



From the desk of  
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## Office of the Rabbinate of Elad, Rosh HaAyin and Herzelia

עיר התורה שקרובה אליך

Religious Court of Elad \* Batei Hora'ah \* Religious Services \* Marriage Licensing \* Kashrut \* Mikvaot \* Eiruvim

## TORAT

## Parashat Toldot

## HAMELECH

### A Great Shake

We see in this *parashah* the great extent of caution one must exert in order to avoid causing pain to others. Yaakov was instructed by his mother to disguise himself as Eisav and to go to Yitzchok to receive the blessings. After Yaakov left, Eisav entered and introduced himself. Yitzchok trembled greatly and then verbally wondered who could have possibly been there already. Immediately following that, Yitzchok wholeheartedly said that whoever had come before rightfully had been blessed.

Why did Yitzchok tremble? One explanation is because when the wicked Eisav entered, the foul scent of burning gehinom entered with him. (Targum Yonatan 27:33) That's enough to make anyone tremble and shudder.

The Zohar explains that Yitzchok trembled because until now he had viewed Eisav in a more positive light. He had high hopes for him. But if Eisav has stooped so low as to be escorted by the scent of gehinom, apparently that is where he is headed without much hopes of return.

One could also suggest that Yitzchok's trembling was due to having been tricked by Yaakov. He was disturbed that his studious and pious son had to resort to deception in order to secure the *berachot*.

It is not for us to say, but it seems from the Zohar Hakadosh that Yaakov is taken to task for having

made Yitzchok shudder and utter "*Mi Eifoh...*" Due to this, the sale of Yosef was generated with that same word "*Eifoh... heim ro'im.*" Also, Yaakov tricked his father by placing goatskin upon his arms; therefore Yaakov himself was presented with Yosef's coat dipped into goat's blood, as an attempt to make him think that Yosef had been attacked by a wild beast.

So, with all of Yaakov's good intentions and adhering to his mother's behest, it seems that, on his level, he is still held accountable for some degree of discomfort which his father felt due to his deeds. Maybe somehow he could have acted slightly differently, thereby easing his father's dismay.

Yaakov is also taken to task for having caused Eisav to scream. It was a very bitter cry. Hundreds of years later, Eisav's descendant, Haman, would cause Yaakov's descendant, Mordechai, to cry a bitter cry in Shushan.

Sefer Hassidim (666) says that whenever anyone causes another pain he will be punished, including inflicting pain upon animals.

### Homecoming

In Ketubot (62b), we are told of Rav Rehumi who was so diligent in his Torah studies that he only returned home once a year, on Erev Yom Kippur.

Needless to say, his wife waited anxiously for his return.



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One year, on Erev Yom Kippur, Rav Rehumi was so involved in learning that... uh, oh! He did not notice the clock! His wife sure did! She was counting the minutes and looking out the window. She got to a point of despair and a tear rolled down her cheek. The results were quick in coming. The place where Rav Rehumi was sitting caved in and he died.

Certainly, Rav Rehumi did not mean to cause his wife pain. But he should have looked at the clock or have someone remind him. (There were no clocks in those days). His wife, as well, as hurt as she was, certainly did not want him to die or get hurt. But that did not matter. He caused her pain and had to be punished.

### Go, Moshe, Go!

Hashem told Moshe Rabbeinu at the Burning Bush: If you do not go to redeem Klal Yisroel, no one else will! (Medrash Shemot Raba 3:3). Nonetheless, Moshe hesitated. He did not want to go. Why not? Until now, his older brother Aharon was the recognized leader of Klal Yisroel. He did not want to take over and push Aharon out of that position. Hashem assured Moshe that Aharon will not be hurt at all. On the contrary, Aharon was very happy that Moshe had been given the job. (Yalkut Shimoni Shemot)

### Please Don't Do That

In Hagiga (5a), we are taught that a person is punished if he does something which disgusts his

fellow, such as spitting or killing a louse in his presence. This is brought in Sefer Hassidim (44) and Pele Yo'eitz (Hakpada).

Different people have different sensitivities, so a person really has to daven that he not mistakenly do something which disgusts or annoys another.

### Where's Efrayim?

A Chassidic tale tells of a man named Efrayim who was refused entry to Gan Eden just because he had inadvertently caused torment to his boss. This Efrayim was the honest agent of a wealthy investor who sent him on a mission with a large sum of money. Efrayim got sick on the way and entrusted the money to a local Rav. Efrayim then died and was granted permission to return to this world to inform his boss where the money was. In the meantime, the boss had been concerned both for the welfare of Efrayim and of his money. Apparently, Efrayim should have tried to send a message to his boss from his deathbed.

Rabbotai! Let us take this to heart. While we are not mal'achim, let us do our utmost to avoid causing harm to those in our surroundings, particularly our close family members. A person must know the end does not justify the means. While we mentioned in previous weeks the importance of being forgiving, it is equally important to attempt to avoid in the first place doing anything which will require forgiveness.

**Shabbat Shalom Umevorach,**  
**Mordechai Malka**