Shiurim of the Ichud B'chidud are available
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בס"ד
פרשת תולדת תשפ"ז
הדלקת נרות 4:23
סזק"ש 8:35/9:11
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לז"נ הרב שמעון יהודה בן הרה"ג ר' אברהם יעקב (זיידיל) עפשטיין זצ"ל
דבר תורה

ויעקב נתן לעשו לחם ונזיד עדשים ויאכל וישת...בראשית כ"ה ל"ד...וישא עשו קלו ויבך...כ"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, in case he decided on a whim to become שיכור, he wouldn't have to go look for wine! Therefore, 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 Slobodka 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! 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 so tears can't be מבטל other tears! On that he asks, מין במינו אפילו באלף אינו בטל? 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-רוחניות-דיקע ברכות until he left for חרן. So עשו's tears were גשמיות, דברים תירוש, דגן, משמני הארץ, טל השמים. יעקב didn't get! If we were to begin crying מין במינו! So *they are גשמיות-דיקע טרערן Also!* and what are our tears all about? רוחניות-דיקעטרערן, then it would be מין בשאינו מינו & our tears would definitely wash away עשו's tears & surely משיח would come & all our צרות would cease, במהרה ובימינו אמן!!

פרשת תולדת ON חידות

*These **חידות** are intended only for people who feel they know פ' תולדת in their sleep so they have no need to learn it again!*

1. **Besides thrashing, in what physical way did עשו fight with יעקב while רבקה was expecting?**
2. **עשו means 'made' insinuating he was born complete(רש"י). Besides his hair, what other sign indicated this?**
3. **What was the image of עשו's tattoo & where was it?**
4. **In what way did עשו excel in his hunting over all the other hunters?**
5. **'בא על נערה מאורסה' ?ה' עבירות עבר אותו רשע באותו יום-ב"ב ט"ז: What act did עשו do that's Darshaned from**
6. **What act do many do on ליל פסח to commemorate an incident which happened in this week's פרשה?**
7. **יעקב <u>cooked</u> lentil soup & fed it to עשו. Bring a ראיה from this פרשה what color <u>RAW</u> lentils are!**
8. **How long did רבקה intend, that יעקב should remain by לבן when she said ימים אחדים?**
9. **The גמ' סנהדרין ק"ד. says (מגיהנם) אין יצחק מצלת את עשו. Bring a ראיה from the פרשה that he tried!**
10. **עשו married into הגר's family. Who in this פרשה refused to be משדך with her?**

ANSWERS

1. רש"י tells us that they were fighting over נחלת שני עולמות. The טור says that עשו disturbed יעקב by pricking him with his hair! This is not only לפי רבינו בחיי that they shared one sac but even לפי האבן עזרא (פסוק ב"ה) that they were in 2 separate sacs, he still poked him with his abundance of hair! (תולדות יצחק מר' יצחק קארו)
2. The תרגום יונתן בן עזיאל says that עשו was born with teeth! It's מבואר from the תרגום יונתן ויחי in the פסוק of מחלב ולבן שינים that teeth come from a baby drinking its mother's milk, so how did עשו get teeth? The מדרש אבכיר brings a ילקוט שמעוני רמז ק"י that the reason עשו was red (אדמוני) was because he drank his mother's blood while being a fetus. The לב אריה brings a (תולדות אות ב') רבי יצחק that says, the אב"ד דפוזנא ממילא, so דם נעקר ונעשה חלב says גמ' נדה ט'. by drinking his mother's blood which is the שורש of חלב אמו, his teeth grew!
3. Both the תרגום יונתן בן עזיאל & תרגום אונקלוס say, גבר נחשירכן. The ס' ציוני explains that עשו tattooed his ירך with the image of a נחש! He says that עמלק is עשו מזרע & he is שורש נחש הקדמוני. When the שרו של עשו fought יעקב, he hit him בכף יריכו. This is נחש-ירכן!

4. The גר"א writes in דברי אליהו on the words איש שדה, that there is a wild animal named אדני השדה mentioned in מס' כלאים פ"ח מ"ה as 'ידוע', which is connected to the ground with a cord to its navel. The only way to capture it was to shoot arrows into its cord & detach it from the ground, thereby killing it. But עשו knew how to capture it alive as it says, איש שדה – ויהי עשו איש יודע ציד, he knew how to hunt איש שדה while still alive! The פרקי דר' אליעזר פכ"ד writes that when אדם הראשון would wear the כתנות עור that ד' made for him, all the animals would come & fall in front of him! נמרוד got these cloths & when the people saw how great he hunted, they thought he was the mightiest of them all. But עשו figured it out, killed נמרוד & took them away. Now עשו was the greatest hunter! This is how he got the איש שדה alive! The רא"ם says, another מעלה he had was that he was able to Shecht a bird with his arrow while it was flying! See רש"י חולין ל"א.

5. תוס' & the תוס' רי"ד both learn that עשו was עובר this עבירה, כפשוטו! But the פרי מגדים in ג' משב"ז ו' תע"ח פסח ה"ל brings a יד יוסף 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 מותר only after one makes שבע ברכות! Before מצה, we say יין קידוש זמן כרפס יין המוציא ועל אכילת מצה. So too a כלה is מותר after the ברכות ז' of נישואין. We actually have 9 ברכות as we also have אשר גאלנו & על נטילת ידים. ויול מהר"י doesn't count כרפס & זמן as שהחיינו כדי שישאלו התינוקות is only said כרפס & אפ' בשוק can be made!

6. In the same פרי מגדים, he says that many have the מנהג to eat at the סדר, eggs, (בית יוסף או"ח תע" א"א סק"ד) since it's מאכל אבלים! This is a זכר for פטירת אברהם אבינו on ערב פסח. (My Zaideh, ר' ישראל ראבינאוויץ זצוק"ל would eat eggs in salt water after כורך before שולחן עורך & say besides that this מנהג is for אבילות, he has בקבלה that the eggs are an antidote for the sharp horseradish!) 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!

7. 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 חתם סופר 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 befitting for 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 אברהם's ברכות? 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 לא ידעתי יום מותי as he was within 5 years of his mother's lifespan. (שרה was נפטר at 127). עשו saw that his father thinks 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 outlive 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!

8. The אור גדליהו brings בשם the שפתי צדיק that the גמ' סוטה י': says that דוד המלך was מספיד his son אבשלום, ויבך וכה אמר בני אבשלום בני & he mentioned the word בני 8 times! חז"ל Darshen, 7 of them to elevate him from the שבעה מדורי גיהנם & one to bring him into עולם הבא. Here too, from פרק כ"ז י"ח & on, יצחק says the word בני also 8 times. Here too, his intentions were to get עשו out of גיהנם & into גן עדן! This thought can be found in ח' ר' משה יעקב (the חזון איש's shoemaker from תל אביב) on our פסוק...בני.

9. The גמ' ב"ב ט"ז: brings a מח' if אברהם אבינו had a daughter. רבי יהודה says he did & ר"מ says he didn't. אחרים say her name was בכל. On that תוס' asks, why didn't אברהם marry her off to יצחק? Doesn't the גמ' ר"י saying her name was בכל brings a גמ' קמ"א, the דף, תוס' answers that maybe she was still a קטנה & she was too young to marry יצחק: סנהדרין נ"ח: say that a בן נח is מותר באחותו מן האב? Since this girl was from הגר & not from שרה, he didn't want יצחק to be משדך with הגר was משדך אברהם! תוס' gives a 2nd תירוץ. However, for יצחק he'll find another suitable girl. (This תוס' argues on the ציווי ד' when ד' told him שמע בקולה with her because of a שרה was בכל that say that מדרשים).

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If you have any comments or answers to the חידות or the דבר תורה, please fax them to 732-363-4947 or email me at ichudbchidud@gmail.com. If you would like the English or Hebrew איחוד בחידוד emailed to you at no charge, please send us a request at ichudbchidud@gmail.com !!
If you have a great חידה on a future פרשה, you may submit it with the answer & we will try to include it in the paper.