

SIMCHAT SHMUEL

RABBI SAM SHOR
Director, Torah Initiatives, OU Israel

Parshat Toldot includes the challenging episode of *Rivka Imeinu*, disguising her son *Yaakov* as his older brother *Eisav*, in order to seemingly deceive an elderly and frail *Yitzchak* to bestow upon *Yaakov,* the blessings of the first born. What is the significance of this troubling episode? How could it be that *Yaakov Avinu* would come to receive these blessings in such a way? How could it be that *Rivka* would facilitate this entire episode?


Rav Moshe Weinberger

In the subsequent *pesukim*, *Eisav* approaches his father, having prepared his favorite foods, in anticipation that his father will indeed bless him, he is shocked to hear *Yitzchak's* reply:

"*Ba Achicha* ***B'Mirma,*** *vayikach birchatecha-" Your Brother came cunningly, and took your blessing. "*

The ***Ateret Yehoshua of Dzhikov, zy'a*** offers a fascinating insight- the word ***B'mirma*** is equal in numerical value to the word ***afikoman.***

When *Eisav* approaches his father with this meal, *Yitzchak* answers him that it is *Pesach* night, and I have already eaten a meal which your brother served me, which included the *Afikoman*- I therefore am no longer allowed to eat from your meal, as one is prohibited to eat any additional food on *Pesach* night, once they have consumed the *Afikoman.*

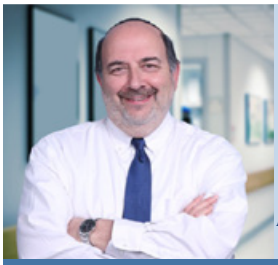
This novel approach of course takes into account the midrashic suggestion that each of the *Avot* fulfilled the entire *Torah* through *ruach hakodesh,* even though they had not received the *Torah* and were not commanded to do so.

Rabbi Moshe Weinberger, *shlita* points out that on the *Seder* night, the *matza* which is set aside as the *Afikoman,* is one half of the *matza* which is broken for *Yachatz,* at the beginning of the *Seder.* ***Yachatz,*** as explained by Rabbi Weinberger, is an acronym for the words: ***Yadav, Chelkat Tzavarav***- his hands and the smooth of his neck- a reference to the parts of *Yaakov's* body, which *Rivka* covered with fur to disguise him as *Eisav!*

So what are we to learn from both this episode of disguise and deception, as well as its connection to the *Afikoman of Layl HaSeder?*

On the *Seder* night, many have the custom that the *Afikoman* is hidden for the children to find, or to take it and "steal it" in exchange for a finder's fee or present

Arthur Samuels, DPM



PODIATRIST
Over 30 years experience
Licensed in Israel & America
053-427-6363
ArthurMSamuels@gmail.com
CINEMA CITY MALL, JERUSALEM

upon its return. Rabbi Weinberger points out that there is an important message hidden within this custom. *Yaakov Avinu,* the ultimate *Ish Emet*, did not feel it was right for him to receive the blessing, he was not the *bechor* and therefore did not see himself as deserving to be blessed accordingly.

So too, many of us may feel that we are unworthy or not deserving to learn the depths of *Torah,* to delve into *penimiut hatorah*- the inner secrets of *Torah.* Rabbi Weinberger suggests that on the *Layl HaSeder*, we too must step out of our comfort zone like *Yaakov Avinu* and hide or steal the *Afikoman,* to realize that yes we too, are worthy to learn the secrets of *Torah,* and experience the *Layl HaSeder,* the night of redemption, in the deepest way, to feel that redemption within us, and believe that we are worthy to be redeemed.

Reb Tzadok HaKohein MiLublin zy'a, in a powerful teaching in *Tzidkat HaTzadik* taught:

כשם שצריך אדם להאמין בהש"י כך צריך אח"כ להאמין בעצמו.

Just as a person is required to believe in Hashem, so too is he afterwards required to believe in himself.

The ***Lubavitcher Rebbe zy'a*** emphasized that even when we have doubts, even when we are unsure about our own motives or capabilities, we can begin doing something meaningful rather than waiting for complete inner certainty. We do not always discover our strength before we act. Sometimes we discover it through the act itself.

Shabbat Shalom! ■

רפואה שלמה מהרה
לליעם יעקב ניסן בן אורה

Special children... special challenges.

Full service/guidance/consultation
or literally walking you through the process.

We help you navigate the system we know well.

25 years of experience running homes for our special needs population. Lessons learned that will make every child's integration smoother.

עת הזמיר
עמותה לשירותי שיקום שיקול ורווחה ע"ר

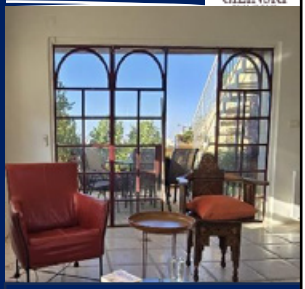
Inquiries:
Et Zamir 02-653-6789 or 050-9290770.

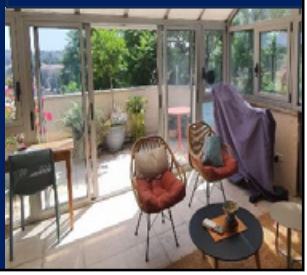
Gilinski Real Estate
gilinski.co.il

GILINSKI

ABU TOR
Hagihon Street

An 84 SQM apartment with an elevator and open, breathtaking views of Jerusalem.





Contact Us for more information!

Nahum Glatzer
050-7225694