בס"ד
פרשת תולדת תשפ"ז
הדלקת נרות 4:24
סזק"ש 8:35/9:11
זמנים are for Lakewood, NJ
Volume 28 Issue 06

Shiurim of the Ichud B'chidud are available on Torah Anytime by R' Yitzchok Aryeh Epstein
This week's Shiurim can be accessed at
https://www.torahanytime.com/#/lectures?v=491161
https://www.torahanytime.com/#/lectures?v=491411
718-298-2077 press 9 491161# or 9 491411#.



דברי תורה ~ פרשת תולדת

ויאמר עשו אל יעקב הלעיטני נא מן האדם האדם הזה כי עיף אנכי על כן קרא שמו אדום...בראשית כ"ה כ"ו

The ילקוט מעם לועז asks, from the end of the פרשה where we see the distinct way that יעקב & עשו spoke, we notice that יעקב said נא, please, נוא but עשו spoke gruffly. So how is it that we find here by the בכורה that עשו said נא? The ילקוט answers that נא here means "raw"!! As in אל תאכלו ממנו נא! This פשט was made famous by ר' שלום שוואדראן זצ"ל who asked 2 additional questions. First, cooked עדשים are not red but greenish-brown? Also, if you want to show that he was a בעל תאוה, then he should be called הלעיטני, why was he called אדום? If נא means raw, then the beans were still red! We emphasize his name "red" as he demanded the beans raw-red! He was a בר דוסאי, and ate his food raw!

ויאמר עשו אל יעקב הלעיטני נא מן האדם האדם הזה כי עיף אנכי על כן קרא שמו אדום...בראשית כ"ה כ"ו

The משגיח Reb Mattisyahu Salomon שליט"א told me that many years ago, he was by מרן ר' לייזר שך זצוק"ל and one of the ראש ישיבה's grandchildren came into the room while he was talking to the ראש ישיבה and הרב שך pulled out from his "candies" a RED candy. (He always gave out candies to the children for being good etc. &to encourage לימוד התורה which is sweet like candy)!! הרב שך told the boy, "you want RED, right?" The Mashgiach wanting to learn (גדול שמושה) asked, Isn't the ראש ישיבה training him to be like עשו?? ר' לייזר answered him, there is nothing wrong with red!! Every child wants red!! That's natural!! The טענה on עשו was that he's not six years old anymore, he's 15!! It's time to grow up! Stop fantasizing and living like a happy go lucky child. Start using your mature brains, realize there is a בורא עולם and act according to his will!! (This story was eventually printed in ס' תורתך שעשועי פ' תולדת דף ע"ה)

ויגדלו הנערים ויהי עשו איש יודע ציד איש שדה ויעקב איש תם יושב אהלים...בראשית כ"ה כ"ז

רש"י tells us עשו tricked his father into thinking that he was an *erenster* בחור by asking him 'שאלות'. The example רש"י brings is היאך מעשרין את המלח ואת התבן, how does one go about tithing salt & straw. Who says it needs to be tithed? His question should have been האם מעשרין מלח ותבן & if the answer is in the affirmative, you take off 10%! What's the big שאלה?

The רמב"ם (מלכים פ"ט ה"א) says that until אברהם came along, there were only 7 מצוות בני נח. אברהם added מילה & שחרית, and יצחק added מעשר & מנחה… The מפרשים ask, Didn't אברהם already give מעשר to מלכי צדק? They answer that יצחק gave מעשר דגן and אברהם gave מעשר בספים. What's the difference? מעשר דגן is 10% of the yield of the crops that one gathers. One may not deduct his expenses, rather the 10% is of the entire yield. However by מעשר בספים, one first deducts his expenses off the total amount of money he earned, and of what is left, one gives 10%. עשו's question to יצחק was HOW do I figure the מעשר on salt & straw? Salt is mined from the ground & straw grew like crops. Is its דין like the מעשר דגן of יצחק with no deducting costs, or like מעשר בספים of אברהם which first deducts expenses??? (אבני שהם)

As an aside, when one gives מעשר, he gains as חז"ל tell us, one doesn't lose by giving מעשר. So if one has $100 and he gives $10, he now has $110 ($10 in עולם הבא), and he didn't lose anything so he still has $100. This is מרומז in the beginning of the next פרשה. א'עשר'נו is 570. 10% of 570 is 57. א'עשר'נו is 570+57!!! (הג"ר נתן קלוגמן שליט"א)

וישבת עמו ימים אחדים עד אשר תשוב חמת אחיך...בראשית כ"ז מ"ד

The פסוק is relating that רבקה's instructions to יעקב was to stay by לבן's home ימים אחדים literally translated, a few days. But was that רבקה's true intent? A few days? Did she really think עשו would cool off after just a few days? How many days exactly?

רש"י here just says מועטים – a few. However רש"י in next week's פרשה, in פרק כ"ט פסוק י"ח explains the פסוק of אעבדך שבע שנים, that this was the ימים אחדים his mother intended as it says ויהיו בעיניו כימים אחדים! So here רש"י seems to say ימים אחדים is 7 years! In fact, I found the מדרש רבה ס"ז says ר' חנינא בר פזי learns it out ימים אחדים – ימים אחדים, just like there it's 7 years, so too here it's 7 years!

The חזקוני learns it was 2 years as מיעוט ימים is 2! The אבן עזרא learns that ימים means years like we find by גאולת שדה. And אחדים means less than 10!

The סופר חתם has a different idea about the length of time רבקה wanted יעקב to remain by לבן. He asks, if the ברכות that יצחק was giving that evening were the ברכות he received from his father אברהם, how dare עשו even think that these ברכות are becoming to him?! עשו went OTD and caused אברהם to die 5 years early! As the אבות הקדושים were supposed to live 180 years each. אברהם was נפטר 5 years early in order not to bear witness to עשו his Einikle going OTD! And he should get ברכות אברהם's? What nerve!

We know from a few רש"י's that יעקב at this juncture of getting the ברכות was 63 years old. Since יצחק was 60 when יעקב was born, יצחק was now 123. He said עשו saw that his father thinks לא ידעתי יום מותי as he was within 5 years of his mother's lifespan. (שרה was נפטר at 127). he's about to die, which would make אברהם living for 52 years more than יצחק so he didn't cause אברהם to die early at all! Therefore עשו said, יקרבו ימי אבל אבי, if my father dies shortly, then I didn't cause an early demise for אברהם & the ברכות are rightfully mine! So now that יעקב stole MY ברכות, ואהרגה את יעקב אחי! And of course if my father outlives אברהם by even 1 year, then I'll be מודה that the ברכות are rightfully יעקב's, as I can't get the ברכות of אברהם whom I caused to die early! The problem is that no one would know if יצחק would out live אברהם for another 53

years as 123 + 53 = 176! (1 year more that אברהם lived). Zugt der חתם סופר, ימים אחדים is 53 years! Stay by לבן for 53 years unless I call you back earlier, which she did! And the cherry on the top is, the גימטריא of אחדים spelled חסר without the 'י is 53!

כמעט שכב אַחַד העם.....בראשית כ"ו י'

רש"י explains that **אחד העם** refers to the king as he was **המיוחד בעם**! However, what is **רש"י**'s **הכרח** that it is referring to **אבימלך** in the first place? Here is the **חשבון**!! When **יצחק & רבקה** came to **גרר**, they told everyone that they were brother and sister. Little did they know that no one believed them, as they all heard the gossip that the **לצני הדור** were preaching that **מאבימלך נתעברה שרה**. Since **אברהם & שרה** can't have kids, and they didn't have a boy when **שרה** was 90, surely they didn't have a girl when **שרה** was 127! So they must be husband-wife, not brother-sister! However, there was one person in **גרר**, that did not believe the **לצנים** as he knew the truth, as he–**אבימלך** knew that he did not marry **שרה**. If so, **יצחק** did indeed come from **אברהם** & **שרה** through a **נס**! So what is such a **חידוש** that 40 years later, **ד'** can't make another **נס** & they should have a girl? So maybe they are brother-sister, & then I, **אבימלך** can marry **רבקה**! So the only one that could have been **נכשל** in this **חטא** was **אבימלך**! So now that we established that the **פסוק** is referring to **אבימלך**, and the **תורה** uses a **לשון** of **אחד העם**, it must mean **המיוחד בעם**!!!

ה' עבירות עבר אותו רשע באותו יום....בא על נערה מאורסה -ב"ב ט"ז:

that explains a יד יוסף הל' פסח תע"ו משב"ז ג' in פרי מגדים But the! בכפשוטו, עבירה this עשו was עובר both learn that תוס' רי"ד & the תוס' that explains this יעקב prepared for עשו a pot of עדשים & 'לחם! The לחם he prepared was none other than מצות for the סדר that night ליל פסח! He made these מצות for his OTD brother who he knew would otherwise not eat מצה that night. But עשו didn't save them for the סדר but rather ate them up immediately as he was starving! The ירושלמי פסחים פ"י ה"א tells us, האוכל מצה בערב פסח כבא על ארוסתו בבית חמיו. This is what חז"ל mean, שבא על נערה מאורסה! The ראשונים explain that they are both similar as both are מותר only after one שבע ברכות makes מצה, we say Before! יין קידוש זמן כרפס יין המוציא ועל אכילת מצה. So too a כלה is מותר after the ברכות of נישואין. We actually have 9 ברכות as we also have אשר גאלנו & על נטילת ידים & ויל. מהר"י doesn't count כרפס & זמן as שהחיינו can be made & אפ' בשוק כדי שישאלו התינוקות is only said כרפס!

וימשהו ויאמר הקל קול יעקב והידים ידי עשו. ולא הכירו כי היו ידיו כידי עשו אחיו שעירות- בראשית כ"ז כ"ב-ג

The אור החיים הקדוש asks why יצחק relied on the סימן of hairy hands over the סימן of voice recognition? The אור החיים answers that voices can easily be manipulated and sound otherwise. But hairy hands, either you have them or you don't. So therefore יצחק relied on the hair סימן.

The תירוש ויצהר uses a different approach. The פסוק says before in פסוק ו' that ורבקה אמרה אל יעקב בנה **לאמר** הנה שמעתי את אביך מדבר אל עשו אחיך & the מפרשים ask, usually when the תורה uses the word לאמר it's instructing us to repeat it further but that meaning is not feasible here. The מפרשים also ask why wasn't יצחק worried that יעקב would find out about the ברכות ceremony & try to grab it before עשו could get it?

The answer is that of course יצחק was worried that יעקב would find out about it & try to get the ברכות for himself. But one thing יצחק knew was that if יעקב would try to be an impostor & act like עשו, but he would have to change his voice & talk like עשו. The גמ' מכות י"א teaches us that there are 2 types of talking אמירה & דיבור. The גמרא says that the פסוק by מתן תורה says לבני ישראל כה תאמרו לבית יעקב ותגיד that אמירה is a soft speech & reserved for women and דיבור is a tougher speech reserved for men.

We now can understand what רבקה was saying. **לאמר** ורבקה אמרה אל יעקב בנה Rivka was giving instructions to יעקב how to talk, to use a 'soft talk' a 'לאמר' talk, an אמירה רבה! Don't change your voice & talk gruff like עשו! WHY? **לאמר** הנה שמעתי את אביך מדבר אל עשו אחיך, because I overheard your father יצחק giving instructions to עשו to 'לאמר', to talk with an 'אמירה רבה'! As since יעקב will definitely talk like עשו, so you יעקב talk like yourself, & then יצחק will think you're עשו and he will Bentch you.

Now the קשיא is answered! יצחק did indeed set up 2 סימנים to protect his plan! The Hair on the hand & the soft demeanor of talking which יעקב used. (This similar to the בית הלוי who asks if it was יעקב קל קול, why did he give the ברכות even though it was ידים ידי עשו? He answers like we said that this was יצחק's original plan! So everything matched was they made up, הקל קול יעקב והידים ידי עשו! So he gave him the ברכות!)

The פלא is, when עשו ultimately makes his appearance, he speaks harsh & gruff like עשו & not soft like יעקב? The פשט must be that עשו was such an איש שדה, he just plain out couldn't speak like יעקב even if the ברכות depended on it!

ויאמר הנני, מי אתה בני. ויאמר יעקב אל אביו אנכי עשו בכורך. ויאמר האתה זה בני עשו ויאמר אני- בראשית כ"ז ד'

This interrogation is mind boggling. He asked him if he's עשו & he answered indeed he is. So why is יצחק asking him again if he is עשו, if he's חושש that he's lying, what will asking him again the same question help? And if he accepted the truth the first time, then why ask it again?

The שבט סופר answers that by the ברכות we see that יצחק Bentched יעקב thinking he was עשו, two times. Once ויברכהו after he confirmed that it was עשו & once after reconfirming it, he Bentched him again as it says ויגד וישק וכו' ויברכהו ויאמר. So why was there this double ברכה? Zugt der שבט סופר, after the first time that יעקב said he was עשו, his father יצחק wasn't 100% sure that it truly was עשו so he only gave him a little מקצת ברכה. He saved the bulk of the ברכות for after he verified the facts. יצחק figured that after this lad got ברכות the truth would come out as there would be no need to continue with the feigning. Once יצחק was convinced that it truly was עשו, he gave him the rest of the ברכות.

The אבני שהם answers as follows. The ספורנו says on the פסוק of ולא הכירו כי היו ידיו כידי עשו אחיו שערות ויברכהו, that יצחק gave 'עשו' a ברכה for being חושד בכשרים that he accused him for pretending to be עשו as חז"ל tell us, ולא עוד אלא צריך לברכו החושד את חבירו בדבר שאין בו צריך לפייסו! So the first ויברכהו is going on יעקב who יצחק now thinks is somewhere in ישיבה but since he was חושד him, he had to Bentch him as the hairy hands proved that this son was not יעקב. In fact, יצחק realized after he now Bentched יעקב that he Bentched יעקב in front of עשו! And what was this son's reaction? Nothing! Not one sound! Not one complaint! But if this son is truly עשו, there should have been fireworks! He should have

yelled & screamed, WHY ARE YOU BENTCHING יעקב! *If so, this son can't be עשו & must be יעקב!* He therefore was again מסופק so he asked him again, האתה זה בני עשו אם לא ?

ויזד יעקב נזיד ויבא עשו מן השדה....בראשית כ"ה כ"ט

יעקב cooked lentils…says the מדרש רבה ס"ג י"א, when עשו came by, he asked, יעקב why today a lentil dish? יעקב answered, שמת אותו זקן! (אברהם אבינו) When עשו heard the news, he said באותו זקן פגעה מדת הדין? יעקב said yes. עשו replied, if so, then there can't be reward for doing deeds & no תחיית המתים! The question is, why דוקא is אברהם's death causing עשו to become a כופר?

The גמ' ב"ב ט"ז: tells us what happened to עשו on this momentous day. The גמ' then asks why אבלים eat lentils? The גמ' answers that in the West (ארץ ישראל) they said בשם רבה בר מרי, that just like an עדשה doesn't have a mouth (fissure like other legumes), so too an אבל has no mouth but rather sits quietly. דבר אחר, just like the עדשה is round, so too אבילות is round to symbolize that people come & go, live & die! מאי בינייהו? If you can serve the אבלים eggs! רש"י explains, that eggs have no mouth but are not round!

The פנינים יקרים explains the מחלוקת that they're arguing if there can be חטא בלא מיתה! Those that say the reason for eating lentils is because lentils have no mouth, holds that no one dies without doing a חטא, so the אבל has no mouth to open to ד' with ח"ו טענות as the נפטר had to have done some חטא! But according to the answer that the אבלים eat lentils is due to the fact that they're round, & it symbolizes that that is the way the world works round & round, they will hold יש מיתה בלא חטא & the person may have died due to the "נחש"! This leaves an אבלות with a מקום to be ח"ו מהרהר אחר הנהגת הקב"ה, therefore we serve him lentils to tell him it's all אדם הראשון's fault & so is the way of the world!

עשו was asking יעקב, why are you serving lentils & not eggs? יעקב answered him, שמת אותו זקן that a צדיק died! He didn't die due to his own עבירות rather due to the חטא of the נחש! Therefore I'm serving דוקא lentils & not eggs! But עשו who was on the brink, was מהרהר אחר ד' & became a כופר!!

ויהי כי זקן יצחק ותכהין עיניו מראת...בראשית כ"ז א'

רש"י says, דבר אחר כדי שיטול יעקב את הברכות. הקב"ה made יצחק blind in order that יעקב should get the ברכות. But לכאורה, why? Hashem can't get יצחק to give יעקב the ברכות without making יצחק blind? What is the connection between the blindness of יצחק & the ברכות going to יעקב?

ר' אברהם פלגי answers the following. The מדרש רבה ס"ז ד' says, when עשו saw that יעקב took away the ברכות for himself, he began scratching his throat like if he was laughing & he began to spit saliva out of his mouth. What is פשט in this מדרש? What was עשו trying to do?

The גמ' ב"ב קכ"ו: tells us, בוכרא הוא ומסי רקיה, he is a בכור & is using his saliva as a cure for the eyes! (רשב"ם) The גמ' then says, גמירי, בוכרא דאבא מסי רקיה, בוכרא דאמא לא מסי רקיה! Only the saliva of a בכור from the father heals the eye, but if the בכור is only a בכור from the mother, then it doesn't heal the eye.

When עשו realized that יעקב took the ברכות, he told his father, I'll prove to you that I'm the בכור, as I'll cure your eyes & make them see again through my saliva. He began to spit, but it didn't help! Why? Because we know that עשו was really not a בכור מן האב as רש"י told us (ב"ה כ"ו) that he who enters first goes out last. So although עשו was a פטר רחם, but he wasn't a בכור ליציאה nor a בכור לאביו & therefore his saliva didn't cure יצחק.

This is what רש"י means that ד' made יצחק blind in order that יעקב should get the ברכות! As when יצחק realized that יעקב took the ברכות & he began to hear עשו beginning to scratch his throat to get saliva to cure יצחק to prove that he is the בכור & worthy of receiving the ברכות, & it didn't work, יצחק wondered why!? It must be that עשו is NOT a בכור! If so, גם ברוך יהיה יעקב! who is the בכור, rightfully came & took the ברכות!

ויהי כי זקן יצחק ותכהין עיניו מראת...בראשית כ"ז א'

רש"י says that when יצחק was tied up on the מזבח by the עקידה and his father אברהם wanted to Shecht him, at that time הקב"ה opened up the skies which enabled the מלאכים to see what was transpiring, and they began to cry. Their tears came down & landed on יצחק's eyes, which was the cause for יצחק to become blind. The question is, does הקב"ה really have to open up the שמים for the מלאכים to see what's going on, on this world? Of course they can see, so why did the רבש"ע have to open up the skies?

The פסוק by מתן תורה tells us that there too the שמים was opened. ... and רש"י there says that Hashem put the brick there during שיעבוד מצרים to remind Himself of the צרות the Yidden were going through, working hard with bricks all day. The question is, why did He need a brick made out of sapphire, a plain brick couldn't suffice?

In the ספר קבלת שבת in his דברי שלום written by ר' שלמה יאנאווסקי 105 years ago, he writes that he saw in a ספר, that a תלמיד of the רמב"ן got deathly ill & the רמב"ן came to visit him & saw that he was dying. The רמב"ן told him, that in שמים there is a היכל called בסאות למשפט, and the שבינה is amongst them. Here is a קמיע which you shall give to the watchman & he will open all the gates until you'll gain entry to that hall. When you get there, you'll ask הקב"ה the following questions, which I have written on this paper, about the way He runs the world in regard to the Yidden. You shall return to me with the answers! The תלמיד was נפטר and returned shortly to the רמב"ן. He told the רמב"ן that the קמיע worked wonders & opened all the gates, but when I came near the שבינה, everything became so clear that all your questions aren't shver! It is only in this world, an עלמא דשיקראה that things are not clear that we don't understand what's פשט, but in the עולם האמת, it's crystal clear.

Zugt Reb Shmuel Berenbaum זצוק"ל, the גמ' סנהדרין מ"ו says that when a Yid is בצער, Hashem says קלני מראשי קלני מזרועו. So the רבש"ע keeps a brick in front of Him to remind Him of the שיעבוד but it's made of sapphire as the צרות are very special & worthwhile for the Yidden & that's how the רבש"ע copes with the pain. Therefore the רבש"ע had to open the skies so the מלאכים can understand why the 'עקידה' on this world is a נסיון! As in שמים where there is no בחירה& they just follow orders, so the מלאכים can't understand what the big deal is?! Now that the sky is open & they realize how the world works, the מלאכים can now begin to understand the נסיון of אברהם אבינו& they begin to cry where their tears fall onto יצחק's eyes.

With this מהלך, we can understand too why by הגר it says, ויקרא מלאך אלקים אל הגר מן השמים, from where else is the מלאך calling her if not from the שמים & why is he asking why she's crying, her son is about to die?! The answer is, that the מלאך was looking at הגר with a 'שמים look' and in שמים there is no reason to cry as there all is clear why everything is really in our best interests!

ויהי כי זקן יצחק ותכהינה עיניו מראות.....בראשית כ"ז א'

The **גמ' מגילה כ"ח.** says that from this **פסוק**, we see that it is **אסור** to gaze at a **רשע**, and if one does so, he will become blind. We see this from the fact that **יצחק** became blind after gazing at his son **עשו** that was a **רשע**. The **גמ'** asks, is that the reason that he became blind? Didn't **ר' יצחק** say that a person shouldn't take a curse of a **הדיוט** lightly, since we see that **אבימלך** cursed **שרה** and it was **מקויים** in her son? **אבימלך** said **הנה הוא לך בסות עיניים, אל תקרי כסות אלא כסיית עינים**? The **גמ'** answers, **הא והא גרמא ליה** - both things caused it. If both things caused it, then what is the **גמ'**'s **ראיה** that if one is **מסתקל בפני רשע** he becomes blind, if it was only caused by the curse too?

The **באר יוסף** answers as follows. Why did **יצחק** gaze at his son? Because he thought that he was a **צדיק**! Had he known the truth that he was indeed a **רשע**, he never would have gazed at **עשו**. The fact that this piece of information was concealed from **יצחק** was due to the curse of **אבימלך**. The **גמ' ב"ק צ"ג.** tells us that **אבימלך**'s curse was that since you concealed from me the truth that **שרה** was a wife of **אברהם** and not a sister, you too shall fall into such a trap of having vital information concealed from you. This curse was fulfilled on **יצחק** as the true character of **עשו** wasn't revealed to him thereby causing him to gaze at a **רשע** without knowing that that person was a **רשע**. This is what the **גמ'** answers **הא והא גרמא ליה**, that the curse caused **יצחק** to be **מסתקל בפני רשע** & therefore he became blind. Now the **גמ'** has a bona fide **ראיה** from **יצחק** that it is **אסור** to be **מסתקל בפני רשע**!

יקם אבי ויאכל מציד בנו.....בראשית כ"ז ל"א

יעקב asks his father to get up from his couch and sit & eat the food he brought. **עשו** who was renowned for his **כיבוד אב**, tells his father to get up & eat, is he insinuating that **יצחק** should eat standing? **יצחק**'s finishing his meal with **יעקב**, presumably he was sitting at a table! (See **ב"מ מ"א**)

The **משנה** at the end of **מס' סופרים** tells us that one time **אברהם אבינו** screamed at **אליעזר – עוג** and caused his tooth to dislodge. Since he was an **עבד כנעני**, he went free. However, **אברהם** took the tooth and carved a chair out of it, in which he would sit! Fregt **ר' חיים קניבסקי שליט"א**, that **לבאורה** the tooth belongs to the **עבד** as he's already free at the time it comes out! How could he use the tooth as a chair?

The truth is the **גמ' קידושין כ"ד:** says there is a **מח'** if an **עבד** that is going out **בשן ועין** needs an additional **גט שחרור** or not. **ר' עקיבא & ר' אליעזר** say he needs a **גט** while **ר' מאיר** says no! So according to **ר' עקיבא** the **עבד** still needs a **גט**, so he is not yet free, so the **אדון** gets to keep the tooth! But **לפי ר' מאיר**, he's free **מיד** so how could the chair be used? But **למעשה** we pasken like **ר' עקיבא**.

We have mentioned in the past that the **נשמות** that the **אבות** had were **נשמות כלליות** & they learned **תורה** from the **כח** of their descendants that were within them. (**קרח** had **שמואל**, **כליותיו של אברהם לימדוהו** etc.) **ר' צדוק** brings from the **אריז"ל** that that **עשו** fooled **יצחק** was with the **תורה** that spewed from **עשו** was from **ר' מאיר** his **אייניקל** as we know that **ר' מאיר** was a **גר אדומי** & **יצחק** saw the **ניצוצית** of **ר' מאיר** in **עשו** & that is why he wanted to bentch **עשו**! That was the **ציד בפיו**, the **תורה שבעל פה** of **ר' מאיר** the **"סתם משנה ר' מאיר היא"**!

We also know that the **פסוק** told us **ויתן אברהם כל אשר לו ליצחק** including "the chair"! So now **עשו** comes in to find **יצחק** sitting in "the chair"! **יצחק** (**ישב עליו..כל ימיו-משנה סופרים**) had no problem sitting in the chair as the **הלכה** is like **ר' עקיבא & ר' אליעזר**. BUT **עשו** has a problem with "the chair" as he goes with **ר' מאיר** who holds the **עבד** is free right away. So the tooth belongs to **אליעזר**, and you can't sit in the chair so **יקום אבי**!!! Give me the **ברכות** for my **אייניקלאך** that are the **עיקר תורה**!

ועל חרבך תחיה....בראשית כ"ז מ'

The מדרש in פסיקתא רבתי כ"א tells us that when הקב"ה wanted to give the תורה, he went first to עשו offering him the תורה. עשו asked, what does it say in the תורה, לא תרצח! But my father already Bentched me with ועל חרבך תחיה! However, this מדרש is very שווער, as even if they don't accept the תורה, there still exists an איסור שפיכת דמים, in the 7 מצוות that they're obligated as they are בני נח! And the 7 מצוות are even more חמור as one gets killed if they're עובר, even without התראה!

The ספר עונג נפש answers with the גמ' ב"ק ל"ח. The פסוק says וזרח משעיר למו, the מפרשים ask why does the תורה mention only שעיר & פארן, didn't ד' visit & offer the תורה to all the nations? They answer that indeed ד' visited all the nations, but the nations wanted to first see what עשו were going to do as they are children of יצחק & אברהם! If they accept, then we will also. However, if they reject the תורה, then so will we. Therefore the תורה mentions just these two, as everyone was תלוי in them!

באמת, what was יצחק's כוונה in his ברכה of ועל חרבך תחיה to עשו, if it was one of the בני נח that keep the ז' מצוות? It must be, that יצחק meant that עשו should kill those that bow to ע"ז and they're חייב מיתה, those bad people, you עשו should kill, but ח"ו not other good בני נח

בני נח. Now we can understand עשו's refusal of the תורה. עשו claimed that if he doesn't accept the תורה, then neither will other nations, and some will bow to ע"ז and we will kill them, so there is a מקום for my father יצחק's ברכה to be חל. However, if I do accept the תורה, and the other nations will follow my lead, then no one will bow to ע"ז and there will be no way that I can be מקיים my father's ברכה of ועל חרבך תחיה!

ויאהב יצחק את עשו כי ציד בפיו...בראשית כ"ה כ"ח

חז"ל tell us that יצחק had the מידה of גבורה, פחד יצחק. Yet we find that עשו brought his wives into his parent's home & allowed them to do all types of עבירות! They were מקטיר to their עבודה זרה & their smoke blinded יצחק! Not only does he not throw them out of his house but he loves עשו even more! Unconditional love?! In fact, I saw that the ש"ך עה"ת says that כי ציד בפיו is going on יצחק! יצחק kept עשו somewhat in check by speaking to him בלשון רכה in order to 'catch him' & bring him back On The Derech!

The תרגום says that כי ציד בפיו means, he provided יצחק with food from what he hunted! Did יצחק really need his food? Did he love עשו more than יעקב because of this food? We know צדיקים who'd starve to death if no one mentioned to them food! Was יצחק any smaller?

We must also understand; why *didn't* he throw עשו out of his house? Didn't he have a מסורה from his father, when ד' told him כל אשר אברהם threw his son out of the house? לכאורה, we have הדרכה from שמים how do deal in this situation? If you'll tell me, אדרבה, by ישמעאל there was a נבואה & by עשו there wasn't, that גופא is Shver! Why באמת was there no נבואה here by עשו to chuck him? (Maybe an answer might be, ישמעאל was trying to be משפיע on יצחק to do עבירות but by יעקב, he was old enough not to learn from him)!

Last but not least, the גמ' שבת פ"ט: tells us that לעתיד, ד' will say to אברהם & בניך חטאו לי, will answer, רבש"ע-ימחו על קדושת שמך! ד' then said the same thing to יעקב who could have said to ד', my children also gave me heartache, yet I had רחמנות on them. However, אברהם answered like ד' then said, לא בסבי טעמא ולא בדרדקי עצה! He then went to יצחק & Said, בניך חטאו לי. יצחק answered, בני ולא בניך, are they not Your children too?! When they said, נעשה before נשמע, You called them בני בכורי! And now they're not your children? עיי"ש

This גמרא is a פלא! Imagine, אברהם who is the עמוד החסד, has no defense for כלל ישראל! Let them be erased! יעקב too, is the מידה of תפארת which is רחמים, can't offer any protection for his sons! דוקא, our father יצחק, who is מדת הדין, is מצליח in warding off ד' טענות?

The מפרשים explain, (see עיון יעקב), יצחק saw ברוח הקודש that לעתיד, ד' will come with a טענה of בניך חטאו & he will have to be their סניגור. He therefore was מקדים the medicine to the wound! יצחק therefore loves עשו so he should have a טענה ready in his פיו! I also had a son who was a רשע & I still loved him! You too הקב"ה, even though they sinned, please continue to love them! בני הם ולא בניך?!

This was the reason why אברהם & יעקב refrained from being a סניגור for כלל ישראל! When אברהם had a son who was חוטא, he threw him out! יעקב too didn't want דינה after she was defiled & put on her a קמיע & sent her to מצרים! שמעון ולוי also got their נזיפה, ארור אפם וכו'. The only one of the אבות הקדושים that had a בן סורר & not only wasn't thrown out but was unconditionally loved was יצחק! Why did he act that way? כי ציד בפיו! So he can protect כלל ישראל in the future! This is also the reason, why הקב"ה didn't tell יצחק to throw out עשו like He did by ישמעאל! Only someone with the מידה of גבורה can be סובל this situation! We find this by הקב"ה too as the אנשי כנסת הגדולה reintroduced saying in שמונה עשרה, הגבור והנורא as they explained, the גבורה of ד' is that He is כובש את יצרו ונותן ארך אפים לרשעים!

וַיֶּעְתַּר יִצְחָק לַד' לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיֵּעָתֶר לוֹ ד' וַתַּהַר רִבְקָה אִשְׁתּוֹ...בראשית כ"ה כ"א

רש"י on וַיֵּעָתֶר לוֹ uses a triple explanation, ד' was prevailed upon & he was conciliated and was persuaded by יצחק. נתפצר ונתפייס ונתפתה לו. ר' יוסף חיים זוננפלד זצוק"ל asked ר' שלמה סובל זצ"ל, why in the world do we need to say all these לשונות of persuasion, why can't יצחק Daven & ד' should give the green light? Also is שוועד (קושיית הגר"א קוטלר עיין לקמן) בשלמא the לשון of נתפייס & נתפצר as יצחק tried to get ד' to agree, but the לשון of נתפתה connotes that ד' really really didn't want & had no agree. Why wouldn't ד' want?

The פסוק says (שם ל"ו) ויזד יעקב נזיד וכו' ויאמר עשו אל יעקב הלעיטני נא מן האדם האדם הזה. In רש"י on that פסוק, we see a מדרש that says ואותו היום מת אברהם, שלא יראה את עשו בן בנו יוצא לתרבות רעה, ואין זו שיבה טובה שהבטיחו הקב"ה, לפיכך קיצר הקב"ה חמש שנים משנותיו. ולכן בישל יעקב נזיד של עדשים שזה מאכל אבלים. We see from this מדרש that אברהם's lifetime was cut by five years due to the הפקרות of עשו. If עשו would have entered the world at the proper time, which was five years later, then אברהם would have been able to live out his full 180 years just like יצחק! Why was עשו born five years early? Because הקב"ה gave in to יצחק's תפילות, as יצחק Davened to ד' to cure רבקה from her state of being an עקרה! On the spot, ר' יוסף חיים זוננפלד added a ראיה to his פשט saying that the גימטריא of ו' ויעתר לו is חמש שנים!

When מרן הג"ר אהרן קוטלר זצוק"ל to גימטריא יאר צייט whose is ר' יהודה לייב שינקר, an אייניכל of ר' יוסף חיים told this Vort with the גימטריא was said ברוח הקודש! ר' אהרן then added, this is פשט in this, שבת ר' אהרן couldn't contain his התפעלות & he said, I guarantee that this גימטריא will be said by רש"י that ד' was נתפתה! Even though that He wanted to give אברהם 180 years but he cut off 5 years to acquiesce to יצחק's plea.

I just want to share with you an unrelated Vort I heard from הג"ר אריה מלכיאל קוטלר שליט"א at my youngest brother's בר מצוה. A person is born with a יצר הרע & gets his יצר טוב when he becomes בר מצוה at 13. How then can we understand that עשו was born with a יצר הרע & acted like a צדיק as he couldn't be distinguished from יעקב אבינו & when he got his יצר טוב, he became a רשע?

He answered that of course a person has a יצר טוב when he's born but that יצר טוב is his father's יצר טוב. At 13 he gets his own יצר טוב! עשו was able to fight his יצר הרע with his father's יצר טוב! But once he got his own יצר טוב, it was no match against his own יצר הרע! Therefore, he became a רשע!

ויעקב נתן לעשו לחם ונזיד עדשים ויאכל וישת...בראשית כ"ה ל"ד...וישא עשו קלו ויבך...ב"ז ל"ח

The אלשיך asks, we find that יעקב gave עשו what to eat, bread & lentil soup and we see that עשו ate it as it says ויאכל. But what did he give עשו to drink? It says בפירוש in the פסוק, 'וישת', & he drank! Drank what? The אלשיך answers, that עשו was a man who strived to be

ממלא all his תאוות in this world. So he always had in his pocket a bottle of wine, so if he decided on a whim to become שיכור, he didn't have to go look for wine! So after he ate יעקב's bread & soup, he washed it down with his own wine!

ר' יחזקאל אברמסקי זצוק"ל gave a שמוז in the סלובדקה ישיבה & he repeated this אלשיך. But he asked, what is this אלשיך telling us? What are we supposed to learn from this Vort? ר' יחזקאל answered, just like עשו whose goal was to be 'א שיכורע גוי', made sure that he was well prepared by always carrying around with him a bottle of wine, so too, a 'א ישיבה מאן', whose goal is to be מרבה כבוד שמים & be immersed in לימוד התורה, should always walk around with a דבר תורה, דבר הלכה or a חידוש אין לערנען to be prepared to fulfill his objective in this world! So now you want to know what דבר תורה is in my pocket this week? I'll share it with you.

When עשו realized that he won't be getting the ברכות from יצחק, he began to cry. חז"ל tell us that Yidden in גלות even until today, suffer from those tears that עשו cried. Fregt der Rebbe ר' שמעלקא, since those tears of עשו, trillions & trillions of אידעשע טרערן זענן געגאסן געווארן, (Yidden cried trillions of tears), so why can't our tears wash away those few tears of עשו? He answers, that the גמ' tells us that מין במינו אפילו באלף אינו בטל מבטל so tears can't be other tears! But he asks, מין במינו? How can we say that עשו's tears & כלל ישראל's tears are the same מין? He answers; let's see what עשו was crying about. The ברכות that יעקב received were all about גשמיות, דברים של השמים, משמני ארץ, דגן, תירוש. יעקב didn't get רוחניות-דיקע ברכות until he left for חרן. So עשו's tears were גשמיות-דיקע טרערן, and what are our tears all about? *Also גשמיות-דיקע טרערן!* So they're מין במינו! If we were to begin crying רוחניות-דיקעטרערן, then it would be מין בשאינו מינו & surely משיח would come & all our צרות would cease, במהרה ובימינו אמן!!

לֶךְ נָא אֶל הַצֹּאן וְקַח לִי מִשָּׁם שְׁנֵי גְדָיֵי עִזִּים טוֹבִים וְאֶעֱשֶׂה אֹתָם מַטְעַמִּים לְאָבִיךָ כַּאֲשֶׁר אָהֵב...בראשית כ"ז ט'

רש"י is bothered, how could רבקה take two goats from her husband's cattle without permission! רש"י explains that it wasn't גזל as יצחק promised in the בתובה, that רבקה has a right to take two goats for herself, every day! One may wonder, what on earth was רבקה doing with two goats every day? That's a lot of meat! The ילקוט מעם לועז - פ' חיי שרה says that רבקה continued in שרה's ways & took over ישיבה & אברהם אבינו & שרה for בעלי תשובה! She also continued in the family's הכנסת אורחים business! יצחק provided רבקה with the food to enable all of אמינו's work to continue!

The ויחי יוסף adds, that since כל מה שקנתה אשה קנה בעלה, then any צדקה that רבקה would give to, would be on יצחק's account in שמים. But רבקה was a בעלת חסד in her own right! She wanted to do חסד on her own, from her own money & the זכותים should go into her own account! ממילא, יצחק had to give her two goats a day as her private fortune & she could do what ever she wants with it, including selling them (ס' נחלת יעקב בעמ"ס משאת בנימין)! הג"ר אי"ל שטיינמן זצ"ל says that if she didn't utilize her two goats on any specific day, then she had credit for the following day etc. to take four! And so on…

The BIG question is, where did this amount of ב' גדיי עזים come from? Why did he put that amount דוקא, into the בתובה? I saw a fabulous חשבון from the אוסטרווצא גאון in his ספר אור תורה!

רבקה brought into her marriage expensive jewelry that she got from אליעזר as a מתנה גמורה even before the אירוסין was agreed to; a nose ring weighing a בקע & two bracelets weighing 10 זהב. Together it was worth about 280 דינרי זהב. The גמ' says that some כתובות ס"ו: write into the בתובה a תנאי that for every מנה that the wife brings into the marriage, the husband agrees to give the wife every week 10 זוז! (See תוס' רבינו גרשון there)! This is really a tenth of the נדוניא! This is for the wife's private usage! (See רש"י). If so, רבקה deserved 28 דינרים every week which was a tenth of the dowery. 28 דינרים divided by 7 (days of the week), comes to 4 דינרים a day! A healthy גדי עזים cost two דינרים as we find in 'חד גדיא, חד גדיא, **תרי זוזי**! דזבין אבא ב'! ממילא, the חשבון is perfect! רבקה received in her בתובה, every day, two גדיי עזים which is worth 4 זוזים which is the exact amount that two goats cost!

וַיֹּאמֶר יַעֲקֹב מִכְרָה כַיּוֹם אֶת בְּכֹרָתְךָ לִי...בראשית כ"ה ל"א

עשו had a hard day, as it says עשו. ויבא עשו מן השדה והוא עיף. עשו sees what יעקב is cooking & he demands of יעקב, הלעיטני, pour the soup down my throat & יעקב says, first sell me the בכורה. On the word עיף, רש"י says, כִּי עָיֵפָה נַפְשִׁי לְהֹרֵגִים...ברציחה. It would seem that when עשו was עיף from רציחה, that was his reason to help him out & pour the soup for him, כי עיף אנכי. I'm exhausted from killing people, which was what he was busy with all day. The obvious question is, עשו never advertised to the צדיקים of his family about the underworld he truly lived in. On the contrary, he had them thinking, (presumably יעקב too), that he was a real Derhoibeneh Mentch! Yet here, he spills the beans!? כי עיף אנכי! רציחה! Also, asks the חתם סופר, the פסוק that רש"י brings is referring to the victim of רציחה and not about the רוצח himself?!

Zugt der חתם סופר, לולא דמסתפינא, I would say not like רש"י, and עשו was עיף, not because he was a רוצח but because he was a victim of רציחה! My dear brother יעקב, I went into the wilderness to hunt food, and was doing everything לשם שמים, but I was accosted by gangsters, who wanted to kill me. They stripped me of all my belongings, and I escaped by the skin of my teeth, so please pour the soup down my throat! The חתם סופר adds, it doesn't only mean that I'm exhausted, hungry & thirsty, that I want מן האדם הזה, חז"ל tell us that פנחס בן יאיר said מיום עמדי על דעתי, I never relied on anyone for my needs, even my father! He earned all the money he needed for his own sustenance. עשו was being even more dubious than ever. He was saying to יעקב, *you* know I would never rely on anyone for any food. I work all day because I'm a נקי כפים! Today I was robbed of everything! Therefore, I have no choice, but to rely on others and therefore, הלעיטני נא מן האדם הזה. Why? כי עיף אנכי! I've been robbed by murderers!

יעקב אבינו did a Shpitzel on עשו. He told עשו, I feel terrible that you are about to break your מנהג of not paying for the food that you eat. But I have an עצה for you! מכרה כיום את בכרתך לי. I have an עצה just for today, מכרה כיום! Like this, you can keep your Heiligeh מנהגים! Now עשו was backed up in a corner with no way out! He indeed has no possessions to pay for the soup, but he has the בכורה! עשו had no choice but to sell!

The question is, the חתם סופר has the right to say דלא כרש"י, but he would NEVER say anything דלא בהגמרא! Yet, this רש"י is indeed a גמרא as we find in: אמר רבי יוחנן חמש עבירות עבר אותו רשע באותו היום בא על נערה מאורסה והרג, ב"ב ט"ז

ויבא עשו מן השדה וכתיב התם (דברים את הנפש וכפר בעיקר וכפר בתחיית המתים ושט את הבכורה. בא על נערה מאורסה כתיב הכא (בראשית כה, כט)
אוי נא לי כי עיפה נפשי להורגים.??? כי בשדה מצאה הרג את הנפש כתיב הכא עיף וכתיב התם (ירמיהו ד, לא) כב, כז)

Zugt הג"ר ארון רייך שליט"א, maybe this is what the חתם סופר means. It says עיף twice here. First the תורה says ויבא עשו מן השדה והוא עיף. Then עשו says, כי עיף אנכי. When the תורה says עיף, it means רוצח as that is what עשו had really been doing all day. But when עשו uses the word עיף, he means that he was a victim of רציחה! Therefore, the חת"ס is compatible with the גמרא.

וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אֲחֹתִי הִוא כִּי יָרֵא לֵאמֹר אִשְׁתִּי פֶּן יַהַרְגֻנִי אַנְשֵׁי הַמָּקוֹם עַל רִבְקָה כִּי טוֹבַת מַרְאֶה הִיא...בראשית כ"ו ז'

יצחק moved into גרר and people began to ask him who the woman that was staying with him was. He answered that it was his sister, as he was scared that he would be killed and he therefore lied, due to the סכנה. אבימלך noted that he noticed that he was acting with her like a husband-wife, and she was not his sister! אבימלך called יצחק and asked him point blank, she is your wife! Why did you say she's your sister? יצחק answered, כי אמרתי, I'll get killed because of her! אבימלך asks a second question, how could you do this to us, someone might have taken your wife for a wife of their own, and that would be a large sin? What is אבימלך adding in the 2nd question, it seems like it's a copy of the 1st? Secondly, אבימלך says, ואיך אמרת אחתי הוא, how could you say it's your sister, he was really asking 'why'? Why did you lie, not 'how'?

In פסוק ז' it says פן יהרגני, the תורה is saying, maybe יצחק will get killed, but says it as if יצחק is talking. It should say, 'כי אמר', because יצחק said. Yet, the תורה leaves out those two words. Why?

The פוסקים discuss a case where someone let on that something is אסור, yet later says that they never meant it to be אסור, but said so for a reason. For example, someone says טמאה אני לך or I'm אסור to you, they can give an אמתלא, an excuse, why they said it and they are not אסור or טמא! But the גמרא says that if a woman is wearing her בגדי נדה, we can assume that she's a נדה and one who is נכשל with her would get מלקות! The ראשונים say that from the fact that there is מלקות, she can not back down with an אמתלא, as it doesn't help.

The שו"ת רמ"א שאלה ב' says, a woman gave birth to a baby in the 8th month & again the next two babies were born in the 8th month & she understands that it's due to עין הרע. She therefore wants to keep the next expectancy secret. Together with her husband's agreement, she says טמאה אני, so the close people won't think she's expecting another baby. Now they have a שאלה if she's מותר to the husband in privacy, as she really is טהורה! The רמ"א brings a ראיה from **יצחק & רבקה**! They were מחזיק themselves as brother-sister for thirty days, and if a בן נח is אסור באחותו, then how could יצחק & רבקה stay in the same house together? אלא מאי, since they knew that they were really husband-wife, it was מותר!

Fregt ר' מאיר שמחה זצ"ל, according to the ראשונים who hold that it's אסור, how do they answer the רמ"א's ראיה? He answers, יש אמתלא ויש אמתלא! Some excuses, we wouldn't know until the woman says it. Yet sometimes, it's so self apparent, that as soon as one hears the excuse, it's פשוט that the person couldn't say the truth! That's exactly what happened to יצחק. יצחק had his reasons for calling רבקה his sister, but once he said פן יהרגוני על דבר אשתי, it was so apparent, that of course there's an אמתלא!

Therefore, the תורה leaves out the 'כי אמר', as it's so פשוט, that he didn't need to even say it! And the תורה deliberately left it out so we can realize that that's why יצחק was allowed to continue to live with רבקה!