

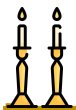


Shabbos Chizzuk

Inspirational & Interactive Divrei Torah
for the Shabbos Table

Issue #14

Parshas Toldos



City	Candle-Lighting	Shabbos Ends
Jerusalem	3:56 PM	5:15 PM
Los Angeles	4:27 PM	5:25 PM
Seattle	4:05 PM	5:14 PM
New York City	4:13 PM	5:15 PM
Chicago	4:03 PM	5:08 PM
London, England	3:42 PM	4:55 PM
Toronto, Canada	4:27 PM	5:31 PM



Table of Contents				
	Parsha Summary	1	Parenting & Parashah שליט"א ר' Baruch Sufrin	5
	Sefer HaChinuch Mitzvah Count	1	Priceless Integrity שליט"א ר' Daniel Travis	5
	Visions of History	2	Stories of Tzadikim	6
	Parsha Trivia	2	Hashgacha Pratis Stories	7
	Dvar Torah	2	Scenes for the Soul Ami Adler	8
	A Short Idea	3	Zemiros	8
	Hilchos Shabbos	4	Jokes	8



Parsha Summary

- **וַיַּעֲתָר וַיִּצְחַק לְדִי'** Yitzchak and Rivkah pray in opposite corners to Hashem for children. After 20 years barren, Rivkah conceives.
- **וַיִּתְרַצְצוּ הַבָּנִים בְּקֶרְבָּהּ** Rivkah experiences agitation during pregnancy. Hashem tells her that she has 2 nations in her womb and that the elder will serve the younger. She gives birth to Yaakov and Eisav. Eisav emerges red and full of hair and Yaakov emerges grasping Esav's heel.
- **מַכְרָה כִּיּוֹם אֶת־בְּכֹרֶתוֹ לִי** Esav sells his birthright to Yaakov for a bowl of red lentil stew.
- **וַיִּשְׁבּוּ וַיִּצְחַק וַיַּחְפּוּר** Yitzchak redigs his father's wells of water which the Philistines stopped up and also digs his own wells.
- **וַיִּתְּנֶלֶךְ** Yitzchak blesses Yaakov and Eisav. Yaakov flees from Eisav to Haran. Eisav marries Yehudis, Basmas, and Yishmael's daughter, Machalal.



Sefer HaChinuch Mitzvah Count

0*

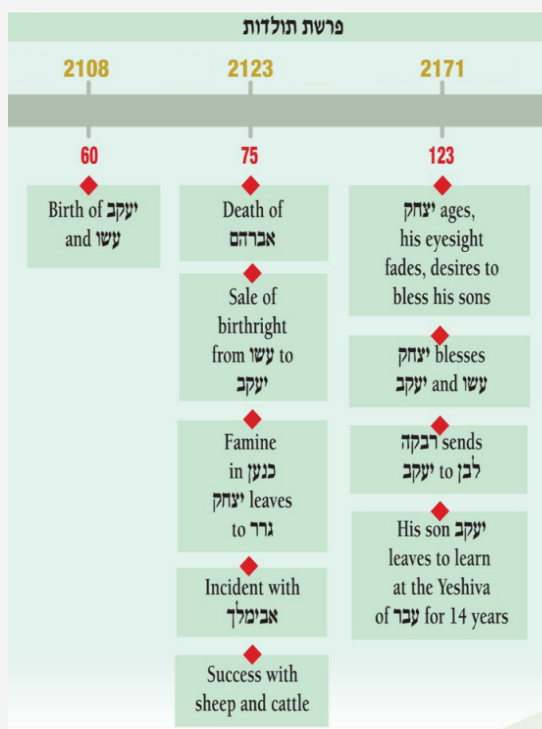
* However, we are taught by our Sages, that of all the mitzvos in the Torah, "Talmud Torah K'neged Kulam" - the study of Torah is equivalent to all the other mitzvos. The Vilna Gaon (Shenos Elyahu) explains that each and every word of Torah studied is considered its own separate mitzvah with Divine reward, unlike other mitzvos, where we only receive Divine reward for each act of mitzvah performed.



Visions of History | By R' Hillel Haber שליט"א, Rosh Yeshiva Shaare Torah

(To receive a copy, please contact Yeshivas Shaare Torah)

Timeline of the Life of Yitzchak Avinu in Parshas Toldos



Parsha Trivia | Test your family at the Shabbos table with these trivia questions on the Parsha!

- Q What does "Toldos" mean?**
A Offspring
- Q How did Yaakov and Eisav get their names?**
A *Rashi* explains that "Eisav" means completely developed. He was born with as much hair as a child several years older. "Yaakov" is like the word, "ekev," meaning heel, because Yaakov grasped Esav's heel.
- Q What were Yaakov and Eisav's personalities?**
A Yaakov was wholesome and learned in tents. Eisav became a skillful hunter, deceiving, and a man of the field.
- Q Who's Yeshiva did Yaakov learn in?**
A Shem and Ever
- Q What did Esav give Yaakov in exchange for some red lentils?**
A His birthright



Dvar Torah ¹

by Aharon Mikail, partially adapted from *Yalkut Lekach Tov* by R' Yaakov Yisrael HaCohen Bayfus שליט"א

THOUGHT PROVOKING QUESTION: What is one of the greatest character traits a person should strive for?

Always Seeking Hashem

וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהֶלִים:

...and Yaakov was a wholesome man, abiding in tents (*Bereishis* 25:27).

The *Yalkut Lekach Tov* asks: When the Torah describes the personality of Yaakov Avinu, it doesn't mention anything about Yaakov's great or exceptional actions, such as his learning, his devotion, or profound knowledge. All that is said about Yaakov is that he resided in tents. What do these words teach us about Yaakov? The Tanna, *Yonason Ben Uzziel zt"l*, translates the words, "יוֹשֵׁב אֹהֶלִים" as "תַּבְּע אֹהֶלִים," meaning "seeker of Hashem."

The great Mashgiach of Mir, *R' Yeruchom Levovitz zt"l*, in his famous work, *Daas Torah*, explains that a person who seeks Hashem is someone whose whole aim in life and desire is all for one purpose, which is fulfilling God's Will. This single attribute includes all of the Torah's greatness, service of Hashem, awe of Heaven, self-development, and positive virtues. As David Hamelech said,

אחת | שאלתי מאת־י אֹתָהּ אֲבִקֶשׁ שְׁבִתִּי בְּבֵית־י כָּל־יְמֵי חַיֵּי לַחַזוֹת בְּנַעֲמֶיךָ וּלְבַקֵּר בְּהִיכְלוֹ

One thing I ask of Hashem, only that do I seek: to live in the house of the Hashem all the days of my life, to gaze upon the beauty of Hashem, to frequent His temple" (Tehillim 27:4)

David HaMelech desired and pleaded to Hashem only for one thing – to possess a constant relationship and connection with Hashem at all times, to be attached to Him and one with His Will. The words, "**אחת | שאלתי**" may possibly also be read, "*I ask for oneness.*" The Hebrew word for one, "*echad*," has the gematria (numerical value) of 13, which is equal to the numerical value of the Hebrew word "*ahavah*" meaning love.² In its deepest sense, love takes two people and makes them into one, which is synonymous to the relationship of a husband and wife.³ So too, as *Mevakshei Hashem*, we seek to be one with Hashem, just as Hashem is one with us – not only because our souls essentially stem from Him, but also for the reason that we are strongly bonded by an unbreakable, everlasting love. The more we feel the love Hashem has for us, the more we will be able to reciprocate love to Hashem.⁴ When one has this superior trait of a *mevakesh*, they are constantly seeking and connected to Hashem, and therefore be more complete!⁵

1 This week's Dvar Torah and Newsletter is dedicated in honor of my Eishes Chayil, Ariella Rachel's birthday. May Hashem bless her with *נל* ומשאלות לבה לטובה!

2

ה	ב	ה	א
5	2	5	1

3 Zohar 3:7b:5

4 R' Tzvi Meir Zilberberg quotes *Rabbi Akiva Eiger*, the Baal HaTanya, Tiferes Shlomo in his speech given at Yeshivas Shor Yoshuv – 12 Elul 5782

5 Zohar 3:7b:5 – As *R' Shimon* says, *oneness consists of two halves. When two halves are connected, they become one and complete.*

* Translations derived from Artscroll and Sefaria.org



A SHORT IDEA | From R' Dov Nimchinsky שליט"א, Head of School Torah Day School of Seattle

The Eisav That Did Not Have to Be

Concerning the phrase,

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֲשׂוֹ אִישׁ יָדַע צִיד אִישׁ שָׂדֵה וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהֲלִים

"And the boys grew up and Eisav was an expert hunter and outdoorsman" (Bereishis 25:27)

Rav Hirsch explains that until they grew up, the differences in the natures and personalities of Yaakov and Eisav were ignored. They were treated and educated the same way; in the same classroom, with the same curriculum, ignoring the mandate of "וַיִּנְחַר לְנֹעַר עַל־פִּי דְרָכּוֹ" – to educate each child in accordance with his own nature (*Mishlei 22:6*). It was only when they were older that people "noticed" the fundamental differences between them.

Rav Hirsch goes on to say that educating and raising a Yaakov and an Eisav with the same expectations was a recipe for disaster. The Beis Medrash was the proper place for a Yaakov, but it was a prison for an Eisav. No matter how spiritually nourishing it was for Yaakov to hear shiurim from Yitzchak, Shem and Eiver, it was poison for an Eisav who was counting the grains left in the hourglass until dismissal – an Eisav, who upon "graduating" unfulfilled, rejected both the education and the ideals it was meant to instill.

Rav Hirsch places the responsibility for creating Eisav squarely on Yitzchak and Rivka's shoulders. Had Yitzchak and Rivka studied Eisav's nature when he was young and worked on figuring out how his strength, energy, and courage could be channeled to Avodas Hashem, they would have raised and educated him differently. Eisav could have been a spiritual equal to Yaakov, a mighty servant of Hashem instead of a mighty hunter. (Imagine what our history could have been like had we been founded by two superpowers like Yaakov without an adversary like Eisav!)

Yaakov understood what his parents did not. When he gave his final brachos to his sons, he did not give a one-size-fits-all bracha. Yaakov understood that each of his twelve sons were unique, with different strengths, abilities, inclinations and potential. Yaakov's vision for Klal Yisrael was the unification of different parts to create a stronger whole. This was reflected in his brachos – one was to be a ruler, one a merchant, and one a soldier. All were paths to fulfilling his individual potential while becoming an integral part of Klal Yisrael.

As parents and educators we are expected to follow Yaakov's model.

- Not every child will be able to learn *Tosafos*, but every child can be an *Eved Hashem*.
- Not every child will be a *lamdan*, but every child can be a *Yoreh Shomayim*.
- Not every child will have the most refined *middos*, but every child is an essential part of Klal Yisrael.
- Not every child can live up to our hopes or expectations, but **every child is loved by Hashem**.



Hilchos Shabbos

by R' Mordechai Lebhav שליט"א author *Magen Avot*, Rosh Kollel

Link Kollel Los Angeles

Redacted by Dr. Emile Amzallag

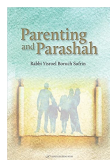
May one read by candle light on Shabbat?

The *Shulchan Aruch* (O.H. 275:1) rules that it is forbidden to read by candle light, lest one tilt the light and cause it to burn even stronger, thereby transgressing the forbidden act of *Mav'ir* (igniting) on Shabbat. This applies even to candles that are very high up and are out of reach, since once the Sages enacted this rule, they applied it to all candle light without distinction. Furthermore, although the Sages ruled regarding oil candles, it applies to wax candles as well, since they too can be caused to burn stronger by tilting them.

Rabbi Ben Zion Abba Shaul (Or LeZion, ch. 18, § 18) entertains the possibility that the wax used nowadays is less susceptible to requiring tilting in order to burn better than that used in the times of the Gemara, and that it would therefore be permitted to read beside wax candles. He writes that there is no significant difference and that it is similarly forbidden to read near modern day wax candles. Nevertheless, candles made of paraffin produce a more stable light and thus one may read by their light. Indeed, the *Mishna Berura* (M.B., O.H. 275:4) writes that stearin candles, which are derived from animal fat, were common in those days and were permitted. *Rabbi Ovadia Yosef* (*Halichot Olam*, vol. III, pg. 47), on the other hand, writes that one may even read by a wax candle nowadays.

Rabbi Baruch Toledano (*Kitzur Shulchan Aruch*) discusses applying the enactment of the Sages to electric light since one reading by a light may come to turn it on or off, or in the case of a dimmer, dim or brighten the light. However, he writes that the original enactment involved the case of a candle which begins flickering and therefore there is a concern that one will tilt the candle to allow it to burn better. Electric lights are stable and do not tend to flicker and thus the enactment does not extend to electricity.

Summary: One may read by the light of a paraffin candle on Shabbat. There is no issue with reading with electric lights on Shabbat.



Parenting and Parashah | שליט"א R' Yisroel Boruch Sufrin

Discovering Hidden Potential

The book of Bereishis is replete with stories of Avraham and Yaakov. Parshas Toldos is the only one in which we focus primarily on Yitzchak, the second of our three patriarchs. Even in this Parsha, which takes place in the prime of Yitzchak's life, he seems to play a passive role. The Torah portrays Yitzchak as something of a bridge between two great men. The opening passage of the Parsha reinforces this impression:

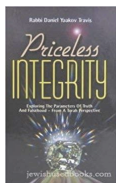
וְאֵלֶּה תּוֹלְדֵי יִצְחָק בֶּן־אַבְרָהָם אֲבִרְהָם הוֹלִיד אֶת־יִצְחָק:

These are the descendants of Yitzchak, son of Avraham, father of Yaakov" (Bereishis 25:19).

Rather than act as a focus of attention, Yitzchak seems to catalyze specific stories, such as searching for his wife Rivka and bestowing a blessing upon his son Yaakov. It is not until Chapter 26 of Bereishis, when Yitzchak oversees the digging of the water wells, that he takes center stage. How does the digging of wells lead us to a greater understanding of Yitzchak's legacy as one of our patriarchs?

The Chassidic masters view Yitzchak as a person with the unique ability to discover hidden resources and see treasures under the surface. Yitzchak's digging of wells with determination and perseverance brought water and sustainability to the community. Yitzchak's vision and efforts revealed existing water beneath the earth. Water, like Torah, is symbolic of – indeed, it is the essence of – life. Yitzchak's life message teaches us to look for this hidden source of blessing, the "water," and inspire the divine inspiration within ourselves and others. Yitzchak represents the leader who initiates and encourages the exploration of new ideas and tasks. He seeks talents and gifts that are not always obvious. The ability to see beyond the physical earns Yitzchak his place as one of our patriarchs. The *Talmud (Shabbat 89B)* tells us that after the advent of the Mashiach, we will declare Yitzchak as "*atah avinu*" (you [Yitzchak] are our [main] patriarch). Since the world rises to a new plane at that time, we will see beyond our physical realm's limitations. With the inspiration of Yitzchak, and through the lens of creativity and blessing, may we merit to see the divine gift in all that surrounds us.

For Discussion: Find a gift or blessing in something that looks ordinary.



Priceless Integrity: Exploring the Parameters of Truth and Falsehood From a Torah Perspective | שליט"א author R' Daniel Travis author *Praying with Joy* and Rosh Kollel Toras Chaim, Jerusalem

Wisdom Or Deception

וַיֵּאמֶר בָּא אַחִיךָ בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ:

And your brother came with wisdom and took your blessing (Bereishis 27:35).

The translation of the word – מרמה *mirma* as "wisdom" is somewhat unexpected, for *mirma* generally implies deception.¹ Yitzchak was unaware that Yaakov had been instructed to take the blessings through Divine prophecy, and had no way of knowing that his son had not acted with guile. What prompted Yitzchak to label this seeming underhandedness an act of intelligence?

Equally puzzling is the Torah's description of Yaakov as an *Ish Tam*, a phrase which carries the dual meanings of "lacking guile" and "uncompromisingly honest." At first glance, neither description seems

appropriate. How can Yaakov be described in this way when throughout his life, whenever he came in contact with crooked individuals, he consistently found a clever, non-straightforward way to defend himself from being swindled? As a result, he does not always come across as truthful, for at times he had to employ shrewdness in order to protect himself.

The answers to these questions can be found in a verse in *Mishlei* which describes the Torah as follows: *"I am wisdom, dwell with cunning, and find out knowledge of evil intentions."*² The message of these words is striking. The Torah bestows upon those who study it unremittably the insight to safeguard themselves from corrupt individuals who may try to take advantage of them. Their ability to defend themselves in this way does not contradict the Torah's fundamental and uncompromising dedication to absolute truth. Therefore Yaakov's course of action was in total harmony with his straightforward nature. In no way does it suggest even the slightest taint of deceptiveness, for it stemmed completely from the erudition and wisdom that Yaakov had acquired through years of toiling in Torah.³

However, like other sections of the Torah, this wisdom has very precise qualifications. Such behavior is only appropriate in the rare instances when (as in the case of Yaakov), in order to fulfill the Torah, there is clearly no other option than to act with cunning. Even then, the Torah lays down exact parameters of what is permitted and what is forbidden. Only someone well versed in these laws is capable of deciding when such conduct is permissible. Anyone who oversteps these guidelines has transgressed the will of the Torah.

One of these criteria is derived from the way that the Torah phrases the prohibition against lying: *"From a word of falsehood you should distance yourself"* (*Shemos 23:7*). In every situation, barring none, one must distance himself as much as humanly possible from any iota of falsehood.⁴ Yitzchak recognized that Yaakov had gone to extreme pains to act in complete accordance with the Torah's parameters of truthfulness. It was therefore clear to him that his son's behavior stemmed entirely from the wisdom of the Torah, and not from a selfish desire to take the blessings for himself.

Therefore, in this instance "wisdom" is an accurate translation of the word *"mirma,"* since Yaakov's actions were in no way the result of a dishonest impulse, but were purely a reflection of the wisdom that he had acquired through his study of Torah.⁵

¹ According to the translation of Onkelos

² *Mishlei* 8:12

³ According to the commentary of the *Vilna Gaon*

⁴ See essays entitled *"Keep Your Distance II and III,"* on *Bereshith* 20:12.

⁵ Heard from Rav Aryeh Kruskal. See article entitled *"An Eye For Deception,"* (page 237) on *Bereshith* 34:13 for a similar application of this concept.



Stories of Tzadikim | From Sefer *Yalkut Lekach Tov* by R' Yaakov Yisrael HaCohen Bayfus שליט"א, and translated by R' Efreim Golberg שליט"א

Seeking Hashem

R' Chaim Shmuelewitz zt"l, the great Rosh Yeshiva of Mir, would tell over a story to his students. When he was a young bochur (student) learning and teaching in Yeshivas Grodno, he went to visit his uncle, the Rosh Yeshiva of Novardok, R' Avraham Yaffen zt"l. During his visit, he asked his uncle to show him the best bachur in the Yeshiva. R' Yaffen pointed to one bachur and said, "This is the greatest *amkan* in the yeshiva, he has the most penetrating insights." He next pointed to a different bachur and said, "He is the biggest *masmid* in the yeshiva, he is the most diligent." And he continued to point to different bochurim and point out each one as the greatest. "This one for his *Yiras Shomayim*, incredible piety, or that one for his *bekius*, breadth of knowledge."

Rav Chaim said to his uncle, these are all great talmidim (students), but in the end which one is the greatest bachur in the yeshiva? His uncle took him to one of the corners of the Beis Medrash and

showed him a bachur and said: "This is the greatest bachur in the whole yeshiva."

Rav Chaim was perplexed – in mentioning all the previous great bochurim, his uncle never even mentioned this bachur, yet he is the greatest in the whole yeshiva?! The Rosh Yeshiva answered, "This bachur's defining trait is greater than all of the other bochrim in the yeshiva – this bachur is a **mevakesh**, **he is a seeker and a searcher!** The others may be smarter, more diligent, more pious, but he is the hungriest, he wants it the most." That *mevakesh* toiled and learned in Torah all day and night for years until he attained the crown of Torah. He became the Gadol HaDor, the great Steipler Gaon, Rav Yaakov Yisrael Kanievsky zt"l.



Maase Shehaya - Hashgacha Pratis Stories | From R' Tzvi Meir Zilberberg שליט"א,
Rabbi and Rosh Chabura of Nachlas Yaakov (Heard from his speech given at Yeshivas Shor Yoshuv – 12 Elul 5782)

The Power of Zikuy Harabim (Helping Others)

There was a Yid from Dallas, Texas who came to Eretz Yisrael. He visited one of the *Mekomos Hakedoshim* (holy sites) and he saw someone davening Mincha with great intention and pouring his heart out. This made a tremendous impression on him. As he was coming back to America, he thought of how much he gained and grew from being in Israel and wished that he had asked the name of the Avreich who was davening Mincha at the holy site who had a huge impact on him. He was someone who had one of the biggest impressions on him in his whole life! In desire to show gratitude to that man, he decided to find a shul in Dallas and donate a large sum of money to that shul, specifically one which that Avreich would pray at if he were ever to come to Dallas. This shul was greatly benefited by the funding of this Yid.

Nobody knows who that Avreich is, and may Hashem help him have a long life, but when he comes to Gan Eden, they will show him his merits in Dallas in their increasing Torah and Yiddishkeit. He will respond, "Dallas?! I never heard of Dallas! What's Dallas?" They will answer, "Because of this Mincha you prayed, made Dallas."

Every one of us has a **great power** to help others to be more holy, pure, strong in their values, and greatly impacted. We are all servants of Hashem with all of our Torah, Tefillah, and Avodah. The *Chida*, R' Chaim Yosef David Azulai zt"l, and many other tzadikim tell us, during the time of *Ikva D'Meshicha* (the "heel/footsteps of Mashiach" or the time immediately before Mashiach), all of Klal Yisrael is standing on us. *Zikuy Harabim* is part of Klal Yisrael! One of the challenges we face in our time is how to use technology safely and responsibly and our leading Rabbis have provided us with the proper guidelines. We should try our best to follow those guidelines and help and support others as well.

Ribono Shel Olam, we are Your servants, we want to be Your servants, may it be Your Will that we merit to accept Mashiach Tzidkeinu in holiness, purity, and great mercy.



Scenes for the Soul | by Ami Adler

In his blog, "Scenes for the Soul," (<https://scenesforthesoul.com/blog>) Ami shares a photo he has taken, along with some background details and a spiritual message that we can apply in our daily lives.



Rock Spire - Utah Badlands

The Background: This shot was taken near the Utah Badlands. The original photo was of a much larger scene, but this one vertical rock spire was what really caught my attention. Unfortunately, I was not able to get any closer to the formation, so I chose to crop the image which resulted in this panoramic layout that I think really highlights how this one feature rises from the empty landscape.

The Message: When I look at this image, I see a big pointer directing our attention towards heaven. I think the message is one of appreciation and gratitude. It is so easy to get caught up in a feeling of entitlement in life and to focus our energies on what we don't have or what we think we deserve. We need to actively redirect our attention towards what we DO have and what we should be thankful for. Everything is a gift, and those people who make it a point of constantly recognizing that bring joy and passion to their lives. If we try to live with this attitude of gratitude, we can shift our natural reaction from one of entitlement to one of responsibility. When everything is a gift from above, then we can focus on how to use what we have for a greater purpose and let go of our resentments and negativity.



Zemiros | Mi LaShem Elai By. Thank You Hashem and Zusha (Album: Mevakshei Hashem)

Before Shabbos, scan the QR-Code below to listen and prepare this week's song for the Shabbos table!

Mi LaShem Elai Elai
Mi LaShem Elai Elai
Mi LaShem, Elai (x2)



Mi Mi Mi LaShem, Mi LaShem Elai
Mi Mi Mi LaShem, Mi LaShem Elai
Mi Mi Mi LaShem, Mi LaShem Elai
Mi Mi Mi LaShem, Elai (x2)

Thank You, Thank You, Thank You, Hashem (x4)
Thank You, Thank You, Hashem!



Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

- Heels**
Q) What has heels and tongues but can't walk or taste?
A) Shoes!
- Red and Green**
Q) When do you go at red and stop at green?
A) When you're eating a watermelon.

KEEP SHTEIGING!
#Torah is my life!

Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh!

Lovingly brought to you by  HashemlovesU.com

To read more, subscribe, and for collaborations and sponsorship opportunities, please visit our website!

We would love to hear your thoughts, ideas, and suggestions! Contact info@HashemlovesU.com

Copyright (C) 2022 Hashem Loves U