

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parsha Toldos

year 4 #148

פרשת תולדות תשע"ד

וְאֵלֶּה תּוֹלְדוֹת יִצְחָק בֶּן אֲבִרְהָם אֲבִרְהָם הוֹלִיד אֶת יִצְחָק: (כה יט)

(25,19) *These are the generations of Yitzchok the son of Avrohom; Avrohom begot Yitzchok.* We can offer an insight as to the naming of the Parsha -Toldos. The meaning of *Toldos* is "generations" -- what the Patriarchs-Avos strove to achieve for the future of the Jewish People.

It is well known that the Avos embodied the root of the holiness of the souls of Klal Yisrael. And only three people are called the Avos, because each one drew down upon himself and upon his offspring a new measure of holiness. Avrohom drew down the holiness of *Chesed* – "lovingkindness" from the upper realms; Yitzchok drew down the attribute of *Gevurah* – "might"; and Yaakov drew down the attribute of *Emes* – "truth", as is well known. The seforim teach us that a person must have all three traits in order to serve Hashem completely: *Chesed*, *Gevurah*, referring to fear of Hashem, and *Emes*. The Avos worked hard to instill these Middos in future Jewish generations and paved the way for a Yid to achieve these Middos. Therefore they are called "Avos": the "fathers" of Middos, as it were.

וַיֵּצֵא הָרִאשׁוֹן אֲדָמוּנִי כֹל כְּאֲדָרְתַּת שַׁעַר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו: (כה כה)

*And the first one emerged ruddy; he was completely like a coat of hair, and they named him Esau.* Yaakov and Esau were twins. From their story, we see how different two brothers can be: as different as black and white! The Torah describes how the twin brothers Yaakov and Esau were already veering off in different directions even before they entered this world, as Rashi states: Our Rabbis (Bereishis Rabbah 63:6) interpreted the word *וַיִּתְרוֹצְצוּ* as an expression of running, from the root *רוּץ*, When Rivka passed by the gates of Torah, the Yeshivos of Shem and Eber, Yaakov would "run" and struggle to emerge; when she passed a temple of idolatry, Esau would "run" and struggle to come out. We see something similar in the curse of the Primeval Snake when Hashem condemned it to crawl on its belly, but at the same time always finding its food. But in what sense is this a curse? After all, the snake always has food! The Mefarshim answer that Hashem literally told the snake, "I don't want your prayers or any contact with you." Hashem totally broke his bonds with the snake. This is surely the ultimate curse! It was the same with Esau. The name "Esau" literally means "Done", alluding to the fact that when he was born, he was already formed as an older child, as opposed to Yaakov, who had to proceed through the normal stages of growth. A baby cries and Hashem responds to its tears and prayers. Yet Esau didn't have to go through the growth stages and didn't have to cry out because Hashem didn't want to hear his cries!

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Eventually, Yaakov developed into a man of accomplishment, totally absorbed in spiritual pursuits. He was one of our Patriarchs, epitomizing the Middah of *Emes*, whereas Esau became a creature of the wilds, always indulging his physical desires. Therefore Esau is portrayed in the Torah, as "Eisav Harasha," Esau the Wicked, the epitome of evil, the nemesis of the Jewish people. We say in Ashrei: *Hashem is close to those who call to Him.* By calling and praying to Hashem we become close to Him. Esau, on the other hand, was and forever remains distant from Hashem, just like the Primeval Snake.

וַיֵּאָהֵב יִצְחָק אֶת עֵשָׂו כִּי צִיד בָּפִיו וְרִבְקָה אֲהָבָת אֶת יַעֲקֹב: (כה כח)

*And Yitzchok loved Esau...but Rivka loved Yaakov.* We can explain the dispute between Yitzchok and Rivka. Both Yaakov and Esau honored their father Yitzchak. However Esau did so simply because he considered it a logical thing to do. There was no connection to Hashem, no holiness, in his performance of this mitzvah. By honoring his father, Esau had only his selfish whims and desires at heart. The Mitzvos of the Torah enable us to connect to Hashem and rise to higher levels of spirituality. Yitzchok still gave credit to Esau for seemingly mastering this Mitzvah. However, Rivka was convinced that only Yaakov was being elevated spiritually through this Mitzvah. Hence her love was only for Yaakov.

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*And Yitzchok loved Esau because the fresh meat he caught was in his mouth, but Rivka loved Yaakov..* There is a fundamental difference to the kinds of love which Yitzchok and Rivka each harbored. In Yitzchok's case, the Posuk uses the term *וַיֵּאָהֵב* *Va'ye'ehav*, indicating a love for Esau rooted in the **past** tense: - and Rivka's love for Yaakov is expressed in the **present** tense *וְרִבְקָה אֲהָבָת* "Rivka loves Yaakov". Yitzchok's love for Esau was connected with the word *כִּי צִיד בָּפִיו* The Kli Yokor explains that the word "*ki*" can be translated as *when*. *When* the love was based on an object, in this case freshly-caught meat, it only existed at the time *when* he benefitted from that. The Sheloh adds that Rivka, on the other hand, had a steady, unwavering love for Yaakov which was not dependent on any outside factor, hence the present tense "*אֲהָבָת*" "loves" is used, as Chazal teach us in Pirkei Avos 5:17, "Any love that is dependent on a matter, when the matter ceases to exist so does the love. Unconditional love lasts." So when it came to loving **Yaakov**, Yitzchok and Rivka each truly loved him equally, because that love wasn't dependent on anything external.

## Story of the Week

\*\*\*\*\*The Remote controlled car gave him both life and Yiddishkeit\*\*\*\*\* (By Yehuda Z. Klitnick)

Uri finished basic training in the Israeli army, and started his duty as a regular soldier. His hard work and determination paid off as he rose in the ranks, racking up the highest ratings and earning all kinds of awards to show for his work. With his star ratings, he decided to join an elite group of commandos. To join this group one had to undergo strenuous physical and emotional training, from which only 15% of candidates graduated. Uri achieved the highest honors and the elite commando group welcomed him with open arms. For this achievement, his family and friends at his Kibbutz threw a party for him lasting well into the night, with loads of presents. With everyone gone, Uri was alone in the hall and, full of excitement, being to open his presents. He was excited at the lovely gifts until he came to an exquisitely wrapped box that his sister had bought for him. Uri carefully opened the box, but lo and behold he found only a remote-controlled car suitable for young children. Uri was shocked and even a bit insulted by his sister's present. His feelings turned to anger and he was close to making a fuss about it but his army training taught him to be focused and to have total self-control. Uri regained his composure and carefully put the toy back in the box.

In a few days, the long-awaited phone call came for Uri to report for duty to his commando base. His assignment was to dismantle mines while patrolling the border. Uri knew that there would be many hours that he would be doing nothing exciting and thought of ways to fight off boredom, even while remaining vigilant. He liked action and he remembered the remote-controlled car his sister bought him, and which he had decided to take along. He was assigned to a sophisticated mine-sweeping tank by which he dismantled all the mines on his stretch of the border. Having a bit of slack time, he took out the toy car and for the fun of it, placed the little car in front of his patrolling tank and enjoyed guiding the toy as he rode along in the tank. This went on for a few hours when suddenly, Boom! A powerful bomb shook his tank and the impact tore a small hole in the armor. Ever the brave commando, Uri grabbed his weapons and sprang from the tank to engage the enemy he assumed was waiting. But there was no enemy in sight. Uri began to survey the damage and to investigate the scene. His expert training led him to a hidden mine which was designed to

explode at the slightest pressure from something rolling over it. Uri saw that it was his little toy car driving in front of his tank -- before it touched the mine -- that detonated it. Had his tank driven over the mine it would have been blown to smithereens! Instead, the little toy car truly saved his life.

This event caused Uri to reflect deeply on his narrow escape. Slowly it dawned on him that he had his sister to thank for buying him that remote-controlled car. Uri was rewarded with a well-deserved vacation and he headed home. Uri called his sister the same day to thank her for the wonderful present she bought which saved his life. She told her brother that she couldn't understand how her present saved his life! Uri described how the toy car she had sent him saved the day, and his life with it. She was stunned and said, "Why are you talking about a car? I bought you a beautiful set of crystal at the mall!" Uri sensed that divine help was at work here and decided to delve deeper at the store where her sister purchased the present. The manager discovered that at the same time his sister was purchasing the set of crystal, someone else was buying an expensive remote-controlled toy car. Both presents got wrapped identically and by mistake Uri's sister received the wrong package. The manager apologized to Uri and gave him a set of crystal for his troubles.

That night, as Uri was reviewing the events over and over in his mind, it became crystal clear to him that he was saved by Divine Protection, and only Divine Protection. Surely it was only Hashem who could put this plan of the toy car in place as a way to save his life! Uri concluded that there is a Master in this universe. He began to investigate Yiddishkeit and ultimately he became a Baal Teshuva. Uri invited his family and friends to a party, a seudas hoda'ah, to thank Hashem for the great miracle He performed. Uri told his guests all the details of his story and how he saw now that everything was planned by Hashem step by step. There wasn't a dry eye in the house. This episode caused his family and friends who had no connection to Hashem, to slowly consider becoming religious Jews. Before long, Uri and his family became fully observant Jews. The remote-controlled car and the mixed up packages were all pure Hashgacha Pratis in action.

[Adapted with permission from the wonderful Gilyon Hashgacha Pratis]

Edited by my chaver, R. Duvid Pinchas Rose תשואת חן חן לו

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