

Noam Ha'Shabbos

Parshas Toldos

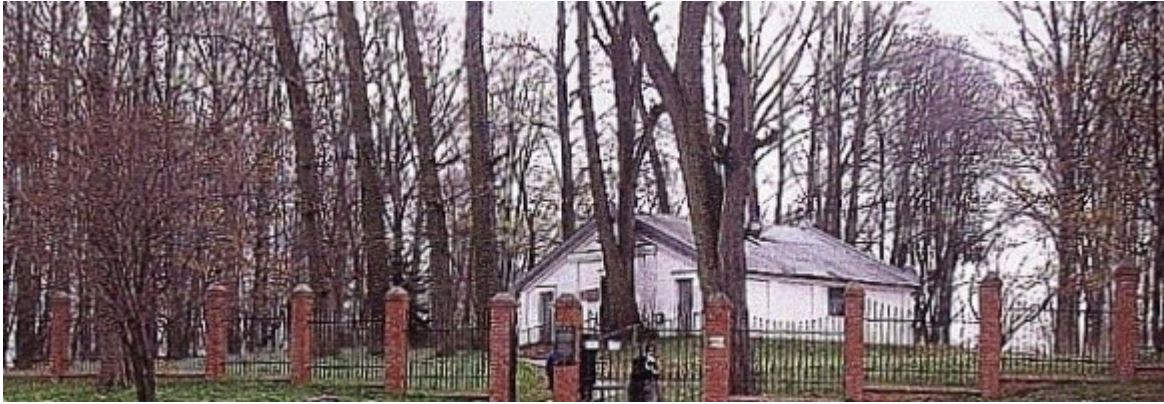


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“Whoever studies the Noam Elimelech נועם אלימלך will merit Parnassah and sustenance, and whoever studies it on Shabbos will merit the extra Neshama Yeseirah as well as the higher levels of Chaya-Yechida Yeseirah on Shabbos!”

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THIS EDITION IS DEDICATED:

**FOR THE SPEEDY RECOVERY OF
YOSEF HALEVI BEN MALKA**

AND FOR THE YAHRZEIT OF RAV YANKEL LEISER OF PSHEVORSK ZY”A

**נועם אלימלך
NOAM ELIMELECH
PARSHAS
TOLDOS**

THE OFFSPRING OF DIN IS CHESSED

“These are the offspring of Yitzchak the son of Avraham.” (Toldos 19:1)

ואלה תולדות יצחק בן אברהם כו' פירש"י ז"ל
 יעקב ועשו האמורים בפרשה *
 יש לפרש ע"ד הרמז דיצחק רמז לדין ואברהם רמז לחסד
 שידוע. ואיתא צדיקים תחילתן יסורים וסופן שלוחה:
 ורשעים ההיפך וזהו אלה תולדות יצחק בן אברהם ר"ל
 שאחר הדין נולד חסד: ואברהם הוליד את יצחק ר"ל אחר
 החסד נולד דין ופירש"י יעקב ועשו האמורים בפרשה כו'
 ר"ל הרמז הזה האמור בפרשה נאמר על יעקב ועשו דהיינו
 ליעקב תחילתו דין וסופו שלוחה כנ"ל ולעשו ההיפוך *

These are the offspring of Yitzchak the son of Avraham – Rashi explained in his commentary to this verse that it refers to Yaakov and Esav who are mentioned later on in the parsha. * We can explain this comment of Rashi using the method of hints and allusions known as Remez. Yitzchak alludes to the attribute of judgment called Din and Avraham alludes to the attribute of loving kindness called Chessed as is known.

It states in Chazal that the beginning of a tzadik's life often begins with suffering, and it ends with peace and tranquility, where as the wicked experience the opposite.

This then is the meaning of "These are the offspring of Yitzchak the son of Avraham," it can be read based on the aforementioned attributes as: the offspring of judgment is loving kindness, after Din, Chessed is born.

The verse continues "Avraham gave birth to Yitzchak," this means that after Chessed, Din is born, and here Rashi said "Yaakov and Esav which are mentioned later on in the parsha," it means to say that regarding Yaakov and Esav their lives typified the aforementioned statement of Chazal, Yaakov's life began with difficulties and hardship and ended in peace and tranquility, whereas Esav experienced the opposite. *

THE FIRST TIKKUN THE TZADIK PAVES THE WAY

“And there was a famine in the land besides the first famine.” (Toldos 26:1)

וַיְהִי רָעַב בְּאֶרֶץ מִלְבָּד הָרָעַב הָרִאשׁוֹן. לְכַאוּרָה
מָה בָּא הַכְּתוּב לְהַשְׁמִיעֵנוּ בְּזֵה בְּאוֹמְרוֹ מִלְבָּד
הָרָעַב הָרִאשׁוֹן אֲךָ נִרְאָה דֵּהֲנָה אֲצֵל אַבְרָהָם נֹאמֵר וַיְהִי רָעַב
בְּאֶרֶץ וַיֵּרֵד אַבְרָם מִצְרִימָה כֹּו' וְלְכַאוּרָה הֲלֵא הָרָעַב שֶׁהִי
אִז בְּאֶרֶץ הִיָּה אֶחָד מֵעֲשָׂרָה נִסְיוֹנוֹת וְלָמָּה הֵלֵךְ מִשָּׁם מִפְּנֵי
הָרָעַב וְהִי לֹו לְהִתְעַכֵּב שָׁם בְּיַמֵּי הָרָעַב לְעֲמוּד בְּנִסְיוֹנוֹ *
אֲךָ הָעֲנִין הוּא דֵּהֲנָה כְּשִׁישׁ רְשָׁעִים בְּדוֹר שֶׁהֵם מֵעַכְבִּים
הַהֲשַׁפְּעוֹת. אִזִּי הַצַּדִּיק הָרוֹצֵה לְהַשְׁפִּיעַ לְעוֹלָם צָרִיךְ לִירֵד
מִמְדַּרְגָּתוֹ עַד סוֹף מְדַרְגָּתוֹ תַּחְתּוֹנָה ע"ד שֶׁאֵמֵר הַכְּתוּב
מִמַּעֲמָקִים קִרְאֲתִיךְ: וְלִכֵּן בְּיַמֵּי אַבְרָהָם שֶׁהִי דוֹרוֹ רְשָׁעִים
וְהִי צָרִיךְ לִירֵד מִמְדַּרְגָּתוֹ לְגַמְרֵי לִכֵּן הוֹכֵרֵחַ לִירֵד מִצְרִימָה
שֶׁשָּׁם הוּא מְקוֹם עֵב וּמְגוֹשָׁם בְּיוֹתֵר כְּדִי שִׁיטָּה עֲצֻמוֹ גַּם
הוּא מִמְדַּרְגָּתוֹ הָעֲלִיוֹנָה שִׁיֵּהָא יוֹכֵל לְהַשְׁפִּיעַ ע"י תְּפִילָּתוֹ
תְּפִילָּה לְעֲנִי כֹו' דֵּהֲמַתְּפַלֵּל צָרִיךְ לִהְיוֹת כְּעֲנִי עוֹמֵד עַל
הַפֶּתַח. אֲבָל יִצְחָק הֵגַם שֶׁהִי דוֹרוֹ רְשָׁעִים לֹא הִיָּה צָרִיךְ
לִירֵד מִצְרִימָה כְּדִי לְגַשֵּׁם עֲצֻמוֹ. דֵּהֲנָה יָדוּעַ דְּאוֹתוֹ דְּבַר
אֲשֶׁר כִּבֵּר תִּיקֵן אִיזָה צַדִּיק בְּתְּפִילָּתוֹ: אִזִּי אַח"כּ אִם יֵאָרֵעַ
לְצַדִּיק שִׁיֵּהִי אַחֲרָיו ג"כּ אוֹתוֹ הַדְּבַר. בְּקֵל הוּא לֹו לְפַעוּל
הַדְּבַר הַזֶּה מַחֲמַת שֶׁכִּבֵּר תִּיקֵן הַצַּדִּיק הַקּוֹדֵם לֹו: וְלִטְעַם
הַזֶּה אֵמֵר הַכְּתוּב מִלְבָּד הָרָעַב הָרִאשׁוֹן כְּדִי לְתַת טְעַם
לֹו שֶׁלֹא הִיָּה צָרִיךְ יִצְחָק לִירֵד מִצְרִימָה וְק"ל *

At first glance we can ask what is the verse teaching us by saying: “besides the first famine”? However it seems to me that the answer is based on the following:

Regarding Avraham it says that there was a famine and he went down to Egypt, now this famine was one of the ten trials with which Avraham was to be tested and tried by G-d. If so, why did Avraham leave because of the famine, shouldn't he have stayed during the period of the famine in order to pass the test? * However the matter is as follows: When there are wicked people in the generation which

hold back the influx of abundant blessings known as Shefa, then the Tzadik, who wishes to draw down this shefa of abundant blessings into the world must go down descending from his spiritual level, down until the lowest level of all, as the verse says “I call out to You from the depths,” therefore during the days of Avraham when his generation was wicked and he needed to descend from his spiritual level completely which is why he had to descend into Egypt which was a grossly physical place. This allowed him to descend from his lofty spiritual level in order to draw down Shefa through his prayers like a pauper, since when you pray you must place yourself before G-d to beg for your needs like a pauper standing beginning at the door.

However Yitzchak, although his generation was wicked as well, did not need to descend from his spiritual level and descend to the land of Egypt in order to make himself more grossly physical. This is because whatever matter has been previously rectified by one tzadik’s prayers, is now easier for another tzadik to achieve and succeed in that same matter, due to the fact that another tzadik has already previously rectified this matter before. This is the reason why the verse says, “besides the initial first famine,” the verse is giving the reason why Yitzchak did not need to descend into Egypt [as his father Avraham had already done so, thereby rectifying it and paving his way.] This is easy to understand. *