



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

We Were Not Born Ready!

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

**And the first one emerged *admoni* (ruddy); he was completely like a coat of hair,
and they called him Esav (25:25)**

The Torah describes Esav's physical appearance before teaching us that he was named Esav. Rashi explains that everyone called him Esav, from the Hebrew word *na'asa* – made, for he was born with a mature and developed look and the hair of someone already grown. Mahari Kara adds that the word *admoni*, usually understood to mean red, *adom*, actually stems from the word *adam*, man – also an expression of his manlike image. Why is it significant that Esav was born with a mature physical appearance?

The Alter of Kelm, Rav Simcha Zissel Ziv, notes that there is a major difference in the way that most creatures are born and human beings. Most creatures, within a short time of being born, are capable of moving about and even walk or fly immediately. There is no creature that at birth is as helpless as a human baby. It is only over the course of many months that a baby first learns to crawl, then stand, and finally to walk, eventually achieving full independence as an adult. The Alter explains that the reason for such slow development is to allow for a person's spiritual development. By virtue of the fact that we are born physically and intellectually incomplete, we become attuned to seeking knowledge and dreaming to grow and develop ourselves. This carries over into the spiritual realm, where we become accustomed to always learning and seeking to become greater.

Rabbi Chaim Friedlander explains that this was the challenge that was given to Esav, one he was unable to overcome. Born with a mature physical appearance, he grew up with the sense that he was already "there" – already perfect. He believed there was nothing more that he needed to learn. His brother, Yaakov, on the other hand, spent his time in tents of study (see ch.25 v.27) always seeking to improve himself.

An accomplished Torah scholar is usually referred to as a *talmid chacham*, literally a student-wiseman. This seems to be a contradiction. If one is a student, he is seemingly not yet a wiseman. The answer, explains the Alter of Kelm, is that even when a person has achieved profound levels of Torah knowledge and can be considered a *chacham*, a wiseman, one must still continue to learn and seek. One must always remain a student. May we all merit to never become complacent and always seek to learn and grow more and more.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Yaakov gave Esav bread and lentil stew, and he ate and drank, got up and left; thus Esav spurned the birthright (25:34).

Yaakov only gave Esav food, bread and stew. Why does the verse say that he ate and drank?

Parsha Riddle

Which unintentional curse was said in this parsha, and was eventually fulfilled?

Please see next week's issue for the answer.

Last week's riddle:

Which two people had water rise up for them?

Answer: Rivka and Pharaoh (See Rashi to Bereishis 47:10)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Toldos* (25:20), the Torah relates: "Yitzchak was forty years old when he took Rivka ... as a wife for himself."

The Torah subsequently records (25:26) that "Yitzchak was sixty years old" when his children with Rivka, Yaakov and Esav, were born.

In *parashas Lech-Lecha* (16:3), the Torah relates: "So Sarai, Avram's wife, took Hagar the Egyptian, her maidservant – after ten years of Avram's dwelling in the Land of Canaan – and gave her to Avram her husband, to him as a wife."

The Talmud states: "If a man **married a woman and stayed with her for ten years and she did not give birth, he should divorce her ... Although there is no explicit proof for the matter** that one must take another wife if he has not had children after ten years of marriage, there is **an allusion to the matter**, as the verse states: **"after ten years of Avram's dwelling in the Land of Canaan" ...**

Rava said to Rav Nachman: Let us derive from Yitzchak that one may wait a longer period of time, **as it is written: "Yitzchak was forty years old when he took Rivka" and it is written** with regard to the birth of Yaakov and Esav: **"Yitzchak was sixty years old when she bore them."** This indicates that one may wait twenty years. Rav Nachman **said to him: Yitzchak** knew that he **was infertile**, and therefore there was no reason for him to marry another woman, as Rivka was not the cause of their infertility." (*Yevamos* 64a)

Elsewhere, the Talmud concludes, after some discussion, that: "[If someone] **married a woman and stayed with her for ten years and she did not give birth, the court forces him** to divorce her, as he is in violation of a positive mitzva."

This coercion is accomplished **"by** beating him with **rods."** (*Kesubos* 77a)

The Rivash (#15), however, notes that despite this unequivocal conclusion of the Talmud, by his time it had long been unheard of for courts to engage in such coercion, due to the quarreling and strife between the spouses over their financial affairs that this would engender. The *Ezer mi-Kodesh* (1:3) adds that courts generally do not even instruct childless couples to divorce after ten years, without coercion, a practice which he attempts to justify on a variety of grounds.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Esav was...
2. Esav demanded...
3. Esav was called...
4. I am not for books.

#2 WHO AM I?

1. You will read me in the summer.
2. I could mean "since."
3. I was Og's weak point.
4. Yaakov held me.

Last Week's Answers

#1 Miracles in the tents of Sara and Rivka (I was for the candle, I was for the dough, I was for the cloud, I was for the first and second.)

#2 Yitzchak (My parents' reaction caused my name, I was the first for the eighth, Many celebrated my birth, I was the second of three.)

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