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Parshat Toldot

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DEDICATE

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This past Thursday night was the yartzeit of HaRav Aryeh Bina zt"l. During his weekly Ohr HaChaim Shiur, HaRav Bina frankly spoke about his father's life. We have put together some inspirational clips. Click [here](#) to watch.



Shabbat Davening Times- (Out Shabbat, Rav Ginsburg and his family will be joining us in Yeshiva)

- Mincha Erev Shabbat 4:30 PM
- Shachrit 5:20 AM
- Mincha 4:00 PM

HaRav Nebenzahl on Parshat Toldot

HaRav Nebenzahl asks that his Divrei Torah are not read during Tefillah or the Rabbi's sermon.



Printer Friendly Sicha

YAAKOV VS. ESAV

"Esav became one who knows hunting, a man of the field, but Yaakov was a wholesome man abiding in tents" (Bereishit 25:27). The commentaries mention that Esav not only hunted for animals but also hunted with his mouth - he dishonestly misled people into thinking that he was a tzaddik. Yaakov on the other hand was honest, he only "bent the truth" when absolutely necessary. Esav's entire life was a pack of lies.

It appears at first glance that Yaakov was the batlan, he was just sitting and learning in Yeshiva without making any useful contribution to the world, while Esav worked for his living. In fact the opposite is true, Yaakov is building himself while Esav is not. Where would we be without the Torah of Yaakov? Who would have even heard of Esav had it not been written in the Torah? Yaakov is the true builder and Esav is the batlan who is not doing anything useful. The Targum interprets ish sadeh, a man of the field, as someone who is not doing anything.

Esav's entire being is a very superficial one. Yaakov was the one who worked, he built himself, Esav was the one who did not work, he did not build himself. A person who learns Torah is building worlds, as the pasuk states: 'And I have placed My words in your mouth - and with the shade of My hand have I covered you - to implant the heavens and to set a foundation for the earth' (Yeshayahu 51:16). Esav's entire essence is one of superficiality. He ensnares his father by convincing him that he is a big tzaddik. He asked his father whether salt is obligated in maaser. He knows very well that it is not but he wishes to make his father think that he is a greater tzaddik than Yaakov who does not remove maaser from salt.

The Sabba M'Slobodka, HaRav Nosson Tzvi Finkel, claims that when Esav asked whether or not we are obligated to remove maaser from salt, he was being serious. For that one moment Esav had reached very high levels and was looking to grow to even greater heights. This feeling, however, was short-lived, as the pasuk states: "the heart of the wicked is minute" (Mishle 10:20). Yaakov is emet, truth, while Esav is superficial - even when he does feel some semblance of spirituality it is only for a few short moments.

Yaakov then asked Esav: "sell, as this day, your birthright to me" (Bereishit 25:31).

Esav was aware that the birthright was something good. However, when Yaakov informed him that it involved not drinking wine while on duty in the Beit HaMikdash and doing so would be punishable with death - this was too high a price to pay. His desire for the birthright was totally superficial, he refused to place any effort into it and therefore responded: "look, I am going to die, so of what use to me is a birthright" (ibid. 32). Where did he get the idea that he was going to die? Why not simply refrain from drinking wine while serving? This was too high a price for Esav to pay - he did not desire the birthright that badly. He therefore sold it to Yaakov: "Esav scorned the birthright" (ibid. 34). Esav would have liked to have had the birthright but not for such a high price - he did not appreciate its value.

The same may be said with regard to Eretz Yisrael - Esav realized it had some value but he did not appreciate enough to sacrifice himself in any form. Avraham Avinu was promised Eretz Yisrael, but it meant his descendants having to endure 400 years of servitude in Egypt. Esav was not interested, as we read in Parshat Vayishlach: "Esav took his wives, his sons, his daughters, and all the members of his household - his livestock and all his animals, and all the wealth he had acquired in the land of Canaan - and went to a land because of his brother Yaakov" (Bereishit 36:6). He left Eretz Yisrael and went to another land. Yaakov was willing to endure suffering in order to acquire Eretz Yisrael for he realized its value - he would have been willing to endure 2000 years of suffering. Esav, however was not willing to pay the price.

Chazal teach us that Esav was kofer baikar, he denied Hashem's existence. Even his disbelief was only a superficial one. How do we know this? When Yaakov purchased the birthright from Esav, he made Esav swear. On what does a Jew swear? In the Name of Hashem - it is forbidden to swear on anything else. If Esav did not believe in Hashem how was he able to swear? (When the Eichmann trial began, there were those who suggested he take his oath on Mein Kampf, this was after all the only thing he believed in). Yaakov would not have asked Esav to swear on anything else, therefore if Yaakov asked Esav to swear he must have thought that Esav believed in Hashem. Esav in fact honored the terms of the oath and did not question the sale until several years later when Yaakov took the brachot. Thus we see that his lack of belief was also superficial.

Speaking of the brachot, why was Esav interested in them? For him they should have been nothing more than Yitzchak saying a few words. Esav realized that Yitzchak was a tzaddik and a prophet and that his words will come true. Who will make them come true? Hashem, of course! If he does not believe in Hashem then of what meaning are the brachot? Esav clearly believes in Hashem and is therefore very angry at Yaakov for having taken the brachot, for the brachot had value.

Whatever Esav does and believes in, however, is only on a superficial level. There is one thing Esav does take seriously and that is his hatred for Yaakov. Rivka instructed Yaakov to flee to Lavan: "and remain with him a short while until your brother's wrath subsides" (Bereishit 27:44). The hatred did not pass, as the prophet writes regarding Esav and Edom: "he has kept his fury forever" (Amos 1:11) - he does not forgive and his hatred for Yaakov remains for eternity.

Amalek, a descendant of Esav attacked the Jewish nation - their hatred was so intense that they did not want any Jews remaining on earth. Esav hates Yaakov as well as Elokei Yaakov - the G-d and the Torah of Yaakov. Whether his hatred for Yaakov caused his hatred for Hashem or the other way around, the bottom line is that he hates both. Chazal teach us that Amalek attacked in Refidim because Amalek knew that they were on their way to Sinai to receive the Torah from Hashem. Amalek wished to prevent the Jewish people from receiving the Torah. Amalek must have believed in Hashem, for otherwise why would it matter whether Moshe Rabenu brought down two stones from Mount Sinai. Amalek understood that Hashem was going to reveal Himself to the Jewish nation and he understood the great significance of this.

Amalek understood the great significance of Hashem appearing at Har Sinai and Moshe Rabenu bringing down the Torah. For this reason, out of hatred for Hashem and the Jewish nation, Amalek tried to prevent this from happening. Haman, his descendant, also believes in the Torah. Chazal teach us that Haman told Achashverosh that Hashem was getting old and was no longer able to help the Jewish nation. Chazal tell us that "whenever the Megillah uses the expression 'hamelech Achashverosh' it refers to none other than Achashverosh. However, when using the word 'hamelech', the king, without specifying Achashverosh then it is sometimes a holy word (referring to Hashem, the King of kings) and sometimes not (referring to Achashverosh)" (Esther Rabba 3:10). Therefore the words: "Haman said in his heart 'whom would the king especially want to honor more than me'" (Esther 6:6) means that Haman truly believed that Hashem approved of him and was satisfied with his actions, with his desire to destroy the Jewish nation, G-d forbid. There was no need, therefore, for Haman to negate himself for Hashem, let Hashem subjugate Himself to Haman's will - let Him honor and glorify Haman! Haman is simply continuing in the footsteps of his grandfather Amalek. Amalek believed in Hashem and did not negate his will for Hashem's - "he did not fear G-d".

The prophet states: "and saviors will ascend Mount Zion to judge the Mountain of Esav, and the kingdom will be Hashem's" (Ovadia 1:21). Should it not rather be that the saviors will ascend Mt. Seir to judge Esav? Perhaps we can offer the following explanation: Every person is a microcosm of the universe, containing the entire world within himself. The Gemara states:

"A prophecy that was needed for future generations was recorded and one that was not needed was not recorded" (Megilla 14a).

If so, why is the Tanach filled with prophecies involving Amon, Moav, and other nations who have long ceased to exist? The explanation is that each person is a microcosm of the entire world and within each of us (if we do not manage to mend our ways) exist an element of Amon, Moav, Edom, and all the other nations. The recording of these prophecies helps prevent us from following in their ways.

We must try not to follow in the ways of Amon, Moav and other nations. Thus when we

speaking of judging Esav, we are not speaking of Esav himself but of Jews who behave like Esav, who follow in their ways. The way to avoid becoming an Esav is to increase our love of Torah and love of Hashem.

The Gemara tells us that Antoninus, a descendant of Esav was a very fine Caesar he may have been a Roman but he treated the Jewish Sages well and he had great respect for the Jewish religion. There is a dispute in the Talmud Yerushalmi regarding whether or not he in fact converted and adopted the Jewish religion. Antoninus approached Rabbi asking him "shall I enter the world to come?", to which Rabbi responded in the affirmative. Antoninus then asked: "Is it not written 'there will be no survivor to the house of Esav' (Ovadia 1:18)", to which Rabbi responded "That applies only to those whose evil deeds are like to those of Esav" (Avoda Zara 10b). You, Antoninus, may be a descendant of Esav but you do not act as an Esav and are therefore not following in his footsteps. "The house of Esav" in this case refers not to Esav's descendants but to his disciples.

What matters here is not whether a person's lineage is from Esav but whether he acts like an Esav. We must follow in the footsteps of Yaakov, to become people of truth who learn and value Torah. When we increase our love for Hashem and for the Torah we will merit life in this world and the Next World.

Staff Dvar Torah by Rav Tzvi Shiloni

"IT'S NOT ENOUGH TO JUST CARE"

"And Yitzchak prayed to Hashem opposite his wife, for she was barren" (Bereishit 25:21)



Rashi explains that in reality Yitzchak and Rivkah stood in different corners, for as the Siftei Chachamim explains, it is not our custom to pray while facing each other. However, the question still remains: why does the pasuk tell us that Yitzchak stood opposite his wife?

My father Shlit"a recalls a pasuk in Parshat Lech Lecha, when our mother Sarah sharply criticizes Avraham Avinu for his lack of effort on her behalf: "chamasi alecha ..." - the wrong that has been done to me should really be on you. I have given my maid to you and now that she has conceived I am despised in her eyes. May Hashem judge between me and you!" (Bereishit 16:5). Sharp words indeed! Rashi explains that Sarah's complaint was that Avraham prayed for offspring only for himself. He had said: "what can you give me seeing that I go childless" (Bereishit 15:2) - I am childless. "You should have prayed for the both of us", said Sarah, "then we both would have been granted a child!"

It is highly doubtful that Avraham Avinu had only himself in mind when he prayed for offspring. Who else but Sarah could he possibly see as the mother of his illustrious nation? (Let us not forget that at the time he was probably not even married to Hagar). However, in his words it was not apparent and obvious that he was praying for his wife as well - a very slight mistake, but one which actually caused Sarah great pain. This slight misdemeanor is what Yitzchak seeks to repair in our parsha. Indeed Yitzchak did not pray literally opposite his wife. However, he did make sure that his wife understood clearly that he was praying for her, as well as for himself. We can now interpret the pasuk we opened with as saying that Yitzchak prayed in her presence, while she could see him, so she would understand that he was praying on her behalf.

Sometimes it is not enough to just care about our friend. We must make it known to him, or to her, how much we really care. So it should be with all of our relationships: with family, with friends, and with students.

Shabbat Shalom!

Student Dvar Torah by David Orenbuch, Shana Alef, DRS

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Dedications, Visitor Log, Mazal Tov's, Tehillim List

This Week's Dedications

- Anonymous Alumnus (5760) sponsored Parnas Hayom on the 27th of Cheshvan in honor of HaRav Aharon and Rabbanit Malke Bina.



Mazal Tov's

Yeshivat Netiv Aryeh would like to wish a mazal tov to:

- [Uri](#) (5758-59) and Dena Schneider on the birth of twin girls.
- [Rav](#) Elchanan (Allan, 5751-5754, Staff) and Nechi Ehrman on the birth of a baby girl.
- [Rav](#) Shai (Staff) and Noa Gerson on the birth of a baby girl.
- [Rabbi](#) Jeffrey (5738) and Brandie Geizhals on the birth of a granddaughter.

Tehillim List

Printer Friendly Tehillim List

The following members of our extended YNA family need our tefilot:

- Miriam Rivka bat Adina Leah
- Rachel bat Chana
- Yehuda Pinchas ben Asna
- Sagit bat Esther
- Fruma bat Ita
- Chaya bat Grunia
- Tamara Nechama bat Karmela
- Ester bat Chaya
- Binyamin Yonatan ben Leikah
- Chaya Chana bat Alta Rivkah
- Yosef ben Hilda
- Maron ben Hadas Esther
- Chaya Meira Mindel bat Chava Golda
- Achinoam Rina bat Avital Hoday-ya
- Ditzza bat Vardit Tali bat Devorah Bina
- Mordechai Eliezer Hacoheh ben Esther Miriam
- Ada Bat Miriam
- Reuven ben Tova Chaya
- Aharon ben Simah
- Shayna bat Chava
- Zev eliezer ben Chaya Shaindel
- Avram Gershon ben Tzippa
- Freydil Tzivya Bas Rochel
- Ari ben Rivka
- Yosef ben Golda
- Esther bat Brana
- Miriam bat Shulamit
- Rivka Chava bat Rachel
- Margalit Chaya bat Rachel



And of course we are always davening for the safe return of Gilad Shalit (Gilad ben

Aviva)

[Submit Names](#) to the list.

[Send Us Your Announcements](#)

Please, if you have any smachot or chas v'shalom, less happy occasions, [let our office know](#) so we can keep everybody updated. **Are you visiting Israel?**- [let us know!](#) We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.

Shabbat Shalom,
Rav Bina, Netiv Aryeh
Yeshivat Netiv Aryeh

Use this area to provide your subscribers information about your organization.

Sincerely,

HaRav Aharon Bina, Netiv Aryeh
Yeshivat Netiv Aryeh