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שבת קודש פרשת תולדות – כ״ט מרחשון תשפ״ה Shabbos Kodesh Parshas Toldos - November 30, 2024

ויאמר הכי קרא שמו יעקב ויעקבני זה פעמים את בכרתי לקח והנה עתה לקח ברכתי ... (כו-לו) – בגנות המטילים דופי על הצדיקים

דברים אלו הטיל עשיו דופי במעשיו של יעקב, לטענתו לא התנהג יעקב כדבעי. וא גוזל כביכול את הבכורה וגם את הברכות. כשנבוא לעייז בטענתו ודאי יתמהו ליו. וכי הוא גזל ממך את הבכורה? הלוא אתה בעצמר הסכמת על כך. גם את זברכות לא גזל, שהרי בדיז הוא ראוי להם מאחר שזכותם תלויה בבכורה. אך ביותר תמהו מי הוא זה הטועז על אי יושרו של יעקב. איז זה כי אם עשיו. זה הרגיל לעבור צל כל החמורות שבתורה. אינו גוזל רק בכורה או ברכה. גוזל נפשות ממש ר"ל. הורגם או מחטיאם, הוא זה שמצא דופי בציציותיו של יעקב...

משל למה"ד. לסוחר שנדד מעירו למרחקים לעיירה גדולה שבו היה אמור להתקיים יום השוק. וצרור כספו באמתחתו. בהיותו על אם הדרכים פגש בו גזלו בידו רובה, הלה איים על הסוחר שאם לא יניח לפניו את צרור כספו יורה עליו חציו ימיתו. ויירא הסוחר לנפשו והוציא את צרורו ומסרו להגזלו. תור כדי מסירה אמר וסוחר להגזלו: הנה. בזה הצרור מונחים הרבה מעות שאינם שלי כלל. והם שייכים לבני עיירתי היודעים שהנני סוחר ממולח. ונתנו בי את אימונם. והפקידו אצלי את ממונם כדי שאעסוק במשא ומתז. והנה כעת כשאחזור לביתי בחזרה. ויראו אותי המשקיעים הרי ישאלו אותי על דבר המסחר שהעלתי בחכתי. ואז אצטרך לומר להם את האמת שצרור כספם נגזל. ומובז מאליו שהם לא יאמינו לי. וישאגו עלי נקולי קולות שאני הוא זה שגנבתי את מעט כספם שצברו, על כן למען יאמינו בי אבקש ממך שתכוון את הרובה מול מעילי שאפרוס לפניך ותריק בו את חיציך. בכר אוכל להוכיח להם שהצדק עמדי. ואספר להם שאיימת עלי באלו החיצים

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה

ויעקב איש תם ישב אהלים ... (כה-כו) - ישוב הדעת

🦰 רש״י: ״איש שדה, כמשמעו אדם בטל וצודה בקשתו חיות ועופות״. ״שב אהלים, אהלו של שם ואהלו של עבר". עכ"ל. הרי התורה אמרה שהחילוק בין יעקב לעשו. שעשו היה "איש שדה" – והשדה היה מקומו, שתמיד היה שם וצד החיות. משא"כ יעהב זיה מקומו בבית המדרש, שהיה "יושב אהלים". ואולי יש לעמוד על דייק כאז בלישנא קרא, מדוע נכתוב בקרא: "ישב" אהלים, היה סגי אם היה נכתב "ויעקב איש אהלים", מו התואר של עשו שהיה "איש שדה", כמ"כ, ראוי לומר על יעקב שהיה "איש אהלים".

ונראה לומר לענ"ר. דאפשר שהטעם שהתורה הקדושה אמרה שתואר של יעקב זיה. שהיה "ישב" אהלים. היינו משום שחפצה של תורה בעי ישוב. כמו שמפורש באבות שא' מן המ"ח שתורה נקנית בהםהוא "בישוב". ופרש"י וז"ל: "בישוב בישוב הדעת". עכ"ל, וכז מצינו בדברי הגמ' במגילה (כח:): "רבינא ורב אדא בר מתנה הוו קיימי ושאלי שאילתא מרבא. אתא זילחא דמיטרא. עיילי לבי נישתא. אמרי: האי דעיילינז לבי כנישתא. לאו משום מיטרא. אלא משום דשמעתא צא צילותא כיומא דאסתנא", ע"כ. ופרש"י צילותא, דעת צלולה ומיושבת. שאינו טרוד

ובלית ברירה מסרתי את הצרור שהיה באמתחתי. ניאות הגזלז להטיב עם מטיבו ומילא אחר בקשתו. הסוחר פרס את מעילו והגזלז

נתז בו את אותותיו. ואת רוב חיציו כילה בתוכו. אחר שכבר העיד המעיל על אמיתת הדברים ביקש הסוחר להעמיד את הדברים על פי שני עדים וביקש להגזלן שיואיל בטובו לכלות זעם החיצים גם על כובעו העליוז, וגם לזאת ניאות הגזלן וירק בו איזה חיצים. וכשהעיר הסוחר שמז הראוי להוסיף בו עוד איזה חיצים התנצל הגזלו ואמר שתמו כל חיציו. אז גילה הסוחר את נחת זרועו והפיל את הגזלז והיכה אותו כדי רשעתו. והוציא מחיקו את כל הכסף שגזל ע"י אימת החיצים. ויקם ויברח לא

כאותו גזלז נדמה עשיו. הוא זה העושה כל העולה על דעתו. וכשמוצא איזה דופי ביעקב מיד מרים שאגת געוואלד! זוהי הנהגת כל הרשעים, הם עצמם אינם בוחלים בשום דבר עווז. אך כשהצדיק נכשל באיזה דבר שלפי דעתם נחשב הדבר לעווז מיד מרימים עליו קול שאגה. ומבזים אותו על מעשהו!

לפני שהשמיע הגזלו באזניו הול מחאה וזעקה על רוע מעלליו...

איז ברצוני להוכיח את הרשעים ההולכים בעקבותיו של עשיו. כי קרוב לודאי הוא שגם אם יש ביניהם כמה נבונים שיודו על האמח לא יכואו מכח טענה זו לידי תשובה. אולם דברינו מופנים למקצת מהחרדים לדבר ה' המחפים על מעשיהם של הרשעים. כי המציאות הוכיחה שהם עצמם נכשלים בכגוז דא. רואים אנו לפעמים אנשים המשמשים כמליצי יושר להרשעים. ומוצאים למודי זכות עליהם. הרואה סבור שמדובר באנשים צדיקים המבקשים להמליץ טוב על ישראל. אר פלא הוא שכאשר הללו מבחינים באיזה עוולה התלוי בקולרו של א' מיראי ה' שאיז דעתו שווה עמהם. מיד מרימים עליו קול צווחה. ואינם בושים לפרש את כוונתו להרע ח"ו. והעומד מז הצד משתומם לראות איר נאלמו פתאום כל האפשרויות להמליץ טוב עליו...

בכלום מחשבה". עכ"ל. הרי להדיא. לעמוד על דברי תורה בעי ישוב הדעת. "דשמעתא בעא צילותא". והאופן לקנות המדה זה של ישוב הדעת הוא רק ע"י מדת הבטחוז. שזהו מהותו של בטחוז. כמו שכתב **החובת הלבבות** (שער הבטחוז פ"א): "אר מהות הבטחון היא ״מנוחת נפש״ הבוטח ושיהיה לבו סמור על מי שבטח עליו. שיעשה הטוב והנכון לו בענין, אשר יבטח עליו כפי יכלתו ודעתו במה, שמפיק טובתו", עכ"ל. וכ"כ **החתם סופר** (בדרשות ז' אדר עמ' קכ"ו) וז"ל: "שמעתא בעי צילותא:

אמנם הישרים יותר והגיעו למידת ההשתוות. ואיז שום צער נכנס בלבם. שמחים בה' ובוטחים בו בתכלית הבטחון, אותם אינם נפסקים מלימודם אפילו רגע א'. ולא יטרידם שום טירדה וגו'. ולא תמצא התורה כי אם במפנה לבו מכל דאגותיו ועסקיו תחילה". עכ"ל, הרי רק ע"י מדת הבטחוו. שייר ישוב הדעת.

ומטעם זה מובן היטב מה דאיתא במדרש (תנחומא בשלח כ׳): "לא נתנה התורה לדרוש אלא לאוכלי המו". ע"כ. הרי. דהתנאי לקבלת התורה היה שיהא לכלל ישראל מדת הבטחון בהשי"ת, ותכלית ירידת המן היה לקבוע מדת הבטחון בהשי"ת בלב כאו"א. שהרי בלי מדת הבטחוז לא שייר ללמוד את התורה בישוב הדעת, "דשמעתא בעא צילותא". וכמו כן אמרינן בברכת אהבה רבה: "בעבור אבותינו שבטחו בר. ותלמדם חקי חיים וגו". הרי חזינו להדיא שתנאי בעיקר קבלת התורה הוא 'מדת הבטחוז'. שבלי מדת הבטחוז לא שייר כלל ללמוד בישוב הדעת.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Monetary, Interpersonal Laws and Din Torah (18)

As stated, the *mitzvah* of *prika* and *teina*, unloading an animal in distress and reloading it in a way it can travel further, applies to helping a motorist who is having car trouble. One is obligated to do Prika for free. For the mitzvah of Teina, when there is no Tzaar Baalei Chaim involved, one is allowed to ask for money. **Prika by a Human Being.** Is there a *mitzvah* of *prika* when one sees a person struggling under a load? At first glance we would say that if one has to help an animal in distress from a heavy load, certainly he must help a human. However, one could argue that an animal didn't have a choice or the intelligence to not be under such a load; a human should know better, and maybe there is no obligation to help a careless person? The **Mechilta** (1) seems to indicate that there is a *mitzvah* to unload a person, not from the above-mentioned logic, but rather from an extra word in the *posuk*. This is also made clear in the **Rambam** (2).

Talmudic Proof. The **Rashba** (3) rules that there is a *mitzvah* of prika by a human struggling under a load and proves it from a Gemara (4) that tells about the Tanna, Rav Yishmael ben Rav Yosi, who was walking and met a man who had been carrying a heavy

load of wood and unloaded it to rest. The man asked the Tanna to help him reload. The *Tanna* didn't want to do it, as explained further, and instead gave the man the value of the wood (likely to relieve himself of the *mitzvah*). The *Gemara* asks, isn't there a rule that if a *mitzvah* is not befitting the honor of a elderly sage he is exempt? It answers that he did so beyond the letter of the law. Why didn't they ask a stronger question; there is no such *mitzvah* by a human, only by an animal? Since the Gemara did not ask that question we see there is a mitzvah to help a human, even though he has more sense than an animal and could have taken better care of himself. The **Radvaz** (5) argues and tries to disprove this proof from the Gemara, but many Poskim rule like the Rashba.

מאת הגאון מייר הדב ברוך הירטפלו טליטיא, ראט כולל עטרת חיים ברוך, קליבלגד הייטס

For Pay or For Free? As stated previously, one must help unload (prika) for free but for reloading (teina), he can demand payment for his time. There are a few variables here. If it is a reasonable load, but he got tired, or did not realize that it was too heavy, there is definitely a *mitzvah* to help him unload for free, and reload for pay. If he has a load which is clearly overloaded, and was negligent with such a load, R' Moshe Sternbuch shlita (6) suggests that he can ask to be paid, see there for his reasoning.

בין הריחיים – תבלין מדף היומי – בבא בתרא קנב:

"דברי שביב מרוני בכתוביו ומסוריו" - We know ודברי שביב מרע ככתוביו ומסוריו. This means that although to give a gift or transfer ownership of an item, a פנין is always required, the מתקן that this is not necessary for a שכיב מרע. The שכים The מתקן explains, this was established for fear that the שכ"מ might be anguished at the prospect of his children not fulfilling his last wishes. The רבני were concerned that this pain could aggravate his already dire medical condition, so to give him peace of mind, all that is required of him is to verbally say to whom he would like to bequeath his estate and it will be halachically binding. שכ"מ savs. if a שכ"מ gives away his possessions but uses a אן עסודר או שטר), we must assume that he doesn't want to take advantage of this מתנה and consequently his תכנד או שטר) קוניו This is because, as all people who are very ill, he wants this only after his death, however, a קונין can't transfer property after one's death, because the יורשים have inherited it at this point. Only the special שכ"מ of a שכ"מ of a שכ"מ an accomplish this. So, if the קניו work and the תקנה doesn't work, his transfer is void.

צדקה to נכסים that gave away his ש"ת הרמ"א who quotes the psak of the ב"ב אות תקנד] ה' אלחנן ב"ב אות תקנד] ה' אלחנן but reinforced it with a מקיים דברי המת ש savs the מקיים דברי המת. The מקיים דברי המת guestions this psak from our Gemara that savs if the "אי אפשי is a person may say ב"י defends the ב"י and says the ת' אלחנו .בטל is צוואה and the תהנת שכ"מ and says the ב"י אלחנו .בטל שטר ausing a תקנה. This is because since a בתקנת חכמים". This is because since a שטר a הישטר b for his benefit, he may opt out if he so desires. Therefore, when we see we assume he is saving אי אפשי that my verbal instructions should work and I prefer to use a הניז However, in the case of the ביי we sav אמירת לגבוה כמסירתו להדיוט. So even if he adds a אמירה. it doesn't undo the אמירה so the pledge remains valid. צדקה לo this pledge of אמירה. אמירה

אביי says: "מתנת שכ"מ לא קנה אלא לאחר מיתה". Although we say the words and instructions of a שכ"מ א לא לאחר מיתה" after the מיתה. This is how we *pasken* [כור חו"מ ס' רמ"ח,ד.]. However, when the חר"נ, מ' ר"גא] explains the שכ"מ 6 דינים he says that after the property שכ"מ של dies, the שכ"מ dies, the קונה six מקבל the property שכ"מ asys שכ"מ sonly שכ"מ אל מפרע משעת נתינה after מיתה answers that the מיתה answers that the מיתה שיש מסוריו after מיתה answers that the מיתה after מיתה as if happened now, before his death. לאפוקי saying that we only view his words after his death and then it's ככתובין ומסורין, that would not work as מיתה because חל because קנינים the יורשים have inherited it first.

Rabbeinu Bechava zt"l writes as follows:

ויאד יעקב נאיד ויבא עשו מן השדה והוא עיף" - That which Yaakov was eager to sell, Esav was eager to buy, and vice versa Yaakov wished to divest himself of the desire for worldly pleasures, symbolized by the pottage of lentils. This was something that Esav wished to acquire. At the same time, Esav sought to free himself from the birthright, symbolic of a higher level of attachment to Hashem, something which Yaakov Avinu obviously desired very much."

A Wise Man would say: "Things are never quite as scary when you've got a best friend."

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ואחרי כן יצא אחיו וידו אחזת בעקב עשו ויקרא שמו יעקב ... (כה-כו)

As twins, Yaakov and Esay shared the same DNA, the same nature, and yet, they emerged radically different people. One became a patriarch of our people and the other a great villain of Jewish history, the progenitor of Edom, the exile in which we remain until this very day. Sharing the same "nature," they bring contrasting attitudes toward their "nurture." Esav is satisfied with who he is from the start while Yaakov feels entering the world is just the first of many steps and journeys to come. Indeed, while Esav is spiritually stagnant, Yaakov spends his life struggling, and thereby growing. He overcomes his shy nature to assert himself, first by obtaining the birthright and then collecting on it by going entirely against his nature and tricking his father into giving him a blessing. The shy, passive yeshiva bochur who is characterized as sitting, learning diligently in the tent, emerges the strong, dynamic, assertive patriarch and leader who is among the greatest role models of our people.

Born identical twins, Jack Yufe and Oskar Stohr shared the same DNA, the same nature, and yet, they emerged radically different people. Born in Trinidad in 1933, they were six months old when their parents divorced. Oskar went to Germany with his mother, while Jack stayed with his Romanian father. Oskar grew up as the Nazis rose to power, greeted the school principal with "Heil Hitler," and later joined the Hitler Youth movement. Jack, meanwhile, always thought of himself as Jewish, but didn't feel its significance until he was 15 years old and was sent to Venezuela to live with his aunt. A survivor of the Dachau concentration camp, she was the only person from his father's side to make it out alive. After the war, Jack's aunt encouraged him to move to Israel and so at 16, he made *alivah* and joined the Israeli Navy, ultimately becoming an officer.

In 1954, Jack went to Germany to meet his identical twin. They were 21 when they met for the first time as adults. Psychologist Nancy Segal tells the story of that encounter in her book, "Indivisible by Two: Lives of Extraordinary Twins." Jack and Oskar examined one another as if they were looking at an alien, even though the other's appearance should have been entirely familiar to them. Their cultural differences were as immediately apparent as their physical similarities. Casting a wary eye at Jack's Israeli luggage tags, Oskar removed them and told his long-lost brother to tell others he was coming from America, not from Israel. Suffice it to say that first reunion did not go well. Two brothers - one raised a proud Jew who served in the Israeli Navy and the other raised a German Catholic who had risen in the Nazi Youth movement and been taught to hate Jews. Because of the language barrier they couldn't communicate much. At the end of the visit, they shook hands like strangers and Jack set off to San Diego where he lived the remainder of his life.

In 1979, Jack read about a study being done on twins and the great debate between nature and nurture. He asked if he and his brother could participate in the study and thought after 25 years it might provide another opportunity for them to see one another and develop a relationship. They met at the Minneapolis airport and to their amazement discovered they were wearing the exact same thing: a white sports jacket, similar shirt and wire-rimmed glasses. During the study, they learned that they had so much in common. Both were stubborn and arrogant, both fiercely competitive. Both read books from back to front, both sneezed incredibly loudly, they walked in a similar fashion, and they both wore rubber bands around their wrists.

And vet, with all that "nature" gave them in common, "nurture" had made them different. Very different. In fact, too different for them to ever really become close brothers. They could never agree on issues about the State of Israel and her enemies, or who was responsible for World War II and the Nazi atrocities. Oskar's repeated reference to German soldiers as "we" infuriated Jack. In an interview later, Jack described that they tried to like each other and enjoy each other's company but there was always something in the background that they could not tolerate about one another. Jack died in 2015 at 82 years old. Oskar passed away in 1997. Jack and Oskar did not leave legacies based on the "natures" they shared in common like sneezing loudly or by the way they walked. Because of how they were nurtured, Jack left a legacy of having been an officer in the Israeli Navy while Oskar left a life-long legacy of having been an enthusiastic member of the Nazi youth

אהבתי אתכם אמר ה' ואמרתם במה אהבתנו ... (מלאכי א-ב)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN TO THE WEEKLY AND THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN TO THE WEEKLY HAFTORAH BY AN UNEQUAL HISTORIAN TO THE WEEKLY HATCH HISTORIAN TO THE WEEKLY HISTORIAN TO

afforded to any other nation - only to Klal Yisroel. To what do we owe this incredible distinction? **R' Shimon Sofer** zt"l (Michtav Sofer) says that the simple understanding is that Hashem loves us because we are the only nation worthy of that love, but the question still remains. Why specifically us?

He explains that *Chazal (Chulin 89a)* tell us, "*Not because* you are more in number than any other people did Hashem desire you and choose you..." But the reason why Hashem desires *Bnei Yisroel* more than any other nation in the world is because even when the Almighty elevates us to great heights, and even when the Jewish people control the world's His love and helps us achieve success

Hashem declares that he loves us unequivocally. Such a economy and have all nations subjugated under them - as in close relationship with the Creator of the World was never the times of Shlomo HaMelech - nevertheless, Klal Yisroet remains subservient to *Hashem*. They accredit their success to Him. They thank Him for their good fortune. And they create a Kiddush Hashem by showing the world what happens to a nation who follows in the ways of *Hashem*.

Says the *Michtav Sofer*, this elevation and affection that the Almighty has comes with a heavy responsibility for the Jewish people - for we represent the very image of *Hashem* on this world. All the nations of the world see *Hashem* through us and we must act accordingly. Due to the fact that we try to behave correspondingly, *Hashem* showers us with

ויגש וישה לו וירח את ריח בגדיו ויברכהו ויאמר

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

As a preface to Yaakov Avinu's receipt of the coveted berachos, the posuk says that Yitzchok smelled the aroma of the clothing, commented on their pleasant, holy fragrance, and in the next posuk bentched Yaakov. What is the connection between smelling and bentching?

There is a Gemara in Sanhedrin (37.) which says on this posuk, "אל תיקרי בגדיו אלא בוגדיע", even Yidden who rebel - sinners. possess a beautiful aroma. Perhaps this is the connection to the *beracha*. And we'll elaborate.

Some meforshim ask; why in his beracha did Yitzchok reference על and not אנשם? The Sefer Shem Mishmuel answers as follows: One of the many differences between dew and rain is, that it's not a given that we will be blessed with rain, (as we have seen in recent weeks). We must be deserving of it. Dew, on the other hand, is a constant blessing. Yitzchok Avinu felt that if he were to bless us with rain, the beracha would be contingent on us deserving it, which poses a risk. He instead, wisely chose ט, which will always come down; knowing that even if Klal Yisroel would חס חס ושלום not be worthy, they'd still be recipients of *Hashem's* benevolence.

Accordingly, we can now understand the connection between the above *posukim*. When Yitzchok realized, by inhaling that smell, that even the bogday - the sinners, contain a modicum of purity, and that "the pintele yid" in the deep recesses of the neshama, remains pure, untainted and holy, he understood that his children qualified to be blessed with the more constant beracha of "טל סל. Maybe that's the reason we say the tefillah of "ויתנ לך ... מטל השמים" on motzei Shabbos. We are asking that even if we are not fully deservant of parnassa, Hashem should provide for us regardless; as the טל, the more constant blessing.

Yehi Ratzon that whether or not we are worthy, Klal Yisroel should be blessed with refuos, yeshuos, nachas and besuros toyos!

משל למה הדבר דומה

ויהי עשו איש יודע ציד איש שדה ... (כה-כוֹ)

משל: Two meshulachim were given a room to sleep in. For their privacy, a small curtain separated the two, each provided with the necessary provisions to give their souls a peaceful night from their "grueling" day of "work."

One night, Yankel hears his roommate Berel crying out in anguish. "Hashem," he wailed, "how much longer do I have to suffer, I can't take this anymore ..." This continued for many hours, well into the wee hours of the night. Finally, Yankel, who hadn't slept the whole night due to the noises that filled the room, waited for a quiet moment and then bellowed out in the deepest resonating voice he could: "My son, your prayers have been answered. You can now sleep in peace!"

Startled by the revelation, Berel calmed down a bit, but Happiness," is thus the way of Esay. Our task is to break that wasn't about to let the opportunity pass so fast. "Oh merciful routine and replace it with the pursuit of *Hashem*

Lord," he began, "how much longer do I need to suffer?" "Twelve months!" came the reply in a booming voice.

"And what will be after that, will I have a house? Will I be rich? How about my wife? My children?" he begged.

By now Yankel was getting annoyed, his ploy wasn't working as well as planned. He switched back to his regular voice and blurted out: "Twelve months, and after that you'll regulate to the soliciting routine - just like the rest of us did!" נמשל: Esav lived his life with a constant "pursuit of happiness." He spent his time doing various activities to quench his unsatiable thirst for pleasure. He was ready, and ultimately did, sell his entire heritage for a mere bowl of lentils. Even Yitzchok gave him a blessing of constant worldly pleasures. 'Life, Liberty, and the pursuit of

ויחרד יצחק חרדה גדלה עד מאך ויאמר מי EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUITMAN - RAMAT SHLOMO ויחרד יצחק חרדה גדלה עד מאד ויאמר מי

The Torah tells us that when Yitzchok realized that Yaakov had taken the berachos from Esav, "Vayecherad charada gedola ad meod," he trembled a great and awesome trembling. **Rashi** says that he saw *Gehinom* open up beneath him. What was it that caused Yitzchok to tremble in this extreme way? The Medrash Tanchuma tells us that there was another time in Yitzchok's life that he trembled. The *Medrash* explains that when Avraham lifted the knife over Yitzchok's head at the *Akeida*, he trembled. Why did he tremble? Because he was afraid that he might move and invalidate himself as a korban. He was afraid that he would not be a perfectly fitting sacrifice for *Hashem*. The *Medrash* asks: Which trembling was greater? And the answer is that it was the trembling at the time of the giving of the brachos, as the posuk says, "Charada gedola AD MEOD."

Explains the Shevet Sofer, Yitzchok Avinu was lying on the altar, and he was scared. He was afraid that his performance bein adam l'Makom might not be up to par, and so the Medrash tells us that he trembled - "Vayecherad." However, in Parshas Toldos, when Esav came to Yitzchok to get his beracha, Yitzchok realized that he had already given it to Yaakav. He understood that now he might be causing pain and harm bein adam l'chaveiro - to Esav - even though the berachos were his to give to whomever he wanted. Esav was his own son and he gave the berachos to Yaakov unintentionally. It's not the end of the world. Still, he trembled in a way that he had never trembled before. "Vayecherad charada gedola AD MEOD." This would be a mistake that would have terrible ramifications on his *olam haze* and his *olam haba*. Chazal tell us "Hizaharu B'chvod Chavreichem" - Be careful with the honor of your friends. Playing with someone's feelings is much more dangerous than playing with fire. Fire only burns in this world, but causing someone pain burns in this world and in the next.

The Chazon Ish zt" put it quite succinctly. "The kuntz (the trick) of life is to get through this world without hurting others."