



# Divrei Torah



## Parshat Toldot

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## Weekly Dvar Torah

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### **The Magic of Life**

Rabbi Mordechai Rhine

Associate Member, Young Israel Council of Rabbis

The story of Yakov and Esav is a fascinating one. Although Esav was the firstborn, it is Yakov who wanted to live the righteous legacy of his father and grandfather. At age fifteen he actually asked Esav to sell him the firstborn status. Esav agreed. From then on their lives proceeded in dramatically different directions. Esav became a hunter, a warrior, and a robber, while Yakov became the man of sincere devotion, scholarship, and paragon of moral behavior.

Later in life Esav made a fascinating statement. He said, "Yakov tricked me; he took away my firstborn status." What was the trick that Esav saw in the selling of the firstborn? Yakov asked to buy it, and Esav agreed. What trick did he perceive in the deal?

I would like to suggest that the "trick" that Esav perceived can be understood through the lesson of a farmer.

A mentor of mine once pointed out that there is a great lesson that we should learn from the farmer. The lesson of the farmer is that you get what you put in. The choices you make in life will predict the results that you will experience. As the farmer knows so well: Planting barley won't produce wheat. Only if you plant wheat will you get wheat.

On a practical level, a person who chooses to specialize in a specific field will find that with due diligence he will become knowledgeable in that field. A person who chooses to lay tiles for a living, for example, will become an expert in the expertise

of his choosing.

The same is true with life skills and relationships. A person who spends an obsessive amount of time at the office will probably impact his career in a positive way. However, such a decision means that other areas of his life will not flourish. A person who keeps more reasonable hours at work and spends more time with the family, will see the result of his decision in increasingly meaningful family relationships.

Perhaps we could call it the magic trick of life. You get to choose what you want out of life. What you choose governs what the result will be.

Indeed, this concept of cause and effect is so obvious that one wonders why we would mention it. Yet, one of the great failings of mankind is that we often lack vision to see the natural consequences of our actions.

For example: when people who yearn for Jewish friends look to buy a house, it would seem that they should choose a house on a block that has Jewish neighbors whom they can befriend. When a person wants to become knowledgeable in Torah it would seem that he should choose for himself a knowledgeable mentor from whom he can learn. Yet, often in life we don't take steps toward the goals that are most meaningful to us.

In the story of Yakov and Esav, Esav thinks that Yakov played a trick on him. But what really happened is that Yakov made a different life decision than Esav. Their lives then reflected the consequences of their respective decisions.

Yakov didn't play a trick on Esav regarding the firstborn. A deal's a deal. But Yakov did perform a trick... a magic trick. When Yakov committed himself to the righteous legacy of his father and grandfather, his life took a certain direction. By the time they were older, even Esav recognized the fruit of Yakov's labor. By choosing a life of Torah and morality Yakov had developed into a recognizably noble person, ready to successfully begin the Jewish nation.

Esav's frustration wasn't that a trick was played on him per se. But a trick was played right before his eyes. By choosing a life of lawlessness, Esav got to live a life of lawlessness. Now, when he looked at his brother's future, he was jealous. Yakov had spent the decades growing spiritually and was now ready to start a noble family. Esav lamented the moment when he rejected the status of the firstborn. In his frustration he thought he could blame Yakov for his emptiness. But in reality he had only himself to blame.

As we read the story of Yakov let us remind ourselves that much of life is a result of the choices that we make. Take a moment to consider what you would like to see for yourself and for your children. Take steps to ensure that the priorities that you have identified are reflected in the choices that you make. Keep in mind that what you do is probably what will happen. You have the power to chart the direction of your life.

A person who spends time with his family will, with time, be known as a person who spends time with his family.

A person who dedicates some time on Sunday to study Torah will be known, with time, as one who studies Torah.

A person who treasures Shabbos will soon be known as one who treasures Shabbos.

Try it. You'll like it. It is called the Great Magic Trick of Life.

With best wishes for a wonderful Shabbos.

## **"PERCEPTIONS ON YITZCHAK AVINU"**

Rabbi Moshe Greebel Z"L

Associate Member, Young Israel Council of Rabbis

In a more traditional sense, this week's Sidra is generally viewed through the perspective of the brothers Ya'akov and Aisav. In this mailing however, we shall divert somewhat from the usual fare, and give our attentions to the person of Yitzchak, of whom several very fascinating perceptions exist among our Rabbanim of blessed memory.

Prior to anything else though, there is a marked difference between Yitzchak and the other two Avos (forefathers), for, unlike Avraham and Ya'akov, Yitzchak was never outside of Eretz Yisroel. Why should this have been so? Our answer lies in the Midrash Rabbi Tanchuma (Buber edition), Toldos Chapter #6:

*"..... Avraham descended (from Eretz Yisroel), but Yitzchak did not descend (from there). Why was 'You shall not go down to Egypt' (B'raishis 26:2) said (only) to Yitzchak and not to Avraham? Rabbi Hoshaya stated, 'HaKadosh Baruch Hu said, 'Yitzchak! Your father who came from outside the land (of Yisroel) was permitted to go down to Egypt. But, you were born in Eretz Yisroel, and you are considered a pure Olah (burnt offering) who descended (from Mount Moriah) in purity. Hence, you shall not go down to Egypt!'"*

Yitzchak was brought up to Mount Moriah as an Olah, as we read in the Torah:

*"And He said, 'Take now your son, your only son Yitzchak, whom you love, and go to the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you.'" (B'raishis 22:2)*

Now, that this vital piece of information concerning Yitzchak has been presented, let us pose the following. How was it possible for Yitzchak to have been so easily deceived into thinking that his son Aisav was a Tzadik (righteous person), as the Passuk (verse) attests:

*"And Yitzchak loved Aisav, because his venison was in his mouth; but Rivka loves Ya'akov." (B'raishis 25:28)*

From the celebrated Admur (Chassidic master) Rav Naftali Tzvi of Ropshitz (1760-1827) of blessed memory, we have an answer to our above question, which takes into account the following:

*"And the boys grew; and Aisav was a skilful hunter, a man of the field; and Ya'akov was a quiet man, living in tents." (ibid. 25:27)*

On this Passuk, Rashi has the following to say:

*"Was a skillful hunter.... To out strategize and to deceive his father with his mouth. And, he (Aisav) would ask him (his father), 'Father! How is tithe to be taken from salt and straw (which is not tithed)?' His father however, thought that he (Aisav) was very careful with Mitzvos."*

It must be understood, expounded the Ropshitzer, that the nature of Yitzchak was different from the nature of the rest of mankind. Due to his earlier transition into an Olah, Yitzchak's purity was so far above the rest of humanity, that he could not even imagine anyone deceiving or cheating anyone else. Suspicion simply didn't exist in the essence of Yitzchak. That is why he could only imagine that Aisav was posing his questions out of sheer curiosity, which was why he loved him.

Rivka, on the other hand, elucidated the Ropshitzer, was raised among the wicked such as her brother Lavan, and being much more 'street savvy' than her husband, she saw through the ploy of Aisav to impress his father. This is why she immediately recognized the noble nature of Ya'akov, and loved him for it.

The prolific Admur, Rav Meir of Premishlan (1703- 1773) of blessed memory, offered these thoughts, based on the Gemarah in Shabbos 89b:

*"In the future to come, HaKadosh Baruch Hu will say to Avraham, 'Your children have sinned against Me!' He shall answer Him, 'Sovereign of the Universe! Let them be wiped out for the sanctification of Your Name!' Then shall He say, 'I will say this to Ya'akov, who experienced the pain of bringing up children: peradventure he will supplicate mercy for them.' So He will say to him, 'Your children have sinned!' He (too) shall answer Him, 'Sovereign of the Universe! Let them be wiped out for the sanctification of Your Name....!'"*

The Gemarah concludes:

*"..... Then shall He say to Yitzchak, 'Your children have sinned against Me!' But he shall answer Him, 'Sovereign of the Universe! Are they my children and not Your children.....? Moreover, how much have they sinned? How many are the years of man? Seventy. Subtract twenty, for which You do not punish, (and) there remain fifty. Subtract twenty-five which comprise the nights, [and] there remain twenty-five. Subtract twelve and a half of prayer, eating, and nature's calls, (and) there remain twelve and a half. If You will bear all, it is well! If not, half be upon me and half upon You.....'"*

Of the three Avos, posed the Premishlaner, why would only Yitzchak advocate for Yisroel in the future? He answered by saying that in reality, only Yitzchak possesses a very strong Pischon Peh (claim) for the future when HaKadosh Baruch Hu will accuse his children of sinning. He will very easily be able to argue that he too had a

rebellious son, Aisav. And, as bad a child as Aisav was, Yitzchak was always willing to forgive and overlook this son's transgressions. Hence, HaKadosh Baruch Hu, the Merciful One, must forgive His children!

And, concludes, the Premishlaner, the reason the Torah writes, "And Yitzchak loved Aisav," is to illustrate that what Yitzchak really loved was that Aisav gave him a good defense for his children in the future.

The Shila HaKadosh (Rav Y'shaya HaLevy Horowitz 1565- 1630) of blessed memory, offers us a last insight into Yitzchak. We begin with the Mishna in Avos 5-16:

*"All love that depends on a transient thing, (when the) thing ceases, (the) love ceases. And, (all love) that does not depend on a transient thing, never ceases...."*

The Shila considers the love that Yitzchak had for Aisav as a love that depends on a transient thing. For, the Torah clearly states the reason for this love with the words, "Because his venison was in his mouth." Hence, once the venison ceases, the love ceases as well.

On the other hand, the love that Rivka had for Ya'akov was a love that was not based on a transient thing, for, she loved Ya'akov only for himself. And, that is why "And Yitzchak loved Aisav" is written in the past tense, to illustrate that the love Yitzchak had for Aisav was only a temporary thing. However, "And Rivka loves Ya'akov" is written in the present tense, to show that her love for her son was not dependent on anything transient, and lasts for eternity.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

## **What Role Does Yichus Play in Tefilah?**

Rabbi Dovid Sochet

Associate Member, Young Israel Council of Rabbis

This week's Parsha begins with our Patriarch Yitzchock and Matriarch Rivkah davening to Hashem to be blessed with children. The pasuk (Bereishis 25:21) states, "*vayei'aser lo Hashem* - And Hashem hearkened to him (Yitzchock)." Rashi references the Gemarah (Tractate Yevamos 64A) that explains why Hashem answered Yitzchock's tefilah (prayer) rather than Rivkah's. "You cannot compare the prayers of a Tzadik (a righteous person) who is also the son of a Tzadik to the prayers of a Tzadik who is the child of a Rasha (evil person)." Yitzchock was a Tzadik and the son of the Patriarch Avraham the Tzadik. Rivkah was a great Tzadik, but she was the daughter of Besuel the Rasha.

Many commentaries find this gemarah challenging. It would seem that a person who rose to great spiritual heights in spite of his negative and evil environment to become a truly righteous person should be on a more lofty level than a person who was raised in an environment conducive of righteousness. Indeed the Gemarah (Tractate Berachos 34B) already states such, "*B'Makom she'baalei teshuvah omdim ein tzaddikim gimurim yacholim laamod* - the baal teshuvah (penitent) ascends to a

spiritual perch which eludes even the righteous person. In other words, one who has prevailed over his inglorious past has achieved more and will be elevated beyond the status of he who has always been righteous. Why then were Yitzchock's prayers more effective than Rivkah's prayers?

Rebbe Naftali Tzvi of Ropshitz (Rabbi Naftali Tzvi Horowitz of Ropshitz, 1760–1827) would often speak about the great yichus (family heritage) he had from both the paternal and maternal sides of his family.

He once remarked about the benefits of his yichus: Take a person who's a real tzadik, a great scholar and serves Hashem in every way. He gets up at midnight and cries over the destruction of the Temple for hours, then he immerses himself in a freezing cold mikvah and spends the rest of the night delving into the hidden and revealed parts of Torah. Come daybreak, he goes to shul (synagogue) and davens for hours. After davening he returns to the study of Torah. It is close to midday before he can nourish himself with a meager breakfast. However, he partakes of that meal with a small sense of entitlement. After all his exertions, he thinks, does he not deserve that minimal diversion?

On the other hand, the pedigreed Tzadik, the virtuous man who is descended from totally righteous people after practicing the same devotions described here, would nonetheless approach his scant repast with an attitude of utter humility. Since his ancestors were great tzadikim, he gives a heavy sigh and asks of himself, "Am I really serving Hashem with all my ability? I have still not reached the lofty spiritual levels of my ancestors."

That, says the Ropshitzer is the value of yichus.

(On a side note this can be the explanation of an oft quoted chazal (Tanna D'vei Eliyahu, Chapter 25) "One should constantly demand perfection of oneself by asking, 'When will my deeds reach the level of the deeds of my Forefathers, Avraham, Yitzchock, and Yaakov?' " That it is our spiritual legacy as Jews, children of these great and holy men; to always be able to see ourselves as people of yichus, descended from spiritual giants, and humbled by their great accomplishments.)

Dovid HaMelech (King David) writes "Lev Nishbar vinidka elokim lo sivze - Hashem will not scorn a broken and humbled heart" (Tehillim 51:19). The Gemarah (Tractate Taanis 2A) teaches us, " it is written, ' *u'levodo be'chol levavchem*' "and to serve Him with all your heart" '. What sort of Avodah – service of Hashem is there with the heart," queries the Gemarah – "Tefillah (prayer)", the Gemarah concludes. We can now read this pasuk, "*lev (heart) nishbar vinidka alokim lo sivze,*" the prayer of the broken hearted is never scorned by Hashem.

The seforim write that in order for someone to truly exert himself in davening he must first come to the realization that he is truly unworthy before Hashem. When one comes to such a powerful comprehension and cries out to Hashem, placing his heart in His Hands, he eliminates all of the prosecuting angels that might even threaten the continuity of his existence.

This realization of praying a *Tefilah leoni* – a poor man's prayer, that is, realizing that Hashem owes him nothing and to beseech Him in utter humility is something that

Tzadik the son of a Tzadik can more readily attain than a tzadik who is the son of a Rasha. As the Ropshitzer Rebbe said the son of a tzadik is never satisfied by the level of his service to Hashem, because he has not attained the spiritual heights of his ancestors.

This week's Parsha, and the statement that Hashem responded to Yitzchock's tefilah more favorably than to Rivkah's, can be understood similarly. It is almost impossible that Rivkah with all of her greatness could have been able to present her plea to Hashem with the same level of humility as was Yitzchock, for surely she was aware of her superiority to her father Besuel. How could she avoid some feeling of entitlement of Hashem's kindness in light of how far she risen above her ignoble origins? Yitzchock, on the other hand, feeling dwarfed by his father Avrohom's accomplishments, was able to approach Hashem with total modesty, relying not on his own merits, but instead imploring of Hashem's infinite mercy. Yitzchock's prayers were pure, free of any taint of smugness to a greater degree than Rivkah's prayers could have been and therefore Hashem responded to his prayers more readily than to hers. Good Shabbos.

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## Keep On Trying

Rabbi Dov Shapiro

Associate Member, Young Israel Council of Rabbis

Among the wonderful gifts that Hashem has given us is the ability to influence our destiny and our situation in life is through prayer. When we pray, Hashem listens and responds; if we are wise, we utilize the power of prayer on a regular basis. Certain situations in our lives are meant to be unchangeable, and as such, are challenges that we need to live with and deal with. However, many of the struggles we face can be alleviated through heartfelt, sincere prayer. We simply need to recognize this fact, and find the strength and conviction to daven properly. Sometimes a single prayer can accomplish our goal, while at other times a person needs to daven many *tefilos* over a long period of time in order to be answered. Even when our requests are not immediately answered, it isn't because Hashem is not interested in hearing us daven, but rather it because certain requests require a greater "distance" to be covered with our *tefilos*. Hashem is always listening and our *tefilos* are accruing in heaven even though we don't see their effects immediately.

*Parshas Toldos* begins with a description of Yitzchok and Rivka's inability to have children, and their response to this difficult challenge. When Yitzchok and Rivka realized that they were unable to have children, they responded with prayer. They both davened to Hashem for children and, as a result Rivka miraculously conceived and gave birth to two sons, Yaakov and Esav.

The Midrash describes the impact of their prayers in heaven with the following parable. There was a prince who was digging a tunnel into his father's palace in order to obtain a bag of gold. When the king became aware of his son's quest, he began tunneling from inside the palace towards his son in order to meet his son halfway and bring him the gold. Similarly, as Yitzchok and Rivka davened, "digging" towards their goal of having children, Hashem was coming towards them, clearing away the path they needed to travel.

This midrash seems a bit puzzling. If the king wants to give his son the gold, why doesn't he just open the door and give it to him? What is the midrash teaching with the vivid imagery of father and son tunneling towards each other?

Life is filled with obstacles and challenges that require perseverance and patience to overcome. Each time we daven, we remove one obstacle on the path to our success. This midrash is telling us that like a loving father, Hashem is so interested in helping us and granting our requests, that he doesn't simply wait for us to remove all the obstacles with our prayers, but he actually assists us by removing the obstacles as we pray. The obstacles are real, the distance that needs to be covered can't be circumvented, but Hashem helps us by doubling the value of our prayers.

Why do we sometimes hesitate to daven repeatedly for the same request? Perhaps it is because we sub-consciously project our own behavior pattern and reactions onto Hashem. Maybe we feel that if we daven repeatedly, we are nagging Hashem. Any parent who has experienced a nagging child knows how annoying that can be, and we don't want to place ourselves in that role.

Rav Shimshon Pinkus (*She'arim B'tefillah 136*) explains that with regard to prayer, this is not the proper perspective. Whereas people find it annoying to be nagged, Hashem actually welcomes our repeated prayers. He explains that when we make a request of another person, our sole objective is the fulfillment of that request. If the person refuses, further nagging is pointless and annoying. Davening to Hashem on the other hand, provides the additional benefit of bringing us closer to Him. Independent of whether our request is fulfilled, the act of davening brings us closer to Hashem and increases our recognition of His existence. Speaking to Him makes us feel His presence and appreciate that He is in control of our destiny. In fact, sometimes this "secondary" benefit can be greater than the specific item the person initially set out to achieve.

And so, Hashem welcomes our continued prayers, and the closeness with him that they generate. And, as we mentioned above, Hashem actually moves towards us as we daven, helping to shorten the gap, and bring our *tefilos* to fruition.

Visualizing this in our minds as we daven can help us appreciate the effectiveness of our prayers. Although there are barriers to overcome, we are not alone. As we pray and move towards our goal from one direction, Hashem is welcoming and receptive, removing those barriers, and coming towards us from the opposite direction, shortening the distance we need to travel in order to succeed.

And remember too, that success is not only in the goal but in the trip as well. Good Shabbos.

## **Parshas Toldos: How did Eisav Become a Child at-Risk?**

## **Parshas наши баннеры: каким образом Eisav стать ребенка?**

Rabbi Yisroel Yitzchok Silberberg

Associate Member, Young Israel Council of Rabbis



Все мы задаемся вопросом, как поступают иногда детей, как они растут выезду путь и даже отпуск религии? Каким образом можно было бы ребенка, который пройдут инструктаж с красоту Торы и заповедей теряют интерес и энтузиазм, чтобы быть религиозный еврей? Мы видим на оборотной стороной столь многих евреев к религии даже несмотря на то, что они не имеют религии, как они поиск жизни с более смысла. Разве не затем позволяют предположить, что лица, уже образованных в религиозной жизни будет придерживаться ее принципов?

На этой неделе Parsha мы узнали, что наш укорененностью Исаака и сзади родился сын, восстали против его отца традиции. Талмуд учит нас, что в день, что Eisav продается его неотъемлемыми правами, яков, Eisav возмутился три основополагающих грехи аморальное поведение, убийства и суфийской идола. Как может быть так, что сын Исаака, прочности, привело бы к и воспитывает одной стороны такой праведный и духовные лица, яков, а также вовлечь и материалистической зла человек с другой стороны? Почему бы не Исаак показать Esav красоту в иудаизме как он для Яков? Если наш укорененностью не удастся изменить ребенка на риск как мы можем сделать еще лучше?

Возможно, при анализе событий, которые привели к рождение Яков и Eisav мы можем лучше понять, как Eisav потерял. Торы сообщает нам, что сзади была бесплодной от детей и как Исаак и сзади в это время аль-Mighty будет жить с ребенком. В отличие от Авраам и Сарра не сознательно молимся в Аль-Mighty для детей. Подход Авраам и Сара была полностью веру в создателя, он знает, что лучше для них. Это не говорит о том, что Авраам не молимся за Сара когда она была пленного или болезни. А возможно, он считает, что человек должен согласиться на его удачи и судьбы вместо того, чтобы пытаться убедить аль-Mighty изменить его плана по ним.

Возможно, это и не является оптимальной для Исаака и сзади иметь детей в этой точке. Возможно, если у них будет ожидать вас на аль-Mighty выбрать подходящее время для того, чтобы иметь детей Eisav бы родился по-разному. Может быть его гены были более склоняется к религии. Как Авраам до 100 лет, чтобы наилучшим образом духовное состояние на Исаака в мире, так что слишком возможно, Аль-Mighty считает, что Исаак и сзади еще не готовы принять детей, способные.

В связи с этим, поскольку через свои молитвы Исаака и сзади смогли ускорить их способности создавать еврейской нации, к сожалению, отметить, что фонды были построены с элемент зла с хорошим. Самые удивительные родителей в мире не сможет изменить пути Eisev как он родился преждевременно. Поэтому когда в семьях опыт детей, подвергающихся опасности как правило, мы торопиться судить родителей и учителей. Вместо этого мы должны понять, что есть дети, которые родились не в самых благоприятных условиях ведет к ребенка испытывают эмоциональные и религиозных проблем.

Рабби Натан Щаранский Kaniefsky имеет публично бесплодие лечение. Он утверждает, что лицо с полной верой принять указ не детище с радостью и не попытаться оспорить его создателя. Есть и другие, которые считаем, что мы

должны воспользоваться преимуществами современной науки и для улучшения нашей жизни. Еще не раввин Kaniefsky утверждает, что с помощью лекарств для лечения кого-то, это очень отличается от попытки изменить состав и статус и удачи.

На прошлой неделе мы столкнулись с еще одной ужасной трагедией еврейского народа в целом с убийства евреев, в то время как они молились в синагогу. Как мы можем понять такие жестокости и почему аль-Mighty позволяет нашим врагам до священного раввинов в убежище, десять жертв были хладнокровно убиты во время можно увидеть?

Урок, извлеченный из Eisav из нашей укорененностью Айзек должен научить нас, что мы не должны пытаться оспаривать пути в Аль-сильных. Мы должны признать нашу участь всех плохой, и сосредоточить внимание на хорошо, что мы имеем. Нет никаких ощутимых и что в этой кровавой расправы на прошлой неделе, однако, мы должны сосредоточить наши усилия и мыслями о том, каким образом мы можем объединиться в качестве еврейского народа и высоко оцениваем возможности мы на этой земле во время нашего короткого визита. Хорошее время зажигания свечей), Кабалат Шабат.

## Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

שמות כג, ) "לא תבשל גדי בחלב אמו" כדכתיב, "גדי" איסור בשר בחלב מוזכר בתורה לגבי (ט). שואלת הגמרא (חולין קיג), מנין לומדים שכל מיני בהמה טהורה נכלל באיסור בשר "ואת עורות גדיי העזים הלבשה על ידיו ועל חלקת צואריו" בחלב? עונה הגמרא, כתיב סתם בלשון הכתוב "גדי" מוכח ש, "גדיי העזים" בראשית כז, טז). מזה שהוצרך הכתוב לפרש ( ש"כולל כל מין בהמה טהורה, ע

ב פרשת תולדות), "שואל הגאון רבי מאיר יחיאל הלוי מאוסטראווצא (מאיר עיני חכמים, ח "גדי" מדוע התורה בחרה ללמדנו שאיסור בשר בחלב שייך בכל מין בהמה טהורה, ולא רק ב "ואת עורות גדיי העזים הלבשה על ידיו ועל חלקת צואריו" דווקא מהפסוק

פרשת וזאת הברכה, דף קז: , "דברי שלמה" ל (הובא בספר "ד: איתא בחז"ל נראה לי לבאר בס ועיין מדרש שוחר טוב, ח) כשעלה משה למרום לקבל לוחות שניות, קטרגו מלאכי השרת בחטא העגל), ועכשיו אתה נותן להם התורה. ( "לא יהיה לך" ואמרו, אתמול עברו ישראל על ה, ואתם אתמול ירדתם לבית אברהם ואכלתם בשר בחלב, ולא מצאו מענה, "השיב להם הקב ש"ע

ה ביטל את קטרוג המלאכים ונתן לנו את התורה. הלא טענתם "לכאורה קשה, איך הקב שישאל אינם ראויים לקבל תורה כי חטאו בעגל, עדיין עומדת במקומה. האם זה שחטאו? המלאכים באכילת בשר בחלב פוטר אותנו מקטרוג חטא העגל

כידוע, יצחק רצה לברך דווקא את עשיו. לכן, רבקה, שידעה שהברכות באמת שייכות ליעקב, הוצרכה להלביש את יעקב בעורות גדיי העזים על ידיו וחלקת צואריו, כדי שיעקב יטול את

הברכות. נשאלת השאלה, מדוע יצחק ביקש לברך את עשיו ולא את יעקב, וכי לא ידע שעשיו?  
הוא הרשע ושיעקב הוא הצדיק

ויהי כי זקן יצחק ותכהין עיניו מראות ויקרא את " , לפני שיצחק בא לברך את עשיו כתוב  
**עיני** "בראשית כז, א). האברבאנל (על התורה) פירש שמדובר כאן על ( "עשיו בנו הגדול  
של יצחק, דהיינו שכהו עיני שכלו ובחינתו בנוגע לעשיו, ולא ראה ולא התבונן "שכלו  
במעשיו כראוי להכיר שהוא רשע, ולכן רצה לברך אותו

י, כשנעקד יצחק על גבי המזבח והיה אביו רוצה לשחטו, "מדוע כהו עיני יצחק? כתב רש  
באותה שעה נפתחו השמים וראו מלאכי השרת, והיו בוכים וירדו דמעותיהם ונפלו על עיניו  
כ"ע, של יצחק, ולפיכך כהו עיניו

נמצא, המלאכים גרמו לכהיית עיני יצחק, וממילא שיצחק ירצה לברך את עשיו, ושרבקה  
**יוצא שהמלאכים גרמו**. תצטרך להלביש את יעקב בעורות גדיי העזים כדי שיטול את הברכות  
לרבקה להלביש את יעקב בעורות גדיי עזים

(ט), בספרו מדרש חמדת ימים, בשם פרוש אלמטוט"כתב הרב שלום שבזי (נולד בשנת ש  
ישראל נחלו מידת קשי עורף מאותן עורות עזים שהלבישה רבקה ליעקב על חלקת  
עם הכולל), ( "ועל חלקת צואריו": ש. ורמז נפלא לדבריו"ע, ונעשה רושם לדורות, צואריו  
נמצא שמלאכי השרת. (עם האותיות) (958) "והנה עם קשה ערף הוא" עולה בגימטריא  
גרמו לעם ישראל להיות עם קשי עורף, כי בגללם רבקה הוצרכה להלביש את עורות  
העזים על צואר יעקב

וידבר ה' אל משה לך רד כי שחת עמך אשר העלית מארץ מצרים. סרו "והרי בחטא העגל כתיב  
ויאמר ה' אל משה ראיתי את העם הזה 'מהר מן הדרך אשר צויתם עשו להם עגל מסכה וכו  
ועתה הניחה לי ויחר אפי בהם ואכלם ואעשה אותך לגוי גדול. **והנה עם קשה עורף הוא**  
", והנה עם קשה עורף הוא" (שמות לב, ז - י). עיקר תביעת ה' על בני ישראל בחטא העגל היה  
ל, הרי המלאכים "ולפי הן. "ועתה הניחה לי ויחר אפי בהם ואכלם"ובעבור כן אמר ה' למשה  
גרמו למידה זו בישראל

ויקח חמאה "למעשה, המלאכים לא אכלו גדי בחלב אצל אברהם, אלא בקר בחלב, שנאמר  
בראשית יח, ח). נמצא, אם איסור בשר ( "וחלב ובן הבקר אשר עשה ויתן לפניהם... ויאכלו  
ורק מחמת הגילוי. המלאכים לא חטאו, והיו מקבלים את התורה, בחלב שייך רק בגדי  
כולל כל מיני בהמה, חטאו המלאכים "גדי"שסתם, "ואת עורות גדיי העזים"מהפסוק  
וזכינו לתורה

ה ביטל את טענת המלאכים באופן נפלא. המלאכים קטרגו על בני "עתה נשכיל להבין איך הקב  
ה, אתם אכלתם בשר "ישראל שחטאו בעגל, ולכן אינם ראויים לקבל את התורה. ענה להם הקב  
", לא תבשל גדי בחלב אמו"בחלב אצל אברהם. אבל לכאורה קשה, מנין שחטאו, הלא כתיב  
כי ממנו **מחייב את המלאכים "ואת עורות גדיי העזים"אלא הפסוק**. והם אכלו בקר בחלב  
הוא גופא הפסוק "ואת עורות גדיי העזים", ולפי דברינו. לומדים שגם בקר בכלל האיסור  
והנה עם קשה עורף "שפוטר את ישראל מקטרוג המלאכים! שהרי התביעה בחטא העגל הייתה  
והלא המלאכים גרמו מידה זו לישראל – בגללם כהו עיני יצחק, ולכן רצה לברך את "הוא  
עשיו, וממילא הוצרכה רבקה להלביש את יעקב בעורות גדיי העזים על צואריו, שגרם למידת  
בחלב, "בקר"ה תבע את המלאכים באיסור אכילת "קשה עורף בישראל! נמצא על ידי שהקב

באותו זמן הוא חייב אותם וגם פטר את ישראל! ובזה, "ואת עורות גדיי העזים" הנלמד מפסוק ה בחר ללמדנו שאיסור בשר בחלב שייך בכל מיני בהמה דווקא מפסוק "מתורץ מדוע הקב כי בזה הוא חייב את המלאכים וגם פטר אותנו מקטרוגם, וממילא, "ואת עורות גדיי העזים" נתן לנו את התורה.

לא תבשל גדי בחלב "לפי דברינו ניתן לפרש דבר תמוה המובא בפירוש הרקנטי על הפסוק שמות כג, יט), וזה תוכן דבריו: מצאתי בדברי רבותינו זכרונם לברכה, בשעה שאמר לו ( "אמו ופירש לו ה' שהכוונה לכל בשר בחלב, אמר משה, "לא תבשל גדי בחלב אמו" ה למשה "הקב אמר לו ה', כתוב לך את הדברים האלה, "גדי" ולא, בפירוש "בשר" לה', תן לי רשות לכתוב ה הקפיד שיכתב "ש. וקשה, מדוע הקב" בפירוש, ע "בשר" ואין לך רשות לכתוב, "גדי" דהיינו ה הקפיד "הלא הכוונה אכן לכל בשר? לפי דברינו הדבר מתוק מדבש. הקב, "גדי" דווקא "ואת עורות גדיי העזים" כי רצה שנלמד שכל מיני בשר אסור דווקא מהפסוק, "גדי" שיכתב ה יחייב את המלאכים וגם יפטור אותנו מקטרוגם, ויתן לנו את התורה. ורמז נפלא "כי בזה הקב בית שין) "בשר" המילוי של 527. גמל דלת יוד) עולה) "גדי" ביותר לדברינו: המילוי של לרמז, "קשה ערף" שזה בדיוק הגימטריא של 755, ההבדל ביניהם הוא 1282. ריש) עולה קשה "נתבטל הקטרוג על ישראל, שהיה גופא על מידת, "בשר" ולא "גדי" שבזכות שנכתב שלהם "ערף

#### מאמר החכם

העולם הזה כגשר – עברו עליו ואל תשבו בו  
רבי אברהם חסדאי

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