



#179 • TOLDOT • 29 CHESHVAN, 5778 • 11/18/17

DAF KESHER

SHAPPELL'S / YESHIVA DARCHE NOAM · MIDRESHET RACHEL V'CHAYA · JACK E. GINDI Z"L PATHWAYS ISRAEL & PATHWAYS PLUS

Dedicate the daf kesher in honor or in memory of a loved one.
Please contact Emuna Diamond at emuna@darchenoam.org for details.

DVAR TORAH 5 TYPES OF SUCCESS

Yitzchak Avinu was extremely successful. The Torah provides us with a vivid description of intense abundance: "Yitzchak planted in that land and found that that year's produce yielded a hundred-fold and Hashem blessed him. The man became great and he grew constantly greater until he had grown very great. He had sheep and cattle and a large staff of workers ..." (Bereishit 26:12). How did Yitzchak become so successful?

The Malbim (Harav Meir Leibush ben Yechiel Michel, זצ"ל, 1809-1879) lists four common types of success people experience, and shows that that none of them were the source of Yitzchak's success.

1) Chance Opportunities: One reason for a person being successful is that he chanced upon a profitable business or a bargain; he "found a metziah," the right product at the right time. Profitable opportunities are usually counterbalanced by less profitable ones. Chance opportunities cannot be the source of Yitzchak's success because, as the Torah says, "He grew constantly greater." Yitzchak's success did not have ups and downs, peaks and dips – it only had ups.

2) Good Fortune: Good fortune has its limits, says the Malbim. Someone whose good fortune causes his success reaches a point where it then starts to fall. As the Gemara says, "The heavenly wheel revolves" (Bava Batra 74a). The graph of good luck is a rising curve but it is followed by a downward curve when it falls. The Torah says that Yitzchak, "grew constantly greater until he had grown very great" - without then falling.

3) Expertise: A person can develop expertise in a certain area, work hard at it, and become successful through it. But becoming an expert requires focus. Yitzchak, in contrast, was very successful in two different areas, both in cultivating the land and at raising livestock. These two are usually mutually exclusive – for working the land demands staying in one place, whereas working with livestock demands moving around to find places for cattle and sheep to graze. Kayin was a farmer and Hevel was a shepherd, but Yitzchak was both. Apparently his success wasn't just from his expertise.

4) Social Connections: Some people's success comes from their connections. Everyone loves them and wants to do business with them. Because they are beloved, people are willing to pay more to work with them. But this was clearly not the case with Yitzchak, because, as the Torah says, the Pelishtim were jealous of him and wanted to harm him (the Malbim asserts, based on other evidence from Tanach, that the verb קנא – jealous, when followed by את – as it is in this passage, where it says, ויקנאו אותו פלשתים – the Pelishtim were jealous of him – indicates jealousy that motivates harming the object of that jealousy).

Says the Malbim: This is the point of the Torah's long and detailed description of Yitzchak's success. The Torah wants to make it clear that these four categories of success (though they are also, of course, part of G-d's natural world) did not apply to Yitzchak. His success was solely and exclusively based on Hashem's overt blessing and providence.

SOURCE GUIDE: YITZCHAK AND BOAZ

The Midrash draws a parallel between Yitzchak and Boaz. Both trembled, and both blessed even though they could have cursed. Yitzchak blessed Yaakov even after he found out that Yaakov had manipulated him into getting the blessing originally intended for Esav. Boaz, likewise, blessed Ruth instead of cursing her on the threshing floor. This source guide develops and builds on the parallel between Yitzchak and Boaz that appears in that Midrash.

A. “A Man’s Trembling”

The Midrash notes that the expression “he trembled” appears both in our Parshah and in the Book of Ruth. The Midrash connects both references to a verse in Mishlei:

<p>1. Bereishit Rabbah 67:1</p> <p>“Yitzchak trembled a great trembling” (Bereishit 27:33) – It is written, “A man’s trembling creates a trap, but one who trusts in Hashem will be protected” (Mishlei 29:25): (The Midrash now interpolates references to Ruth and Boaz and Yaakov and Yitzchak into that verse) “The trembling” that Ruth caused Boaz – as it says, “The man trembled and was grasped” (Ruth 3:8) – “creates a trap” – Rightfully he should have cursed her, but “one who trusts in Hashem will be protected” – He thought in his heart and he blessed her. “He said, ‘You are blessed to Hashem, my daughter’” (Ruth 3:10).</p> <p>“The trembling” that Yaakov caused Yitzchak – as it says, “Yitzchak trembled a great trembling” (Bereishit 27:33) “creates a trap” – Rightfully he should have cursed him, but “one who trusts in Hashem will be protected” – He thought in his heart and he blessed him, and said, “He will also be blessed” (Bereishit 27:33).</p>	<p>בראשית רבה סז:א</p> <p>“ויחרד יצחק חרדה גדולה” (בראשית כז:לג) – כתיב, “חרדת אדם יתן מוקש ובוטח בה’ ישוגב” (משלי כט:כה): חרדה שחרדה רות לבועז שנאמר “ויחרד האיש וילפת” (רות ג:ח) “יתן מוקש”: בדין היה לקללה, אלא “ובוטח בה’ ישוגב”: נתן בלבו וברכה “ויאמר ברוכה את לה’ בתי” (רות ג:י). חרדה שהחריד יעקב ליצחק שנאמר “ויחרד יצחק חרדה גדולה עד מאד” (בראשית כז:לג) “יתן מוקש”: בדין היה לקללו אלא “ובוטח בה’ ישוגב” שברכו ואמר גם ברוך יהיה.</p>
--	--

The Midrash understands the verse in Mishlei differently than Rashi did:

<p>2. Mishlei 29:25</p> <p>A man’s trembling creates a trap, but one who trusts in Hashem will be protected (this is how the Midrash translates).</p> <p>Rashi’s Commentary on Mishlei 29:25</p> <p>[The first portion of the verse is in reverse order:] A trap – that is, a sin – will cause a man to tremble, to fear. Another explanation uses a more direct translation: Being stingy and trembling – that is, being afraid to give tzedakah because it will lead to becoming needy – will create a trap for the person. The first explanation sits well with me.</p>	<p>משלי כט:כה</p> <p>חֲרֵדַת אָדָם יִתֵּן מִוֶּקֶשׁ וּבֹטֵחַ בַּה’ יִשְׁגָּב.</p> <p>פירוש רש"י על משלי כט:כה:</p> <p>“חרדת אדם יתן מוקש” – מסורס הוא: מוקש עבירה יתן חרדה לאדם. ד”א כמשמעו: מתוך שאדם צר עין וחרד אם יעשה צדקה יצטרך אל הבריות. חרדה זו תתן לו מוקש, והראשון נוח לי.</p>
--	---

According to the Midrash, the trembling of Yitzchak and Boaz could have created “traps” for Yaakov and Ruth. They might have been cursed (Yaakov for misleading Yitzchak and Ruth for appearing on the threshing floor in the middle of the night). However, “one who trusts in Hashem is protected” and they were protected from harm. Because Yaakov and Ruth both acted with trust in Hashem, they were protected from being cursed (perhaps the Midrash intends also to say that Yitzchak’s and Boaz’s trust protected them from cursing Yaakov and Ruth).

B. Yitzchak and Boaz, Yaakov and Ruth

But this Midrash seems to be built on a much broader parallel between the two episodes. These are the two verses that the Midrash actually quotes:

<p>3. Bereishit 27:33 Yitzchak trembled an exceedingly great trembling, and he said, “Who and where is he who trapped game and brought it to me and I ate from all of it before you came and I blessed him? He will also be blessed.</p> <p>Ruth 3:8-10 (8) And it came to pass at midnight, and the man trembled and was taken around, and behold a woman was lying at his feet ... (10) And he said, " He said, 'You are blessed to Hashem, my daughter ...</p>	<p>בראשית כז:לג וַיִּתְחַדַּד יִצְחָק וַיִּצְחַק חֲרָדָה גְדוֹלָה עַד מְאֹד וַיֹּאמֶר מִי אֵפוֹא הוּא הֵצֵד צִיד וַיָּבֵא לִי וְאָכַל מִכָּל בְּטָרִם תְּבוּאָה וְאֶבְרַכְהוּ גַם בְּרוּךְ יְהִיָּה.</p> <p>רות ג:ח-י (ח) וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּתְחַדַּד הָאִישׁ וַיִּלְפַּת וַהֲנִיָּה אִשָּׁה שׁוֹכֶבֶת מְרַגְלָתִּי ... (י) וַיֹּאמֶר בְּרוּכָה אַתְּ לַה' בְּתִי ...</p>
---	--

When we read the entire passage in Ruth we notice how the similarity between the two episodes goes beyond those two expressions. Look at these three parallels:

a. Both Yaakov and Ruth were directed to act by another. Rivkah directed Yaakov and Naomi directed Ruth:

<p>4. Bereishit 27:6-8 Rivkah said to Yaakov her son, saying, “Behold, I heard your father speaking to Esav your brother, saying, ‘Bring me game and prepare for me tasty foods, and I will eat, and I will bless you before Hashem before my death.’ Now, my son, listen to my voice, to what I command you ...</p> <p>Ruth 3:8-10 And Naomi her mother-in-law said to her, “My daughter, shall I not seek rest for you, that it be good for you? And now, is not Boaz our kinsman, with whose maidens you were? Behold, he is winnowing the threshing-floor of the barley tonight. And you shall bathe and anoint yourself and put on your clothes and go down to the threshing-floor; do not make yourself known to the man until he has finished eating and drinking. And it shall be when he lies down, that you shall know where he will lie, and you shall come and uncover his feet and lie down, and he will tell you what you shall do.”</p>	<p>בראשית כז:ו-ח וַרְבֵּכָה אָמְרָה אֶל יַעֲקֹב בְּנֵה לְאִמֶּר, "הִנֵּה שָׁמַעְתִּי אֶת אָבִיךָ מְדַבֵּר אֶל עֵשָׂו אַחִיךָ לֵאמֹר, 'הִבִּיאָה לִי צִיד וְעֲשֵׂה לִי מִטְעָמִים וְאָכְלָה וְאֶבְרַכְכָּה לִפְנֵי ה' לִפְנֵי מוֹתִי.' וְעַתָּה בְנִי שְׁמַע בְּקוֹלִי לְאֲשׁוּר אֲנִי מְצַוָּה אֹתְךָ ...</p> <p>רות ג:א-ו וַתֹּאמֶר לָהּ נַעֲמִי תְמוֹתָהּ: "בְּתִי הֲלֹא אֶבְקֹשׁ לָךְ מְנוּחַת אִשׁוּר יֵיטֵב לָךְ. וְעַתָּה הֲלֹא בְעֵז מִדְּעַתְנוּ אִשׁוּר הֵייתְךָ נִצְרוּתִי הִנֵּה הוּא זָרָה אֶת גֵּרְוֹן הַשְּׂעָרִים הַלַּיְלָה. וְרַחֲצִיתְךָ וְסָכַתְךָ וְשִׁמְתְךָ שְׁמֵלְתֶיךָ עָלֶיךָ וַיְרַדְתָּ הַגֵּרְוֹן אֶל הַתְּנָדָעִי לְאִישׁ עַד כְּלַתּוֹ לֶאֱכֹל וְלִשְׁתּוֹת. וַיְהִי בְשֹׁכְבוֹ וַיִּדְעַתְךָ אֶת הַמְקוֹם אֲשֶׁר יִשְׁכַּב שָׁם וּבָאתְךָ וְגַלְתְּ מְרַגְלָתִּי וְשֹׁכְבָתְךָ וְהוּא יְגִיד לָךְ אֶת אֲשֶׁר תַּעֲשִׂין.</p>
--	---

Both Yaakov and Ruth follow instructions precisely. Yaakov put the goat hides on his arms, brought Yitzchak the prepared meat, wore Esav’s clothing, and then received the blessings – exactly as Rivkah commanded him (Bereishit 27:14-29). And Ruth likewise did just as Naomi told her. Ruth immediately said “All that you say to me I will do” (Ruth 3:5) and she followed through (Ruth 3:6-18). Yaakov and Ruth not only acted boldly, trusting in Hashem – they both also trusted that the one directing them to act was communicating what Hashem really wanted done.

b. Both episodes involve choosing one person over another – Yaakov over Esav, Boaz over Ploni Almoni (and men younger than Boaz), and Ruth over other women.

c. Both episodes had cosmic ramifications. When Yitzchak gave the blessings to Yaakov and not Esav, good triumphed over evil. Rivkah, aware of Esav’s and Yaakov’s true natures, allowed Yitzchak to participate in the Divine plan through his prophetic blessings. Yitzchak shuddered and trembled when he realized what had happened. Boaz was likewise overtaken by trembling when a woman appeared on the threshing floor. Here also – and this is, perhaps, the point the Midrash makes by drawing a parallel to Yitzchak’s blessings – the Divine plan proceeded when the perceptive one (Naomi) made sure the key player (Boaz) participated willingly. The continuation of Naomi’s family line resulted in King David and ultimately Melech Hamashiach.

DANGEROUS SETTLEMENTS BY RABBI YONATAN KOHN

When the Torah makes use of two words which would seem to be near-synonyms, it should raise our eyebrows. Is this merely a stylistic and aesthetic device, or is there a critical lesson lurking in the nuances of the different words? One such instance is tucked away in the middle of this week's Parshah.

When a famine strikes the land and Yitzchak sets off for the district of Gerar, Hashem tells Yitzchak, “גור בארץ – **Dwell** in this land” (Bereshit 26:3). However, when Hashem's address is finished, and the Torah begins to recount the details of Yitzchak's time in that place, the Torah replaces the verb גור (dwell) with an apparent synonym, “וישב יצחק בגרר” – Yitzchak **settled** in Gerar” (Bereshit 26:6). One might not have attributed too much significance to this change were it not for the exposition of the same verb in midrashim and the Pesach Haggadah. With reference to the verse “ויגר שם – And he **dwelled** there” (Devarim 26:5), the Haggadah emphasizes that Yaakov did not descend to Egypt in order to become entrenched there, but **simply to dwell**. Clearly then, this word carries the specific connotation of temporary residence.

Returning therefore to Gerar, we must ask, why did the Torah apparently go out of its way to point out that Yitzchak settled there? The answer, it would seem, is not long in coming. Having settled in Gerar, Yitzchak took the precaution to inform the locals that his wife Rivkah was merely “my sister,” fearing that if the truth would emerge, his life would be in danger. However, “when the days there stretched out” (Bereshit 26:8), Yitzchak's secret was discovered. Avimelech peered at the window and discovered the intimate nature of Yitzchak and Rivkah's relationship; Avimelech quickly turned to Yitzchak and blamed him for nearly causing a catastrophe. How did this episode unfold? It was only because Yitzchak had settled when he should have dwelled, “when the days there stretched out.”

Remarkably, another oft-quoted midrash criticizes Yaakov for the same fatal error of settlement. The Torah states, “וישב יעקב בארץ מגורי אביו” – Yaakov **settled** in the land of the dwelling of his father” (Bereshit 37:1). It is immediately after this seemingly benign introduction that the Torah begins the saga of Yosef's tension with his brothers and their tragic decision to sell him. The Midrash points to a link between these unfortunate events and Yaakov's initial decision to “settle” (rather than to “dwell”). Learning from Yaakov's tribulations, “Rabbi Acha said, at the moment that the righteous seek to sit in tranquility in this world, the Accuser comes and petitions against them; saying ‘Is it not enough that the World-to-Come is laid out before them? But they also seek to sit in tranquility in this world?!’” (Bereshit Rabbah 84:3).

What is so bad about “seeking tranquility”? Many people have a romanticized notion of “taking it easy,” aspiring to some blissful paradise consisting of sitting on the beach and dining on delicacies, without a care in the world. But the Gemara (Moed Katan 29a) teaches the very opposite: “Torah scholars have no rest ... as the verse states ‘They go from strength to strength...’ (Tehillim 84:8).” Not only is there no ideal of ultimate rest, but in fact, there is great danger in settling into a state of complacency and letting life run on auto-pilot. For the righteous, the very definition of life is motion, activity, and a constant aspiration for more. May we merit to always pursue greater challenges and achievements and to never fall prey to the temptation of dangerous settlements.

שבת שלום ומבורך

<p>Find out more about Shapell's Darche Noam at www.darchenoam.org & +972-2-651-1178 - 5 Beit Hakerem Street, Jerusalem</p> <p>To dedicate a Shapell's Daf Keshet contact Emuna Diamond at emuna@darchenoam.org.</p> <p>The Daf Keshet, a project of Shapell's Darche Noam, is prepared by Rabbi Eliezer Kwass, edited by Rabbi Shmuel Jablon, and distributed by Emuna Diamond. To join the Shapell's Daf Keshet mailing list contact us at dafkeshet@darchenoam.org.</p>	 <p>Shapell's Darché Noam דרכיה דרכי נעם</p>
--	--

The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, Hebrewbooks.org, and the Tanach section of Chabad.org.

We continue to pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.