



# PARSHAS TOLDOS

5772

## SHALOSH SEUDAH TORAH

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# The Fire of Yitzchak will Overwhelm the Inferno of Yishmael

## The Exile of Edom will be Taken Over by Yishmael Before Mashiach Comes

At the end of his life, Aisav went to Yishmael and married his daughter. This symbolizes that toward the end of the exile of Edom, the empire of Aisav, our current exile, Yishmael and Aisav will merge as one exile, and Yishmael will be the chief persecutor of the Jewish People. This is clearly seen in our time which is right before the coming of Mashiach.

Today, our main struggle is with the Ishmaelite nation.

## The Destruction of Yishmael Is Followed by the Coming of Mashiach

Last week, we quoted the 'Baal Haturim' at the end of Parshas Chayai Sarah. The Parsha finished off by listing the children of Yishmael, and concluded with the words, "על פני" "on the face of his brothers, he [Yishmael] fell". The first words of this week's parsha are, "ואלה תולדות יצחק", 'These are the children of Yitzchak'.

The 'Baal Haturim' sees great significance in the juxtaposition of these two phrases. "When Yishmael will fall in the end of days, then, [Mashiach] the son of David, who is a descendent of Yitzchak, will blossom."

When we see Yishmael beginning to fall, we can expect to soon greet Mashiach.

## Every Tzaddik has a Counterpart in Evil

Every Tzaddik (righteous person) has a Rasha (evil person) on this world opposing him. When the Tzaddik departs, his counterpart has no reason for existence and therefore also dies.

The opposing Rasha of Avraham Avinu was Nimrod. On the day Avraham Avinu died, Yaakov cooked a red bean dish for his father. Aisav walked in just then and demanded to eat the dish because he was very tired from having killed Nimrod. Thus, we see that Nimrod died on the day Avraham Avinu departed from this world<sup>1</sup>.

Aisav was the opposing Rasha of his twin Yaakov. Rivka, fearing that Aisav would kill Yaakov because he had tricked him out of the blessings, expressed herself, "לָמָּה אֶשְׁכַּל גַּם -" "שָׁנִיכֶם יוֹם אֶחָד"<sup>2</sup>, 'Why should I be bereaved of both of you on one day?' She knew that if Aisav will kill Yaakov, Aisav will die soon after, because without his counterpart in holiness, he has no reason for existence. In fact, Rashi on this verse mentions that Aisav did indeed die on the day Yaakov was buried.

## Yitzchak & Yishmael – Two Opposing Forces

The counterpart of Yitzchak was Yishmael, his half brother. It is *his* merit that will destroy Yishmael before Mashiach will come.

The entire creation is comprised of four primary elements; fire, wind, water and earth. Both Yitzchak and Yishmael have a connection to the element of fire.

Yitzchak's attribute is 'Din', strict judgment. He was the paradigm of 'Yiras Shamayim', awe of Hashem. 'Din' is a fire of holiness that tolerates no deviation. (Today the world isn't governed with the middah of 'Din', because the world is imperfect, and the middah of 'Din' doesn't tolerate imperfection<sup>3</sup>.)

Yishmael has a connection to the power of fire from a different angle. He is the son of Avraham Avinu, the persona of 'Chesed', loving-kindness. He inherited this 'Chesed' in a perverted form. Unbridled 'Love' is the fire of lust. The Ishmaelite nations are the most immoral of all nations<sup>4</sup>.

Fire enlightens and fire destroys. The holy fire of Yitzchak illuminates while the evil fire of Yishmael destroys.

### **Yishmael's Claim to Eretz Yisroel**

The Jewish People merit inheriting Eretz Yisroel because of their fulfillment of Bris Milah. Milah is a fiery covenant between Hashem and the Jewish People that the Jewish People keep themselves holy. The first word in the Torah, בראשית, alludes to this. בראשית has the same letters as the word ברית אש, a fiery covenant<sup>5</sup>.

Yishmael claims that he, too, has the merit of Bris Milah and should also inherit Eretz Yisroel. In fact, he claims that his Milah is superior to Yitzchak's, since he underwent his circumcision when he was thirteen, and had the power to protest<sup>6</sup>.

However, he is completely mistaken. Not only is his Milah not superior to Yitzchak's, *it is no Milah at all*. His Milah is an operational procedure. He declares no bond with Hashem through his Milah, and he keeps himself no holier through it.

However, since he argues that he deserves Eretz Yisroel, heaven appeases him. He has Eretz Yisroel when the Jewish People are in exile and Eretz Yisroel is empty. For an empty Milah, he is rewarded with an empty Eretz Yisroel. Indeed, the crusaders could not rid the 'Holy Land' of the 'Infidel' Muslims.

Recently, Jews from Diaspora have returned in droves and Eretz Yisroel is no longer empty. Eretz Yisroel was, therefore, taken away from Yishmael and a substitute appeasement was necessary.

### **Yishmael's Control Over the Power of Fire in Modern History**

Since the beginning of the 20<sup>th</sup> century, as the power of Yishmael over Eretz Yisroel was taken away, the western countries have become more and more dependent on the Ishmaelite nations for their oil to supply their energy needs. (The power of fire is termed 'energy' in modern terminology.)

The angel predicted that Yishmael would have, "ידו בכל יד כל בו"<sup>7</sup>, 'his hand in everything, and everyone's hand against him'. Unkelos translates this to mean that he will need everyone and everyone will need him. Even though everyone hates him because of the trouble he causes them, they are too scared to provoke him because they need his oil, i.e. his fire.

This is an astonishingly accurate summary of modern history.

### **In the Month of Kislev Hashem Devastates Yishmael**

Last week we discussed how the Month of Kislev stands in opposition to Yishmael. In summary:

The entire month of Kislev is characterized by the holiday within it, Chanukah. Chanukah is a festival of Mashiach and the coming of Mashiach has to be preceded by the destruction of Yishmael.

On each day of Chanukah, we read the verses in the Torah that discuss the sacrifices of the twelve Nesiim (leaders) of the tribes that inaugurated the Mishkan (tabernacle). The reading of the sacrifices of the Nesiim has the power to destroy the twelve Nesiim of Yishmael.

The constellation of the Month of Kislev is 'קשת', a bow. Yishmael is a "רובה קשת"<sup>8</sup>, 'a shooter, an archer'. The power of Kislev, the month of קשת, destroys the רובה קשת.

The flames of Chanukah overwhelm the fire of Yishmael. The lights of Chanukah shine with the light of Mashiach who will appear with the annihilation of Yishmael.

### **The Erection of the 'Sukkah' of King David**

The Kingdom of Mashiach, the descendent of King David, is referred to as 'Sukkas David'<sup>9</sup>. The Kingdom of the Davidic dynasty reflected the Kingdom of Hashem.

Yerushalayim is built when the Kingdom of Hashem is perceptible within it. Neither the tallest buildings, nor the most magnificent edifices, build Yerushalayim. Only with the resurrection of the Kingdom of David, which serves as a manifestation of the Kingdom of Hashem, will Yerushalayim be erected.

A Sukkah is kosher only if it is at least ten handbreadths high. This is because the Shechina, Divine Presence, dwells on the most essential part of the Sukkah, the S'chach (covering) and the Shechina never descends less than ten handbreadths<sup>10</sup>.

Today, in exile, the Sukkah of David is not ten handbreadths high because it has fallen, the dynasty of David is in shambles. Because of the exile, the Jewish Nation finds itself in a dismal abyss.

To raise the Sukkah of David, and the Jewish People, the Shechina *will* descend lower than the usual minimum of ten handbreadths. This is the prayer we add the Grace after Meals on Sukkos "הרחמן הוא יקים לנו את סוכת דוד הנופלת", 'The Merciful One, may He erect the fallen Sukkah of David'.

### **On Chanukah, the Sukkah of David is Erected**

On Chanukah, the Shechina descends beneath ten handbreadths, and we specifically light the candles there. When we kindle the lights, the souls of Jews that lie in the depth are lit up.

However, we won't suffice with lighting up their souls and leaving them to glow in the dark. We will raise them back into holiness.

The Halacha is that on Friday we light the Chanukah candles before the kindling of the Shabbos candles. The Arizal states that the reason we light in this order, is so that the souls we illuminate with the Chanukah lights in the depth, should be uplifted into the sphere of Shabbos with the lighting of the Shabbos candles. We first ignite these Jewish souls, and then lift them back into holiness. The flame of Chanukah is sublimely lifted and fuses with the flame of Shabbos<sup>11</sup>.

Hashem promised that he will rebuild Yerushalayim, his reign will once again be manifest within it with the re-establishment of the Kingdom of David. "ואני אהי' לה נאם ה' חומת" <sup>12</sup> "אש סביב"12, 'I will once again be for her [Yerushalayim] a surrounding fortress of fire', is gematria, "סכת דויד הנפלת" (they both equal 1069). The presence of G-d will fill Yerushalayim again; the Sukkah of David will not forever be dismantled, it will be erected tall.

## **The Twenty Four Adornments of the Shechina**

The sovereignty of Hashem in creation is referred to as the 'Shechina', Divine Presence. The Divine is present and reigns over all of creation.

The Shechina is compared to a Kallah (bride). Just as the Kallah receives from the Chassan (groom), so too, the Kingdom which the Shechina reflects is received from Hashem.

The name of Hashem which refers to the Shechina is the name, א and ד and נ and י, referred to as 'Adna'. 'אדון' means master. The Shechina is the embodiment of Hashem as the master of the universe.

Being that there are four letters in the name 'Adna', there are twenty four combinations of it. There are 24 books in Tanach. Each of them corresponds to a different order of the name 'Adna'.

The 24 books of Tanach are referred to as the '24 Adornments of the Kallah', as they correspond to a different combination of the name 'Adna' that refers to the Shechina, the Kallah<sup>13</sup>.

Shabbos is the day in which the Kingdom of Hashem is reinforced. We do not work, because on this day we express the truth that it is Hashem that determines what will be, not our efforts. Being that Shabbos is a day which expresses the mastery of G-d, she too is a Kallah. Therefore, Tractate Shabbos has 24 chapters in it.

## **Divrei Hayamim – the 24<sup>th</sup> Book of Tanach**

Divrei Hayamim, the 24<sup>th</sup> book of Tanach completes the Shechina because it is her final Jewel. With Divrei Hayamim, we have all the arrangements of the name 'Adna'; Hashem's kingdom is complete.

Aptly, the entire purpose of Divrei Hayamim is to delineate the lineage of King David<sup>14</sup>, through whose Kingdom, the Kingdom of Hashem is manifest on earth.

In Divrei Hayamim, David's name is spelled, דויד, with a 'י'. David's name is spelled in its completeness in the book where the Kingdom of Hashem which he reflects is completed. דויד with the 'י' is gematria 24. His name, when completed, represents the 24<sup>th</sup> combination of the name of Hashem.

The last words of Divrei Hayamim are, "ה' אלקיו עמו ויעל", 'May Hashem his G-d be with him and he shall go up'. It is gematria <sup>15</sup> "כי נחם ה' ציון"15, 'for Hashem will console Tzion' (they both equal 310). With the final words of Divrei Hayamim, the Shechina is completed, and Tzion is consoled with the return of her King.

## **King Chizkiyahu and Sancherav**

Sancherav was the king of Assyria and a world conqueror. He exiled the ten tribes of Yisroel and headed toward the remaining tribes of Yehuda and Binyamin. King Chizkiyahu cried out to Hashem, and a great miracle occurred. The night before the legions of Sancherav were to battle Yerushalayim, an angel killed all 185,000 of them.<sup>16</sup>

Chizkiyahu was a great Tzaddik. Being of Davidic descent, he was a candidate for Mashiach. The Gemarah states that Hashem wanted to appoint him Mashiach, and Sancherav as 'Gog and Magog'. (Before Mashiach will come, there will be an apocalyptic world battle, and 'Gog and Magog', the embodiment of evil, will be destroyed.)

The Attribute of Din accused Chizkiyahu of being unworthy for the task of Mashiach. He had experienced a great miracle but sang no Shirah, song of praise to G-d expressing his gratitude.

Chizkiyahu was a great Tzaddik, worthy of being no less than Mashiach. Why didn't he sing Shirah?

### **Does Having Potential to be Something Equal Actually Being It?**

The Gemara lists three things that Chizkiyahu did that the sages agreed to and three things that they didn't agree to. One of the things that they didn't agree to was that he once declared a leap year on the thirtieth day of Adar.

Generally, if the sages determined that Nissan was coming out too early in the season and it would not be in the spring season as the Torah wanted it to be, they would declare the month after Adar, not as Nissan, but as a second Adar. This would make the year a leap year.

However, this can be done in Adar only. Once it is already Nissan, it is too late to retroactively declare it Adar.

A lunar month can be either twenty nine days, or thirty days. The Sanhedrin (highest court of sages) would wait each month to see if two witnesses would come forth testifying that they had seen the new moon. If they would come the thirtieth day of the previous month would be declared the first day of the coming one. Otherwise, the next day, the thirty first day, would be declared the first of the new month.

The thirtieth day of the month of Adar has the potential to be the first in Nissan. The opinion of the sages is that **if an entity has the potential of being something, then it's considered as if it's already it**. This would mean that the thirtieth day of Adar, being that it has the potential of being Nissan is like Nissan already. Just as one cannot declare a leap year during Nissan, one cannot declare a leap year on the thirtieth day of Adar because it has the potential of being Nissan, were two witnesses to come and testify that they saw the new moon.

King Chizkiyahu did not agree with the sages. His opinion was that **just because something has the potential to be a certain entity, it's not as if it's already it!** Therefore, even though the thirtieth day of Adar has the potential of being Nissan, it's not as if it's already Nissan, and a leap year can be declared on it.

### **The Ten Shirahs**

The Midrash<sup>17</sup> states that there are ten Shirahs. Nine have already been sung by Adam, Avraham, the Sea of Reeds, the Well of Miriam, Moshe, Yehoshua, Devorah, David, and Shlomo. The tenth Shirah will be sung by Mashiach.

It is possible that Chizkiyahu didn't want to sing a Shirah after his miracle because he knew that the tenth Shirah is reserved for Mashiach. Even though he knew that he was a possible candidate for Mashiach, his opinion was, as seen by the fact that he declared a leap year on a day that has the possibility of being Nissan, that **just because one has the potential to be something, it's not as if it's already it!** Just because he has the potential to be Mashiach, it's not as if he was already appointed Mashiach and thereby given the right to sing his Shirah!

### **We Determine the Halacha (law) According to the Sages**

However, the halacha is not according to King Chizkiyahu. We do not declare a leap year on the thirtieth of Adar. In the final analysis, **if one has the potential to be something, then it's as if it's already it** Even though Chizkiyahu was not appointed Mashiach, he would have been had he sung Shirah because he had the potential to be Mashiach.

Chizkiyahu begged mercy for himself, "וה' הטוב יכפר בעד<sup>18</sup>", 'May the good G-d exonerate me'. For what did he need forgiveness? What did he do wrong? It can't be that he was scared that the entire Jewish Nation ate Chametz on what should really have been the fifteenth of Nissan, and was reckoned, through his error, as the fifteenth of Adar. This is because even if the Sanhedrin makes a mistake in the subject of reckoning the months and years, the ruling is valid and all the heavenly worlds adjust accordingly. The Torah, which determines reality, was entrusted to the sages of Israel. If Chizkiyahu, as the Torah leader in his time, declared Nissan as Adar, *then it is Adar*.

Rather, Chizkiyahu begged for mercy, not for having caused the Jewish People to err in their upholding of the holidays, but for maintaining that **one who has the potential to be something, is not as if it's already it** and therefore neglecting to sing the Shirah of Mashiach. Due to his error, the coming of Mashiach was delayed.

### **Shirah Comes from 'Din'**

The delight that is inherent in Shirah, music, would be lost without the strict attribute of 'Din'<sup>19</sup> which tolerates no deviation. Creativity is limited in music (as opposed to the other arts) by complex mathematical rules of rhythm, beat and note combination. (It is only modern music, which many would argue is not music at all, which does not conform to these rules.)

Simchas Bais HaShoevah, the musical festivities on the holiday of Sukkos, begin on the second night which corresponds to Yitzchak, the embodiment of the attribute of Din.

Shirah, the Gemara<sup>20</sup> informs us, is said with wine. Wine is a drink related to the attribute of 'Din'; it is red, the color of 'Din'.

### **Take Full Advantage of Kislev**

In the month whose constellation is קשת, we destroy Yishmael the רובה קשת. We extinguish his fire through the flames of the Chanukah candles.

The essence of Chanukah is the Shirah we sing praising Hashem<sup>21</sup>. Shirah, which has a connection to the attribute of 'Din' which is fire that illuminates, will destroy Yishmael whose

fire destroys. We also have to focus on reciting the praises of the Pesukei D'Zimrah prayer with fiery devotion.

Each of the 24 days of Kislev until Chanukah corresponds to another of the 24 'Gems' of the Shechina. Our job is to polish each gem.

The last word of Divrei Hayamim is ויעל. It is gematria כסלו (they both equal 116). The book which completes the 24 'Gems' of the Shechina finishes with a word that equals the month in which the first 24 days correspond to the 24 'Gems' of the Shechina.

Chizkiyahu had the potential to be Mashiach. Because he didn't sing Shirah, his potential was not actualized. Every Jew has a spark of Mashiach within him<sup>22</sup>. We have to actualize this spark through learning Torah and prayer, and especially on Chanukah, through singing Shirah to Hashem.

May we merit in this month the light of Mashiach,

**שמחה לארצך וששון לעירך ועריכת נר לבן ישי משיחך במהרה בימינו אמן**

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<sup>1</sup> בראשית כה:כט-ל רשי שם

<sup>2</sup> בראשית כז:מה

<sup>3</sup> רש"י בראשית א:א

<sup>4</sup> קידושין מ"ט ע"ב

<sup>5</sup> זוהר

<sup>6</sup> רש"י בראשית כב:א

<sup>7</sup> בראשית טז:יב

<sup>8</sup> בראשית כא:כ

<sup>9</sup> עמוס ט:יא

<sup>10</sup> סוכה ה' ע"א

<sup>11</sup> טור ברקת

<sup>12</sup> זכרי' ב:ט

<sup>13</sup> רש"י כי תשא לא:יח

<sup>14</sup> רש"י תחילת הספר

<sup>15</sup> ישעיה נא:ג

<sup>16</sup> מלכים ב' פרק י"ה וי"ט

<sup>17</sup> מדרש זוטא שיר השירים א' פרק א'

<sup>18</sup> דברי הימים ב' ל:יח

<sup>19</sup> זוהר

<sup>20</sup> ברכות לה ע"א

<sup>21</sup> שבת כ"א ע"ב

<sup>22</sup> מאור ענים פ' פינחס