

# הלכה למעשה

סאת הגאון סו"ר הרב ברוך הירשפלד שליט"א  
ראש כולל עשרת חיים ברוך, קליבלנד הייטס

power of the holy letters and words go up to *shamayim* and break through all the barriers to get his requests answered. **Source 3.** The *Gemara* (4) tells a story about *Rav* who once blessed his *talmid*, Rav Huna, because of a certain *mitzvah* that he performed. *Rav* worded his blessing, saying that Rav Huna should be covered in silk garments, a hint to wealth. At a later time, when Rav Huna was once by a *Chasuna*, he took a nap on a couch and some ladies did not notice him and threw their silk garments on the couch, covering Rav Huna. The **Hagahos HaBach** there (5) says that this was the fulfillment of *Rav's beracha* and it didn't help Rav Huna. Some (6) want to bring from here a source that a blessing or prayer should be said clearly and precisely. (See **Chazon Ish** O.C. 156) **Source 4.** The *Torah* states says that in Egypt by the plague of frogs (מכת צפרדע), Moshe went out and cried to *Hashem* to remove "*the frogs that He had brought upon Pharaoh.*" (7) The **Ohr HaChayim Hakadosh** (8) explains that even though it was clear that those were the same frogs that he was *davening* about, nevertheless, Moshe spelled it out very clearly so as not to possibly include all the other frogs in the world. The *Ohr HaChayim* comments that from here we learn that one has to say his requests in *Tefillah* in a very clear manner. (**Note:** Even though a person should ask for the exact result that he wants, it might not always be advisable to "direct *Hashem*" exactly how to get there.)

## A SERIES IN HALACHA LIVING A "TORAH" DAY

**Relevant Halachos During These Trying Times (31)**  
**Davening Requests With Clear Wording.** Last week we mentioned a number of sources which indicate that it is better to call a sickness or disease by a generic name such as "the virus" or "*yenem machla*" than mentioning it by its actual name. If so, in *Tefillah* requests, should this also be done? We suggested that since there are sources who say that *Tefillah* requests are to be said in clear, exact wording, it is better to say it by name in *Tefillah*. Let us now explain those sources in greater detail. **Source 1.** The *Posuk* (1) states that when *Yaakov Avinu davened* to be saved from Esav, he said: "*Please save me from the hand of my brother, from the hand of Esav.*" The **Zohar Hakadosh** (2) writes that from *Yaakov Avinu* we learn that a person should pronounce his prayers with great detail. Even though it was clear from the circumstances that "*save me*" meant from Esav, *Yaakov* still said, "*from the hand of my brother,*" spelling it out, so it would not sound, in any way or form, like he might be referring to Lavan. However, even saying "*my brother*" might not be clear enough because we find that the term "*brother*" can sometimes refer to other relatives, so therefore, *Yaakov* added the words, "*from the hand of Esav.*" **Source 2.** The **Shelah Hakadosh** (3) adds that even though *Hashem* knows what a person is referring to when he is *davening*, he should still say the words in detail because the

## בין הריחים – תבלין מדרך היומי – עירובין דף ק

Our *Gemara* brings a ברייתא which states that it is אסור to walk on grass because one may uproot the grass accidentally and be *mechallel Shabbos*. The *Gemara's* מסקנא is that since we *pasken* like *mechalleh* that ר' שמעון is מותר, since in our case the uprooting of the grass is unintentional, it is מותר to walk on it. The **משניב** adds that if grass is accidentally pulled out, although one isn't *oiver*, the actual grass is more likely to rip out the grass & would be considered a meal on grass since it is difficult to be טוב להחמי' not to eat a meal on grass since it is difficult to be careful not to spill any beverages on the grass, which would result in the **משניב**. The **משניב** quotes the רבה that one may drink very strong wine (or anything similar) over the grass, as even if it would accidentally spill, it isn't beneficial to the grass's growth.

## הוא היה אומר ...

**R' Avigdor Nebenzahl *shlit'a*** (Rav of the Old City) would say: The beginning of the *posuk* describes Rivka as the daughter of Besuel; at the end she is referred to as the sister of Lavan. The *Medrash* tells us that Besuel tried to kill Eliezer by poisoning his food. Along came a *Malach* and switched the soup with Besuel's bowl resulting in his death. Thus, when Eliezer came 'קדישין' he did for Rivka, Besuel was still alive and was able to do the *kiddushin*. However the 'נישואין' - the completion of the marriage, took place after the death of Besuel. Lavan was the one to give Rivka over to Yitzchok as a wife, hence at the end of the *posuk*, she is referred to as '*the sister of Lavan as a wife.*' The *trop* (cantillation) on this *posuk* is 'אתנחתא' on the word '*Aram*', meaning to pause there when reading the *posuk*. The first half of the *posuk* was in Besuel's lifetime. The second half was after he died and Lavan gave Rivka to Yitzchok as a wife."

**A Wise Man** would say: "The third-rate mind is only happy when it is thinking with the majority. The second-rate mind is only happy when it is thinking along with the minority. The first-rate mind, however, is only happy when it is thinking."

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# שבת קודש פרשת תולדות – ה' כסלו תשפ"א Shabbos Parshas Toldos - November 21, 2020

הדלקת נרות שבת - 4:15 | זמן קריאת שמע / מ"א - 8:41 | זמן קריאת שמע / הגר"א - 9:17 | סוף זמן תפילה/הגר"א - 10:05 | זמן לתפילת מנחה גדולה - 12:12 | שקיעת החמה שבת קודש - 4:33 | מוצש"ק צאת הכוכבים - 5:23 | צאה"כ / לרבינו תם - 5:45

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כל זה היה מעשה יצר, כדרכו בכל עת לנסות את האדם ולהוכיחו שאין חן לישרים, כי אם דוקא להמעוותים ודרכם. וכיון שכן ביקש יעקב לנסות את גודלו, ולנסות מעט מהרגלו, וכפי שדואים אנו בספר הקדוש 'אור החיים' על מאמר הכתוב (כה, כט) 'ויזוד יעקב נידוד' שסיבת הדבר שגורם ליעקב לשנות דרכו ולהתעסק בבישול מאכלים, דבר שלא נהג בו עד אותו יום, היה זה מסיבת הספיקות שנתעוררו אצלו בראותו את הארת פניו של יצחק לעשיו, ועל כן ביקש גם הוא לעשות מטעמים לאביו, שמא באמת זהו הדרך שיבדו לו האדם. כיון שראה הקב"ה שכשל כח סבלו של יעקב ביקש לגלות לו טפח ממדותיו של עשיו, כי אז כשיכיד בגנותו יתיישב דעתו, כי כשיוכח שאין תוכו של עשיו כבוד תהיה ביכולתו להחזיק מעמד משך כל ימות הנסיון, וע"כ באותה שעה שבשיל יעקב את נידוד הערשם הופיע עשיו בכבודו ובעצמו, והבהל כל גילה את מוחותו, אדם שפל ובוזי שאין ביכולתו לעמוד על תאוותו, ומאבד את כל כבודו וגם את מעלת הבכורה עבור 'ניוד עדשים', קשה לו להמתן אפילו רגע עד שסיפקו לתת לפניו קערה, וע"כ מציע ליעקב לשפך מהקדרה לתוך פיו, דבר שאפילו הקל שבקלים אינו מעזי לבקש. אוד שראה יעקב כל זאת הבין שיד ההשגחה עשתה זאת, שלא תהיה ביכולתו של עשיו להסתיר מוחותו, כדי שתהיה לו זאת לסייע משך רוב שנות הנסיון, (שהתמשך מאז עוד מ"ח שנים, עד שקיבל יעקב את הברכות בהיותו בן ס"ג, כי רק אז נודע ליצחק כי יעקב הוא הצדיק האמתית) כיון שכן ידע יעקב שהארה זו צריכה להיות חקוקה בוחרונו, שמא ברבות הימים יגביר החושך קרנו ותהיה הנסיון קשה מנשוא, ולא תהיה ביכולתו להחזיק מעמד כי אם כמח זכירה זו. וכדי שאין יזכר את הדברים הרגיל את עצמו לקרוא את עשיו בשם 'אדם' על שם האדם האדם הזה המזכיר את מוחותו של עשיו. ושפד יתיישבו הג' תמידות שהוכרנו לעיל. שעוסק בתורה ובנגמילות חסדים, שכל זה אינו אלא לעשות שם, עכ"ל.

ומבואר מדבריו הק' דמי שאין לו בטחון בהקב"ה, כל עסקו בעבודת ה' אינו משום שהוא עובד הקב"ה, רק הוא עובד את עצמו, וע"כ אין לתורתו שום שויות, אבל מי שבוטח בה', אף אם עובר עבירות המדות, כיון שיש לו בטחון, הוא יותר טוב ממי שאין לו בטחון, משום שעבודתו של הבוטח בה', הוא עסק בעבודת ה', ולא עסק של עצמו! וא"כ שי פרש יעקב אבינו היה איש 'תם', ר"ל שהיה בוטח בהש"ת. ורק ע"י שייך ללמוד התורה הקדושה, ואפשר להוסיף על זה ולומר, הדנה איתא בגמ' שבת (לא) "אמר רבא, בשעה שמכניסין אדם לדין אומרים לו: נשאת ונתת באמונה, קבעת עתים לתורה, עסקת בפריה ורבייה וכו', ואפילו הכי אי ידאת ה' היא אוצרו אין, אי לא לא'. אולם במס' קידושין (מ) איתא "אמר רב המנונא: אין תחילת דינו של אדם אלא על דברי תורה". ועמרו על זה בתוס' (שם) ע"י"ש. וכבר דשו ביה רבים ליישב סתירה הנ"ל, אך לפי דברי הגר"א הנ"ל, (דמי שאינו מאמין ובוטח בהקב"ה, אין שום שווי לתורתו כי כל עבודתו לו' יתברך הוא רק למען הרבות כבוד וגדולה לעצמו! יש ליישב, דלעולם תחילת דינו של אדם הוא על דברי תורה, אבל כדי שיהיה תורתו תורה ילידה, קודם כל צריך להיות מאמין ובוטח בהקב"ה, ועל כן קודם ששואלים על התורה, מביאים אדם הוא בעל בטחון, ואחר כך שואלים על דברי תורה.

סאת הגאון רבי גמליאל חתן רביבצין שליט"א, ר"י שיער השמים ירשלים נעדין

## טיב התבלין

ויאמר עשו אל יעקב הלעיטני נא מן האדם האדם הזה כי עיף אנכי על כן קרא שמו אדום ... (כה-ל) - להתרחק מחבר רע  
אָנה הכותב מעיד 'על כן קרא שמו אדום, ועלינו להבין א. מה ענין קריאת שם למעשה זו דוקא? ב. גם עלינו להבין לשם מה הוצרכו לזה השם, דרי שמו 'עשיו' כבר נודע לכל? ג. בנוסף מדוייק בקרא שלא נקרא בשמו 'אדום' בפי כל הבריות, 'על כן קרא שמו אדום' אחד היה שקראו בזה השם, וזהו יעקב, ולמה היה זקוק לכך? וכדי להבין את הדברים עלינו להתבונן האין עברו על יעקב כל ימי שהותו בכפיפה אחת עם עשיו אחיו, או היה ניכר לכל ההבדל שבין שני אלו, יעקב היה זה שאין לו חלק בכל עסקי העולם הזה, רק ספון היה בין כותלי בית המדרש, ושם שוב על התורה ועל העבודה, ואילו עשיו היה מבלה את ימיו בתענוגי עולם הזה, הוא זה שהלך בשדות כדי להתענג מהתגרותו בבעלי חיים, גם זכה לצוד ציד ולהתענג על הבשר, וכדי להפות על מעשיו הלביש את הדברים ב'לשם שמים' כי עליו להתפרנס, ואם אין קמח אין תורה, אך האמת היה ידוע לכל, שאין בדבריו כי אם פתח לטורד את השרץ. אך ראה זה פלא, כי על אף הפער העצום שבין השניים, היה עשיו זה האהוב על יצחק, וזה הדבר גרם צער גדול ליעקב, שהרי הוא זה הכופה את עצמו לקבל עליו עול מלכות שמים, ועל אף גיעו אין אביו מעריכו, להיפך, רואה הוא את שני אביו מקרב את אהיו ההולך בשירות לבו. מצאיות זו גרם ליעקב נסיון גדול, כי להתחיל לדרוד שמא אין הקב"ה חפץ בעבודתו, שהרי הצדיק יצחק שתייה בעל רוח הקודש אינו מאד לו פנים על כך, ואם כן שמא צדקו דבריו של עשיו שלשם שמים הוא מתכוין, ואולי מן הראוי שיבטל עצמו בפני עשיו ויעקוב אחריו כדי לעשות כמעשהו...

לשורם סאת הרב אברהם זמלא אמסוף שליט"א, בגמ' שם אברהם

## עדותיך אתבונן

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ויעקב איש תם ישב אהלים ... (כה-כו) - בענין תמים תהיה עם ה' אלקיך  
פ'רשי: "תם - אינו בקי בכל אלה, אלא כלבו כן פיו. מי שאינו שדיה חרות קרוי תם", עכ"ל. והנה צ"ב דמרו הקשר ויעקב אבינו היה איש תם, לזה שהיה יושב אהלים? ונראה לומר לענ"כ לבאר כוונת 'תם' באופן אחר, הדנה לשון זה 'תם' מציינו שהוא אוד מן המצות בהתורה הקדושה 'תמים תהיה עם ה' אלקיך'. וכתב בספר ח"דים (פ"א, כ"א) שזוהו המקור למצות בטחון וז"ל, 'ומעלת שלמות הבטחון בו ית' מצוה שנית שנאמר 'תמים תהיה עם ה' אלהיך' וכן כתב הרמב"ן שזו מצות עשה שלא נשאל מהוברי השמים החווים בכוכבים ולא מוולתם מה לעתיד להיות אם נשמע דבר מהם נאמין כי הכל ביד ה' מפני איותותם כפי התקרבנו לעבודתו והכי איתא במסכת פסחים ומינה נלמדו המצוה לבטוח בו ית' בכל לב בכל ענייני העולם וכו', עכ"ל. וא"כ לפי ז"ל, דוהו הקשר בין זה שהיה יעקב איש תם, לזה שהיה יושב אהלים. הדנה מובא מהגר"א (אבן שלמה פ"ג) וז"ל, 'עיקר הכל הוא הבטחון, ומי שהוא מחסר בטחון אין תורתו מתקיים בידו וכו', ומי שלבו מלא במדת הבטחון אף על פי שעובר על עבודת המדות, הוא יותר טוב ממי שמחסר בטחון שע"ז בא לידו קנאה ושנאה, אע"פ

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# מעשה אבות .... סימן לבנים

ויריבו רעי נדר עם רעי יצחק לאמר לנו המים יקרא שם הבאר עשק כי התעשקו עמו ... (כז-ב)

The *Pelishtim* were looking for a fight. They filled in the wells of *Avraham Avinu* and then forced Yitzchok to leave their city because they claimed he was too powerful. Yitzchok refused to fight and settled outside the city of Gerar. He dug a well and the *Pelishtim* claimed it. He called it “*Eisek*” (fighting) and left it to them. He dug another well, and again they claimed it and he called it “*Sitnah*” (hatred) and he left it again. Finally, he dug a third well, and they didn’t claim it.

The *meforshim* learn from the actions of *Yitzchok Avinu* that a Jew must be scrupulous in his business dealings and never initiate or promulgate a fight that can turn nasty. Yitzchok represents *Middas Hadin* - strict, ethical justice and refused to be part of any situation where acrimony and decency was withheld. A Jew must always maintain such high ethical standards.

Every once in a while, there is a story published about a *Yid* who truly lives up to the *Torah’s* mandate to be a light unto the nations. It has happened numerous times recently when a religious Jew showed what Jewish ethics is really all about. This story took place in 2016. Mr. Shlomo (Sol) Werdiger, CEO of Outerstuff, a company that produces sports apparel, received a phone call from Mr. Oh Joon, the South Korean U.N. Ambassador, asking to meet him for lunch at a Kosher restaurant in Manhattan. Although Sol didn’t know the purpose of the meeting, he agreed to meet with Mr. Joon.

At the meeting, Mr. Joon told him the following. “I have always heard negative stereotypes about Jews and Israel, and I took it at face value. Then, my daughter took an internship working on design in your company. Throughout the year, she has been telling me how wonderful it is to work at your business.” Mr. Joon spoke with equanimity and appreciation.

Then, he continued, “I must tell you that there are four areas which stood out and impressed my daughter. 1) Every day, at 1:30 p.m., no matter what was going on at the office, all the men including those from neighboring offices, retreated into a room to pray with sincerity and calm. 2) Every Friday, the office shut down early in the afternoon in preparation for your holy Sabbath and is closed on the Sabbath – this includes all workers no matter which faith or religion they maintain. 3) My daughter observed that each petitioner for charity – and there were many – was treated with respect and left with a check in hand. 4) My daughter was treated with the utmost respect and dignity.”

Because of the amazing experience and lessons the company taught his daughter, Mr. Joon took out his checkbook and was ready to write a check returning all his daughter’s earnings! He was wealthy and could afford it and he wished to impress upon Mr. Werdiger the extent of his gratitude and newfound appreciation for the Jewish people.

Sol Werdiger wouldn’t hear from it. “Thank you but I cannot accept your generosity. Your daughter worked hard and earned her salary and rightfully deserves her pay, and I will not accept any remuneration.”

Then the ambassador relayed the following: “As you might know, I have voting privileges on behalf of my country, South Korea, at the United Nations. Because of my renewed appreciation of the Jewish people, I abstained from voting on resolutions against Israel on three occasions. In fact, at one resolution, I was the ninth vote needed to pass the motion and resolution against Israel and because I abstained, it didn’t pass!”

Sol Werdiger said that no one at the office had any idea that this girl was the daughter of an ambassador and no one ever imagined what type of impact their typical conduct at work had on her or how this impacted the votes against Israel.

When **R’ Shmuel Vosner ז”ל** counseled people about honesty in business, he would cite the *Be’er HaGolah* that says: “I write this for future generations: I saw many that became great and wealthy from the mistakes of non-Jews. In the end, they weren’t successful and lost their money and didn’t have blessing from it afterward ... And many have sanctified *Hashem’s* name and have returned funds where non-Jews erred in significant amounts. They prospered, became wealthy and were successful and left substantial amounts to their descendants.” (Heard from Mr. Sol Werdiger at a weekend retreat)

## תורת הצבי על הפטרות

In this week’s *Haftorah*, *Malachi HaNavi* describes the great love *Hashem* has for the children of *Yaakov Avinu* - *Bnei Yisroel*, and the equally great hatred He has for the children of Esav. Though Malachi’s words are highly descriptive, his choice of words seem redundant. The *Navi* said, “ואהב את יעקב ... ואת עשו שנאתי” but the word “את” does not seem to add to the meaning of the sentence. So, why did Malachi add it in not just once, but twice?

**R’ Menachem Nachum of Chernobyl ז”ל (Me’or Einayim)** explains that within everything in this world – whether spiritual or materialistic – lies the power for it to be used to bring a person closer to *Hashem*. This concept was the embodiment of *Yaakov Avinu* and the motto for the way

he lived his life, and even though he later became a wealthy man, the *Torah* tells us that “*Yaakov was a simple person who sat in (the) tents (of Torah).*” On the other hand, Esav’s lifestyle required “*extras.*” He always felt the need to have more and more, and he was never satisfied with what he had.

Therefore, the word “את” draws the contrast between the two brothers and explains why *Hashem* loved Yaakov and hated Esav with the very same passion. The first “את” symbolizes Yaakov’s simple lifestyle, while the second “את” symbolizes Esav’s ever-present need for extras. As the children of Yaakov, we must heed his example and understand that the extras in life are just that - extras.

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R’ TZVI HIRSCH HOFFMAN

ואהב את יעקב ... ואת עשו שנאתי (מלאכי א-ג)

ואחר כן יצא אהו וידו אחות בעקב עשו ויקרא שמו יעקב וגו' (כה-כז)

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

# מחשבת הלב

**Rashi** cites the famous *Chazal* that *Yaakov Avinu* felt that he deserved the בכורה and was trying to pull Esav back in the womb, keeping him from the firstborn rights. Did Yaakov really believe he’d be able to conquer Esav in his mother’s womb? Also, Rashi says that Yitzchak named his son Yaakov due to him holding on to the “*heel*” of Esav. What is the underlying message here?

I saw a profound insight from the **Admor M’Lelov ז”ל** who explains this *posuk* and can also serve as a guiding light to our mission in *avodas Hashem*. He says that when it comes to striving higher in *ruchniyus*, one must never, ever give up. Even when all seems lost and there’s no hope for growth, one must still try because *Hashem* judges one by the effort expended. So although it seemed like a lost cause, Yaakov tried to grab Esav’s heel in the womb anyway. When *Hashem* saw his immense desire for *ruchniyus*, He arranged that Yaakov should indeed acquire the בכורה. This was against all odds, שלא כדרך הטבע, because *Hashem* judges one by the effort expended.

In addition, when Yaakov received his *beracha* of “ותן לך האלקים”, Rashi explains: “ותן ויחזור ויתן” - *Hashem* will give and then give again. By Esav, it says: “הנה משמני הארץ יהיה מושבך”. **R’ Shmuel Rozovsky ז”ל** explains that the reason *Hashem* doesn’t give everything in one shot is because when *Hashem* bestows good on a person, He also wants to create and nurture that relationship. So it’s not just a “one shot deal.” Perhaps we can say that this applies only to Yaakov and his offspring. Thus, only by Yaakov does it say, “ותן ויחזור ויתן”. However, by Esav *Hashem* just gives him and is done with him. Like *Hashem* told the snake, “ועפר תאכל כל ימי חיך” - you’ll have an abundance of food for your whole life - so you’ll never have to speak with me.

Thus, when *Hashem* sees that we are truly trying our best in *ruchniyus*, not giving up no matter what, He will want to further cultivate His relationship with us. He will bring the *beracha* of “ותן ויחזור ויתן” to fruition - with all the good that it entails.

## משל למת הדבר דומה

ועתה בני שמע בקלי לאשר אני מצוה אתך ... (כז-ה)

**משל**: Former Vice-President Al Gore tells a story about one-time New Jersey Senator, Bill Bradley. Senator Bradley once attended a gala dinner at which he was featured as the guest speaker. Right before he was called up to the podium, the waiter came around and set down a side dish of potatoes and placed a pat of butter upon them.

The Senator politely asked for an extra portion of butter. “I’m sorry sir,” the very unyielding server replied tersely, “I was instructed to give only one pat per guest.”

With an expression of disbelief, Senator Bradley looked up at the formal attendant. “Excuse me,” he said. “Do you know who I am? I am the New Jersey Senator, Bill Bradley.” The Senator cleared his throat and then added, “I am a Rhodes scholar and a former NBA star. I currently serve on the International Trade and Long-Term Growth

Committee, and the Debt and Deficit Reduction Committee in the Senate, and I am in charge of Taxation and IRS Oversight. And right now, for your information,” added Senator Bradley with an air of importance, “I’d like another pat of butter on my potatoes.”

The waiter looked down at the Senator. “Do you know who I am?” he asked, matching the senator’s tone. “I am the one in charge of the butter.”

**משל**: Both Esav and Yaakov knew that the one “in charge” at home was Rivka, their mother. Esav would leave his valuable clothing in her home because he didn’t trust his wives with them. He only trusted his mother. And Yaakov did as he was told by his mother. When she informed him that his father was to give a special blessing to his brother and she insisted that Yaakov get it instead, Yaakov listened to her. Some may think they “run the show” whether at home or away, but we all need to know who is really in charge!

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

# דרגה יתירה

The *Medrash* (quoted by **Rashi**) tells us that when *Yitzchok Avinu* was bound on the *mizbeach* at the *Akeida*, the angels began crying. Their tears fell into Yitzchok’s eyes causing him to become blind later on in his life. We’ve all learned this Rashi again and again, but what does it really mean? Why would the tears of angels cause Yitzchok to become blind?

**R’ Shimon Schwab ז”ל** explains brilliantly, that this *Medrash* is based on a *posuk* in *Yeshayahu* (33,7) which describes the angels as “*Malachei shalom, mar yivkayun*” - Angels of peace who cried bitterly. Like all angels, these angels of peace were created for only one mission: the purpose of perpetuating peace. They were extremely loving and compassionate, and incapable of seeing anything in a negative or critical. When they beheld the *Akeida*, they burst out in tears of compassion. Their tears entered the eyes of Yitzchok changing the way he looked at the world. Although Yitzchok embodied the *midda* of strict justice, these tears had a tremendous effect on the way he looked at a person who caused him the most pain. He saw only good in Esav, he was “blinded” from seeing his evil ways and treated him with utmost love and compassion. It was for this reason that Yitzchok wanted to give Esav the blessings. It was the tears of the *Malachei Hashalom* that caused him to see the *shleimus*, the wholeness, the goodness in Esav, and he truly loved him and wished to bless him even though he wasn’t really worthy. His blindness allowed him to truly “see” the virtues of the wicked Esav, and bless him with a loving and compassionate heart.

Every Friday night, we invite these *Malachei Hashalom* into our homes. We might as well take this opportunity, while they are gracing our homes with their mission of spreading *shalom*, to try to emulate their behavior and look at everyone around the *Shabbos* table without a critical eye, but rather with only love and compassion. If we ask the *malachim* to bless us with their mission, we will hopefully be *zoche* to not only a “*Shabbat Shalom*” but a life filled with peace and harmony!