

עטרת השבוע



ATERES HASHAVUA

THE WEEKLY TORAH PUBLICATION FROM THE STUDENTS OF
MESIVTA ATERES YA'AKOV
The Ruth & Hyman Simon High School

לז"נ
 שרה שיינדל
 בת אריה משה

פרשת תולדות
 כ"ט חשוון תשע"ד
 NOVEMBER 2, 2013

Candle Lighting: 5:33

First זמן קריאת שמע: 9:26

Second זמן ק"ש: 10:02

Sunrise: 7:26

Latest זמן תפלה: 10:54

שקיעה: 5:49

Earliest Havdalah: 6:39

(50 minutes)

All times are for the Lawrence, NY only

TRICKERY AT ITS FINEST

By Rabbi Yeubda Horowitz, Mashgiach Ruchani

“ויאהב יצחק את עשו כי ציד בפיו...” (בראשית כ"ה ח)

“And Yitzchak loved Esav for game was in his mouth..” (Beraishis 25:28)

In this week's *parsha*, we learn that Yitzchak was fond of Esav and wanted to bestow upon him the *brachos*. The *pasuk* expresses that Yitzchak loved Esav, “כי ציד בפיו.” *Rashi* explains this with two *פסטים*. Firstly, Esav hunted and captured animals which he prepared for Yitzchak. Secondly, Esav “captured” people with his riddles in *Torah* discussions and therefore Yitzchak loved him. Many *מפורשים* are bothered by these reasons. They do not seem to clarify why Yitzchak loved Esav, more than a most special Yaakov Avinu.

Another point that needs clarification is why Yitzchak requested that Esav should prepare a dish for him, before he was about to bless him. Yitzchak describes that he is requesting the food “כאשר אהבתי”, which means, “as I love.” Why did Yitzchak want to eat before these most important *brachos* and did Yitzchak really love to eat that much?

Rav Moshe Wolfson *shli"ta* explains these points in an incredible fashion. We may wonder how Yitzchak was able to eat the food of Esav during these years? Esav was at best a “ישראל מומר” who was not committed to the *Torah* and *mitzvos* and may not slaughter animals. It's highly unlikely that the *עולם של עולם* would allow יצחק to eat *non-kosher*. *Chazal* relate that there is a special protection over a *צדיק* not to eat forbidden food.

(continued on page 2)

LOCATION, LOCATION, LOCATION

By Chezky Glatt, Alumnus

“...וישמר משמרתיו מצותי וחקתי ותורתיו” (בראשית כ"ו:ה)

“...and he observed My safeguards, My commandments, My decrees,
 and My Torah” (Beraishis, 26:5)

The *Ramban* writes on this *pasuk*: “The reason why Yaakov married both Rachel and Leah, even though they were sisters, was because he was out of *Eretz Yisroel* at the time. Therefore, even though they were sisters, and it is prohibited to marry sisters, he was allowed to.”

HaRav Yaakov Kamenetzky *zt"l* expounds on this statement of the *Ramban*. What the *Ramban* meant to say was that due to the fact that the *Avos* accepted upon themselves to follow the *Torah*, Yaakov was allowed to marry Rachel and Leah because the *Avos* only accepted this *chumrah* (stringency) upon themselves when they were in *Eretz Yisroel*. Therefore, since Yaakov was out of *Eretz Yisroel*, his *chumrah* to follow the laws of the *Torah*, could not take precedence over his vow, which was to marry Rachel, so he was able to marry her as well as Leah.

But, Rav Yaakov asks on this, that if this is all true, that the *Avos* only accepted upon themselves to keep the *mitzvos* in *Eretz Yisroel*, then how can we find in other places that they kept *Shabbos* out of *Eretz Yisroel*?

(continued on page 3)

INSIDE THIS ISSUE:

Trickery Page 1

Location Page 1

B'Dchilu U'rchimu Page 2

Stories of Tzaddikim Page 3

Halacha Corner Page 4

If you would like to sponsor or subscribe to receive the Ateres Hashavua weekly via e-mail, please contact us at atereshashavua@gmail.com

Rabbi Horowitz (continued from page 1)

We may therefore assume that Rivkah who understood the true colors of Esav knew that she could not allow him to prepare the food for her husband. She therefore would tell Esav to bring her the animals and she would then do the slaughtering, the salting and the preparing of the food herself. When a *Tzaddekes* such as Rivkah does a *mitzvah*, or prepares food for her family, she certainly does it with pure intention. Our *Chazal* teach us that our table is like a *מזבח* and when one eats food properly, it's a very uplifting experience. Being that Rivkah did not want to break the heart of Yitzchak, she never told him the truth about Esav. She would give Esav the prepared food and he would then bring it to Yitzchak. Whenever Yitzchak ate the food that Esav brought him, he felt a tremendous level of holiness. This convinced him that Esav was an incredible *קדוש*, since not anyone else would be capable of preparing such a special dish.

Although a *tzaddik* is on a very high level, a hidden *tzaddik* stands even higher. Yitzchak knew that Yaakov was a *tzaddik* and he knew what everyone said about Esav. However, he felt that Esav was a *tzaddik nistar*. Yitzchak loved Esav because it seemed as if he fooled everyone into thinking that he is not a *tzaddik*. Now we understand the *Rashi* in a most beautiful way and both reasons compliment each other. Yitzchak loved Esav because he *fooled* everyone. However, Yitzchak was convinced that Esav was actually a *tzaddik* since only a *tzaddik* could prepare *such holy food*. Therefore before these most vital *brachos*, Yitzchak asked Esav to prepare the delicacies that he "loved," so that he could be uplifted before he gave out the *brachos*.

When Yitzchak asked Esav to prepare food on that day, he requested "וצודה לי צודה." There is a silent "ה" in the word *צודה*, which is not pronounced. This symbolizes that Yitzchak thought that it was the "ציד" of Esav, but really it was "צידה" which means "her food." On that day, Rivkah told Esav that she was too busy and he should prepare the food. It was then that Esav brought improper food as *Chazal* reveal, and Yitzchak realized the entire truth.

We may derive from this that even an act of eating which seems mundane, is truly uplifting when it is done in the right manner. One of the most beautiful and unique qualities of the Torah is that it guides and directs every aspect of our lives. As the *Re"ma* writes in *Orach Chaim siman vav*, "Eating strengthens both the spiritual and physical components of our body."

B'DCHILU U'RHIMU ~ WITH LOVE AND WITH AWE

Naftali Engel, 12th Grade

"ויעקב נתן לעשו לחם ונזיד עדשים ויאכל וישת ויקם וילך ויבז עשו את הבכרה." (בראשית כ"ה ל"ד)

"And Yaakov gave Esav bread and lentil stew.

He ate, and drank, and got up and left and thus, Esav rejected the birthright."(Beraishis 25:34)

The Birthright refers to intellect. Desiring this world, Esav sold his birthright – his intellect – for a bowl of stew – for materialism. Yaakov took advantage of Esav's lusts and greed to persuade him to sell the birthright. Thus Yaakov, who was able to subdue his material desires, acquired the birthright – the intellect, and left Esav the physical world.

The main conflict between Yaakov and Esav centers on joy versus depression. Originally, the sacrifices in the *Beis Hamikdash*, which represent joy, were to be brought only by firstborn sons, such as Esav. By partaking in the sacrifices and eating in holiness a person can attain true joy. However Esav ate like a glutton, not in a state of holiness – this is a type of eating that represents depression. Because of this, Esav rejected the birthright and the service of G-d, while Yaakov merited both the birthright and the blessings, for he searched for true joy. One's table is compared to the *Mizbeach* in the *Beis Hamikdash (Chagigah 27a)*. This concept refers to eating in holiness and presenting a complete and perfected offering to G-d. When a person eats in holiness, he reveals G-dliness, so even those who are distanced can draw closer to G-d through eating in holiness.

Yitzchak asked Esav to prepare a meal so Esav could partake in his meal, and through that – that holy eating – he would be drawn close to G-d. But Esav cared nothing for holy eating; he had sold his birthright in order "Swallow some of that red, red stuff." Afterwards, when Esav bemoaned his loss of the blessings to Yaakov, he told Yitzchak what he did, hoping Yitzchak would be angered at Yaakov for tricking him. But when Yitzchak heard this – how Esav sold his birthright – the ability to sacrifice to Hashem, Yitzchak said "Let the blessings stay with Yaakov" for he truly realized how deeply Esav was rooted in the physical world.

But the most amazing thing about Yaakov's relationship with Esav was that: even though Esav's moral and spiritual standing was low, to the extent he sold his birthright for such a materialistic want, nevertheless we

(Continued on page 3)

SPONSORED BY:



Gourmet Glatt Emporium

137 Spruce Street Cedarhurst, NY, 11516
516-569-2662 | www.gourmetglatt.com



Rebbeim for Life.
Education for Life.
Torah for Life.

STORIES OF TZADDIKIM

Chezky Friedman, 12th Grade

There is a great story of two great leaders from the Chassidic world. Reb Levi Yitzchak of Berditchev was well known for his intense passion for all things holy. He was never able to stand still during *davening*, instead he would be dancing and swaying across the whole *beis medrash*. His entire day was spent with only Hashem in his mind and heart. You would never know what would happen next. Then there was Reb Baruch of Medzibuz, the holy grandson of the Baal Shem Tov, who was in direct contrast with Reb Levi Yitzchak. His every action was thought out, every step made with total control. His service to Hashem was perceived as extremely clam and dignified. Reb Levi Yitzchak wanted so much to spend a *shabbos* by Reb Baruch, he wanted to experience first hand the greatness of the Baal Shem Tov's grandson. Reb Baruch however did not want Reb Levi to disturb the quiet *avodah* of his *beis medrash*; he felt that the Berditchever would not be able to control himself in such an austere atmosphere. After a time however Reb Baruch agreed to let him come, on the condition that Reb Levi not disturb the *avodah* of the community in any way. Reb Levi readily agreed and gave his word, as long as no one would ask him anything that would set his heart spiritually soaring.

Shabbos came and the guest watched as his host *davened* silently the Friday night *tefilla*. He did nothing but answer amen, all the while watching, just watching. The *tish* began, and then the fish was served. Now there is a *minhag* on Friday night to eat sweet fish and sour fish. The question however was which one to eat first. Some said sweet first because then you have the strength for the sour, while others held sour first because then the end will be sweet. But both ways are considered holy. Reb Baruch was a good host; he had a *chassid* waiter his tables with a platter of both types of fish asking which they would prefer to eat first. When the young lad approached Reb Levi and asked which one he liked. "Like! I only like Hashem!" burst out the holy soul. He jumped up and in doing so, overturned the entire tray of fish, with a portion of the fish landing on the *tallis* of Reb Baruch. Afterward the Rebbe Reb Baruch refused to allow any of his *talmidim* to wash the *tallis* although it was stained. "I want to wear the *tallis* stained with a Yid's love for Hashem," he explained. And so it was, with that *tallis* being handed down from one generation of Rebbes to the next. Never was it washed, for the stains were great reminders of what a true Jew should feel.

Over the next hundred years that *tallis* was worn by great saints. The last to wear it was the Munkatcher Rebbe who only donned it at *Ne'ila* every *Yom Kippur*. Realizing through his holy sensitivity that an epoch was coming to an end, he asked that upon his passing he be buried in that most *heilige* of *talleisim*. This took place just a few years before the *churban* of Europe.

Chezky Glatt (continued from page 1)

Shouldn't they have been able to ignore the prohibitions, which in fact were only *chumras* for them, being that the Torah hadn't been given yet, and not have kept the *Shabbos*? But we see that they did! So how can this teaching of the *Ramban* be correct?

Rav Yaakov answers with the following beautiful explanation. The whole reason for the *Shabbos* is so we should recognize that Hashem created the entire universe in six days, and completed His work on the seventh, the time when He rested. However, by the *Goyim*, we find that it is *asur* for them to keep the *Shabbos*. The reason for this is because we are scared that they will come to question what was before those seven days, before the world was created. And we know Hashem does not want or allow this. Therefore, we do not let the *Goyim* keep the *Shabbos*. But the *Avos*, who had this *kabbalah* not to question what was before, and just to keep the *Shabbos*, they were allowed to observe the holy day. Therefore, even out of *Eretz Yisroel* they kept it, since it was not only part of the Torah, they also had its reasoning and *kabbalah*.

B'dchilu Urchimu (continued from page 2)

see that Yaakov sent messengers (angels) to inform Esav that he was at peace with him, and sought his affection (*Parshas Vayishlach*). From this we can learn a powerful lesson: we should reach out and send "messengers" even to those Jews who appear on the level of Esav. Even such a Jew is still your "brother", who needs to be treated in a pleasant and peace loving manner, with love and affection. He needs to be drawn closer to the Torah with "Ropes of love, warmth & Kindness."

(Based on: Likutey Moharan I,17 | Likutey Halakhot II p.146,III p.290,VII p. 40ff|Tanya ch.32|Hisvaduyos 5764,p.693)

HALACHA CORNER

Rabbi Yossi Bennett, Assistant Menahel

In this issue we will briefly discuss the procedure if one encounters his *tefillin shel rosh* before his *tefillin shel yad*.

The order of putting on one's *tefillin* is clearly delineated in the *Shulchan Aruch* as follows: "And he should place his *tefillin shel yad*... and afterwards, place his *tefillin shel rosh*." [*Shulchan Aruch 25:5*] For this reason, one should place his *tefillin* in his *tefillin* bag in a manner by which he will encounter his *shel yad* first. [*Shulchan Aruch 28:2*]

There is a *machlokes* between the *Shulchan Aruch* and the *Ram" a* as to how many *brachos* are recited over the *mitzvah* of *tefillin* on a general basis. The *Shulchan Aruch* [*ibid*] states that only one *bracha* is recited ("*Thaniach tefillin*") prior to tightening the *shel yad*. [*Mishna Berura 25:18*] This is the prevalent sefardic *minhag*. The *Ram" a* [*ibid*] presents the prevalent ashkenazic *minhag* which is to recite two *brachos*, one prior to tightening the *shel yad* ("*Thaniach tefillin*") and a second prior to tightening the *shel rosh* around one's head ("*al mitzvas tefillin*") followed by the recital of "*Boruch shem k'vod malchuso l'olam va'ed*" only after the *shel rosh* is in place. [*Mishna Berura 25:21*]

There are two primary reasons offered as to why the *tefillin* are put on in this order.

1) Every time the Torah mentions the *mitzvah* of *tefillin*, it writes the *mitzvah* of *shel yad* prior to the *shel rosh*. [*Mishna Berura 25:17*]

2) We follow the general rule of "*ma'alin b'kodesh v'ein mori'din*" – we ascend in *kedusha* and we do not descend. Since the *shel rosh* has greater sanctity than the *shel yad*, we begin with the latter and ascend in *kedusha*.

If one inadvertently encounters his *shel rosh* before his *shel yad*, the valid assumption might be to first put on the *shel rosh* based on the general rule "*ein ma'avirin al hamitzvos*" – we do not pass over *mitzvos*. [*Mishna Beura 28:7*] However, the *Shulchan Aruch* rules based on the above reasoning, that since the Torah explicitly places the *shel yad* prior to the *shel rosh*, in this case, one should pass over the *mitzvah* of *shel rosh* and put on his *shel yad* first. [*Shulchan Aruch 25:6* and *Mishna Berura 25:23*] One should take care to cover the *shel rosh* with something (e.g., his *tefillin* bag) while he puts on his *shel yad*. [*Kitzur Shulchan Aruch 10:5*]

Not to be relied upon for p'sak halacha.

Geshmake Gemmatrias

Yehudah Auerbach, 12th Grade

- The first pasuk in the *parsha* states "אלה תולדות יצחק בן אברהם אברהם הוליד את יצחק". The *Ba'al Haturim* comments that the word הוליד is the same in value as the word דומה, alike. The *Ba'al Haturim* writes that this is an allusion that Yitzchak looked like Avraham.
- When Rivkah was pregnant with Yaakov and Esav, she was having issues as the babies were fighting to leave the womb. She decided to find out why it was happening and she went "לדרוש את ה'", to inquire of Hashem. The *Ba'al Haturim* tells us that she decided to go to Shem, the son of Noach. He brings a proof from the fact that the *gemmatria* of the word לדרוש is equal to 540 which is the same exact amount as the words "מן שם בן נח", "from Shem, the son of Noach."
- When Yaakov enters the room of his father to give him food prior to receiving the *brachos*, the pasuk states "וירח את ריח בגדיו" "And he smelled the smell of his clothing." *Rashi* comments that Yitzchak smelled the smell of *gan eden* on the clothes of Yaakov. The Steipler Gaon alludes to this via *gemmatria*. The *gemmatria* of the words "וירח את ריח" is 842. Amazingly, this is the same amount as the words "ריח של גן עדן בא עמו", "the smell of *gan eden* came with him."
- After Avraham passed away, Yitzchak was in mourning and Yaakov had made a lentil stew as a meal for Yitzchak. The word for stew is ניד. The *Ba'al Haturim* brings an allusion that the stew was for Yitzchak as the *gemmatria* of the word ניד is 71, which is the same amount as that of the words "אל אבלו", "for his mourning."



**MESIVTA ATERES YAAKOV
OF GREATER LONG ISLAND**
131 Washington Ave.
Lawrence, N.Y. 11559
(516) 374-6465
www.atereshashavua.com
atereshashavua@gmail.com

EDITORIAL STAFF

EDITOR

YEHUDAH AUERBACH

ASSISTANT EDITOR

YOEL WEIZBERG

COLUMNISTS

NAFTALI ENGEL
CHEZKY FRIEDMAN

CONTRIBUTORS

DAVID LESSER
BINYOMIN GOLDSTEIN
ARI SOMMERSTEIN

MENAHEL

RABBI MORDECHAI YAFFE

FACULTY ADVISOR

RABBI SHMUEL ORATZ

If you would like
to sponsor or subscribe to
the Ateres Hashavua,
please contact us at
atereshashavua@gmail.com