קהל זכרון נתן צבי zichron Nosson Tzvi

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת תולדות

זמנים לשבת

4:01pm (40 mins before שקיעה	הדלקת נרות
4:26pm (25 mins after הדל"ג)	מנחה וקבלת שבת
5:11pm	מעריב
8:00am	שחרית
8:30am	שוכן עד
8:46am	סוף זמן קריאת שמע
3:46pm	מנחה
(שקיעה 35 mins after)	מעריב

זמנים לימות השבוע

שחרית

7:30am

שיעורים

Mr. Harry Rothenberg will be speaking Friday night between בערי שבת and מעריב. The Rav שליט"א will be giving a shiur

shabbos morning 20 minutes before shacharis. Rav Avrohom Mordechai Neuman will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15 minutes shiur following mincha.

ly"h we will be resuming the Daf Shiur given by R' Avi Slansky at 7 AM - 1/2 hour before Shachris - starting Monday beginning Mesechtes Pesachim.

Kiddush this week is sponsored by Yitz Goldman and Chaim Dovid Kasirer in honor of a siyum.



R' Ashi and Brochie Newman on the birth of their baby boy! The Sholom Zacher will be in the shul

R' Binyamin and Raizy Schwartz on the birth of their baby boy!

R' Moshe and Henya Fordsham on the birth of their baby girl!

THE WILL TO DO WHAT IS NECESSARY! by R' Binyomin Ray

וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלָמָה־זֶּה לִי בְּכֹרֶה: (כה׳, לב׳)

And Esau said, "I am at the point of death, so of what use is my birthright to me?"

We all know the story, it's one of the very first ones we are told, before we can even read: Eisav came back from hunting so hungry he felt he would starve, to find Yaakov cooking up some lentil soup for their father, Yitzchak. Eisav then pleaded with Yaakov to give him the soup, and Yaakov, realizing that this would be incredible oppurtunity for the sake of "", made a deal: You can have the soup, so long as you sell me your right as the first-born son. As we know, Eisav was very hungry, and decided that it wasn't worth much anyways, so he agreed right away, selling his birthright for the soup. And, whether or not he cared, this seemed to be the reason why what he did was so terrible and embarrassing. He sold the right to all the incredible ברכות that came with the בכורה, for some soup! But if you look in רש"י, he gives a very different explanation. Yaakov explained all the things Eisav would have to do if he were to keep the בכורה, and all things he would liable to die for; doing the עבודה after drinking wine, having long hair, etc. This obviously didn't appeal to Eisav, so his response was "אַני הוֹלֶך לַמוּת עַל יִדָה, אָם כֵּן מָה חֶפֵץ לִי בָה" If it will cause me to die anyway, why do I want it? Well this is actually quite reasonable! Eisav understood the massive responsibility that came with כהונה, and, not feeling he could do it, which would cause death, he decided he would rather sell the בכורה then subject himself and his descendants to this "hardship".

Asks Reb Moshe Feinstein זצק״ל in the אדרש משה, why then do we vilify Eisav for this decision? So much so that the תורה says right after (לד׳) (לד׳) אַת־הַבְּכַהַ: אָקָם וַיֵּלַךְ וַיְּבָז עֵשָׂוֹ

Eisav ate and drank, he left, and he was מבזה the בכורה, he threw it away for nothing! It wasn't nothing, it was an understandable and thought out reason?! Answers Reb Moshe as follows: Eisav's reasoning according to יש was very reasonable, and that's not why his decision was so short sighted and lacking of any real thought. The problem with what Eisav did, is that his thought process was all about "me", what's best for "me". He put no thought into בנוד שמים whatsoever, into the responsibilities that 'n gave him, since, if 'n gave this to him, it meant that he could do it and should do it. This, says Reb Moshe, is what was so wrong with what Eisav did.

Additionally, Reb Moshe adds, this issue applies to us as well. Many people have the opportunity and ability to become helpers of ""ס, be it a Rosh Yeshiva, a Rav, or just someone who helps out the klal in any way. However, when approached with such opportunities, they turn it down for fear that they don't have the want and will to do it on top of the things that they do for themselves, such as learning or working. Says Reb Moshe, this is the wrong thought process to have. When Hashem gives us an ability to not only help "">ס, but also to accomplish סבוד שמים help "">ס, but also to accomplish סבוד שמים and ה' כבוד שמים and grasp it with two hands, never letting go. This is what Reb Moshe says 'n expects of us and what we need to do for the good of "">>.

This vort reminds me of a משך חכמה in פרשת נח, which seems to have the same school

continued from previous page

of thought. Towards the end of the parsha, the pasuk says, "וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה וַיִּשַע כֶּרֶם: ". I don't understand, in the beginning of the parsha, the pasuk said that "נֹחַ אִישׁ צַדִּיק", he was the greatest person of his time. All of a sudden he's stam a mench? How did he go from being so קדוש, to the תורה basically calling him a Joe Shmoe? One answer could be that this was where he was ניכשל and got drunk, which lowered his level of קדושה. However, answers the משך חכמה, the real reason is from something much earlier. When ה' came to Noach and told him that there was going to be a flood and he had to build the teiva, his response in regards to the general public, was to just go tell them what was

going on and suggest that maybe they should do tshuvah. However, as the greatest man of his , he should not have stopped there. He should have been the one backing them to do better, pushing and trying everything to get them to do tshuvah. Instead, he did not bother himself with the needs of the ציבור, he just went on doing what he felt was necessary. Moshe Rabbeinu, the greatest מנהג of ייס, as great as he was, the more responsibilities he took on as the leader, the lower his greatness went, since he couldn't focus on being a תלמוד חכם. Says the משך חכמה, if Noach would have put in the time and effort to be a leader for his people in addition to focusing on the greatness that he already had, not only would he have been able to accomplish both,

he would have been even greater than Moshe! But since he did not push himself to be the מנהג that his people needed, not only did he not reach that level of greatness, his קדושה fell to the point that he was just a regular person.

So, what we learn from this τ and τ and τ and τ is that when we are presented with an opportunity, whether helping the klal or anything having to do with τ and τ , we must grasp the chance that was given, always having the importance at the forefront of our minds, that every decision we make has to have this thought process. And with that, hopefully we can continue to bring nachas to 'a and accomplish what it is he wants us to accomplish.

RUNNING OUT OF WOMB

By Rabbi Yochanan Zweig

"... Hashem allowed Himself to be entreated by him, and his wife Rivka conceived" (25:21)

This week's parsha introduces the miraculous pregnancy and birth of our matriarch Rivka. After having been barren for twenty years, Rivka conceives.¹ The Torah relates that although both Yitzchak and Rivka prayed for the birth of a child, Hashem answered the prayers of Yitzchak. Rashi explains that Rivka's prayers were denied, for the prayer of a righteous individual whose parents are also righteous is more effective than the prayer of a righteous individual whose parents are wicked.² Presumably, both Yitzchak and Rivka were praying for the same result. Therefore, Yitzchak's prayer being more effective does not necessarily indicate that Rivka's wishes were not met. Why then, does the Torah emphasize that Rivka's prayers were not answered?

The verse states "vayisrotzatzu habanim b'kirbah" – "the sons agitated within her". Rashi cites the Midrash that "vayisrotzatzu" stems from the word "ritzah" – "running"; when Rivka would pass a house of study Yaakov would rush to exit, while Eisav would do the same when Rivka passed a house of idol worship.³ How can fetuses contained within a womb be described as running?

Rivka was troubled with the physiological experiences of her pregnancy and went to seek council from Shem, who offered her Divinely inspired advice. The Ibn Ezra, citing the Midrash, explains that prior to seeking Divine council Rivka spoke with other women to inquire as to whether her sensations were common for expectant mothers. When informed that her symptoms were unique, she proceeded to seek council.4 Why was her discomfort unique? Furthermore, why did Rivka not have any subsequent children? Finally, why do we find no mention of Rivka's womb opening as we do in the cases of Rochel's and Leah's pregnancies?5

The Rabbeinu Bechaya explains that Rivka's consternation was caused by her feeling the struggle within her from the onset of her pregnancy. This, he continues was unique, for at the onset of pregnancy a woman does not experience any movement at all within her.⁶ The Rabbeinu Bechaya is explaining that Rivka's pregnancy did not involve fetal development. Following conception, Hashem miraculously developed completely formed human beings in miniature size within Rivka's stomach.⁷ Since there was no need for fetal development, the Torah mentions that the location of the pregnancy was "b'vitnah" – "in her stomach"; no womb was necessary.

The Talmud reveals that Rivka was born physically incapable of ever birthing a child.⁸ Whereas Rivka prayed to develop the necessary biological components to father Yitzchak's child, Yitzchak prayed only for her to give birth. The Torah emphasizes that his prayers were answered but hers were not, for her body did not develop in the manner necessary for birthing a child. Technically she remained barren. Therefore, she subsequently had no more children.

From Torah.org

^{1.}Rashi 25:20 2.Rashi 25:21 3.Rashi 25:22 4.Ibn Ezra Ibid 5.See 29:31, 30:22 6.25:22 7.This is the same process described by the Midrash regarding the birth of Kayin and Hevel. Midrash Rabba 22:2 8.Yivamos 64a