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שבת קודש פרשת תולדות - ד' כסלו תשפ"ג Shabbos Parshas Toldos - November 26, 2022

הדלקת נרות שבת – 4:3 וזמן קריאת שמע / מ"א – 8:44 וזמן קריאת שמע / הגר"א – 9:20 וסוף זמו תפילה/הגר"א – 10:08 זמו לתפילת מנחה גדולה – 12:14 שקיעת החמה שבת קודש – 430 ו מוצש"ק צאת הכוכבים – 5:20 צאה"כ / לרבינו תם – 5:42

ומצפה ומייחל שמא עוד יזכה אי פעם לאותה הארה הראשונה. אר לו חכמה ישכיל זה האיש, יבין כי לאותה הארה הראשונה שוב אין הוא צריך לה, הוא כבר עשה את שלו מכוח הארה זו. וכעת רוצים ממנו שידרוש את ה' ויתבונן

בספה"ק עד אשר ימצא מכוח דרישתו הארה חדשה. ושוב יזכה לעבוד את ה' בגדלות המוחיז בבחינה אחרת הנצרר לתקוז נפשו. באחת השיחות שדברתי עם **הגאוז רבי שמואל אויערבאר זצ״ל**. אמר לי

שצר לו לראות את מצב הדור הזה, אשר הם בבחינת 'שאינו יודע לשאול', ואינם יודעים ביו ימינם לשמאלם. רואה אני. התמרמר הגאוז. אנשים מבוגרים שמדרגתם בעבודת ה' אינו עולה על מדרגת בחורים ונערים אשר זה עתה הם בתחילת דרכם. מה זה עדיין לא עבר את נסיונות הקטנות וממילא עדיין הוא במדרגה נמוכה. כן זה על אף שעבר בחינות של קטנות מכל מקום לא עמד בה כדבעי ונשאר על עמדו באותה מדריגה. ומתנסה הוא שוב ושוב באותה מדה של צעיר לימים. ואינו רואה זכות לעצמו לצאת מאותו בחינות של קטנות ולהתעלות במעלות המדרגות. כ"ז מצד העדר הידיעה מהי תכליתו של האדם בעת סילוק המוחין, ועילו לדעת כי לעת כזאת מוטל עליו לעבוד את בוראו באתערותא דלתתא, עד אשר יאיר השי"ת שוב את עיניו ויזכה להארה חדשה הנצרר לו לאותה שעה. וכר יזכה להתעלות במדרגות ולזכות לתיקוז נפשו.

עניז זה ראיתי תמיד אצל ידיד נפשי **הצדיק רבי אברהם יורוביץ זצ״ל** אשר עבד את בוראו לא תמיד באותה בחינה, אלא מידי כמה שבועות פשט צורה ולבש צורה אחרת. תמיד היה לבו בוער להשי"ת. אר פעם מצד התעוררות ממדה זו ופעם מצד מדה אחרת. ועי"ז זכה והתעלה לפסגות המדרגות. ועבד את בוראו בכל מיני הילולים.

של הקב״ה. שאפילו אם הוא בעצמו אינו ראוי. מכל מקום כיוז שהקב״ה גומל חסדים טובים. הקדוש ברור הוא יענה תפילתו מצד מדת החסד. וכתב הגר״א שהני מילי ביז הני ב' תפילות הוא אם יהיה האדם ירא שמא יגרום החטא. שכל זמן שהאדם מתפלל להשי"ת שיענה תפילתו מצד מעשיו. שהרי יש לו זכותים. אם יש לו איזה חטא, אותו חטא שייך לגרום שימנע הקדוש ברוך הוא מלענות תפילתו. משא"כ אם אחר מתפלל להשי"ת שיענה תפילתו מצד מדת החסד, אין שום מקום להיות ירא שמא יגרום החטא.

ולפ״ז נראה לומר. שזהו הטעם מרוע יש מעלה גדול בתפילת צדיק בן צדיק. שהרי החילוק בין צדיק בן צדיק לצדיק בן רשע, שהצדיק בין צדיק היה מלומד להיות צדיק. אבל הצדיק ביו רשע לא היה מלומד להיות צדיק. רק מצד עצמו השתדל להיות צדיק. וא"כ י"ל שיש יותר מקום לצדיק ביז רשע לתבוע שיענה ה" בקשתו מצד מעשיו. שהוא מרגיש שיש לו יותר זכותים משאר בני אדם. ויכול לתבוע שהשי"ת יענה תפילתו מצד זכויותיו. ועל זה צריר להיות ירא שמא יגרום החטא. משא"כ הצדיק בו צדיק. שלא השתדל מעצמו כ"כ להיות צדיק שהרי היה מלומד משעה שהיה תינוק להיות צדיק, לא מרגיש שיש לו זוכיות כ"כ, וע"כ אינו תובע בקשת התפילה מכח זכותיו אלא מצד מדת החסד של הקב"ה. ותפילה שהוא מצד מדת החסד איז שום מקום להיות ירא שמא יגרום החטא.

מאת הגח"צ רבי גמליאל הכהן רבעוביץ שליט"א, ר"י שער השמים ירושלים עיח"ק

וכל הבארות אשר חפרו עבדי אביו בימי אברהם אביו סתמום פלשתים וימלאום ספר ... (כו-מו) - והחיות רצוא ושוב

7 זה הכתוב גרמז כלל גדול בדרכי העבודה. דהנה. ידוע הוא הכלל של והחיות רצוא ושוב, והיינו כי אף אם זוכה האדם להארה דקדושה ומתעורר לעבוד את ושי״ת. מ״מ אי אפשר לו להחזיה מעמד מכוח אותה הארה כי אם לזמז מה. שבוע לפעמים אף ב' או ג'. אבל בסופו של דבר מפיג הארה זו את טעמה, ובכדי שיזכה האדם לחיות מחדש נצרך הוא להארה והתעוררות חדשה, ומוטל עליו לעיין בספרים ושם ימצא את מבוקשו ושוב יזכה לחיות דקדושה לעוד זמו מה. עד אשר נם לזאת יתרגל האדם ושוב לא יתפעל ממנה. ויהיה עליו לחפש אחר התפעלות

על פי זה מבואר **בספר שפת אמת** עניז הבארות. שהם מורים על אורות טליונים. ונתגלו כימי אכרהם שעבד את בוראו במדת החסד. ואז זכו להארה מצד זרה זו, אך לאחר זמן נסתמו, כי אז הגיע שעתו של יצחק, שעבודתו היתה במדת גבורה. והוצרכו אז להארה חדשה של מדת הגבורה והיה על יצחק לעורר את מדתו באתערותא דלתתא. עד שזכה גם הוא להארה מצד מדתו באתערותא

ידיעה זו היא הגורמת שבני עלייה המה מועטים. כי כשרואה האדם שנסתלקו ממנו המוחיז, הרי הוא אז כמגשש באפילה, תוהה ומשתומם הוא, היכן נעלמה אותה הארה שהיתה לו מקודם. ואיז הוא יכול להסביר לעצמו על מה נעדרה היא, וממילא נעשה בבחי' 'בטל' עושה הוא את עבודתו כמצות אנשים מלומדה,

ויעתר יצחק לה' לנכח אשתו כי עקרה הוא ויעתר לו ה' ותהר רבקה אשתו ... (כה-כא) - בענין מעלת תפילת צדיק בין צדיק

לרש״י: ״ויעתר לו. לו ולא לה, שאין דומה תפלת צדיק בן צדיק לתפלת צדיק בן ישע לפיכך לו ולא לה", עכ"ל. הרי הקב"ה ענה לתפילת יצחק, ולא לתפילת רבקה. שיצחק היה צדיק ביו צדיק. משא"כ רבקה היה תפילת צדיק ביו רשע. ויש מעלה בולה בתפילת צדיק בן צדיק יותר מתפילת צדיק בן רשע. ודבר זה צ"ב. מהו המעלה: הגדולה בתפילת צדיק בין צדיק שהוא יותר אלים מתפילת צדיק ביו רשע. הרי שניהם יו מתפללים עבור הצרה הגדולה שלא היה להם בנים. וכפשוטו היו מכוונים בתפילה בהדדי. וא"כ מהו החסרוז בתפילת צדיק ביז רשע. ולא עוד. אלא דמז הסברה תפילת צדיק בז רשע הוא יותר טוב. שהרי מי שאביו היה רשע. ואעפ״כ לא למד ממעשיו רעים. הרי הוא יותר גדול ממי שהוא בז של צדיק. שלא היה לו נסיוז להיות צדיק.

ונראה לענ"ד לבאר באופז אחר בהקדם יסוד גדול בעניז תפילה. דהנה **הגר"א** ואריך בכמה מקומות שיש ב' תפילות ששייך להתפלל. א] יכול האדם להתפלל השי"ת שיענה תפילתו בזכותיו. שמגיע לו ע"י מעשיו הטובים. שיענה השי"ת תפילתו. ב] שייר שיתפלל האדם שיענה הקב"ה לא מצד מעשיו. אלא אר ורק מכח מדת החסד

A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, דאש כולל עטרת חיים ברוך, קליבלגד הייטס

Kashrus in the Kitchen (55), Separation of Meat and Dairy. Last week, we began a discussion regarding finding different types of utensils together in the wrong place. Based on this, we may ask: if a dairy [milchig] utensil went through the washing cycle of a meat [fleishig] dishwasher, or the other way around. does it need to be kashered?

Three Parts of the Dishwashing Cycle. Let us analyze this question by breaking down the steps of the dishwashing cycle. **Step One:** When dishes are washed there are three activities that take place. The first is the removal of the pieces of food from the utensils. No water is heated at this point in the dishwasher. The most that could happen at this point is that hot water from the outside will come into the dishwasher and be sprayd up to the dishes. In *halacha*, this is known as "Iruv Kli Sheni" - pouring out from a secondary vessel which would not transfer any undesirable taste into the utensils.

Step Two. The next stage is the removal of grease from the utensil. This is done by a heater in the washing cavity that heats up the water and causes it to become hot enough to penetrate tastes into utensils [vad soledes bo]. However, by the time it and Hilchos Basar Becholov [Hofstedter] p. 270-271.

reaches that temperature, it becomes mixed with dish soap that has a very bad taste and any flavor that will enter the utensils has a really bad taste and cannot cause any treifos.

Step Three. After this, a second sequence of spraying water takes place without any soap, in order to wash away and clean off the soap and grease residue. This water has been connected to the original meaty [fleishig] residue and might not become repulsive from the added detergent. The movement of the sprayers probably cause the spray to disconnect from its source before it reaches the dishes. Such a spray is not able to heat up the meat and penetrate its taste into any utensils. Even if it remains a connected spray, it is not clear that it can still be strong enough to penetrate and insert a taste into the dishes or utensils, especially since it goes into a pipe before being sprayed.

Summary. According to the above there are reasons to say that the minority utensil does not need to be kashered, especially if one will now leave it for twenty-four hours. However, since the above is not absolutely clear, one should *kasher* those utensils that can be *kashered.* Regarding all the above, see **Ezer Lashulchan** p. 199

באן הראתאים – תבלאן מדף האומא – נהראם

but when he mei" ("והוא בהן לק-ל עליון") שם בן נח to déscend from כהונוֹה שמושם' - Originally הקב"ה לחוציא כהונה משם' אברהם. he first blessed him and then *Hashem.* "ברוד אברהם לק-ל עליוו הונה שמים וארץ. וברוד ק-ל עליוו". and the ברוד אברהם". and the אברהם from him. The **י"ר explains that even though אברהם אבינו and not through Shem.** זורכה still he was אורכה to the *kehuna* מורעו של שם and not through Shem.

The אי"ח תקפ"גו **רמ"א and to sav a המולה בדש on מתוקה and to sav a לל ר"ח מתוקה and to sav a יש נוהגיו brings that ואו"ח תקפ"גו רמ"א**. The brings the מ"א that says one should first make a ברכה, then eat a bit of the apple and then say the ברקשה, but not to say it between the *beracha* and eating, as that would be as ומקראי קודש ימים נוראים ור' **צבי פסח פראנק.** הפסק writes that it would be easiest to just say the before the *beracha*, but we don't do that because the בהשה savs one should first sav בהשב שבח and then sav his personal . That's why שמונה עשרה starts with the first 3 brachos that are הקב"ה on שבח and only then do we address our personal needs after that. He then quotes the אדרה who says based on this Gemara, that when one takes a drink of wine or whiskey, he should first make a before his friend. The Sefer Elef Hamagen בל his friend בלחיים. This way he gives preference and bentches ה' before his friend. The Sefer Elef Hamagen t אפרים ס' תקפגו. when discussing the תפוח בליל ר"ה brings a different reason why we can't say the בקשה of a sweet year before the beracha on the apple. He brings our Gemara in Nedarim that says the kehuna was taken away from Shem because he blessed א"א before Hashem. Therefore, one should make the beracha on the apple, eat a bit and then say the בקשה. He says one should be very careful about this order and similarly, when one wishes his friend a לחיים he should first make the beracha, take a sip and then say

Some sav the משתה to sav מילו to sav מילו לחיים comes from the ושבת סוּ: ז גמ' where it relates that משתה for his son and every time he drank a cup of wine he said. "חמרא וחיי לפום רבנו" - "Wine and Life to the mouths of the Rabanan." The של"ת explains it was to convey to the ה attendance, that the sole purpose of the wine was to loosen them up so they can talk more in learning. Another מקור given is the הכמים that savs. "היוצא ליהרג משקיו אותו קורט של לבונה בכוס של יין כדי שתטרף דעתו". When one was condemned to death by *Bais* Din, on the way to carrying out his sentence they would give him a strong drink to confuse (sedate) him. So, in contrast, when we drink a strong drink, we wish our friends לחיים!

R' Avraham Hakohen Pam zt"l (Ateres Avraham) would say:

' ייקח עשו את מחלת בת ישמעאל" - Later, Machalas bas Yishmael is referred to as Basmas. Rashi explains that we learn from here that one who gets married achieves a Mechilas Avonos - forgiveness of sins. Why is Esav the one who teaches us this important lesson? When Esav got married a thought of *Teshuvah* actually passed through his mind. Even a wicked person has the ability to do *Teshuvah*. Therefore, it is from him that we learn that a *chosson* can do *Teshuvah*."

A Wise Man would say:

"When we are no longer able to change a specific situation, it is then that we are challenged to change ourselves."

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לזכר נשמח אמי הרבניח פריידא מרים (Zvwica) בת רב אלעזר בייניש ע"ה On her 2nd Yahrzeit: כשלו 'ד' By Yossie & Chava Krieger

מעשה אבות סימו

ויחרד יצחק חרדה גדלה עד מאד ... ויאמר בא אחיך במרמה ויקח ברכתד וגו' (כו-לג. לה)

For more than four years, R' Shloime Halberstam zt''l, his young son Naftulche (R' Naftoli Halberstam zt''l), and a large number of family members, had been continuously on the run from the dreaded Gestapo who were looking for them since their escape from Poland. In mid-1944, through constant miracles, R' Shloime and his son managed to reach Rumania, and found themselves hiding out in the city of Arad. R' Shloime urgently needed to reach the capitol, Bucharest, to obtain legal residency papers and focus on helping his family trapped in Rumania and Hungary. The problem was getting there.

Late one night, the *Rebbe* sat with his host, Reb Mottel Farkash, to discuss the limited options. "There are two ways to get there." Mottel said. "One is impractical and the other one is impossible!" The *Rebbe* looked at him puzzled. "You mean by train or by ... air?" asked the *Rebbe*. Mottel nodded. It was well known that the Rumanian police were avid Nazi sympathizers who patrolled every train headed to the capital. At every approaching stop, they would board to check every passenger's papers and examine every person's face. Papers can lie but a Jewish face tells it all; and they were experts in this sort of determination.

Traveling by train was truly impractical, but the other alternative - flying on an airplane - was even more dangerous and virtually impossible. How would the Rebbe get on an airplane? Every air field was controlled by the Nazis. To board an airplane, one would need a special government permit, which was impossible for a Jew to attain. Only military officials, Gestapo agents and wealthy German businessmen were allowed to fly the decidedly "unfriendly" skies.

But the *Rebbe* began pacing, his mind working furiously, a plan forming. A few days later, a "gentleman" arrived at the government airfield with an airplane ticket in hand. While the technicians checked the military craft, the controller announced in guttural German, and then in his native Rumanian: "Flight from Arad to Bucharest, leaving Airstrip 14 at 17:20 hours."

All the passengers prepared to board their flight. A number of Army officials in full dress regalia, and some others dressed in civilian clothes, milled about. Yet, they were all most obviously Nazis. Who could fail to notice their arrogant strut or their steely blue eyes? After the customs official checked their permits he left. The "gentleman" - clean-shaven and dressed in a crisp civilian suit, found a seat on the small aircraft and breathed a sigh of relief. Obtaining the gentile papers and permits had been difficult, but that was nothing compared to what would come next. Here, literally inside the lion's den, sitting among the very officials he has been hiding from, the Bobover Rebbe felt an urge to daven to Hashem, but he was afraid to draw attention to himself. Putting a cigar between his lips, he began to murmur silent prayers with all his heart and soul.

The turbulence of the flight did little to calm the *Rebbe's* nerves. Since the *Rebbe* could not possibly procure a military pass for the child, Naftulche had to travel by train, escorted by a gentile woman. He sat tensely for the duration of the flight and it took all his composure to maintain a calm and even casual exterior. Stealing a furtive glance at the other passengers, R' Shloime noticed that one was staring at him. Slowly, he turned back towards the window, his heart pounding furiously. Ostensibly to stretch his legs, he left his seat and wandered down the narrow aisle. Sure enough, the man's gaze remained fixated on him. R' Shloime tried to stay calm as he returned to his seat. Along the way, the plane made a short stop and the watchful Gestapo officer disembarked. A few minutes later, out of the corner of his eye, the *Rebbe* noticed a crew of policemen boarding the plane. Were they coming to arrest him? Incredibly, the police boarded the plane, chatting congenially among themselves. They found seats, settled down, and thankfully paid the gentleman with the cigar no heed.

Finally, the plane touched down in Bucharest. Just as planned and right on schedule, *Hatzoloh* activist Sammy Baraf was waiting with his car to whisk the *Rebbe* away to safety. Not until they arrived at his pre-arranged lodgings, did the *Rebbe* discard his disguise and relax. It was a truly terrifying ordeal, but one that only a man with the courage and audacity of the Bobover Rebbe, would be able to pull off. Not until 1947, after great self-sacrifice, did R' Shloime finally leave the bloodsoaked shores of Europe for America, where he was reunited with his son, Naftulche, and other members of his family,

Hashem, "Is not Esay the brother of Yaakov? For I love unconditional love for one, and pure unadulterated hatred for Yaakov and hate Esav..." Malachi extolls the tremendous love Hashem harbors for Klal Yisroel and the utter derision and contempt He has for the children of Esav - the two protagonists in this week's parsha.

The Ksav Sofer, R' Avraham Shmuel Binyamin Sofer zt"l, makes a brilliant observation which clarifies a key difference between Yaakov and Esay. He explains that there are two types of tzaddikim. The first is one who is a complete tzaddik in his own right, and the second is a tzaddik who is only considered righteous when measured against those who live around him. While it is clear that the basic difference

In the Haftorah, Malachi HaNavi exclaims in the name of between Yaakov and Esav is Hashem's profound and the other, it actually goes deeper than that, *Hashem's* love for Yaakov Avinu and his children runs so deep that there is nothing in the world that would ever change that. In fact, even when Klal Yisroel commits egregious sins and is deserving of punishment, *Hashem* goes out of His way to compare us to the children of Esav which automatically places us in a better light since Esay and his children are thoroughly evil to the core.

> Thus, no matter where we stand, we always have an opportunity for redemption since in the Almighty's eyes, we are always better than Esav – a key idea to remember when a Jew occasionally falters in his avodas Hashem.

ויתרצצו הבנים בקרבה ותאמר אם כז

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

From a very young age we are taught the famous words of Chazal that when Rivkah Imeinu would pass by a Beis Medrash, Yaakov would kick, showing his urge to exit, and when she would pass by a beis avoda zara, Esav would do the same. The question arises: we know that an angel teaches every baby *Torah* in the mother's womb. So why would Yaakov want to forgo the opportunity to learn with such an exalted and distinguished *chavrusa*?

There are two answers to this question - one more famous than the other. The first is that *Torah* without toil, without the iust isn't the same as one who puts all his effort into it. Yaakov Avinu felt that being "spoon-fed" the Torah, albeit with a silver spoon, wasn't the way he wanted to acquire the Torah. His aspiration to be a יושב אהלים came to fruition. The velt says that we're not obligated to stand up for an expectant woman even though the baby she's carrying is a *Talmid Chacham*, (having learned Kol haTorah from the malach) because that is Torah that is acquired without any געעה.

There is a second *pshat*. In truth, it is not worth learning, even with a *malach* when the *chavrusa* next to you is a *rasha* like Esav. On the topic of *chaveirim*, I saw a beautiful *remez* from the **Shlah Hakadosh**. The word "חבר" has multiple "רחב" - he must choose a *chaver*, a friend. If he's a *chaver tov* then he should be "בחר" he should expand their relationship. If, however, he's ch"v like a "חרב" - a sword, then "ברח" - run away from him.

I have a cousin who told me that in the morning, after his mother would drop him off at his *yeshivah*, she would pull over and with a great deal of "trerren" (tears), she would daven to Hashem that her son should be successful in finding the right type of friends and *chaveirim*. May *Hashem* hear all of our *tefillos* and grant us all the right *hashpaos* and much *nachas*.

משל למה הדבר דומה ויאכל וישת ויקם וילך ויבז עשו את הבכרה ... (כה-לד)

משל: There was once a renowned professor who traveled the world, preaching his thesis on atheism. Whenever he came to a new city, scores of people would listen to his speeches. Tickets sold out very quickly and large auditoriums were filled to the brim. Everyone wanted to hear his impressive ideas and theories about this rather challenging subject. After many years of traveling the world, reaching far ends of the globe, he finally retired, and within due time, passed away.

His son, by then a renowned speaker himself, began having doubts about his father's thesis. Maybe there was a G-d after all, he thought. How could he be so certain that everything his father said was indeed correct? He decided he was going to ask none other than his father himself! With his abundance of connections, he procured a meeting a man who knew how line regarding an action he observed by another, or worse, a to conduct a séance (a purported way of communicating with *mitzvah* someone did, he shall know he just imitated Esav!

spirits in the nether world). He started by asking his "father" a few questions and when he was convinced it was really him, he got straight to the point. "Father, how are things there?" he asked. "Good," came the reply.

"Dad, what do you eat for breakfast?" "Salad," was the reply "Really? What about lunch?" Again the reply, "Salad."

"OMG! And supper?" "Salad, maybe carrots too."

"I can't believe this," the son exclaimed, "it must be awful there! How do you manage where you are?'

"Well, my dear son," came the reply, "it is not like you think. I am actually a kangaroo in Australia!"

נמשל: The posuk describes in detail how Esav ate lentils and then on the way out, spouted some mocking remarks about the importance of בכורה. Perhaps the vivid illustration is for us to paint the image. When someone "casually" shoots off a

ויהי עשו איש ידע ציד איש שדה ... (כה-כז)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM

There is a fascinating Yerushalmi in Nedarim (3-8), that describes how in future times, Esav will wrap himself in a talis and sit with the Tzaddikim in Gan Eden until Hashem comes and pulls him out. Why would Esav Harasha, the quintessential paragon of evil, think that he belongs in *Gan Eden*, and why would *Hashem* let him enter, only to throw him out?

The **Pnei Moshe** provides an amazing insight, quite an eye opening message for us all. He explains that Esav believes that because he has Zechus Avos, and comes from such an illustrious family, he can simply cover himself with a talis and PRESTO. he will become an automatic Tzaddik! In fact, the talis and the Zechus Avos both have the same quality - they lend themselves to the "חיצונית" - externalism, of a person! They are ways for a person to be considered righteous, even pious, without doing anything at all! So, *Hashem* comes along and throws Esay out of *Gan Eden*, in order to teach all the externally righteous people that this method simply doesn't work! It is *sheker*, falsehood, a life of lies, which often only becomes apparent after 120 years on this world, when one realizes that the lofty place in *Gan Eden* that he thought belonged to him, really does not!

It is interesting to note that the words, "אלקי אברהם (צחק וועקב" are found in the midst of the *Tochacha*, the harsh punishment that will befall Klal Yisroel if they do not follow the Torah. The Shlah Hakadosh explains that after describing all the evil decrees, Hashem looks at His Nation and says, "Wait, you are the children of Avraham, Yitzchok and Yaakov? You have such incredible *yichus* and *Zechus Avos*? So now, if that is the case, the punishment will be even worse!"

Especially, in today's day and age, being a member of an illustrious family is not a ticket to Gan Eden. One cannot cover himself in a talis and rest on his laurels, because he is a "Rebbisha Einekel" or a descendant of a great Rav. It is an awesome responsibility to have *yichus*, and *Zechus Avos* is what we must live up to on our own, rather than just rely upon.