Divrei Torah, Ba`er Heitev. באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

Vol. 11 No. **6** Parshas Toldos 5780 **בס"ד פרשת תולדות תש"פ**

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים: פרק כ"ה פכ"ז

And Eisov was a man of capture. (25:27)

In the name of Reb Sholoma of Karlin ZY"A, Shocha Amuka Pi Zorus."There is not a worse than a pit whose mouth is afar from the words he speaks. - Sefer Beis Aharon, Likutim

For many years Reb Sholoma Karliner did not say "Ana Avda Dikudsha Brich Hu". "I am a servant of Hashem (in Brich Shimei. Before Kriyas HaTorah) he rather said, "I want to become a servant of Hashem. Until Hashem helped him, and he said Anoh Avda - I am a servant of Hashem - Sefer Shema Shlomah.

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And Eisov was a man who knew to capture, a man of the field. (25:27)

It says by Eisov twice - "Eish", to teach that Eisov put all of his humanity into materliasm, tzaid and sodoh – capturing and fields.

וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק: פרק כ"ז פי"א

But my brother Esau is a hairy man and I am a smooth-skinned man. (27:11)

The Lechevitcher Rebbe explained as follows. This means to say that Yaakov Avienu was separated from the pleasures of this world. Even when he was occupied in bodily matters, all his intentions were to Hashem. – Toras Avos

וַיֶּעְתַּר יִצְחָק לַה' לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיֵּעָתֶר לוֹ ה' וַתַּהַר רִבְקָה אִשְׁתּוֹ: פרק כ"ה פכ"א

The Gemorah in Yevomos [64:1] explains that the Tefilos of Tzaddikim are like a fork to turn over wheat, etc. they can turn the will of Hashem from Middas hadin to middas horachamim [judgment to mercy]. Explains Rav Moshe Minder ZY"A [of Chasidei Slonim], how is this so? He answers, since Tzaddikim change their ways and wills, for the better, to serve Hashem, so to can they change the will of Hashem. Sefer Toras Avos

Hashem listens to his Tefilos - of Yitzchok Avienu, says R' Yitzchok of Vorkoh ZY"A, that the tefilos of Yitzchok were answered since they were with happiness, in contrast to Rivkah Eimeinu's, that were with sadness. Such is the strength of Simchah.

The Ohev Yisroel ZY"A says that the reason why Yitzchok Avienu's tefilos were answered, since they were on the tzar – pain, of the Shechina. Therefore, they were helped.
From this we can learn the power of Tefilloh (prayer) and praise to Hashem.

The Tiferes Shlomo says that Hashem is כביכול a Yosheiv Tehillos Yisroel. He is sitting on the praises of Klall Yisroel. Just as a son-in-law "zitzst oif kest" so to Hashem has a Nachas Ruach from the tefilos and praises of Klall Yisroel. This Shabbos ב' כסלו is the Yohrtzeit of the Yosher Divrei Emes. In his Sefer, he brings the following point that is relevant to every days Davening. Not to minimize it chas visholom, but he speaks about those who are very lengthy in the added piyutim of tefilos Rosh Hashanah and Yom Kippur. But forget about the parts of Davening we say daily all year, sometimes hastily, unfortunately. "They are leaving the main part and dwelling, only on the secondary, which is also very important.

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