

# טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Toldos

5781

No.

542.440

## טיב המערכת

### Yitzchak petitioned Hashem – 'יעתר יצחק לה'

Moreinu HaRav shlit"א relates: Once, a woman was afflicted with a terrible illness *lo aleinu*. The family increased prayers, but unfortunately, she passed away. A while later, the father too became ill and the children did not know what to do. The father called over his children and he told them: "During the terrible Holocaust, there was a woman who gave birth to a baby whose bones were out of place. She knew of a gentile woman who knew how to correct this. She put herself in grave danger and left the ghetto. When she reached the gentile woman, the woman told her, "You know that you are all going to die. Come, and I will hide you in my basement." The Jewish woman replied, "But I have eight other children."

And yet, the gentile woman agreed, and in the dark of night the ten Jewish souls came and hid in the basement of the gentile. They hid there for about a whole year until the war ended.

"When the war was over, the whole family fled to America. From there they invited the woman who saved them, and they arranged a gathering in her honor. During the event they asked her, "Why did you put yourself in such danger to save ten Jewish souls?" She replied, "I love to read Tanach and I saw it written there that Avraham your forefather prayed to Hashem to save Sodom if there were ten *tzaddikim* there. I understood from this that if there are ten righteous individuals that you must save them from death. So I decided to save ten righteous Jews during the war." The father told his children: "At the time it happened, it was possible to think that Avraham Avinu's Tefillah had no effect at all, yet here we see thousands of years later an entire family was saved in the merit of his Tefillah."

Our parsha begins with Yitzchak Avinu's Tefillah (25:21), 'יעתר יצחק לה' – 'יצחק petitioned Hashem opposite his wife because she was barren'. We see from here that despite Yitzchak Avinu knowing that his wife was barren, this did not stop him from praying! The deeds of the fathers are a sign for the children, and we must learn from it. That even if we pray and the prayers are not accepted, and we see that our request is out of the ordinary, we must not give up and stop praying, for HaKadosh Baruch Hu hears every prayer. There is no such thing that a prayer does not make an impression, and if we pray and do not see salvation, we must believe that when the time comes, every prayer will have an effect.

- Tiv HaTorah - Toldos

## טיב ההשגחה

### 'To see the goodness of Hashem' – "לראות בטוב ה"

I suffered for a long time with a difficult infectious disease which caused me to travel overseas for examinations. While waiting for results, specialists suggested that I go to larger hospitals more experienced with my condition. But even for this, one has to wait for a bed to open up for me.

For Shabbos I received a bundle of parsha sheets and among them was 'Tiv Hakehila'. I eagerly read it with enjoyment as I always read it every week in Israel and when I read the column of 'Tiv HaHashgacha' I was very touched and I began to consider which *hashgacha* story I could send in so that I too could encourage *Am Yisrael* with my own *hashgacha* story. Suddenly, I realized that the situation that I now found myself was a unique *hashgacha pratis* and I was glad to share my story of *hashgacha* from Above with the readers. As I said, I am waiting for a larger hospital to accept me. In preparation, I have to go through some comprehensive tests. These tests were spread over about a month and a half with a test every day or two in different places in different cities. Sometimes I would have to travel twenty minutes and sometimes they were not at all pleasant. In other words, I would have to go from place to place while very weak and I would faint in the middle of the test. Because of the fainting, they would take me to the neurology department to test why I was fainting. The specialist in the department wrote that my condition was serious and he arranged all the tests in one place so I would not have to travel and he also arranged immediate admission to a large hospital because of my condition.

True, I was weak and I fainted, but HaKadosh Baruch Hu arranged that I fainted at just the right moment, not a moment sooner or later, which only Yisbarach would know how weak I was and I did not have the physical or mental strength to run around for tests.

Every person in every situation if he wants, can find the *hashgacha pratis* and should be happy instead of complaining and crying. I too could bemoan my situation, but I choose to see the good in everything and believe me, we see many miracles. Whoever goes around with a smile instead of tears will also lift the spirits of those around you.

.ש.ח

להתרחק מחבר רע  
To distance from a bad friend

טיב הפרשה

ויאמר עשו אל יעקב הלעיטני נא בן האדם האדם הזה כי עיף אני  
על כן קרא שמו אדום: (כה: ל)

Eisav said to Yaakov, "Pour into me, now, some of that very red stuff for I am exhausted." He therefore called his name Edom. (25:30)

Rashi explains: Pour into me – I will open my mouth and pour a lot into it. As we have learned in the Mishna, 'We may not stuff a camel on Shabbos, but we may pour food into its mouth.' (Shabbos 24:3)

It is mentioned in the name of Rebbe Pinchas of Karitz that one must look at the good qualities of another person, and in this way he will come to think that the other person is on a higher level than he is. This way the person will always conduct himself with humility, and if he sees that humility is difficult for him because after reflecting on the person and he does find good qualities that make his fellow better than he is, he then takes a closer look at himself and he finds even better qualities in himself more than his fellow. The result is that he loses his humility. The advice for him is that he should hold onto the original thought, that his fellow is better than he is, and what he sees now that he is better than his fellow is only the counsel of his *yetzer* who wants to negate his humility.

This advice is against the *yetzer* that wants the person to be arrogant, therefore, it blinds the eye of the person from seeing the good qualities of his fellow. The person has no other solution but to go with the true feeling of before, and to strengthen his humility.

This is the nature of the *yetzer* when discussing a friend who wants to help the person elevate in *avodas Hashem*. But when discussing a friend whose intent is to do bad and to sin, then the pot is turned upside down, and instead of exposing the person's bad traits and coming up with excuses to distant himself from him, the *yetzer* convinces the person to keep looking for favorable qualities so that people will continue to associate with him, and they will be persuaded to follow his ways *Rachmana litzlan*.

In a situation such as this one, it is incumbent on the person to conduct himself in the opposite manner. When he is introduced to a person who is followed by others though his actions are questionable, he should not follow the others which will not work out well for him. If he sees a flaw in him, he should hold himself back from being his friend, even when the *yetzer* tries to confuse him and proves to him that the other's actions are praiseworthy. But if he sees that the *yetzer* is pressuring him and he can barely discern between good and bad, then it is incumbent on him to focus on the flaws and impress upon himself that for these reasons he should not associate himself with him because it will not work out well for him. If he still cannot dissuade the *yetzer* then he should consider how this will conclude, and he should understand that the attraction here is only a test to make him stumble, and if he passes the challenge, it will be proven that this is so.

We see this thing in the passage before us. The Torah testifies (25:30) 'על כן קרא שמו אדום' – 'He therefore called his name Edom'. We must understand: 1. What is the significance of calling him by name? 2. We must also understand the need for this name, everyone knows his name was 'Eisav'? 3. The posuk makes a point of stating that he was not called 'Edom' as other people, but 'he therefore called his name Edom', one person called him by this name, Yaakov, why did he do this?

In order to understand these things, we must understand how it was possible for Yaakov to spend all those years together with his brother Eisav. Everyone could see the difference between these two, Yaakov was the one who was not involved in the matters of this world, he just stayed between the walls of the Bais Midrash, there he sat in Torah and *avodah*. Eisav however, squandered his time on the pleasures of this world. He would go to the fields hunting animals and he would enjoy the meat. In order to cover his actions, he disguised them by doing them 'for the sake of Heaven' since he had to support himself. *Im ain kemach ain Torah* - if there is no flour then there is no Torah. But everyone knew the truth, his words were only an opening to purify that which was despicable.

Now this is amazing, despite the vast difference between them, Eisav was beloved by Yitzchak. This caused much pain to Yaakov, since he was the one who subjugated himself to accept upon himself the yoke of the Kingdom of Heaven. Still, his father did not appreciate his worth, just the opposite, he saw how his father endeared his brother who followed the desires of his heart.

This reality caused Yaakov to be faced by a great challenge. He began to think that perhaps HaKadosh Baruch Hu did not want his *avodah*. Yitzchak, who had *Ruach HaKodesh*, did not step in, so maybe Eisav's words were right, that his intent was for the sake of Heaven. Perhaps it would be fitting to negate himself before Eisav and follow after him to do as he did...

All this is the doing of the *yetzer*, to always test the person and prove to him that there is no favor to the upstanding, but only to those who pervert their ways.

Since this was so, Yaakov wanted to test his lot, to veer slightly from his usual way, as we see in the holy *sefer* 'Ohr HaChaim' on the posuk (25:29) 'ויזד יעקב נזיד' – 'and Yaakov boiled a stew'. The reason that caused Yaakov to deviate from his ways and involve himself in cooking, something he had never done before, was because of the doubt that stirred within him when he saw Yitzchak's face shone on Eisav. Therefore, he too wanted to make a tasty dish for his father, perhaps this was the true way the person should act.

When HaKadosh Baruch Hu saw that Yaakov's resolve was weakened, He wanted to remove Yaakov from the nature of Eisav. Then, when Yaakov would see the baseness of Eisav his mind would be at ease. This proved that Eisav's inner feelings were not the same as his outer appearance. This would give him the fortitude to be able to withstand any challenge the rest of his life. Therefore, while Yaakov was cooking the lentil stew, Eisav showed up in all his glory, and with his filthy mouth he revealed his nature. He was only a low, base man who could not control his desires, and he gave up his honor and his birthright for some 'lentil stew'. It was hard for him to wait even a minute to put it on a plate, therefore he told Yaakov to pour it from the pot into his mouth, something which even the least mannered person would not be brazen to ask.

After Yaakov saw all this, he understood that it was the hand of *hashgacha* that did this, that Eisav would not be able to hide his nature. This would sustain him through many years of challenge [which continued for the next 48 years, until he received the blessings when he was 63. Only then did Yitzchak realize that Yaakov was the true tzaddik]. Since this was so, Yaakov knew that this 'enlightenment' must be etched in his memory, perhaps in the many dark days ahead the challenge will be too difficult to bear and the only way he will endure is with this memory. In order to remember these things, he accustomed himself to call Eisav by the name 'Edom' which reminded him of the red lentil stew and the nature of Eisav. We have now answered the three questions quite well.