and we get further and further into the (שלשת אבות) and the (ארבע אמהות), with this week's parsha, the birth of the third generation, the generation of Yaakov Avinu. At the end of the parsha, we have that Rivka suggests to her husband, Yitzchak, to send Yaakov to the house of Lavan to go and find a shidduch. To you and I, that sounds like a very normal thing to do. Why? Well, Avraham, when he wanted a shidduch, told Eliezer not to take from the people of Canaan, to take from (ארצי ומולדתי), to go back to the house of his forefathers and to take a shidduch from there. It would seem to be the very logical thing to do. Strangely enough, at the end of the parsha, we have 27:46 (ותאמר רבקה אל יצחק), now (רבקה) said to Yitzchak, (קצתי בחיי מפני בנות חת), I'm disgusted by the people here, around here. I don't want a shidduch from there because they disgust me. (אם לקח יעקב אשה מבנות חת כאלה מבנות הארץ למה לי חיים). She speaks very strongly negatively about the (בני חת). M'meila, Yitzchak sends Yaakov.

I don't get it. Why does she have to make up a story of (קצתי בחיי)? Why does she have to say that? The Ohr Hachaim Hakadosh says that really she wanted to send Yaakov away because Esav was trying to kill him, was (מתנחם להרגו). And that's why, but she didn't want to tell Yitzchak the truth, whatever, you'll see what the Ohr Hachaim Hakadosh's reason is, she made up the story of (קצתי בחיי). Well, why didn't she just say, that's what your father did, and m'meila, that's what we should do? (קצת פלא) that I don't understand.

I don't know an answer, just like I don't know an answer why Yaakov later, when he wants to be buried in Eretz Yisrael, he gives all kinds of reasons. Rashi gives three reasons. Avada, Yaakov's reasons are wonderful reasons. Why didn't he say, because it's a zechus to be buried in Eretz Yisrael, (וכפר אדמתו עמו) like it says in Shulchan Aruch? I don't know.

Okay, I'll talk a little about Esav. The birth of Esav and the story of the fight over the (בכורה), and Esav asking (Rashi to 25:27) (הַאֵיךְ מְעַשְּׂרִין אֶת הַמֶּלַח), these are all not just incidents that took place, some of them more curious than others, it is the history of (כלל ישראל), I'll explain.

In Daniel, we find that there are (ארבע מלכיות), that the galus of (כלל ישראל), the (גלותן) of (כלל ישראל) are going to include three levels of galus. And that is (גלות בבל), which was the (חורבן בית ראשון), followed by Paras u'Madai, who conquered and took over from Bavel 45 years later, and (גלות יון), the Yevanim, during the (בית שני), who oppressed (כלל ישראל). And finally, the fourth and final galus is (גלות רומי), the galus of Rome that destroyed the second (בית המקדש) and sent us to galus. Romi, Rome, is Edom. It's the descendants of Esav. Esav, Edom, Romi, that's all one. The galus we're in today is that galus of Esav.

One of the Trei Asar is the (נבואה) of Chazon Ovadiah. It's the haftarah of Parshas Vayishlach. The (נבואה) of (עובדיה), it's a (נבואה) to Edom. There, right in the beginning of the (ספר), the Malbim explains to us peshat, as he always explains peshat, he says Romi that's Edom, that's Esav, it's all one. The final galus is in the hands of the Romans, (על ידי הרומיים שהם נקראו בשם אדום, על שעיר רומי נתישבה מבני אדום), the origin is from the (כך נעשתה אמונתם על בני אדום). (כה אמר ה׳ אלקים לאדום) ידי בני אדום. Also the Catholic religion is set up by the descendants of Edom and the people of Rome. (כמו שכתב) Abarbanel (בישעיה סימן ל"ד בראיות). Interesting Abarbanel, he has an (אריכות) there.

What is this galus? What is the nature of the (עכו"ם) that oppress us today? Esav said, I'm Klal Yisrael. I'm the chosen brother. I'm the one that should get the berachah of the (בכור). I'm the frummer one. I ask (הַאַיִךְ מְעַשְּׂרִין אֶת הַמֶּלַח). I'm a somebody. The middah of Bnei Esav is that they say, (אנחנו ישראל). We're the chosen people, not you. It's an incredible thing. Klal Yisrael is a drop in the bucket numbers-wise in the world. Numbers-wise in the world, we're a tiny percentage of humanity. And yet, so much tumult about Klal Yisrael, hard to believe. But it's exactly as it was in the time of Esav.

What's the bestselling book in all of Western civilization? The Bible, the Old Testament, unbelievable. The Torah of Klal Yisrael. That's something that has been taken. And that's the sort of the bestselling book that they have.

The Pope wears a yarmulke, (פלאדיקע) thing. He wears a kippah. Remember when the previous Pope came to the land of Israel, and they had a picture in the paper of him standing at attention together with Shimon Peres, and Netanyahu, three of them, and there's a caption, "Isn't it a shame? The only one wearing a kippah is the goy." Now, my point is not the politics of it. My point is, that's a (דבר פלא). What are they fighting over Eretz Yisrael? Out of our place. They're fighting over our place. You know if you take a globe, you look for Israel, you can barely find it. On the globes that we had as children, by Israel it said, "IS". There's no room to write more, and the "I" is in the Mediterranean Sea. What is it? It's an (עם) that says, (אנחנו ישראל), that say, "We are the chosen people. This is yours, it is not yours, it's ours." Incredible thing.

Hakadosh Baruch Hu gave us Shabbos, we have Shabbos forever. So, there are two religions today in the world that copy us. One took Sunday as the Sabbath, one took Friday as the Sabbath. Now if you would make it up and it didn't happen, it would be unbelievable. Everything is (מסתובב) around Klal Yisrael.

That nekudah, that point, that's the point of the continuation of (מעשה אבות סימן לבנים). The nevuah of Ovadiah starts, (הנה קטון נתתיך בגוים בזוי אתה מאד). It refers to Edom as (בזוי). What does (בזוי) mean? So Rashi brings, (רבותינו דרשו, שאין להם לא כתב ולא לשון) (שאין מעמידין מלך בן מלך). Amazing comparison to what we experienced in our country. It says they don't have their own alphabet and their own language. They don't have a royal family, no (מלך בן מלך). What's the problem that they don't have their own language, they don't have their own alphabet? Why is that a problem? We should make up more languages, more alphabets. The point is, their whole sinah to Klal Yisrael is based, not being on their own, they just want to take what Klal Yisrael has. That's Esav. The sinah comes from what? What you have, it should be ours. I'm not making any type of political statement.

I'm just telling you, that if you want to have a havanah and understanding of (מעשה אבות סימן לבנים), it's a miracle. It's not something that can be explained.

How could it be that from a long time ago, we come to a point where our galus is what type of a galus? It's a galus of (מעשה אבות סימן לבנים), the hatred that Esav had. The fourth malchus is a malchus that says, (אנחנו ישראל).

The Ibn Ezra asks on Daniel, there are four malchiyos, what about the Muslim kingdom, especially in the in the 8th, 9th, 10th century when they controlled much of the civilized world? Why aren't they mentioned? The answer is that it's all one. Galus Rome is all one, the galus of those that say (אנחנו ישראל). Incredibly, that's the background of the whole sinah to klal yisrael.

So of course we daven b'ezras Hashem that Hakadosh Baruch Hu should give us a leichte galus. It has already been such a long, bitter, difficult galus, but the iyun, the havanah, the looking into the idea, the understanding of (מעשה אבות סימן לבנים), it's an eye-opener. What happened with Esav? Ah, (אנחנו ישראל). Esav wants the Jewish religion light, without the mesirus nefesh, without the difficulties, just, you know, salt, he's willing to give maaser. You give maaser on salt, doesn't cost very much to give maaser on salt. Yeah. And teven, on the straw he'll give maaser. Yeah. The pomegranates, he doesn't want to give maaser, they're expensive. Religion light.

And so as we struggle through the galus, the galus Rome, and we daven for it to come to an end, we take solace and strength from the fact that it's all in the book already. It's all pre-written. It's all with a plan. We have to be mischazek and be stronger in our job, our mission. This world is a passageway. This world is a prozdor. This world is a preparation room. Whatever challenges there are, we hope there should be very few, but the challenges are to prepare us for that which really counts. And that we should be able to see in the (מעשה אבות סימן לבנים), the incredible lessons that we see when we look a little into (תורתינו הקדושה).

Imagine someone would have told a Jew in the time of the (חורבן בית שני), you know, comes close to Mashiach's time there's going to be a nation called Russia. (ר' ש' ע'), Russia. They would say, "What?" Oh, they don't spell (ר' ש' ע'), they spell with R-U-S-S-I-A, yeah, but they're going to oppress Jews. Really? Called Russia? Come on, don't make up this stuff. Don't make up this stuff, it can't happen. Yeah, but it happened.

And with this, I want to wish everyone a hischazkus in (עבודת השם), the (מעשה אבות סימן לבנים), the Avos struggled, but they held their heads up straight and high. Am Yisrael, Klal Yisrael, that are faithful to (תורת ישראל), B'ezras Hashem, we'll see the (גאולה בקרוב). A Gut Shabbos to one and all!

Rabbi Reisman – Parshas Toldos 5786

1 – Topic – A thought on the beginning of the Parsha

As we prepare for Shabbos, parshas Toldos, a very challenging parsha, very hard to understand everything going on, except that these were gedolei olam, Yitzchak and Rivka. Why in the world did Rivka have to go to Shem? Why didn't she ask her husband? All this needs quite a bit of an

explanation. Be that as it may, let's talk a little about the parsha, starting with a beautiful idea. At the beginning of the parsha, then moving to the end.

At the beginning of the parsha, we have Yitzchak and Rivka davening for children. 25:21 the posuk tells us that Yitzchak davened (לְנֹכַח אִשְׁתּוֹ), opposite his wife. Okay, (זֶה עוֹמֵד בְּזָוִית זוֹ וּמִתְפַּלֵּל וְזוֹ עוֹמֶדֶת בְּזָוִית זוֹ וּמִתְפַּלֶּלֶת). (לְנֹכַח אִשְׁתּוֹ), opposite, interesting. But it says in the Ksav HaKabbalah, one of the sefarim that deals very often with inyanei dikduk and the teitch of different words. So he says something interesting about the word (לְנֹכַח). He happens to say that the word (לְנֹכַח) is not a pasuk, (ואין לזה דמיון במקרא). He says it has no similar word in the pasuk (לְנֹכַח), and al pi pashtus it means b'avur ishto. He davened for his wife, (לְנֹכַח) is b'avur, and as I said, it's an unusual word.

Says the Ksav HaKabbalah, the root of the word (לְנֹכַח אִשְׁתּוֹ) is related to the word koach. Koach means in the strength of his wife. What does that mean (לְנֹכַח אִשְׁתּוֹ), lashon koach? He says we find the word vikuach. Vikuach also, which is used to mean an argument, but it's really an idea of arguing strongly. Vikuach is a strong hisamtzus, a strengthening, a strong type of a disagreement.

He says we find for example in Shmuel Beis, 15:3, (דְּבָרֶיךָ טוֹבִים וּנְכֹחִים). Your words are good, v'nichochim. It's not a lashon b'avur, b'avur ishto, l'nochach. Nichochim there means that the words have a strong basis. In other words, your words have what to stand on. So we see nochach is not lashon b'avur, but a lashon of strength. We find the word also in Mishlei 8:9, (כֻּלָּם נְכֹחִים, לַמֵּבִין). Nechochim l'meivin. Again, it doesn't fit in so much with the word l'nochach, as much as it fits into a lashon of koach.

What does it mean here? Zogt er beautifully. He says the ikar tefillah of Yitzchak, when he was davening for the fact that they didn't have children, ikar tefillah shel Yitzchak what he was thinking of, when he was davening, was b'ikar, (לְנֹכַח אִשְׁתּוֹ). He was davening for his wife, for the kavod ishto. And because of her tzaar, he felt the tzaar. Of course, he wanted children very badly. But the main tefillah he had was (לְנֹכַח אִשְׁתּוֹ). It was for the benefit of his wife. What a beautiful idea, the idea that the gedolim when they daven to have children is not stam to have children, it was to have the shivtei kah. The main kavanah was (לְנֹכַח אִשְׁתּוֹ). Was l'kavod ishto, because of the tzaar of his wife. (לְנֹכַח), the strength of his tefillah was ishto, for his wife. Gives us a sense of the sensitivity of the avos to the feelings of their wives. And that's a thought at the beginning of the parsha.

2 – Topic – A Thought from the Chasam Sofer brought by Rav Druck at the end of the Parsha

Let me move to a thought which is near the end of the parsha. And that is that we find about Esav, that at the end of the parsha (28:9), he took a wife, named (מָחֲלַת). From there we learn out (Yerushalmi Bikkurim 3:3) that chasan mochlin lo kol avonosav. So, I have mentioned in the past and many have, the fact that it's so strange that this is where you're learning it out from, but okay. This is where we're learning it out of.

Rav Druck brings in his last piece on the parsha in Darash Mordechai (page 202), something based on and quoting from the Chasam Sofer. A very beautiful and yesod'dik thought. The Chasam Sofer asks a question. We know that somebody, Rachmana litzlan, who takes his own life is ein lo cheilek

l'olam haba. Somebody who takes his own life has no kapparah and no place in olam haba. If someone kills another person, chas v'shalom, G-d forbid, he is over on (לֹא תִרְצָח), he killed somebody, he does have a cheilek b'olam haba. He could have a kapparah for that which he did. So freigt the Chasam Sofer, halo davar hu? What's wrong, killing another person or a person who kills himself? And they're both the same ibud nefesh echad m'Yisrael. They're both causing the death of one Jew. And in one case, he's killing someone else. And in one case, it's his own life. Now, of course, he's taking a Jewish life from the world, but it's not the same avlah. And yet, someone who takes his own life is ein lo cheilek l'olam haba. Something that it doesn't say by any rotzeiach?

Zagt the Chasam Sofer, misah is a kapparah. We know, whatever the explanation is, that death itself is a kapparah for a human being. If someone, G-d forbid, killed someone else, he could have a kapparah. He has to do teshuvah, but he could have a kapparah. The kapparah is that his death, misah mechaperes. However, someone who kills himself, who causes his own death, he can't count on misah l'chaper. Misah is a kapparah. But when the kapparah itself is used as an aveira, then it doesn't work for a person. That's really the yesod of the Chasam Sofer, that when something which brings forgiveness is used as a chet, is used as an aveira, when something is used in that manner, then it doesn't work. It's not a davar hamechaper.

Zogt er, the same thing about Esav. The Torah is teaching us that Esav remained the same Esav. That Esav remained the same rasha that he was before. That Esav, ah, he got married, and marriage is a kapparah. The answer is, Esav, why did he take this particular wife? The pasuk says, (וַיַּרְא עֵשָׂו, כִּי רָעוֹת בְּנוֹת כְּנָעַן, בְּעֵינֵי, יִצְחָק אָבִיו). He wanted to practice his ramaus. His whole life was one big life of ramaus, of trickery, of faking and making believe to his father that he was a tzaddik. That was the whole life of Esav. Esav used the marriage as part of the ramaus, part of fooling his father. When somebody takes something that's a kapparah and he uses it as a chet, he uses it as something that's not good, it doesn't come through for him. It doesn't work for him. And that's why he remained that Esav that he was. And farkert, Yaakov who headed out to get married now, he had this zechus that marriage is a mechilah la'avonosav.

Azo shteit in the Darsh Mordechai. It's an idea that's important to understand, that no matter how many weaknesses a person may have, no matter how many challenges a person may have. When a person comes to do a mitzvah, at least the mitzvah he should try to do in a pure way. Try not to do the mitzvah in a way that's used as a tool for ramaus, as a tool for making other people feel bad, as a tool for showing someone else I'm better than you. G-d forbid. A person has to stay away when you're using a mitzvah.

There's a Be'er Heitev in Hilchos Yom HaKippurim who brings, I think al pi Arizal. He brings that a rasha's mitzvos, it's better that they wouldn't do it, that the rasha's mitzvos are a kitrug to him. That's what the Be'er Heitev brings in Hilchos Yom HaKippurim b'shem the Arizal. It's a davar peleh. A rasha is mechuyav to do a mitzvah. If a rasha asked me a shailah, should I shake lulav and esrog? I'd say, of course you shake lulav and esrog. He asks me, should I eat matzah? Of course you eat matzah. He asks, should I put on tefillin? Of course you put on tefillin. What does the Arizal mean that for a rasha, even the mitzvos are a kitrug? So I'm not someone that could teitch up Arizal. But according to the Chasam Sofer, it would make sense that it depends. When a rasha uses a mitzvah to try to one up someone else, to try to show he's better than someone else,

then the mitzvah itself is a kitrug. When it's used in the derech of the ramaus of a rasha, then the mitzvah is a kitrug to the person. It's not oimed for the person. And so, the Chasam Sofer tells us, guard your ma'aseh mitzvah. No matter how many weaknesses you may have, no matter what it may be, protect your ma'aseh mitzvah and try to do it with purity.

3 – Topic – An old rule that is proven to be correct once again

A good yedid of mine pointed out something fascinating at the end of the parsha. As you all know, I've mentioned on numerous occasions that the word shin lamed ches, shalach, when it appears with a dagesh, it's an indication it's binyan kaveid, and it's a one way trip, sending away. When shalach appears without a dagesh in the lamed, it's generally a lashon pi'el, it's generally a binyan kal, and it means sending softly, and the person will return.

In this week's parsha at shvi'i, (וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב). Yitzchak sends Yaakov to find a shidduch. Of course Yitzchak means for him to return. So there should be no dagesh. There is no dagesh. Vayishlach doesn't have a dagesh. It never does. That binyan, vayishlach is without a dagesh. Perfect, fits our rule.

Very next pasuk. (וַיַּרְא עֵשָׂו, כִּי-בֵרַךְ יִצְחָק אֶת-יַעֲקֹב, וְשִׁלַּח אֹתוֹ פַּדֶּנָה אֲרָם). The same sending, (וְשִׁלַּח) is binyan kaveid. V'shilach has a dagesh in the lamed. It's binyan kaveid. So what's going on here? The (וְשִׁלַּח), this is the same sending of Yaakov. Very geshmak. Because to Yitzchak, he's hoping to see his son again, sending him to come back. To Eisav, he hopes he never returns. He didn't want him to return alive. He was very very tzufrieden to say, (וְשִׁלַּח), he sent him, good riddance, don't come back. That's what was in the lev of Eisav, and therefore it's meduyak the language of these pesukim.

4 – Topic – The Question of the Week

At the very beginning of the parsha in 25:20, when it talks about Rivka, it describes Rivka as the daughter of Besuel, the brother of Lavan, who came from Padan Aram, something we already of course know. (בַּת-בְּתוּאֵל הָאֲרַמִּי, מִפַּדַּן אֲרָם--אֲחוֹת לָבָן הָאֲרַמִּי, לוֹ לְאִשָּׁה). So Rashi says, (אֶלָּא לְהַגִּיד שִׁבְחָהּ, שֶׁהָיְתָה בַּת רָשָׁע וַאֲחוֹת רָשָׁע וּמְקוֹמָהּ אַנְשֵׁי רֶשַׁע וְלֹא לָמְדָה מִמַּעֲשֵׂיהֶם) oh, it's coming to tell you, Rivka, even though she had a father and a brother that were reshaim, and she came from a city of reshaim, was great. That's why it says it. Okay, this is what Rashi is telling us.

Then, if you make it to the end of the parsha, it says at shvi'i at 28:5, (וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב, וַיֵּלֶךְ פַּדֶּנָה אֲרָם--אֶל-לָבָן בֶּן-בְּתוּאֵל, הָאֲרַמִּי, אֲחִי רִבְקָה, אֵם יַעֲקֹב וְעֵשָׂו). It once again describes Lavan ben Besuel ha'Arami, achi Rivka, Padanah Aram, all the same information. Here Rashi doesn't say anything.

Why is it repeating everything? If it bothered Rashi in the beginning of the parsha as we know it already, and it says it again in the beginning of the parsha one more time. So why does it say it here an additional time? Kasha. And here Rashi doesn't say a word. Ah, something to think about, talk about at unzereh Shabbos seudah this coming Shabbos.

And with that, I want to wish everybody an absolutely wonderful, meaningful Shabbos, a Shabbos kodesh, a gutten chodesh, Rosh Chodesh Kislev is about to come upon us within hours. Let it be a chodesh of hischadshus, of renewal for each and every one of us. A gutten Shabbos to all!

Rabbi Reisman – Parshas Toldos 5785

1 – Topic – A major Chiddush in regard to Talmud Torah

As we prepare for Shabbos, Parshas Toldos. I'd like to share with you one short Vort, one long Vort, and one that's particularly interesting. Let's start with the shorter Vort. As you know, after Yaakov Avinu steals the Bechora, Eisav says as is found in 27:41 (יִקְרְבוּ יְמֵי אֵבֶל אָבִי, וְאַהַרְגָה, אֶת-יַעֲקֹב אָחִי). He says that when my father passes away, then (וְאַהַרְגָה, אֶת-יַעֲקֹב). Poshut Pshat is that he didn't want to cause his father any type of Agmas Nefesh, and therefore he said, let's wait.

The Kli Yakar says a fascinating Pshat. He says that Eisav knew that as long as Yaakov is sitting and learning, he is a Yosheiv Ohalim, there's no way that he can defeat him. After all, his father said in 27:22 (הַקֹּל קוֹל יַעֲקֹב), that at the time that the Kol is the Kol Yaakov, then it overcomes the (יָדַיִם, יְדֵי עֵשָׂו). So Eisav said to himself, in the days of Aveilos, Talmud Torah is Assur. And my father said in 27:40, (וְהָיָה כַּאֲשֶׁר תָּרִיד, וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ). That's the right time. So Eisav said, (יִקְרְבוּ יְמֵי אֵבֶל אָבִי) and then I'll be Matzliach, I'll be able to kill Yaakov Avinu.

The Kli Yakar says, that's Pshat in the Gemara in Berachos Mem Dalid, that an Aveil needs Shemira. Why does an Aveil particularly need Shemira? He says, because he's Assur in Talmud Torah, which is a constant Shemira. Ad Kan Divrei Kli Yakar. The Kli Yakar is a Davar Pele. Really very, very difficult. It's absolutely not true that an Aveil is Patur from Talmud Torah, or Assur in Talmud Torah. Not true at all.

The Pischei Teshuva in Yoreh De'ah, Siman Shin Pei Daled Se'if Alef, when the Shulchan Aruch limits what an Aveil could learn. It brings from the Chacham Tzvi in Teshuva Kuf, that an Aveil is just as Chayuv to learn as everybody else, just he's limited in what he's allowed to learn. The Chacham Tzvi says, if there wouldn't be things that are Muttar to learn, there would be no issur Limud.

I remember when Rav Pam sat Aveilus on a brother, I remember coming to the house minutes before Shacharis, and he was there by his Shtender, learning the third Perek of Moed Katan, learning with a Cheishek Gadol, an Aveil is not Patur from Talmud Torah. So the words of the Kli Yakar need Hesber. What does he mean that, because an Aveil is Assur on Divrei Torah, so therefore, Eisav will succeed in killing Yaakov, a Davar Pele Me'od.

I think the answer is as follows. There is such a thing as Kamos in learning, how many minutes you spend learning, and the quality, the Eichus of learning. The Pnei Yehoshua asked a Kasha on a Mishnah. The Gemara in Maseches Megillah 3a (7 lines from the bottom) says, (שמבטלין תלמוד תורה ובאין לשמוע מקרא מגילה). You are Mevateil learning to go listen to Mikra Megillah. The Pnei Yehoshua says, Mikrah Megillah is also learning. What does that mean? Mevatlin Talmud Torah l'Mikra Megillah. And the answer is, it's a Bitul Torah b'Eichus.

The number of minutes learning, you're right. But Mikra Megillah, you listen to the simple words, which you think hopefully of the simple meaning, V'zehu, it's Bitul Torah b'Eichus. B'eichus, you read something, you learn something, you have to strive to understand it, to have a better understanding, a deeper understanding of it. And that's also Bitul Torah.

So the Kli Yakar said that Eisav said, it will come (יְמֵי אֵבֶל אָבִי), a person's not learning the Sugya he's into, he's not learning what he gets his Ikar Geshmak from, he's limited to other Limudim that he's not in the middle of learning. And therefore, it's not the same Eichus of learning. Of course we are talking about Yaakov Avinu, his Eichus of learning was always great, but still, comparatively, it takes down, it limits, it lowers the Eichus of learning.

Mimeila, the Kli Yakar makes sense. Important lesson that for us, people who learn, they have to learn, so you go and you sit down and learn. The more you apply yourself to the learning, the more the meaning, the more of a Chashivus and the more of a Shemira the learning is for a person. The Kli Yakar is saying that a person doesn't learn in the proper Eichus, to be an Ameil BaTorah, to struggle to understand, to work, to break his head, to figure out difficult things. A person doesn't do that, so that's an Aveil who needs Shemira. The lesson is as important as the Vort on the Parsha.

2 – Topic – A thought regarding Uber Yerech Imo

Let's move on to a second Yesod from the Parsha, which has a much wider breadth and scope, and we'll touch on it. 25:22 (וַיִּתְרֹצְצוּ הַבָּנִים, בְּקִרְבָּהּ). The Torah is calling a child in the mother's womb, a Ben. A Ben, which implies a living person, a person unto himself. The Ibn Ezer is bothered by this. So the Ibn Ezer says, Al Shem Sofo, he's not a Ben, he's Al Shem Sofo. Right now, Uber is Yerech Imo, the Uber is a piece of the mother, but ultimately, he will be a Ben.

The Ibn Ezer is saying that the word Ben is inappropriate for the child while the child is in the mother's womb. This is not a simple thing. Even if you hold Uber is Yerech Imo, it's not a simple thing at all. As a matter of fact, it's a difficult Sugya in Yoma Daf Pei Beis. By the Sugya of Uber Shehericha, it says that if a pregnant woman has a desire for food and it's making her sick, we feed her even on Yom Kippur. And the question is, is that because of the danger to the mother? Or is it even if there's zero danger to the mother and only danger to the child? Now, obviously, in the case of Uber Shehericha, a Me'uberes who smells and has a Taiva for food, this question is not so relevant.

However, the Rishonim here talk about a situation where there is a danger to the child and it's not a danger to the mother. Do we allow a mother to eat on Yom Kippur? Do we allow a man to be Mechaleil Shabbos for a Vlad Bifnei Atzmo, for a child unto himself?

The Rosh in Siman Yud Gimel there in the eighth Perek of Yoma, brings from the Ramban, that we are Mechaleil Shabbos for a Sakana of a child. He says V'yeish Cholkin, we are Mechaleil Shabbos. Now, the Rosh says there's no difference because generally speaking, anything that's a danger to the child is a danger to the mother as well.

However, the Shaila remains. There is a Nafka Mina Rachmana Litzlan, where the mother died and it's possible to do surgery and save the baby and take the baby out. Are we Mechaleil Shabbos for a baby alone, for an Uber alone? And the Halacha is that we do. It says that Me'uberes Shemaisa, the Shulchan Aruch says that we are Mechaleil Shabbos . What that means essentially, is that the child is a person. The child is a person unto himself. And there are many Rayos to this. You're going to ask, Uber Yerech Imo. Uber, at least according to one Man D'amar in the Gemara, is considered a limb of the mother. You should know, Uber Yerech Imo means that the Halacha of the mother applies to the child. The Din of the mother, in Temurah, if you have a cow that became Posul to Korban, it was Nir'va and it became Posul to Korban, so the Vlad is Posul too. The Din of the mother goes onto the Din of the child.

Or in Bava Kama, in the beginning of the fifth perek (47a, 5 lines from the top), (פרה שהזיקה גובה מולדה). If a Parah did damage, we collect from the baby, from the value of the child of this animal. The understanding is not that the child is not a human being. It's that the Dinim of the mother apply to the child as well. But that the child is a person Bifnei Atzmo, is a person unto himself that's true.

As a matter of fact, the Shach and the Magen Avraham talk about Eishes Kohen M'uberes, the pregnant wife of a Kohen. Whether she's permitted to go to a Beis Hak'vares. She's carrying a baby. She's carrying a child. Now, you're going to tell me, Uber Yerech Imo, the baby is not a Kohen, the baby is at most a Kohenes. Maybe the mother's not even a Kohen. The answer is that the child is a person unto himself. Uber Yerech Imo means Dinim that apply to the mother can apply to the child. It's like a limb of the mother. But otherwise, definitely, the child is a human being as well. Therefore, the Ibn Ezer's Kasha as a matter of Halacha, seems to not be a difficulty. (וַיִּתְרֹצְצוּ הַבָּנִים, בְּקִרְבָּהּ), they have a din of people. Just that the din of the mother goes on the child. The mother is Me'uberes and she's Megayer. And she tells the Beis Din that she's carrying a child. The child's also a Ger. It's not automatic.

The Node B'Yehuda says if a pregnant non-Jew is Megayer and does not tell Beis Din that she's carrying a child, then the Geirus doesn't go on to the child. Why not? Why isn't it a part of the mother? Because the baby is a person unto himself. And therefore, the (וַיִּתְרֹצְצוּ הַבָּנִים, בְּקִרְבָּהּ) would be quite accurate. And so, one major Chiddush in regard to Talmud Torah, and a second in regard to Uber Yerech Imo. As you understand, this is a Shas Sugya.

3 – Topic – An Example of how we should not have Kashas on Chazal – They know more than us.

The final presentation for today is something of particular interest. Sometimes it happens we have a Kasha on Chazal and it just seems like there just can't be an answer. It's a slip up and that's it. Chalila!

I'll give you an example. I asked a Kasha a long time ago. The Yerushalmi warns us to say Lema'an Tizkeru when we say the third Parsha of Kriyas Shema. Not say Lema'an Tiskeru, with a Sin, which implies you're doing Mitzvos to get Schar. Lema'an Tizkeru, with a Zayin sound, so that you should remember.

The question I asked is, why doesn't it refer instead to the previous Posuk, ?(וּזְכַרְתֶּם אֶת כָּל מִצְוֹת) (וּזְכַרְתֶּם), say it with a Zayin sound, U'schartem, sounds like you pay rent for them. And really, the warning could have been done earlier. Now the Poskim bring both, but the original Yerushalmi, the first thing brought in Shulchan Aruch in the Siman Samech Beis, is (לְמַעַן תִּזְכְּרוּ). So it needs an explanation. So it sounds like one of those Kashas, okay, why did it bring this? Why did it bring that? It doesn't sound like a Kasha that has a technical answer. This week, I was approached by a Talmid Chacham, who is a speech therapist. He said he heard on a recording that I asked this kasha, he has a teretz.

The Teretz has to do with what I believe he called the cats and dogs rule. What's the cats and dogs rule? In English, when you say cats, you pronounce the S as an S sound, cats. Everyone pronounces it as an S sound.

The word dogs, on the other hand, people pronounce automatically with a Z sound, dogs. Everyone pronounces dogs with a Z sound. There are some words that we automatically pronounce, recognize with a Z sound. And there are some that we pronounce with an S sound, probably most of the words that have an S, have an S sound. And therefore, it needs an explanation.

The dogs and cats rule is as follows. When the S follows what we call Osiyos Gronos, the voices that are formed in the vocal cords. In English, they call that voiced words. In other words, words that need the vibration of the vocal cords. We call it Osiyos Gronos. The nature is when you have an Osiyos Gronos, the Z sound follows by itself. Dogs, when you “ga”, you'll feel it in your throat. Dogs. And it's natural to say a Z sound after that. The rule is however, that if it's not Osiyos Gronos, then the nature is to say the S sound. Cats, the T is formed in your mouth. Do it, cat. You'll see the T is formed by your mouth, not by your throat. And those words, cats, it's normal to say the S at the end. It's only in the Osiyos Gronos that it's natural to say the Z sound. And it's in the non-Osiyos Gronos that it's normal like a T.

Memaila, (לְמַעַן תִּזְכְּרוּ), we have to be warned. It's normal after a T sound, Tizkeru, it would be normal to say an S sound. It's not natural to say a Z sound. It's true that people who are used to saying Kriyas Shema after a long time do it, but it's not the natural thing. So Chazal have to warn this (לְמַעַן תִּזְכְּרוּ). However, (וּזְכַרְתֶּם), no one says it S. So if there's a U sound, it's not a normal thing to say an S. It's normal to say a Z. (וּזְכַרְתֶּם), nobody has to be told not to say (וּזְכַרְתֶּם). Mimeila, it's beautiful. Chazal were working with the rules of pronunciation. And therefore, Davka (לְמַעַן תִּזְכְּרוּ), which follows a T, non-Gronos sound, there, you need to warn someone to say a Z sound. It's just not natural. Mashe’ainkein, when it's an Osiyos Gronos, or after a vowel, then, it's normal to say a Z sound. Recognize, after a vowel, it's normal to say a Z sound. (וּזְכַרְתֶּם), after a vowel, it's normal to say a Z sound. And you don’t have to warn people. Beautiful explanation.

More importantly, when we think, we have a Chap, and K’ilu Chazal Chalila missed something. Like Rav Pam used to say, when we had this Kasha, he used to say to us, Yadati b'ni Yadati. I know what you know, my son. V'yadati, they know more than you know. You think you Chap’ed Chazal? Yadati, they know what you know, and they know more than you know. Like Yaakov told Yosef. And so, the short Vort, a bit of a longer Vort, and a very interesting Teretz, rounds out our presentation for Parshas Toldos. Have a wonderful Gevaldige Shabbos to one and all!

Rabbi Reisman – Parshas Toldos 5784

1 – Topic – Koach Hatefilla

As we prepare for Shabbos Parshas Toldos and the month of Kisleiv. We are waiting to see B'ezras Hashem Yeshuas Hashem B'frat for Acheinu Bnei Yisroel B'eretz Yisrael. Let's take this week's Parsha (וַיֶּעְתַּר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ). We will talk a little bit about the Koach of Tefillah.

I like to use this as an excuse to get you to learn a few Pesukim of Nach, maybe something you haven't learned recently. Specifically Melachim Beis Perek Yud Gimmel tells us about the kingdom of someone named (יְהוֹאָחָז) the son of (יֵהוּא). (יֵהוּא) is someone you should have heard of as he was a very famous Melech on the Shevatim of Yehuda and Binyamin. He hid in the Kodesh Hakadashim as is well known. He had a son (יְהוֹאָחָז). (יְהוֹאָחָז) is a king about which very little is known. As a matter of fact, there are only a few Pesukim about (יְהוֹאָחָז) in Nach. I think that there is only one lesson that we can learn from the story of (יְהוֹאָחָז) although it is a very significant and important lesson.

In Perek Yud Gimmel it tells us that he was a king for 17 years. What was he like? 13:2 (וַיַּעַשׂ הָרַע, בְּעֵינֵי יְרָוָר). He was not a good king. (וַיֵּלֶךְ אַחַר חַטֹּאת יָרָבְעָם בֶּן-נְבָט, אֲשֶׁר-הֶחֱטִיא אֶת-יִשְׂרָאֵל--לֹא סָר מִמֶּנָּה). He did the Aveiros of (יָרָבְעָם בֶּן-נְבָט). He was not a good king. 13:3 (וַיִּחַר-אַף יְרָוָר, בְּיִשְׂרָאֵל). HKB"H punished them. (וַיִּתְּנֵם בְּיַד חֲזָאֵל מֶלֶךְ-אֲרָם, וּבְיַד בֶּן-הֲדַד בֶּן-חֲזָאֵל--כָּל-הַיָּמִים). The Perek tells us something that we are used to. That when Klal Yisrael misbehaves in Artzeinu Hakedosha, in Eretz Yisrael, so they are subject to punishment by the nations that are around them. However, something unusual happens here.

In Posuk Daled the Posuk tells us (יְהוֹאָחָז). (וַיְחַל יְהוֹאָחָז, אֶת-פְּנֵי יְרָוָר) Davens sincerely to HKB"H. (וַיִּשְׁמַע אֵלָיו, יְרָוָר, כִּי רָאָה אֶת-לַחַץ יִשְׂרָאֵל, כִּי-לָחַץ אֹתָם מֶלֶךְ אֲרָם). He saw the tremendous pressure that Klal Yisrael was under and they Davened from pressure. (וַיִּתֵּן יְרָוָר לְיִשְׂרָאֵל, מוֹשִׁיעַ, וַיֵּצְאוּ, מִתַּחַת יַד-אֲרָם). HKB"H helped them. It doesn't say the story, it just says that Klal Yisrael had a Yeshua and they were saved from those who oppressed them.

You will tell me okay, it is also a pretty typical story in Nach. They are punished, they Daven and they are saved. But wait, Posuk Vav tells us (אַךְ לֹא-סָרוּ מֵחַטֹּאת בֵּית-יָרָבְעָם, אֲשֶׁר-הֶחֱטִי אֶת-יִשְׂרָאֵל--בָּהּ הָלָךְ; וְגַם, הָאֲשֵׁרָה, עָמְדָה, בְּשֹׁמְרוֹן). The Posuk tells us an incredible thing. That even though they Davened to HKB"H and HKB"H helped them, they didn't do Teshuva. They didn't do Teshuva at all. The Posuk says (לֹא-סָרוּ מֵחַטֹּאת בֵּית-יָרָבְעָם). Not only that, they had Asheiros in Shomron. What is going on?

The Posuk is telling us a Chiddush Gadol. That even if a person is a Rasha and doesn't do Teshuva, even if a person doesn't improve the way he is, the Koach Hatefilla works anyway. That is the lesson of (יְהוֹאָחָז). Even though he didn't do Teshuva, the Posuk says he was just as bad afterwards as he was before, but because (וַיִּשְׁמַע אֵלָיו, יְרָוָר, כִּי רָאָה אֶת-לַחַץ יִשְׂרָאֵל), he Davened Mitoch the Lachatz of Klal Yisrael so he was helped.

It is an incredible lesson. The Chofetz Chaim Al Hatorah on Parshas Beraishis tells us, he says there are times in the world that Klal Yisrael is punished. It coms a Shas Tzarah for Klal Yisrael. Zagt the Chofetz Chaim we have a Kabbalah, that HKB"H favors a Nirdof. The Gemara says even more, the Chofetz Chaim says. He says Tzaddik Rodef Es Hatzaddik, HKB"H Yevakeish Es Hanirdof. Rasha Rodef Es HaRasha, HKB"H Yevakeish Es Hanirdof. Somebody who is a Nirdof in Olam Hazeh HKB"H helps. Not only that, Tzaddik Rodef Es HaRasha, HKB"H Yevakeish Es Hanirdof. Even if you have no Zechusim, if a person is a Nirdorf HKB"H turns to him.

Zagt the Chofetz Chaim, there are times when Klal Yisrael doesn't have Zechusim so HKB"H makes them Nirdofim in this world. When you are a Nirdof and you turn to HKB"H and you Daven to Him, even without Zechusim a person is helped. That is the story of (יְהוֹאָחָז). A person even if he doesn't have the Zechusim, doesn't have the Koach to do Teshuva, but if you are Mevakeish from HKB"H with an Erenst'keit, Mitoch Lachatz, you feel the pressure that you have to turn to the Ribbono Shel Olam, even if you feel not worthy and even if a person is not worthy, that is the Koach Hatefilla. This is a lesson from Melachim Beis the beginning of Perek Yud Gimmel. The Chofetz Chaim in Beraishis says this by the story of Kayin and Hevel. That HKB"H Yevakeish Es Hanirdof is a Koach that comes even when somebody has no Zechusim.

2 – Topic – The Understanding of Eisav and Edom

Eisav in this week's Parsha has a special place. There is a Yishmael, there is an Amaleik and there is an Eisav. Eisav is a people that say, we are the chosen people. We are the people who HKB"H really wants. That is the Middah of Eisav. That is the Middah of the western world today. The whole religion of Catholicism is to say we are the chosen people. The Middah of Eisav is this Behala, make a Behala against Klal Yisrael to build themselves up.

The Gemara says in Maseches Yoma 20b (5 lines from the bottom) Tannu Rabbanan, (אלמלא גלגל חמה נשמע קול המונה של רומי). (קול המונה של רומי) means Eisav's Tumult, the noise that Rome makes. If not for the orbit of the sun, we would go crazy from the noise that Eisav makes. The Maharsha says, it doesn't mean that the sun makes noise that drowns out the noise of Eisav. There is a Bi'ur. What is the Bi'ur? The (המונה של רומי), the Tumult of Edom is what you see when you turn on the news. It is Eisav belittling Klal Yisrael, putting down Klal Yisrael and claiming the higher moral ground than Klal Yisrael. It is one thing with Amaleik. Amaleik is a Rasha. But the Middah of Edom is to say we are morally right, you are morally wrong. We have a higher standing, we have a better position than you. That is (קול המונה של רומי). That takes over the world. The Tumuling of Edom takes over the world.

So what is the antidote? (אלמלא גלגל חמה). What is (גלגל חמה)? The Iyun Yaakov on Bava Basra Daf Tes Zayin says the following. The Gemara says 16b (19 lines from the bottom) (אבן טובה היתה תלויה בצוארו של אברהם אבינו שכל חולה הרואה אותו מיד מתרפא). That Avraham Avinu had a special stone and someone who would see it would be healed and when he was Niftar HKB"H placed it onto the sun. HKB"H put it into the (גלגל חמה) the rotation of the sun.

All of the Baalei Machshava, the Baal Akeida, the Alshich on Tehillim 113, Rabbeinu Bachya in the beginning of Yisro, and really before them the Rashba in his Pirush which is brought here in the Ain Yaakov, they all say that this refers to Cholei Hanefesh. It doesn't mean a stone that heals

sick people. The Gemara actually says that until Yaakov Avinu nobody got sick. It means Cholei Hanefesh. People who are Fartumult in their Ehrlichkeit, Fartumult in their Frumkeit, Fartumult in their Emunah. Avraham Avinu, the glow of Avraham Avinu, the Even Tovah of Avraham Avinu is Zagt the Ain Yaakov, the Even Hama'ir, the seeing, the attitude of a Gadol B'yisrael, that is the Refuah. It doesn't mean the speeches of Avraham Avinu, it doesn't mean that he made a Drasha and it inspired people. It means the Etzem Metzios. Being in the Daled Amos of an Adam Gadol, when a person sees that the Hevlei Olam Hazeh become Batul. When you see the calmness of an Adam Gadol, it calms a person down, it makes the person understand everything around him is just a Tumult.

Today we live in a time where we are worried about Acheinu Bnei Yisrael that are in Eretz Yisrael. We almost can't hold ourselves but to listen to the news and to find out the news, and it is a Tumult because most of the news certainly from secular sources is about those who are belittling Klal Yisrael and blaming Klal Yisrael. It is a Tumult. It comes from a good place that we are worried but it is (המונה של רומי). The Refuah is the (גלגל חמה), the brightness of Gedolei Yisrael. If you don't have the Zechus to be in the Daled Amos of Gedolei Yisrael but at least to look at Toraso Shel Gedolei Yisrael. You could look at what they write about Shas Tzarah, to understand what they write about Shas Tzarah. It is a different dimension. It is a dimension of calmness, whatever is going on in the world. A dimension of a person who says I have something that needs to get done.

We saw Rav Pam, the most incredible thing is that whatever he was in middle of, he had a calm demeanor. Even if it was a time of challenge, he did it in a very calm way. Unbelievably Os'gecheshboned.

Let me share with you an episode I once had with Rav Pam. When he was ill and he had to go for radiation treatment to the hospital in Manhattan, I wanted very much to have an opportunity to be Meshameish him, to drive him. He didn't let me. He said there is Seder in Yeshiva, you can't. When it came to Bein Haz'manim, I said okay Rebbi there is no Seder today. He let me drive him. I went with him to the hospital and I accompanied him in to the room that he had to be in. Then we went home. When we got home, I walked into the door. He was in middle of an illness so you would think that he would be all Tzutumult. We got to the door and he said Reb Yisroel I want to tell you something. I know you wanted very badly to drive me. So I let you drive me once. But from now on, you sit and learn and I will have one of the bus drivers will drive me and you stay and sit and learn. The calmness, the Os'gecheshboned'keit, picked him up, drove there and back and when I walk into his door he stopped. He made a Cheshbon. The whole Tzutumul of everything he was going through, at that moment everything became clear and calm. (אלמלא גלגל חמה) we would all drown in the (המונה של רומי) in the Tumult of Rome all around.

We have to look in this time of tremendous worry, we have to channel the worry towards our Davening and Maisim Tovim. But Behala you need (גלגל חמה), you need the sun. The radiance of Gedolei Yisrael. We should be Zoche to be in the Daled Amos of Gedolei Yisroel who have calmness in difficult times. If we are not Zoche to be with them, at least to see it B'divraihem Hakedoshim. May HKB"H take us (מְצָרָה לִרְוָחָה, וּמֵאֲפֵלָה לְאוֹרָה, וּמִשִּׁעְבּוּד לִגְאֻלָּה, הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב). A Gutten Shabbos to all!

Rabbi Reisman – Parshas Toldos 5783

1 – Topic – A Thought Regarding Eisav

As we prepare for Shabbos Parshas Toldos. The Parsha in which we learn about the birth of our dear brother Eisav, grandfather of Amaleik and the nemesis of Klal Yisrael. So why do I call him a dear brother? I guess that is the point.

We find many Pesukim in Tanach that refer to Eisav in the Lashon of brotherhood, an Achva. We will have in Parshas Chukas when Moshe Rabbeinu sends the message to Edom. He says as is found in Bamidbar 20:14 (כֹּה אָמַר, אָחִיךָ יִשְׂרָאֵל) your brother. In Devarim 2:8 (וַנַּעֲבֹר מֵאֵת אַחֵינוּ בְנֵי-עֵשָׂו, הַיֹּשְׁבִים בְּשֵׂעִיר). Here we are referring to him again as our brother. In Ki Seitzei even more so. Devarim 23:8 (לֹא-תְתַעֵב אֲדֹמִי, כִּי אָחִיךָ הוּא). Since Eisav is your brother (לֹא-תְתַעֵב אֲדֹמִי), don't distance yourself from him in a certain way. What in the world? Why are we calling Eisav our brother? Biologically he may be our brother, but what Achva do we have, what sense of brotherhood do we have with him?

Another thing about Eisav is that the Torah counts the Sarei Eisav later in Perek Lamed Vav. Isn't it interesting that the Torah should bother to count the Sarei Eisav. Another thing about Eisav, he gets a piece of Eretz Yisrael. The Eretz Bnei Edom is part of Eretz Yisrael. The Torah has to tell us don't take Eretz Edom, because you are not getting it. Another thing about Eisav is that his head is in Meoras Hamachpeila. Interesting. My point being that there is something about Eisav that I have to share with you.

(Ed. Note: This topic was discussed in Parshas Toldos 5774 as the first Dvar Torah in that Shiur). That Yesod is in Rav Schwab's Sefer in Parshas Devarim (page 384) and also in the Mishnas Rav Aharon Cheilek Gimmel, page Kuf Ayin Ches. We barely find in Tanach that Edom was Oved Avoda Zorah. Eisav and his descendants continued to believe in a Borei Olam. We find Avoda Zorah from all our neighbors, the Pelishtim, the Moavim, the Midyanim. We find different types of Avoda Zorah. But Eisav we don't really find that he was an Oved Avoda Zorah until really very late in Nach when there was a point that unfortunately Klal Yisrael were also Ovdei Avoda Zorah. The unique thing about the Achva of Eisav is that Eisav believed in Yichud Hashem. Eisav was a Makir Es Boro U'miskavein Limrod Bo. He was a Rasha, but he has an Achva to Klal Yisrael because he remained with the Shittah of Zaida Avraham Avinu. That is why we find in this week's Parsha in Rashi that when Avraham Avinu died that Eisav had Tainos on the Ribbono Shel Olam, he had Kashas. Someone who believes in Avoda Zorah wouldn't have such questions.

Zagt Rav Schwab, that the Achva is the fact that he remained in the Shittah of his Zaida Avraham to believe in Yichud Hashem, to believe in a creator. That is why he could be Zoche to a Cheilek in Eretz Yisrael, because Eretz Yisrael throws out Ovdei Avoda Zorah.

Rav Aharon makes this point and he says that Eisav was upset that he lost the Berachos. If a person is not a true Maimin, if he really doesn't believe in G-d why would he be upset that he lost the Berachos? Eisav was a Maimin B'Hashem, but he wanted the part of being the chosen people and he lost that. When Rashi says (כפר בעיקר), what does it mean that he was (כפר בעיקר)?

Rav Aharon explains that he rejected the pursuit of Ruchnios and felt that he would pursue Gashmios anyway. But not that he was a Kofer B'ikur in the sense that there was a creator. We find in Devarim 2:5 (כִּי-יְרֻשָּׁה לְעֵשָׂו, נָתַתִּי אֶת-הַר שֵׂעִיר), it is Shayich Yerusha to Eisav. Because Eisav is a family. He is the Rasha in the family. Not like Yishmael.

By Yishmael it says as is found in Beraishis 21:10 (גָּרֵשׁ הָאָמָה הַזֹּאת, וְאֶת-בְּנָהּ: כִּי לֹא יִירַשׁ בֶּן-הָאָמָה הַזֹּאת, עִם-בְּנִי עִם-יִצְחָק). We find that he is not going to Yarshun. By Eisav we find Yerusha. So the point that I am making is that Yerusha despite being the nemesis, the opposite of Klal Yisrael in his Rishus, he was a Maimin in the Borei Olam.

This gives us insight into the current Galus. We are in the Galus which is called the Galus Edom, the Galus of Eisav. It is a Galus which there are very few Ovdei Avoda Zorah in the world. What we have in the world is a world that wants to say Ani Yisrael, Ani Yaakov, I am the chosen people. The other major religions of the world, are religions that want to say we are the chosen people, we are the ones that want to be the Klal Yisrael. That is this Galus.

Current events are a continuation of this. How can it be that there are a whole group of people who call themselves the Black Israelites and they say we are the real Jews. Really? You really want to be Jews? Everyone hates the Jews, why do you want to be Jews? How can they have such a ridiculous idea that after thousands of years you are not the Jews. They are killing us for being the Jews. Now we are not the Jews?

As unbelievable as it can be that such things come to pass, this is Galus Edom. Galus Edom where Klal Yisrael is a tiny fraction, a minute fraction of the world, we are such a tiny people and how many of us really practice Judaism? A tiny portion of a tiny portion, and the world is busy with us. That is the way it is. Bish'vili Nivra Ha'olam. That is Galus Edom. Galus Edom is the Galus of the people who are willing to believe in a creator but they want to be Ani Yisrael. Incredible!

2 – Topic – A Second Thought Regarding Eisav

I would like to move on to a second thought regarding Eisav and Edom. Rav Schorr in the Ohr Gedalyahu (page 42) says the following fantastic thought. He says Eisav was as it says in 25:27 (אִישׁ יֹדֵעַ צַיִד, אִישׁ שָׂדֶה). The Posuk describes him as a hunter. Rashi says (אִישׁ יֹדֵעַ צַיִד) that he was (לצוד ולרמות). He knew how to practice trickery. He was a crooked person. Why does Rashi say this? Because the Posuk says (אִישׁ צַיִד). The Posuk doesn't say that he had hunting as a profession, but that he was a man who was a hunter. A hunter uses trickery to catch his prey. Ish, his Metzios was that his essence was one of trickery. Yaakov was Ish Tam, his essence was to be the straight man. Yitzchok would have wanted that both children should serve Hashem. Yaakov should serve Hashem with Ish Tam, with being straight and Eisav should use his powers of Ramaos to trick the Yeitzer Hora, to serve HKB"H as well.

Rivka understood that that was not going to work. Yaakov was going to take both parts of being Klal Yisrael. The part of the straight man and the part of the Ramaui, whatever is needed to fight the Yeitzer Hora that is going to be Yaakov. So Rivka told Yaakov go B'ramaos, go with trickery and steal the Berachos. Yaakov said that is not me, I am the straight man, I am the Ish Tam and

Rivka said no. It is time for you to put on your brother's clothing, to be the one who uses Ramaos, who uses trickery in the service of HKB"H. Mimeila, you go and take the Berachos.

That is why we find in next week's Parsha that Yaakov goes to Lavan and he says as is found in Rashi to 29:12 (גם אני אחיו ברמאות). I also know how to trick others when it is in the service of HKB"H. Because that is what transpired in this week's Parsha. Yaakov took the Ramaos. Now you understand Yaakov said in 27:12 (אוּלַי יְמֻשֵּׁנִי אָבִי). Maybe my father will catch me. The GR"A says in Hebrew there is (אולַי) and (פֶּן). Both mean perhaps. (פֶּן) is when you don't want something to happen. Devarim 11:16 (הִשָּׁמְרוּ לָכֶם, פֶּן יִפְתֶּה לְבַבְכֶם). Something you don't want. (אולַי) is something you do want. K'ilu Halevai.

Says Rav Schorr, at this moment Yaakov Avinu was the Ish Tam, was the straight one. Rivka said I have a job for you. You have to take the mantel of Ramaos and Yaakov said (אוּלַי יְמֻשֵּׁנִי אָבִי). Halevai my father should catch me and I shouldn't have to do this. But he went with a faith in his mother and he did what he had to do totally L'sheim Shamayim. He wasn't looking for it. From then and on Yaakov got the double job, to serve Hashem with honesty, integrity and be straight, and to know that there are times that call for Ramaos, that call for trickery and that too Yaakov is your job. To take the Yadaim Yidai Eisav, to take the Middah of Eisav, and to use it in the proper way in the service of HKB"H.

And so, we learned two things about Eisav today, that Eisav for the most part is a believer in the creator, he is a believer in purpose in life. He doesn't think that we are just an accident of the world. Therefore, his oppression of the Jewish people comes from that direction. # 2 - Eisav is the one who deals with trickery, he is the one who knows how to practice Ramaos, he is the one who knows how to fool people.

Klal Yisrael has a very delicate job, Yaakov didn't want this job. We want to be straight people who deal Glatt, yet we were given the gift of Ramaos, the gift of trickery. Trickery for what? Only to use it for a good purpose. There is a Yetzer Hora who sometimes pulls at you. To outsmart others in ways that are less than honest? Resist that. That is not what it is for. For that Eisav has the Ramaos. Eisav has that power of trickery to go away from Ratzon Hashem. You do Ratzon Hashem. If you have Ramaos sometimes you have to fight the Yeitzer Hora with Ramaos.

Rav Avigdor Miller recalled that as a boy in Slabodka there was a Vaad, a group of people who together worked on Middos. Every month they worked on a different Middah. Once they had a meeting. Rav Avigdor Miller said I was the young person and I was quiet. The older Mussar'nicks were talking which Middah to work on this month. One of them said let's work on Emes. Says Rabbi Miller, there was an old Mussar'nick there and he said Emes! Phe! Let's use Sheker to serve Hashem. What do you mean Sheker for serving Hashem?

He said everything we do we should say we are doing it L'sheim Shamayim. Everything we do we should say we are going to have Kavana with every word, we should say that we are going to concentrate on our learning. Say it and say it and say it. It is not true. But use Sheker to drive yourself, to be able to serve HKB"H. Tell it to yourself. Use Sheker in a way to serve Hashem. If you say every day Harei Oseh L'sheim Shamayim, one day you will get there, you will do it L'sheim Shamayim. Using Ramaos in the serving of Hashem.

And so, those are two points regarding Eisav. The point to take away is we have to stay Ish Tam, the main thing we have is Ish Tam. The person of Klal Yisrael is to be straight. The person of Eisav is (אִישׁ צַיִד), is a person to be crooked. However, one of the tools in our tool box is sometimes to use trickery to fool the Yeitzer Hora. The Yeitzer Hora says you got to take care of something, you are in middle of learning and the Yeitzer Hora will always help you think of what you go to take care of.

You tell the Yetzer Hora you are right I will do it in five minutes. By the time five minutes comes it won't be so important anymore. Just tell the Yetzer Hora you are right I will do it in five minutes. It is trickery. You are being Mavir Sedra you don't have time to do the whole Parsha. Do a trick. Tell the Yeitzr Hora I can stay in Shul and be Mavir Sedra until Sheini. That much time I have. When you get to Sheini say to the Yeitzer Hora once I got to Sheini I can do until Shlishi, then I can do Revii, and I can do Chamishi. You have to be a good enough trickster to trick the Yeitzer Hora every single week. But you can do it. That is the Middah that Klal Yisrael has to use. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Toldos 5782

1 – Topic – A Thought from Rav Chaim Kanievsky on the beginning of the Parsha.

As we prepare for Shabbos Parshas Toldos and the beginning of Chodesh Kisleiv. Let's share a number of thoughts on this week's Parsha. Let's start at the beginning of the Parsha with the birth of Eisav and Yaakov. It is interesting that it says in the Parsha by Eisav as is found in 25:25 (וַיִּקְרְאוּ שְׁמוֹ, עֵשָׂו) they called him Eisav and by Yaakov it says 25:26 (וַיִּקְרָא שְׁמוֹ, יַעֲקֹב) in a Lashon Yachid. Why is that? You may understand because Eisav's name had to do with the way he was born, he was Asa, he was completely made so to speak, he was hairy already, but Yaakov also had to do with way he was born, Eikev. So people called Eisav this and people called Yaakov this. So why is one Lashon Rabbim and one Lashon Yachid?

Rav Chaim Kanievsky in the Sefer Taima Dik'ra (page 33) says something extraordinary. As you know, we have a custom to give a name to a boy at the time of the Bris Milah. That has been the custom by Klal Yisrael at least going back to the time of the Gemara. Where does that come from, what is the Mekor, what does the name have anything to do with the Bris Milah?

I think that we have spoken about this once before. I might have mentioned that someone suggested to Rav Pam and he found it a good suggestion, that because Dovid Hamelech had a Yeled born from Bas Sheva and it says that the Yeled died when he was 7 days old as is found in Shmuel II 12:18 (וַיְהִי בַּיּוֹם הַשְּׁבִיעִי, וַיָּמָת הַיָּלֶד). From there it seems that they didn't give a name until a Bris.

Rav Chaim Kanievsky says the following. The Minhag was to give a name at a Bris. Yaakov Avinu had a Bris (וַיִּקְרָא שְׁמוֹ, יַעֲקֹב). However, Eisav was born red and since he looked red they didn't give him a Bris Milah because they thought maybe it is jaundice or another illness that makes him look red. So Chazal say they pushed off the Bris. When he got older he didn't let them do a Bris. So it comes out that Eisav was never given a Bris. So there was no moment that they gave him a name.

(וַיִּקְרְאוּ שְׁמוֹ, עֵשָׂו). They called him Eisav as he was never given a name by his parent's so people called him Eisav. Therefore, it says Lashon Rabbim. By Yaakov when his parent's gave him a name it says (וַיִּקְרָא) in Lashon Yachid. This is what Rav Chaim Kanievsky says. This is the way to learn up a Posuk in Chumash. Beautiful!

2 – Topic – A Thought based on a Yesod of Hashkafa from Rav Pam

I would like to share with you a Yesod in Hashkafa, a Yesod that I heard from Rav Pam and we will see what connection it has to do with this week's Parsha. Rav Pam used to say in the name of the Chazon Ish in Yiddish, "Mir Rai'st Nisht Mezuzos." We don't rip down Mezuzos. What is the context, what is the idea?

The Shaila is a person has a Mezuza that is 100% Kosher. However, you could get a nicer neater Mezuzah that is more Mehudar. Should he replace the Mezuza? To that, the Chazon Ish writes in one of his letters, Mir Rai'st Nisht Mezuzos. The way Rav Pam explained, if the other Mezuza is Kosher according to more Shittos then of course as it is Mehudar in Kashrus, however, if it just a Hiddur Mitzvah in neatness then Mir Rai'st Nisht Mezuzos.

I saw a similar thing in the Igros Moshe in Orach Chaim Cheilek Bais Sof Siman Lamed Zayin (The Teshuvah is on page 225 of Krach Daled) where Rav Moshe writes the same thing about Yerios in a Sefer Torah that if the Yeria is Kosher and just you can get a nicer one you don't replace Yerios.

There is a Halachik source for this discussion in the Teshuva Seforim which has to do with the month of Kisleiv. He brings a discussion between the Shvus Yaakov and the Chacham Tzvi if someone set up his Menorah with candles because he had no oil and later they bring him oil, should he take away the candles and replace it with oil? The Shvus Yaakov held no. Once you have something that is Kosher you don't replace it, you don't change it. The Chacham Tzvi disagreed as you haven't yet started the process of lighting the Menorah. But everyone agrees that once you started you certainly don't change it to do it more Mehudar if you are doing it correctly. Mir Rai'st Nisht Mezuzos. What you do if it is good, it is good.

I used this as a possible answer to a big Kasha. I had a Kasha which I must have asked. Moshe and Aharon are buried in Eiver Hayarden the same time that the Jews are carrying the bones of the 12 Shevatim to be buried in Eretz Yisrael. When Moshe and Aharon died they were busy carrying the Mitah of Yosef that he should be buried in Eretz Yisrael and then when Moshe Rabbeinu dies they bury him where he is. Why didn't they take him into Eretz Yisrael proper?

It may be the same idea. Yosef died in Mitzrayim so they took him to bury him in Eretz Yisrael. Moshe and Aharon died in Eiver Hayardein which is also Eretz Yisrael. For a bigger Hiddur of going across the Yardein that you don't do. Mir Rai'st Nisht. What you have is also good. What you have in front of you if it is good you do it.

We find a similar idea if a king dies and his oldest son is Rau'i to be king, even if the second son is more appropriate for king. If you do a better job if the first one is suitable and would do a good job, we accept him. The same idea, Mir Rai'st Nisht, you don't go and take something that you

have and throw it out because you can get something better. No! If you have something you go with it. In the first place, when you are heading to do things, do it the best way you can. However, if you already have something in front of you don't be Mevaze it, don't embarrass it to get rid of it for something that is better.

Yitzchok Avinu knew that Yaakov is a Tzaddik Gamur, yet, since he thought Eisav was okay he went with Eisav. Everyone wondered did he not know the difference between Eisav and Yaakov? The Teretz is Mir Rai'st Nisht Mezuzos. The Teretz is you don't go shopping, you don't say well this one is good but look at that one. You don't go shopping. You do go shopping before you came to the Mitzvah, but once you are somewhere you do with the Cheftzah of the Mitzvah that you have.

Just like a king goes with his older son even though the second one might be Yaakov Avinu, so too, Yitzchok knew that Yaakov is better but he said look he is the B'chor and I should go with him. Mir Rai'st Nisht Mezuzos, Mir Rai'st Nisht Bechor. That would explain why once Eisav spilled the beans and he said, he took my Bechora and now he took my Berachos. Yitzchok said what? Yaakov is the Bechor then he should certainly get it. 27:33 (גַּם-בָּרוּךְ, יִהְיֶה). Of course Yitzchok understood what was going on, but he felt that if Eisav could do a good job that is adequate to that degree, he was fooled.

3 – Topic – A Vort from Rav Schwab

Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva (page 67-68) (this topic was also discussed in 5771) says a beautiful explanation from the fact that Yitzchok wanted to eat food that Eisav cooked before he gave him a Beracha. Not only that but afterwards when he ate from Yaakov and Eisav came in he said as is found in 27:33 (וְאֹכַל מִכֹּל בְּטֶרֶם תָּבוֹא, וָאֲבָרְכֵהוּ). I ate everything. That is the way a Gadol Hador speaks, I ate everything? That (מִכֹּל) is Bakol, Mikol, Kol. We consider it to be something that Achila. What is going on with Yitzchok's eating?

Zagt Rav Schwab, Yitzchok Avinu was able to sense the Kedusha in the food in which a Mitzvah was done. For all his failings, Eisav was really Mekayeim Kibbud Av V'aim, it wasn't a fake. The Gemara says that Tannaim said that my Kibbud Av V'aim is only a fraction of Eisav's. Eisav was Mekayeim the Mitzvah. When Eisav was Mekayeim the Mitzvah of Kibbud Av V'aim with food that food was imbued with the sense, with the Kedusha of the Mitzvah which was done. That is what Yitzchok wanted. He wanted to have the Kedusha of that Mitzvah that Eisav did. Now he says prepare food and I will give you a Beracha, Eisav will certainly do it with a tremendous Cheishek for the Mitzvah, and that will be fantastic with the Cheishek of the Mitzvah so that will be a special Maachal.

Then Rivka tells Yaakov you bring your father food. Yaakov said my food will not have the Kedusha of Kibbud Av like when Eisav prepares it. So Rivka tells Yaakov 27:13 (עָלַי קִלְלָתְךָ בְּנִי). (וְלֵךְ קַח-לִי). Go do it for me. Do it with Kibbud Aim. You will have the Mitzvah of Kibbud Aim with Mesirus Nefesh because you don't really want to do it. You are afraid as it says in 27:12 (אוּלַי יְמֻשֵּׁנִי אָבִי). Why are you doing it? Because your mother told you. That food will have the sense of the Mitzvah of Kibbud Aim and Kibbud Av V'aim is the same Mitzvah in the Torah. Mimeila it

will be Murgesh, it will be felt. That is the explanation of (וָאֹכַל מִכֹּל). He says I ate it and I felt the Kedusha of Kibuud Av V'aim and Mimeila (גַּם-בָּרוּךְ, יִהְיֶה). What an insight, a Cheftza D'mitzvah.

You have to know that Tashmishai Kedusha like Mezuzas, Tefillin and Sefarim and things that are used for them are Shaimos. Tashmushai Mitzvah Nizrakin. Certain things you are allowed to throw away. You are allowed to throw away a Shofar, a Lulav, and Schach. You are allowed to throw it away. But Im Kol Zeh, to understand that when you use something for a Mitzvah it becomes a Cheftzah D'mitzvah. It becomes something with a very special Chashivus, a special Kedusha. If your home is a home of Mitzvos the whole home gets imbued with the Kedusha of the Mitzvos that you do.

With that I want to wish one and all an absolutely wonderful Shabbos, a Chodesh Tov as tomorrow Erev Shabbos is Rosh Chodesh. Let it be a very wonderful and meaningful Shabbos for one and all!

Rabbi Reisman-Parshas Toldos 5781

1 – Topic – A Shverkeit in a Kli Yakar at the end of the Parsha.

As we prepare for Shabbos Parshas Toldos in the month of Kislev heading towards Chanukah the Yom Tov of Ohr. Let me begin with a Kli Yakar which is in the Mikraos Gedolos at the end of the Parsha 27:41 where Eisav says (יִקְרְבוּ יְמֵי אֵבֶל אָבִי). He says that the days of the Aveilus of my father's passing will come and then (וְאַהַרְגָה, אֶת-יַעֲקֹב אָחִי), then I will kill my brother Yaakov.

The Kli Yakar gives us a new insight into this idea. It says (יִקְרְבוּ יְמֵי אֵבֶל אָבִי) and not (יִקְרְבוּ יְמֵי) Misas Avi. The Kli Yakar says that Eisav knew that Yaakov Avinu has the Zechus of Limud Torah on his side and he knew that as long as Yaakov Avinu is strong in his Limud Hatorah Eisav will not be Matzliach. That is what his father said that when one goes up the other goes down. He said (יִקְרְבוּ יְמֵי אֵבֶל אָבִי), an Avel is Patur from Talmud Torah and then he won't have the Zechus of Talmud Torah. He won't have an Onesh for Bitul Torah, but he won't have the Zechus of Talmud Torah, and then Eisav says (וְאַהַרְגָה, אֶת-יַעֲקֹב אָחִי) I will be able to kill him. This is what it says in the Kli Yakar and that is why an Avel needs Shemira because an Avel is Assur Midivrei Torah, and therefore, doesn't have the Zechus of Talmud Torah and that is why an Avel needs Shemira.

Tzorech Iyun Gadol. I don't understand the Kli Yakar. Where did he get such a notion that an Avel is Patur from Talmud Torah. Chas V'shalom! An Avel is Chayuv in all of the Mitzvos just like everybody else. How could he be Patur from Talmud Torah? It is true that he is limited in what he can learn.

I remember that when Rav Pam sat Shiva for a brother, and we came to the house to Daven Shacharis at 7:30 or so, we found Rav Pam standing by a Shtender (which had been brought in for whoever would be Davening for the Amud) standing with a Gemara and he was learning Moed Kotton Perek Gimmel. He had a morning Seder and he kept up his Sedorim. So it is very difficult to understand what in the world the Kli Yakar means that an Avel is Patur from Talmud Torah.

In Derech Sicha in the first volume, it is brought that Rav Michel Yehuda Lefkowitz asked the Chazon Ish the following Kasha. The Mishna says in Maseches Megillah that Mevatlin Talmud Torah for Mikra Megillah. That since Mikra Megillah is an obligation you are Mevateil Talmud Torah to Lain the Megillah. So he asked a Kasha that the Pnei Yehoshua asks on the spot, that it is not Bittul Torah to go to Mikra Megillah as Mikra Megillah is itself Torah.

The Chazon Ish answered him that when someone is involved in a Sugya and he breaks away from that Sugya to learn a Sugya that he is not into, then it is a different Limud and that is Bittul Torah. Rav Pam used to call it Bittul Torah B'aichus. It is a Bittul Torah in the quality of the Torah. He is involved in a Sugya and then to make a Hefsek in the Inyan that you are toiling in? It is a different level of Talmud Torah.

According to that we understand. Chazal say L'olam Yilmod Adam M'makom She'libo Chafetz. A person should learn wherever he desires. Meaning to say, whatever Sugya, whatever Miktzoa of Torah he desires. May people see that as a Kulah. Learn whatever you desire. If you are not in the mood to learn Gemara learn Chumash. L'olam Yilmod Adam M'makom She'libo Chafetz means that a person has to develop a Cheishek, a desire to get into a Sugya, to get involved in a Sugya, to learn properly with the proper quality of learning.

L'fi that we understand (יִקְרְבוּ יְמֵי אֵבֶל אָבִי). Of course Yaakov Avinu is not getting involved just to learn Talmud Torah, but the level of Talmud Torah, the level of learning that is not going to be the same. The Koach of the Zechus of Limud Hatorah is just not going to be the same. Perhaps that is the Pshat in the Kli Yakar. The Lashon of the Kli Yakar of Patur M'talmid Torah is very difficult. Maybe that is the Bi'ur Hadevarim here as well.

2 – Topic – Did Sarah Imainu live out her years?

The discussion has to start with Parshas Chayei Sarah first and then I will come back to Parshas Toldos and the connection to this. In 1986 my younger brother passed away at a young age and Rav Pam came with the Rebbetzin to be Menacheim Avel as the first ones on the first day of Shiva after Shacharis.

Rav Pam spoke to my parent's and he said very often after someone is Niftar especially if the person was Niftar as a result of a surgery, people second guess themselves. They say, if only I had not done it I wouldn't have this problem. That is not uncommon. People second guess that which they did.

So Rav Pam said, the Posuk says 23:1 (וַיִּהְיוּ חַיֵּי שָׂרָה, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים--שְׁנֵי, חַיֵּי שָׂרָה). It repeats (שְׁנֵי, חַיֵּי שָׂרָה) to teach us that Sarah lived 127 years. Now you will tell me as Rashi brings that why did she die? Because Avraham didn't tell her about the Akeida and when she had a vision of the Akeida (פי שעל ידי בשורת העקידה שנזדמן בנה לשחיטה וכמעט שלא נשחט, פרחה נשמתה ממנה ומתה), she died when she saw what was happening to Yitzchok. So you would think that she died at this age, Nebach she should have lived longer but because of what happened she died early.

Rav Pam said, no. The Torah says (וַיִּהְיוּ חַיֵּי שָׂרָה, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים). That Sarah lived 127 years. But don't think that this was less than she should have lived because (שְׁנֵי, חַיֵּי שָׂרָה). Those were truly the years of Sarah. This is what Rav Pam told us.

Later, I saw that the Ohr Hachaim Hakadosh says Mamash the reverse. He says it B'lashon Efsher but he says that Sarah should have lived longer. But because of what happened with not being told about the Akeida, and therefore, Kim'at Nish'chata Parcha Nishmasa, she died earlier. That is why the Posuk says (וַיִּהְיוּ חַיֵּי שָׂרָה, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים--שְׁנֵי, חַיֵּי שָׂרָה). Those are the only years she lived. She could have lived longer but she lived a briefer period of time because of that which took place. So it seems that there are two diametrically opposed but not only opposites B'nogea to Pshat here but they are opposites in what is Nogea to the whole philosophical Kook on how a person looks at these things.

Comes along Rav Yaakov in this week's Parsha (page 151 on 27:2) and Rav Yaakov says Pshat the way Rav Pam says Pshat that Sarah was going to live that amount of time anyway. I will prove it to you says Rav Yaakov because in Parshas Toldos Yitzchok says in 27:2 (הִנֵּה-נָא זָקַנְתִּי; לֹא יָדַעְתִּי, יוֹם מוֹתִי). I don't know when I am going to die. On that Rashi says that we learn from here (אמר רבי יהושע בן קרחה אם מגיע אדם לפרק אבותיו ידאג חמש שנים לפניהם). A person 5 years before the age that his parent's passed away should worry. Chazal considered the longevity (lifespan) of a person to be a hereditary characteristic. The Mishna says Shiva Devarim Av Zoche L'ben, there are certain things that a father passes on to a son and one of them is the amount of years he lives. Since it is natural for a person to live the years of his parents, Zagt Rashi Yitzchok when he hit 122 which was within 5 years of the age of Sarah's passing at 127 so he started to be Yid'ag that he may pass away and he gave the Berachos.

Zagt Rav Yaakov, that makes sense if someone lived out their natural life, so then it makes sense that you worry. If someone was murdered, you don't say that when a child hits that age you should worry because genetically that is how long they live. What is genetics have to do with it as he was murdered? It is Klor from here Zagt Rav Yaakov that (שְׁנֵי, חַיֵּי שָׂרָה) were the natural years of Chayei Sarah. Beautiful Raya from this week's Parsha.

In thinking about it I realized the Ohr Hachaim Hakadosh is L'shitaso from Parshas Vayeishev (Ed. Note: on 37:2 which was discussed on Parshas Vayeishev 5769 as well as Parshas Vayeishev 5773 Ayin Sham where it is dealt with at length). Later in Parshas Vayeishev the Shittah of the Ohr Hachaim is that a person could cause someone else to live fewer years than he was destined to live. That is the Shittah of the Ohr Hachaim Hakadosh. However, the Rambam and the Chinuch say it is impossible by the Mitzvos Lo Sasei of taking Nekama because nobody dies earlier than they should. What do you mean? He wouldn't have gotten hurt if it wasn't Bashert. No human being can get harmed and certainly not kill someone else if his time has not come.

The Ohr Hachaim is arguing with the Rambam and the Chinuch and also the well-known Ramban, who says that by Aidim Zomemim who get punished Kasher Zomam V'lo Kasher Asa, that if Beis Din Paskened based on what the Aidim say, the punishment is not the same. Why? Because if Beis Din did it it must be that that is what he deserved. It seems (it is not a Raya Brura) if you look at the language of the Rambam but from the Yesod of the Ramban that he holds like the Rambam. That a person cannot do something to someone else that is not supposed to happen. This is not like

the Ohr Hachaim Hakadosh. This is indeed a big Machlokes Rishonim. The Ohr Hachaim Hakadosh seems to be going L'shitaso that it is possible.

What Rav Pam said and what Rav Yaakov said is going like the Shitta of what I think is Rov Rishonim that a person cannot shorten someone else's life, and Mimeila the Yesod remains true.

3 – Topic – Why Yitzchok put the Arur before the Baruch.

At the end of the Berachos in Posuk 29 Yitzchok says (אֹרְרֶיךָ אָרוּר, וּמְבָרְכֶיךָ בָּרוּךְ). He says to Yaakov Avinu thinking of course that he was Eisav, those who curse you will be cursed and those who bless you will be blessed.

The Meforshim, meaning even the Ramban and other Meforshim on the page struggle with a Kasha. They say that they don't get it. Why does it say here in Posuk 29 that Yitzchok said (אֹרְרֶיךָ אָרוּר, וּמְבָרְכֶיךָ בָּרוּךְ). Those who curse you will be cursed and those who bless you will be blessed. Normally it is just the opposite. Back in Lech Lecha it was as is found in 12:3 (וַאֲבָרְכָה, מְבָרְכֶיךָ, וּמְקַלֲלְךָ, אָאֹר). First you talk about someone who blesses you and then you talk about someone who curses you. By the Nevua of Bilam it says in Bamidbar 24:9 (מְבָרְכֶיךָ בָרוּךְ, וְאֹרְרֶיךָ אָרוּר). It says Baruch first and Arur second. The Ramban, the Kli Yakar struggle with why Yitzchok Avinu was Mehapeich it.

In Koheles in Perek Gimmel it says famously (לַכֹּל, זְמָן; וְעֵת לְכָל-חֵפֶץ). It goes through the list of עֵת) לָלֶדֶת, וְעֵת לָמוּת), (עֵת לָטַעַת, וְעֵת לַעֲקוֹר נָטוּעַ). It goes through different times in the period of life and it says the good one first. (עֵת לָלֶדֶת, וְעֵת לָמוּת). To live is better than to die. (עֵת לָטַעַת, וְעֵת לַעֲקוֹר נָטוּעַ). Better to plant than to uproot. At the end it switches around. (עֵת מִלְחָמָה וְעֵת שָׁלוֹם). Why does it switch it around?

The understanding is that you are supposed to be Mesayeim with a Davar Tov as the Gemara says in Megillah. You are always supposed to end with something that is positive, with something that is good. Mimeila it ends with (עֵת מִלְחָמָה וְעֵת שָׁלוֹם) so that you end with something good.

Lulai Divrei HaRamban and the Kli Yakar, I would think that is Pashut Pshat here. Here this is the end. Yitzchok Avinu is completing the Beracha that started with (וְיִתֶּן-לְךָ, הָאֱלֹהִים, מִטַּל הַשָּׁמַיִם). He gave him Berachos of (יַעַבְדוּךָ עַמִּים, וְיִשְׁתַּחֲווּ לְךָ לְאֻמִּים--הֱוֵה גְּבִיר לְאַחֶיךָ, וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ). Then he ends with (אֹרְרֶיךָ אָרוּר, וּמְבָרְכֶיךָ בָּרוּךְ). Then it says (וַיְהִי, כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֵךְ אֶת-יַעֲקֹב) that that is how Yitzchok Avinu ended. You are supposed to end with a Davar Tov so it says Arur first and Boruch second.

I hate to say it but it sounds like a more Pashute' Teretz than the Ramban's Tzorech Iyun. Why the Ramban did not go with this Mehaleich. And so, three thoughts on the Parsha and wishing everybody an absolutely wonderful Gezunte Shabbos. Kol Tuv!

Rabbi Reisman - Parshas Toldos 5780

1 - Topic - A Rosh Chodesh Thought

On Rosh Chodesh Kisleiv as we prepare for Shabbos Parshas Toldos. Thinking about Rosh Chodesh I realized that it is a much ignored Moed. It is a Yom Tov that is much ignored. Actually in its Mekor, the Tur writes that originally there was going to be Sholosh Regalim K'negged the Sholosh Avos and Yud Bais Chadashim K'negged the twelve Shevatim. When Klal Yisrael sinned at the Eigel, the Yom Tov of Rosh Chodesh became what it is today. Not a Yom Tov that has any of the Halachos of a typical Yom Tov. So that Rosh Chodesh is really sort of the Yom Tov that didn't make it.

Even today, where there are Halachic reasons to say that women should not do all Melacha, that is they can do Melacha but just that they should refrain from something, is not followed much. The Kavod of Rosh Chodesh to wash, not everybody washes on Rosh Chodesh. It seems that Rosh Chodesh is sort of the Yom Tov that did not make it.

I would like to share an insight into that. Question. Shabbos is the holiest day of the week and it is the last day of the week. Rosh Chodesh is the holiest day of the month and it is the first day of the month. Which is more Kadosh the first or the last?

Rav Zevin in his Sefer on Chumash in the beginning of Parshas Tazria says the following. It says that Adam was created last in the Briya. What is the significance? The Gemara (Sanhedrin 38a towards the bottom) says two things. It says that it is a Mashul to a person who is invited to a feast. You prepare the feast and then you invite the person. Hashem created the world and then invited the person. Or it also says, that we tell a person who is a Baal Gaiva. (יתוש קדמך) Yitosh Kadamach. That even a flea was created before you. What are you?

It is a contradiction. In one place it says that Adam was created last because he is the most important part of the Briya. Like someone who is invited to a feast. In the other place it says that Adam was created last and that he is the least important because even a flea is before him. What is the explanation?

Zagt Rav Zevin a beautiful explanation. He says the following. He says if there are a series of equal things so then the first is the most important. Of course the person is the most important. However, when you have a series of things and they come for the purpose of the last. The last is the Tachlis and the purpose of all of the prior preparation, then of course the last thing is the most important. So it depends. If the person makes himself the Tachlis Ha'Briya, somebody is a Tzaddik and the world was created for these types of people, so then being last is Choshuv. The feast was created for him. But if he is just another animal in the world of living creatures in this world, then he is last. He is not the Tachlis then he is last.

Shabbos is the Tachlis of Maiseh Beraishis. The six days were made to get to the 7th day. So the last day is the most Chashuv. Rosh Chodesh is the first of many days of the month. It is the first of many, then it is the most important.

When it is the first of many first is important. When it is the purpose of the previous, then last is most important. The goal of this world is to be the Tachlis Ha'Briya. It is for people to be worthy of being called the purpose of creation. First is when things are equal.

In Olam Hazeh the first seems to always fail, a Bechor is supposed to be the most important. Yet we have in this week's Parsha that Eisav the Bechor loses it to Yaakov. In the Shevatim we have that Reuvain the Bechor loses it to Yosef. That Menashe the Bechor is overtaken by Ephraim. Moshe Rabbeinu is not a Bechor, Dovid Hamelech is not a Bechor and Shlomo Hamelech is not a Bechor. Most of the great people, almost all of the great people in Tanach are not Bechorim. This is because the idea of being first and being most important is true when all is equal. That is not really the Torah'dika goal. The goal is to be the Tachlis, to be the purpose of the Briya.

So too with Rosh Chodesh. Rosh Chodesh is a Yom Tov. It is a first of many. But like a Bechor it didn't quite make it. In other words, really we want in Olam Hazeh to use everything as a Tachlis to get to the end. Even though you should wash L'kavod Rosh Chodesh most people ignore it. Even though the Torah says to give Pi Shnayim to a Bechor, most people ignore it. There are explanations. The point is to observe in this world that just being first doesn't have a Kiyum. You have to accomplish in order to be considered important, to be considered successful, to be the Tachlis, the purpose of the Briya.

2 - Topic - Rivka and her words to Yaakov

It struck me as I was being Mavir Sedra. Eisav says as is found in 27:41 (יִקְרְבוּ יְמֵי אֵבֶל אָבִי). Let the days of my father's death come and then I will kill my brother (וְאַהַרְגָה, אֶת-יַעֲקֹב אָחִי). Rivka either hears this as it says in Even Ezra or hears it B'ruach Hakodesh as it says in Rashi. (וַיֻּגַּד לְרִבְקָה). What does she do? She calls in Yaakov and says you better run away. When I was being Mavir Sedra this bothered me. What did Eisav say? When my father dies I will kill Yaakov. Yitzchok wasn't dead, Yitzchok was alive. Why did Yaakov have to run away?

There are two possible Peshatim. One Pshat might be, well Yitzchok is an old man. He may die any day suddenly. The Ramban says that Pshat. Then the Ramban says something else. I will be Makdim. The Gemara says that the style of the Yeitzer Hora is to get a person to do something improper slowly. He tries to get a person to do something improper and then something more improper. Rivkah understood, today he is saying I don't want my father to see my brother's death so I will wait. Rivkah understood that this is Eisav. Eisav's Yeitzer Hora talks him into things one thing at a time very slowly. She said to Yaakov you better run away. Kach Hi Darka Shel Yeitzer Hora.

The Kli Yakar says (יִקְרְבוּ יְמֵי אֵבֶל אָבִי) that Yaakov is better than me because of (הַקֹּל קוֹל יַעֲקֹב). You know what? I will wait until the day of Aveilus. By Aveilus there is no learning because an Aveil is Assur from Limud Hatorah. When the Eivel will come, then I will be able to defeat Yaakov. The Kli Yakar says that is why an Aveil needs Shemirah. The Gemara says that Aveil needs Shemira. Why does an Aveil need Shemira? It is for that reason that he cannot learn.

I read this and I couldn't believe that there is such a Kli Yakar. An Aveil is not allowed to learn? Chas V'shalom! An Aveil is obligated to learn just like everybody else is obligated to learn. The

Chacham Tzvi writes in a Teshuva that an Aveil is allowed to learn Devarim Hamutarim, the things that are permitted. He would learn everything. An Aveil is Chayuv. We remember when Rav Pam sat Shivah for his brother, I remember coming to the house for Shacharis and he was standing there at his Shtender with a Moed Kotton Gemara and he was standing and learning. He was learning just like he learned every morning. It is a Davar Pele!

Someone told me B'sheim an Adam Gadol that the answer is that an Aveil learns the Halacha that he is allowed to do. He doesn't really learn B'sheim learning just to know Halacha. That doesn't seem to be correct. He can learn the Sugya of Kamtza and Bar Kamtza, he can learn Moed Koton, Dinai Aveilus.

Maybe L'olam Yilmod Adam She'adam Libo Chafeitz. Hatzlacha is learning is when you have a Cheishek for the item that you are learning. So perhaps the idea is that an Aveil has to learn the limited choice of things so it is not Geshmak. Maybe that is what the Klei Yakar means. But the simple meaning of the Klei Yakar appears to be a Davar Pele.

3 - Topic - The Middah of Yitzchok

I want to talk a little about Yitzchok and the Middah of Yitzchok. At the end of Nishmas for those who Daven Nusach Sefard say B'fi Yesharim Tisromam, Uf'sifsei Tzadikim Tisborach, U'vilshon Chasidim Tis'kadosh, Uv'kerev Kedoshim Tis'halol. Which are the letters of Yitzchok. Tisromam, Tisborach, Tis'kadosh, Tis'halol are the letter of Rivka. We refer to Yitzchok and Rivka. We don't refer to Avraham and Yaakov. Nusach Ashkenaz has the letters in a different order. According to the real Ashkenaz Minhag of the Ashkenaz community, on the Yomim Noraim they switch it to the order that Nusach Sefard does it all year. What is the Inyan? What is the idea?

To explain, I will be Makdim. There is a GRA. The GRA says Baruch Ata Hashem, those three words in every Beracha are K'negged Avraham, Yitzchok and Yaakov. Baruch we understand is Avraham as it says in 22:17 (כִּי-בָרֵךְ אֲבָרֶכְךָ). I will bless those who bless you. Hashem is Yaakov as we find Vayikra Shemo Keil Elyon. We find that Yaakov is called B'sheim Hashem Kavayochel. Yaakov is Chosamo Shel Hashem is Emes and Yaakov is Emes. So Baruch is a nice title and Hashem is an extraordinary title. What is Ata?

I saw once I think in the Pachad Yitzchok that the Midda of Yitzchok is Yir'a, fear. It is not similar when you are afraid of a king who is right in front of you as opposed to a king who is a distance away. You are certainly afraid of a lion who is in front of you as opposed to a lion who is far away. Yir'a is when the source of the Yir'a is in front of you. Ata is the Middah of Yitzchok. It is as if you see Kavayochel the Ribbono Shel Olam in front of you it is Baruch Ata Hashem. The Middah of Yir'a is to imagine the Ribbono Shel Olam there with you. The word Yir'a is related to the word R'i'ya, seeing. If you see the Shofeit or the Melech in front of you, you will have greater fear. That is the Middah of Yitzchok, to inspire awe and fear. When we Daven Shemoneh Esrei we kneel at Baruch and we bow at Ata. The Ata is you, right in front of me. That is the idea of the Yir'a.

I remember Rav Moshe's Davening during Shemoneh Esrei where he stood perfectly still. He related that once the Russian authorities had taken him in and part of his torture was that he had to stand perfectly still facing the wall. He remembers the fear that he had then. Rav Moshe said that

every time he Davened Shemoneh Esrei he remembered standing there perfectly still with that fear. If you watch Rav Moshe bend and bow it was incredible. He had a unique way in bowing where he kneeled and bowed simultaneously. Rav Moshe was not a tall man in the first place and he bowed quite low. There was a sense of Ata in his bowing to the Ribbono Shel Olam.

On Yomim Noraim Nusach Ashkenaz adds Yitzchok and Rivkah's names in the B'fi Yesharim Tis'romam. Nusach Sefard does it all of the time. It is an idea that when you are singing the praise of HKB"H that the A'ima the Yir'a, the sense of the Ribbono Shel Olam Kavayochel with HKB"H in front of you. Absolutely incredible Middah. Why is it in Nishmas? I suppose it is part of the closeness of Nishmas. That we are closer to the Ribbono Shel Olam.

4 - Topic - A question on the Parsha.

Let me end with a question. Rashi says on 27:15 (והלא כמה נשים היו לו והוא מפקיד אצל אמו, אלא שהיה בקי במעשיהן וחושדן). She gave it to Yaakov. Pilai Pila'im what Rashi says. Eisav didn't trust his wives with his things and he trusted his mother. Some worthwhile mother to trust. Here she goes and takes it and gives it away. She is a Shomer Pikadon. How can a Shomer Pikadon give it away? Tzorech Iyun Gadol. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Toldos 5779

1 - Topic - A thought from Rav Tzadok on (וַיָּזֶד יַעֲקֹב, נָזִיד).

As we prepare for Shabbos Parshas Toldos, Chodesh Kisleiv. The beginning of Parshas Toldos has the memorable Posuk that tells us in 25:29 (וַיָּזֶד יַעֲקֹב, נָזִיד). That Yaakov was a cook. Yaakov cooked beans, and it tells us the story of his Lekicha, the purchase of the Bechora for these beans. (וַיָּזֶד יַעֲקֹב, נָזִיד) is an unusual language. In my days in Yeshiva they Teitched it in Yiddish. Yaakov Hat Ge'kached a' Gekeched, which basically means that he cooked food. (וַיָּזֶד יַעֲקֹב, נָזִיד) is a very unusual language.

We find this language in Shemos 21:14 (וְכִי-יָזִד אִישׁ עַל-רֵעֵהוּ, לְהָרְגוֹ בְעָרְמָה). We find it in a totally different context. That is, in Parshas Mishpatim (וְכִי-יָזִד אִישׁ) a Lashon of doing an Aveira B'Maizid. We don't find this Lashon by any of the Aveiros mentioned in the Torah.

Rav Tzadok in Tzidkos Hatzadik has a beautiful explanation of the Lashon (וַיָּזֶד יַעֲקֹב, נָזִיד), cooking a cooked food and (וְכִי-יָזִד אִישׁ עַל-רֵעֵהוּ) which sounds like the same Shoresh. Are they related? It is fascinating. He brings another Posuk from Shemos in Parshas Yisro 18:11 (כִּי בַדָּבָר, אֲשֶׁר זָדוּ עֲלֵיהֶם). It says that the Mitzrim were punished (בַדָּבָר, אֲשֶׁר זָדוּ עֲלֵיהֶם). What does it mean that (בַדָּבָר, אֲשֶׁר זָדוּ עֲלֵיהֶם)?

It is a Lashon of Maizid. In that which they acted cruelly, deliberately against Klal Yisrael they were punished. It is interesting. Rashi says (ורבותינו דרשוהו לשון (בראשית כה כט) ויזד יעקב נזיד, בקדרה אשר בשלו בה, נתבשלו). Rashi connects the two words (וַיָּזֶד) and (זָדוּ). He says that it is a Lashon of cooking. The Mitzrim were cooked in the pot that they cooked up against Klal Yisrael. They said

to throw children into the Yam and they were drowned in the Yam. So we have three places where it uses the Lashon of (זָדוּ) and there seems to be some relation between the three.

Zagt Rav Tzadok, in the Tzidkos Hatzaddik Os Reish Nun, beautiful. (נָזַד) is a Lashon of heating something up. Lashon Resicha, V'chimum. A Lashon of becoming heated up. You can heat up food, that it how you cook, but sometimes people become heated up, they become inspired to do something, they become motivated to do something and they are heated up.

Says Rav Tzadok a rule. Klal Nitzuach Shel Adam. A rule regarding a person's success, regarding a person's ability to be victorious, K'fi Resichuso V'chimum. According to the amount of drive and inspiration. If somebody wants it desperately, strongly, and he has drive to do it, generally he will succeed. (וְכִי-יָזִד אִישׁ עַל-רֵעֵהוּ, לְהָרְגוֹ בָעָרְמָה). You had two normal people and one succeeded in killing the other, the key was (וְכִי-יָזִד אִישׁ עַל-רֵעֵהוּ), he was the one who had tremendous drive to be able to kill the other one, it is a Lashon of (זָדוּ). And again, the idea is that a person can be a Maizid, he can deliberately do an Aveirah, that is one level. But the Torah doesn't use (יָזִד) generally. When it talks about two people fighting (וְכִי-יָזִד אִישׁ עַל-רֵעֵהוּ). If a person will be heated up about something, then he will succeed.

The lesson is that a person has to have a drive for the right things that need to be done. When a person has drive he will succeed. To get the Bechora from Eisav (וַיָּזֶד יַעֲקֹב, נָזִיד). Of course Poshut Pshat is that he was cooking. It was more than cooking. He was driven. He was driven to find the right moment to get the Bechora. He didn't wake up one day and Punk'd cook and what do you know Eisav comes and makes a deal. No! Yaakov was driven and constantly was looking for openings and for opportunities to get the Bechora from Eisav. And therefore, one day (וַיָּזֶד יַעֲקֹב, נָזִיד) Pshat he cooked. Drush with Havana, and Amkus, is that Yaakov was driven and he was more motivated to get the Bechora than Eisav was to retain it.

(כִּי בַדָּבָר, אֲשֶׁר זָדוּ עֲלֵיהֶם). When the Mitzrim had more drive than the Yidden they were able to make the Jews be subservient to them. As Rav Schorr said on Shemos 1:8 (וַיָּקָם מֶלֶךְ-חָדָשׁ, עַל-מִצְרָיִם) the Mitzrim had the power of Hischadshus, of renewal and that is why they were able to cause the Jewish people to become their slaves and their servants.

The Refuah is as it says in Shemos 12:1(הַחֹדֶשׁ הַזֶּה לָכֶם). The Refuah is that Klal Yisrael has to seize Hischadshus, has to seize newness. That is why Rosh Chodesh is the Yom Tov of Klal Yisrael. The moon is the calendar of Klal Yisrael. This is because we look to have that Hischadshus, that renewal. (וַיָּזֶד יַעֲקֹב, נָזִיד).

A Vort for Rosh Chodesh, a Vort for the Parsha with the idea that even if you have as for an example a person who went to Mishmar for a while and it became Shvach, it became weak, its gone. Rosh Chodesh comes and (וַיָּזֶד יַעֲקֹב, נָזִיד). You have to get the hint, you have to get a Hischadshus for what you need to do and in that way you will be successful.

2 - Topic - A Vort from the Netziv on the difference between El and L'

Let's move from that to a technical Vort of the Netziv. Incredible the way the Netziv on Chumash learns the Pesukim. This is at the end of the Parsha 28:1. It says a Posuk which doesn't seem to

require Drush. It says there that Yitzchok called Yaakov and he told him to go and find a wife. (וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב, וַיְבָרֶךְ אֹתוֹ). Why did he give him a Beracha again? I don't know. He is sending his son out to find a Shidduch so he gave him a Beracha. (וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב). The Netziv here talks about the fact that sometimes it says Vayikra El Ploni and other times it says Vayikra L'ploni. What is the difference between El Yaakov or L'Yaakov? What is the difference in meaning?

The Netziv says that L' means that someone is far away and you called him to come close. That is Vayikra L' because you call to the person. Whenever it says El, the person is there, but you call him. It is a language of closeness. You call him, come close. You call him because you want to influence him. You want a closeness, not a physical closeness but a sense of closeness.

After he stole the Berachos, Yaakov was ashamed to go to Yitzchok. (וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב, וַיְבָרֶךְ אֹתוֹ). He called him B'lashon Chibah and he Bentched him. Later in Vayechi, we see the same thing in 49:1 (וַיִּקְרָא יַעֲקֹב, אֶל-בָּנָיו). He called to his sons. In other words, he called them to come close as I want to give you a Beracha.

The Netziv sees this in a number of places. In Va'eira 8:21 when Pharoh wanted to let Klal Yisrael leave in one of his earlier attempts to do so. The language of the Posuk is (וַיִּקְרָא פַרְעֹה, אֶל-מֹשֶׁה וּלְאַהֲרֹן). Striking. (אֶל-מֹשֶׁה) and (וּלְאַהֲרֹן). It should say V'El Aharon. Zagt the Netziv no. Aharon he called because he wanted him to be there. But (אֶל-מֹשֶׁה). He wanted an Hiskarvus to Moshe, he wanted to win favor in Moshe's eyes. So by Moshe it says El and there by Aharon it says L'.

Similarly, in Vayikra 1:1 (**וַיִּקְרָא**, אֶל-מֹשֶׁה; וַיְדַבֵּר יְרוָר אֵלָיו). Rashi says a Lashon Chibah, a Lashon of love (**וַיִּקְרָא**, אֶל-מֹשֶׁה). So of course it says El. This is what it says in the Netziv. The Netziv very often has a theme that as you learn Chumash you see he mentions many times. I'm not an expert, so I don't know where else he might mention it.

In Birchas Kriyas Shema we (Nusach Sfard) say (וְנוֹתְנִים בְּאַהֲבָה רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם). That the Malachaim call each other (בְּאַהֲבָה לְהַקְדִּישׁ לְיוֹצְרָם). How do we know that Malachim call each other (בְּאַהֲבָה)? The Posuk says in Yeshaya 6:3 (וְקָרָא זֶה אֶל-זֶה וְאָמַר). It uses the word El instead of L', so Mimeila it has to be (בְּאַהֲבָה). Calling to somebody is a Lashon of Ahavah. A beautiful insight into the language of the Posuk.

3 - Topic - A thought on the preciseness of how the Berachos were given by Yitzchok.

27:28 (וְיִתֶּן-לְךָ, הָאֱלֹהִים) the Beracha that Yitzchok is giving Yaakov but he thinks he is giving Eisav is a Beracha that Hashem should give him (דָּגָן). (וְרֹב דָּגָן, וְתִירֹשׁ--מִטַּל הַשָּׁמַיִם, וּמִשְׁמַנֵּי הָאָרֶץ) is wheat and (תִּירֹשׁ) is wine. It seems a little strange as all over the Torah when (דָּגָן, וְתִירֹשׁ) are mentioned I think that Yitzhor or oil is mentioned as well.

In Shema we say Devarim 11:14 (וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ). It says the three together. Wheat, wine and oil go together. By the Chiyuv Terumos and Maisros it says the same thing in Devarim 7:13 & 12:17 (דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ). On the Mizbaiach you are allowed to bring three things that grow, (דָּגָן) - Menachos, (תִּירֹשׁ) - Nesachim and (וְיִצְהָרֶךָ) the oil of the Menachos. These three typically go together. It needs an explanation as to why over here the Berachos that Yitzchok gives he only

mentions (דָּגָן, וְתִירֹשׁ). Maybe it is not a Kasha and maybe it is a Kasha but it is something that I was wondering about. Then I had a thought, I had a Machshava.

Many Meforshim including the Bais Halevi here on the Parsha say that the plan of Yitzchok Avinu was that Yaakov would be the Yisacher and he would have Olam Haba and that Eisav would be the Zevulan and he would have Olam Hazeh and that was his plan to give the Berachos to Eisav. That is good except that by oil it says that the Segula of oil is Zikaron, to have Hatzlacha in learning. Oil is something which is a Segula for learning and it says in Horiyos 13b (2nd line from the top) (**ת"ר חמשה דברים משכחים את הלימוד**) that eating olives makes you forget (**והרגיל בזיתים**) but (**חמשה דברים משיבים את הלימוד**) if you have oil (**בשמן זית**) it is very good for memory.

The Gemara says in Berachos 57a (33 lines from the top) (**הרואה שמן זית בחלום יצפה למאור תורה**). (**שמן זית**) is always a sign of Chochma. We have this in Nach also, and therefore, when Yitzchok thought that he was giving the Berachos to Eisav and that he was giving the Gashmiosdika Berachos, he left out the oil. The oil, that stayed with Yaakov Avinu even in his Machshava there was no Machshava to give it to Eisav. Perhaps that is why (וְיִצְהָרֶךָ) is not there.

4 - Topic - A beautiful Remez in Chaggai to our Parsha from the Sefer Gan Na'ul.

Before I sign off, I want to tell you something that I saw in the Sefer Gan Na'ul on the Parsha which is beautiful. I mention this because many of us have learned the Navi Chaggai over the last couple of months. After Yomim Noraim I requested and a lot of my friends agreed and learned Sefer Chaggai. Chaggai is the 10th of the Trei Asar Sefarim. It is only 38 Pesukim in two Perakim. I encourage everyone to learn it. Take it on the plane when you fly somewhere and Chazer it. It is only 38 Pesukim that has a lot of Yedios.

The first Rashi has the kings and the last Rashi has the Kohen Gadol. In Chaggai you will remember in Perek Beis, Chaggai tests the Kohanim who are coming back to the Bais Hamikdash if they know their stuff. The question on the test as brought in Posuk 12 is regarding the transmission of Tumah. There it says that if somebody is in a situation where his Beged became Tamei, (וְנָגַע בְּכְנָפוֹ אֶל־הַלֶּחֶם) and his Beged touches bread, (וְאֶל־הַנָּזִיד) and the bread touches cooked food, (וְאֶל־הַיָּיִן) and the cooked food touches wine, so the question is how far does the Tumah go. That was the question on the test.

The Sefer says beautifully. He could have picked any three or four things that transfer the Tumah. Why did he choose Lechem, Nezid and Yayin? Geshmak! This is because that is what Eisav got, not only Netzid Adashim but he also gave him bread and something to drink.

Chaggai was hinting to them, you are coming back to the Bais Hamikdash, if you behave you will have it. If you don't behave you will lose it. What a beautiful Remez and Upteiching in the Posuk. (אֶל־הַלֶּחֶם וְאֶל־הַנָּזִיד וְאֶל־הַיָּיִן). Geshmak! The next time you Chazer Chaggai or for the few of you who have not yet learned it, the next time you learn Chaggai make note of this beautiful Remez.

With that, I wish one and all an absolutely wonderful Shabbos, a Shabbos of Hatzlacha in everything you do, a Hischazchus of Kisleiv towards Chanukah which is certainly a time to be Mechazeik in our Avodas Hashem. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Toldos 5778

1 - Topic - The lesson of the Sh'nei Gedayei Izim

Don't forget that we Lain the Haftorah of Machar Chodesh since Sunday will be B'ezras Hashem Rosh Chodesh Kisleiv. For today I would like to discuss the words of Rivka to Yaakov Avinu in Perek 27 and the three Nikudos I want to mention all have to do with Rivkah. The first one has to do with the fact that Rivkah in preparing food for Yitzchok says as is found in 27:9 (לֶךְ-נָא, אֶל-הַצֹּאן, וְקַח-לִי מִשָּׁם שְׁנֵי גְדָיֵי עִזִּים, טֹבִים). Go get me two goats so that I can prepare a meal for Yitzchok Avinu. Of course it is a Davar Pele, why in the world does Yitzchok Avinu need two goats, how hungry could he have been.

Rashi says (וכי שני גדיי עזים היה מאכלו של יצחק, אלא האחד הקריב לפסחו והאחד עשה מטעמים) one was for the Korban Pesach and one for dinner. Why do you need one for dinner if you have one for the Korban Pesach? Probably what Rashi means to say is that the Korban Pesach is eaten Al Hasova and therefore, you need one Korban for dinner and one Korban to eat the Korban Pesach Al Hasova. This is Rashi. It is hard to say that it is Pshat, but lacking any other Pshat this is how Rashi learns Pshat.

I would like to share with you the words of the Netziv in Harchev Davar who adds that there was a Remez that Rivkah was saying to Yaakov Avinu. The Netziv doesn't say this on his own. He brings a Medrash that the Sh'nei Gedayei Izim are a Remez to the Shnei S'irai of Yom Kippur. As you know, on Yom Kippur there is S'ir Echad Lashem and S'ir Echad Lazazeil and these two were a Remez to the two S'irim. It needs some kind of Hesber what in the world does Yom Kippur have to do with this which applies on Pesach.

Zagt the Netziv very Geshmak. Rivkah was teaching Yaakov Avinu a lesson here. Yaakov said that I am going to go B'ramaos, I am going to go with trickiness, I am going to go with lies? Is that the way to serve the Ribbono Shel Olam?

Rivkah told him let me teach you something. In the Avodah of Yom Hakipurim we bring two S'irim. One which is offered to Hashem and one which is offered L'azazeil. Why is one to Azazeil, it is a sign of the Sitra Achara? It is not a Korban that is offered in the Bais Hamikdash?

The answer is that Hashem created Kochos Hat'haro V'ha'emes in this world and He created Kochos Hatumah and Sheker in this world. Of course it is our job to connect the Tahara to Emes. However, there are times where we are commanded to give a Shochad to the Satan, a little bit to the Sitra Achara, where we use the Kochos of the Sitra Achara in serving the Ribbono Shel Olam. We see that from Yom Kippur where the S'ir L'azazeil is B'lashon HaRamban, Shochad L'satan, like a bribe to the Sitra Achara. There is a little bit of Kochos Hatumah that we use L'kedusha as well. That was the Remez of the Sh'nei Gedayei Izim according to this Medrash, a Remez that you have to be multi-faceted, that you have to be able to do what is right and do what is the Ratzon Hashem even in a case where it requires Ramaos, where is requires Sheker that as well. So this was Rivkah's lesson to Yaakov that was Mirumaz in the Sh'nei Gedayei Izim.

2 - Topic - The lesson of (עַד-שׁוּב אַף-אָחִיךָ מִמְּךָ)

Let's move on to a second thought that actually comes with a story that is perfect for the Shabbos table, really a Gevaldige lesson. This comes from the Maimar Mordechai of Rav Mordechai Schwab who says the following and it comes to explain the words of Rivkah which she says in Posuk 43. The following words she says to Yaakov Avinu, go to Lavan's house (וְעַתָּה בְּנִי, שְׁמַע בְּקֹלִי; וְקוּם בְּרַח-לְךָ אֶל-לָבָן אָחִי, חָרָנָה). How long will you stay there? (וְיָשַׁבְתָּ עִמּוֹ, יָמִים אֲחָדִים--עַד אֲשֶׁר-תָּשׁוּב, עַד אֲשֶׁר-תָּשׁוּב, חֲמַת אָחִיךָ). Stay there until when? (חֲמַת אָחִיךָ). Until your brother's anger subsides. Posuk 45. (עַד-שׁוּב אַף-אָחִיךָ מִמְּךָ). Until your brother's anger ends from you. What in the world, this is redundant. Posuk 44 (עַד אֲשֶׁר-תָּשׁוּב, חֲמַת אָחִיךָ). (עַד-שׁוּב אַף-אָחִיךָ מִמְּךָ) This is a redundancy. Rivkah is saying what appears to be the same thing twice.

Rav Schwab told over a Maiseh or Mashal. If I understand correctly it comes from the Ben Ish Chai. The story of a man, a Rav who was involved in a town with a Moser, with a Yid who was a Rasha and he had to publicly embarrass him and chase him out of the community. The Moser swore to take revenge. The day came that the Rav was traveling on the road with two Talmidim out of the city and in the distance they saw the Moser and he sees them and he raises his fist and comes running with some hoodlums. The Talmidim and the Rav are frightened. The Rav says give me a few minutes and he closes his eyes as the Moser is running towards him and he concentrates and he thinks hard. Lo and behold when the Moser comes he says to the Rav I am not going to touch you. Give me Reshus to beat up the Talmidim and the Rav said no. The Moser was Mekabeil and he was Mevakeish Mechilah and the Talmidim were Nishtomeim as they saw the anger in him when he had started out running towards them. Subsequently, the Talmidim asked the Rav what were you doing when you closed your eyes and were concentrating, were you Davening?

He told them, as it says in Mishlei 27:19 (כַּמַּיִם, הַפָּנִים לַפָּנִים--כֵּן לֵב-הָאָדָם, לָאָדָם). As the image of a face when you look into the reflection in a still pool of water. When you smile it smiles at you. Pnei Ish El Achiv, the face of a man to his brother. As you are to him he will be to you, and he thought to himself if I can feel Ahavah towards this man and get rid of my Tainos to him and feel real Ahavah then when he comes to me he will feel real Ahavah to me too. V'kach Hava, I worked hard for those few minutes to take away my complaints to him, my Tainos to him, to feel a genuine love to him, and when he came he couldn't help but to feel a love for me. But the two of you still hated him so he asked permission to beat you up. But as a tool, if you have Ahavah for someone (no guarantee) but it will be Poel that he will have Ahavah to you.

Zagt Rav Mordechai Schwab based on this Mashal, he says Gevaldig. In Parshas Vayishlach the Meraglim say as is found in 32:7 (בָּאנוּ אֶל-אָחִיךָ, אֶל-עֵשָׂו) we came to your brother. Your brother? He is not your brother, he is Eisav who hates you. What did Yaakov Avinu do? When Eisav comes towards him from the distance as it says in 33:3 (וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים). He shows great respect and love for his brother. Imagine, he bows seven times, not bowing the way you do by Modim nodding his head. (וַיִּשְׁתַּחוּ אַרְצָה) He spreads himself on the ground in a sign of respect (שֶׁבַע פְּעָמִים, עַד-גִּשְׁתּוֹ עַד-אָחִיו) until he comes to him.

Zagt Rav Schwab (עַד-גִּשְׁתּוֹ עַד-אָחִיו) when he got there it was Achiv again it wasn't Eisav. He showed him so much Ahavah that it was M'oreir, it awakened a feeling of Achva, a brotherly relationship. Eisav could not help but to feel an Ahavah back.

Where did Yaakov get this idea as he had not heard the story? The answer is that this is what his mother told him. His mother told him go away until the time will come. When will the time come? (עַד אֲשֶׁר-תָּשׁוּב, חֲמַת אָחִיךָ) When your brother is not angry. When will your brother not be angry? (עַד-שׁוּב אַף-אָחִיךָ מִמְּךָ). When you will stop having anger and complaints and hatred against your brother then he too will stop having anger. This is because a person who feels true love to someone else and gets rid of his personal Peni'os is able to create in the other direction love.

Klal Gadol Ba'chaim say Rav Schwab, a Mentch Macht the Eigenir Tzaros. A person makes his own problems. A person is capable of making peace with someone else if only he feels the Ahavah.

Rav Schwab brings that this idea comes from Rav Chaim Voloziner quoted in Keser Rosh. He says there, that when you feel that somebody has hatred to you show him love and hopefully in Heaven it will cause an awakening of a reciprocal love. What a beautiful lesson.

Rivkah so many years ago taught Yaakov two lessons, the lesson of the Sh'nei Gedayei Izim and the lesson of (עַד-שׁוּב אַף-אָחִיךָ מִמְּךָ). And here we are, the great great grandchildren of Rivkah learning the lessons as we approach Parshas Toldos.

Topic 3 - A Dikduk thought.

Rivkah taught one more lesson which is a Dikduk lesson. Rivkah says in Posuk 8 (וְעַתָּה בְנִי, שְׁמַע בְּקֹלִי--לַאֲשֶׁר אֲנִי, מְצַוֶּה אֹתָךְ) this which I command you. It doesn't say Metzaveh Osach. What is (מְצַוֶּה)? The answer is that in Lashon Nekaiva Metzaveh switches to (מְצַוָּה). Apparently Rivkah was familiar with Dikduk and she didn't say Ani Metzaveh Osach as most people would say. She said (לַאֲשֶׁר אֲנִי, מְצַוָּה) because the Komatz takes the place of the Segal.

Freigt the Kasha, why do women say (מודֶה) .(מוֹדָה אֲנִי לְפָנֶיךָ) is Lashon Zachor. Why are the ladies saying (מוֹדֶה אֲנִי לְפָנֶיךָ) it should be Moda Ani Lefanecha. Lashon Nekaiva is Moda and as we saw the Sefardik Siddurim say (מוֹדָה אֲנִי לְפָנֶיךָ) and L'nashim Moda Ani Lefanecha. How do you like that?

That is why we call our kindergarten teachers Morah and the Rabbanim Moireh as in Moireh Derech. A Moireh is a male while a Morah is a female. What do you know. We actually learned a piece of Dikduk. Is it going to make the ladies change from (מוֹדָה אֲנִי לְפָנֶיךָ) to Moda Ani Lefanecha, I don't know. But the Yedi'a, the knowledge, the understanding of the way Lashon Kodesh works is Geshmak.

And so, three lesson from the Baba Rivkah may she be a Melitza Yosheir for all of us as we learn her words. IY"H Shabbos Parshas Toldos should be a Gutten Shabbos for one and all!

Rabbi Reisman - Parshas Toldos 5777

1. Topic - What it means that Eisav was a Rasha.

As we prepapre for Shabbos Parshas Toldos. For this week I would like to share with you a few ideas but perhaps the biggest Chiddush of all is the first thought that I would like to share with you which appears in the Sefer Hazikaron to the Michtam Eliyahu where there is a Maimar from HaRav Tzvi Shraga Grossbard (1916 - 1993) on page # Reish Samech Tes to Reish Ayin which reflects on the teachings of the Michtam Eliyahu and says the following most incredible thought regarding this week's Parsha.

Before I get to it, I would like to start with an old question of the week. In Parshas Toldos 27:27 when Yaakov is in front of Yitzchok pretending to be Eisav, it says (וַיִּגַּשׁ, וַיִּשַּׁק-לוֹ, וַיָּרַח אֶת-רֵיחַ בְּגָדָיו, וַיְבָרֲכֵהוּ). That Yaakov approached Yitzchok, he smelled the beautiful smell of his Begadim and Rashi says that it smelled like Gan Eden. (וַיֹּאמֶר, רְאֵה רֵיחַ בְּנִי, כְּרֵיחַ שָׂדֶה, אֲשֶׁר בֵּרְכוֹ יְרוָר). Beautiful! I don't get it. He smelled the Rai'ach of his Begadim?

Earlier in Posuk 15 it says (וַתִּקַּח רִבְקָה אֶת-בִּגְדֵי עֵשָׂו בְּנָהּ הַגָּדֹל, הַחֲמֻדֹת, אֲשֶׁר אִתָּהּ, בַּבָּיִת; וַתַּלְבֵּשׁ אֶת-יַעֲקֹב, בְּנָהּ הַקָּטָן). It says that these were the Begadim of Eisav. If he smelled Yaakov and he smelled Gan Eden this I understand, but that he smelled the Begadim and he smelled Gan Eden? Tzorech Iyun Gadol! It is one of those questions on the Parsha which it is a Mitzvah to answer but nothing to do with any Dvar Torah that I am going to share. Tzorech Biur.

Now let's go to the thought of the Michtam Eliyahu in the Sefer Hazikaron. The Yesod there is a reflection on a Yesod of Rav Dessler that a person has to be sure to connect his Chitzoniyos, his outward behavior to his Penimios. Good Chitzonios behavior has to connect to the person inside, has to affect the essence of who a person is and it has to touch on the innermost private feelings of a person. A person has to connect to the Ribbono Shel Olam not just in front of people. When you are all alone you have to be able to look to HKB"H and sense HKB"H. The connection between Penimios and Chitzonios is a major teaching of Rav Dessler.

Regarding our Parsha, Rav Dessler taught that when Chazal talk about 27:41 (וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ) and in Melachim I 12:26 (וַיֹּאמֶר יָרָבְעָם, בְּלִבּוֹ). The Medrash in this week's Parsha says that Eisav or Yeravam thought in their heart things that were not what should have been. Mishlei 26:23 (כֶּסֶף מְצֻפֶּה עַל-חָרֶשׂ). The Medrash says that outside they were silver or gold and inside they were cheap, they were Cheres. B'libo, they were not complete.

Says Rav Dessler, the Chitzoniyos was truly silver or gold, it truly was worthy. It wasn't a fake. When Eisav asked how to give Maaser he was not kidding around. He meant seriously how do you give Maaser. His Chitzoniyos was real. He really served Hashem on the outside.

This reminds me of something Rav Avigdor Miller used to say, that if Eisav would walk into one of our Shuls we would sit him on the Mizrach Vant. We would consider him to be one of the Gedolei Hador. This is because in his Chitzoniyos it was not fake, it was not an act, it was something very real. What Eisav was missing was the connection to the Penimios, the connection to the inside.

When Chazal say about Yeravam that HKB"H said to Yeravam and the language in Maseches Sanhedrin 102a (2 lines from the bottom) is he grabbed him by his Begadim, (אמר ר' אבא אחר שתפשו הקב"ה לירבעם בבגדו ואמר לו חזור בך ואני ואתה ובן ישי נטייל בגן עדן). HKB"H grabbed Yeravam by his Begadim and he said do Teshuvah and together we will go to Gan Eden. Yeravam said (אמר לו מי בראש) who goes first and bang, he lost it with that because he was all Chitzoniyos.

Says Rav Dessler, He grabbed Yeravam by his Beged. The Beged represents Chitzoniyos. His Chitzoniyos was good. He said I can pull your Beged into Gan Eden. (חזור בך). Make sure that your Penimios is worthy of it and then (ואני ואתה ובן ישי נטייל בגן עדן). The point is very often a person does have care in serving Hashem. He really is Midakdeik in Mitzvos but it is still missing if it doesn't touch his Penimios.

Says Rav Grossbard, that is Pshat in Davening when we say V'taheir Libainu L'avdecha B'emes. HKB"H purify our hearts to serve you truthfully. What does that mean? V'taheir Libainu L'avdecha, let our hearts be pure and we will serve you. B'emes, with truth. Because on the Chitzoniyos we can serve HKB"H and we can really mean it, but if we don't have a pure heart then it doesn't work. If the Penimios is not affected then it doesn't work.

We also say V'sein Sachar Tov L'chol Habotchim B'shimcha B'emes. Give good Schar to those who are Boteach in your name. B'emes, with a truth, with a Penimios. We say (וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת). That means that there are some people who have Bitachon but it is not truthful. There are some who praise G-d but it is not truthful. It is not something which touches the essence of who the person is.

The Avodah of Hashem is to be truthful, to be Emes. The Middah of Yaakov is Emes. That it should go into the core of the person. It should be a true serving of Hashem even if it involves discomfort, even if it involves being insulted, even if it means that you are traveling and you are being careful in Pas Akum or Cholov Akum and now you can't have it. It is only when it is easy! When it touches the Penimios of a person it becomes the essence of the person.

We see it in Yeshiva Bachurim. Many Yeshiva Bachurim serve Hashem but there is a difference. It is them, it is who they are. They go out to the world later and they are prepared because they purified themselves and some have not. That is an idea that is very hard to see on a person of the Penimios of a person.

The point I want to harp on is that Rav Dessler said that Hashem grabbed Yeravam on his Beged. His Beged was Gan Eden'dik. The Beged was ready to go to Gan Eden. (שתפשו הקב"ה לירבעם בבגדו ואמר לו חזור בך ואני ואתה ובן ישי נטייל בגן עדן) It was the Penimios that was no good.

We take those words and we come to our Parsha. The Begadim of Eisav came in. Yitzchok smelled the Begadim of Eisav and he said I smell Gan Eden. Yes, the Bigdei Eisav were Ra'ui for Gan Eden. There was greatness. It has to go into the Penimios of a person to be worthwhile. That is an absolutely beautiful thought regarding the Parsha and how Eisav could fool Yitzchok and it gives us a little more of an insight.

2. Topic - Kavod Hashem versus Kavod Talmidei Chachamim

Let me go to a Dvar Mussar from Rav Mordechai Druk in his Sefer Darash Mordechai on the Parsha (page # 184). At the beginning of the Parsha 25:19, Rashi brings (ליצני הדור) the Leitzanim said (מאבימלך נתעברה שרה). Who cares? Why do we suddenly care what the Leitzanim say? HKB"H who runs this world is not worried about Leitzanim.

We find in Parshas Beraishis as it says in 1:26 (נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ). Let us make man in our image and the Malachim said G-d if you speak in Lashon Rabbim then Apikursim are going to find a place to say that there are multiple gods. The Ribbono Shel Olam said look if they want to know the truth they will learn, they will find why it is Lashon Rabbim. If they don't, we are not worried with Leitzanei Hador. (כתוב והרוצה לטעות יטעה). We see that G-d is not so concerned with the Leitzanei Hador. Why in this week's Parsha is He so suddenly concerned?

Says Rav Druk wonderfully, when it is Nogea to Kavod Hashem then G-d doesn't care about Leitzanei Hador, the Ribbono Shel Olam is higher than that so the Leitzanei Hador will make fun of G-d and say that there are multiple gods, there is no Nafka Mina. When it comes to the Kavod of Avraham Avinu, the Kavod of a Talmid Chochom, people are going to say (מאבימלך נתעברה שרה), it is Nogea to the Kavod of Avraham, the Kavod of Sarah, the Kavod of Yitzchok, the Kavod of Talmidei Chachamim G-d cares what the Leitzanei Hador say. A very fundamental difference between the two.

Rav Druk also brings from Yeravam. In Melachim Aleph 13 we find Yeravam offering a sacrifice to an Avoda Zorah. In the Navi, the Navi comes to give him Mussar and Yeravom from on top of the Mizbaiach sticks out his hand and says 13:4 (תִּפְשֻׂהוּ) grab it and the Posuk says (וַתִּיבַשׁ יָדוֹ אֲשֶׁר שָׁלַח עָלָיו, וְלֹא יָכֹל לַהֲשִׁיבָהּ אֵלָיו) that his hand which he had extended to point to the Navi froze and became paralyzed.

Zagt Rav Druk, look at this. He is bringing Korbanos outside the Bais Hamikdash to an Avodah Zorah and nothing happens to him and he says (תִּפְשֻׂהוּ) about the Navi and bang a miracle happened. For Kevod Atzmo the Ribbono Shel Olam is not Tovea, but Kavod Talmidai Chachamim that the Ribbono Shel Olam is Tovea.

Similarly, later in the Parsha Chameish Aveiros Asah Eisav Hayom. Eisav did many Aveiros that day, yet the Posuk says in 25:34 (וַיִּבֶז עֵשָׂו, אֶת-הַבְּכֹרָה). It doesn't talk about his other Aveiros which seem to be worse, it talks about being Mevazeh the Bechora. Zagt Rav Druk in the name of Rav Yosef Salant, the Medrash says (וַיִּבֶז עֵשָׂו, אֶת-הַבְּכֹרָה) Eisav made fun of Yaakov. Why did he care so much about the Bechora, he and his friends were laughing at this Yeshiva Bechor, who cares about the Bechora. Other Averios, the Ribbono Shel Olam says ok I don't have to mention it, but to be Mevaze Yaakov, that I mention. Kavod Talmidei Chachamim that the Ribbono Shel Olam is Doreish, that the Ribbono Shel Olam looks for. We should have the same Middah that by Kavod we should be Mevater but what is Nogea Kavod Talmidai Chachamim around us that is hard to think about.

3. Topic - Causing someone pain for no reason.

One last short Mussar thought. I could end just with this question. This is an appropriate question of the week. 25:22 (וַתֵּלֶךְ, לִדְרֹשׁ אֶת-יְרוָֹר). Rivkah sees some strange behavior on the part of the baby. She thinks that there is just one in her womb. (וַתֵּלֶךְ, לִדְרֹשׁ אֶת-יְרוָֹר). She goes to ask. Who should she go to? She goes to the Gadol Hador, Sheim. Why doesn't she go to her husband, Yitzchok is the Gadol Hador. You have a question, ask your husband the Shaila. What is (וַתֵּלֶךְ, לִדְרֹשׁ אֶת-יְרוָֹר)? She went to Sheim to ask him the Shaila. Someone told me that that is the style of Rebbetzins, they don't trust their husbands as much as they trust outsiders. But we can't say that about Yitzchok Avinu. Why did Rivkah go elsewhere, why didn't she go to Yitzchok Avinu?

The Teretz may well be a lesson. If you know something and it is going to cause someone pain by telling him, don't tell him unless there is a purpose. If there is a purpose in telling him and he can help himself, of course tell him. But sometimes somebody has a Tzarah and it is revealed to the person for no good reason. There is nothing that he can do about it anyway.

Rivka knew there was something wrong. This baby is jumping at the Avoda Zorah. She said if I am going to ask Yitzchok, he is going to have Agmas Nefesh. Let me better to go to Sheim Ben Noach and I will ask him and I will spare Yitzchok the Agmas Nefesh. We don't find that she told Yitzchok that one of these babies will go to the Bais Avodah Zorah. If she would have told him, he wouldn't have favored Eisav like he did. There is no reason to tell something to someone if it will cause that person pain. Unless there is a positive reason for telling the person.

And so, three absolutely wonderful thoughts for today. The first from the Baal Michtam Eliyahu and Rav Grossbard. Really a tremendous insight into what it means that Eisav was a Rasha. The second Vort regarding Kavod Hashem and Kavod Talmidei Chachamim and this last quick Vort regarding causing someone pain for no reason.

I wish everybody an absolutely wonderful Mishmar, Erev Shabbos, Shabbos, and Motzoei Shabbos. A wonderful meaningful stretch as we welcome the month of Kisleiv and the month of Chanukah. A Gutten to one and all!

Rabbi Reisman - Parshas Toldos 5776

1. Let me start with a story that is brought in V'hareiv Na (Cheilek Beis) on this week's Parsha. Because in this week's Parsha we have the imposter, Yaakov Avinu posing as Eisav, he brings the following interesting Shaila. Reuvain lent money to Shimon. Shimon now owes Reuvain say $5,000. The following incident took place. Reuvain called Shimon and asked for his money back. He said my son is going to be passing by your neighborhood and he will ring your bell in a few minutes and give him the money. A couple of minutes later somebody rings Shimon's bell, however, the person was not Reuvain's son, it is a collector, a Shaliach Mitzvah who is going from door to door. He rings the bell and Shimon opens the door and Reuvain says I have been waiting for you. He gives him an envelope full of money. The collector who is used to getting a dollar or a Shekel or two is very delighted to get an envelope full of bills and he goes on his way. A couple of minutes later Reuvain's son knocks on the door and he says I am Reuvain's son and you have to

pay me. Shimon says I just paid. You just paid who? I just paid the person that I thought was Reuvain's son. The question was what happens in this case. After all, Reuvain told him pay the person who rings your bell. Does Shimon have to pay again? This is the Shaila.

A fascinating interesting story but not much of a Shaila. We all understand that Reuvain never got paid and Shimon paid the wrong person. It was not his fault and it was a mistake but you pay for your mistakes. We all understand that Shimon has to pay the money again. The fact that Shimon gave the money to a collector who came door to door is totally irrelevant and has nothing to do with Reuvain or Reuvain's son and he has to pay him again. That is what it says in the Sefer. Ad Kan the story.

The story in truth is worth retelling because of the Hashgocho Pratis. Imagine, a man is collecting Shekolim door to door and the Ribbono Shel sees to it that he gets $5,000 which as far as he knows he is not a Ganev to his knowledge. He walks home and he had a good day. It is a wonderful story of Siyata Dishmaya and that is why I wanted to share it with you.

But then coming to the phone as I was reviewing this, I had a question. I don't understand. If somebody would go and be Tovei'a the collector, of course he would have to go and return the money. The money was given to him under false pretenses. We all understand that he is not entitled to the money but he doesn't know it.

What about this week's Parsha? Isn't that the same story? Yitzchok told Eisav go prepare my Seudah and when you return I will give you a Beracha. Someone else walks in and he gives him the Beracha and then Eisav comes in later. We all accept that Yaakov got the Beracha and that he is entitled to it. I don't understand. Would anyone think that the collector actually is entitled to the $5,000? We all understand that if you find the collector and you tell him the story that he will return it as it was given B'taos. Strange that the Berachos to Yaakov at least the way we accept it are Chal, the Beracha is valid to Yaakov. Halo Davar Hu! The story for this week turns into the question of the week.

2. For the second Dvar Torah I would like to start with something from Navi, that is found in Shoftim 16:17. As you all should know, Shimshon marries a Pelishti woman named Delila and Delila is his undoing. Delila is bribed to learn the secret of Shimshon's strength. Once, twice, a third time Shimshon lies to her and says that my strength depends on this or that or a third thing and they are all not true. Finally, Delila tells Shimshon you don't love me and you don't want to share the secret with me. In a moment of weakness Shimshon tells her. The Posuk says that this time Delila believed him. 16:18 (וַתֵּרֶא דְּלִילָה, כִּי-הִגִּיד לָהּ אֶת-כָּל-לִבּוֹ). Delila saw that this time he was telling the truth, that if his hair is cut he loses his strength.

The Gemara in Maseches Sotah 9b (14 lines from the bottom) asks (מנא ידעה). He lied to her three times, how did she know that this time he was telling the truth? (אביי אמר ידעה בו באותו צדיק דלא מפיק שם שמים לבטלה). You see, when Shimshon responded he said (כִּי-נְזִיר אֱלֹהִים אֲנִי). I am a Nazir of G-d. He said G-d's name. The Gemara says that she realized that this Tzaddik would not say the Sheim Shamayim L'vatala. If he said (כיון דאמר נזיר אלרים אני אמרה השתא ודאי קושטא קאמר) he is certainly telling the truth. Therefore, she knew that he was telling the truth, she cut his hair and the rest is the story of Shimshon. This Gemara is a Pele. What do you mean (ידעה בו באותו צדיק דלא

מפיק שם שמים לבטלה)? All of you who are listening to me giving this Shiur, are you (מפיק שם שמים לבטלה). Would you say Hashem's name for nothing? Would you say (נָזִיר אֱלֹדִים אֲנִי) and say Hashem's name? Never in a million years. What is (ידעה בו באותו צדיק דלא מפיק שם שמים לבטלה)? A Pele.

Let's turn to this week's Parsha. Rav Yaakov has a piece on the Parsha. At the time when Yaakov Avinu comes into Yitzchok and he is pretending to be Eisav and Yitzchok asks as is found in 27:20 (מַה-זֶּה מִהַרְתָּ לִמְצֹא בְּנִי) how did you come so quickly? Yaakov disguised as Eisav replies (כִּי הִקְרָה יְרוָֹר אֱלֹרִיךְ לְפָנָי). Because HKB"H caused me to find the food right away. Says Yitzchok, this is Eisav? Yitzchok said as is found in Rashi to 27:21 (אין דרך עשו להיות שם שמים שגור בפיו). It is suspicious. Why is he saying G-d's name. Eisav doesn't say G-d's name. Eisav doesn't talk about the Ribbono Shel Olam. Something is suspicious. Then Yitzchok says (גְּשָׁה-נָּא וַאֲמֻשְׁךָ בְּנִי), I want to tap you. This is what is says in the Parsha.

The Ramban asks (ואני תמה, כי לא היה עשו רשע בעיני אביו, ואולי היה חושב בלבו כי בעבור היותו איש שדה ולבו על הציד, איננו מזכיר שם שמים מפחדו שלא יזכירנו במקום שאינו טהור ומבלי כוונה, ונחשב לו זה בעיני אביו ליראת שמים. ועל דרך הפשט יהיה זה בעבור טביעות הקול) what are you talking about, Eisav was not a Rasha in the eyes of his father. Yitzchok thought that Eisav was a fine person. So what does it mean (אין דרך עשו להיות שם שמים שגור בפיו). What is going on?

The Ramban explains the following. He says that Yitzchok thought that Eisav doesn't say G-d's name. Why? When you talk to someone and we have a custom that when you ask someone how are you feeling the response is Boruch Hashem. You are allowed to say G-d's name Mai'ikur Hadin. You are allowed to say Boruch Hashem this and this happened. You are allowed to say G-d's name. It is a Harchaka you do for Yir'as Shamayim.

The Ramban says that the thought of Yitzchok was that since Eisav is a Ish Tzayid, he is catching animals and he is skinning them, cutting them up, he is in a place that is not always clean. Therefore, as a Harchaka he always says Hashem and not Hashem's name. This is the practice of most people today. We say Hashem and not Hashem's name. Although if you look in the Magen Avraham Siman 215:5 he brings this Hanhaga and Rav Yaakov Emden quoted in the Sharei Teshuva there says no, you should say Hashem's name when you are talking to people. V'chein Shelomad Gemara. Rav Yaakov Emden says when you learn Gemara say Hashem's name when you learn a Posuk.

Whatever your practice is says Rav Yaakov, B'kavanas Haramban, that ordinary people don't say HKB"H's name. When we talk we say Hashem. That is what Yitzchok thought Eisav was doing. When you go places and you are among people don't get used to saying Hashem's name. If you say Hashem's name in a place that is not clean, if you are facing perhaps a women whose hair is not covered when it should be, then it is an Aveira to say Hashem's name. Therefore, we have a Harchaka that we don't say Hashem's name. Who actually would speak out G-d's name in talking? Only somebody who is really a Tzaddik like Yaakov Avinu. Yaakov Avinu was sure that every time he says HKB"H's name he will be conscious of whether he is allowed to say it under those circumstances. Therefore when Yitzchok said why did you come so quickly? He said (כִּי הִקְרָה יְרוָֹר אֱלֹרִיךְ לְפָנָי) he said Hashem's name. Only a Tzaddik speaks to people and has the right to say HKB"H's name.

Now when we turn to the Gemara in Sotah everything is beautiful. (ידעה בו באותו צדיק דלא מפיק שם שמים לבטלה). When you and I read the Navi and it says that Shimshon said (נזיר אלרים אני). We don't know if he said (אלרים) with a (ק) sound or if he actually said it with a (ה) sound. We don't know. So Chazal tells us this Tzaddik says HKB"H's name when he talks and therefore, (ידעה בו באותו צדיק) that he is conscious of what he says and he only says Hashem's name when it is proper. Someone who is not a Tzaddik would never have spoken out the name of Hashem.

3. 27:22 (הַקֹּל קוֹל יַעֲקֹב, וְהַיָּדַיִם, יְדֵי עֵשָׂו) Poshut Pshat this has nothing to do with the Beracha and it is an observation. Yitzchok says the sound is the sound of Yaakov's and the hands are the hands of Eisav. However, Chazal understood that there is a Beracha L'doros. The Gemara in Maseches Gittin 57b (24 lines from the top) says that (הקול קול יעקב אין לך תפלה שמועלת שאין בה מזרעו של יעקב) there is no Tefilla that helps and it doesn't have some connection to (זרעו של יעקב). So a successful Davening is connected and this is the Beracha, the gift of (הקול קול יעקב). L'chora this is a Pele. It is not so. Goyim also Daven to HKB"H and their Tefillos are answered. As it says in Yeshaya 56:7 (כִּי בֵיתִי, בֵּית-תְּפִלָּה יִקָּרֵא לְכָל-הָעַמִּים). The Bais Hamikdash is a place where anybody can go to Daven. We learn the Tefillos of Ninveh in Sefer Yonah where the Tefillos and the Teshuva were answered.

We learn by Shlomo Hamelech when he builds the Bais Hamikdash where he says as is found in Melachim Aleph 8:41 (וְגַם, אֶל-הַנָּכְרִי, אֲשֶׁר לֹא-מֵעַמְּךָ יִשְׂרָאֵל, הוּא). This should work for a Non-Jew as well. Therefore, it is a little hard to understand what the Gemara means the power of Tefilla was given to Yaakov, the power of Tefilla is available to everyone in the world!

To answer this question I turn to Parshas Vaeschanan. There, the Posuk says in 4:7 (כִּי מִי-גּוֹי גָּדוֹל, אֲשֶׁר-לוֹ אֱלֹהִים קְרֹבִים אֵלָיו, כַּיהוָה אֱלֹהֵינוּ, בְּכָל-קָרְאֵנוּ אֵלָיו) who has a G-d as we do that (בְּכָל-קָרְאֵנוּ אֵלָיו) when we Daven to Hashem he answers us.

There the Brisker Rav in the Griz Al Hatorah asks our question that we are asking on (הקול קול יעקב) he asks there. HKB"H answers every Goy (כִּי מִי-גּוֹי גָּדוֹל) Hashem is there (בְּכָל-קָרְאֵנוּ אֵלָיו). The Brisker Rav answers that's true. Davening is for everybody, Jew and non-Jew alike. Incidentally, in the Igros Moshe he writes that it is part of the Mitzvah of Emunah that a Non-Jew is obligated in to Daven to HKB"H Bish'as Tzarah. So the Etzem Davening is available for everybody. Says the Brisker Rav, it is the added benefit of Tefillah B'tzibbur, of Davening with a Minyan which is unique to Klal Yisrael. Tefillah B'tzibbur, Minyan. The Gemara says that Minyan is only counted if it is Yehudim. When there are Asara Yehudim then (שכינה שרויה ביניהם). A non-Jew no matter how big a Tzaddik cannot be part of a Minyan. Minyan, Tzibbur is unique. That is unique to Klal Yisrael. (הקול קול יעקב). The voice of the nation, the voice of the people is a voice of Yaakov. The ability to Daven with a Tzibbur B'rabim HKB"H finds dear. Therefore, this (קול קול יעקב) is a Beracha of Tefilla B'tzibbur something that always needs Chizuk by everybody. The idea of Davening with a Tzibbur properly (הקול קול יעקב).

With this I wish everybody an absolutely wonderful Shabbos, three thoughts, three ideas, three points of Chizuk. A wonderful Rosh Chodesh. Today is Rosh Chodesh, it is the 30th day of the previous month why is it Rosh Chodesh? It is a message, the end of anything has to be the beginning of something else. When you finish a Masechta you start a new one. When you finish high school you start Beis Medrash. In life, any time you end one thing it has to be the beginning

of something bigger and better. So the 30th day of the month can be the beginning of the month, connecting the end with the beginning hoping that the coming month of Kisleiv will be wonderful. A year of Beracha for all of Klal Yisrael. Good Shabbos!

Rabbi Reisman - Parshas Toldos 5775

Although this week we are with a heavy heart over the tragedy that took place in Eretz Yisrael we will Daven for Shlomo Shel Yerushalayim the Ir Hashalom.

1. In this week's Parsha we find what is becoming a familiar theme, that the Avos were Akaros (barren). We find first Avraham and Sarah having to Daven and weep for many years before they could have children. Then in this week's Parsha we find that Yitzchok and Rivka have to spend many years praying to be able to have children, and we all know that later Rochel too shed many tears before she is Zoche to have children. The only one of the Imahos who is not an Akara was Leah, but as we know from 29:17 (וְעֵינֵי לֵאָה, רַכּוֹת) that Leah also shed many tears before she had the opportunity to be the mother of the Shivtei Ka because she had understood that she would be destined to marry Eisav, and she wept too. So that all of the Imahos wept and Davened before they were Zoche to children.

The Gemara in Maseches Yevamos 64a (5 lines from the bottom) gives a reason for this. (מפני מה היו אבותינו עקורים מפני שהקב"ה מתאוה לתפלתן של צדיקים). Why was it that all of the Avos were unable to have children without a tremendous amount of Tefillah? Because HKB"H desires that the Tzadikim pray to him and those Tefillos are so valuable that it was worth making them Akaros so that they should Daven.

The Gemara is very difficult. It seems to be a cruelty, an Achzarios. You want someone to beg for something so you withhold it from him so that he should Daven for it, so that he should beg for it? It seems inappropriate for the Ribbono Shel Olam. If they are destined to have children just give them children. Why make a fuss over it and cause them to have to go through so many decades of pain?

Rav Pam often shared with us the following answer. He said that every person that comes into the world is a product of his ancestors, is a product of a line that goes back to Noach, back to Adam Harishon. Every parent, every generation has some type of Hashpaa, some type of influence on their descendants. We know that people from different societies, different parts of the world have different tendencies, different cultures, and different value systems. Each of us is a product of the ancestors from whom we were born from. In the case of the Avos, in the case of Avraham, Yitzchok, and Yaakov, (מִתְּחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ). They were the descendants of ancestors who were Ovdai Avodah Zorah, who were inappropriate to give the influence and the Hashpaa on the generations that would become the Jewish people. The source of the Jewish people had to be something purer than that. Therefore, HKB"H caused that in the case of Klal Yisrael, the Jewish people, that the ancestral line, the fact that Avraham, Yitzchok, and Yaakov were products of their parents and grandparents was not enough to give them children. The children would be conceived through the Tefillos, through the Tefillos Shel Tzadikim, through the very special prayers that were offered by the Avos. And so, so that Klal Yisrael should be Kadosh V'tahor, there was a break,

there was no natural progression from the generations that preceded the Avos and Imahos. It was their tears, their heartfelt prayer that caused the Jewish people to be conceived and thus the conception was holy and special. This was Rav Pam's explanation of the Gemara in Yevamos Daf 64.

When learning Navi and learning the story of Dovid Hamelech, we are amazed at the tremendous number of difficulties, pain, and anguish that Dovid Hamelech goes through in his lifetime. There are those who write, for example the Sefer Ha-toda'ah on Chag Hashavuos, that there was no human being in the world who suffered as long and as much as Dovid Hamelech. Even Iyov's suffering was for a relatively short period in his life. Dovid Hamelech began rejected by his family and when he became king he had to run for his life. He spent a great deal of time separated from his new wife and on the run. Being pursued by not only Shaul Hamelech but by certain members of the Sanhedrin who held him to be wrong. Even when Shaul died it took seven years for Dovid Hamelech to become king and even after that he suffered through horrible tragedies as one knows when one learns Navi. Why did Dovid go through so much suffering? The answer would be the same thing.

What was the product of that suffering? The product was the book of Tehillim, the Tefillos, the tears of Dovid Hamelech. Dovid Hamelech said these Tefillos at times of difficulty, at times when he was running away. Tehillim 9:1 (לַמְנַצֵּחַ, עַל-מוּת לַבֵּן) he said a Tefilla. He said a Tefilla 142:1 (בִּהְיוֹתוֹ בַמְּעָרָה. 3:1) (בְּבָרְחוֹ, מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ) he said a Tefilla. He said Tefillos at times that were terribly difficult. Dovid Hamelech had to initiate the line of Malchus Bais Dovid which would ultimately bring Moshiach. Here too, (מפני שהקב"ה מתאוה לתפלתן של צדיקים). This lineage of Malchus Bais Dovid had to be conceived through the purity of tears, of prayers, and heartfelt feelings to HKB"H. That was a period of difficulty.

Today we see the young Yishuv in Eretz Yisrael suffering terribly. We see terrible tragedies. Ain Lecha Yom She'ain Tzara Gedola Mai'chaverta. We have gone from difficulty to difficulty over these decades and it seems that every time a tragedy comes it is less comprehensible than the tragedy which preceded it. Certainly the tragedy of this week is something that strikes at our hearts, leaves us dumbstruck and unable to speak. (הקב"ה מתאוה לתפלתן של צדיקים). We are in a period of Ikvisa D'mishicha, we are in a period of return to Eretz Yisrael within the Galus and the Tefilla is soon Moshiach will come. (הקב"ה מתאוה לתפלתן). We have no idea why such tragedies are occurring just as Dovid had no idea why he had to go through his tragedy. But we know that it is a period of rebirth for the Jewish people. We know that it is a period of Klal Yisrael once again rebuilding the (Michah 4:2) (כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה) which didn't exist for 2,000 years. Since the Churban Bayis Rishon there was not (כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה). The main seat of Hora'ah was in Eretz Yisrael for only very brief periods in our history. There is a rebirth and a rebuilding. It has to come from tears, Tefillos. It has to come from a heart that desires HKB"H. Just as the Imahos had to have tears and Tefillos to cause the conception of Klal Yisrael quite literally. Just as Dovid Hamelech had his tears and the Tefillos with which Tehillim and Malchus Bais Dovid were born. So too in our own time the tears, the Tefillos, the yearning of Klal Yisrael, that will give Hatzlacha, that will give the protection to the Yishuv in Eretz Yisrael, to the rebirth of the Jewish people living in Eretz Yisrael within the Galus and hoping, straining for the Bias Goel Tzedek, for Moshiach's coming.

2. I would like to move on to a second thought in the Parsha. We find in the beginning of the Parsha 25:29 (וַיָּזֶד יַעֲקֹב, נָזִיד) that Yaakov is cooking his lentil soup and Eisav approaches. The Medrash Rabbah says that Eisav asked why are you cooking this soup? Yaakov replied that Avraham had died. Eisav replied Avraham Avinu died? Eisav couldn't take it that such a holy man such as Avraham should succumb to the Malach Hamaves that he went off the Derech from such a tragedy. The Medrash goes on. The holy spirit of heaven said, (אַל-תִּבְכּוּ לְמֵת, וְאַל-תָּנֻדוּ לוֹ) don't cry from the one who has died, don't be shaken up for him as it says in Yirmiya 22:10. Are you really crying for Avraham? (בְּכוּ בָכוֹ, לַהֹלֵךְ) Weep for the one who lost it over the death of Avraham which is Eisav. So we are taught that Eisav lost it when he saw such a tragedy that he could not comprehend.

The Satmar Rebbe in Divrei Yoel compares this to a Gemara in Sanhedrin 37a. The Gemara in Sanhedrin 37a (5th wide line) says (הנהו בריוני דהוה בשיבבותיה דר' זירא). There were some Reshaim (troublemakers) that lived in the neighborhood of Rav Zeira. (דהוה מקרב להו) He tried to be Mekareiv them, to draw them close. (כי היכי דניהדרו להו בתיובתא) with the hope that they would become Baalei Teshuvah. (והוו קפדי רבנן) The Rabbanan of his age disagreed with Rav Zeira and they said to Rav Zeira why are you involved with these Baryonai, with these troublemakers? Many years later (כי נח נפשיה דר' זירא). Rav Zeira died. These Baryonai like Eisav were astounded. Rav Zeira died? (אמרי עד האידנא הוה חריכא קטין שקיה דהוה בעי עלן רחמי). Rav Zeira who had a nickname short man with the burned thigh and he Davened for us. (השתא מאן בעי עלן רחמי). Now, who will Daven for us. (הרהרו בלבייהו ועבדו תשובה). They found it in their hearts to do Teshuva. What a comparison. Eisav couldn't comprehend the death of Avraham and he lost it. The Baryonai who were also Reshaim they suffered through the death of the one Tzaddik who loved them and instead of losing it they became closer to the Ribbono Shel Olam.

There is a lesson here. The lesson can be summed up in two sentences. 1) There is tragedy in this world, there is pain in this world. It is a fact of Olam Hazeh. 2) When tragedy strikes, when it is a painful time, it is what you make of it. It is not good, it is not bad, it is what you do. Eisav made one thing out of it. He made out of it his descent into the pit which is Edom, which is Eisav. The Baryonai made something else out of it. They were reawakened to do Teshuva.

Every Tisha B'av I am struck when we say the Kinnus and we relate that the evil Titus went into the Bais Hamikdash and in the Bais Hamikdash he stuck his sword through the Paroches and the Paroches bled. Titus said I killed the Hashem of the Jews. On the other hand, in Maseches Gittin we are told about a Roman general who shot arrows and wherever they were shot they fell towards Yerushalayim miraculously. He saw from heaven that the Bais Hamikdash had to be destroyed. He turned to Hashem and said Ribbono Shel Olam you want to destroy the Bais Hamikdash and I should be the evil one to do it? Nothing doing. He ran away and did Teshuva.

It is amazing. Here you have two generals each of whom saw a miracle. One saw that whichever way he shot the arrows it miraculously flew towards Yerushalayim. The other struck the Paroches and blood came out. Each could have been moved. One was moved to increase his evil, Titus. The other was moved to do Teshuva. It is what you make of it. There are messages. How do you respond to them.

We have lived through a period of tremendous pain. Once again we feel the pain of Acheinu Bnei Yisroel She'b'eretz Yisrael. We don't know the answer. We can't answer Eisav why would Avraham die and we can't understand why Hashem would make the Paroches bleed. It is what you make of it. Some people take a period of tragedy to have a more serious life, a more somber life. A life more connected to the Ribbono Shel Olam and distance from the frivolous things we have become accustom to and others see it and say they don't understand and they feel more distant from the Ribbono Shel Olam. You see, there is tragedies in the world. It is what you make of it. Let's make something good of it and be Zoche to Rachamei Shamayim.

With these words we look forward to a Shabbos, a Yom Shekulo Shabbos, a harbinger of Yemos Hamashiach. A Shabbos where we hope to feel the glow of Kedusha, the Kedushas Hashabbos, the Kedusha of Klal Yisrael. We hope and pray that we can draw closer to the Ribbono Shel Olam. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Toldos 5774

1. Of course in this week's Parsha we are introduced to the archenemy of Klal Yisrael, Eisav, and his dispute over the Berachos takes place in this Parsha. I would like to talk about Eisav. It is interesting that we find that Eisav is called Achinu, we call him our brother. I don't mean when Eisav was alive and as a matter of fact a brother of Yaakov, but later on in Chumash in Parshas Chukas 20:14 in a message sent to Edom Klal Yisrael says (כֹּה אָמַר, אָחִיךָ יִשְׂרָאֵל). In the beginning of Parshas Devarim 2:8 we say (וַנַּעֲבֹר מֵאֵת אַחֵינוּ בְנֵי-עֵשָׂו, הַיֹּשְׁבִים בְּשֵׂעִיר). Moshe Rabbeinu talking to Klal Yisrael refers to Eisav as our brother. It seems that somehow the title of brother stayed with Eisav despite the great distancing between Klal Yisrael and Eisav.

Also, we find something interesting about Eisav and that is that Eisav was given a part of Eretz Yisrael as its Yerusha. We find in Parshas Devarim in 2:8 that Klal Yisrael is told not to do battle with Eisav. The Posuk says (וַנַּעֲבֹר מֵאֵת אַחֵינוּ בְנֵי-עֵשָׂו, הַיֹּשְׁבִים בְּשֵׂעִיר). Klal Yisrael passed Eisav and did not participate with Eisav as the Posuk says in 2:5(כִּי-יְרֵשָׁה לְעֵשָׂו, נָתַתִּי אֶת-הַר שֵׂעִיר). Rashi brings that Har Sai'ir is a Yerusha to Eisav from Avrohom. (מאברהם, עשרה עממים נתתי לו, שבעה לכם וקיני וקנזי וקדמוני הן עמון ומואב ושעיר, אחד מהם לעשו והשנים לבני לוט, בשכר שהלך אתו למצרים ושתק על מה שהיה אומר על אשתו, אחותי היא, עשאו כבנו). Hashem promised Avraham 10 nations in Parshas Lech Lecha 15:19 - 15:21. Shiva Lachem, seven belong to Klal Yisrael. The seven Canani nations that were conquered in the time of Yehoshua and then there were others like Kaini, Kenizi, and Kadmoni. Rashi explains that the land of Eisav the land of Sa'ir and the land of Midyon and Moav were part of Eretz Yisrael. But that part of Eretz Yisrael went to Eisav. It is an interesting thing that Eisav is Zoche to be called Achinu, our brother, and that Eisav is Yarshuning a part of Eretz Yisrael. What is it that Eisav has that is so unique?

I found in two places, in Rav Schwab's Sefer on Chumash Mayan Bais Hashoeva on Devarim (page # 384) and in the Mishnas Rav Aharon from Rav Aharon Kotler Cheilek Gimmel page 178. They both write that what was special about Eisav was that despite the fact that the nations of the world were Ovdai Avoda Zora Eisav remained a believer in the creator, in the one G-d. We find an expression regarding Eisav Makir Es Boro Umichavrin Limrod Bo, that he recognized G-d, however, nevertheless rebelled against him. That is a terrible Rishus. However, the unique place

of Eisav among the nations of the world is the fact that he was a Maimin, he believed in the Borei Olam and as such he was Makpid on the Berachos. Rav Aharon writes that had Eisav not believed in Hashem he wouldn't have been angry that the Berachos went from Yitzchok to Yaakov. It is because he was a Maimin. So the unique place of Eisav historically, Achinu, is because he was a Maimin. A Rasha but a Maiman. That is still a step above of the Ovdai Avoda Zora around us. It is a nice Mussar Vort.

2. I would like to use this as a Halacha Vort as well. We find in the Halachos of Chalitzah (the Halachos of a man who dies without children). His wife needs Chalitzah from this man's brother. Sometimes this man's brother is a Mumar (an Apikores). He refuses to do Chalitzah and the woman remains an Aguna. There is a Shitta of the Geonim which is brought in Shulchan Aruch. The Geonim held that an Apikores has no Zikah. The Parsha of Yibum and Chalitzah applies only to a brother who believes in G-d. He is called a brother. Somebody who is an Apikores is not considered to be a brother. The Poskim deal with whether one can rely on the Shittas Hageonim. In the Teshuvos of the Terumas Hadeshen he asks a Kasha on the Shittas Hageonim. He asks that Eisav is also called a brother. That is a Raya that an Apikores is also called a brother.

The Chasam Sofer in Even Ha'ezer Teshuva 88 writes regarding this Kasha of the Terumas Hadeshen that it is a powerful Kasha. How can we be Maikil and say that a Mumar does not obligate Chalitzah because he is not called a brother but we find even Eisav is called a brother?

According to the Yesod of Rav Schwab and Rav Aharon Kotler we can answer the Kasha beautifully. If one believes in Hashem and he is a Rasha (all Dinai Rasha apply to him), but he is a brother, he is an Ach. The Geonim say that a brother who is a Mumar (who is an Apikores) meaning one who does not believe in G-d such a person is not Chayuv in Chalitzah. So that this Inyan of Machshava L'chora answers an important topic in Halacha.

I will add one more PS, one more addendum to this whole idea. If you look at the Frankel Rambam at the end of the 11th Perek of Hilchos Melachim you find that the Rambam says an incredible thing. This is something which did not appear in the prints of the Rambam for the last 300 - 400 years. There the Rambam says that Eisav or Edom (he is referring to Christianity) is in the world as a precursor, a preparation to the coming of Moshiach. Because after all, Eisav believes in the story of creation as it appears in Parshas Beraishis. Christianity believes in it. Much of Islam believes in it as well. These religions says the Rambam, have come to us to prepare the world for Moshiach so that when Moshiach comes and there is a revelation of a creator it will be something that the world can deal with. There is a lot of debate of whether that Rambam is authentic.

The very first printing of the Rambam which took place in 1480 did contain these words of the Rambam. The first large printing of the Rambam which followed in Lemberg contained it as well. Many understand that it was subsequently removed by the Christian censors. Others argue and say that it was inserted in the first place to appease the censors. Be that as it may, the Machshava fits with what we are saying today. The idea that Eisav's role in the world is that of a believer of a creator and yet a Rasha. So much for the historical place of Eisav.

3. A second Vort regarding Eisav and this time regarding the person Eisav. We find before Sheini right after Eisav is born. He is described in the Posuk in 25:27 as a (יֹדֵעַ צַיִד), one who knows how

to hunt. So that it is a contrast, Yaakov is (אִישׁ תָּם, יֹשֵׁב אֹהָלִים) and Eisav is (יֹדֵעַ צַיִד). There is an interesting Targum Unkelos. The Targum on (יֹדֵעַ צַיִד) is (עֲשָׂו גְּבַר נְחַשׁיְרְכָן) Eisav G'var Nachshirchan. It is an unusual word which appears nowhere else in Targum, nowhere in the Gemara, and nowhere else in our Mesorah. What is most unusual is that this expression in the Targum of (יֹדֵעַ צַיִד) is in contrast to the Targum later in 27:3 when Eisav says (וְצוּדָה לִי, ציד). The Targum says (וְצוּד לִי, צֵידָא). He translates it as you would expect the Targum to translate it in the normal Aramaic. Yet here the very first time that it is mentioned, there is an unusual word in the Targum.

In the Sefer Ha'aruch a dictionary of the 11th century Gadol, he says that the Girsa in this Targum is not Nachshirchan, it should be two words Nach Shadchan. One who rests, Shadchan (one who makes Shidduchim). However, the meaning of the word Shadchan or Shidduch is found in the Targum in Sefer Devora which is in Shoftim 5:31, (וַתִּשְׁקֹט הָאָרֶץ, אַרְבָּעִים שָׁנָה). The land was quiet for 40 years. The Targum says Ush'duchas Ar'a D'yisrael, the land was calm for 40 years. So that the Yesod of a Shidduch is to be calm, is to go into it with a calm feeling. Excitement is not good, certainly depression is not good for one going into a Shidduch. There has to be a certain level of calmness. As regard to Targum, he was (יֹדֵעַ צַיִד) he was not Shadchan, one who looked to rest and relax all the time. Literally the Targum for (יֹדֵעַ צַיִד) would be a hunter. But we are contrasting Yaakov the Jewish people with Eisav (the Goyim). The Jewish people are (אִישׁ תָּם, יֹשֵׁב אֹהָלִים), people who look to grow spiritually. The opposite of what Klal Yisrael stands for is a man who looks to have leisure time, to relax, to sit and accomplish nothing and to waste his time. The message of the Targum is this idea. That the nemesis of Klal Yisrael, the opposite of Klal Yisrael is a person who is busy with his resting time, busy with his leisure time, worrying about having a calm life. It is nice to be calm and not to be Fartumult, but a person has to look to accomplish in life. When the Yeitzer Hora tells us to run and look for places that add excitement, when it comes to vacation time in the middle of the winter people go to places that are empty of spirituality. That is the Nach Shadchan of Eisav. While Eisav liked hunting and maybe you like some other type of recreation, resting time (and it is important to rest), but it has to be accompanied by an opportunity to be a (יֹשֵׁב אֹהָלִים). Vacation time has to have a morning of learning and the rest of day relaxing. There has to be a (אִישׁ תָּם, יֹשֵׁב אֹהָלִים) in a person's free time.

4. To round out today's presentation I would like to share with you a Vort I had seen many years ago that I was recently reminded of. It is an interesting Mussar. There was a man in Warsaw who had a tenant, a Frum Yid, however, the man could not pay his rent. Ultimately, the landlord threw him out into the street. The Sfas Emes called him in and said how can you put a Jew out onto the street? He said but Rebbi this is my Parnasa, I need the income for my livelihood. The Rebbe said but you can't put a Yid on the street. To which the man replied why is it my Mitzvah, I will contribute a certain amount, this Yid is a poor Yid and he needs money for rent but get 5 other wealthy people to contribute equally and then we will pay his rent. I will take off a 6th and let's get others to do it. Why do I have to have this whole Mitzvah? To that, the Sfas Emes replied no, it is specifically your Mitzvah.

He brought a Raya from a well-known Tosafos in Maseches Bava Basra 13a. The Gemara says (9 lines from the top) (מיתיבי מי שחציו עבד וחציו בן חורין עובד את רבו יום אחד ואת עצמו יום אחד דברי ב"ה ב"ש אומרים תקנתם את רבו את עצמו לא תקנתם לישא שפחה אינו יכול לישא בת חורין אינו יכול יבטל והלא לא נברא העולם אלא לפריה ורביה שנאמר לא תהו בראה לשבת יצרה אלא כופין את רבו ועושין אותו בן חורין) somebody

who has a Chatzi Eved and Chatzi Ben Chorin, somebody has an Eved (slave) owned by two people and one person frees him so the other person owns an Eved who can't marry anyone. He is a half free man so he can't marry a Shifcha (maid) and he is half an Eved so he can't marry a regular woman. Therefore, we can tell the owner of the Eved to free this Eved. Why? Tosafos explains that it is a great Mitzvah. The Mitzvah of (לא תהו בראה לשבת יצרה) (Yeshaya 45:18).The Mitzvah to be able to marry and have a family is a great Mitzvah. Therefore, we compel him to free the Eved. One may ask, the Mitzvah of (לֹא-תֹהוּ בְּרָאָהּ, לָשֶׁבֶת יְצָרָהּ) the great Mitzvah, why does the master have to take the loss? Let them get 5 people and share it and redeem him. Says the Sfas Emes, we see that if a Mitzvah comes your way, it is your Mitzvah.

This reminds me of something that I heard from Rav Pam. There was a point where Rav Pam was appointed a Nasi of a certain Tzedaka. There came a time when it was too much for him and he really wanted to resign. He told me that he got a message from Rav Shach and Rav Shach told him the following. He said the Halacha is that if one is walking in the street and there is an Avaida (a lost object) he is obligated to pick it up. However, if he is a Chashuv person and it is something that is embarrassing to carry in the street then he is not obligated to pick it up. A Ben Torah who is walking in the street and he sees on the street a baseball bat or he sees on the street a game boy, something which he would normally not carry, he is not obligated to pick it up. Certainly a Rosh Yeshiva walking in the street finds a baseball bat is not obligated to pick it up. That is called (as is found in Maseches Bava Metzia 30a 6 lines from the bottom) (זקן ואינה לפי כבודו). However, says Rav Shach once a (זקן ואינה לפי כבודו) does pick it up he is not allowed to put it back down. He has to keep on carrying it until he returns it. The message being, once you start a Mitzvah you can't put it down, you have to hold on to it. So the idea here is that once a person gets involved in a Mitzvah it is his Mitzvah. He should continue to be involved as long as it is a worthwhile thing and stick with it. That is the idea of this Vort from the Sfas Emes.

With that thought, I wish everybody a wonderful Mishmar night. I hope you are using your Thursday nights properly. My appeal last week helped for at least one person, our dear friend Hillel (Hirsch) who told me he came because of it. I hope someone else will come because of it and IY"H you will see if you turn your life into a life that has a Mishmar night over time it will be a significant and meaningful part of your Avodas Hashem. Wishing everybody an absolutely wonderful Shabbos!

Rabbi Reisman - Parshas Toldos 5773

Today being Rosh Chodesh Kisleiv we are preparing for the month of Kisleiv as well. Let me begin with a beautiful thought from Rav Zevin regarding Rosh Chodesh. (Ed. Note - this Dvar Torah was mentioned on Parshas Tazria 5769 and I have pasted it here). In Perek Yud Bais Posuk Bais, Rashi brings a Medrash that, K'sheim Sheyitzirasoi Shel Odom Achar Kol Beheimah Chayah Va'oif Bima'asei Beraishis, Kach Toirasoi Nisporshoh Achar Toiras Biheimah Chayah Va'oif. Meaning the same way that man was created after everything else was created, so to his teaching regarding the status of purity and impurity accompanying a person's birth is taught after the teaching regarding animals, beasts, and birds. In the actual Medrash it says, if a person does things correctly, then we tell him you're first. If a person doesn't do things correctly, then we tell him that the flea was created before him. This is actually a Gemara in Maseches Sanhedrin. Rav Zevin in

his La'Torah Ve'la'moadim has a beautiful Yesoid. He asks, when is first most Chashuv and when is last most Chashuv? A Bechor is a first child and is considered to be most Chashuv. Rosh Hashonoh - the first day in the year. Rosh Chodesh- first day of the month. On the other hand, Shabbos which is the last day of the week is considered the most Chashuv day of the week. We need a Geder as to which thing is the most Chashuv, the first or last. Rav Zevin explains, anytime you have a series of equal things, the first will be the most Chashuv. With a child the first is a Bechor, the first day of the month is Rosh Chodesh. There is a special Chashivus with these Firsts. However, when a person is in a situation where there is a series of things, but the last thing is the purpose of the things that came before, then the last thing is the Tachlis of everything that was done before that, then it is the most Chashuv. If someone is building a house, the finishing touches is the most Chashuv. Shabbos is the Tachlis of Ma'asei Beraishis. With this he explains the Medrash we discussed above, Im Zachah, if a person makes himself the purpose of Ma'asei Beraishis, which is Kiyum Hatorah, then we tell him, you are the most Chashuv. However, if that is not the case, and he views himself and acts like he is just a regular creation, then he is the least Chashuv as he was created last.

The Satmar Rebbe in the Divrei Yoel, has a Gevaldige insight into the idea regarding being first and last. It is a second Teretz, however, it is not that far off from the first Teretz. A human being is made with Ruchni and Gashmi. The Guf and Neshama make up the human being. The Rambam writes in Yesoidei Hatorah that the world is created from 4 things. 1) Eish, 2) Eretz, 3) Mayim, and 4) Avir. There is solid, liquid, gas, and energy. In Halachah Hei of Perek Daled the Rambam writes, the 4 can change one to the other. As we know, matter can change to energy, gas could turn to solid, liquid could turn into solid or gas. The Satmar Rebbe says the same is true by a person, that he can do this as well with the Ruchnios and Gashmios of the world. A person could turn their Guf into Ruchnios. Some people turn their Kochos Hanefesh into Gashmios. A person has to decide what is the Ikkur and what is the Taful. A person has to do his utmost to use all his energies by changing his nature from Gashmios towards Ruchnios. A person whos Ikkur is the Neshamah, so then he is Kodem Ma'aseh Bereishis. The reason is, because the Neshamah came first. However, Im Lo Zacha, and the Guf becomes the Ikkur, then since the Guf was created last, that is what counts.

Let's move on to Parshas Toldos. Everyone asks how is it that Yitzchok was fooled by Eisav and didn't understand that Eisav was a Rasha. Great Tzadikim even in generations close to us were able to look at someone and understand if he was a Tzadik or a Rasha. They had a sense of whether a person is a Tzadik or a Rasha. Couldn't Yitzchok Avinu have that sense as well of who is a Tzadik or a Rasha?

Rav Pam used to share two totally different Teirutzim to this question. One Teretz Rav Pam said is that this was part of the Eitza Amuka, the deep Eitza of the Berachos. HKB"H wanted that the Berachos should come in this manner, B'derech Rama'us which is the test of Yaakov the Ish Emes, if he would use Rama'us when he had to. Since HKB"H wanted this entire story to unfold, HKB"H deliberately hid it from Yitzchok.

This is similar to something I once heard B'sheim Rav Chaim Kanievsky. Someone once asked him how could it be that the brothers didn't recognize Yosef. So Yosef had a beard, someone

should have recognized his brother. To which Rav Chaim Kanievsky replied, if Hashem doesn't want you to recognize then you don't recognize.

The same thing here. Says Rav Pam, if the Ribbono Shel Olam wanted to hide it from Yitzchok it was hidden from Yitzchok. Rav Pam brought a Raya. As soon as Yaakov steals the Berachos, the next time Eisav walks in, Yitzchok realizes that he is a Rasha as the Posuk says 27:33 (וַיֶּחֱרַד יִצְחָק חֲרָדָה, גְּדֹלָה עַד-מְאֹד). As soon as Eisav walked in Yitzchok trembled. Says Rashi (ויחרד: כתרגומו ותוה לשון תימה. ומדרשו ראה גיהנם פתוחה מתחתיו). That he saw Gehinnom walk in with him. That means that as soon as the purpose of being hidden from Yitzchok was accomplished so that Yaakov should get the Berachos in this manner then Yitzchok saw the real Eisav. Until then it was deliberately hidden from him.

There is another Teretz that Rav Pam used to say. As a matter of fact he told us that this is something he said at the Chanukas Habayis of Yeshivas Ner Yisrael. The new campus was inaugurated in the early 1960's and Rav Pam was invited to speak. He said why was it that Yitzchok did not recognize the faults of Eisav, it was not because of a Chisaron of Yitzchok, it was because of his tremendous sense of Hakaras Hatov. Meaning Yitzchok Avinu's Hakaras Hatov was so great that he couldn't see something wrong with Eisav. Here Yitzchok was as it says in 25:28 (וַיֶּאֱהַב יִצְחָק אֶת-עֵשָׂו, כִּי-צַיִד בְּפִיו). Eisav brought him food all the time. Yitzchok was so ingrained and was such an Adom Gadol in the Midda of Hakaras Hatov being thankful to Eisav that it blinded him to the fact that Eisav was a Rasha. These are two Middos to understand in the fact that Yitzchok didn't recognize Eisav's true nature.

Our third Vort for the day is a really beautiful Vort and comes from a Sefer named Even Pina. I saw this Sefer only once. I was in Ben Gurion airport flying back to the United States. People who fly first class go into an admiral's lounge of some sort and it Nebech has no Seforim there but if they are paying for first class I guess they have to get something for their money so they go there and get a free soda. For the rest of us when you fly back to the United States while you are waiting for your flight you can go to the Bais Medrash there. There is a small Bais Medrash in Ben Gurion airport and in a room next door there is no free soda but there is coffee there which is available. More importantly there are Seforim there. Although the selection is small there is a Sefer named Even Pina and in the Hakdama I saw a beautiful Vort to explain Zechus Avos to explain the Parshios that we are learning and what Avraham, Yitzchok, and Yaakov put into Klal Yisrael. I would like to share that Vort or at least part of it with you in these few minutes and the next time you are flying from Eretz Yisrael back to the states stop in and see the whole piece, the Hakdama to the Sefer Shaylos U'teshuvos Even Pina.

His Yesod there is based on the Ruach Chaim. Rav Chaim Voloziner in Maamar Hei Perek Gimmel. The Mishna in Pirkei Avos says in 5:4 (עשרה נסיונות נתנסה אברהם אבינו). That Avraham Avinu had 10 Nisyonos and he succeeded in all. It calls our ancestor Avraham, Avraham Avinu our father. Rav Chaim Voloziner asks why does it call him Avinu in the previous Mishna it says (עשרה דורות מנוח ועד אברהם). It called Avraham by his name without the title of Avraham Avinu, our ancestor. Why here in Asara Nisyonos does it say Avraham Avinu.

Rav Chaim Voloziner answers with a Yesod that Avraham Avinu with the 10 Nisyonos caused certain Middos to become the character of the Jewish people. When Avraham Avinu excels in the

Akeida for example in Mesiras Nefesh, that was passed on as a trait of the Jewish people. The Jewish people have an incredible Mesiras Nefesh, an incredible Midda of giving a life rather than bowing to Avoda Zora. So too with all of the Middos of Avraham Avinu, Rachmanim, Baishanim, V'gomlei Chasadim. All the Middos of Klal Yisrael come from our Avos as it says in Mishlei Perek 20:7 (מִתְהַלֵּךְ בְּתֻמּוֹ צַדִּיק) a Tzadik goes in his right path, (אַשְׁרֵי בָנָיו אַחֲרָיו) praised are his children who follow him. So that it becomes the Teva of the Jewish people.

The Gemara in Maseches Gittin 57b (19 lines from the bottom) tells a story of (אשה ושבעה בניה). A woman whose 7 children were killed rather than bow to an Avoda Zora. This mother said to her children (אמרה לו בניי לכו ואמרו לאברהם אביכם אתה עקדת מזבח אחד ואני עקדתי שבעה מזבחות). Go up to Avraham Avinu and say you offered one child and I offered 7. Poshut Pshat is that this woman was bitter, sad, and depressed so she said to Avraham Avinu as if I am greater than you. But the depth of it is different. She said to Avraham Avinu on the contrary, that incredible Koach you had to offer Yitzchok Avinu on the Mizbaiach with Mesiras Nefesh, that has come down to me I have used that Midda.

When we talk about Zechus Avos the merit of our ancestors, the word Zechus should be understood as a Lashon of Zikuch (purifying). Zechus Avos are the purification of the Middos that the Avos gave us. Zechus Avos is not just something that we pay lip service to. We say Hashem help us in the Zechus of our father, of our grandfather, and our ancestors. No, there has to be that the Middos the Zikuch Avos, the purification of the character which the Avos put into us. It has to be that use, that purification, that Midda, and then we have Zechus Avos. To the degree that we emulate the Avos we have Zechus Avos. Yizkor Ahavasav V'yechayev Zar'om Shelo Tovaid She'aris Yaakov. We have to remember that Ahavas Avos the Middos our Avos had in Ahavas Hashem, in that way we will have a Zechus. That is his idea of Zechus Avos that we learn from Avraham, Yitzchok, and Yaakov using it.

I once saw in the Divrei Yoel (I don't remember which Parsha), but the Satmar Rebbe was in Eretz Yisrael and he was speaking to his Chassidim before they left to the Bais Hakvares in Tzefas to Daven at Kivrei Tzadikim. There the Satmar Rebbe explained what it means to Daven at the Kever of a Tzadik. Today, people look at it as a Segulah. You go and Daven by a Kever of a Tzadik, maybe they are right. But in the depth of it the Satmar Rebbe said, you go to the Kever of a Tzadik whose Middos you emulate, whose Seforim you learn from, to whom your Neshama is connected. To the degree that there is Zikuch Ha'avos, that the Avodah of the Avos is something that is connected to you, you have Zechus Avos. If you are totally detached, you don't have Zechus Avos. Go to the Tzadik whose Sefer you learn. When I go to Har Menuchos I go to Daven by Rav Moshe's Kever. Around me there are other Kevarim of great people to Daven at. The Belzer Rebbe is buried nearby, other Rebbes are buried nearby, and there are Roshei Yeshivos who are buried nearby. Am I Davening by Rav Moshe's Kever because I hold that he is the greatest of all of them? I can't measure Gedolim. But I feel that I have a connection, I learn his Seforim, I learn from his life, I was Zoche to see him. The Zikuch of the Avos that you are connected, that is where to go. Just to run from Kever to Kever to Kever, it is something but it is not Zechus Avos, Zikuch Avos, the purification of the Avos. In this week's Parsha we learn about the Middos of Yaakov Avinu in Galus. In this week about having to hide from Eisav and in next week's Parsha having to deal with Lavan, it is a Midda from which we learn. That when we have difficulties with the Umos Ha'olam,

with the nations around us that we have to stay on course, we have to be focused on the things we have to do.

Today in Eretz Yisrael we once again see the winds of war threatening us. We have to understand that we are K'keves Bain Hazo'aivim. To waste breath on criticizing the nations of the world which will undoubtedly criticize and condemn the Jewish people is a wasted effort. We have to go with the Midda of Yaakov Avinu. The Middos that he had and the Tefillos that he had, and the Hanhaga that he had. Not to be knocked down by the actions of the Umos Ha'olam, the Eisav's and Lavan's around us.

Let me end with a Kasha on the Parsha. There are two consecutive Rashi's that seem to be at odds one with the other. We find that Rivka tells Yaakov as it says in 27:9 (לֶךְ-נָא, אֶל-הַצֹּאן, וְקַח-לִי מִשָּׁם שְׁנֵי גְדָיֵי עִזִּים). Take two goats, prepare them, and serve them to your father. Rashi explains why two goats? (שני גדיי עזים: וכי שני גדיי עזים היה מאכלו של יצחק, אלא האחד הקריב לפסחו והאחד עשה מטעמים. בפרקי דרבי אליעזר (פרק לב):). One for the Korban Pesach and one for Matamim. How wonderful, it was Pesach night and Yaakov was going to bring the Korban Pesach to Yitzchok. The next Rashi explains why a goat? (כאשר אהב: כי טעם הגדי כטעם הצבי). That prepared goat's flesh is similar to prepared deer flesh and bring it to him so that he will think that it is the meat of a deer. I don't understand. I thought that he is bringing a Korban Pesach to Yitzchok. Yitzchok thinks that it is a deer? In that case Yitzchok doesn't know that he is eating a Korban Pesach. You can't be Mikayeim the Mitzvah of eating Korban Pesach without knowing that you are eating it. On the contrary, Yitzckok Avinu I am sure brought his own Korban Pesach. So what is going on? I don't know.

Rabbi Reisman - Parshas Toldos 5772

The beginning of the Parsha of course has the Mechiras Habechora the selling of the Bechora. Before I get into this, I would like to be Makdim the Teshuvas Maharit (1538 - 1639) as best I remember it which you might remember from your Yeshiva days.

The Maharit had a Shaila about a young man who was a guest in someone's home and during the course of the meal he and the host's daughter decided that they wanted to marry. The young man took some food from the table and gave it to the daughter Mitoras Kiddushin. Harei At Mikudeshes B'apple Zu or whatever the food was. The Teshuvas Maharit deals with the question based on a Ran in Maseches Nedarim, as to whether a guest owns the food that he is served or whether the food belongs to the host and the guest only has a right to eat it. It is a question of ownership. You have to own something in order to give it to be Mekadaish an Isha or to do any Kinyan for that matter. This is a discussion in the Maharit based on the Ran in middle of Maseches Nedarim.

With that background we turn to the beginning of the Parsha. We know that Yaakov Avinu was a (25:27) (וְיַעֲקֹב אִישׁ תָּם, יֹשֵׁב אֹהָלִים) Yoshev Ohalim, he had no Parnasah of his own, he ate at his father's home. Yet we find here that Yaakov Avinu does a sale 25:31 (וַיֹּאמֶר, יַעֲקֹב:מִכְרָה כַיּוֹם אֶת-בְּכֹרָתְךָ, לִי). Yaakov takes food which presumably belongs to Yitzchok and Rivka to purchase something. I know that his father was not Makpid that he took the food to eat it himself or to give it to his brother. But to do a sale, a person has to have ownership in the object that he is using to do the Kinyan. (מִכְרָהכַיּוֹם אֶת-בְּכֹרָתְךָ, לִי), how could Yaakov do a Mechira with food that was not

his? This would be a Raya to the Shaila of the Maharit that a person does own the food that he takes to eat.

Rav Druk in his Sefer Darash Mordechai on page # 195 on Beraishis answers the question even though he doesn't ask it. He brings B'sheim the Chasam Sofer that it was B'diyuk Gadol that this took place here on the day when Avrohom Avinu died. 25:29 (וַיָּזֶד יַעֲקֹב, נָזִיד) Yaakov was cooking food, what was he cooking and for what purpose was it? As Rashi explains in the next Posuk 25:30 (מן האדם האדם: עדשים אדומות, ואותוהיום מת אברהם). He was cooking Adashim Adumos, red lentils. Why was he cooking red lentils? On that day Avrohom Avinu had passed away and the Minhag of the Aveilim is to eat lentils when they return after the Kevura the first meal that they eat. The Halacha is that the first meal that the Aveil eats what is called the Seudos Havraa is not allowed to be his own food it has to someone else's food which is given to him. On this day Yitzchok Avinu needed Yaakov Avinu to own food so that he would be able to provide food for the Seudas Havraa for Yitzchok Avinu. Therefore, Yitzchok was Makne (transferred ownership) to Yaakov of the food or the money with which Yaakov went and bought the food. Either way, this was a unique moment in that it was a moment that Yitzchok could not own the food. Yaakov was cooking food that had to be his. And what do you know, just then Eisav walks up (וְהוּא עָיֵף) and he is able to do the sale. This answers a question of how he was able to do the sale, because this food uniquely was his.

The point that Rav Druk makes of course is the Hashgacha Protis that took place. The tremendous Hashgacha that here Yaakov was a (יֹשֵׁב אֹהָלִים), he had no money, no investments, and no Parnasa so how would he ever buy the Bechora? The one opportunity that presented itself so that he could own something happened at precisely this moment and Hakadosh Baruch Hu prepared for him just at this moment that the sale would take place. Mosuk Kid'vash a beautiful thought. That is Perek 25.

26:13 (וַיִּגְדַּל, הָאִישׁ; וַיֵּלֶךְ הָלוֹךְ וְגָדֵל, עַד כִּי-גָדַל מְאֹד). We are told about Yitzchok that he became wealthy as the next Posuk says (וַיְהִי-לוֹ מִקְנֵה-צֹאן וּמִקְנֵה בָקָר, וַעֲבֻדָּהרַבָּה; וַיְקַנְאוּ אֹתוֹ, פְּלִשְׁתִּים). What exactly does it mean (וַיִּגְדַּל, הָאִישׁ) that the man became big, big I assume in terms of his wealth. (וַיֵּלֶךְ הָלוֹךְ וְגָדֵל), and he went going getting bigger, (עַדכִּי-גָדַל מְאֹד). Certainly there has to be some sort of message here.

The Tosafos Beracha applies a Yesod which we learned once before (Ed. Note - Noach 5772 - Ayin Sham). We discussed it regarding (Shemos 23:30) (מְעַט מְעַטאֲגָרְשֶׁנּוּ, מִפָּנֶיךָ, עַד אֶשֶׁר תִּפְרֶה, וְנָחַלְתָּ אֶת-הָאָרֶץ) M'at M'at Agarshenu Min Ha'aretz, the idea that when Klal Yisrael entered Eretz Yisrael in the time of Yehoshua they were told beforehand that they would not conquer the land in one shot. That they would slowly conquer the land over time. Even the 7 years of Kibush was not a complete Kibush and it had to continue later. M'at M'at Agarshenu, things that are permanent come slowly. Things that come quickly leave quickly, that is the nature of Olam Hazeh. Therefore, Hakadosh Baruch Hu M'at M'at Agarshenu Min Ha'aretz.

The Tosafos Beracha here says the same idea. He says that the Posuk is telling us that there was permanence and Hatzlacha to the acquisitions of Yitzchok. (וַיִּגְדַּל, הָאִישׁ), he became wealthy, not suddenly, (וַיֵּלֶךְהָלוֹךְ וְגָדֵל, עַד כִּי-גָדַל מְאֹד), it was a gradual increase in his wealth and that has a

permanence. In addition, he points out that we find the same language by Mordechai in Esther 9:4 (כִּי-הָאִישׁ מָרְדֳּכַי, הוֹלֵךְ וְגָדוֹל) which was also that gradually he became wealthy.

With this he also explains later in the Parsha 27:28 (וְיִתֶּן-לְךָ, הָאֱלֹהִים, מִטַּל הַשָּׁמַיִם, וּמִשְׁמַנֵּי הָאָרֶץ--וְרֹב דָּגָן, וְתִירֹשׁ). When Yitzchok gives his blessing to Yaakov he begins with (וְיִתֶּן). The Vav means and. You don't usually begin a sentence with and. What is the meaning of the Vav? The Medrash says the meaning of (וְיִתֶּן-לְךָ, הָאֱלֹהִים) that Yitzchok was blessing his child, Hashem should give you, Yitein V'yachzar V'yitein. Meaning he should give and give and give again. The idea is the same, Hakadosh Baruch Hu shouldn't get it in one shot you should get it in a gradual way.

We all know that when someone wins the lottery a person has a choice of a single large payout or to get his money paid out over time. Human beings can't resist and I doubt that there are more than a handful of cases where a person took a gradual payout. People take single large payouts. Yet, the history of lottery winners is there is no permanence to their wealth, gradually everything disappears. It comes quickly and it goes in what is typically a quicker period of time. However, the Hatzlacha (the good fortune) that a person would have is when things come in a steady way and in a continuous basis.

Nachala Mivuheles Barishona Gam Acharisa Lo Sivareich. Shlomo Hamelech tells us Nachala Mivuheles Barishona, a Nachala which comes with confusion in the beginning, Gam Acharisa Lo Sivareich in the end will not be a blessed ending. Things should come gradually the way they are supposed to come. That is the way we work on things overall. To have a gradual step by step Hatzlacha in the things we do.

Let's move now to Perek 27 the 3rd Perek of Parshas Toldos. I have a question which was going to be my question for the week, however, I found an answer. The question is in Yitzchok's Bracha to Yaakov. Yitzchok while he thinks that he is speaking to Eisav his Beracha is what? A Jew blesses his son with 48:20 (יְשִׂמְךָ אֱלֹקִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה) and Bamidbar 6:25 (יָאֵר יְרוָה פָּנָיו אֵלֶיךָ, וִיחֻנֶּךָּ) which is for a spiritual growth. That is the way we give Berachos.

Rav Pam used to relate that when his grandmother took her son (Rav Pam's father) to the tailor to get a suit for his wedding the tailor gave a Beracha to the Choson that he should be a wealthy man and he shouldn't have to worry about Parnasa. Rav Pam's grandmother got angry at him, that is the Beracha for a Choson? Give him a Beracha that he should be a Talmid Chochom, that he should have Cheishek to learn, that he should be like (כְּאֶפְרַיִם וְכִמְנַשֶּׁה).

That is an idea with which we can all relate. My question then was what is with this Beracha from Yitzchok. 27:28 (וְיִתֶּן-לְךָ,הָאֱלֹהִים, מִטַּל הַשָּׁמַיִם, וּמִשְׁמַנֵּי הָאָרֶץ--וְרֹב דָּגָן, וְתִירֹשׁ). You should be a wealthy man. 27:29 (יַעַבְדוּךָעַמִּים, וישתחו לְךָ לְאֻמִּים--הֱוֵה גְּבִיר לְאַחֶיךָ,וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ; אֹרְרֶיךָ אָרוּר, וּמְבָרְכֶיךָ בָּרוּךְ). You should control people, people who get along with you should be blessed and those that don't should be cursed. No smattering of anything Ruchniyos. It is a Davar Pele.

Subsequently, I saw in a number of Achronim who explain Yitzchok Avinu's mistake and why Yitzchok wanted to give a Beracha to Eisav. What was Yitzchok thinking? Was he fooled so badly?

Many including the Malbim here on the page and Rav Moshe in the second Darash Moshe among others explain that the plan of Yitzchok was that Eisav would be the Zevulan, he would be the one who supports Torah and Yaakov would be the one who learns. His hope was that Eisav would be Kone Olam Haba that way by being the Zevulan, the supporter.

Once we hear that, then everything is beautiful. Here Yitzchok thinks that he is giving a Beracha to Eisav. If he thinks that is giving a Beracha to Eisav so of course he gives him a Beracha that has to do with (מִטַּל הַשָּׁמַיִם, וּמִשְׁמַנֵּי הָאָרֶץ). After all he is the one who is going to have the Gashmios and be able to support his brother.

Indeed later towards the end of the Parsha we find that when Yaakov takes leave of his father and he is heading out to find his Shidduch so there we do find that the (וְיִתֶּן-לְךָ) that Yitzchok says to Yaakov is 28:4 (וְיִתֶּן לְךָ אֶת-בִּרְכַּת אַבְרָהָם, לְךָ וּלְזַרְעֲךָאִתָּךְ). He does give a similar Beracha like (יְשִׂמְךָ אֱלֹקִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה), well not (אֶפְרַיִם and מְנַשֶּׁה) because they weren't born yet but that he should be like Avrohom for generations. (לְרִשְׁתְּךָ אֶת-אֶרֶץ מְגֻרֶיךָ, אֲשֶׁר-נָתַוֵּאלֹקִים לְאַבְרָהָם) he should have a Cheilek in Eretz Yisrael which is of course spiritual. So here we do find that when he knew that it was Yaakov he gave him a Beracha of Ruchniyos. How Geshmak.

Rav Moshe adds that this also explains why Eisav said to his father 27:36 (הֲלֹא-אָצַלְתָּ לִּי בְרָכָה) it can't be that you have no Beracha left, it can't possibly be. I know that your plan was to give me only the Gashmiyosdika Bracha and the Ruchniyus Bracha would be for my brother. So it must be that there is Beracha left. How can you tell me that there is nothing left? The response of Yitzchok was that is not for you. This is a third Vort on the Parsha.

The question of the week is: We find that Rivka goes to Yitzchok and says I want Yaakov to go find a wife. I don't want him to marry people of Canaan. How does she express that? 27:46 (וַתֹּאמֶררִבְקָה, אֶל-יִצְחָק,קַצְתִּי בְחַיַּי, מִפְּנֵי בְּנוֹת חֵת;אִם-לֹקֵחַ יַעֲקֹב אִשָּׁה מִבְּנוֹת-חֵת כָּאֵלֶּה, מִבְּנוֹת הָאָרֶץ--לָמָּהלִי, חַיִּים). These people disgust me, send him away to find a Kallah.

The question is, in the previous Parsha Avrohom Avinu said 24:39 in Rashi (ואין ארור מדבק בברוך) I cannot allow my son to marry into Eliezer's family which according to the Sifsei Chachamim means that a descendent of Canaan cannot marry into my family. Canaan comes from Cham and Cham was cursed so he can't be (מדבקבברוך). If that is the case then it is a big problem because the Bnei Cheis were children of Canaan and if the Bnei Cheis were children of Canaan why didn't Rivka say don't marry into the Bnei Cheis because of your father's Tzavaa. Why is she giving her own reason in saying (קַצְתִּי בְחַיַּי)?

One can say perhaps tongue in cheek that a wife's feelings of being disgusted are more of a reason to avoid a Shidduch than the Tzavaa of an Avraham Avinu. But, here we are talking about Gedolei Olam and it doesn't seem to be correct and therefore, this question needs to be answered.

A second difficulty in the Parsha. We find that both Yaakov and Eisav talk to their father. We all know that the Derech Eretz of talking to a great person is in 3rd person. Not you but my father or the Rosh Yeshiva. It seems very strange, when Yaakov talks to his father he talks in second person 27:19 (קוּם-נָא שְׁבָה, וְאָכְלָה מִצֵּידִי--בַּעֲבוּר,תְּבָרֲכַנִי נַפְשֶׁךָ). He speaks to him in second person. Incredibly later when Eisav walks in to his father he says 27:31 (יָקֻם אָבִי וְיֹאכַל מִצֵּיד בְּנוֹ--בַּעֲבֻר,תְּבָרֲכַנִי נַפְשֶׁךָ). He

says my father should get up and he doesn't say you and he should eat from the food that his son has prepared. His son and not your son. Eisav talks in third person and Yaakov talks in second person. Tzorech Iyun Gadol!

Rabbi Reisman - Parshas Toldos 5771

25:19 (וְאֵלֶּה תּוֹלְדֹת יִצְחָק, בֶּן-אַבְרָהָם: אַבְרָהָם,הוֹלִיד אֶת-יִצְחָק) The Tosafos Bracha says a P'shat on the first Rashi in the Parsha (ואלה תּוֹלְדֹת יצחק:יעקב ועשיו האמורים בפרשה). Why does Rashi have to say that the offspring of Yitzchok are Yaakov and Eisav that are mentioned in the Parsha. The Rashi seems to be entirely superfluous. There is no need for Rashi to tell us that the descendents of Yitzchok are Yaakov and Eisav because we are about to read the Parsha and we will see this shortly. Therefore, the Tosafos B'racha comes to offer a Pshat in this particular Rashi. Each of the two Peshatim is very imaginative.

The first Pshat he says is that Rashi is bothered by a Kasha. Why is it that Parshas Noach that starts 6:9 (אֵלֶּה, תּוֹלְדֹת נֹחַ), the Parsha is called Parshas Noach. This Parsha that starts in a very similar way is not Parshas Yitzchok. We call it Parshas Toldos. This bothered Rashi.

The Rashi comes to tell us that Parshas Noach is called Noach because (אֵלֶּה, תּוֹלְדֹת נֹחַ), the Parsha is all about Noach. Therefore, it is appropriate to call it Parsahs Noach. However, this week's Parsha (וְאֵלֶּהתּוֹלְדֹת יִצְחָק), shouldn't be called Parshas Yitzchok because the Parsha is not very much about Yitzchok. Of course it mentions Yitzchok, however, Yitzchok is only a member of many people who are in the Parsha and the primary focus of the Parsha is the story of Yaakov and Eisav with Yitzchok playing a supporting role in this week's Parsha and Eisav and Yaakov are the main roles in the Parsha. Rashi therefore is telling us that it is called Parshas Toldos because it is about Yaakov and Eisav. This is a very interesting P'shat.

However, this P'shat assumes that the common names of the Parsha which are used popularly by people, like for example B'reishis, Noach, Lech Lecha, has an early Makar. I wonder if it is true. I wonder if these names are anything but conveniences that people have started to use as the names of the Parsha.

The Rambam in the end of Hilchos Tefilla mentions every Parsha by name and there he calls this week's Parsha (וְאֵלֶּהתּוֹלְדֹת יִצְחָק). He doesn't call it Parshas Toldos. As a matter of fact in every single Parsha the Rambam gives the name as the first 2 or 3 words of the Parsha.

By Parshas Metzora (in Vayikra) he doesn't even mention the word Metzora. He calls it 14:12 (זֹאת תּוֹרַת). Therefore, it appears that the names of the Parsha are just conveniences that have evolved over time and don't have a Mekor Kodesh. If it is true this Teretz imaginative as it may be is somehow lacking.

A second Pshat of the Tosafos Beracha is offered. Rashi was bothered by the following. In Parshas Beraishis we had 2:4 (אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ). Last week's Parsha had 25:12 (וְאֵלֶּה תּוֹלְדֹת יִשְׁמָעֵאל,בֶּן-אַבְרָהָם). What bothered Rashi is that the first time Toldos is mentioned when it talks about (תוֹלְדוֹתהַשָּׁמַיִם וְהָאָרֶץ), the word Toldos is spelled Molai. Meaning each Cholem sound is with a Vav.

By Yishmael it says (וְאֵלֶּה תּוֹלְדֹת יִשְׁמָעֵאל), and it is Choser. Neither Vav is there. In our Parsha (וְאֵלֶּה תּוֹלְדֹת יִצְחָק) it is different than both. Here it has one Vav and not the other. Why 3 different ways of spelling Toldos?

The Tosfos Beracha explains the reason why (תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ) is spelled Malei is because the הַשָּׁמַיִם וְהָאָרֶץ were created with Ratzon Hashem. So Malei means full satisfaction.

When it came to Yishamel (וְאֵלֶּהתּוֹלְדֹת יִשְׁמָעֵאל) it is spelled Choser because the descendents of Yishmael were not Kavayochil with Hashem's satisfaction. Therefore, it is spelled Choser because it is understandable when it is L'ratzon it is Malei and when it is Shelo L'ratzon then it is Choser. What bothered Rashi is that here Toldos is spelled one letter Malei and one letter Choser. So Rashi is answering (ואלה תּוֹלְדֹת יצחק:יעקב ועשיוהאמורים בפרשה). Yaakov did the Ratzon Hashem and Eisav didn't. Therefore, the first Vav is Malei which is K'negged Yaakov and the second Vav is Choser K'negged Eisav who was not fulfilling the Ratzon Hashem.

This is a beautiful Pshat which fits in well (even though the Tosfos B'racha doesn't say it) to (אֵלֶּה, תּוֹלְדֹת נֹחַ) where the first Vav is Malei K'negged Sheim because he did Ratzon Hashem and the second Vav is Choser K'negged Cham who did not.

25:28 (וַיֶּאֱהַב יִצְחָק אֶת-עֵשָׂו, כִּי-צַיִד בְּפִיו;וְרִבְקָה, אֹהֶבֶת אֶת-יַעֲקֹב) There is this idea that Yitzchok loved Eisav because he fed him and we understand that Yitzchok was not missing food because he was a wealthy man and he would not love someone just because he gave him to eat.

Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva (page 67-68) says that Yitzchok Avinu (greater than any of the Gedolim that we ever met), had pleasure from the food according to the Kedusha of the food. When he ate the food that Eisav brought him Bik'dusha. The Kiddusha came from the excellent way in which Eisav did Kibbud Av V'aim. Chazal tell us that Eisav was truly excellent at Kibbud Av V'aim. Therefore, the food he brought him and specifically prepared for Yitzchok had a special Kiddusha.

That explains why Yitzchok told Eisav bring me food and go hunt down the animal. Why did Eisav have to go hunt down the animal and start the process from scratch? Why didn't Eisav just prepare meat that was already in Yitzchok's house?

The answer is, everything was done with the Maaseh of Kibbud Av V'aim. Everything was done to give Kiddusha to the food. That is what is meant by (וַיֶּאֱהַב יִצְחָק אֶת-עֵשָׂו,כִּי-צַיִד בְּפִיו).

Rav Schwab goes on to explain that when Yaakov complained to his mother Rivka when she told him to impersonate Eisav in 27:12 (אוּלַי יְמֻשֵּׁנִי אָבִי,וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ) what was Yaakov afraid of? He was afraid that the food he brought would be lacking that Kiddusha of Kibbud Av V'aim. After all Yaakov was going against his father's will by fooling him. His father would catch him. Rivka answers that 27:13 (עָלַי קִלָלָתְךָ בְנִי) and then she says (אַךְ שְׁמַע בְּקֹלִי, וְלֵךְ קַח-לִי). She is saying you do this L'sheim Mitzvas Kibbud Aim. Kibbud Av and Kibbud Aim have the same Makar Hakkidusha. Certainly for Yaakov to do something so against his personality of Emes just because Rivka told him to do so, that was an extreme exhibition of Kibbud Aim. That is why she said (אַךְ שְׁמַע בְּקֹלִי,

וְלֵךְ קַח-לִי). Since the Kibbbud Av V'aim is there, it will be that you will have a sense of Kibbud Aim.

A third Nikuda is added, when Yitzchok had the 27:33 (וַיֶּחֱרַד יִצְחָק חֲרָדָה,גְּדֹלָה עַד-מְאֹד). When Yitzchok realized the truth and he trembled, what was his great fear?

Yitzchok realized that what Yaakov did was an exhibition of Kibbud Av V'aim and that Yaakov was indeed right and he did sense the Kedusha there. Yitzchok immediately says (גַּם-בָּרוּךְ,יִהְיֶה) he will be blessed.

Maybe that helps us understand why there is a custom that when someone has a Yahrtzeit for a parent he brings in food to Shul and B'rachos are made as a Tikkun. The primary reason is that people make B'rachos L'ilui Nishmas the Neshama. It could be that there too if the person is bringing food als a Kibbud Av V'aim, bringing that food as an honor to a father or mother itself gives Kiddusha to the food. Perhaps that is the added Kavana bringing food physically for the Yahrtzeit of a parent.

The Igros Moshe says the following Vort. This Vort is preceded by a Kasha. We know that Yitzchok sent Eisav to bring him food. The Halacha is that a Mumar for Avodah Zorah is not trustworthy. How could he trust a Rasha to bring food to him? All the Meforshim say that Yitzchok knew that Eisav was not a Tzaddik. The question is how can he have such a Ne'emanus?

I would like to suggest an answer based on an Igros Moshe Yoreh Dai'a Teshuva 54 which is a Yesodosdika Teshuva. This is a Teshuva that came to me in a very interesting way.

There were many cases in Russia before Rav Moshe left, that the children were communists and the parents were Frum. Rav Moshe was asked by one of these elderly couples, whether they can trust their communist children in matters of Kashrus. The question was posed as follows. The children are not religious and they do not believe in G-d. However, the parents know that the Kibbud Av is wonderful and that they would never do anything that went against the interest of the parents. They knew from experience that the children who do not care about Kashrus are careful about Kashrus for their parents. Still the Shulchan Aruch says that they are not trustworthy. What to do?

Rav Moshe says a Chiddush. He says the question of trustworthiness is only when there is a Sofeik to a person about a fact. If a person knows something and has a Yidia that doesn't enter into the question of Ne'emanus. Rav Moshe brings a beautiful Mekor from a Gemara in Maseches Kesuvos Daf 85a (26 lines from the bottom)(ההיא איתתא דאיחייבא שבועה בי דינא דרבא אמרה ליה בת רב חסדא ידענא בה דחשודהאשבועה אפכה רבא לשבועה אשכנגדה זימנין הוו יתבי קמיה רב פפא ורב אדא בר מתנאייתו ההוא שטרא גביה א"ל רב פפא ידענא ביה דשטרא פריעא הוא א"ל איכאאיניש אחרינא בהדי' דמר א"ל לא א"ל אע"ג דאיכא מר עד אחד לאו כלומהוא א"ל רב אדא בר מתנא ולא יהא רב פפא כבת רב חסדא בת רב חסדא קים לי בגוומר לא קים לי בגוויה).

The Gemara tells us that Rava was doing a Din Torah and his Psak in the Din Torah was that one side would have to swear. Rava's wife who the Gemara referes to as Bas Rav Chisda, came and said don't let that man swear because he is a liar. Rava then went back to the Din Torah and said

this man can't swear because he is not trustworthy, we will let the other side swear and if he does swear he will win the Din Torah. Rava changed it because of his wife.

Later in the Gemara a similar incident happens and Rava is ready to give a Psak when Rav Pappa a contemporary of Rava tells him that the person is not trustworthy. Rava says to Rav Pappa you are one witness and one witness is not believed. The Gemara then asks, Rav Pappa is not even treated like Bas Rav Chisda? When it came to Rav Pappa who was trustworthy by reputation why did he not change the Psak?

Rav Pappa is no more worthy than any Eid Echad (one witness). His wife he really knew. When you have a Yidia B'rura you don't have a question of Ne'emanus. So here where Rav Moshe was asked by the Frum parents in Russia if they could trust their children who were communists, the answer is if you know than it is not an issue of Ne'emanus.

We had a Shaila many years ago of parents who came from Russia who had children who were living at home. At that time they asked the Shaila can they trust their parents for Kashrus. Their parents were trustworthy people but not for Kashrus. According to the Shulchan Aruch they are not Ne'emanim.

At that time, I asked Rav Belsky the question and he showed me the Teshuva. He remarked that a generation before it was the other way around and the parents were Frum and the children were not Frum. The question was can the parents trust the children. Rav Moshe said this Chiddush. A generation later, it was the parents who were not Shomer Shabbos and it was the children who were Frum. It was the same Psak. It would be incredible in Shamayim if somehow these people who live in Brooklyn now, are the descendents of the original Shoalim who asked Rav Moshe in Russia.

The question of the week is: We knowthat not only the Bnei Yishmael but also the B'nei Ketura are obligated in the Mitzvah of Milah. Even though we are told 21:12 (כִּי בְיִצְחָק,יִקָּרֵא לְךָ זָרַע), that the descendents are Yitzchok, still technically Avraham was obligated in Milah and all his descendents including the B'nei Ketura are obligated in Bris Milah because it is a technical thing that it is continued down. I don't understand, why does the Rambam say that the B'nei Ketura are obligated in Milah, why is B'nei Eisav not obligated in Milah? Eisav is also technically a descendent from Avraham Avinu so why wouldn't they be obligated in Milah?

Rabbi Reisman - Parshas Toldos 5770

25:26) בן ששים שנה:עשר שנים משנשאה עד שנעשית בת שלש עשרהשנה וראויה להריון ועשר שנים הללו צפה והמתין לה כמו שעשה אביו לשרה, כיון שלאנתעברה ידע שהיא עקרה והתפלל עליה. ושפחה לא רצה לישא, לפי שנתקדש בהר המוריהלהיות עולה תמימה) The first Dvar Torah is about the Tefillah for the birth of children. Rashi brings the well known Chazal that Rivkah was 3 years old at the time she married Yitzchok. With that, Rashi makes a Cheshbon that until she was 13 she was not Ra'oi to have children, another 10 years they didn't have children and then they were Mispallel. It is very difficult to understand, Rivkah got married at 3 years old, Lavan sent her with Eliezer, and Eliezer is asking her to fill up pitcher of water for camels. Tosafos argues and says in Maseches Yevamos 61:

וכן הואאומר והנערה טובת מראה מאד.תימה דהכא משמע דרבקה נערה היתהובסדר עולם (פ"א) תניא בהדיא שהיתה בת שלש כשנשאה יצחק ואי אפשר להגיה דהאתניא התם יצחק אבינו כשנעקד על גבי המזבח היה בן שבעה ושלשים שנה ובו בפרק נולדהרבקה וכתיב ויהי יצחק בן ארבעים שנה וגו' נמצאת שהיתה בת ג' וה"ר שמואל חסידמשפיר"א הוכיח שהיתה בת י"ד) that Rivkah was 14 years old.

To try to understand Rashi, Rav Schwab in his Sefer Mayan Beis Hashoeva page # 63 gives an insight that answers a Kasha that was asked in Parshas Vayeira. Rav Schwab says it is hard to understand that Rivkah was 3 years old. There is a concept of Ibur Neshamos. This means that one Neshama can have a Hashpa'a on another Neshama. We understand that concept when we name a child after someone. That idea is that somehow there is a connection between the 2 Neshamos. Rav Schwab suggests that physically Rivkah was 14 years old. What happened was at the end of Parshas Vayeira in 22:20 (וַיְהִי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וַיֻּגַּד לְאַבְרָהָם, לֵאמֹר: הִנֵּה יָלְדָה מִלְכָּה גַּם-הִוא, בָּנִים--לְנָחוֹר אָחִיךָ) that at the time of the Akeidah and Sara being Niftar, Rivkah is born. The fact that Rivkah was born at this time, connected her Neshama to Sara's Neshama.

We find when Rivkah is brought into Sara's tent in 24:67 (וַיְבִאֶהָיִצְחָק, הָאֹהֱלָה שָׂרָה אִמּוֹ, וַיִּקַּח אֶת-רִבְקָה וַתְּהִי-לוֹ לְאִשָּׁה,וַיֶּאֱהָבֶהָ; וַיִּנָּחֵם יִצְחָק, אַחֲרֵי אִמּוֹ), meaning Yitzchok was then consoled for the loss of his mother. The reason why he was consoled is because Rivkah had the Ibur Neshamos. The new Rivkah with the Ibur Neshamos was now 3 years old. It fits well with what we understand that at a Bar Mitzvah a person has a Hashlomas Haneshoma. It fits well with the Tosafos that she was 14 because she had the Ibur Haneshoma at 11 before her Bas Mitzvah.

This idea would work well in making a sort of Pesharah between the 2 Shittos, physically she was 14 and the Ibur Neshama happened 3 years earlier. At the end of Parshas Vayeira we find in 22:20 that Avraham was worried after the Akeida that Yitzchok was not married and Rashi says that Avraham was told a Bisurah that Rivkah, Yitzchok's Zivug was born. If she was born then, what was the big thing that Avraham sent Eliezer to find someone, just send him to look for the girl who is 3 years old and is capable of getting married, there couldn't of been too many people who fit into this category?

According to Rav Schwab it is good. Avraham was told that there was someone who was ready; however, it wasn't known how old the person was because of this idea of Ibur Neshama. So Mimeila Avraham sent Eliezer to find her.

We have an incident in which Avimelech gets into a squabble with Yitzchok. After this, Avimelech and Fichol come together to make Shaloim with Yitzchok. It says they made it a Bris between them in 26:33, (וַיִּקְרָא אֹתָהּ, שִׁבְעָה; עַל-כֵּן שֵׁם-הָעִיר בְּאֵר שָׁבַע, עַד הַיּוֹם הַזֶּה) meaning, he named it Shiva, therefore the city is called Be'er Sheva until this very day. Pashut Pshat in the Posuk is that it was named after the 7th Be'er. Rashi says, (שבעה:על שם הברית) At any rate it is difficult. It already says earlier in 26:23 that (וַיַּעַל מִשָּׁם, בְּאֵר שָׁבַע) That Yitzchok went to Be'er Sheva. In Parshas Vayeira 21:31 we already have that Avraham named it Be'er Sheva (עַל-כֵּן, קָרָא לַמָּקוֹם הַהוּא--בְּאֵרשָׁבַע: כִּי שָׁם נִשְׁבְּעוּ, שְׁנֵיהֶם). Al Pi Pshat it is very difficult to understand. The Meshech Chochmah and Netziv both say, that the city was called Be'er Sheva. However, subsequently, the Bris was broken when Avimelech's people made trouble for Yitzchok. Yitzchok came and made a new Bris between them and was again Mefarseim the name בְּאֵר שָׁבַע, עַד הַיּוֹם הַזֶּה.

This idea that a person can give a name to a city that already has a name brings to mind a Noide B'yehuda which Rebbi learned in Yeshiva now in Maseches Gittin. The Teshuva is in Even Ha'ezer and it is about a city in Poland named Piltz. They were writing a Get and the city was always spelled Pei, Yud, Lamed, Tes, Ende Tzaddik. A new Rav came to town and said this is an incorrect spelling because in Lashon Koidesh you can never have 3 Sh'va sounds one after the other. He spelled it without the Tes on 2 Gittin. Earlier there had already been Gittin with the Tes. People wrote the Noide B'yehuda asking if the new Rav was correct or not. This was one case where knowing too much Dikduk caused problems because the Noide B'yehuda wrote back that the original spelling was correct. It should have the Tes and the rules of Dikduk don't apply to other languages. However, due to Kavod Harav the Noide B'yehuda asked that for the next 30 days they should be Machriz in every Shul in town and say that the city's name is spelled without the Tes. Just like we can change a person's name so to you can change the name of a city and with this Hachraza, he made that there wouldn't be any Lav made on the Gittin. Of course the Chidush is that you can change the name of a city which we learn here from Yitzchok, that he called the city Be'er Sheva which happened to be the same name, however, with a different Tam. What we learn B'derech Mussar is the tremendous Kavod Hatalmid Chochom that the Noideh B'yehuda had.

27:34 This Dvar Torah is B'sheim the Netziv and Rav Tzaddoik. The Posuk says, " כְּשְׁמֹעַ עֵשָׂו, אֶת-דִּבְרֵי אָבִיו, וַיִּצְעַק צְעָקָה, גְּדֹלָה וּמָרָה עַד-מְאֹד;וַיֹּאמֶר לְאָבִיו, בָּרְכֵנִי גַם-אָנִי אָבִי." When Eisav heard what happened that Yaakov took the Brochois, the Posuk describes his scream as צְעָקָה, גְּדֹלָה וּמָרָה עַד-מְאֹד. We find by Mordechai in the Megillah a similar Lashoin, Vayiz'ak Ze'a'ka Umara. Chazal tell us in a Medrash on the Megillah, that this was an Oinesh. Yaakov had caused Eisav to scream with a צְעָקָה,גְּדֹלָה וּמָרָה, and K'neged that, Eisav's descendent Haman caused Yaakov's descendent Mordechai to Vayiz'ak Ze'a'ka Umara.

Let's say there had to be an Oinesh, Yaakov did it L'sheim Shamayim Al Pi Rivkah. Why is there an Oinesh for Yaakov's screaming? We find in 27:33, "וַיֶּחֱרַד יִצְחָק חֲרָדָה, גְּדֹלָה עַד-מְאֹד." Yitzchok who was certainly more Kadoish than Eisav also had been anguished by Yaakov. So why is there no Oinesh for the Charada of Yitzchok as there was an Oinesh for the Tze'a'kah of Eisav?

Sometimes a person is performing a Mitzvah however; it comes in the Tzurah of an Aveira. It is unusual; however, sometimes it is a Mitzvah to steal or to fool. Yaakov came to do a Mitzvah that was in the Tzurah of an Aveira. The Yesoid is, when you do a Mitzvah that comes in the Tzurah of an Aveira, a person has to do it 100% Lishmah. If it is not 100% Lishmah, the Cheilek of the Aveira is still there.

Yibum is the perfect example of a Mitzvah that comes in the Tzurah of an Aveira. A woman marrying a brother in law is an Aveira. Here by Yibum it is a Mitzvah, however, it is in the Tzurah of an Aveira. The Gemara says that with the Yeridois Hadoirois when people were not Mechavain Lishmah, we stopped doing Yibum and started doing Chalitzah. How can we tell people not to do a Mitzvah? We learn from a Posuk that Yibum is better than Chalitzah? Nevertheless, since it is a Mitzvah B'tzuras Aveira, the Gemara teaches us that a Mitzvah B'tzuras Aveira has to be 100% Lishmah.

The Chofetz Chaim says the same thing regarding Lashoin Hora L'toi'eles. Of course you are allowed to say Lashoin Hora when there is a Toi'eles and you have to warn somebody to stay away

from someone else. One of the conditions of saying Lashoin Hora L'toi'eles of the Chofetz Chaim is, you don't have any arguments with that person or hatred towards him. You are not getting a Geshmak out of saying this piece of Lahsoin Hora. If there is a She'loi Lishma mixed in then it is a Mitzvah B'tzuras Aveira. Loi Samoid al Dam Re'acha, L'toi'eles, you have to tell the Lashoin Hora, but it has to be 100% Lishmah. If it is not 100% Lishmah, then you don't do a Mitzvah if it comes about through B'tzuras Aveira.

The same thing here, Yaakov undoubtedly was doing it Lishmah, and when " וַיֶּחֱרַד יִצְחָק חֲרָדָה, גְּדֹלָה עַד-מְאֹד," it gave Yaakov no Simcha at all. He was Tzebro'chen that he had caused Yitzchok pain even indirectly. However, when Eisav walked in and "וַיִּצְעַק צְעָקָה, גְּדֹלָה וּמָרָה עַד-מְאֹד," Yaakov had a little bit of Geshmak out of the fact that Oisoi Rasha was in Tzar. That little bit of Geshmak, on Yaakov's Madreiga, is what caused there to have to be a payback by Mordechai that came about through the Tzuras Aveira that existed in the Mitzvah that Yaakov Avinu did.

The Yesoid is an important Yesoid. Sometimes you have to give Toichacha to someone; you are doing it because it is a Mitzvah. If it is not Lishmah, if it is someone who you don't like, don't shush him in middle of Laining or Chazoras Hashatz. Of course it is a Mitzvah to Shush him, but to make Machloikes or to take a chance at making a Machloikes and make someone feel bad, when it is not 100% Lishmah, should not be done.

Someone who is a Ba'al Teshuva was once eating by Rebbi on a Shabbos and asked him this question. He said he has an older brother who is not Frum. He knows that when Mashiach comes the Avoidah will revert back to Bechoirim as opposed to in the past when it was performed by Koihanim. He wanted to know if he were to buy the Bechoira from his older brother for $5 because it is not worth anything to his brother who doesn't even believe in it, and then when Mashiach will come will he be the Bechoir?