

# טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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

English Edition

Toldos

5785

No.

759.659

## טיב המערכת

### קום ברח לך – Arise and flee

There is a joke about a clever man who worked with simple folk. Every morning, he would call to hear the weather forecast, and when he arrived at work, he would inform all his colleagues about the upcoming weather. When his friends asked how he knew what the weather would be, he replied, "*Ruach HaKodesh*." One day, the phone was out of order, and he could not make his call. That day, he did not know the weather forecast. His friends asked him, "What happened today?" He answered, "Today, the '*Ruach HaKodesh*' did not work."

There is a big question in our parsha. Rivka Imeinu learned through *Ruach HaKodesh* that Eisav was thinking to himself (27:41), 'יקרבו ימי אבל אבי ואהרגה אחי' - '*The days of mourning for my father are near; then I will kill my brother Jacob.*' Because of this, she sent Yaakov away to Charan. But we must understand: why did she send Yaakov immediately? If she had *Ruach HaKodesh*, surely she knew that Yitzchak would live many more years. So Eisav's threat to kill Yaakov was not immediate! On the other hand, we all know the story of Eliphaz, Eisav's son, who pursued Yaakov to kill him at his father's command. This shows that Eisav did not actually wait until his father's death to act on his threat!

The truth is that Rivka's *Ruach HaKodesh* was accurate. As the Torah testifies, Eisav indeed thought about killing Yaakov after their father's death. But Rivka understood that Eisav's anger could change his plans, as indeed happened. Therefore, she hastened to send Yaakov away before it was too late.

We all know how terrible conflict can be, and we are well-acquainted with the teachings of Chazal about the dangers of anger. One does not need *Ruach HaKodesh* to predict what might happen when conflict and anger combine. This is what Rivka Imeinu teaches us: if, *chas v'shalom*, conflict arises, the first thing to do is to distance oneself—far, far away. As the Mishnah teaches (Avos 4:18), "*Do not attempt to placate your friend in the moment of his anger.*" Perhaps later, one can try to make amends, but not in the heat of anger—even if you are right. May Hashem protect us from falling into such trials and disgrace.

- Tiv HaTorah - Toldos

## טיב ההשגחה

### 'כי לה' הישועה' - 'For salvation is Hashem's'

We enrolled our baby daughter in a daycare program, but since she is still very young, we requested to start sending her in the month of Cheshvan instead of beginning in Elul. To be honest, if it were possible, we would have preferred to start in Kislev, but that is not commonly done, and with no other choice, we registered for Cheshvan.

As the month approaches, the little one is still too small, and then I receive an apologetic phone call from the daycare. In a hesitant voice, the caller says, "Hello, I am so sorry, but we do not have enough staff, and it will take another month until a caregiver returns to work. Until then, we will not be able to take your child." She finished speaking in an apologetic tone.

I was so overjoyed that Hashem heard my prayer and brought me salvation in the most unexpected way!

.יא.

### 'מקדים עוגה למכה' – 'Getting the cake ready before the crisis'

In honor of the *Shabbos Aufruf* (Shabbat Chatan), I ordered a few cakes for the evening meal's dessert from a friend who owns a bakery. The man delivered three enormous boxes, neatly arranged with rows of cakes cut into cubes in various flavors and colors—an exceptionally large amount. When I asked him why he brought so much, he replied that it was a gift from him.

That night, hardly anyone ate the cakes because there were also nuts and other refreshments, and everyone was already full from the *seudah*.

I felt regretful about the large quantity, wondering what we could possibly do with it all—even if it was a gift. I could not bear the thought of throwing away such delicious and high-quality food.

The next day, during the Kiddush I hosted at the shul, everything became clear: it turned out that the hot plate for the kugel was not working at all, and the kugel remained cold. I immediately remembered the trays of cakes and brought them out for everyone. Everyone ate and enjoyed them, and there was even a small amount left over.

Only then did I realize how good Hashem is and how He prepared a solution in advance. If not for those cakes, there would have been nothing to serve at the Kiddush.

.מר.

שורש ההבדל בין עשיו ליעקב  
The root of the difference between Eisav  
and Yaakov

טיב הפרשה

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֶשָׂו אִישׁ יָדַע צִיד אִישׁ שָׂדֵה וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהֳלִים: (כה:כז)

**The lads grew up and Eisav became a man who knows trapping, a man of the field; but Yaakov was a wholesome man, abiding in tents. (25:27)**

When reflecting on the Torah *posuk* before us, it is fitting to delve into the root causes that led to the vast disparity between Yaakov and Eisav. A profound question arises for anyone who contemplates the events: after all, both were born and raised in the same household, and their living conditions were ostensibly equal. Why, then, did one deteriorate and adopt a corrupt lifestyle, while the other elevated himself to the extent of becoming one of the "pillars of the Divine chariot"?

To understand the cause of the matter, we must carefully examine the nature of their actions and the underlying motivations. The Torah states (25:27), "*Eisav was a skilled hunter, a man of the field.*" From the plain meaning of the text, it does not initially appear that Eisav chose a path of evil. After all, a hunter who roams the fields is not inherently sinful; he requires a livelihood and chose hunting as his profession. Eisav justified his actions by explaining that he needed to earn a living. Therefore, he roamed the fields and sustained himself through his hunting. If one were to ask, "What about Torah? Should it not take precedence?" the response would be (Avos 2:2), "*It is good to combine Torah with worldly endeavors.*" Eisav sought to fulfill both ideals: to engage in work while not neglecting Torah study. Indeed, we might even say that Eisav made a point of setting fixed times for Torah study. This is evident from the fact that questions arose during his learning, such as, "How does one tithe salt and straw?" These inquiries reflect a person seemingly striving for righteousness—desiring to be devoted to both heaven and others. Eisav sought to avoid being a burden on society or counted among those dependent on others' charity. He distanced himself from rabbinic positions, refusing to benefit from the crown of Torah, and fulfilled with great care the teaching of our Chazal: "*Love work and despise positions of authority*" (Avot 1:10). He worked, earned his livelihood, and studied. It is no wonder, then, that (25:28) וַיֵּאָהֵב יִצְחָק אֶת עֵשָׂו - '*Yitzchak loved Eisav.*'

But רִבְקָה אֲהָבָת אֶת יַעֲקֹב - '*Rivka loved Yaakov*' because '*HaKadosh Baruch Hu granted extra insight to women more than to men*' (Niddah 45b). She saw Eisav's true intentions. His hunting was not about earning a livelihood—Yitzchak's wealth could provide for all their needs. Instead, Eisav lacked interest in Torah study and sought the fields to indulge in hunting and cruelty under the guise of necessity. But, even if it was hard for him to sit in the Bais Medrash, he still could not rebel against his Creator. Rivka understood that Eisav's outward righteousness masked his true desires, while Yaakov's commitment to Torah and spiritual growth was genuine. This insight guided her love and support for Yaakov.

Indeed, Eisav's end revealed his true beginning. On the very day that Abraham passed away, while still a young man of fifteen, Eisav sinned with five transgressions during his time in the field (*Bava Basra 16b*).

Had he truly intended only to earn a livelihood, he would not have lingered in the field for other pursuits. He would have fulfilled his work responsibilities and promptly returned to the Bais Medrash. In truth, Esau's outings were driven by a desire for indulgence, not necessity. This is why he did not refrain from acting on his baser instincts, such as assaulting a betrothed maiden and robbing others, as Chazal explain.

Yaakov, in contrast, faced the same challenges as Eisav. After all, he was Eisav's twin, experiencing the same difficulties. Yet, Yaakov, who embodied *truth*, resisted the temptations of the *yetzer*. He understood clearly that these were false enticements, including the claim that he must leave to earn a livelihood. Yaakov chose to remain in the Bais Medrash, confronting the struggles imposed by his *yetzer*.

This is hinted at in the phrase, "*Yaakov was a simple man (tam).*" The letters of *tam* can be rearranged to spell *meis* (death), symbolizing the initial sense of lifelessness many righteous individuals feel in their Torah study. Yaakov, too, experienced this lack of inspiration, but with truth as his guiding light, he devoted himself fully to Torah. By doing so, he transformed *meis* into *tam*, becoming wholehearted with His Torah and mitzvos, and rose to be the chosen of the *avos* with *tiferes*.

From what we have discussed, it is clear that both Yaakov and Eisav faced similar struggles with their *yetzers*, but the difference between them lay in their choice of how to respond. While Yaakov decided to renounce worldly pursuits and subdue his material desires, Eisav chose to prioritize his comfort and ease. This fateful decision is what led to the vast difference between them.

For those of us who wish to follow in Yaakov's path, there are two important lessons to learn from this: first, the wicked one's sin is not due to necessity, for the same trials that the wicked face are also faced by the righteous. The righteous prove that even in the same circumstances, one can choose the good.

Second, we see here the method of the *yetzer hara*: when it seeks to tempt a person, it does not openly urge him to transgress clear prohibitions, for it knows that a faithful person will not violate the laws of the King of the Universe. Instead, it deceives by tempting them with actions that are not explicitly forbidden, in which it can easily convince him that such behavior is appropriate. After all, it seems right to bring sustenance into the home, and "*it is good to combine Torah with worldly endeavors.*" Once the person is swayed by such reasoning, the *yetzer* has gained a foothold and can more easily lead one astray into more severe transgressions.

Therefore, as soon as the inclination tempts a person with permissible things, he must carefully examine its true intent. Is it really necessary to leave the Bais Medrash to provide for one's family, or are there other motives behind the temptation? If they find flaws in the reasoning, they should understand what is hiding behind it and withdraw from following its advice.