

בראתי יצר הרע ובראתי

תורה תבלין

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Shabbos Parshas Toldos - פרשת תולדות
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לכל זמן ועת (Monsey, NY)

הדלקת נרות - 4:18 שקיעה/יום השבת - 4:36
זמן קריאת שמע/מ"א - 8:38 צאת הכוכבים/מעריב - 5:26
זמן קריאת שמע/גרי"א - 9:14 לשיטת רבינו תם - 5:48

מדעת עליון

ויאמר עשו אל יעקב הלעיטני נא מן האדום הזה כי עיף אנכי (כה-ל)
אחז"ל שעשו בא מן השדה ועייפה נפשו, וכשראה המאכל שבישל יעקב
נתאוה מאד לאכלו, ואחזו בולמוס. ויש להבין, דאם אחזו בולמוס, מהו כל
הטענה שטענו עליו חז"ל בזה שאמר "הלעיטני נא", הרי מי שנמצא במצב
שאחזו בולמוס מסוכן הוא, ואפי' ביום הכיפורים מאכילין אותו אפילו דברים
האסורים, עד שיאורו עיניו. ומה בכך שנתאוה עשו כ"כ הרי קרוב למיתה היה?
ותירץ המגיד מירושלים, הגמור"ר שלום שבדרון זצ"ל, בס' לב שלום,
שאדם ניכר בכוסו עד שערי מות, ואדרבה כשאדם במצב של ריגוע ושלוח יודע
הוא לרסן את עצמו כדי שלא להראות פנימיותו. ודוקא בשעה שאינו יכול
לשלוט בעצמו, וכגון שהיה מסוכן למות, או אז פורצים רצונותיו ומידותיו
וניכר פרצופו האמיתי, ומטביע עליו חותמו לעד. כי "סימן" הוא לפנימיותו,
שאם לא היה כל מהותו כך קודם לכן, לא היה נשלט ע"י תאוותיו כ"כ, גם
כשהוא נמצא במצב של סכנת נפשות. ולמדנו, שביכולת האדם להשלים נפשו
כ"כ, ואף בפיקוח נפש צריך להתנהג כראוי - מפני שביכולתו הוא.
ממילא י"ל שכשיאחזו בולמוס", והיה עשו במצב של מסוכן, לא אחזו
מחמת שבא עיף מן השדה, אלא מחמת תאוה המאכל, וא"כ שפיר שייך לטעון
עליו, שהרי במעשהו זה הוכיח עד היכן מגיע כח תאוותו, אשר הוא מסוגל
להגיע עד שערי מות מחמת תאוותו.

ויתן לך אלקים מטל השמים ומשמני הארץ ורב דגן ותירוש וגו' (כז-כח)
פ' הרבמ"ן וז"ל שהזכיר לו ברכת ה' כריח השדה, כי ה' ברך אותו בשדה

ויזד יעקב נזיד ויבא עשו מן השדה והוא עיף וגו' (כב-ה)

This is the first time the *Torah* uses the word "tired". When a word is introduced in the *Torah*, for the first time in a certain context, we must learn from that usage. What can we learn here?

R' Nissan Alpert ZT"L tells us. Avrohom was a busy man. He traveled from place to place, serving guests, being tested and passing those tests successfully, and we never find that he was tired. He lived for 175 years and had a full and very involved life and yet the *Torah* never describes him as tired. We know from our own experiences of great people who are very busy, involved in a million things, and we never perceive them as tired.

The lesson here is that someone who is involved with a spiritual dimension to his life has the energy for many more things than someone who is just existing a mundane life. Esav was busy doing sins on the day he sold his birthright and he was not rejuvenated by anything spiritual of any meaning. Therefore, he was "tired." If we fill our lives with meaning, with spiritual contact in the things we do, we will have the spice and sparkle which will keep us from getting stale. Only someone who lives a life of materialism, without letting *Hashem* into his world, will become "tired". Let us be like Avrohom and have the energy for much more in our lives.

הוא היה אומר.....

R' Yeshaya Halevi Horowitz ZT"L (Shel"ah HaKodosh) would say:

"Of all the superior character traits possessed by our ancestor Yaakov, the *Torah* chooses "an honest man" as the highest praise, to teach us that nothing is more worthy of our respect and admiration than a life lived with honesty and righteousness."

R' Nochum Weinberg Shlit"a would say:

"If you lend someone \$20, and never see that person again; it was probably worth it."

R' Naftali Tzvi Yehudah Berlin ZT"L (The Netzi"v) would say:

"The *P'lishtim* were jealous of Yitzchok and his fabulous wealth because although there were many rich *P'lishtim*, none could approach the wealth of Yitzchok. And most rich people are jealous of someone who has more than them especially when that person is a Jew."

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the sorcerer who laughed giddily. "You have no idea how much effort I put in," he said, "to bring you to this point."

Says R' Nachman of Breslov ZT"L, take a close look at the frightful image of Esav. Yitzchok asks him to take his bow and arrow and go hunt an animal to be prepared for eating, in order that he will bless him. Esav excelled in his performance of the *mitzvah* of honoring parents. Therefore, Esav was determined not to take shortcuts, to exert the effort to fulfill his father's wishes. However, after much effort, in fact Esav did not find the animal he was looking for. Instead, he took a dog, killed it, and prepared it for his father. A dog? Is this the honor of parents which Esav was so renowned? The answer is obvious: His decision was a clear and correct one, the drive was very sincere. But there were pressures; the hunt was unsuccessful. *'He didn't want to do it, he didn't want to do it'* - but in the end he presented his father with a dog! Indeed, this is the path followed by Esav. But we are the descendants of Yaakov. We must remain steadfast in our determination, and unwavering in our commitment to *Hashem*.

TORAH GEMS

ויתרצו הבנים בקרבה ותאמר אם כן למה זה אנכי וכו' (כה-כב)

The famous *medrash* in this *parsha* describes how when Rivka was pregnant with twins, the two were constantly moving about and causing her much pain. Whenever she passed a place of idol-worship, Esav pushed and kicked and tried to exit her womb, while at the moment when she passed the *Beis Medrash* of Shem and Aver, Yaakov sought to release himself. The question, though, is this: The *gemara* tells us that the unborn infant is taught the entire *Torah* by a Heavenly angel, while still in the mother's womb. Yaakov could not have possibly had a better *rebbe*, even in the actual *Beis Medrash*, so why would he wish to release himself so intently when he passed the House of Study?

R' Shimon Schreiber ZT"L explains: *Yaakov Avinu*, while still in his mother's womb, was able to perceive that inasmuch as he was being taught by a Heavenly angel and no greater tutor would he ever experience, being in the same classroom with wickedness the likes of his brother Esav, was destructive. He was prepared to learn from someone of lesser status, so as not to be exposed to the influence of Esav. Likewise, children must always choose proper companions because no matter how scholarly their teacher may be, they can be badly affected by friends who do not behave properly.

לומר שיצליחנו שם בצידו ולא ימות ולא תבואהו בו רעה וכו' והברכה תוספת ריבוי שיהיה רוב דגן ותירוש ע"כ. וביאר האדמו"ר מצאנז, הגמ"ר חיים האלברשטאם זצ"ל בס' דברי חיים, דהנה מצינו שיש שפע מה שהקב"ה משפיע על העולם ע"י מעשים טובים של אנשי העולם, וזה מיקרי "אתערותא דלתתא". ויש שפע עוד שהקב"ה מתעורר למענו ובעבורו ית', וזה מיקרי "אתערותא דלעילא". ושפע זה מכונה בבחינת "טלי" שבא מן השמים ואינו נעצר לעולם, כי לולא רחמי שמים עמנו וירידת הטל מדי יום ויום, אעפ"י שאיננו כדאי, לא היה יכול העולם להתקיים. ובחינת "אתערותא דלתתא" מכונה בבחינת "גשם" שאדים עולים מלמטה ומתעוררים למעלה. והנה ידוע בחוש שהגשם הוא מצמיח כל הדברים גשמיים בעולם משום שיש בו הכח להביא ולהעלות מן הארץ, משא"כ הטל הוא ענין של רוחניות ושפע הקדושה שמשפיע מלמעלה הוא בדרך זה. ולכן ברכו יצחק ליעקב בנו שהקב"ה יתן לו "מטל השמים" - היינו מאתערותא דלעילא, ואעפ"י יהיה בו השפעות כל טוב מגשמיות ואתערותא דלתתא ג"כ, והוא "משמני הארץ".

מעשה אבות.... סימן לבנים

יעתה שא נא כליך תליך וקשתך וצא השדה וצודה לי ציד וגו' (כז-ג)

There once lived a certain hard-luck Jew, who failed in virtually every endeavor on which he embarked. Finally, his wife pressured him to go to a fortune-teller, and seek advice. He entered the dark room, and the sorcerer flipped cards and muttered incantations. Then, he spoke up. "I see that you will find success in one endeavor only - thievery!" He shuddered and ran home. His wife asked him, "So, what did he say?" "Nothing," answered the man, "he told me there is no luck for me." He did not want to tell the truth about his visit with the sorcerer, and tried to avoid telling her.

Eventually, however, the truth came out. His wife's face became pale and she shouted, "Heaven forbid! Never!" But their situation continued getting worse and worse. They had no food to eat, their children cried in hunger, and she started having second thoughts. "Maybe, in spite of everything, if this is where our luck is..." Shouted her husband, "It is better to die in honor than to live in sin and disgrace!" But the hunger intensified, and the idea stuck. In the end he gave in. He decided to steal ten coins to buy bread, nothing more. The theft succeeded, though not without serious pangs of conscience. Soon enough, the bread was finished and the pressures surfaced once again. He debated with himself back and forth, *"I do not want to do it, I do not want to do it"*, he thought, but he went again. Only this time he was caught. As he was being led to the gallows he saw